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INTEGRATING ETHIOPIAN ORTHODOX ABINET TEMHERT EDUCATIONAL PHILOSOPHY WITH CONTEMPORARY EDUCATIONAL POLICIES: OPPORTUNITIES, CHALLENGES, AND IMPACTS ON STUDENTS' MORAL VALUES.

A THESIS SUBMITTED TO THE DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT.

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Integrating Ethiopian Orthodox Abinet Temhert Educational Philosophy with Contemporary Educational Policies: Opportunities, Challenges, and Impacts On Students' Moral Values.

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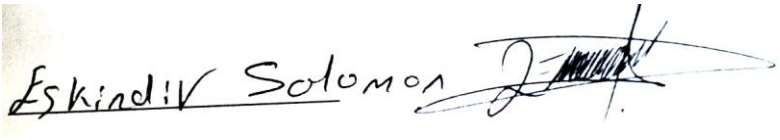
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Declaration

I, the undersigned, declare that this thesis entitled "Integrating Ethiopian Orthodox Abinet Temhert Educational Philosophy with Contemporary Educational Policies: Opportunities, Challenges, and Impacts On Students' Moral Values." is my original work and has not been presented for a degree requirements by any other individual and all sources and materials used for the thesis has been duly acknowledged.

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Date: July, 2025

Confirmed By:

Name: _____

Signature: _____

Date: _____

Acknowledgment

It is not just the light of intellect but also the warmth of human guiding that propels one ahead on the complex path of knowledge, where there are many questions and frequently no clear answers. This thesis is the result of that journey, which was fostered by the presence, tolerance, and knowledge of numerous people rather than being undertaken alone.

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Eskindir Solomon Tesfaye

The Researcher

Addis Ababa, Ethiopia

Dedications

To those who have lost their life, love, a homeland or the very meaning of being Mankind, to the hands of immorality, may this humble work be a whisper against the silence, a light for what truth remembers when memory fades.

This little work is a candle, not a torch, but may it glow with the belief that real education doesn’t just fill minds; it mends hearts and awakens the soul. Because every time a mind chooses justice, a piece of the world is gently rebuilt.

Acronyms

AD – Anno Domini

BC – Before Christ

EOT – Ethiopian Orthodox Tewahedo

EOTC – Ethiopian Orthodox Tewahedo Church

FGD – Focus Group Discussion

MoE – Ministry of Education

CPD – Continuous Professional Development

EQ – Emotional Intelligence

Abstract

This research was intended to assess the Integrating Ethiopian Orthodox Abinet Temhert Educational Philosophy with Contemporary Educational Policies: Opportunities, Challenges, and Impacts On Students' Moral Values. The research evaluate about the educational philosophy of Abinet Temhert, its opportunities if it is integrated with contemporary educational policies, the challenges of integrating and implementing it, and finally about the influences of its integration on the students' moral values. In this research a qualitative research approach was used by implementing a phenomenology research designs. Both primary and secondary data sources were utilized. Regarding the primary data sources, key informants were selected purposefully by using a criteria formed by the researcher. Students, church fathers, and teachers were participated as respondents for the semi-structured interviews. And a focus group discussion was also one way of primary data collection. It was done by organizing a discussion with a teacher of Abinet Temhert Bet (School), a philosopher, school owner, and an administrator of education in sub-city level. Participant observation at Ansaso Mariam and Sellassie Bet Kerstian (Church) was also done, which is found around Debre Birhan, Ethiopia. It also used secondary data sources, like, books, journals, and also educational policies. The data collected through different techniques were carefully transcribed, translated and analyzed qualitatively and interpretations were made by using thematic categorization in open coding system. The findings revealed that, Abinet Temhert Bet's educational philosophy is more the same as the major educational philosophies, such as, Idealism, Pragmatism, and also Existentialism. That has a potential for integration with the contemporary educational philosophies. It also reveals that the potential for the integration is not without challenges. The challenges may rise from the government, the misinterpretation of the society, and it may also rise from the diverse' religions and cultures of Ethiopia. The other result revealed is its influence on the students' moral value, it can affect the students' moral value positively and creates a generation which values truth, who have compassion, and love for his neighbors, friends, families, and also for his country. Recommendations were also given to be acknowledged, recognized and supported.

KEY WORDS: *Educational Philosophy, Moral Philosophy, Contemporary Educational Policies*

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Tables of Symbols for Transcription

No.	Ethiopic	Transcription
1	ሀ	h
2	ለ	l
3	መ	m
4	ሰ	s
5	ረ	r
6	ሸ	sh
7	ቀ	q
8	በ	b
9	ተ	t
10	ቸ	ch
11	ነ	n
12	ኘ	gn
13	አ	e
14	ከ	k
15	ወ	w
16	ዐ	a
17	ዘ	z
18	ዠ	z
19	ደ	y
20	ጀ	d

21	ጅ	j
22	ግ	g
23	ጥ	t
24	ጭ	chi
25	ጵ	p
26	ጽ	ts
27	ፍ	f
28	ፕ	pe

Table 1: Tables of Symbols for Transcription

Lists of Symbols

() – Optional Reading (Translation)

… - Contentious Text Left Out

Chapter One

1. Introduction

1.1. Background of the Study

Education is a process that begins at birth and continues until the end of life (Hasan Arslan 2018). Education in relation to the commitment by society to have a desirable type of individual and the expected values. Thus, children may have some expected characteristics, attitudes, knowledge and skills that society would like to see. The above authors states that an educated man should have the desired intellectual abilities and at the same time should be very sensitive about moral matters, mathematical efficiencies and have a scientific vision and a historical and geographical perspective. When we look at society, it seems that the educational system has not been successful in bringing the expected outcome on the society (Moore 2010).

As Diptansu Bhusan Pati (2024) states education is the laboratory in which philosophical direction become concrete and tested. According to Csonner: theory (philosophy) directs practice (education) and practice directs theory. We may define educational philosophy thus; it is the application of philosophical principle in the educational practices which direct the process of education towards the aims of human life. In short, educational philosophy relates philosophy of life through the medium of education.

It is generally held that there is a close connection between education and morals and between education and religion. Indeed, many people in the past believed, although perhaps not so many would do so today, that the whole point of education lies in its moralizing and religious force. (Moore 2010)

According to Moore 2010, we may think of morals as being concerned with a hierarchy of activities. He underlines that at the lowest logical level there are moral practices, like telling the truth, keeping promises and paying debts. At a logically higher level there are moral theories, which try to give a general account of, or a justification of, conclusions about what ought to be done in practice. The underlines that moral theories like utilitarianism, intuitionism and emotivism belong at this level.

Moral education has to do with influencing behavior and this presupposes a certain amount of knowledge to be acquired by the pupil. Children are not born moral: they have to be made so, and an indispensable part of this enterprise is that of equipping them with a

certain conceptual apparatus. It is plain that a child will not be able to choose to do the right thing unless he knows what it is (Moore 2010). Religious organizations are one example of organization which teach moral and moral philosophy.

In Ethiopia, Monastic and Church education system started in Aksumite period following the introduction of Christianity about the 4th century A.D (Sisay Awgichew, 2016). At the beginning of the 4th century A.D., the church became a formal indigenous institution i.e. the only schools in the country that constituted traditional culture, religion and provided education which makes people read and write in Geez. Among the prominent monastic schools "Yeha" and "Debra Damo" in Tigray became great church schools of learning. Later spread to "Haiqe" and central part of the province of the shewan kingdom (Sisay Awgichew, 2016).

Sisay Awgichew, 2016, also states that following the Historic Battle of Adwa (1896) in which the superiority of Ethiopian patriots against colonialism demonstrated and referred as the symbol of black dignity, several modernization services started in Addis Ababa which includes Hotel, Cinema, Bank, Postal Service, Education etc. Educators consider the year 1908 was the turning point for the introduction of modern Education in Ethiopia.

The contribution of religious education (Church and Islamic education) to the introduction of modern education was unquestionable; but the question is to what extent modern education, curriculum development integrated indigenous knowledge with postmodern education philosophy to keep the identity and the divers need of the individuals in these dynamic worlds. Africa in general and Ethiopia in particular today inject Eurocentric and western philosophy of education in its school system rather than Africanized and Afrocentric indigenous Knowledge and education philosophy that make African self-reliant (Sisay Awgichew, 2016).

The church has many values and sometimes all the modern values emanate from church education. For instance, medicinal plants, ethics and the like are contribution of church education. Calculation of calendar they call it "Bahere Hasab" is introduced by the church, even the counting of thirteen month till now that makes Ethiopia unique because of church education. (Sisay Awgichew, 2016)

Gelan Gagura, (2022) the philosophical pillars of the Ethiopian Church-based traditional education are deeply rooted in the ideals of religion. He underlines that the nature of man,

the nature of truth, man's relationship with God, etc., constitutes the foundation for how education is understood and its roles are defined.

One of the traditional / indigenous educations in Ethiopia is Abinet Temehirt. Ye'abinet Timhirt is a traditional church education which is intended to teach religious and cultural modes of thoughts, values and heritages to the young and adults. It is aimed at transferring the tradition from generation to generation (Aselefech, 2014).

Molla, (2018), in the local terms, these schools have different names such as Ye"abinet Timihirt Bet, Yekes Temehirt Bet, Y'ebetekihinet Temehert Bet and Ye'kollo Timhrt Bet. Abinet School can be divided into three levels: beginner, intermediate, and higher level.

The beginner level is commonly referred to as Nebab bet (the School of Reading) where students learn letters of the Ge 'ez syllabary. Instruction in the Nebab bet also includes drill in the reading of selected religious texts, commonly the Gospel of Saint John (yeYohannes Wongel ') and the Psalms of David ('Mezmure Dawit').

The intermediate level Church education is Zemma bet (the School of Liturgical Hymns). At Zemma bet, students learn religious music and dances (woreb'). There are five aspects to Zemma bet: the study of a chant/song book (Degwa); hymns/chant after communion (zemmare) and prayers for the dead (mawasit); singing and movement (aquaquam); and the study of liturgy (qedasse) (Aselefech, 2014).

The high-level Church education covers advanced education in such areas of knowledge as theology, history, canon law (Fetha Negest), moral philosophy, calendar calculation (Bahre Hasab), and arts and crafts (including calligraphy, painting, and manuscript making) (Aselefech, 2014).

Contemporary education emphasizes on academic achievement, critical thinking, and technological literacy, equipping students with the skills needed for success in a globalized world (Fadel, Bialik, & Trilling, 2015). One of its key advantages is that it fosters innovation, creativity, and problem-solving, which are essential in today's rapidly changing job market. However, a major disadvantage is its tendency to prioritize secularism and measurable outcomes, often neglecting the moral and ethical education of students (Noddings, 2013). This shift can lead to a decline in traditional moral values, leaving students without a strong ethical foundation (Carr, 2014). As a result, contemporary education risks producing individuals who excel academically but lack a

sense of responsibility, community, and integrity, which can affect societal cohesion and moral behavior in future generations.

The research explores the integration of the Ethiopian Orthodox Abinet Temhert educational philosophy with contemporary educational policies. Traditional Ethiopian education, rooted in the Church, emphasizes moral, religious, and cultural values, offering a holistic education that spans from basic literacy in Ge'ez to advanced teachings in theology, law, and ethics. The Abinet Temhert system has played a key role in shaping the moral and spiritual foundations of students over centuries (Aselefech, 2014). However, since the introduction of modern education in Ethiopia following the Battle of Adwa, there has been a shift towards a Western, secular model focused on academic achievement, technological literacy, and measurable outcomes. While contemporary education equips students with essential skills for a globalized world, it often neglects moral and ethical education, leading to concerns about the erosion of traditional values. This gap between modern education and the moral teachings of traditional systems like Abinet Temhert raises important questions about how best to integrate the two for the holistic development of students.

The integration of the Ethiopian Orthodox Abinet Temhert educational philosophy with contemporary education presents both opportunities and challenges. While modern education brings technological advancement and fosters critical thinking, it lacks a moral framework that has historically been provided by traditional Church education. (Gelan Gagura, 2022). Successfully merging these two systems can offer a balanced education that prepares students for both intellectual and moral leadership. The study seeks to address how this integration impacts students' moral values, aiming to create an educational framework that honors both spiritual heritage and modern academic demands, ultimately contributing to the development of well-rounded, responsible individuals in a changing society.

1.2. Statement of the Problem

Ethiopia, a country with a rich cultural and historical heritage, faces a complex array of challenges in the 21st century, many of which threaten the moral fabric of society. From ethnic violence and genocide to the declining quality of education, these issues have profound implications for the younger generation and their development as responsible, ethical citizens. In particular, the erosion of moral values among students, exacerbated by

an education system that increasingly prioritizes secular knowledge over moral instruction, poses a grave threat to the future of the nation.

One of the most pressing challenges Ethiopia currently faces is the ongoing ethnic violence and instances of genocide. Ethnic tensions have been a persistent issue in Ethiopia's diverse society, with over 80 distinct ethnic groups. In recent years, these tensions have escalated into violent conflicts, particularly in regions such as Tigray, Oromia, and Amhara, leading to widespread displacement, loss of life, and human rights violations. The violence not only results in physical destruction but also creates deep psychological and moral scars on the younger generation. Children and students who grow up in these conflict-ridden areas are exposed to a culture of hatred and violence, which can severely distort their moral compass. Studies have shown that children exposed to prolonged conflict are more likely to develop aggressive tendencies, distrust towards others, and a weakened sense of community (Betancourt et al., 2013). This cycle of violence perpetuates itself, leading to a generation that may struggle to rebuild trust and cooperation among diverse groups.

In addition to the devastating effects of ethnic violence, Ethiopia is grappling with the problem of low-quality education, which fails to equip students with the moral and ethical values necessary to contribute positively to society. The Ethiopian education system has long been criticized for its focus on rote memorization and academic performance at the expense of critical thinking and moral education. According to UNESCO (2017), Ethiopia’s education quality remains one of the lowest in Africa, with high dropout rates and limited access to proper educational resources. Furthermore, the system lacks a structured curriculum that includes ethical and moral teachings. While traditional education systems, like the Ethiopian Orthodox Abinet Temhert, historically emphasized religious and moral education, modern secular schools have increasingly moved away from this focus, leaving a void in students' ethical upbringing.

Ngugi wa Thiong’o’s *Decolonising the Mind: The Politics of Language in African Literature* deeply intertwines discussions of education and morality with the legacy of colonialism and the cultural struggles of African nations. He explores the moral consequences of cultural imperialism. It suggests that the forced adoption of foreign languages and cultural frameworks can create self-doubt and erode collective moral confidence among African people. Ngugi sees moral strength as tied to cultural

authenticity and unity. To restore a sense of moral balance, he emphasizes the importance of resisting imperialist influences and embracing African languages and traditions as a way to foster dignity and self-respect.

Ngugi's perspective calls for a transformation of both education and morality in African societies making them tools for liberation and self-definition rather than subjugation. (Ngugi, 1981).

The book "Native Colonialism" by Yirga Gelaw Woldeyes (2017) highlights how Ethiopia's education system has largely ignored its rich traditional knowledge and indigenous educational practices, favoring Western models instead. This has led to a disconnection between education and the cultural identity of Ethiopians. The author argues that the adoption of Western education systems has resulted in epistemic violence, suppressing local traditions and knowledge systems. It also explores the relationship between education and morality in Ethiopia. It argues that the adoption of Western education systems has led to a disconnect from traditional Ethiopian values and moral frameworks. The author highlights how traditional education systems, deeply rooted in Ethiopian culture and spirituality, emphasized moral development alongside intellectual growth. However, the modern education system, influenced by Western ideologies, often neglects this aspect, leading to a sense of alienation and "centerlessness" among students (Yirga Gelaw, 2017).

The book calls for a reimagining of education in Ethiopia, where traditional wisdom and moral teachings are integrated into the curriculum to create a more balanced and culturally relevant system. It suggests that education should not only impart knowledge but also nurture ethical and moral values that resonate with the local traditions and way of life (Yirga Gelaw, 2017).

The consequences of this shift in educational priorities are far-reaching. Students in modern Ethiopian schools are often taught to prioritize academic success and measurable achievements, such as passing national exams or obtaining diplomas, over the development of virtues like honesty, integrity, and empathy. As noted by Carr **(**2014**)**, contemporary education systems that neglect moral teachings risk producing individuals who are academically proficient but lack a sense of responsibility, community, and ethical principles. In Ethiopia, this is manifesting in the rise of youth disillusionment, selfishness, and a disregard for communal values. Without a strong moral foundation, the younger

generation may find it difficult to navigate the complex ethical challenges they will face as future leaders.

Moreover, the moral crisis in Ethiopian education is compounded by the increasing influence of Western cultural values, which often emphasize individualism and material success. Globalization and the rise of digital media have exposed Ethiopian youth to foreign ideals that can clash with traditional Ethiopian values. While exposure to different cultures can be enriching, it can also lead to confusion and a loss of cultural identity if not balanced with strong moral and ethical instruction rooted in local traditions. As Noddings **(**2013**)** argues, education systems that fail to incorporate moral teachings leave young people vulnerable to adopting values that may not serve the collective good.

In contemporary society Ethiopia, there is a profound sense of disconnection and moral decay among the current generation, characterized by a pervasive "save yourself" mentality that exacerbates social strife and distances individuals from one another. This generation feels unanchored and lacks effective leadership, grappling with significant moral challenges, including insensitivity to others' feelings and a pervasive sense of alienation from religious and political authorities. The absence of guidance and support from leaders, whether familial, religious, or political, contributes to a collective sense of loss and vulnerability, compounding existing moral dilemmas. Despite ongoing discussions about reconciliation, it is evident that substantive efforts toward healing and understanding have been insufficient (Yirga Gelaw, 2017).

Integrating the Ethiopian Orthodox Tewahedo Abinet Temhert educational philosophy with contemporary educational policies offers a potential solution to these pressing issues. This approach can instill core moral values in students, fostering a sense of community, empathy, and responsibility. By addressing the root causes of moral disconnection and providing a framework for ethical engagement, Abinet Temhert can play a vital role in enhancing students' moral values and promoting genuine reconciliation within a context of profound social and emotional dislocation. This research aims to explore the complexities of these moral issues and the transformative potential of integrating traditional educational philosophies with modern practices.

The integration of Ethiopian Orthodox Abinet Temhert educational philosophy with contemporary educational policies presents a unique opportunity to enhance moral education in Ethiopian schools. However, there is a lack of empirical research exploring

how these traditional values can effectively coexist with modern educational frameworks. This gap raises critical questions about the opportunities for enriching students' moral values through such integration, as well as the challenges that may arise from conflicting priorities and pedagogical approaches. Furthermore, without a clear understanding of how this integration impacts students' moral development, educators and policymakers may struggle to create effective curricula that honor both cultural heritage and contemporary educational demands. Thus, this research seeks to investigate the potential benefits and obstacles of merging these educational philosophies, with a focus on their implications for students' moral values in order to fulfill the knowledge gap.

1.3. Research Question

1. What are the basic educational philosophies found in Ethiopian Orthodox Abinet Temhert?
2. What opportunities arise from integrating Ethiopian Orthodox Abinet Temhert with contemporary educational policies?
3. What challenges may arise in integrating Ethiopian Orthodox Abinet Temhert's religious educational philosophy with contemporary educational philosophy?
4. How does Abinet Temhert influence students' moral values?

1.4. Objective

1.4.1. General Objective

To assess the opportunities, challenges, and impacts of integrating Ethiopian Orthodox Abinet Temhert with contemporary educational policies.

1.4.2. Specific Objective

- To understand the basic educational philosophies found in Ethiopian Orthodox Abinet Temhert.
- To identify the opportunities presented by integrating Ethiopian Orthodox Abinet Temhert with contemporary educational policies.
- To identify the challenges that may arise when integrating the religious educational philosophy with contemporary educational philosophy.
- To identify the influence of Abinet Temhert in students' moral values.

1.5. Significances of the Study

The significance of this study lies in its potential to bridge the gap between traditional religious educational philosophies and modern educational frameworks in Ethiopia. By exploring the integration of the Ethiopian Orthodox Abinet Temhert philosophy with contemporary educational policies, this research could offer critical insights into how moral and ethical teachings can be reinvigorated in the current educational system. It holds the potential to address the moral crisis faced by the younger generation by identifying ways to embed traditional values into modern curricula. This integration could foster a stronger sense of responsibility, community, and moral integrity among students, thereby contributing to a more cohesive and ethically grounded society.

This study also offers a comprehensive exploration of Abinet Temhert, an often-overlooked educational philosophy within the Ethiopian educational landscape. By incorporating the diver's perspectives including those of religious leaders, educators, students, and also philosophers, the research presents a well-rounded understanding of the opportunities and challenges involved in integrating moral education into modern schooling.

Moreover, the findings from this study could guide policymakers and educators in designing curricula that honor Ethiopia's cultural and religious heritage while meeting contemporary educational needs.

1.6. Scope of the Study

The scope of this study will define the boundaries and limitations of the research, outlining the specific aspects of the topic I will address. As the researcher, I will focus on examining the integration of Ethiopian Orthodox Abinet Temhert educational philosophy with contemporary educational policies, particularly in relation to its influence on students' moral values. The study was limited to a selected group of schools or educational institutions within a specific geographic area, ensuring that the context of Ethiopian Orthodox education is explored in detail.

The research will focus on both the opportunities and challenges that arise from this integration, as well as the potential benefits for students' ethical development. The study also assess how contemporary educational policies align or conflict with religious educational philosophies and the implications of these dynamics for the moral development of students. The study will be qualitative in nature, utilizing interviews,

focus groups, observations, and document analysis to gather data from teachers, administrators, students, and educational policymakers.

The time frame for data collection will span a period of several months, during which I gather and analyze data from participants within the chosen schools or institutions. While the study aim for depth and comprehensive understanding, it will not seek to generalize findings across the entire nation or all educational systems in Ethiopia. Instead, the research will focus on providing a nuanced understanding of the specific context under study, highlighting key themes and insights that can inform future educational practices and policies.

1.7. Definition of Key-Terms

Ethiopian Orthodox Abinet Temhert Educational Philosophy: The traditional system of education provided by the Ethiopian Orthodox Church, emphasizing spiritual development, moral discipline, and classical teachings through ancient texts such as the Bible, Psalms, and patristic literature. It includes pedagogical methods, values, and rituals unique to this tradition (Pankhurst, 1968).

Contemporary Educational Policies*:* The current frameworks, regulations, and strategies set by educational authorities in Ethiopia or globally, aiming to guide formal schooling systems. These include curriculum design, teaching methodologies, student assessments, and inclusivity standards (Esayas 2016).

Moral Values: Moral values are the principles and ethical standards that guide individuals in distinguishing right from wrong and influence their behavior and decision-making. These include honesty, integrity, empathy, respect, kindness, responsibility, and justice, often shaped by cultural, religious, and educational influences (Pojman, 2017).

Ethical character*:* Refers to the internalized traits, virtues, and principles that guide an individual's decisions and actions in alignment with societal and moral standards. This includes qualities such as honesty, integrity, empathy, respect, and responsibility (Pojman, 2017).

Behavioral norms*:* Are the accepted standards of behavior within a specific social or cultural context. These norms dictate how individuals are expected to act in various situations, promoting harmony, respect, and adherence to shared values within a community (Friedland, 2007).

Educational philosophy: Refers to the underlying principles, beliefs, and values that guide teaching, learning, and the overall purpose of education. It shapes how knowledge is delivered, the role of teachers and students, and the desired outcomes of education (Gutek, 2014).

1.8. Organization of the Study

This thesis consists of five distinct chapters. chapter one presents an introduction which focuses on the overview of education, educational philosophy, moral and morality, and religious education. Moreover, statement of the problem, research questions, objectives and significances of the study also addressed in this chapter. Chapter two discussed on the reviews of a related literatures specifically focusing on Ethiopian Orthodox Abinet Temhert, moral and moral philosophy, and also educational philosophy. Chapter three focuses on the research methodology, there for a detailed discussion on sampling techniques, data collection and data analysis approaches were considered. More majorly in the chapter three, the research design and research paradigm also stated. Chapter four presents the result, in this section results of analysis and interpretations are presented. The final chapter is chapter five, it presents the summary or discussion, conclusion and recommendation. After this chapter, references used in this thesis writing, and annex of the interview questions, focus group discussion questions, and also participant observation checklists are included in English and Amharic version. The official letter of Addis Ababa University is also attached in this annex.

Chapter Two

2. Review of the Related Literature

2.1. Theoretical Literature Review

2.1.1. Education

Etymologically, the term “Education” originates from the Latin words “Educare,” “Educere,” and “Educatum.” "Educare" means "to raise up," "to bring up," or "to nourish." As it is stated in (DIPTANSU BHUSAN PATI, 2024) the term "Educere" means "to lead out" or "to draw out," suggesting that education, through its process, brings out the best inherent qualities within a child. On the other hand, "Educatum" refers to the act of teaching or training (DIPTANSU BHUSAN PATI, 2024).

As Hasan Arslan (2018) considers, Education as a lifelong journey that starts at birth and persists through to the end of one's life. Consequently, society expects children to develop certain characteristics, attitudes, knowledge, and skills. According to Moore (2010), an educated individual should possess strong intellectual abilities, show deep sensitivity to moral issues, demonstrate mathematical proficiency, and hold a scientific outlook along with historical and geographical awareness. Observing society, however, reveals that the educational system has struggled to cultivate individuals who meet these expectations.

As Aman Verma (2023), states in his journal, education encompasses a wide range of concepts related to knowledge, experience, learning, and teaching. It involves the acquisition of knowledge, skills, values, beliefs, and habits that support an individual’s growth and development, both for personal advancement and the benefit of society.

2.1.2. Educational Policy

To differentiate it from policies in fields such as healthcare, agriculture, insurance, training, recruiting, and human resources, educational policy refers to rules and regulations created especially for the education sector (Rosha, 2022). Although each of these policies is specifically designed to support its sector, educational policy is the only one that concentrates on the field of education. It includes all formal rulings and guidelines issued by the government to direct educational endeavors with the goal of achieving specific learning objectives (Falalu, 2020).

As it is stated above in the definitions of education, an educated person should have strong intellectual abilities, deep and positive moral values, and awareness about

historical and geographical outlooks. Educational policies will definitely help to make education achieve its goals with its different forms of policies.

2.1.3. Philosophy

As Diptansu (2024) the word philosophy is derived from the Greek words "phileo" (love) and "Sophia" (wisdom), signifies a profound pursuit of understanding and knowledge. This love of wisdom drives individuals to explore the fundamental questions of existence, the nature of reality, morality, knowledge, and the human experience.

According to Noddings, (2013) philosophy is the study of the underlying nature of knowledge, reality, and existence, especially when considered as an academic field. It entails a methodical and critical investigation of the ideas and tenets that underlie many facets of life and the cosmos. Through logical reasoning and analysis, this field aims to comprehend the nature of knowledge and the essence of existence. In an effort to provide logical frameworks that aid in the explanation of life's intricacies, philosophers tackle difficult issues pertaining to existence, ethics, the nature of truth, and the human condition. By studying these fundamental ideas, philosophy affects how we see and engage with the world in addition to improving our comprehension of it.

Philosophical inquiry has developed over time by reflecting and thinking about the cultural, social, moral, and intellectual contexts of various eras and continents. From the early days of philosophy, when thinkers like Socrates, Plato, and Aristotle laid the groundwork for western philosophies, to the traditional eastern philosophies, when thinkers like Confucius and Buddha offered distinctive viewpoints on existence, wisdom, and the pursuit of truth, to the contemporary thinkers like Reni Descrat, philosophical inquiry has been a common endeavor across civilizations (Noddings, 2013).

Philosophy, according to Diptansu (2024),s reflects the notion that seeking wisdom is a lifetime journey that challenges us to consider our ideas, interact with people from different backgrounds, and never stop looking for understanding in a world that is constantly changing. In search of consistency and interest, philosophers approach the world. They struggle with basic issues pertaining to life, morality, knowledge, and the nature of reality. A deeper understanding of complicated situations is made possible by this holistic viewpoint, which enables people to cross disciplinary barriers and participate in interdisciplinary discourse. For example, philosophical inquiry touches on issues such

as the ethical implications of scientific research, the effects of technological breakthroughs, and the artistic portrayal of human emotions.

According to the definition of philosophy given above, which is "a love of wisdom," philosophy's primary function is to function as a foundational field that promotes a thorough comprehension of the world. It allows people to interact with the full range of human experience, forming a worldview that acknowledges the interdependence of information and the importance of other viewpoints in forming our conception of reality. Philosophy helps us understand ourselves, our culture, our community, and the cosmos we live in better through this process.

2.1.4. Educational Philosophy / Philosophy of Education

In his research, Galan Gugura (2022) describes philosophy of education as a critical analysis of reality marked by logical investigation that pursues the truth in order to get knowledge. It accomplishes a number of goals, one of which is to lay the groundwork for education by elucidating how a country's philosophical foundations affect its educational system, which in turn affects the curriculum, the role of the teacher, the nature of the discipline, and the school environment. It also helps to form a holistic worldview by defining paradigms in terms of the ontological, epistemological, and axiological facets of education. Furthermore, driving significant change at all levels of the educational system requires a reexamination of conventional wisdom on knowledge and education, which is where educational philosophy comes in.

Philosophy of education, according to Noddings (2013), is the philosophical study of education and the issues that surround it. It entails dissecting and elucidating ideas, claims, theories, and terminology pertaining to educational procedures and regulations. This area of study looks at basic issues including the nature of knowledge, the goal of education, and the roles those teachers, students, and the educational system itself play. In order to guide the creation of efficient teaching strategies and curriculum designs, the philosophy of education critically examines these problems in an effort to get a deeper knowledge of educational principles and objectives. In the end, it seeks to promote a more thoughtful and informed approach to education that can change to meet the changing demands of society.

Diptansu (2024) claims that the study of educational philosophy, often known as the philosophy of education, examines the nature, goals, methods, and purpose of education. It tackles important issues like "What should be taught?" and "How should it be taught?" and entails careful consideration of the objectives and strategies of teaching and learning. This investigation starts by looking at the core objective of education, which is suggested by many philosophical viewpoints as being the development of moral character, critical thinking, citizenship readiness, or individual potential. For example, essentialism concentrates on teaching fundamental information and abilities, whereas progressivism stresses experiential learning and social responsibility (Diptansu, 2024).

Furthermore, educational philosophy takes into account the subjects that students should acquire, the significance of the cultural and historical background, and the harmony between established disciplines and newer fields. In order to ascertain which educational techniques best fit fundamental assumptions about how children learn, it also assesses a variety of approaches, including constructivism, inquiry-based learning, collaborative learning, and direct instruction. Another crucial element is the role of the educator, since educational philosophy examines the power, duties, and interaction between the instructor and students, supporting several models that range from information sources to facilitators (Diptansu, 2024).

According to Osuji (2006), educational philosophy, or the philosophy of education, is a subfield of philosophy that examines the nature, goals, and challenges of education. It entails considering educational theories and methods while tackling both basic philosophical problems and real-world educational dilemmas.

Different educational philosophies have varying degrees of significance for instruction and learning. According to Gugura (2022), one of the educational philosophies most significant contributions is its impact on instructional techniques. Teachers can create strategies and tactics that are sensitive to each student's particular learning demands by utilizing philosophical concepts. Another crucial component of educational philosophy is promoting critical thinking. It encourages teachers and students to reflect on their learning experiences, challenge preconceptions, and think critically. This dedication to critical reflection creates an atmosphere that encourages intellectual curiosity and equips students to critically examine and interact with the world. Lastly, a culture of lifelong learning is encouraged by educational philosophy. It inspires both students and teachers to keep

learning throughout their lives by appreciating the quest for knowledge and personal development. A mindset of intellectual curiosity, resilience, and flexibility is fostered by this emphasis on lifelong learning, enabling people to successfully navigate and make significant contributions to a world that is constantly changing.

Additionally, (Diptansu, 2024). educational philosophy gives a clear picture of the purpose and objectives of education. Curriculum design and instructional strategies are shaped by the goals of education, which guarantees that they are in line with the desired learning outcomes.

Teachers can design more meaningful, reflective learning experiences that encourage students' critical thinking, moral principles, and intellectual prowess by incorporating philosophical reflection into their teaching methods. Socrates, Plato, John Locke, Jean-Jacques Rousseau, and John Dewey are just a few of the notable philosophers who have used the philosophy of education to influence education throughout history. Their contributions continue to influence the field's current discussions and procedures, directing the continuous advancement of educational theories and methods.

2.1.4.1. Historical Perspectives on Educational Philosophy

2.1.4.1.1. Ancient Educational Philosophies

2.1.4.1.1.1. Socratic Method and Dialogue

One of the oldest and most influential teaching and inquiry strategies is the Socratic Method, which is renowned for emphasizing challenging questions that promote in-depth contemplation and critical analysis (Boghossian, 2012; Miller, 2019). This method is based on a dialogical approach in which the teacher, often known as the "questioner," poses a series of insightful questions that encourage the student to think critically and reveal and reevaluate their underlying assumptions, beliefs, and logic. According to Socrates, who created this approach, knowledge cannot be just transferred from instructor to pupil. Rather, he believed that the responsibility of the teacher was to help pupils develop a sense of intellectual humility and to lead them on a path of self-discovery.

A key component of this approach is achieving aporia, or "productive confusion." This realization of one's own ignorance serves as a potent catalyst for education and the pursuit of knowledge. Aporia was important to Socrates because he thought that in order for people to truly pursue the truth, they must first recognize their own ignorance. A

fundamental component of Socratic instruction, this shift from presumptive knowledge to critical examination still shapes educational methods today (Thomas, 2010).

The Socratic Method has developed into a potent instrument in modern education, particularly in the arts and social sciences, where students frequently need to investigate complex, subjective issues, according to Christie (2010) and Roger D. Jensen Jr. (2015). In education today, Socratic questioning is highly regarded as a method for delving into difficult moral, ethical, and philosophical issues. It has been embraced in fields such as psychology, where it is used as a therapeutic method to assist people in reflecting on their own prejudices and ideas, and law, where critical thinking and questioning presumptions are crucial.

The Ethical Foundation of Socratic Education

The intimate relationship between virtue and knowledge is central to Socratic teaching. Those who genuinely know what is right will be eager to act on it, according to Socrates, who held that ethical behavior is naturally inspired by true understanding. Accordingly, Socratic education is a moral journey that promotes qualities like honesty, integrity, and humility in addition to the pursuit of knowledge (Brickhouse & Smith, 2000). In his famous statement, "The unexamined life is not worth living," Socrates emphasized the significance of self-awareness for leading an ethical life. This concept serves as the moral foundation of Socratic dialogue, which challenges students to examine their own convictions and the principles that direct their lives. This method of questioning encourages students to examine their moral beliefs and provide the way for ongoing personal development. This strategy is consistent with Socrates' larger philosophy, which holds that virtue and wisdom are more important than money or outward appearances and are the ultimate goals of life.

Socratic teaching seeks to develop moral responsibility in students by encouraging self-awareness and a profound sense of ethical understanding. By encouraging students to critically analyze their attitudes and actions, this dialogue-driven method fosters a mindset that values more than flimsy responses. The Socratic Method acts as a channel for moral development, helping students to match their behavior with their ideals as they examine how their actions affect other people and think about the moral implications of their decisions (Boghossian, 2012).

The philosophical and ethical underpinnings of Socratic instruction are still very much applicable in contemporary education, and they are effective means of developing morally upright and self-reliant thinkers. Socratic dialogue promotes a comprehensive educational strategy that places a high value on intellectual humility, introspection, and a strong sense of moral responsibility by fusing knowledge with virtue and opposing authoritarian methods. In a world that is constantly changing, this timeless approach nevertheless helps students develop into kind, morally upright people.

2.1.4.1.1.2. Platonic Idealism

Platonic Idealism and Educational Philosophy

Plato's idealistic worldview, which maintains that there is a higher plane of ideal, abstract Forms—or Ideas—beyond the material world, forms the foundation of his educational philosophy. According to Plato, genuine knowledge is about these timeless and unalterable Forms rather than the observable world. Platonic Idealism is an idealistic approach that focuses on fostering students' moral and intellectual qualities and guiding them toward universal goals like goodness, truth, and beauty. According to this perspective, education is a life-changing process where people work to realize their greatest potential and align themselves with the eternal truths of existence rather than merely gaining useful knowledge or skills (Fine, 2003; Burnet, 2020).

Plato's educational philosophy is based on his notion of Forms. He held that the ultimate reality, which is made up of Forms like Justice, Beauty, and Goodness ideal ideals that exist apart from the material world and our perceptions is only partially reflected by our sensory experiences. The process of directing the mind away from these shadows and into the light of intellectual understanding where one can actually perceive these timeless truths—is what Plato defined as education. His "Allegory of the Cave" from The Republic, in which prisoners are shackled in a cave and mistake shadows for reality, eloquently illustrates this path. According to this metaphor, education is the challenging yet illuminating route that leads from the cave to the sunlight, which is where true knowledge is found (Plato, The Republic, 2007). Plato's philosophy has important ramifications for education. His idealistic ideology encourages pupils to strive beyond the material world and seek greater truths via reasoning and reflection, placing a higher importance on intellectual growth than sensory experience. This contrasts with empirical or materialistic methods that place more emphasis on visible facts and sensory-based learning. Subjects like philosophy and mathematics are crucial to Platonic education

because they need abstract thought, which helps the mind comprehend the Forms. The goal of this intellectual concentration is to help students develop wisdom and a deep understanding of reality in addition to professional abilities.

Plato believed that genuine understanding inevitably results in moral behavior, making education both an intellectual and a profoundly moral endeavor. According to him, morality and knowledge are linked; one cannot truly lead a moral life without comprehending the Good. Education thus becomes a path toward moral development and self-improvement rather than only academic gain. According to Plato, the ultimate goal of education is to bring the soul into harmony with the Form of the Good, which is a universal code of morality. People can make sensible, fair judgments that advance both individual happiness and social harmony by comprehending this Form (Reeve, 2013).

Plato's theory of the tripartite soul, in which he separates the mind into three parts the rational, the spirited, and the appetitive, is reflected in his perspective on education. He links each aspect of the psyche to particular social roles and educational philosophies in The Republic. A thorough intellectual education that incorporates philosophical investigation and the study of abstract principles, or Forms, is essential for the rational component, which seeks truth and wisdom. The spirited part, associated with bravery and honor, gains from discipline and physical training, cultivating traits necessary for social guardians. Lastly, moral education, which encourages restraint and self-control, counterbalances the appetitive element, which is motivated by physical cravings (Plato, 2007). Plato's hierarchical educational vision, which bases instruction on an individual's innate abilities and intended society duties, is founded on this tripartite paradigm. This method highlights Plato's idea that education should develop each person's special talents in accordance with their inner nature, despite the fact that some people see it as undemocratic. Platonic Idealism values intellectual, moral, and physical development and encourages a holistic vision of human development by coordinating educational procedures with each facet of the soul.

2.1.4.1.1.3. Aristotelian Realism

Aristotle's theory that reality is composed of physical things that can be comprehended by observation and reason is the foundation of Aristotelian realism. Aristotle maintained that universals are inherent in the physical world and may be found by careful consideration and observation, in contrast to Plato's belief in an abstract universe of perfect Forms. According to him, studying nature and understanding the characteristics and relationships

of the objects we come into contact with are the true sources of knowledge rather than an ideal world (Shields 2016). As a result, education need to be planned to help pupils observe, inquire about, and methodically examine their surroundings. Students develop intellectually and morally as a result of this process, which teaches them to view the world critically and intelligently.

The foundation of Aristotle's educational philosophy is the idea of eudaimonia, which is Greek for "flourishing" or "well-being." According to Aristotle, education is about developing moral and intellectual qualities so that one can lead a happy life, not only learning information. According to him, people are logical creatures that develop to their full potential by moral behavior and logical thought. With this objective in mind, education turns into a continuous process of development that aids people in living in accordance with morality and reason (Curren, 2006; Kristjánsson, 2018). According to Aristotle, eudaimonia is a profound sense of well-being that results from living a life guided by virtue and reason, not merely fleeting delight. He felt that since education fosters virtues like wisdom, courage, and justice and enables people to make moral decisions that result in a meaningful existence, it is the path to this flourishing. Aristotle's perspective emphasizes education for its function in ethical development and human progress, in contrast to methods that treat it as a means of achieving financial success (Walker, 2017).

Aristotelian-inspired educational systems place a strong emphasis on the value of moral education in addition to intellectual growth. His philosophy revolves around the concept of arête, or virtue, which he felt could be developed via practice. Therefore, ethical practices that lead pupils toward reason and honesty should be ingrained in them through education (Oleg, 2019). Character education programs that prioritize holistic development above just academic pursuits and promote virtues like honesty and empathy now reflect this. Since virtues are acquired via habit and practice rather than being innate, Aristotle believed that moral education was crucial to human development. According to him, moral principles should be critically thought through and ethical habits should be formed by students. According to Aristotle's Nicomachean Ethics, moral development is the process of bringing one's thoughts, feelings, and behavior into line with reason. This is accomplished via consistent practice and moral direction. This emphasis on character education is still relevant today since educators want to foster qualities like honesty, accountability, and compassion (Kristjánsson, 2018). The "Golden Mean," a central tenet

of Aristotle's moral theory, also plays a significant role in education. According to this theory, virtue consists in moderation and steers clear of extremes like boldness, which fall somewhere between recklessness and cowardice. This concept is frequently included into educational programs that stress balance and moderation in character development. For example, Aristotle's viewpoint is reflected in social-emotional learning (SEL) programs, which teach children how to control their emotions, make deliberate choices, and cultivate healthy relationships. This well-rounded approach helps children develop into well-rounded people who can manage the challenges of moral and social life.

Aristotle's method has important lessons for modern education, particularly in developing critical thinking, moral consciousness, and flexibility. Aristotelian Realism is embodied in approaches that foster inquiry-based learning, moral contemplation, and real-world application because they promote moral and intellectual growth. Aristotle's emphasis on virtue is echoed in character education and social-emotional learning, which assist children in recognizing their feelings, establishing constructive objectives, and making moral decisions. These programs support his view that education should help people live well by cultivating their character and intellect. Furthermore, STEM and inquiry-based approaches, where active interaction with material encourages both knowledge and application, are in line with Aristotle's emphasis on logical thought and observation (Walker & Thoma, 2017; Erikawati, 2023).

2.1.4.1.2. Medieval Educational Thought

2.1.4.1.2.1. Scholasticism

Scholasticism developed as an intellectual movement that sought to reconcile faith and reason by using a methodical approach to education, as James 2007 explains. Beginning in medieval monasteries and cathedral schools, this approach peaked in new universities like Oxford and Paris. Resolving conflicts between theological convictions and philosophical concepts—particularly those of Aristotle, who gained widespread recognition in the West in the 12th and 13th centuries—was the aim of Scholasticism.

Scholasticism was founded on the idea that reason may bolster and enlighten faith rather than undermine it, claims John Meinert (2019). This strategy was demonstrated by influential individuals like Thomas Aquinas, who sought to combine Aristotelian philosophy and Christian doctrine. According to Aquinas, reason might serve to elucidate

divine truths, and the realities revealed by faith and reason could coexist (John Meinert, 2019; Pasnau, 2021).

Religion's Central Role in Medieval Education

With the Catholic Church at the center of educational institutions, religion influenced education's goals and methods during the middle Ages. Nearly all schools were affiliated with religious institutions, and education was intended to mold students not only intellectually but also morally and spiritually. The majority of schools were housed in monasteries and cathedrals under the direction of the Church, where religious instruction was incorporated into regular curriculum. By studying sacred texts like the Bible and the works of early Church philosophers, monastic schools, particularly those that adhered to the Benedictine rule, aimed to inculcate piety and discipline (Lindberg, 2020; Sawicki, 2022). The moral underpinnings of education were also influenced by the Church. Latin, the language of the Church and academic discourse, was used for instruction, with theology and religious studies serving as the main subjects. Along with academic knowledge, students also learned moral principles and a sense of spiritual responsibility. The objective was to develop morally upright people who were prepared to serve God in the Church or in secular capacities that were influenced by Christian principles (Craig A and Don T, 2018).

In addition to teaching students about the Bible, medieval religious education promoted natural exploration as a means of appreciating God's creation. Early science, then known as natural philosophy, was incorporated into the curriculum with the aid of this notion: that knowing nature draws one closer to the Creator. The study of nature as a means of comprehending divine order was encouraged by academics such as Thomas Aquinas and Albertus Magnus, who thought that faith and reason could work in tandem. An educational philosophy that would shape Western thought for centuries was produced by this blending of faith and knowledge (Pasnau, 2021; Marenbon, 2006).

2.1.4.1.3. Modern Educational Philosophies

2.1.4.1.3.1. Rationalism and Empiricism in Education

Two philosophical schools that gained traction in the 17th century and influenced our conceptions of knowledge and education are rationalism and empiricism. Proponents of rationalism, such as René Descartes and Baruch Spinoza, contend that knowledge originates primarily from reason. According to rationalists, some truths can be

comprehended solely by intellectual reasoning without the aid of sensory experience, particularly in fields like arithmetic and ethics (Vinogrado et al, 2020). Educational approaches that stress logical reasoning, abstract ideas, and abilities like deductive reasoning have been impacted by this philosophy.

Empiricism, on the other hand, maintains that sensory experiences are the source of knowledge. Prominent empiricists like David Hume and John Locke maintained that knowledge develops by our encounters with the outside world and that the mind is initially empty. Particularly, Locke suggested that knowledge and concepts grow by observations and experiences; these concepts serve as the foundation for experiential learning (Sikandar, 2016). This strategy gave rise to teaching strategies that emphasize practical exercises and scientific investigation, motivating students to actively interact with their environment in order to acquire knowledge.

Both rationalism and empiricism have left their mark on contemporary schooling. While empiricism promotes science and other disciplines that rely on observation and experimentation, rationality is important in disciplines like mathematics and logic where abstract reasoning is essential. Nowadays, a lot of teachers combine these viewpoints to develop curricula that include both hands-on learning and critical thinking. Students can engage in immersive, real-world learning and hone their analytical skills with this well-rounded approach (David, 2022; Moshman, 2014).

A revolutionary movement of the 17th and 18th centuries, the Enlightenment hailed reason, individualism, and scientific thought as vital to human advancement. Immanuel Kant, Jean-Jacques Rousseau, and John Locke were among the thinkers who believed that education was essential to fostering moral autonomy, social responsibility, and reason. While Rousseau promoted a "natural education" that prioritized personal development above memorization, Locke highlighted the importance of education in forming character (Antonio, 2012). Kant further stated that moral growth should be encouraged by education, assisting people in becoming self-sufficient, logical citizens who advance the common good (Antonio, 2012).

2.1.4.1.3.2. Progressivism and Experiential Learning

Learning was redefined as an active, experience-based process that prioritizes problem-solving and interaction with real-world circumstances by the Progressive movement in education, which peaked in the late 19th and early 20th centuries. A pivotal figure in

progressive education, John Dewey maintained that education should be grounded in students' experiences and promotes investigation, inquiry, and the acquisition of practical skills in addition to academic knowledge. According to Dewey's pragmatist philosophy, education should equip students with the skills necessary to adapt and think critically in a changing world because knowledge is always changing as a result of interactions with the environment (Vinogradov et al, 2020).

Traditional, inflexible educational approaches that prioritized memory and passive learning were challenged by progressivism. Rather, it encouraged a student-centered approach in which educators provide opportunities for experience learning by guiding rather than dictating. According to Dewey, education is fundamentally a social activity that should prepare people to engage in a democratic society with consideration. His theories established the groundwork for project-based learning, multidisciplinary education, and the acquisition of critical life skills (Labaree, 2017).

2.1.5. Major Educational Philosophies

2.1.5.1. Idealism

The foundation of idealism is the conviction that concepts, spirit, and the immaterial rather than tangible things or sensory perceptions are the essential foundation of reality. Since idealists hold that true knowledge is derived from the world of ideas, this translates into an emphasis on developing students' moral and intellectual abilities in the classroom. Three fundamental principles of idealism in education are emphasized by Aliman et al. (2020), the pursuit of universal truths, the significance of intellectual growth, and the relevance of ideas as reality.

Intellectual development is likewise highly valued in idealism. According to idealists, education is a process of developing a student's capacity for reason and intellect so they may see more profound realities than what their senses can pick up. According to an idealist viewpoint, education is a process of self-discovery in which the instructor leads pupils toward objective truths by promoting critical thinking and reasoned inquiry (Álvarez, 2014). Students have the ability to overcome their own prejudices and get closer to objective understanding by using reason and logical analysis.

Idealism encourages a dedication to unchanging realities that transcend personal convictions and social conventions. This idea emphasizes the moral component of idealist education, in which pupils are urged to match their values and behavior to these universal

principles. The idealist approach to education is centered on the pursuit of truth and moral excellence, which cultivates a lifetime commitment to integrity and self-improvement (Zahida, 2024).

Subjects that promote introspection and abstract thought are frequently given priority in idealist curricula. It is believed that disciplines like philosophy, literature, mathematics, and the arts are crucial for promoting moral and intellectual development. Students are presented with difficult problems in these topics that push them to think critically, examine many viewpoints, and appreciate the mysteries of the world. According to Johnston et al. (2023), these subjects aid students in developing intellectual virtues, which are essential to moral integrity and personal wisdom. These virtues include honesty, integrity, and a dedication to the truth. Idealist teaching approaches are based on research and dialogue. Socratic inquiry is frequently used in idealist classrooms to get students talking and encourage introspection and more in-depth thought. This approach pushes students to question their assumptions, question their views, and make sense of complex concepts. Idealist discourse encourages a common search for truth rather than trying to "win" a debate, which fosters respect and cooperative learning (Álvarez Álvarez and Carmen, 2014).

Another essential element of idealist education is moral and ethical considerations. Idealism pushes students to consider their ideals and accept accountability for their actions through conversations about moral philosophy, ethics, and aesthetics. This method isn't only theoretical; idealist education frequently incorporates moral principles into practical applications, which helps students develop their integrity and sense of moral obligation. The idealist objective, according to Marisen (2011), is to develop pupils who are both morally and intellectually sound.

2.1.5.2. Realism

Realist philosophy is based on the idea that there is an objective reality that exists apart from our senses and that we may learn about it via reasoned observation, experience, and deliberate consideration. Aiming to teach students about the world as it actually is rather than how they might imagine it to be, realism in education promotes a hands-on, evidence-based approach to learning. According to Knight (2006), realism in education entails confronting reality and gaining insight into the real world. Knowledge develops through our senses and is verified by observation and evidence, which is a fundamental tenet of realism. Realists support logical argument and scientific investigation as the most

trustworthy methods for determining objective truths. According to Ornstein and Hunkins (2018), realism favors educational approaches and curricula that are grounded in quantifiable, observable elements of the outside world. Students are encouraged to think critically, observe, and develop conclusions based on facts thanks to this concentration.

The practical application of knowledge is another fundamental principle of realism. Realists think that education should impart practical skills in addition to improving intellectual comprehension. In order to guarantee that students gain knowledge pertinent to their personal and professional goals, this ideology encourages vocational and experiential learning. Realism encourages hands-on, real-world learning experiences that help students develop the skills and competencies they will need in their communities and jobs, as explained by Noddings (2019).

The impact of realism on curriculum and instruction places a higher priority on learning that is representative of the real world, with a focus on subjects that impart practical skills and factual knowledge. Since these topics give students a solid understanding of the physical world and human civilization, a realist curriculum usually emphasizes subjects like science, math, and history. The goal of this concentration is to develop well-informed people who understand the social and environmental facets of their surroundings. Realists support an experiential, experimental approach in the sciences where students are urged to observe, formulate hypotheses, test their theories, and make inferences based on empirical data. Through lab work and real-world experiments, this experiential learning helps students directly understand concepts, fostering scientific literacy and critical thinking. Such an approach, which is crucial in a realist science curriculum, enables students to experience the process of discovery and develop a more profound, hands-on comprehension of scientific ideas, according to Schiro (2019).

2.1.5.3. Pragmatism

The idea that knowledge and ideas should be evaluated based on their practical influence and real-world applications are at the heart of educational philosophy's 19th-century pragmatic movement. This method was greatly impacted by the ideas of thinkers like John Dewey, Charles Sanders Peirce, and William James, who promoted the idea that learning, should emphasize experimentation, experiences, and flexibility.

As an educational philosophy, pragmatism maintains that truth and knowledge are dynamic and always changing in response to our interactions with the outside world.

Pragmatists contend that concepts should be evaluated by their applicability in resolving real-world problems rather than by their belief in unchangeable truths. According to Dewey (2018), knowledge is a continuous process that is molded by inquiry and in which concepts are continuously evaluated, modified, and enhanced in light of their practical use. In pragmatic education, students use their education as a tool to interact with and adjust to their environment.

Pragmatism's emphasis on experience-based learning is one of its main principles. According to Dewey (2018), learning should be based on real-world scenarios so that students can engage with their surroundings and gain knowledge. Students are encouraged to research, challenge, and test theories as part of an experiential learning strategy, which develops critical thinking and problem-solving abilities. Students gain a meaningful grasp of the world by making sense of their environment through these experiences. According to Biesta (2020), the goal of pragmatic education is to help students become more capable of critical thinking, decision-making, and purposeful action even when faced with uncertainty.

Experience and experimentation are central to pragmatic education, which is based on the idea that pupils learn best while actively participating in worthwhile, practical tasks. "Education is not preparation for life; education is life itself," as Dewey (2018) memorably put it, highlighting the idea that learning is a continuous, dynamic activity. Students build their own knowledge through investigation, testing, and introspection while using a pragmatic method.

2.1.5.4. Existentialism

Existentialism establishes the concept of individual freedom and the conviction that people are characterized by their capacity to construct themselves via decisions and deeds rather than by other factors like society, religion, or nature. This idea is expressed by Sartre (2017) in his claim that "existence precedes essence," which holds that people exist before defining themselves by their choices and actions. Because individuals are free to create their own identities and lives, this principle emphasizes the importance of personal autonomy in existentialism. The existentialist philosophy emphasizes the value of seeing students as active contributors to their own education. Students are urged to choose their own paths, challenge conventional wisdom, and look for personal significance in their educational experiences rather than becoming passive consumers of knowledge (Craig, 2016). According to existentialists, education is a process of self-discovery in which

pupils mature via participation and reflection rather than merely imparting knowledge. In turn, teachers are viewed as mentors who assist students in their quest for self-awareness rather than as authoritative individuals.

The idea of authenticity is another fundamental component of existentialist. Existentialists believe that people should live authentically, defy social norms and outside influences. In the context of education, this means establishing settings that support students in expressing who they really are, pursuing their real passions, and taking ownership of their education. Students are encouraged to critically analyze their values, question presumptions, and engage in self-reflection in an existentialist classroom (Craig, 2016).

Existentialism also pushes teachers to value and encourage each student's uniqueness. Existentialist pedagogy recognizes each learner's distinct experiences and viewpoints rather than imposing a set of uniform objectives or expectations. Instead than putting students into predetermined roles, the emphasis is on assisting them in finding their own voices and life goals. Existentialism in education, as Craig (2016) highlights, is about letting students explore the breadth of human experience and forge their own pathways, not about uniformity.

2.1.5.5. Constructivism

Unlike traditional methods, where professors primarily "deliver" knowledge to passive students, constructivism is based on the idea that students actively shape their own view of the world. Rather, constructivism views knowledge as something that students create for themselves via active participation, interpretation, and inquiry (Bruner, 2018).

Vygotsky introduced the concept of scaffolding, which is a key component of constructivism. In order to help pupils progress past their current ability level, scaffolding entails teachers or more experienced classmates offering guidance. As students gain competence and self-assurance, this support is progressively decreased, encouraging self-reliance and greater understanding. With this supervised assistance, students can take on tasks that may be too difficult for them to complete on their own, learning new techniques and perspectives in the process (Wood, 2015).

Social interaction is also a basic component, especially highlighted in Vygotsky's theory. According to his theory, social interactions, language, and cultural resources all have a big impact on cognitive development. According to this viewpoint, learning is a social

activity in which students acquire knowledge through discussions with teachers, classmates, and groups. (Vygotsky, 2017).

Finally, constructivism emphasizes how crucial contextual learning is. Instead of being viewed as an abstract collection of facts, knowledge is perceived as being connected to particular, pertinent settings. As a result, constructivist methods push teachers to create lessons that are directly relevant to students' lives, which give the content greater significance and relevance to everyday situations (Piaget, 2013).

The idea of knowledge production is central to constructivism. Piaget asserts that assimilation and accommodation are the two processes by which students develop their understanding. While accommodation is modifying one's thinking to accommodate new experiences, assimilation occurs when students integrate new information into their existing understanding. When combined, these procedures enable students to continuously incorporate fresh perspectives and improve their understanding of the world (Piaget, 2013).

2.1.6. Educational Theories

2.1.6.1. Behaviorism

The foundation of behaviorism is the notion that learning occurs as a result of conditioning, mainly in two forms: operant and classical conditioning. Learning by association is a component of classical conditioning, which was first proposed by Ivan Pavlov. Through repeated matching with another stimulus, Pavlov showed that a neutral input could evoke a particular response. Dogs, for instance, gradually began salivating at the ring of a bell after learning to identify it with food, according to Pavlov's research. According to B.F. Skinner's theory of operant conditioning, learning occurs through rewards and punishments. According to Skinner, actions that are followed by rewards or other forms of positive reinforcement are more likely to be repeated, whereas actions that are followed by punishment are less likely to happen again. This method has greatly influenced educational methods, where punishments serve to discourage undesirable student actions and positive reinforcement, such as praise or incentives, promotes desired ones (Ormrod, 2015).

According to behaviorism, learning is frequently viewed as a reaction to external stimuli, in which the learner assumes a largely passive role. Instructional strategies that prioritize precise, quantifiable results and constant reinforcement have been impacted by this

emphasis on external behaviors rather than interior reasons. By employing explicit objectives and reinforcement to direct learning, behaviorist educators seek to mold students' behavior in a systematic and predictable manner (Schunk, 2015).

2.1.6.2. Cognitivism

One important educational philosophy that focuses on the mental processes involved in learning is cognitivist. Cognitivists study the inner workings of the human mind, including functions like memory, attention, and problem-solving, in contrast to behaviorists, who concentrate on outward behaviors. Cognitivists, who emerged in opposition to behaviorism, highlight that learning is an internal process of thinking and knowledge production rather than only a response to external stimuli (Schunk, 2015).

The core tenet of cognitivism is that students do more than just respond to stimuli; they actively absorb information. According to cognitive theorists like Jean Piaget and Jerome Bruner, learning entails mentally structuring and arranging knowledge. Cognitivism sees learning as the alteration of mental frames, or schemas, that embody information, as opposed to behaviorism, which sees learning as a change in observable behavior. The function of working memory is another important idea in cognitivism. According to cognitive theorists, people's ability to digest information at any one moment is restricted. Thus, minimizing cognitive overload and assisting students in effectively processing and remembering knowledge should be the goals of effective instruction (Sweller, 2011).

2.1.6.3. Humanism

Building supportive classroom environments where students feel valued and capable is the goal of humanistic teaching methods. In humanistic contexts, educators act as facilitators, assisting students in their exploration and learning rather than imposing strict curriculum or tests. This method encourages intrinsic motivation, in which students are motivated to learn for their own sake and fulfillment rather than in search of benefits from outside sources. Humanistic education has been greatly impacted by theories such as Maslow's hierarchy of needs and Carl Rogers's self-directed learning notion, which highlight the importance of a compassionate, understanding classroom where students feel free to express themselves and discover their identities. Creativity, critical thinking, and emotional intelligence are frequently encouraged in humanistic schools. Research indicates that students in these settings exhibit greater levels of involvement and self-discipline, taking advantage of a supportive environment and an environment that emphasizes personal development (Schunk et al., 2020).

Although humanism has had a favorable impact on educational methods, others contend that its emphasis on self-actualization is too unrealistic for conventional educational frameworks. Standardized testing and large class sizes can make it difficult to adequately meet the individual requirements of every kid. Furthermore, some teachers wonder if a student-centered approach actually gets children ready for the pressures of exams with high stakes (Robinson, 2015).

2.1.7. Morality and Moral Philosophy

In order to promote values and actions that improve societal welfare and cohesion, morality includes the concepts that help people discern between good and evil. Scholars such as John Skorupski highlight how morality shapes human interactions by using the notions of "good" and "bad." Ethics, or moral philosophy, explores these ideas in further detail, looking at their causes, uses, and effects on people and society. It tackles difficult moral conundrums while encouraging introspection, honesty, and tolerance for other moral philosophies, including virtue ethics, consequentialism, and deontology. Skorupski (2023)

The key questions and fundamental issues regarding morality, such as the absoluteness or relativeness of moral principles, are examined by moral philosophy.

2.1.7.1. Moral Absolutism

The idea that particular behaviors are always right or bad, regardless of one's beliefs, background, or current circumstances, is known as moral absolutism. It is predicated on the notion that certain moral precepts are timeless realities that hold true for everyone, everywhere. Absolutists consider qualities such as justice, compassion, and honesty to be basic and intrinsically desirable (Rachels, 2019).

This philosophy's origins can be found in intellectual and religious traditions that support rational or divine laws as the supreme moral code. Consider Immanuel Kant's methodology. According to Kant, the categorical imperative a principle that essentially requires us to think about whether our actions could function as universal norms without creating contradictions is the foundation of morality. According to Kant, some actions such as lying or stealing are always immoral, regardless of the situation (Kant, 1785/2018). In order to establish a rational and equitable ethical framework, his philosophy emphasizes the necessity of universal moral principles.

Advocates of absolutism nowadays frequently emphasize how crucial it is for human rights and justice. Take the concept of universal human rights, which forms the basis of institutions such as the United Nations. These rights such as the freedom from slavery or torture are regarded as unassailable and fundamentally fair. Proponents contend that it would be challenging to create uniform standards to condemn crimes like discrimination, sexism, and genocide in the absence of such uncompromising ideals (Griffin, 2008).

Fundamentally, absolutism offers a framework for upholding moral principles that apply to all people, establishing a moral compass that is independent of situational or cultural variances.

2.1.7.2. Moral Relativism

A distinct tack is taken by moral relativism, which contends that moral standards are contingent on social, cultural, and individual contexts rather than being universal. According to this perspective, what is deemed "right" or "wrong" can change significantly among communities, depending on regional customs, religious beliefs, and historical contexts. The concept gained popularity in the 20th century, particularly as anthropologists discovered that moral practices and beliefs varied greatly throughout civilizations, casting doubt on the notion of a single, universal moral code.

Moral judgments should be interpreted within the framework of their own cultures, according to cultural relativists. Even if they might appear strange or even improper to outsiders, customs like planned weddings, religious rites, and funeral rites have meaning in their own cultures. Relativists contend that evaluating these behaviors based on outside norms runs the risk of encouraging intolerance and misunderstanding. Rather, they think that in order to promote acceptance and collaboration in a multicultural society, it is essential to acknowledge cultural differences (Prinz, 2017).

Ethical subjectivism, a closely related viewpoint, takes one step further and contends that morality is based on personal convictions and emotions rather than any objective facts. Morality is a highly personal topic, according to this viewpoint, which holds that morality is based on personal values. Although this encourages individual liberty and freedom of thinking, detractors point out that it might make it challenging to develop common moral principles, which could result in misunderstanding or moral inconsistency.

Moral relativism emphasizes tolerance and adaptability in navigating our increasingly interconnected world, essentially highlighting the significance of cultural and individual

viewpoints in forming morality. But it also begs the question of how to preserve unity in a world when moral opinions vary widely.

2.1.7.3. Moral Pluralism

Some philosophers suggest moral pluralism as a middle ground given the complexity of moral relativism and absolutism. While acknowledging that different cultures have different moral viewpoints, moral pluralism also recognizes that some common ethical norms can serve as a foundation for understanding and collaboration. According to this viewpoint, there is no one moral truth, but shared values can direct discussion and foster respect for one another.

For example, philosopher Martha Nussbaum has emphasized the significance of some fundamental human capacities as necessary for human flourishing, such as the right to life, physical health, and freedom from oppression. Although their precise uses may differ based on cultural settings, she contends that these talents can function as universal ethical standards (Nussbaum, 2016). Moral pluralism seeks to uphold fundamental rights while preserving cultural variety by emphasizing our common human needs.

Different perspectives on the goal and reach of morality are reflected in the conflict between absolutism and relativism, which continues to be a major problem in moral philosophy. Although moral absolutism offers a precise and coherent framework for universal ethics, it frequently finds it difficult to take into account the complexity of many situational and cultural realities. However, moral relativism runs the risk of endorsing actions that can go against generally accepted ethical standards while highlighting the significance of cultural context and individual autonomy. However, moral pluralism emphasizes common principles that respect cultural diversity and preserve human dignity in an effort to find a compromise.

It is more crucial than ever to comprehend these various moral philosophies in the linked world of today. Individuals and society can collaborate to develop ethical frameworks that respect global justice and cultural sensitivity by embracing absolutism, relativism, and pluralism. A world where moral principles are a unifying factor rather than a source of division can be created with the aid of such initiatives.

2.1.7.4. Emotion in Ethical Decision-Making

Prinz (2017) Emotion and rationality are both involved in ethical decision-making. Moral motivation is greatly aided by emotions such as empathy and compassion, which allow

people to relate to the experiences of others. David Hume and other philosophers contend that moral behavior is motivated by feelings and then refined by reason. Immanuel Kant and other critics emphasize the perils of emotional prejudice and support logical moral norms. Emotion and reason are integrated in a balanced viewpoint, guaranteeing that moral judgments are both impartial and sympathetic.

2.1.7.5. Individual vs. Collective Morality

According to Nussbaum (2016), moral convictions and social norms interact in a dynamic way. The shared ethical standards of a society, known as collective morality, are frequently challenged by individual morality, which is influenced by personal values. Social contract theorists stress the importance of social cohesion, whereas philosophers such as John Stuart Mill contend that dissent is essential for moral advancement. Civil rights movements are historical illustrations of how moral principles can change unjust conventions. In today's interconnected world, fostering social stability, mutual respect, and ethical advancement requires balancing individual and community morality.

2.1.8. Indigenous / Traditional Knowledge

Indigenous Knowledge (IK) refers to local or community-based knowledge that is generated and transmitted over time within specific geographic and historical contexts. It is developed through direct experience, keen observation, and adaptation to the environment, and is deeply interwoven with cultural values, social norms, and spiritual beliefs (Kassaye, 2024).

As Kassaye (2024), IK is characterized by several key features. It is context-specific, meaning it is unique to a particular culture or society. It is experiential, emerging from lived experiences and trial-and-error learning, and holistic, as it integrates physical, metaphysical, ecological, and social dimensions. Unlike formal education systems, IK is often orally transmitted through storytelling, rituals, and communal practices. It is also adaptive, evolving continuously in response to changing environmental and social conditions, and relational, emphasizing communalism and interconnectedness with both nature and society.

In terms of classification, IK can be understood in several forms. Tacit knowledge is intuitive, unspoken, and difficult to formalize, whereas explicit knowledge is more easily articulated and documented. Endogenous knowledge is socially constructed within a community and is closely aligned with Indigenous Knowledge, while exogenous

knowledge refers to external or foreign knowledge, often introduced through Western scientific traditions (Kassaye, 2024).

According to Kassaye (2024), IK plays vital roles in various domains. It serves as the foundation for agriculture, healthcare, education, environmental conservation, and social governance. It functions as social capital and a tool for both survival and development. Furthermore, it offers scientific solutions rooted in long-term communal experience and practice.

From an epistemological perspective, IK is not universal but rather personalized and trust-based. It encompasses traditional knowledge passed down through generations; empirical knowledge derived from observation, and revealed knowledge, which may come through dreams, intuition, or visions (Kassaye, 2024).

Efforts to integrate IK with modern systems have been advocated by scholars. They emphasize the importance of developing curriculum models that respect and incorporate Indigenous Knowledge. One such model is the CAI model, which stands for Countrysization, Africanization, and Internationalization. This approach aims to blend IK with globally acceptable educational experiences while maintaining cultural authenticity (Kassaye, 2024).

Indigenous Knowledge in Africa

Kassaye (2024) argues that Indigenous Knowledge is frequently marginalized in modern African educational systems, despite its depth, cultural relevance, and practical value. He strongly advocates for its integration into curriculum development, emphasizing that such inclusion is crucial not only for preserving cultural heritage but also for promoting ethical, context-sensitive, and inclusive education across the continent.

Indigenous Knowledge in Ethiopia

Kassaye (2024) conceptualizes Ethiopian Indigenous Knowledge (IK) as a culturally embedded system that is inseparable from Ethiopian ways of life. It reflects values, norms, and worldviews unique to the region and is rooted in Ethiopia's historically rich civilization. The Axumite period, in particular, is recognized for fostering a distinctive educational tradition. IK in Ethiopia is deeply spiritual and moral, closely linked to religious institutions such as the Ethiopian Orthodox Church and Quranic schools, which have shaped ethical and moral teachings for centuries. Moreover, it is holistic and

relational, integrating physical, metaphysical, ecological, and social dimensions of life. (Kassaye, 2024).

Forms of Indigenous Education in Ethiopia

According to Kassaye (2024) identifies two major forms of indigenous education in Ethiopia: non-formal and formal. Non-formal indigenous education is transmitted through oral traditions, rituals, proverbs, and community practices. It emphasizes moral development, social responsibility, and practical survival skills essential for everyday life. In contrast, formal indigenous education is structured and religiously oriented. Church education, rooted in the Ethiopian Orthodox tradition, uses the Ge'ez script and places strong emphasis on theology, liturgical music (Zema), and ethics. Quranic education focuses on Islamic teachings, highlighting memorization, moral conduct, and spiritual discipline. Additionally, the Falasha or Bete-Israel community upholds a form of Jewish education characterized by unique rituals and community-based learning.

Characteristics of Ethiopian Indigenous Knowledge

Ethiopian IK is distinguished by several defining characteristics. It is primarily orally transmitted, passed down through generations via storytelling, chants, and communal instruction. It involves experiential learning, where knowledge is acquired through observation, imitation, and trial-and-error. The system is community-centered, with knowledge shared and applied for the collective benefit. Spirituality is deeply integrated, making education inseparable from religious beliefs and practices. Furthermore, Ethiopian IK is adaptive and dynamic, evolving in response to environmental and societal changes (Kassaye, 2024).

Kassaye (2024) critiques the marginalization of Indigenous Knowledge within Ethiopia's modern education system, arguing that such neglect contributes to cultural erosion and the loss of valuable epistemologies. In response, he calls for the integration of indigenous philosophies into the national curriculum to preserve Ethiopia's cultural heritage and enhance educational relevance. To achieve this, Kassaye proposes the CAI model—Countrysization, Africanization, and Internationalization—as a framework to harmonize local traditions with continental and global knowledge systems, thereby creating a balanced and inclusive approach to education reform.

2.1.9. Historical overview of the Ethiopian Orthodox Church

From the Birth of Christ to the 4th Century

According to the Ethiopian Orthodox Church, Christianity was brought to Ethiopia as early as the middle of the first century. This introduction comes from the first half of the first century, according to a book released by the Church during the Ethiopian Millennium celebrations. During Queen Candace's reign, the Ethiopian treasurer who is referenced in the Book of Acts (Acts 8:26–29) played a significant part in introducing Christianity to Ethiopia, according to the Bible (History EOC, 2000).

But according to historian Bahru Zewde (1998), Christianity was formally introduced during the Aksumite Kingdom in the fourth century. He emphasizes that Christianity first reached Ethiopia's ruling elite and backs up this assertion with archaeological and documentary data. Bahru notes that there isn't much information available regarding the religion's standing before to this time.

Lule Melaku (2008, p. 42) concurs with Bahru Zewde that Christianity, mainly among the ruling class, became the official religion in the fourth century. Lule contends that Christianity's origins in the area go back far further, stating that it was recognized in Ethiopia long before it was formally accepted.

In a similar vein, Richard Greenfield (2013) contends that information about Christianity most likely arrived in Ethiopia in the first century, having traveled there from the Middle East shortly after the religion's emergence. Greenfield highlights Ethiopia's early exposure to Christian beliefs in his book Ethiopia: A New Political History.

In August 1990, the Holy Synod of the Ethiopian Orthodox Church passed a decision reaffirming its claim. The resolution titled "Today's Ethiopia is Ethiopia of the Holy Scriptures, History, and Antiquity" supports the claim that Ethiopia was among the first countries to adopt Christianity after Jerusalem by quoting ancient religious writers such as Eusebius.

From the 5th to the 10th Century

Christianity in Ethiopia saw tremendous growth in the fifth century, reaching people outside of the ruling elite (Bahru Zewde, 1998). The entrance of a group of Christian monks known as the Nine Saints was partly responsible for this extensive growth. Under

King Alameda of the Aksumite Kingdom, they arrived from the Byzantine Empire and surrounding areas (Bahru Zewde, 1998, p. 34; Greenfield, 2013, p. 22).

The Nine Saints were disciples of St. Dioscorus, who had been excommunicated for opposing the concept of Christ's two natures at the Fourth Ecumenical Council of Chalcedon in 451 AD. The Ethiopian Orthodox Church adopted the theology of Christ's one nature (Tewahedo), which St. Dioscorus defended. Many of his disciples, including the Nine Saints, fled to Ethiopia to avoid persecution after being imprisoned and killed by Emperor Marcian of Constantinople (Marcus, 2002, p. 81; Lule, 2008, pp. 72–73).

The Aksumite administration welcomed the Nine Saints when they arrived in AD 480, offering them protection and the opportunity to follow their religion. Ethiopia was a "Safe Haven" for the monks during this time, according to historian Harold G. Marcus (2002). The saints spent twelve years learning the Ge'ez language, receiving monastic training, and becoming acquainted with Ethiopian culture and traditions prior to setting out on their mission. They then dispersed to preach the gospel throughout the countryside (Lule, 2008).

Significant changes occurred within the Ethiopian Orthodox Church during this time. In addition to building churches and monasteries like the well-known Debre Damo, the saints also helped translate sacred books. Monks' position as Ethiopia's main Christian ambassadors was cemented by these actions.

The creator of Ethiopian church music, St. Yared, was another influential person during this time. St. Yared was born in Aksum and attended a local church school where he was taught history, theology, and other studies by his uncle. He continued to write hymns and spiritual musical notations that are still essential to Ethiopian Orthodox worship today (Lule, 2010).

For the Ethiopian Orthodox Church, the sixth through ninth centuries are frequently regarded as its heyday. A strong legacy of education and spirituality within the church was fostered during this time by the founding of church schools and monasteries.

From the 11th Century to the Present

Ethiopia saw important political and ecclesiastical changes starting in the eleventh century. Lalibela, which is situated in the Agaw areas of Wag and Lasta, became the seat of power for the Zagwe, a new Christian governing dynasty that arose in the middle of the

12th century (Bahru Zewde, 1998). Orthodox Christianity was fully accepted by the Zagwe dynasty, which also carried on the practice of incorporating the religion into Ethiopian politics.

Eleven spectacular rock-hewn cathedrals were built in Roha (present-day Lalibela) under the direction of Emperor Lalibela (1185–1225), one of the dynasty's most renowned leaders, solidifying the area's reputation as a spiritual and architectural wonder (Harold G. Marcus, 2002). In addition to a revival of Ge'ez literature and the introduction of a large number of spiritual writings and translations (Bahru Zewde), the Zagwe era also saw attempts to deepen connections with Egypt and the Holy Land.

Ethiopian Orthodox Christianity was influenced by the teachings of prominent church academics that came to prominence during this time, including as Atse Zerayakob, Aba Eyesus Moa, and his follower Abune Teklehaymanot (Bahru Zewde, 1998).

The Muslim sultanate, headed by Imam Ahmed Ibn Ibrahim Al-Ghazi, also referred to as "Gragn" (the Left-Handed), expanded into Ethiopia's highlands in the 16th century, posing difficulties. This was an international struggle, with Ottoman armies supporting Gragn and Portuguese musketeers supporting Ethiopian Emperor Lebna Dingel. Galawdewos (1540–1559), the son of Lebna Dingel, defeated Gragn at the Battle of Wayna Dega in 1543, ensuring the existence of the Christian kingdom after his death in 1540 (Bahru Zewde, 1998).

During the 17th century, Jesuit missionaries who had received extensive training in Ethiopian language and culture at the Vatican's "Ethiopian College" brought Catholicism to Ethiopia. Despite its initial impact, Catholicism eventually lost favor due to opposition from the Orthodox Church (Bahru Zewde, 1998).

The Ethiopian Orthodox Church had a flourishing period of spiritual literature, translation endeavors, and the development of the philosophical poetry tradition known as Qene during the 17th and 19th centuries (History EOC, 2000).

The Ethiopian Orthodox Church achieved a significant milestone in the middle of the 20th century when it was able to choose its own patriarch without interference from the Coptic Church in Egypt. The church's structural autonomy was established in this phase (Journal). However, traditional church-based education started to face challenges when

modern education was introduced in the early 20th century, which eventually reduced its impact (History EOC, 2000).

Notwithstanding these difficulties, the Ethiopian Orthodox Church continues to be a vital component of Ethiopian identity, adding to the historical, cultural, and spiritual heritage of the country.

2.1.10. Abinet Temhert

2.1.10.1. The Curriculum of the Ethiopian Orthodox Church

With roots in centuries-old customs, the Ethiopian Orthodox Church (EOC) has a sophisticated and well-planned educational system (History EOC, 2000). Different teaching approaches and a structured framework that has been handed down through the generations are features of this curriculum (History EOC, 2000). It includes a range of academic specialties and levels, each designed to satisfy the learners' intellectual, cultural, and spiritual demands (History EOC, 2000).

The EOC's emphasis on memory is one of its distinguishing features as an educational strategy. Students are expected to memorize significant amounts of religious literature at all levels. For example, it can take an adult learner more than 40 years of study to complete the advanced level of education known as Ye'abinet Timhirt Bet. This in-depth interaction with the content guarantees that students acquire information as well as a strong spiritual bond with the lessons (History EOC, 2000).

The curriculum covers professional and technical training inside the educational system and progresses in an organized manner from basic to advanced stages. Every step is intended to build on the one before it, resulting in a thorough and all-encompassing educational experience. Beyond the spiritual sphere, the church has been instrumental in forming Ethiopia's social, political, cultural, and economic landscape (Kefyalew, 2009). The EOC was the nation's main educational provider for decades and still plays a role in the advancement of education today.

Even during difficult periods like the Italian occupation (1936–1941), historian Richard Pankhurst emphasizes on the church's crucial involvement in Ethiopia's educational system. Although European missionaries had started exposing young Ethiopians to foreign educational opportunities in the 19th and early 20th centuries, that traditional education in Ethiopia was primarily supervised by the church (Pankhurst, 1972).

Beginner, intermediate, and advanced (intellectual) stages are the three main levels into which Kefyalew (2009) divides the EOC curriculum. With a focus on the teachings of the Ethiopian Orthodox religion, each level provides a concentrated and life-changing educational experience that guarantees students not only gain knowledge but also grow intellectually and spiritually.

2.1.10.1.1. The Beginner Stage in the Ethiopian Orthodox Church Education

Nebab Bet, or the reading school, is the first step in the Ethiopian Orthodox Church's educational journey and serves as the basis for all other higher branches of traditional education. It emphasizes primary instruction and is necessary for advancement in the church's educational system. The curriculum at this level is broken down into three main phases: mastering the Psalms of David, learning the alphabet (Fidel), and drilling in the reading of religious texts.

Children are introduced to the Ge'ez alphabet in the first phase, known as Fidel teaching. A systematic and repetitive approach to learning is what defines this stage. Using a straw to point at characters, students are taught to distinguish each letter as they loudly and continuously recite the alphabet while moving from left to right. The Qutir method, also referred to as "learning by counting," guarantees that students commit the large number of characters to memory (Hable Sellassie and Tamerat, 1970). According to Richard Pankhurst (1962), this approach involves learning a syllabary consisting of 26 fundamental letters, each of which has seven variants that indicate vowel sounds.

After learning the alphabet by heart, students study holy writings, starting with St. John's First Epistle. Reading is taught using four different approaches: Qutir, Ge’ez, Wurdnebab, and Qum Nebab. Students use the Ge'ez method to create words by chanting letters together. Wurdnebab adds subtleties like accents, pauses, and different pronunciations as they go along. Students in Qum Nebab finally attain fluency, reading texts accurately. This process, which calls for commitment and regular practice under the teacher's supervision, could take many months (Hable Sellassie and Tamerat, 1970).

The following phase, known as Fidel Hawaria or the Apostle's Alphabet, starts a deeper engagement with the scripture. Writing lessons begin when students commit the first chapter of the Epistle of St. John in Ge'ez to memory. Arithmetic is also introduced at this point in more recent times. After that, students study religious writings such as the Gospel of John, the Epistles of Paul, James, and Peter, and devotional books like the Miracles of

Jesus and the Praises of Mary. Even though the youngsters do not yet fully comprehend these texts, they serve as the basis for their involvement in church services (Hable Sellassie and Tamerat, 1970).

Yemata Timhirt, or evening lessons, are another component of the program where pupils receive oral instruction to help them memorize daily prayers. The teacher or a more experienced student recites lyrics line by line during these sessions, and the students repeat them until they can do so accurately. Months may pass during this demanding work, and the teacher will evaluate students' mastery informally (Hable Sellassie and Tamerat, 1970).

Studying the Psalms of David (Dawit), which is regarded as the most devotional text in the Ethiopian Orthodox Church, is the pinnacle of Nebab Bet. One important step in preparing students for higher education within the church system is reading the Psalms. Family, neighbors, and teachers come together to celebrate the student's accomplishment with a communal feast. At this point, students acquire a distinguished position and frequently fill in for priests when they are unable to conduct church services.

After finishing Nebab Bet, some students go on to Qidassie Bet, a higher education institution that focuses on the roles and responsibilities of church officials, such as priests (Gibre Qisina) and deacons (Gibre Diquna). With this shift, a deeper and more focused exploration of the rich traditions and teachings of the Ethiopian Orthodox Church begins.

2.1.10.1.2. The Intermediate Stage in Ethiopian Orthodox Church Education

In the Ethiopian Orthodox Church, pupils go to the higher levels of traditional education after memorizing the Psalms in the novice stage. The three primary study topics in this intermediate stage are advanced scriptural studies, also known as Metshaf Bet, the School of Music (Zema Bet), and the School of Poetry (Qene Bet). The focus of each of these divisions is on specific expertise and abilities that support the church's artistic, cultural, and spiritual traditions (Hable Sellassie and Tamerat, 1970).

The School of Music (Zema Bet)

The Zema Bet focuses on liturgical music and its performance and is further subdivided into the following sub-branches: studying the chant book (Degwa), which consists of five main sections: Yohannes, Meraf, Tsoma Degwa (for Lent), Astemero, and Fasiku; studying Zemmare (hymns sung after communion); studying Mawasit (prayers for the dead); and studying Aqwaqwam (a study of liturgical movement and posture). These

practices often involve the use of instruments such as sistra, prayer sticks, and drums to accompany choral performances during monthly and annual festivals; students also study the liturgy (Qedasse) and the prayers of the Hours (Se'atat), which are integral parts of church services (Chaillot, 2009).

The School of Poetry (Qene Bet)

The Qene Bet teaches pupils how to write Qene, a traditional religious poetry from Ethiopia that is essential to church rituals and instruction. In this art style, moral lessons, current affairs, and symbolism are woven into lyrical works while biblical passages or the lives of saints are interpreted. The employment of multiple meanings, often known as the Semena Work (gold and wax) style, is a defining characteristic of Qene poetry. It enables poets to express layered messages that are both overt and subtle. In the past, society has also employed this approach to covertly voice political complaints or cultural criticism (Hable Sellassie and Tamerat, 1970).

Famous areas known for its Qene Bets are Wollo, Gondar, and Gojam (Washera, Tselalo, and Gonj) (Chaillot, 2009). The teaching approach is introspective and immersive. Students get together in the late afternoon or evening to talk about themes that their teacher has assigned them, according to Richard Pankhurst (1962). They then meditate and write poetry all night long, frequently finding inspiration in isolated locations like peaceful nature surroundings or church grounds. They show their compositions to the teacher the following day, and she comments on and polishes them. In order to show expertise and inspire pupils' creativity, the teacher usually composes and recites a poem on the spot when the session comes to an end.

Advanced Scriptural Studies (Metshaf Bet)

At this point, the Metshaf Bet, or the school for reading and understanding scripture, is the last subject of study. Classes in the Old and New Testaments, the writings of the Church Fathers and specific books on monastic life make up this division. These courses enhance the students' theological knowledge and equip them for positions in teaching, spiritual service, or church leadership.

In the educational system of the Ethiopian Orthodox Church, the intermediate level is a crucial time. It develops a profound understanding of the church's spiritual and cultural legacy in addition to technical and theological proficiency. Students help to preserve and

enhance one of Ethiopia's oldest and most significant traditions by learning music, poetry, and religion.

2.1.10.1.3. Third Stage: The Intellectuals

The Metshaf Bet, also called the School of Literature or Ye'nibabna Yetriguame Bet, is the last and most advanced degree of traditional education in the Ethiopian Orthodox Church. This stage focuses on the analysis and interpretation of ecclesiastical writings and acts as a hub for rigorous literary and theological inquiry. At this level, students delve into the church's deeper mysteries by studying its teachings, texts, and history.

The Fetha Negest (The Law of the Kings) and other theological and legal documents are among the significant works that students study at the Metshaf Bet. After becoming proficient in the Fetha Negest, these academics are awarded the esteemed title of Lique, signifying their proficiency and authority in the discipline. Abera Jembere asserts that the church's intellectual heritage is upheld by this centuries-old practice of instruction and interpretation.

Three main approaches to textual interpretation are presented to students at this point. Yandemta Tirguame, or interpretation by alternatives, is the first. It gives a text several different meanings and presents them in order using the phrase "or." The second is literal interpretation, or Net'ela Tirguame, which emphasizes the text's clear-cut meaning. The third approach, known as Ye'mistir Tirguame, or idiomatic interpretation, focuses on a passage's symbolic or suggested meaning while frequently ignoring grammatical structure in order to reveal more profound meaning. When combined, these approaches let academics thoroughly interact with the Bible and get a deep comprehension of what the church teaches.

Students frequently focus on other subjects like Zema (church songs) and Qene (church poetry) in addition to textual analysis. Scholars in these subjects are formally recognized for their knowledge, which demands mastery of both traditional methods and innovative expression. These accomplishments serve to preserve and enhance the spiritual and cultural legacy of the Ethiopian Orthodox Church in addition to reflecting individual intellectual prowess.

At the Metshaf Bet, being a scholar requires a great deal of personal sacrifice. Leaving their families behind, many students become roaming academics who visit different parishes and monasteries in search of fresh insights and experiences. This custom

encourages a lifetime commitment to intellectual and spiritual development as well as a strong devotion to the faith.

The highest level of education offered by the Ethiopian Orthodox Church is the Metshaf Bet. It develops a deep intellectual heritage, preserves the church's doctrine and historical accounts, and gives scholars the tools they need to accurately understand the Bible. The Metshaf Bet is more than simply a school for individuals who finish this journey; it is a symbol of their faith, commitment, and passion for education.

2.1.11. Integration of Religious (Indigenous Knowledge) with Secular Educational Philosophies.

A difficult and profoundly philosophical problem arises when indigenous religious educational systems like the Ethiopian Orthodox Tewahedo Church's Abinet Temhert are integrated with modern secular education. The epistemological and cultural difficulties resulting from colonial encounters and the continued legacy of intellectual colonization are the foundation of this difficulty, which goes beyond simple pedagogical or administrative issues. This literature study examines how Dr. Yirga Gelaw Woldeyes and Ngũgĩ wa Thiong'o shed light on the historical marginalization of indigenous knowledge systems and offer a framework for their meaningful incorporation into contemporary educational practices, drawing on their insights.

The dominance of Western epistemologies in African educational systems, especially the imposition of colonial languages and ideologies that detach students from their own cultures and histories, is criticized by Ngũgĩ wa Thiong'o in Decolonizing the Mind. Since indigenous languages and stories are the main conduits of a people's worldview and moral imagination, Ngũgĩ maintains that the restoration of these must be the first step in the decolonization of education. The language of instruction, curriculum content, and epistemological orientation need to be realigned to appreciate and incorporate local religious beliefs such as those found in Abinet Temhert, according to this approach when applied to the Ethiopian context.

In a similar vein, Dr. Yirga Gelaw Woldeyes contends in Native Colonialism: Education and the Economy of Violence Against Traditions in Ethiopia that modern education in Ethiopia was imposed through a top-down, Western-centric model that alienated Ethiopians from their indigenous knowledge and cultural identity. The centuries-old religious educational system known as Abinet Temhert, which was based on Ge'ez texts, deep moral training, and communal responsibility, was increasingly marginalized as

irrelevant or backward in the face of imported models that prioritized technical skills, individualism, and rationalism over spiritual and moral development. Yirga claims that this has created a disjuncture between education and identity, a condition he refers to as "native colonialism," in which the postcolonial state becomes complicit in the ongoing intellectual colonization of its own people.

Therefore, including Abinet Temhert into secular education is a bold act of epistemic justice rather than a sentimental throwback. It entails appreciating the importance of Christian moral instruction, which places an emphasis on characteristics like self-control, humility, and social responsibility values that are becoming less prevalent in modern educational institutions that are consumed with rivalry and financial gain. Yirga and Ngũgĩ both oppose the notion that secular knowledge is intrinsically better and support a diverse, dialogical approach to education in which indigenous and religious knowledge are valued as essential and legitimate.

In summary, there is both a need and an opportunity for Abinet Temhert to be incorporated into modern educational programs. It presents an opportunity to mend the epistemic scars caused by indigenous systems' marginalization during colonialism and after. Education must benefit a people's soul as well as their economics, as Yirga Gelaw and Ngũgĩ wa Thiong'o persuasively demonstrate. This starts with a sincere appreciation of the wisdom ingrained in their own traditions.

2.1.12. Contents of Abinet Temhert

The content of instruction in the Abinet School system is summarized as follows. Each discipline or branch also has different courses which should be performed in the concerned school.

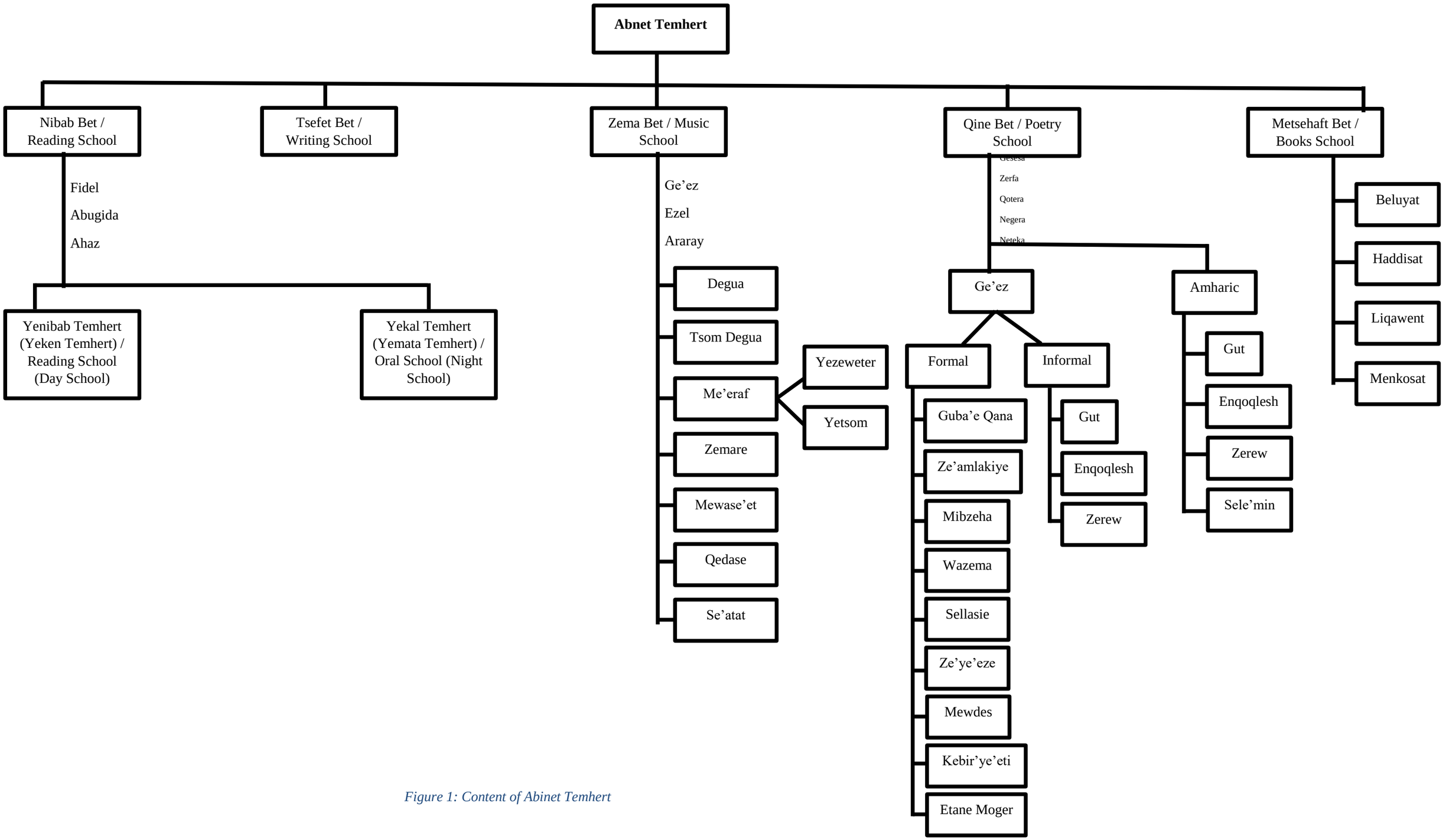


Figure 1: Content of Abinet Temhert

2.1.13. Chapter Summary

Existing literature differentiates education from training, emphasizing that education is a holistic process aimed at fostering critical thinking, ethical reasoning, and emotional growth, whereas training primarily focuses on skill acquisition for specific tasks. Scholars argue that no child is inherently moral; rather, morality is cultivated through socialization, ethical teachings, and cultural influences. Additionally, the Ethiopian Orthodox *Abinet Temhert* educational philosophy, which integrates spiritual, moral, and intellectual development, has been studied in isolation from contemporary educational policies. However, few studies explore how these two approaches could be synergized to address gaps in modern education systems.

The difference between religious educational philosophy and contemporary educational philosophy have depend on different foundations. There difference based on the foundational principles is, when religious educational philosophy is theocentric and faith based, contemporary educational philosophy is secular and learner centered.

Based on the goals of education, religious educational philosophy is more concerned moral and spiritual development, and preservation of culture and traditions. while contemporary education is concerned with a holistic development of students intellectual, emotional, mental, social and physical growth. And a preparation for the modern society. The other difference is based on its teaching methods; religious educational philosophy is concerned with authoritative, ritualistic and communal, while contemporary education is more concerned with interactive and experiential education, and also individualized and adaptive education.

Based on perspectives on knowledge and learning, religious educational philosophy is more concerned with divine revelation, while contemporary education is more concerned on constructivist and evolving, and flexible curriculum.

Lastly based on the role of the teacher, religious educational philosophy is concerned on spiritual guide and preserver of tradition, in the other side contemporary educational philosophy viewed the teacher as an innovator, facilitator and mentor.

Integrating these two philosophies can enhance the quality of education by educating the students the real-life experience of the modern society, world, and technology, while also teaching moral and ethical education in order to make them Just, morally positive and ethical

individuals. By making students morally positive, we can decrease some immoral and unjust actions in the country.

By studying this topic, the research can fill the knowledge gap and recommend to policy makers and educational experts for further studies.

The review highlights a significant knowledge gap in integrating traditional Ethiopian educational philosophies with contemporary frameworks. This research aims to bridge this gap by examining the potential benefits of merging the Ethiopian Orthodox *Abinet Temhert* philosophy with modern educational policies to create a comprehensive, culturally rooted, and progressive approach to education.

Chapter Three

3. Research Design and Methodology

3.1. Study Site and Period

The study focuses on integrating Ethiopian Orthodox Abinet Temhert Educational Philosophy with contemporary Educational polices in order to identify the opportunities, challenges and influences on students' moral value. To address the purpose of the study, it chooses sites which are believed to be appropriate in order to examine the relationship for integration between the two concepts that are Abinet Temhert educational philosophy and contemporary educational philosophy. For this reason, two sites are chosen, which are Debre Berhan and Addis Ababa.

Debrebarhan city administration is under the administration of North Showa Zone of the Amhara National Regional Government and is one of the middle-class cities in the region. The city is the administrative capital of North Shewa Zone, which is 130 km away from Ethiopia's capital, Addis Ababa, and 695 km away from Bahr Dar, the capital of the region. The city of D/Barhan is an ancient city that was founded in 1446 AD during the reign of Emperor Zaryaekob (Taddesse Ayechew). Addis Ababa was the last imperial capital of Ethiopia and serves as the capital of the modern state of Ethiopia. Addis Ababa came into existence in 1886 as a mineral springs resort for Ethiopia's royal family and nobility. In 1892, Emperor Menilek II (r. 1889-1913) made it the capital when he constructed his palace there. By 1896, members of the nobility began to build permanent homes in the new capital (Benti Getahun, 2000).

The Debre Berhan site is chosen because, ancient traditional and religious schools or Ye'abinet Temhert Bet are formerly practiced there and still they are functional until now in the northern part of Ethiopia. The second site is Addis Ababa which is believed to be the origin and the center for the modern education.

After deciding the sites, the researcher gain entry letters to the research area and to build a harmonious relationship with the researched environment. One of the mandatory activities done is acquiring permission and gets the consent of the church officials, the traditional school's communities, teachers and students to do the research around the traditional church schools in the respective sites. Because, once the permission is obtained from the church officials, it gets

easy to interact with those persons who are entitled to be involved in the research process that is to be interviewed and to give relevant information.

3.2. Research Paradigm

The qualitative research paradigm is deeply rooted in philosophical traditions that emphasize the subjective, complex, and socially constructed nature of reality (Creswell 2012). Unlike the positivist paradigm, which seeks objective truths through measurable phenomena, qualitative research is grounded in interpretivism and constructivism. Interpretivism views reality as subjective and context-dependent, highlighting the importance of understanding phenomena through individuals' lived experiences and cultural contexts (Creswell 2012). Constructivism further complements this view by asserting that knowledge is co-constructed through social interactions between researchers and participants, emphasizing meaning-making over generalization (Lincoln, Lynham, & Guba, 2018). These paradigms advocate for methodologies such as interviews, participant observations, and case studies, which provide rich, nuanced insights into human behavior and societal phenomena (Lincoln, Lynham, & Guba, 2018).

Moreover, qualitative research draws from phenomenology, which offers a unique perspective on understanding human experiences. Phenomenology focuses on the essence of lived experiences, encouraging researchers to explore how individuals perceive and interpret their worlds (Van Manen, 2016).

3.3. Study Design

In this study, the researcher uses a qualitative research design. By using qualitative method, researcher can explore the research topic from different angels.

Phenomenology

Phenomenology is both a philosophical movement and a family of qualitative research methodologies. The term ‘phenomenology’ refers to the study of phenomena, where a phenomenon is anything that appears to someone in their conscious experience (Moran, 2000).

Using a phenomenological qualitative research design for the research topic "Integrating Ethiopian Orthodox Abinet Temhert educational philosophy with contemporary educational policies, opportunities, challenges, and impacts on students' moral values" allows for a deep exploration of the lived experiences and perceptions of individuals directly involved in this

educational tradition. Phenomenology emphasizes understanding how students, educators, and religious leaders experience and interpret the integration of traditional and modern educational practices, particularly in relation to moral development. This approach offers insights into the subjective meanings and personal significance of moral teachings within the Abinet Temhert system, revealing how these values are internalized and how the tension between tradition and modernity is felt by those within the community. By focusing on the essence of these experiences, phenomenology helps the researcher uncover the emotional**,** spiritual**,** and ethical dimensions of the educational process, offering a more nuanced understanding of how moral values are shaped in this context.

3.4. Population

The population of the study includes stakeholders directly or indirectly engaged with the Ethiopian Orthodox Abinet Temhert educational philosophy and contemporary educational policies. Specifically, the target population consisted of religious leaders and educators from Ethiopian Orthodox Church institutions, policymakers involved in designing and implementing contemporary educational policies, and students who are either currently enrolled or have graduated from schools influenced by these philosophies, and educational experts with experience in moral and value-based education were included to provide a broader perspective. These diverse groups help identify the opportunities, challenges, and influences of integrating traditional and contemporary educational approaches on students' moral values.

The total population for this study encompasses all individuals who are part of the Ethiopian Orthodox Abinet Temhert education system and the contemporary educational system within the geographic scope of the research. This includes Christian religious leaders, Abinet Temher students and also students who are enrolled into Ethiopian higher education, and educational experts.

3.5. Inclusion and Exclusion Criteria

3.5.1. Inclusion Criteria

In order to guarantee the richness and usefulness of the data gathered, this study used particular inclusion criteria. Based on their interest in and knowledge of the research issue, participants were chosen. In particular, participants in this study had to be Abinet Temher students and also students who are enrolled into Ethiopian higher education, educational policy makers, Christian

religious leaders, or educational specialists. In order to ensure informed consent and ethical research techniques, all participants also had to indicate that they were willing to engage in the study willingly. These standards were created in order to collect a range of viewpoints from those who are actively involved in and educated about the field of education.

3.5.2. Exclusion Criteria

Participants who had a substantial language barrier that would obstruct efficient communication and data collection were not allowed to continue with the study. Participants were also prohibited from participating if they were in any disturbed states that would affect their capacity to give accurate and cogent information, such as emotional discomfort. These exclusionary standards were put in place to guarantee the caliber and reliability of the information acquired.

3.6. Sampling Methods

In this study a Purposive Sampling Method was implemented. In purposeful sampling method, researchers intentionally select individuals and sites to learn or understand the central phenomenon (Creswell, 2012 p. 206). The researcher uses purposeful sampling method to select the individuals and also the site for the study based on criteria's which was developed by the researcher. Purposeful sampling thus applies to both individuals and sites (Creswell, 2012 p. 206). Data collection continued with additional participants until data saturation was achieved, indicating that the inclusion of additional participants was unlikely to yield significant new insights. Two church schools were selected, which is Ansaso Mariam and Sellasie Bete Kerstian (Church). And 21 Individuals, 4 for Focus group discussion and 17 for in-depth interview.

3.6.1. Selection Criteria

Involvement with Ethiopian Orthodox Abinet Temhert: To ensure that participants have direct knowledge or experience with the traditional educational philosophy. The participants must attain Abinet Temhert Bet. Teachers, students, or scholars who have studied or taught in Abinet Temhert settings can be participants for this study.

Experience with Contemporary Education: Participants should be familiar with modern educational policies and practices in Ethiopia to compare and contrast with the traditional system Abinet Temhert. Educators, policymakers, or students in contemporary schools who have insight into current educational structures, including secular schools or government institutions can be participants for this study.

Knowledge of Moral Education: Since this research is focused on moral values, participants should have insight into how moral education is approached in both systems. Religious leaders, moral philosophy educators, or those involved in character education programs within either traditional or contemporary settings can be included as a participant in this study.

Length of Exposure/Engagement: Participants with longer and more in-depth engagement with the educational systems can provide deeper insights. Teachers with at least several years of experience have in either Abinet Temhert or contemporary schools, who teaches at least two batches, or students who have undergone a significant part of their education in Abinet Temhert and achieve at least "dikuna" Deacon can be included in this study as a participant.

Region/Geographic Representation: Ethiopia is culturally diverse, and different regions may have unique educational practices or challenges. Participants from different Ethiopian regions (e.g., east, west, and north, south) to capture a range of perspectives on the integration of educational philosophies, they can be included.

Level of Educational Attainment: Level of education may influence participant's perspectives on the philosophical and moral aspects of the systems. For that matter participants should enroll or achieve at least higher education in the contemporary system, and in Abinet Temhert they should achieve "Dikuna" Deacon in order to participate in this study.

3.7. Data Collection Tools

Primary data was collected to carry out the research. As Denscombe (2010) puts, when the researcher needs to understand people's emotions, opinions, experiences, and feelings, then interview will be more appropriate method. Interview guide tools was developed in English originally and translated into Amharic and the back to English to check the validity of the contents.

The tools or devices that the research uses in this study to gather data are specified as follows:

Semi-structured interview questions: The researcher conducted semi-structured interviews to learn about the experiences, viewpoints, and emotions of the participants in relation to the research issues. The researcher selected this approach because it gave the opportunity to collect detailed, rich qualitative data while preserving some degree of organization. In order to examine important facets of the research issue, the researcher created an interview guide with a series of

fundamental questions. But the researcher also gave the interviewers a little room, which allowed me to delve deeper into intriguing answers, examine new topics, and modify my questions based on the circumstances of each person.

Voice recorder: was used voice recorder to make sure that the views of every interview were accurately and completely documented. I was able to concentrate on actively listening to and interacting with the participant instead of being distracted by writing thorough notes because I was able to record the interviews. Had the participant's informed consent to record each interview before it began. A comprehensive text version of the interview was then produced by verbatim transcription of the tapes. Was able to find important themes and patterns in the participant narratives by using these transcripts as the foundation for my in-depth study. Every audio track was safely preserved and will be removed after the study is over.

Participant observation: also performed participant observation in Ansaso Mariyam and Sellassie Bet Kerstian to supplement the interview data and obtain a better picture of the context in which participants live and work. Decided on participant observation because it gave me the opportunity to watch participants' interactions and behaviors up close, which may have yielded insights that, would not have been possible with interviews alone.

3.8. Sources of Data

3.8.1. Primary Data

The source of primary data was conducted by interview methods with the selected participants. The participants are Abinet Temher students and also students who are enrolled into Ethiopian higher education, educational policy makers, Christian religious leaders, or educational specialists.

3.8.2. Secondary Data

The secondary sources of information for this study was from the religious institutions, educational institutions, and government institutions, available materials related to the research topic such as books, related researches and articles, journals, electronic materials and relevant documents. This was reviewed to show the views of different authors on the study problem and to connect the research with related literatures.

3.9. Instruments

Instruments for Phenomenological Research Design

In-Depth Interviews: Semi-Structured Interviews

Creswell states that, interviews in qualitative research will provide useful information when you cannot directly observe participants, and they permit participants to describe detailed personal information. Compared to the observer, the interviewer also has better control over the types of information received, because the interviewer can ask specific questions to elicit this information. (Creswell 2012 p. 218) In this study, the researcher conduct in-depth interviews by using semi-structured interviews with participants to gather detailed accounts of their experiences and perceptions regarding both educational philosophies. The researcher use also one-on-one interview mechanism. Because one-on-one interview is a data collection process in which the researcher asks questions to and records answers from only one participant in the study at a time. (Creswell 2012 p. 218)

The interview was made with 17 individuals who are selected based on the selection criteria given in the above. It is made in different places where the individuals get comfort to get concentration.

Focus Group Discussions (FGD)

And also a focus group discussion (FGD) was implemented among groups of participants to explore shared experiences and varying perspectives on the integration of the educational philosophies. The researcher collect data through interview with a group of people typically four. As it is stated by Creswell (2012), focus groups can be used to collect shared understanding from several individuals as well as to get views from specific people. A focus group interview is the process of collecting data through interviews with a group of people, typically four to six. (Creswell 2012 p. 218)

The Focus discussion was made with 4 participants, who are, contemporary (modern) school owner, individual who specialize in Educational Philosophy, Abinet Temhert Deacon, and also Sub city level education office officer.

Participant Observation

As Creswell stated, observation is the process of gathering open-ended, firsthand information by observing people and places at a research site. (Creswell, 2012 p. 213) For that matter researcher

engaged in a direct observation of educational settings, classroom activities, and community gatherings to understand the cultural practices, interactions, and dynamics at play. The direct observation of the educational settings helps the researcher to gain a holistic view of how the Ethiopian Orthodox Abinet Temhert educational philosophy and contemporary policies are enacted in real-life contexts.

The participant observation was made from April 06 to April 08 2025, at two Ethiopian Orthodox Church Abinet Temhert Bets found in the Debre Birhan region.

Field Notes

The researcher maintains detailed field notes during direct observations, document observations, and contextual details about the educational environments. The filed notes help the researcher to provide rich narrative accounts of the settings and interactions.

3.10. Data Collection Procedure

As the researcher, was employed a systematic and structured approach to collect qualitative data that aligns with the objectives of my study. The researcher began by preparing data collection tools, such as interview guides, focus group discussion prompts, and observation checklists, ensuring that they address the research questions comprehensively. The researcher was also seeking ethical approval from relevant institutions and ensures that all participants provide informed consent before their involvement in the study.

To identify suitable participants, use purposive sampling methods. This approach allows me to select individuals who possess the knowledge, experience, or characteristics most relevant to my research objectives. By targeting participants who can provide rich and meaningful data, enhanced the depth and quality of my findings.

For data collection, used a combination of methods to ensure a holistic understanding of the research topic. The researcher conducts semi-structured interviews with selected participants to capture in-depth personal insights, recording these conversations (with consent) for transcription and later analysis. And also, facilitate focus group discussions to explore shared experiences and collective perspectives. Additionally, the researcher perform observations in relevant settings, taking detailed field notes to document behaviors, interactions, and contextual details that may

enrich my analysis. Also review relevant documents, records, or artifacts as supplementary sources of data.

Throughout the process, prioritize ethical considerations. Protect participants' confidentiality and anonymity by securely storing data and removing identifying information in my reports. Also ensure participants are aware of their right to withdraw from the study at any time.

Finally, systematically organize and manage the collected data. Transcribe audio recordings and digitalize field notes, categorizing all materials to facilitate an efficient and thorough analysis. As the researcher, remain flexible throughout the data collection process, adapting my methods if necessary to address emerging themes or unforeseen challenges. This rigorous approach ensures that the data collected is comprehensive, credible, and aligned with the aims of my study.

3.11. Data Quality Control

The researcher do checking for completeness, consistency and editing was done by the researcher. And also, to ensure the quality of the data, pilot test was done in other populations.

3.12. Data Processing and Analysis

The researcher processed the qualitative data by organizing and preparing it for analysis. By beginning with data organization, transcribing interviews, focus groups, or recorded observations into textual form and compiling field notes, documents, or artifacts into a structured format. Review and edit the transcripts for accuracy to ensure they faithfully represent the collected data. Also remove any irrelevant or redundant information while preserving the original meaning and context. To manage the data effectively, I categorize it into thematic folders or use qualitative data analysis software, such as NVivo to facilitate easy retrieval and processing. The researcher design and implement a systematic coding and categorization system during this stage to support the subsequent analysis.

For the data analysis, the researcher interprets the processed data to identify patterns, themes, and insights. The first step was involving in familiarizing own self with the data by reading transcripts and notes repeatedly to develop a thorough understanding. Following this, carry out coding by labeling meaningful segments of the data to relate them to the research questions. The approach to coding was including both inductive methods, where themes emerge from the data itself, and deductive methods, guided by predefined categories. Once coded the data, the

researcher group related codes into broader themes through thematic analysis to uncover patterns and relationships.

Next, the researcher interprets these themes to explain their underlying meanings, connections, and contexts, often relating them to theoretical frameworks or my research questions. To ensure the credibility of my findings, validate them through triangulation, comparing multiple data sources, conducting member checks, or seeking peer reviews. Finally, the researcher organizes the identified themes and insights into a coherent narrative, complemented by visual representations such as diagrams or tables, to effectively communicate the results. Throughout the entire process, the researcher adopts a systematic and rigorous approach to maintain the trustworthiness and reliability of my qualitative findings.

3.13. Ethical Consideration

The department of Educational Planning and Management approve the research proposal in order to continue data collection. And a cooperation letter was sent to the Ethiopian Orthodox Religion institutions like, Mahibere Kidusan and Holy Trinity Theological College to get a letter for a support from the regional religious institutions.

To conduct this research, ethical approval letter is secured from Addis Ababa University, department of Educational Planning and Management official letter delivered to all that may concern.

3.14. Limitations of the Study

This study acknowledges several limitations. First, there is a limited empirical data; the study draws heavily on qualitative and theoretical analysis, with fewer empirical studies on the impact of integrating Abinet Temhert into the contemporary curriculum. Second, geographical and Cultural Focus; the findings are primarily rooted in Ethiopian Orthodox traditions and may not fully represent the diversity of other religious or cultural perspectives in Ethiopia. Lastly, policy Resistance; the study does not fully explore the political and institutional barriers to implementing such reforms, which may be a major limitation in pushing the recommendations into practice.

Chapter Four

4. Presentation, Analysis and Discussion

In order to organize the collected data systematically and identify themes for proper interpretation, a framework has been created. For this purpose, an open coding system was used to break down all the data collected through various data gathering techniques such as semi-structured interviews, focus group discussions, direct observations, and document analysis into meaningful themes and patterns (Bagele Chilisa & Julia Preece, 2005).

The themes are organized in a ways that they can address the purpose of the study, the objectives of the study, and also the research questions. All the data collected are organized in four themes based on the research questions and specific objectives. These identified themes are, the basic educational philosophies of Abinet Temhert, the opportunities presented by the integration of Abinet Temhert educational philosophy and contemporary educational policy, the challenges that can be raised when integrating Abinet Temhert educational philosophy and contemporary educational philosophy, the influences of Abinet Temhert in students' moral value. These four themes are analyzed and discussed thoroughly in this chapter. In the first section the socio-demographic data of the respondents are presented.

In this study 17 individuals were interviewed and 4 individuals took part in a focus group discussion (FGD), totally 21 individuals are participated in this study as a source of primary data. The characteristics of the participants are described in annex III in a table format.

Characteristics of Participants

Respondent 1 is a 23-year-old male with a degree in Political Science and 2 years of professional experience. He holds the title of Deacon in Abinet Temhert and specializes in Qine, Terguame Metsehaf, and Adis Kidan, with 11 years of service. His interview was conducted on January 31, 2025, at 10:30 AM.

Respondent 2 is a 32-year-old male with a Master's degree in History of Ethiopia, Theology, and Philosophy. He has 8 years of experience and serves as a Deacon specializing in Zema and Qedase, with 15 years of religious service. His interview took place on February 13, 2025, at 4:00 PM.

Respondent 3 is a 31-year-old male who holds a degree in Management and has 9 years of experience. He holds the title of Liqe Liqawenet and is versed in Zemare Mewasit, Qidase, Qine, and Degua. He has served for 16 years and was interviewed on March 9, 2025, at 9:00 AM.

Respondent 4 is a 35-year-old male with a Master's degree in Sociology and Theology. He has 10 years of experience and serves as a Memher, specializing in Qine. He has 12 years of religious service and was interviewed on March 13, 2025, at 5:00 PM.

Respondent 5 is a 25-year-old male with a degree in Radiology and 1 year of work experience. As a Deacon, he specializes in Zema and Mestegabe'e and has 10 years of service. His interview was conducted on March 19, 2025, at 5:30 PM.

Respondent 6 is a 39-year-old male with a Master's degree in Business Administration and 11 years of experience. As a Memher, he specializes in Zema, Tsome Degua, Degua, Aquaquam, Terguame Metsehaf, and Adis Kidan, with 21 years of religious service. He was interviewed on March 20, 2025, at 7:00 PM.

Respondent 7 is a 45-year-old male with a Master's in Accounting and Finance and 17 years of experience. He is a Deacon specializing in Zema and Qedase, with an extensive 32 years of religious service. His interview occurred on March 25, 2025, at 1:30 PM.

Respondent 8 is a 30-year-old male with a degree in Civil Engineering and 3 years of experience. He is a Deacon with 17 years of service and specializes in Zema and Qedasee. His interview took place on March 28, 2025, at 10:00 AM.

Respondent 9 is a 30-year-old male with a degree in Computer Science and 8 years of experience. As a Deacon, he specializes in Qedase and Mestegabe'e and has 20 years of service. He was interviewed on March 28, 2025, at 1:30 PM.

Respondent 10 is a 38-year-old male with a degree in Management and Theology, and 9 years of experience. He serves as a Memher and specializes in Aquaquam, Qine, Terguame Metsehaft, and Adis Kidan, with 20 years of service. The interview was conducted on April 1, 2025, at 5:15 PM.

Respondent 11 is a 30-year-old male with a degree in Theology and Management. He has 5 years of experience and serves as a Deacon specializing in Zema, with 20 years of service. His interview was on April 2, 2025, at 5:00 PM.

Respondent 12 is a 30-year-old male with a degree in Electromechanical Engineering and Theology. He has 7 years of experience and serves as a Deacon with specialization in Zema, and has 10 years of service. The interview occurred on April 3, 2025, at 2:00 PM.

Respondent 13 is a 35-year-old male with a Master's in Philosophy and 15 years of experience. His Abinet Temhert status and service duration were not specified. The interview took place on April 4, 2025, at 2:00 PM.

Respondent 14 is a 42-year-old male with a Master's in Theology and Sociology. He has 12 years of professional experience and serves as a Memher specializing in Tirguame, Adis Kidan, Zema, Degua, Tsome Degua, and Me'eraf, with 32 years of service. His interview was on April 4, 2025, at 5:00 PM.

Respondent 15 is a 52-year-old male with a degree in Management and Theology. He has 23 years of experience and serves as a Memher with specialization in Zema, Degua, Tsome Degua, and Qine. He has a long service history of 35 years. The interview was on April 5, 2025, at 8:30 AM.

Respondent 16 is a 38-year-old male with a Master's in Accounting and Financing. He has 15 years of experience and is a Memher specializing in Tirguame, Metsehaf Beluyat, and Metsehaf Adis, with 25 years of service. He was interviewed on April 5, 2025, at 2:00 PM.

Respondent 17 is a 43-year-old male with a Master's in Management, Theology, Philosophy, and Sociology. He has 12 years of experience and serves as a Deacon specializing in Zema, with 30 years of religious service. His interview took place on April 5, 2025, at 5:00 PM.

Respondent 18 is a 46-year-old male with a degree in Management and 13 years of professional experience. He is a Memher specializing in Tirguame and Adis, with 32 years of service. His interview was on April 10, 2025, at 2:00 PM.

Respondent 19 is a 35-year-old male with a Master's in Philosophy and Agriculture, and 15 years of experience. No information was given about his religious role or years of service. The interview took place on April 10, 2025, at 2:00 PM.

Respondent 20 is a 25-year-old male with a degree covering Accounting and Financing, Social Work, Leadership and Management, and Human Resource Management. He has 1 year of experience. No information was provided about his religious education or service. His interview occurred on April 10, 2025, at 2:00 PM.

Respondent 21 is a 32-year-old male with a Master's degree in Management and EdPM, and 2 years of experience. No details were provided on his Abinet Temhert role or service. The interview was held on April 10, 2025, at 2:00 PM.

4.1. Semi-Structured Interviews

4.1.1. Basic Educational Philosophies of Abinet Temhert

In the Ethiopian Orthodox Church educational system, Abinet Temhert is a fundamental framework for teaching literacy and religious knowledge. The word "abinet," which literally means "example" or "mentor," emphasizes the teaching methodology that is a part of this tradition. The curriculum, which uses Ge'ez as the major medium of instruction, covers topics outside of the strictly religious, like astronomy and bahire hasab (numeracy for calendar creation). The origins of Abinet Temhert can be found in the history of Abune Selama, who brought Christianity to Ethiopia. However, St. Yared is chiefly responsible for its organized organization in the fourth century, especially with regard to the founding of schools devoted to aquaquam (liturgical performance), qine (poetry), and zema (chant). As a result, Abinet Temhert holds a prominent place in the Ethiopian Orthodox Church, maintaining a structure that has mostly not changed since St. Yared formalized it. According to Respondent 4

> The Ge'ez word "Ab," which means father or paternity, is where the word "Abinet" comes from. The Ethiopian Orthodox Church's 2,000-year-old Abinet Temhert educational system is based on the principles of ethics, morality, and religion. Its ultimate objectives go beyond rigid religious doctrine and include excellence, enlightenment, and the pursuit of knowledge, wisdom, and a high standard of living. Respondent 4

Some key responds also said that, a unique collection of philosophical precepts forms the foundation of Abinet Temhert's operational framework in Ethiopian Orthodox Church education. The most important of these is the idea of service, which includes both the pro gratis education that teachers provide and the students' mutual dedication to serving their teachers and the community at large through a variety of social and religious activities. Individualized spiritual, cognitive, and emotive growth is emphasized by this pedagogical approach, which is mainly made possible by oral transmission and customized learning opportunities. Progress in the system is based on individual mastery, which is demonstrated by achieving a perfect score of 100%, which demonstrates a strict dedication to in-depth understanding of the subject matter.

Additionally, Abinet Temhert's philosophical foundations place a strong emphasis on accepting curriculum information without inquiry and center learning around community service rather than obtaining financial gain. Teachers are seen as having a natural gift for teaching and a commitment to their students that never wavers. Measured types of punishment are incorporated into disciplinary procedures to encourage moral growth. Abinet Temhert rejects strict time limits and favors individual learning paths and mastery-based advancement over group advancement, which is in contrast to modern educational paradigms. Last but not least, the system encourages a strong sense of fraternity among students, which is frequently demonstrated by the establishment of Mahiber/Tsewa, volunteer organizations devoted to community involvement and mutual support. According to respond 1,

> Self-awareness, civility, respect, love, constancy, dedication (both hard and clever work), and a flexible, non-time-bound approach are the fundamental values that underpin Abinet Temhert's operations. It emphasizes respect for educators and established authority and is knowledge-based and focused. Knowledge exchange, fraternity, and hierarchical structures are fundamental principles. Pupils are urged to appreciate all information, synthesize much wisdom, and participate in critical conversation. Despite their lowly status, teachers (also known as "Memhers") are highly regarded by their students, who also hold them in awe. Students and peers alike benefit from the corrective environment that Abinet Temhert cultivates.”

> “The historical narratives of religious figures serve as the main sources of information. The system is fundamentally student-centered and governed by high moral standards, especially those of deep respect. Respondent 1

According to one of the key respond, the Ethiopian Orthodox Church's Abinet Temhert teleological framework is based on a triadic set of goals that include personal growth, community involvement, and spiritual development. The most important of these is the development of a close and intimate relationship with God via assiduous study of sacred scriptures, with the ultimate goal of leading a life marked by spiritual holiness. This goal is inextricably tied to the desire to build psychological resilience and gain the respect of the community. In addition to assisting people in their quest for soteriological realization, education aims to provide them with a strong ethical foundation based on community service. Additionally, taking part in Abinet Temhert is viewed as a way to pray, providing resilience and protection against misfortune. According to one of the key participants,

> Abinet Temhert's aims and objectives are diverse, encompassing spiritual, social, and cultural aspects in addition to simply academic endeavors. It seeks to develop a society of people committed to ongoing service and community participation, as well as to strengthen relationships with a higher power. Preserving Ethiopian customs and culture is central to its goal, as it guarantees the cultural heritage's continued life for upcoming generations, particularly its tourism-related significance. Alumni like Hadis Alemayehu and Abe Gubegna, successful writers and poets who developed their abilities via its demanding instruction, are prime examples of Abinet Temhert's efforts to improve the caliber of Ethiopian literature and language. It also aims to preserve and spread the authentic and correct history of Ethiopia. In the end, Abinet Temhert is dedicated to promoting holistic well-being, which includes spiritual, mental, and psychological aspects, in order to benefit both one and others. Respondent 8

The participants also states that the spread of gospel teachings, the development of an optimistic and enlightened mental attitude, and the encouragement of a holistic view of health that takes into account both physical and spiritual aspects are all essential to the educational goals. As fundamental values, discipline, decorum, and achieving Qidusnet (sacredness) by the acquisition

of heavenly knowledge and wisdom are outlined. Abinet Temhert's ultimate goal is to enable students to actively support the Christian theist community by actively participating in liturgical rites (such Qedase and Qurban) and effectively interpreting and disseminating scripture.

An essential part of Abinet Temhert is the development of moral character, which goes beyond learning to read and write. A complex pedagogical framework that includes direct instruction, positive reinforcement, appropriate reprimands, and precisely calibrated disciplinary actions facilitates the transfer of ethical precepts. Agape (unconditional love), reverence, diligence, probity, constancy, and veneration are among the fundamental virtues that are taught. A systematic mentorship system in which older students assist their junior counterparts, collaborative activities like shared commensality, and curriculum materials particularly hagiographical descriptions of Church Fathers and notable scholars all serve to convey these values.

According to the response of the participants, one of the unique features of the Abinet Temhert approach is experiential immersion, which is accomplished by sending students out into the wider community to request supplies. The purpose of this activity is to reduce the development of egotism, promote humility, and encourage respect for various sociocultural backgrounds. The emphasis is on mentoring, and teachers play a quiet and unassuming role. The ethical code is portrayed as a universal moral code that applies regardless of one's denomination and is defined by the consistent and voluntary performance of morally righteous deeds in a variety of situations. The fundamental principles of group sharing and selfless sacrifice are at the heart of this ethical system, and they are taught by a mix of direct instruction, protest, disciplinary procedures, and personal experiences. According to respondent 5,

> Through a holistic method based on real-world experience and human contact, Abinet Temhert cultivates morals. Oral tradition is used to impart moral instruction, which includes both direct counsel and constructive criticism. Students actively demonstrate humility and service by doing things like cleaning teachers' and visitors' feet. By providing seats to newcomers, they also learn to put others' needs first. Peer learning and reciprocity are essential, with each person acting as both a teacher and a pupil. Within Abinet Temhert, love is seen as the

> fundamental and most important law guiding all interactions, even though there are formal norms of conduct ("yegubae betu memriya").
>
> "Senkesar," or daily storytelling sessions, convey historical histories, firsthand accounts, and the experiences of revered individuals. With this approach, pupils can benefit from the knowledge and moral guidance of their predecessors.
>
> Furthermore, delegating tasks, exercising patience and waiting one's time, and abiding by regulations that require discipline to produce desired results are all ways to promote moral development. Respondent 5

As the responses summarized, the instructional method is one of the main differences. Abinet Temhert places a high value on a personalized, student-centered learning environment with a variable pace determined by each student's level of understanding and proficiency. Exam schedules are modified based on the student's demonstrated competency, and assessment is ongoing and dependent on gaining a comprehensive comprehension of the subject matter. Additionally, a mentorship model promotes knowledge retention by having students reinforce their learning by teaching younger students. On the other hand, modern education follows a set curriculum that is taught in a strict amount of time. With a pass/fail system that permits advancement with less than full knowledge of the subject content, exam dates are set in advance and independent of each student's readiness. Both systems acknowledge the significance of foundational knowledge in spite of these distinctions. Abinet Temhert demands mastery of foundational disciplines like nibab and zema before pursuing more complex endeavors, much as modern education demands mastery of a basic curriculum before specialized study. But there is still a crucial difference in the temporal dimension. While modern education follows set deadlines and predetermined timelines, Abinet Temhert gives students the freedom to learn at their own pace until they have a thorough grasp. Additionally, the grades' hierarchical progression is entirely different. In contrast to the more standardized, time-bound approach of modern education, the Abinet Temhert ultimately reflects a personalized, mastery-based educational strategy.

4.1.2. Opportunities Presented by the Integration of Abinet Temhert Educational Philosophy and Contemporary Educational Policy

According to the key participants, the possible advantages of incorporating Abinet Temhert's educational philosophy with Ethiopia's current educational regulations. One of the main points of contention is that a decrease in moral principles and socially conscious conduct may result from an excessive focus on secular education that lacks a solid moral foundation. It is proposed that the current system may unintentionally foster characteristics like egotism, envy, and an unwillingness to impart knowledge, which are made worse by social media's widespread influence and a perceived undervaluation of traditional religious beliefs.

On the other hand, Abinet Temhert, which has a 2000-year-old heritage, values morality, deference, and involvement in the community. Positive character characteristics and a strong feeling of social responsibility are encouraged by its teaching approaches, which include peer mentorship in which older students teach junior learners and responsibility assignment. Additionally, this system actively supports the cultural heritage preservation, particularly for the Ge'ez language.

Therefore, by integrating Abinet Temhert's capabilities into the current educational framework, the proposed integration seeks to solve the apparent moral deficit. The goal of this synergistic approach is to integrate the ethical foundation offered by Abinet Temhert principles with the academic rigor of modern curricula. A generation marked by honesty, integrity, and a dedication to the common good is one of the expected results, which will help to mitigate problems like corruption that arise from a lack of an ethical foundation. Essentially, the integration aims to create a more equitable and successful society by promoting a comprehensive education that develops both moral character and intellectual prowess.

> There are several benefits for moral growth and general well-being when Abinet Temhert's educational theory is incorporated with modern educational practices. By acknowledging the dual nature of human behavior which includes both innate and spiritual dimensions this integration seeks to balance a person's spiritual and physical lives. People can live more contented and balanced lives by successfully pursuing both spiritual and physical goals by fusing the benefits of Abinet Temhert with modern education. Respondent 10

> A generation that is physically strong, rooted in Abinet Temhert's ethical ideals, and armed with the information and abilities promoted by modern education can be produced through this comprehensive method. Such a generation will be able to make constructive contributions to society because they will have a stronger awareness of social norms, values, and rules. Additionally, this integrated education can help the nation return to its traditional wisdom, indigenous knowledge, and fundamental moral and ethical principles. Respondent 10

> In the end, the combination produces a generation that is both goal-oriented and visionary, motivated to accomplish significant results and guided by a distinct sense of purpose. The ensuing educational concept fosters understanding and empathy, producing a generation that is acutely aware of the needs and feelings of others. Respondent 10

Even with the clear distinctions mentioned above, there are a number of essential similarities between Abinet Temhert and modern educational systems. Both are acknowledged as processes for changing behavior and developing cognitive abilities. In other words, both educational philosophies are based on the premise that organized learning can affect personal conduct and increase cognitive ability. Additionally, there are structural parallels between the two systems, which are distinguished by different departments or classifications of information as well as a progressive progression of educational stages or levels. These similarities imply that Abinet Temhert and modern education have a fundamental dedication to structured learning and the advancement of information and abilities, regardless of their philosophical foundations.

As the responses summarized, there are now a number of serious issues with the Ethiopian educational system that make it difficult for it to promote learning that is both culturally appropriate and well-rounded. The exam-centric orientation of the system, which places more emphasis on rote memorization than on in-depth comprehension and real-world application of knowledge, is a major cause for concern. This problem is made worse by the curriculum's predominately theoretical focus, which restricts opportunities for hands-on learning and impedes the development of critical skills.

Furthermore, the current educational structure has come under fire for failing to adequately include contextual learning and indigenous knowledge. Ethiopia's rich cultural legacy and

traditional wisdom are marginalized by a perceived leaning towards Western beliefs and instructional practices. A perceived gap between education and Ethiopian society's values is exacerbated by this lack of cultural relevance and the scant attention given to moral and ethical growth, especially in courses like civics and citizenship.

Additionally it is also summarized, restrictive policy environments impede the development and implementation of alternative curricula that could better address these shortcomings. The limited autonomy afforded to Ethiopian organizations in designing their own curricula contrasts sharply with the flexibility enjoyed by international schools operating within the country.

Given this, Abinet Temhert, which has strong ties to the Ethiopian Orthodox Church, offers a possible solution to these problems. Abinet Temhert provides an invaluable resource for enhancing the curriculum and strengthening a feeling of national identity since it is a storehouse of indigenous, cultural, and traditional knowledge. Additionally, its focus on ethical behavior and religious morality provide a basis for character development that is sometimes absent from the existing system. Therefore, including Abinet Temhert concepts into the larger educational framework may help Ethiopian students have a more comprehensive, culturally appropriate, and morally sound educational experience.

4.1.3. Challenges that can be raised when Integrating Abinet Temhert Educational Philosophy and Contemporary Educational Philosophy

As the key participants' response, there are many possible advantages to the suggested fusion of Abinet Temhert and modern educational theories; there are also some potential drawbacks that should be carefully considered. The Ethiopian population's religious diversity is a major barrier. Because Abinet Temhert is inherently associated with the Ethiopian Orthodox Church, communities and individuals who practice other religions may oppose its incorporation into the larger educational system. The execution plan also poses a significant obstacle. The stage at which the integration is implemented may determine its success; early integration at lower grade levels may prove more successful than trying to implement it at higher education levels where students' viewpoints and preferred methods of learning are more well-established.

Some participants also said that, government dedication is also crucial. The successful deployment and long-term viability of the integrated system may be seriously hampered by the

government's lack of consistent backing and political will. This involves negotiating the demands of globalization, which frequently place a higher value on secular knowledge and abilities than on traditional values and may cause students to become less interested in Abinet Temhert. With its emphasis on entertainment and business interests, social media's widespread reach may further deflect students' attention and involvement.

The inclusion of religious education based on a particular faith tradition in a national curriculum may also encounter opposition from members of diverse religious communities. The acceptance and incorporation of Abinet Temhert may also be hampered by preexisting unfavorable preconceptions and misconceptions about it, such as links to witchcraft or hazardous activities that are common in some communities. Careful preparation, inclusive discussion, and a dedication to honoring religious diversity and cultural sensitivity are necessary to meet these challenges.

Even though their paths diverge, Abinet Temhert and modern education ultimately have the same fundamental objective: to provide students with the information and abilities they need to benefit society. The goal of these programs is to help students reach the greatest possible levels of academic and professional success. These two seemingly different approaches could be reconciled to produce a cohesive and successful teaching strategy under the direction of knowledgeable specialists. According to Respondent 13

> Even while it seems promising, integrating Abinet Temhert with modern schooling is not without its difficulties. One of the main challenges is ensuring a meaningful and pertinent connection while avoiding a shoddy or shallow execution. It's also critical to secure sufficient funding for the integrated system's actual execution and development. Additionally, getting recognition and approval from other countries especially Western ones may be a major challenge. Another crucial factor to take into account is overcoming possible opposition from communities and society to adopting new teaching methods and modifying long-standing behaviors. Realizing the full potential of this creative educational integration will require overcoming these obstacles. Respondent 13

Some respondents said that, Ethiopian culture presents unique obstacles to the possible integration of Abinet Temhert with modern schooling. Because of Abinet Temhert's Christian

roots, diverse religious communities may pose challenges, but some may welcome the integrated system. Initial challenges may include a lack of student discipline and moral principles, which are common in today's generation. Since present policy supports Western educational methods with little investigation into alternative ways, the government's commitment is unclear. Lastly, successful integration depends on teaching in the students' mother tongues.

A strong work ethic, increased respect for one another, and cooperation are only a few of the long-term favorable societal effects that could result from the successful integration of Abinet Temhert with modern schooling. Students can develop a strong feeling of responsibility and endurance by adhering to Abinet Temhert's primary principle of conscientious application to tasks ("not to spend any time without work"). But accomplishing this integration calls for resolving possible issues and taking a practical stance. A more practical approach might be to concentrate on incorporating Abinet Temhert's pedagogical approaches and teaching methodologies into the current modern educational framework, given the apparent lack of government commitment to investigating and implementing alternative educational models. According to respondent 2,

> A comprehensive consultation process is necessary to enable a successful combination of Abinet Temhert with modern schooling. This calls for including important stakeholders in one-on-one conversations and group discussions tailored to their profession. To guarantee the maintenance of fundamental ideals and beliefs, religious authorities and Abinet Temhert fathers ought to be contacted. In order to traverse regulatory systems and obtain government assistance, policymakers must be involved. The opinions of community members are essential for promoting tolerance and resolving any possible cultural sensitivity. Designing successful curricula and pedagogical strategies requires the experience of educational experts. Importantly, these disparate groups ought to be united in cooperative settings to promote understanding, resolve issues, and create a common vision for Ethiopian education's future. Respondent 2

Some participants said that, communities, students, parents, and schools must all work together to promote this goal. These stakeholders can persuade the government to take into account the possible advantages of incorporating aspects of Abinet Temhert by means of ongoing

communication and the active expression of their viewpoints. Additionally, implementing Abinet Temhert's techniques of disciplined learning, constructive criticism, and coaching can greatly aid in the growth of students' capacity for moral decision-making, producing a generation that is capable of navigating difficult moral dilemmas. Overcoming such obstacles, especially those that come from the government, is essential to the successful integration of Abinet Temhert with modern education. The viability of integration and execution is greatly increased if governmental resistance is successfully overcome.

Building mutual understanding and cooperation amongst stakeholders from both educational domains is a necessary condition for successful integration. This necessitates that people and professionals in the modern education field thoroughly examine Abinet Temhert's pedagogical methods and educational philosophy. On the other hand, individuals who are immersed in Abinet Temhert must also conduct a thorough examination of modern educational theories and methods. A crucial next step after this process of reciprocal learning is a thorough assessment of the advantages and disadvantages of each educational system. In order to ensure that the integrated system maximizes the positive aspects of both traditions while minimizing any potential negative effects, this comparative analysis will facilitate a strategic and well-informed decision-making process regarding which components of each system should be integrated and which should remain distinct.

4.1.4. Influences of Abinet Temhert in Students' Moral Value

A generation that is both culturally and scientifically literate can be produced by combining Abinet Temhert with current teaching methods. This will create people who are knowledgeable of their background and prepared for success in a contemporary, globalized society. Abinet Temher can influence the students' moral values such as: moral sensitivity, ethical decision making feels others' feeling as owns feeling, respect, emotional intelligence, problem solving, confidence, and etc.

4.2. Focus Group Discussion

A focus group discussion was held with Abinet Temhert Memher (teacher), a philosopher, a school owner, and an administrator in an educational office at the sub-city level in order to examine the philosophy of Abinet Temhert, possible opportunities for integrating Abinet Temhert educational philosophy and contemporary educational policy, its challenges, and its

influences on the moral values of the students. Ansaso Mariam and Sellassie Bete Kerestian's (Church) observation, which emphasized Abinet Temhert's strengths in developing positive relationships, establishing a value-driven classroom environment, and encouraging ethical behavior among students, served as the focal point of the discussion. Taking into account the distinct opinions of each stakeholder group, the analysis that follows highlights the main ideas and points of view that came out of the conversation.

Validation and Affirmation of Abinet Temhert's Strengths

The observational findings on Abinet Themert Bets' (Schools) strong sense of community, ethical student development, and excellent learning environment struck a chord with all of the participants. While the philosopher acknowledged the potential of Abinet Temhert Bets to remedy the lack of moral foundations in modern education, the Abinet Temhert Bet Memher (Teacher) took satisfaction in these findings. The possibility of integrating them into their schools was recognized by the school owner. The Abinet Temhert Bet Memher confirms the finding of the observation by saying.

These findings support the daily goals we pursue. We want to develop moral people who are dedicated to serving God and their community, not just teach them things.

The philosopher also said that,

Individual success is frequently prioritized over social responsibility in modern schooling. However, in the modern world, the focus on moral growth, positive morality, and community involvement is especially beneficial.

Likewise, the school owner expresses the need of strong moral values in the children by saying,

A growing number of parents are inquiring and searching for a school that can help their kids develop strong moral principles. A selling factor for our schools might be the incorporation of Abinet Temhert educational concepts and principles.

The admin also acknowledged the potential of Abinet Temhert in enhancing the students, in a broader sense the generations' moral values are high, but still it can be also challenged by different things.

Perspectives on Replicability and Scalability

All the participant groups acknowledged the challenges of replicating the Abinet Temhert educational philosophy on a larger scale.

The Memher emphasized the importance of maintaining the basic spiritual values and traditions of Abinet Temhert during the integration.

If it were implemented without a proper understanding and reverence we still teach western things and leave our values.

The philosopher also suggested adapting the pedagogical approaches of Abinet Temhert, such as mentorship and experiential learning, within a contemporary framework. They advocated for a careful selection of values and principles that could be effectively integrated without compromising academic rigor or cultural sensitivity.

The school owner Focused on the practical considerations of implementation, such as curriculum development, teacher training, and resource allocation. He sought guidance on how to incorporate Abinet Temhert principles in a way that is both effective and cost-efficient.

Addressing Potential Challenges

Concerns regarding religious diversity must be addressed within the framework of a national educational system, according to all participants. Every participant concurred that the principles of community, compassion, and respect that Abinet Temhert emphasizes are universal and relevant to all religions. But it must be carefully considered. It was also emphasized how crucial it is to give educators, legislators, and school administrators the necessary training in order for them to successfully apply the integrated strategy.

The focus group discussion ended with a number of important suggestions for the future, including carrying out additional study to examine the real-world effects of combining the educational philosophy of Abinet Temhert with modern educational regulations. Create pilot programs in a few chosen schools to evaluate various integration models and gather information on their efficacy and efficiency. Engage in continual communication with all stakeholders to ensure that the integration is culturally sensitive, collaborative, and inclusive. The focus group discussion shed important light on how Abinet Temhert educational concepts might be

incorporated into Ethiopia's current educational systems. Although there are still obstacles to overcome, the participants reaffirmed their shared dedication to investigating novel strategies that can support moral behavior, encourage holistic development, and fortify ties within the community.

4.3. Participant Observation

From April 06 to April 08 2025, I conducted participant observation at two Ethiopian Orthodox Church Abinet Temhert Bets in the Debre Birhan region. As a participant observer, I attended daily lessons, prayer services, and community services.

The observations made at Ansaso Mariam and Selassie Bete Kerestian, two Abinet Temhert Bets located in Debre Berhan, Ethiopia, demonstrated a continuously positive atmosphere that is firmly anchored in moral behavior, religious principles, and a sense of community. A framework for analyzing interactions, including those between teachers and students, students and teachers, and the classroom environment, was provided by the structured observational checklist. Certain moral principles and teachings, including reverence, community, love, humility, obedience, fidelity, truthfulness, patience, kindness, and respect for elders.

According to my views, interactions between students and teachers were highly prized and essential to the dissemination of moral principles and knowledge.

Interpersonal Relationships

Teacher-student interactions in both Abinet Temhert Bets were marked by a noticeable sense of patience, respect, and sincere concern. Memhers constantly used supportive vocal tones and nonverbal clues that showed support and attention. This promoted a learning environment where students were at ease asking questions and seeking explanation. Positive interactions between students were also common; there was constant evidence of them helping one another with their schoolwork, sharing resources and meals, and amicably settling disputes. Although the researcher only heard one case of bullying. Underscoring the importance of collaboration and support among students. The general mood indicated a cooperative and courteous dynamic among the teaching staff, with a shared commitment to sustaining the principles and traditions of Abinet Temhert, even though formal teacher-teacher exchanges were less obvious.

I constantly saw a great deal of affection and respect between Memhers and students during my observations. For instance, as a demonstration of respect, pupils would queue up every morning to kiss their Memher's knees (legs). In response, the Memhers would bestow blessings and words of support. This intimate bond promoted trust and produced a positive learning atmosphere. Additionally, I noticed that Memhers regularly gave students one-on-one advice and mentorship, devoting additional time after class to respond to inquiries and provide tailored assistance.

The classroom setting at Selassie Bete Kerestian and Ansaso Mariam was set up in a circle. The pupils will sit in a circle around the teacher, who will be seated in the center of the class. Senior students who are nearing the end of their studies will sit in the first row of chairs. The juniors will then take a seat behind them. Abinet Temhert's ideals and values are reflected in this construction. Discipline was consistently administered in a polite and well-organized manner, which helps foster an environment of concentrated attention and involvement. Every student handles religious books and artifacts with extreme care, displaying a profound respect for sacred materials. Additionally, the courses successfully communicated the moral and religious lessons by including biblical and patristic texts, parables, and historical moral tales known as "Senksar." To strengthen the spiritual underpinnings of the Abinet Temhert curriculum, prayer and chanting were frequently included into daily routines as liturgical rituals.

In order to encourage the students to be humble and courteous by always keeping their heads down, the dorms where they live and sleep were purposefully constructed with small doorways.

Specific Moral Values and Teachings

Significant proof of the active development of important moral principles and teachings inside both Abinet Temhert Bets was offered by the observations. In the day-to-day operations of the schools, the values of love, humility, obedience, fidelity, truthfulness, patience, kindness, reverence for elders and others, community, sacredness, and fasting were clearly incorporated. Through acts of empathy, forgiveness, sharing, and compassion, students continuously showed their love for their neighbors while treating everyone with dignity and respect. Being receptive to learning from others, avoiding pride and arrogance, and acknowledging one's shortcomings were all ways of encouraging humility. Because they always believe they are better than me, they always provide their peers the opportunity to serve the community or the church. Respect for authority was stressed and constantly upheld, especially toward Memhers and seniors. As a sign

of respect, every student kisses the teacher's knee as they enter the room. They also occasionally cook and serve the teacher, as well as follow instructions. Additionally, they are obedient to the materials they read and understand. There is also evidence of obedience to God and His Word. By their steadfast adherence to their convictions and church customs, students demonstrated faithfulness. Students were urged to avoid lying and to speak truthfully in all situations since it was respected. Being able to control one's temper and enduring adversity were examples of patience. They are patient to learn in those classrooms, despite the fact that they are not tidy or clean enough to sit in. Acts of generosity, service, and care for others were ways that kindness was demonstrated. The pupils always share food, whether they prepare it themselves or use the Abinet Temehrt students' well-known begging technique, "Be'ente sema lemariyam," to ask for food from the community. The way kids respected and asked older community members for advice demonstrated their respect for elders. Mutual support and cooperative efforts created a strong sense of community. The sanctity of religious sites, artifacts, and customs was continuously maintained. Lastly, fasting was viewed as a way to develop one's spirituality and self-discipline.

As the researcher was observing, heard a student say to Memher A, "Yeneta, I am having trouble understanding this part. Could you please explain to me again?" The Memher smiled and helped the student until the student fully understood the lesson. This shows how willing the Abinet Temhert teachers are to help their students in any way they can.

In conclusion, there is compelling evidence from the observations at Ansaso Mariam and Selassie Bete Kerestian that these Abinet Temhert Bets effectively foster a supportive and values-based learning environment for their pupils. Students are prepared to become responsible, empathetic, and spiritually grounded citizens of their community via the regular integration of moral and ethical teachings, a supportive classroom environment, and an emphasis on interpersonal connections. These results imply that Abinet Temhert's educational philosophy provides a useful framework for encouraging moral behavior and establishing a strong sense of belonging and purpose.

4.4. Document Analysis

In order to comprehend the philosophies of Abinet Temhert, the opportunities for integrating the Abinet Temhert educational philosophy with the contemporary educational policies, the

challenges raised in the integrations, and its influences on the moral values of the students, this section presents the results of an analysis of important documents pertaining to Abinet Temhert, contemporary education, and moral value. The Ethiopian Education and Training Policy 2015 e.c., Dr. Eguale Gebreyohannes's "የከፍተኛ ትምህርት ዘይቤ", and Dr. Yirga Gelaw's Native Colonialism are among the documents.

Emphasis on Moral Character Development

The recurring theme in the analyzed documents was the importance of moral character development. The Ethiopian Education and Training Policy 2015 e.c p. 6, from its seven specific objectives four objectives are linked with morality and moral values directly or indirectly. The four Specific objectives analyzed in this section are:

- ጥራት ያለው ትምህርትና ስልጠና በተለይም ከቅድመ አንደኛ እስከ መካከለኛ ደረጃ ነፃና የግዴታ ትምህርት በተስማሚ ቴክኖሎጂ በማስደገፍ ለሁሉም በማዳረስ የግለሰብን አዕምሮአዊ፣ አካላዊ፣ ማህበራዊ፣ መንፈሳዊ እንዲሁም መልካም እሴቶችን ማጎልበት፣
- በትምህርትና ስልጠና ስርዓቱ የሀገረ-መንግስት ግንባታን የሚያጠናክሩ እንዲሁም ሰላምን በዜጎች መካከል የሚያሰፍኑ እሴቶችን በማካተት ለሀገረ-መንግስቱ ግንባታ የሚተጉ እንዲሁም የግብረገብነትና የሰላም እሴቶችን የተላበሱ ብቁ ዜጎችን ማፍራት፣
- የኢትዮጵያን መልካም ባህል የሚያበለፅጉ፣ ለህዝብና ለሀገር ያላቸው፣ ብዙሓነት የሚቀበሉ፣ ሰብዓዊ መብቶችን የሚያከብሩ፣ ለሰው ልጆች ደህንነትና እኩልነት፣ ለፍትህ፣ ለሰላም ዘብ የሚቆሙ፣ በግብረገብ፣ በስነ-ምግባርና በዴሞክራሲ ባህል የታነፁ፣ የሀገራቸውን ታሪክ የሚያውቁ፣ ለሀገራቸው አንድነት ዘብ የሚቆሙ ሁለንተናዊ ስብዕናቸው የተሟላ ዜጎችን ማፍራት፣
- በራሳቸው የሚተማመኑ፣ እውነትን የሚሹ፣ ለእውነት የሚቆሙ፣ በምክንያተዊ ትንተና፣ በውይይት የሚያምኑ፣ በሙያቸው ብቃት ያላቸው፣ ስራ ፈጣሪዎች፣ አዳዲስ ግንቶችን የሚያፈልቁ፣ ውበትን የሚያደንቁ፣ ለሳይንስና ቴክኖሎጂ እንዲሁም ለሀገር በቀል እውቀት መስፋፋት፣ መስረፅና ማደግ የሚተጉ፣ በዚህም የመመራመርና የማመዛዘን ብቃታቸውን የሚያጎለብቱ አና ለሕግ ዘብ የሚቆሙ ዜጎችን ማፍራት፣

Translated as,

- To develop the intellectual, physical, social, spiritual and moral values of the individual by providing quality education and training, especially free and compulsory education from pre-primary to secondary levels, supported by appropriate technology, to all,
- To produce competent citizens who are committed to the building of the state and who are endowed with the values of morality and peace, by incorporating values that strengthen state building and establish peace among citizens in the education and training system,
- To produce citizens who are fully developed in their personality and who enrich the good culture of Ethiopia, who are committed to the people and the country, who accept diversity, who respect human rights, who stand for the security and equality of humanity, for justice and peace, who are built on ethics, morality and democratic culture, who know the history of their country, and who stand for the unity of their country.
- To produce citizens who are self-confident, who seek truth, who stand for truth, who believe in rational analysis and discussion, who are competent in their profession, who are entrepreneurs, who create new ideas, who appreciate beauty, who are committed to the expansion, development and growth of science and technology as well as indigenous knowledge, thereby enhancing their ability to research and reason, and who stand for the rule of law.

These four specific objectives mentioned in the 2015 Ethiopian Education and Training Policy is particularly related to developing the student's moral values, spiritual growth, and giving attentions to indigenous knowledge. It means that developing students' moral values is a critical issue that the government needs to work on.

The Philosophy of the policy is also concerns morality. It is stated as,

የኢትዮጵያ የትምህርትና ስልጠና ፍልስፍና ከአገራዊ ፍላጎትና ተጨባጭ ሁኔታ የሚመነጭ እንደሁኔታውና እንደአግባቡ ባለብዙ ዘርፍ የትምህርትና ስልጠና ፍልስፍና የሚከተል ሲሆን ዋና ግብ ያደረገውም በመልካም ስነ-ምግባር የታነፁ፣ በራስ መተማመናቸው የዳበረ፣ ቴክኖሎጂን የሚጠቀሙ፣ ለራሳቸውና

ለሀገራቸው ብልፅግና የሚተጉ በሁለንተናዊ መልኩ የዘመኑና ችግር ፈቺ የሆኑ ኢትዮጵያዊ ዜጎችን መፍጠር ነው።

Translated as,

The Ethiopian education and training philosophy is based on national needs and realities, and follows a multi-sectoral education and training philosophy as appropriate. Its main goal is to create Ethiopian citizens who are well-mannered, self-confident, use technology, and strive for the prosperity of themselves and their country.

On the other hand, Abinet Temhert Bets (Schools) has its own rules for behavior, which clearly state what is expected of pupils and place a strong emphasis on values. The name of this guideline is "Yegubae Betu Memeriya." This focus on character development is consistent with the larger Ethiopian Orthodox Church Tradition, which values moral behavior and spiritual development.

Deeply ingrained in Ethiopia's ancient educational system, Abinet Temhert education places a strong emphasis on philosophical and ethical lessons that are intended to mold pupils' moral principles. Based on ideas from books like "Native Colonialism" by Dr. Yirga Gelaw Woldeyes, this teaching strategy is supported by a number of important ethical precepts. First, students are encouraged to approach knowledge with reverence and to recognize their limits, as humility is seen as the cornerstone of wisdom. Second, a deep regard for community leaders, educators, and elders is ingrained, which promotes social cohesion and guarantees the transfer of knowledge between generations. Third, by considering leadership as a moral obligation rather than a quest for power, students are urged to cultivate ethical leadership traits founded on fairness, integrity, and service to others. Fourth, Abinet Temhert incorporates spiritual teachings that lead pupils to moral introspection, self-discipline, and ethical behavior. These teachings have their roots in Ethiopian Orthodox traditions. Fifth, philosophical books like "Hateta Ze Zara Yacob" are incorporated into the curriculum to promote ethical reasoning, critical thinking, and the search for truth via reasoned investigation. Sixth, students are taught to apply their knowledge to settle disputes, assist the weak, and advance justice since education is seen as a way to contribute to society rather than just a way to further one's own interests. Last but not least, Abinet Temhert education upholds Ethiopian traditional values, guaranteeing that students maintain ties to their

roots while overcoming modern obstacles. All things considered, these moral lessons develop a strong moral compass, promoting moral judgment and a deep feeling of obligation to their communities.

The impact of Western education on Ethiopia's indigenous knowledge systems, especially traditional teaching methods like Abinet Temehrt, is critically examined in Dr. Yirga Gelaw Woldeyes' book Native Colonialism. According to the book, indigenous knowledge has historically been suppressed in Ethiopia's educational system, creating a rift between pupils and their cultural heritage.

According to the integration potential, incorporating Abinet Temehrt into secular education will assist maintain Ethiopia's rich intellectual traditions while keeping pupils rooted in their culture. The second possibility is that traditional Ethiopian education places a strong emphasis on philosophical and moral lessons, which can enhance secular education by encouraging moral knowledge and thinking. The alienation that contemporary education frequently causes may be lessened for students who learn through both systems, strengthening their sense of self. Indigenous education also imparts important knowledge that might improve contemporary curricula in areas like community leadership, environmental sustainability, and conflict resolution.

The difficulties include the historical rejection of indigenous knowledge as inferior in Western education, which has made integration challenging. It is difficult to integrate traditional teaching methods into Ethiopian education regulations since they favor Western models. Another issue that could arise is the linguistic split caused by the fact that secular education uses English and Amharic, while indigenous education frequently uses Ge'ez or other regional languages. Indigenous knowledge may also be seen by some educators and policymakers as antiquated or unsuitable for contemporary technological and economic developments.

Additionally, it is examined how traditional Ethiopian education instills strong moral values in its students, emphasizing humility, respect, and social duty. Ethiopian Orthodox beliefs are the foundation of Abinet Temehrt education, and they can give pupils a spiritual framework for moral decision-making. Students can preserve a balanced perspective and fight cultural alienation by incorporating indigenous knowledge. The integration may also result in pupils

being exposed to classic philosophical works like Hateta Ze Zara Yacob, which inspires them to think deeply about ethics.

According to Dr. Yirga Gelaw Woldeyes' study, Ethiopia's educational system needs to be significantly reformed in order to effectively integrate indigenous knowledge. The book urges decision-makers to reconsider how tradition may help create a more modern and culturally sensitive educational system.

Analyzing Dr. Eguale Gebreyohannes' book "የከፍተኛ ትምህርት ዘይቤ" is also unforgettable. In order to create a generation that is both technically intelligent and morally and spiritually capable, Dr. Eguale Gebreyohannes attempted to develop an educational philosophy known as "በተዋህዶ ከበረ." This philosophy states that Ethiopian indigenous knowledge should be integrated with secular educational philosophy. Additionally, Dr. Eguale stated that "ንት ብከ ዘኢነሣእከ እምካል ዕከ" implies that nothing is inaccessible to another. Therefore, integration will be difficult but yet possible.

4.5. Discussion

This study set out to explore the educational and moral philosophies of Ethiopian Orthodox Abinet Temhert, with a specific focus on what the philosophies are, what opportunities can we get, the challenges that might rise from and while integrating, and also its influences on the students' moral values. The research was guided by the following questions,

1. What are the basic educational philosophies found in Ethiopian Orthodox Abinet Temhert?
2. What opportunities arise from integrating Ethiopian Orthodox Abinet Temhert with contemporary educational policies?
3. What challenges may arise when integrating Ethiopian Orthodox Abinet Temhert's religious educational philosophy with contemporary educational philosophy?
4. How does Abinet Temhert influence students' moral values?

Key Findings

Educational Philosophies of Abinet Temhert

Abinet Temhert's core educational philosophy is based on a strong conviction in moral and spiritual development. Instead of following a set curriculum, this method places an emphasis on individualized learning, treating each student as an individual and allowing them to progress at their own speed. The approach also emphasizes moral growth, emphasizing virtues like accountability, humility, and selflessness. In order to guarantee that students not only acquire knowledge but also internalize moral behavior, mentorship and oral traditions are crucial. Additionally, it preserves the indigenous wisdom, knowledge, and conflict-resolution traditions.

Opportunities for Integration

There are chances to promote a more comprehensive educational framework in Ethiopia by incorporating Abinet Temhert with modern educational practices. Students could become well-rounded individuals by fusing intellectual rigor with moral and spiritual growth. The theory also offers a framework for fostering cultural continuity and communal responsibility, both of which are crucial for bolstering social cohesion and national identity.

Challenges of Integration

The Ethiopian educational system is primarily secular, and integrating religious-based moral education could raise concerns about academic freedom and religious inclusivity. Other obstacles to the integration of Abinet Temhert with secular, modern education include the possibility of religious bias, opposition from non-Orthodox communities, and policy rigidity that prioritizes standardized testing over ethical or spiritual development.

Impact on Students' Moral Values

Abinet Temhert prioritizes moral behavior, community service, and respect for tradition in order to help students acquire ethical ideals. Students gain a strong feeling of civic obligation, personal accountability, and humility via mentoring, storytelling, and contemplation of religious and cultural values.

4.6. Interpretation of Findings

A rare chance to rectify moral deficiencies in the existing Ethiopian educational system, which frequently prioritizes cognitive accomplishment above character development, is presented by the incorporation of Abinet Temhert's ideas into modern education. The more transactional and goal-oriented character of traditional education contrasts sharply with Abinet Temhert's emphasis on moral education. Essentially, it provides an educational strategy that fosters students' moral judgment in addition to their intellectual prowess by striking a balance between knowledge and character.

From the standpoint of educational philosophy, Abinet Temhert is aligned with three major educational philosophies such as, Idealism, Pragmatism, and Existentialism.

Abinet Temhert and Idealism

As a philosophy, idealism holds that the essential components of reality are the mind, spirit, and ideas. It makes the case that the physical universe is either a manifestation of awareness itself or is reliant on the mind. Two levels of understanding exist in idealism: the metaphysical and the physical. It is believed that the body, tangible objects, and senses make up the physical world,

which is a mirror or shadow of the deeper, metaphysical reality. The soul, spirit, mind, and reason are all included in this metaphysical domain (Aliman et al. 2020).

Idealism, in its educational form, holds that thoughts change reality profoundly and that education's goal is to cultivate the mind and soul in line with absolute truth, according to Ozmon and Craver. An idealist educator is seen as a moral and intellectual mentor who assists pupils in discovering truths via spiritual and intellectual investigation. Idealism highlights that knowledge is an innate ability that can only be completely realized via mystical experiences. Thus, religious knowledge, mystical insight, and faith are major components of idealism's epistemology (Aliman et al. 2020).

Idealism makes a metaphysical distinction between the natural and the supernatural. The impersonal, which includes being, forms, and ideas, can be found in the supernatural. The personalized, who emphasizes God or Gods, is what distinguishes the natural, on the other hand. These domains have different epistemological stances: the impersonal is approached by pure reason, whereas the personalized stresses faith, mystical experiences, and religious conviction (Álvarez, 2014).

Both positive and negative versions of ethics can be found in idealism. Controlling the body through self-control, discipline, fasting, and meditation is the main goal of negative ethics. Prayer, scripture reading, mathematical and intellectual endeavors, and the study of abstractions are all examples of positive ethics (Marisen, 2011).

From an idealist standpoint, education is a painful process of enlightenment rather than a pleasant or passive experience. As a result, the instructor takes on an authoritative role and inevitably forces education on the learner. This method prioritizes intellectual pursuits for their own sake, the abstract over the applied, and theory over practice. The idealist curriculum therefore places a strong emphasis on disciplines like psychology, mathematics, art, scripture, and classical literature. On the other hand, modern art, natural science, and physical education are frequently left out.

The curriculum at Abinet Temhert is centered on sacred books, mainly the Bible, the writings of the church fathers, and Ge'ez literature that has been preserved and passed down as messengers

of divine truth. This vision is closely aligned with the school's curriculum. The teaching strategy places a strong emphasis on memorizing, repeating, and imitating role models including Jesus Christ, prophets, and saints. Learning is viewed as a means of redemption rather than as a means of achieving intellectual success, and the educational process is profoundly spiritual. An idealist teacher is one who enjoys teaching, is knowledgeable about the subject matter, and is familiar with his pupils. Similar to the platonic philosopher-king who guides pupils from ignorance to insight, the teachers in Abinet Temhert are revered not only as educators but also as moral role models. The teacher has a deep and intimate understanding of their students. They will instruct the students according to their nature after getting to know their character, passion, gift, and which of their natural elements fire, water, wind, or earth are strongest. Additionally, an idealist educator pushes himself to think at a higher level. Abinet Temhert is more innovative in teaching and learning since idealism is founded on creative development. This is especially true at the school of Qine, where students study and produce original, innovative, and critically acclaimed poetry based on the Bible, nature, or history.

The Abinet Temhert bets have similar uses in idealist classrooms, where teachers take pleasure in instructing and setting an example for their students. Every student has values and the potential to contribute significantly to society, according to the teachers. The teaching strategies of Abinet Temhert Bets and idealists are similar in that they both push pupils to grow as learners. Additionally, it inspires pupils to pursue knowledge and truth.

Abinet Temhert and Pragmatism

According to John Dewey's 1938 pragmatism, education should be grounded on experimentation, experience, and real-world results. From a pragmatic standpoint, knowledge is dynamic and always changing as a result of active interaction with one's surroundings. When learning is derived from real-world experiences and communal problem-solving, it has the greatest meaning.

Pragmatism in education places a high value on problem-solving, hands-on learning, and the acquisition of knowledge and abilities necessary for thriving in the real world and making a positive contribution to society. It emphasizes experiments, experiences, and the ongoing

modification of knowledge to satisfy changing demands. The notion that learning happens via experience, problem-solving, comprehension of social values, and ongoing development and adaptation are among the fundamental ideas that support pragmatism in education (Biesta, 2020).

The pragmatic approach to education places a strong emphasis on experiential, inquiry-based, and project-based learning. This concept also places a strong emphasis on interdisciplinary and collaborative learning and curricula, with teachers serving as facilitators to help students along their educational path.

Even though Abinet Temhert's main focus is on timeless truths, certain of its characteristics align with the values of pragmatism. Its education is very experimental, to start; pupils take part in community life and services, liturgical performances, and chaining. They learn by reciting scriptures, carrying out rituals, and doing useful church work as well as community service projects like farming and shelter construction. By showing that knowledge in this setting is experienced rather than abstract, this activity aids in the development of spiritual identity and community solidarity. Abinet Temhert, on the other hand, favors tradition and conservation above change, in contrast to the pragmatic emphasis on innovation and flexibility. Its opposition to methodological diversification or curriculum revisions stands in contrast to Deweyan pragmatism's focus on flexibility.

The classroom serves as a community of learners in both contexts. The educational method promotes problem solving, such as figuring out the poem "sem ena werk" (Gold and Wax) Qine. Students gain knowledge through active, hands-on experiences. Additionally, a concert experience will be emphasized in the curriculum.

Abinet Temhert and Existentialism

Personal choice, authenticity, and the individual's search for meaning in an apparently meaningless world are all highlighted by existentialist philosophy, especially as articulated by Kierkegaard, Sartre, and later educational thinkers like Maxine Greene. A subfield of metaphysics known as existentialism studies the essence of life and existence. It wrestles with issues of meaning, the worth of existence, and the relationship between determinism and free

will. Existentialism is fundamentally a philosophy of freedom. The famous claim that humanity is inherently free was made by the philosopher Sartre (Sartre, 2017).

Sartre separated existence into two categories: the world of non-biological, physical beings and "being-for-itself," which refers to humanity. He claimed that as humans are fundamentally free, they lack a predetermined identity and identified "being-for-itself" as the human condition. Instead, each person must use their ultimate freedom to become whole by intentionally creating their own identity and purpose. One remains incomplete unless they deliberately select their own meaning. Existentialism essentially stresses personal autonomy, accountability, and the constant pursuit of meaning in an apparently meaningless world. Subjective experiences and the decisions that shape our lives are given priority (Sartre, 2017).

From an existentialist perspective, education should promote self-awareness and individual responsibility, allowing students to define themselves through free and conscious choices. Most existentialists are more interested in the affective side of man, such as his ability to love, appreciate, respect, and emotionally intelligent himself (Craig, 2016).

Existentialism in education encourages personal autonomy, self-awareness, and the bravery to find meaning in a life that lacks intrinsic significance. This ideology places a strong emphasis on personal autonomy and decision-making, subjective experiences, the pursuit of meaning, self-discovery and authenticity, accountability and dedication, and facing existential fears.

Student-centered, existentialist instruction promotes open-ended questions, hands-on learning, and values clarification. The teacher serves as a facilitator and encourages creative expression, conversation, and debate. With a focus on creating their own meaning, students are given the flexibility to select what and how they study. Literature, philosophy, history, the arts, and social sciences like law and politics should all be included in the curriculum. In existentialist education, ethical development entails examining moral conundrums, elucidating values, and evaluating moral frameworks critically. Personal accountability, case studies, candid discussions and debates, and developing moral bravery are all emphasized (Craig, 2016).

On the surface, Abinet Temhert appears to diverge significantly from existentialist values. The structure is rigidly traditional, hierarchical, and prescriptive. There isn't much room for

curriculum adaptation or individual interpretation. Nonetheless, the deeper structure of the system contains existential aspects. A strong personal devotion is frequently the driving force behind the choice to follow ecclesiastical life, especially the monastic route. In line with existentialist concerns, this choice involves sacrifice, existential alone, and a lifetime search for spiritual purpose. Furthermore, even though it is framed within a theological rather than secular worldview, existentialist concepts of self-examination and authenticity are in line with personal introspection, which is promoted by practices like confession and repentance. The professors are unrestrained in their ability to instruct their students, daring to be unique at all times.

The professors stress the importance of personal choice in both existentialist and Abinet Temhert Bets. The teaching practices place a strong emphasis on giving students the freedom to learn and to choose how and what they want to study. Additionally, the pupils are individuals who derive meaning from within themselves. Literature and art are emphasized in the curricula.

Additionally, Abinet Temhert promotes student-centered learning as opposed to teacher-centered instruction, which is in line with contemporary pedagogical theories like constructivism and social-constructivism. Through its active position in the system, mentorship offers instructors and students a priceless chance to develop close, personal relationships that foster a learning environment built on trust, direction, and personal development. Furthermore, the philosophical focus on duty, service, and humility is quite similar to the ethics education tenets covered in the most recent educational research. According to academics like Noddings (2002), moral education should foster students' development of ethical, sympathetic viewpoints via active participation in their communities rather than only imparting knowledge. Abinet Temhert's moral philosophy, which stresses a comprehensive approach to individual and group responsibility, is strongly in line with this.

An alternate reading of Abinet Temhert's moral philosophy would contend that it is fundamentally constrictive due to its emphasis on a certain set of principles, which could lead to the exclusion of students with diverse ethical or religious origins. This calls into question the universality of moral education and whether principles like community service, humility, and service can be successfully included into a system that caters to a student body with a wide range of religious beliefs without creating conflict or alienation.

The idea that religious and secular education is incompatible is another reason why Abinet Temhert is not more widely incorporated into contemporary educational policy. Integrating religious instruction into the public school system may be seen as a violation of religious neutrality given Ethiopia's secular constitution and pluralistic populace. Therefore, worries about religious freedom and equitable representation for students of all religions may make politicians hesitant to embrace or even test the incorporation of Abinet Temhert's concept.

A complex educational tradition that both aligns with and deviates from contemporary educational ideas is revealed when Abinet Temhert is examined using the philosophical frameworks of idealism, pragmatism, and existentialism. Its emphasis on timeless truths and the moral-spiritual function of the teacher makes it closely compatible with idealism. Its practice-based, community-oriented education has some similarities to pragmatic components, but it differs in that it is resistant to change and adaptability. The individual dedication that characterizes monastic or religious life offers an unanticipated point of convergence, despite the fact that it seems to be at odds with existentialist educational theory. The enduring values of traditional religious education systems like Abinet Temhert are highlighted by these intersections and contrasts, which show that they are dynamic systems that can participate in larger philosophical discussions rather than just being relics of the past.

Abinet Temhert and Education Theories

Abinet Temhert is an example of an educational style that is intensely spiritual, text-oriented, and rooted in the community. A complex relationship between tradition and pedagogy is revealed when viewed through the prisms of modern educational ideas including essentialism, social Reconstructionism, perennialism, experimentalism, and progressivism.

Because experimentalism is based on John Dewey's pragmatism, it places a strong emphasis on learning via experimentation, problem-solving, and environmental adaptation. In contrast to these methods, Abinet Temhert prioritizes memory and repetition above experimentation. Nonetheless, embodied, practice-based learning is evident in the experiential components of its liturgical instruction.

Abinet Temhert is quite similar to perennialism, which emphasizes everlasting truths and classic writings. The approach is based on patristic writings and timeless religious teachings in Ge'ez. The teachers' mission is to impart unchangeable, universal truths, which aligns with the perennialist objective of developing intellect via great works.

Abient Temhert reflects essentialism, which emphasizes fundamental knowledge, discipline, and academic rigor. The curriculum is disciplined, demanding, and morally sound.

In Abinet Temhert, social Reconstructionism which promotes education as a means of societal change finds limited representation. The system does not advocate for drastic societal changes, even yet it upholds social and spiritual order. Rather, it maintains the religious and cultural tradition's current state of affairs.

Abinet Temhert stands in stark contrast to progressivism, which emphasizes student-centered learning, inquiry, and adaptation. The old Abinet Temhert system places more emphasis on conformity and obedience than on own interest or critical thinking. Its teaching methods are still based on authority rather than the independence of the students.

Moral Philosophy in the Context of Abinet Temhert

The Ethiopian Orthodox Tewahedo Church's ancient educational philosophy, Abinet Temhert, is a strong moral code that has its roots in Ethiopia's religious and cultural past. It has been a source of theological teaching and a thorough manual for living a moral life for more than two millennia. The system's moral philosophy is transformative and prescriptive; it is based on Christian principles and is reinforced by rigorous educational methods that aim to mold a person's inner character.

The fundamental tenet of Abinet Temhert is that moral and spiritual development is inextricably linked to genuine education. This educational system, which draws from the Bible, the works of the Church Fathers, and the larger Ethiopian ecclesiastical history, places a strong emphasis on characteristics like humbleness, compassion, obedience, honesty, and neighborly love. These are lived principles rather than abstract ideals that are imparted via strict discipline, scripture recitation, austere lifestyles, and mentoring.

In Abinet Temhert, moral teaching is frequently embodied and experienced. Through their contacts with other students, spiritual leaders, and senior clergy, students pick up lessons via observation. The Aristotelian notion that moral character is developed via habit and community-based learning is consistent with virtue ethics, specifically the Nicomachean Ethics (Aristotle) (Smith, 2022). Abinet Temhert promotes self-control, spiritual equilibrium, and moderation as indicators of moral maturity, much like Aristotle did with his idea of the "golden mean".

Abinet Temhert likewise has a strong deontological moral ethos. Abinet Temhert believes that righteousness is attained by unwavering devotion to divine precepts, which is similar to Immanuel Kant's categorical imperative, which holds that moral actions are dictated by duty and the inherent worth of others. According to the Bible and church tradition, moral behavior is based on following God's instructions rather than results. The concept of divine command theory in moral philosophy, which maintains that moral norms are based on the will and character of a divine being, is in line with the Ethiopian Orthodox understanding of tsedeke (righteousness). According to this perspective, human behavior is ethically correct when it complies with God's revealed will, and morality is objective and unchangeable.

Abinet Temhert places a strong focus on moral interconnectedness and collective responsibility, in contrast to other Western ethical systems that place more value on individual autonomy. The African ethical system known as Ubuntu, which maintains that a person is a person via others, is consistent with this. According to this perspective, moral development is essentially relational, with kids learning to respect elders, help their peers, and improve their communities. The idea that genuine morality pursues the common good is strengthened by the ethic of "serving others," which becomes a real expression of Christian love (agape).

Moral Transformation through Education

Abinet Temhert's revolutionary goal is among its most unique characteristics. It sees education as a process of sanctification and moral development rather than just the dissemination of knowledge. A teleological perspective on moral growth, according to which achieving holiness and connection with God is the ultimate goal of life and, hence, of education, is reflected in this transformative objective. The ancient Stoic ideal of moral philosophy as a means of achieving

virtue and harmony with the divine logos (natural law or divine reason) is therefore echoed by Abinet Temhert. Additionally, Abinet Temhert's educational path incorporates disciplines like confession, fasting, prayer, and silence that support Foucault's ethics of self-care, in which people consciously develop their selves in accordance with moral and spiritual precepts.

Opportunities for Integration

With a strong emphasis on moral education, spiritual discipline, and group responsibility, Abinet Temhert is firmly anchored in Ethiopia's cultural and religious legacy. According to the research findings, participants frequently voiced their concern about the moral hole in the contemporary educational system, attributing it to the prevalence of exam-focused, secular curriculum that downplays ethical growth (Respondent 10). Abinet Temhert, on the other hand, uses organized activities like peer mentoring and spiritual exercises to promote virtues like humility, diligence, empathy, and respect.

The incorporation of these ideas provides a convincing answer to the alleged moral decay in Ethiopian society that is made worse by individualism and the impact of social media. We can create moral citizens who love truth and their country by implementing Abinet Temhert's pedagogical strategies, which include character-building exercises, cultural preservation, and assigning responsibility. The educational system can also develop and improve moral clarity in addition to cognitive competence. Additionally, there are structural similarities between the two systems, such as a tiered approach to learning and stage progression, which makes curricular integration a logical starting point. This convergence makes it easier to develop a dual-focused educational approach that meets the skill-based needs of a globalized world while honoring Ethiopia's historical values and moral citizens.

Challenges to Implementation

There are several barriers to incorporating Abinet Temhert into regular schooling, despite its potential. The most significant of these is Ethiopia's religious diversity, which could lead to opposition from non-Orthodox groups who view the program as hegemonic or exclusive.

Furthermore, the viability of significant reform is constrained by issues of institutional inertia, a general inclination toward Western pedagogical approaches, and a lack of political support.

Other issues include unfavorable preconceptions about Abinet Temhert, such as the false belief that it is superstitious or ancient, which still exist in some societal groups. To legitimize traditional knowledge systems, these attitudes need to be addressed through scholarly engagement and public education. An adaptable implementation plan is also necessary for the integration, with a preference for early educational stages where fundamental moral and spiritual principles can be instilled more successfully.

Influence on Students' Moral Development

The impact of integration on student morals is arguably the most significant expected result. Abinet Temhert fosters a strong sense of moral conduct via discipline, constant introspection, and respect for the divine and community. Participants underlined how the absence of moral emphasis in modern schooling leads to social disintegration, corruption, and a decline in empathy. A generation of students who are not only academically strong but also ethically and socially conscious could be created by combining classic ideals with contemporary skills.

Educational philosophies that emphasize holistic formation are consistent with this dual development. In Experience and Education, Dewey (1938) makes the case that moral education and intellectual growth are inextricably linked. Ethiopian education can achieve both cognitive and character-forming goals by fusing contemporary critical thinking and scientific investigation with Abinet Temhert's ethical rigor, thereby promoting a balanced human development model. In order to achieve this goal, integration must be sought via a gradual, consultative process that includes community stakeholders, educators, religious leaders, and educational policymakers. Cultural sensitivity, curriculum relevance, and widespread legitimacy are all guaranteed by this inclusive paradigm. To maintain implementation, it also necessitates funding for teacher preparation, research, and policy creation.

Moral values are inextricably linked to emotional intelligence (EQ), which is frequently viewed as a collection of social and self-awareness abilities. Fundamentally, emotional intelligence (EQ) calls for acknowledging and comprehending not just our own feelings but also those of others.

The foundation of moral behavior is this empathy. We are more inclined to act with kindness, compassion, and respect when we are aware of the emotional effects of our actions on other people. Integrity, accountability, and the capacity to handle challenging social circumstances fairly and thoughtfully are all fostered by a high EQ. Therefore, developing a moral compass that is informed by empathy and a profound comprehension of the interconnection of human experience is what emotional intelligence is all about, not merely controlling emotions. In Abinet Temhert Bets, emotional intelligence is one thing that the students learn by self-control, like by fasting and sharing each other.

In conclusion, Abinet Temhert presents a comprehensive moral philosophy that integrates virtue ethics, deontological principles, and teleological aspirations. It offers a spiritually grounded moral framework that emphasizes character formation, community cohesion, and divine obedience. Abinet Temhert is a powerful example of how classical education may promote moral clarity, spiritual depth, and social harmony in a modern Ethiopia that is frequently characterized by moral ambiguity and ethical relativism. Abinet Temhert's incorporation into Ethiopia's modern educational framework is a revolutionary approach to the country's educational revitalization. It promises to close the divide between tradition and modernity, intellect and ethics, and knowledge and virtue. This fusion could be a paradigm for ethically sound and culturally relevant education in a variety of international situations if it is treated with cultural humility, pedagogical rigor, and institutional dedication.

The Scholastic Legacy of St. Augustine and the Moral Integration of Abinet Temhert in Contemporary Ethiopian Education

For many years, a major focus of philosophical and theological research has been the relationship between religion, morality, and education. St. Augustine of Hippo, whose scholarly legacy has had a significant impact on Christian educational traditions, is one of the founding leaders in this discussion. In the Ethiopian context, where the indigenous educational tradition of Abinet Temhert continues to retain comparable principles, his idea of education as a moral and spiritual journey is still important today.

Early Christian scholasticism was influenced by St. Augustine, who held that education should ultimately guide the soul toward divine truth. His teaching philosophy was based on moral reform, rationality, and faith. According to Augustine, true wisdom entailed balancing intellectual pursuits with moral behavior; knowledge without morals was insufficient. He highlighted the love of God and neighbor, humility, and introspection as the primary goals of education. In this way, education was about fostering the soul and bringing oneself into line with a higher moral order rather than just learning facts (Stump, 2001).

The Ethiopian Orthodox Tewahedo Church's historic educational system, Abinet Temhert, resonates deeply with this view of education. Abinet Temhert is organized around sacred texts, moral teaching, and spiritual discipline, much like Augustine's scholasticism. Through memorizing, mentoring, ascetic practice, and group participation, students in this method acquire knowledge while also cultivating humility, compassion, and responsibility. Abinet Temhert's moral philosophy is experiential and lived, forming character via everyday routines and spiritual rites. It is not abstract.

Ethiopia's modern educational system, on the other hand, which was heavily influenced by secular Western models, favors technical proficiency and cognitive growth over the development of moral character. This disparity has sparked worries about teenage individualism, cultural alienation, and moral decay. Both St. Augustine and Abinet Temhert would have considered the decline of traditional values in schools that are just concerned with quantifiable results to be a failure of purpose, reflecting a larger crisis of meaning in education.

A convincing answer to this moral void is provided by incorporating Abinet Temhert into the contemporary educational system. Ethiopia can regain an educational model that fosters intellectual, moral, and spiritual development by accomplishing this. This integration is in line with Augustine's views that education should aim to develop morally upright individuals and that the heart must be taught alongside the intellect. Furthermore, the social fragmentation that frequently results from individualistic educational systems may be mitigated by Abinet Temhert's emphasis on collective duty, which is similar to Augustine's emphasis on love of neighbor.

In conclusion, the moral philosophy of St. Augustine's scholasticism and the indigenous knowledge of Abinet Temhert both believe that education is a transformative process that shapes both brains and hearts. As Ethiopia strives to enhance its educational system, combining Abinet Temhert's moral theory with contemporary pedagogy is a powerful strategy for producing a generation that is both morally and intellectually adept. By doing this, the nation may achieve a successful and modern educational vision that is strongly rooted in its moral and cultural heritage.

Integrating Indigenous Knowledge with Contemporary Education in Ethiopia

As Africa tries to decolonize its educational systems and bring learning into line with local realities, the incorporation of indigenous knowledge systems into modern education has become more and more important. Ngũgĩ wa Thiong'o provides a compelling critique of colonial education in Africa in Decolonizing the Mind, emphasizing the role of language as a psychological control and dominance weapon. He contends that by substituting their languages and stories for native ones, colonial powers not only conquered lands but also conquered minds. Ngũgĩ claims that this language alienation leads to a loss of intellectual independence, historical consciousness, and cultural identity (Thiong’o, 1938).

Reclaiming the mother tongue and reincorporating indigenous languages into literature, education, and intellectual life are the first steps toward true decolonization, according to Ngũgĩ. He highlights that language is not neutral; it bears the burden of power and worldview. African youngsters are indirectly taught to think less highly of their own cultures when they are taught to think and speak in foreign languages.

Ethiopia's rich indigenous knowledge systems are frequently marginalized by the educational system, which is largely influenced by Western pedagogical paradigms and colonial legacies. For generations, communities have been directed by these traditional systems, which include ecological, agricultural, spiritual, linguistic, and moral understanding. Specifically, the educational legacy of the Ethiopian Orthodox Church, including Abinet Temhert, is an example of a comprehensive indigenous knowledge framework that fosters intellectual discipline, moral responsibility, and spiritual awareness. A viable route to creating a comprehensive, contextually

appropriate educational strategy that better serves Ethiopian students is the combination of such traditional systems with contemporary education.

Enhancing cultural relevance and identity formation is one of the main benefits of using indigenous knowledge. Education promotes pride, self-worth, and a sense of belonging when it reflects the values, narratives, and customs of the communities in which students live. In a multicultural country like Ethiopia, where education might be crucial to maintaining national unity, this cultural anchoring is especially important. The focus on external models in the current educational system frequently causes identity confusion and alienation, especially among young people who feel cut off from their roots. Students' sense of belonging is restored and they are able to recognize the intellectual and cultural accomplishments of their nation when indigenous content is incorporated.

In addition, indigenous knowledge systems place a strong emphasis on holistic growth, fostering not just intellectual ability but also moral rectitude and social duty. Abinet Temhert, for instance, places a high value on decency, self-control, group accountability, and spiritual dedication. Modern education, which places a greater emphasis on technical proficiency and quantifiable academic results, frequently lacks or marginalizes these principles. Schools can contribute to the development of a generation of students who are not just academically proficient but also morally aware and socially engaged by embracing the ethical and character-building components of indigenous traditions. Addressing societal problems like corruption, indifference, and the breakdown of communal life requires this moral foundation.

Indigenous knowledge promotes ecological understanding and locally based solutions, which contributes to sustainable development in addition to providing ethical enrichment. There are many lessons to be learned from traditional Ethiopian methods of dispute mediation, environmental conservation, and agriculture that are still applicable today. Students who receive instruction in these fields are better prepared to use what they have learned in their local communities, increasing their independence and decreasing their reliance on imported ideologies or technologies. Additionally, by exposing students to a variety of conventional and scientific epistemologies, such integration fosters innovation by empowering them to think critically and creatively across intellectual and cultural divides.

In Decolonising the Mind, Ngũgĩ wa Thiong'o critiques the colonial education systems in Africa for severing African children from their languages, worldviews, and histories. Similar to this, Dr. Yirga Gelaw Woldeyes makes a compelling argument in Native Colonialism that Ethiopia has experienced internal epistemic colonialism that distances its students from their native customs and moral underpinnings, even though the country has avoided formal colonization (Woldeyes, 2017). Both academics contend that African educational systems, both colonial and post-colonial, have served to domesticate rather than to empower. Ngũgĩ's "cultural bomb" theory explains how colonial schooling destroys a people's collective sense of self by instilling in them a sense of inferiority and exalting foreign ideas. Dr. Yirga's criticism of Ethiopia's embrace of Western pedagogies, which replaced programs like Abinet Temhert, which for millennia fostered intellectual, spiritual, and moral development through native languages and customs, is reflected in this.

Dr. Yirga Gelaw Weldeyes provides a compelling critique of Ethiopia's contemporary educational system and its disconnection from indigenous knowledge in his groundbreaking book Native Colonialism: Education and the Economy of Violence against Tradition in Ethiopia. In addition to calling for a fundamental rethinking of what meaningful and relevant education means in the African setting, the book examines the epistemic violence inflicted upon traditional Ethiopian education, namely that of the Ethiopian Orthodox Tewahedo Church (Woldeyes, 2017).

Despite Ethiopia's official independence from European colonization, Dr. Yirga contends that the nation has nevertheless endured an internal colonialism that he refers to as "native colonialism." This speaks to the ways that local elites marginalized indigenous knowledge systems that have shaped Ethiopian culture for generations in favor of Western epistemologies, educational frameworks, and developmental ideologies. The central thesis of this critique is that Ethiopia's educational system was constructed using imported frameworks that detach pupils from their cultural identity, spiritual history, and civic duties rather than the intellectual and moral underpinnings of its own people.

The book demonstrates how traditional Ethiopian education was founded on philosophical inquiry, moral development, spiritual discipline, and social cohesion by drawing on firsthand

ethnographic research, traditional scripture, and classic Ethiopian texts like the Kebra Nagast and Hateta Ze Zara Yacob. Modern education, on the other hand, is said to be encouraging "centerlessness," a situation in which pupils are cut off from both their traditional values and the practical promises of the contemporary state. According to Dr. Yirga, this causes young people, particularly those from rural areas whose lives are still based on traditional worldviews, to feel incredibly helpless and confused.

One of the core contributions of the book is its critique of the so-called "neutrality" of Western knowledge. Dr. Yirga challenges the notion that modern, secular education is universally applicable or superior, pointing instead to its cultural embeddedness and ideological underpinnings. He urges an epistemological change, arguing that Ethiopian education should be refocused on native languages, ideologies, and ways of knowing. In contrast to the abstract, decontextualized approach of Western education, this entails acknowledging the spiritual aspects of knowledge, the collaborative character of learning, and the influence of place on understanding. Such integration has a lot of advantages. The book emphasizes how the Ethiopian educational system could be revitalized by the amount of cultural capital and moral wisdom held by traditional scholars, who were once regarded as spiritual leaders, mediators, and educators. Ethiopia may advance toward an educational model that is not only intellectually demanding but also ethically sound and culturally rooted by taking into account their viewpoints.

Integrating traditional and contemporary educational institutions is not without its difficulties, though. The epistemological conflicts between the two are one of the main challenges. In contrast to modern education, which is usually segmented, empirical, text-dependent, and individualistic, indigenous knowledge is frequently holistic, spiritual, oral, and community-based. It takes both a conceptual rethinking of education and the development of teachers who can successfully negotiate and integrate both paradigms to bridge these divergent worldviews. New capacity-building programs and resources are necessary since educators themselves frequently lack familiarity with local knowledge and systems.

The institutional and policy environment is another important obstacle. International donors and international standards have long shaped Ethiopia's educational policies, which frequently prioritize Western pedagogical norms above indigenous expertise. Consequently, the inclusion of

indigenous content in the national curriculum has no structural backing. Meaningful integration is hampered by the lack of teacher training programs, policy frameworks, and educational resources on indigenous knowledge. Furthermore, because of decades of systematic devaluing as well as the impact of globalized media and educational paradigms, many parents and children may also view indigenous knowledge as outdated or unimportant.

Ethiopia's religious and cultural variety adds to the complexity. Ethiopia is home to a wide variety of faiths and traditions, even if certain indigenous systems, like Abinet Temhert, have their roots in the Ethiopian Orthodox Church. Therefore, it is important to proceed cautiously when incorporating a single religious or cultural system into the national curriculum to ensure inclusivity and respect between cultures. In order to prevent interreligious conflict or marginalization, careful stakeholder engagement and context-sensitive curriculum design are crucial.

Despite these obstacles, a number of calculated strategies can help integration go well. The first goal of curriculum reform should be to develop hybrid learning models that combine global competencies with local knowledge. This is especially true of subjects like history, environmental science, civics, and language arts. Second, instruction in community involvement, cultural awareness, and indigenous pedagogies must be a part of teacher education programs. Third, developing curricula that are both academically sound and culturally authentic requires inclusive discussion involving students, educators, legislators, religious leaders, and elders. Finally, there needs to be a concerted effort to record, verify, and share indigenous knowledge via scholarly studies, multimedia materials, and textbooks.

As Native Colonialism highlights, indigenous knowledge systems are still marginalized due to social misconceptions about tradition, structural resistance from governmental institutions, and the predominance of transnational epistemologies. Reforming policies alone won't be enough to remove these obstacles; a more thorough social examination of Ethiopia's colonial history and its lingering impacts on schooling is also necessary. In Ethiopia's educational discourse, Native Colonialism provides a compelling philosophical and political case for the veneration of indigenous knowledge (Woldeyes, 2017). It addresses not just Ethiopia's predicament but also more general African issues of intellectual decolonization, cultural autonomy, and the freedom to

establish educational goals according to one's own standards. Ethiopia has the chance to raise a generation of students that are not just academically strong but also socially and spiritually empowered by rethinking education through the prism of tradition.

Solomon Belay Faris's thesis examines the significance of incorporating Ethiopia's native spiritual and cultural values into modern education, with a focus on science education. It makes the case that ethical and moral viewpoints have traditionally been influenced by Ethiopia's traditional educational systems, which are firmly anchored in group experiences, reverence for elders, and spiritual teachings. However, these factors have frequently been disregarded since the advent of secular education, which has resulted in conflicts between indigenous knowledge and contemporary scientific education (Faris, 2012).

According to (Faris, 2012), modern education may become more significant and pertinent if a more comprehensive strategy is adopted one that recognizes and takes into account Ethiopia's rich indigenous educational traditions. It emphasizes how students' critical thinking and ethical reasoning in science classes can be improved by indigenous wisdom, especially moral and spiritual viewpoints.

The thesis also addresses possible obstacles to incorporating these components, such as opposition from legislators, worries about the separation of religion and education, and the idea that science and spirituality are incompatible. Notwithstanding these challenges, it makes the case that a well-rounded curriculum that incorporates Ethiopian traditional knowledge with secular instruction could promote a more socially conscious and culturally aware educational system (Faris, 2012).

In conclusion, Ethiopia's educational system can become more relevant, comprehensive, and morally based by incorporating indigenous knowledge with modern instruction. It supports the larger African goal of preserving traditional knowledge and opposing cultural hegemony. The process is an educational necessity because of its long-term advantages, which include improved national identity, ethical development, sustainability, and creativity, even if it involves overcoming epistemological conflicts, institutional inertia, and sociocultural biases. The merger of indigenous and modern education stands as a revolutionary method deserving of significant

investment and political resolve at a time when Ethiopia seeks not just economic progress but also cultural regeneration and social cohesion.

In the same way that Abinet Temhert and Dr. Yirga Gelaw Woldeyes' Native Colonialism was discussed above, Ethiopia's contemporary educational system disregards native customs and languages in favor of imported Western models. As a result, the generation is morally lost and estranged from its heritage. Ngũgĩ and Yirga both advocate for a revitalization of education that is based on indigenous languages, knowledge, and cultural pride. This change is not just scholarly; it is an essential step in regaining African thought's sovereignty, dignity, and self-worth.

Chapter Five

5. Conclusions and Recommendations

5.1. Conclusions

Abinet Temhert's rich educational and moral philosophy has been brought to light by this study, which portrays it as an important and timeless indigenous knowledge system with the capacity to revolutionize Ethiopia's educational future. With its roots in Ethiopian Orthodox tradition, Abinet Temhert is a comprehensive and values-based educational framework that goes far beyond a model of religious teaching. It is distinguished by its dedication to spiritual formation, ethical discipline, community engagement, and individualized learning.

With its roots in millennia of theological, cultural, and philosophical knowledge, Abinet Temhert represents an educational philosophy that values wisdom over practical knowledge and character over credentialism. While providing a uniquely Ethiopian moral framework influenced by virtue ethics, deontological spiritual obligations, and communal ideals similar to Ubuntu, it is consistent with international educational philosophies like as Idealism, Pragmatism, Existentialism, Perennialism, and Essentialism. As a result, it acts as a dynamic opposition to the Western epistemologies that predominate in modern curricula and sustain what Ngũgĩ wa Thiong'o refers to as a "colonization of the mind."

This study emphasizes how Ethiopia's educational system, in spite of its political independence, has long been disconnected from its moral and intellectual foundations, drawing on Yirga Gelaw Woldeyes' concept of local colonialism. The results demonstrate on how to incorporating Abinet Temhert's fundamental ideas into modern educational policy could effectively address growing worries about moral decline, cultural alienation, and the prevalence of exam-driven learning. A generation of morally upright, intellectually curious, and socially conscious individuals who represent Ethiopia's past and its potential for the future could result from such a combination.

However, there are many obstacles in the way of this integrative paradigm. Significant challenges are presented by Ethiopia's religious diversity, inflexible policies, societal misconceptions, and lack of institutional commitment. These difficulties are not insurmountable, though. A dialogic and inclusive strategy is necessary for the effective fusion of traditional and

modern education; it involves a wide range of stakeholders, including communities, educators, religious leaders, and legislators, in order to develop a common vision. It necessitates creative policy frameworks, context-sensitive adaptation, and most importantly, political will and cultural humility.

In the end, this study urges a reexamination of education as a moral and cultural institution that may produce moral citizens, rather than just as a tool for economic growth. Ethiopia can create an educational system that genuinely reflects its identity, develops its people, and equips its youth for global leadership by fusing the cognitive tools of contemporary pedagogy with the ethical purity of Abinet Temhert. This methodology, if carefully used, has the potential to ignite a moral and intellectual renaissance, providing not just a sense of national rejuvenation but also a formidable model for educational decolonization throughout Africa.

Implications for Practice or Policy

The results of the study point to the necessity of changing Ethiopian policies to strike a balance between academic rigor and cultural and moral instruction. A example for other African countries struggling with the conflict between modernity and tradition could be provided by incorporating local educational concepts, such as Abinet Temhert, into national curriculum. However, politicians must guarantee that the curriculum is equal, non-sectarian, and inclusive in order to make this integration possible.

Adopting a values-based, student-centered educational framework could improve moral and academic development in educational institutions. This would necessitate to revisit evaluation techniques to prioritize academic accomplishment and ethical behavior rather than just cognitive ability.

There are many chances to change Ethiopia's educational system one of them is the experience of Abinet Temhert's moral and educational beliefs. Although there are many obstacles to overcome when incorporating such a deeply held religious ideology into modern teaching methods, doing so also creates opportunities for a more comprehensive, values-based approach to education. Ethiopia might produce a future generation of students that are not only informed but also morally and socially conscious by encouraging moral development in addition to academic

progress. To guarantee that all students may gain from a more inclusive, ethically aware educational system, future research and policy initiatives must carefully strike a balance between these opportunities and the realities of Ethiopia's religious diversity.

Graphical Summary of the Conclusion

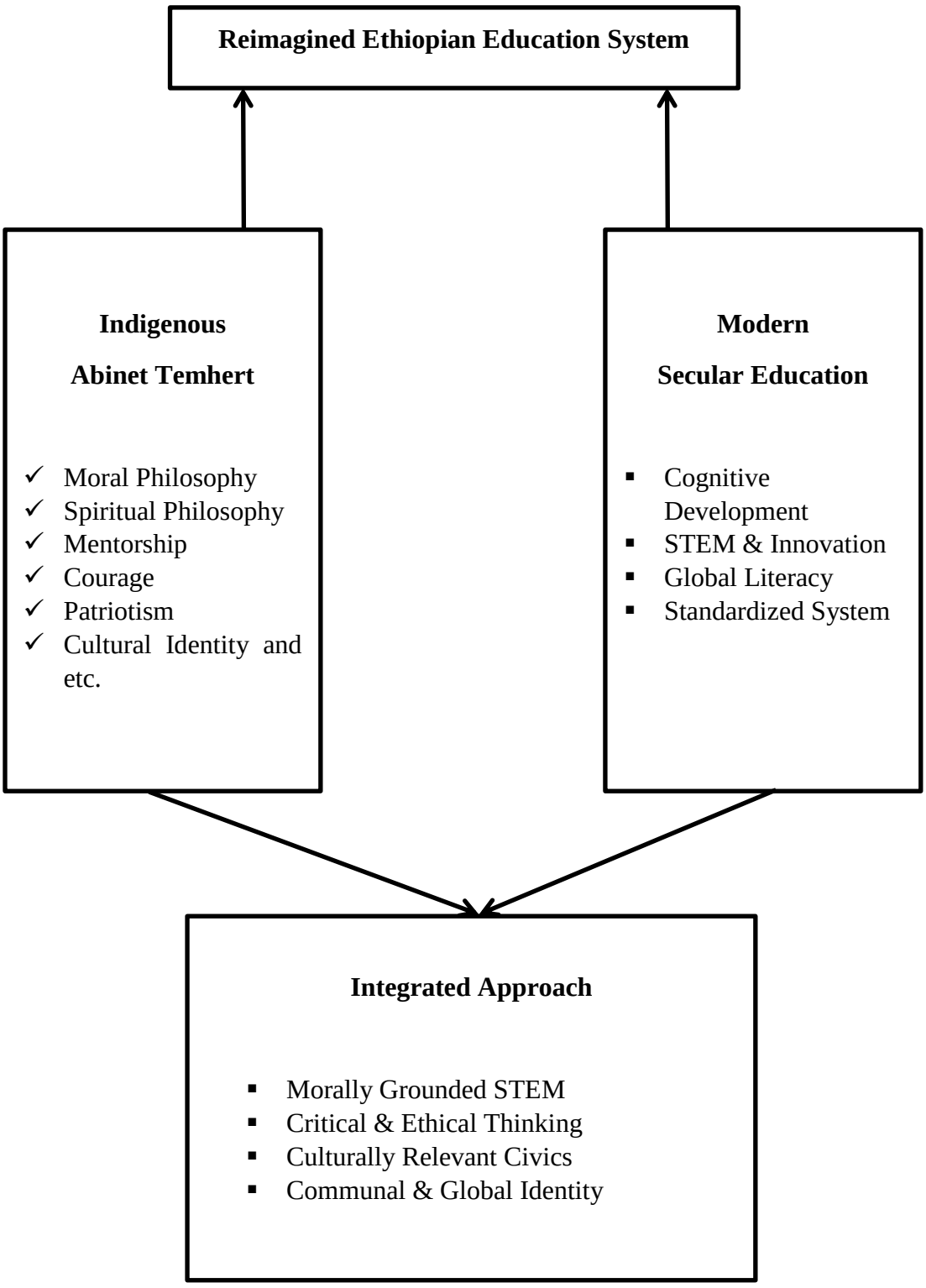


Figure 2 Graphical Summary of the Conclusion

Proposed Theory

Dual-Rooted Ethical Education Theory (DREET)

According to the Dual-Rooted Ethical Education Theory (DREET), educational institutions that purposefully combine modern global competences with indigenous moral-philosophical traditions are the most successful and long-lasting in postcolonial nations. The moral alienation brought about by colonially enforced educational institutions and the pressing need for development-oriented learning in the quickly changing world of today are two significant voids that this theoretical framework fills.

Five fundamental principles form the basis of DREET. The first is moral anchoring, which highlights the need for school to inculcate ethical consciousness via ingrained principles like service, humility, and a dedication to the truth. The second is cultural continuity, which emphasizes how crucial it is to acknowledge, protect, and incorporate indigenous knowledge systems like Abinet Temhert into formal education in a way that upholds historical wisdom and cultural identity. In order to prepare students for socioeconomic engagement and innovation, the third principle, cognitive empowerment, promotes the incorporation of scientific, technological, and global abilities.

Particularly in multicultural and multi-faith cultures like Ethiopia, the fourth principle, dialogical inclusion, advocates for an integration process that is molded by inclusive discourse and respect for one another. It encourages teaching methods that, without enforcing homogeneity, represent the country's religious, linguistic, and cultural variety. Last but not least, holistic human development emphasizes that a real education should foster moral integrity, emotional intelligence, and civic duty in addition to intellectual training, equipping students to become responsible members of society and visionary leaders.

DREET essentially aims to create an educational system that balances tradition and modernity, producing students who are not only capable of learning but also morally and socially aware.

5.2. Recommendations

While improvements in infrastructure and access, Ethiopia's educational system still faces significant obstacles in promoting students' moral and ethical growth. At the expense of moral education, cultural continuity, and character development, current educational practices frequently place a greater emphasis on cognitive accomplishment and standardized tests. On the other hand, the 2,000-year-old Abinet Temhert educational philosophy of the Ethiopian Orthodox Church provides a profoundly moral, student-centered, and culturally grounded method. It is still mainly separate from national educational policy and practice, nevertheless.

1. Recommendations for Practice and Policy

1.1. A Very Intense Research on Abinet Temhert

To demark the religious values from the moral teachings, it is recommended studied by a collaboration of religious leaders, educational policy makers, educational philosophers and indigenous knowledge researchers, by studying the philosophy of Abinet Temhert, its pedagogy, and also how they teach morality to their students.

To identify what to include and what to not. It is also recommended to be studied by a collaboration of religious leaders, educational policy makers, educational philosophers and indigenous knowledge researchers, by studying the philosophy of Abinet Temhert, its pedagogy, and also how they teach morality to their students.

1.2. Initiate a Government-Supported Pilot Integration Program

To explore the potential benefits of incorporating aspects of Abinet Temhert into the formal education system, it is recommended that the ministry of education (MoE), regional education bureaus, and the Ethiopian Orthodox Church Education Department jointly initiate a government-supported pilot integration program. This recommendation is justified by evidence indicating that integration at early primary level can effectively instill moral grounding in students without conflicting with secular educational goals.

Implementation should involve the development of curriculum modules that strategically integrate selected moral and pedagogical principles of Abinet Temhert, such as mentorship, discipline, and communal responsibility, within existing civic and ethics education. However,, a crucial limitation to address during the implementation phase is the need to ensure that the

content remains inclusive and does not inadvertently proselytize, in order to avoid aligning non-Orthodox communities and maintain a religiously neutral learning environment.

1.3. Establish a National Task Force on Indigenous Educational Integration

To address the current lack of coordinated policy and fragmentation hindering holistic curriculum reform, a national task force on indigenous educational integration should be established. This task force, with responsible bodies including the ministry of education (MoE), the ministry of culture or tourism, religious councils, and academic experts, would serve to oversee, standardize, and ethically guid the integration of indigenous educational systems, such as Abienet Temhert, into the national education framework. The composition of this task force should be diverse and inclusive, encompassing religious leaders, educational philosophers, pedagogical experts, curriculum developers, and representatives from various religious communities to ensure a balanced and comprehensive approach.

1.4. Embed Values Education Across Curriculum Using Culturally Rooted Frameworks

To enhance the relevance and impact of values education, it is recommended that a concerted effort be made to embed values education across the curriculum, utilizing culturally rooted frameworks. The institution for research and development and universities should take the lead in this endeavor, recognizing that current civics and citizenship education is often abstract and disconnected from the lived ethical traditions of Ethiopian communities. To achieve these moral narratives, community service models, and indigenous disciplinary methods should be thoughtfully integrated into subject such as language, history and social studies. In doing so, it is essential to prioritize ethical considerations, ensuring that the values taught are universally humanistic and fully compatible with Ethiopia’s multi-faith composition, promoting inclusivity and respect for all.

1.5. Provide Specialized Training for Teachers on Moral Pedagogy

Recognizing the pivotal role of teachers in value transmission, it is recommended that specialized training be provided to equip them with the necessary tools and frameworks for effective character education. Teacher training colleges, in collaboration with the ministry of education (MoE), should take responsibility for developing continuous professional development (CPD) modules specifically focused on Abinet Temehert-inspired moral instruction methods.

These modules should emphasize techniques such as storytelling, mentorship, and the cultivation of student responsibility, empowering teachers to integrate moral pedagogy effectively into their classroom practices. This initiative addresses the current gap where teachers, despite their critical role, often lack adequate resources and training to effectively promote character development in their students.

1.6. Incentivize Research and Documentation of Indigenous Educational Systems

To address the significant knowledge gap within the academic and policy community regarding Abinet Temhert's pedagogical models and other indigenous educational systems, it is crucial to incentivize research and documentation in this area. The Ethiopian Higher Education, in partnership with universities, should take responsibility for this initiative by funding research fellowships and academic conferences specifically focused on comparative studies pedagogical practices, and the underlining educational philosophy of these indigenous systems. This investment in research and documentation will not only expand the body of knowledge but also inform evidence-based policy decisions regarding the potential integration of these systems into the national education frameworks.

2. Recommendations for Future Research

2.1. Comparative Effectiveness Studies

For the future research endeavors, it is recommended that comparative effectiveness studies be conducted to rigorously evaluate the outcomes of different educational approaches. Specifically, research should focus on comparing the moral, cognitives, and behavioral outcomes of students educated in hybrid models that integrate Abinet Temhert principles with contemporary education, versus those educated in conventional public education settings. These studies should aim to identify the long-term impacts on crucial aspects of civics behavior, leadership skills, and ethical decision-making, providing valuable insights into the potential benefits and challenges of integrating indigenous and modern educational practices.

2.2. Ethical and Multi-Religious Integration Models

Further research is also recommended to explore ethical and multi-religious integration models for content into Ethiopia's diverse educational system. This research should focus on identifying ways to adapt the moral content in an inclusive manner that respect religious freedom and avoids

promoting any particular religious viewpoints. A valuable avenue for exploration would be to investigate frameworks from other countries that have successfully integrated religious moral systems into secular education while upholding principles of religious freedom and inclusivity. This comparative analysis could provide valuable insights and best practices for developing a contextually appropriate and ethically sound approach for Ethiopia.

2.3. Curriculum Adaptation Frameworks

Future research should also prioritize the design of curriculum adaptation frameworks that promote culturally responsive and flexible integration strategies. These frameworks should be designed to allow for the modular implementation, providing adaptability based on the specific regional, linguistic, and religious demographics of different communities within Ethiopia.

This approach would enable a more tailored and effective integration of indigenous educational elements, ensuring that the curriculum remains relevant and responsive to the unique needs and contexts of diverse student populations.

2.4. Student Perspectives and Learning Outcomes

To gain a deeper understanding of the impact of moral education on students, it is recommended that future research employ ethnographic and participatory research methods. This research should focus on gathering student perspectives regarding their experience with moral education, their evolving sense of identity, and their approaches to navigating ethical dilemmas. By engaging directly with students and incorporating their voices into the research process, a more nuanced and comprehensive understanding of the effectiveness and relevance of different approaches to moral education can be achieved.

3. Call to Action

To the Ethiopian Government

A strong call to action is hereby directed to the Ethiopian Government, urging a commitment to prioritize moral education within the upcoming education roadmap. It is imperative that the government actively support policy initiatives that both respect cultural and religious pluralism and promote the development of ethical citizenship among students. Furthermore, the

government is called to allocate dedicated funding for pilot programs that explore innovative approaches to moral education and to support comprehensive research on indigenous curriculum models, enabling evidence-based decision-making and the development of a robust and inclusive education.

To Religious and Community Leaders

Religious and community leaders are strongly encouraged to actively engage in the crucial endeavor of shaping a value-driven education system. They are called upon to participate constructively in multi-faith forums specifically designed to identify shared moral values that can serve as a foundation for ethical citizenship. Furthermore, religious and community leaders are invited to actively contribute to the curriculum design process by offering their invaluable insights into traditional pedagogical wisdom, ensuring that the rich cultural heritage of Ethiopia is effectively integrated into the educational experience of its students.

To Educational Institutions and Universities

Educational institutions and universities are called upon to play a pivotal role in advancing the understanding and implementations of effective moral education. They are urged to champion the development of interdisciplinary research initiative focused on exploring indigenous education systems and moral philosophy, fostering a deeper understanding of these valuable resources. Furthermore, educational institutions are encouraged to enrich their teacher education syllabi by including comprehensive coursework on philosophy of education, ethics, and Ethiopian traditional education, equipping future educators with the knowledge and skills necessary to effectively promote moral development in their students.

To Donors, NGOs, and International Development Partners

Donors, NGOs, and international development partners are called upon to contribute to the advancement of values-driven education in Ethiopia through strategic support and collaboration. They are urged to prioritize programs that focus on strengthening values education, preserving cultural heritage, and promoting indigenous knowledge systems, recognizing their critical role in holistic development. Furthermore, these stakeholders are encouraged to collaborate closely with Ethiopian institutions to develop inclusive and context-sensitive educational models that are tailored to the specific needs and cultural context of the country, ensuring sustainable and impactful outcomes.

An empirically supported route to comprehensive human development is provided by incorporating Abinet Temhert's pedagogical and ethical strengths into Ethiopia's educational reform. Ethiopia can produce a generation that can successfully navigate the moral obligations of citizenship as well as the technological difficulties of a globalized world by educating kids in cultural identity, moral responsibility, and intellectual rigor.

Deliberate action, cross-sectorial cooperation, thorough study, and most importantly, political commitment to prioritize character development over knowledge in education is all necessary to realize this objective.

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Annex

Annex I

Introduction (English version)

Addis Ababa University, Faculty of Educational and Behavioral Science, Department of Educational Planning and Project Management,

Name of the Investigator: Eskindir Solomon Tesfaye

Name of the Sponsor: The Investigator

Introduction

This information sheet and consent form is prepared by the investigator himself whose main aim is to study the opportunities, challenges, and impacts of integrating Ethiopian Orthodox Abinet Temhert educational philosophy with contemporary educational policies. The investigator is a Master's degree student from Addis Ababa University.

Purpose: The purpose of this research is to assess opportunities, challenges, and impacts of integrating Ethiopian Orthodox Abinet Temhert educational philosophy with contemporary educational policies according to students' moral values.

Procedure: In order to assess, I invite you to take part in my project. If you are willing to participate in my project, you need to understand and sign the consent form. Then, you will be asked to give your response by the data collector. For this semi structured questionnaire-based study, participants are persons who pass through Abinet Temhert and modern education. All the responses given by the participants and the results obtained will be kept anonymous and confidential using coding system whereby no one will have access to your responses.

Risks and/or Discomfort: By participating in this research project will not have any risk.

Benefits: If you participate in this research project, you may not get direct benefit but your Participation is likely to help us in assessing the research objectives. It will give an insight for planning of effective interventions based on the findings of the study for improving.

Incentives: You will not be provided any incentives to take part in this project.

Confidentiality and Anonymity: The information that I will collect from this research project will be kept confidential. Information about you that will be collected from the study will be stored in a file, which will not have your name on it, but a code number assigned to it.

Right to Refuse or Withdraw: You have the full right to refuse from participating in this research (you can choose not to respond some or all of the questions). You have also the full rights to withdraw from this study at any time you wish to, without losing any of your rights.

CONSENT FORM (English Version)

Based on the purpose and objectives of the study, therefore, you are rightfully eligible for the interview. It is an interview I would like to ask you semi structured questions. I will be grateful if you can spend some time talking with me. The interview is consent-based voluntary, confidential, private and of approximately an hour ‘s duration. Other than a general serial code, your name and other identification aspects are not going to be recorded on the interview sheet. Everything you are going to tell will get kept strictly confidential and private. You will not get obliged to respond to one or more of the specific questions that you do not want to respond to. But so long as you find it reasonably convincing, it undoubtedly is going to be more helpful when all of the questions of the interview set will get completed. Now, I can only start asking you the set of questions after I have confirmed your willingness. I kindly ask you to take active part and contribute to the study. Are you willing to participate in the study?

(A)Yes **(B) No, Thank You**

If the client subject agrees to participate in the study, start the interview.

1.) Interviewer signature certifying that the informed consent has been given verbally.

- **Name _____**
- **Signature _____**
- **Date _____**

2.) Interviewee signature _____

Annex II

Semi Structured Interview Questions (English Version)

Demographic Data

1. Age: _____
2. Sex: ___ / ___
3. Educational Status: A) Degree B) Masters C)PhD
   3.1. Abinet: _____
4. Career: _____
5. Work Experience: _____
   5.1.Work Experience (Year of Service) in Abinet Temhert: _____

Section 1: Basic Educational Philosophies of Ethiopian Orthodox Abinet Temhert

1. What means Abinet Temhert?
2. Could you describe the fundamental principles or philosophies that guide the teaching and learning process in Ethiopian Orthodox Abinet Temhert?
3. What are the primary goals or objectives of Abinet Temhert in the education of its students?
4. How do the teachings in Abinet Temhert address moral and spiritual development?
5. In what ways does the curriculum of Abinet Temhert differ from secular educational systems?

Section 2: Opportunities of Integration

6. What potential benefits do you see in integrating the philosophies of Abinet Temhert with contemporary educational policies?
7. Can you provide examples of areas where the values or teachings of Abinet Temhert align with modern educational goals?
8. How might such integration enhance the moral and academic development of students?

9. What role do you think Abinet Temhert could play in addressing challenges in Ethiopia's current education system?

Section 3: Challenges of Integration

10. What are the major challenges you foresee in blending the religious philosophy of Abinet Temhert with contemporary educational philosophies?
11. How might differences in objectives between religious and secular education create conflicts during integration?
12. Are there cultural or administrative barriers to integrating these two systems? If so, could you elaborate?
13. How do you think students, teachers, or community members might react to such integration?

Section 4: Impact on Students' Moral Values

14. How does Abinet Temhert influence the moral behavior and ethical decision-making of its students?
15. In your opinion, are the moral values instilled by Abinet Temhert applicable and relevant in today's society?
16. Can you share any observed examples or stories that illustrate the impact of Abinet Temhert on students' character or values?

Section 5: General Reflections

17. Do you believe the integration of Abinet Temhert with contemporary education policies is feasible? Why or why not?
18. What measures or strategies would you recommend to ensure the successful integration of these two systems?
19. How should stakeholders, such as religious leaders, policymakers, and educators, collaborate to achieve this integration?

20. Is there anything else you'd like to add regarding the opportunities, challenges, or impacts of this integration?

Questions for Focus Group Discussion

Introduction

1. Could each of you briefly share your connection or experience with Ethiopian Orthodox Abinet Temhert or contemporary education in Ethiopia?
2. What comes to mind when you think of the purpose of education in the context of Abinet Temhert and contemporary systems?

Section 1: Basic Educational Philosophies of Ethiopian Orthodox Abinet Temhert

3. What do you believe are the key philosophies or principles that define Ethiopian Orthodox Abinet Temhert?
4. How do these philosophies guide teaching and learning practices in Abinet Temhert?
5. In what ways do these philosophies address the spiritual, moral, and intellectual growth of students?
6. How do you think Abinet Temhert philosophies compare to those of contemporary educational systems?

Section 2: Opportunities of Integration

7. What potential benefits do you see in integrating Ethiopian Orthodox Abinet Temhert philosophies with contemporary educational policies?
8. In your opinion, which aspects of Abinet Temhert can enrich contemporary education?
9. How might this integration contribute to the holistic development of students?
10. Do you think integration could help address some gaps or issues in Ethiopia's current education system?

Section 3: Challenges of Integration

11. What challenges might arise from integrating these two educational philosophies?

12. How do you think differences in values or objectives between religious and secular systems could be reconciled?
13. Are there concerns regarding how stakeholders, such as religious leaders or policymakers, might approach integration?
14. What do you think are the societal or cultural barriers to such integration?

Section 4: Impact on Students' Moral Values

15. In your opinion, how does Abinet Temhert shape students' moral values and ethical behavior?
16. Do you think contemporary educational policies complement or conflict with this moral development?
17. How might integrating Abinet Temhert's principles with contemporary policies affect students' moral and ethical growth?
18. Can you share any examples or observations about the impact of Abinet Temhert on students' character or social behavior?

Section 5: Exploring Feasibility and Recommendations

19. Do you think it is feasible to integrate Ethiopian Orthodox Abinet Temhert with contemporary educational policies? Why or why not?
20. What steps or strategies would you suggest to make this integration successful?
21. How can policymakers, educators, and religious leaders collaborate to address both opportunities and challenges?
22. Is there anything else you would like to add regarding the integration of these educational philosophies?

Semi Structured Interview Questions (Amharic Version)

መጠይቅ

1. እድሜ: _____
2. ፆታ: ___ / ___
3. የትምህርት ደረጃ: ሀ) ዲግሪ ለ) ማስተርስ ሐ) ፒኤችዲ

   3.1. አብነት: _____
4. ስራ: _____
5. የስራ ልምድ: _____

   5.1. የስራ ልምድ (የአገልግሎት ዘመን (ጊዜ)) በአብነት: _____

ክፍል 1 የአብነት የት/ት ፍልስፍና

1. የአብነት ትምህርት ምን ማለት ነው?
2. የአብነት ትምህርት መሰረታዊ የትምህርት ፍልስፍናዎች | መርሆች ምን ምንድን ናቸው?
3. የአብነት ት/ት ግብ / አላማ ምንድን ነው?
4. የአብነት ት/ት የት/ት አሰጣጥ ስል ግብረ ገብ እንዴት ነው የሚያስተምረው?
5. የአብነት ት/ት ፍኖተ ካርታ ከዘመናዊ ት/ት ፍኖተ ካርታ በምን በምን ይለያል?

ክፍል 2 በውህደቱ የሚገኙ ጥቅሞች

6. የአብነት ት/ትን እና የዘመናዊውን ትምህርት ፍልስፍና አዋህደን አዲስ የት/ት መመሪያ ብናገኝ ምን አይነት ጥቅሞች ይገኛሉ?
7. የአብነት ት/ት መርሆች ከዘመናዊው ት/ት መርሆች | ፍልስፍናዎች ጋር የሚመሳሰሉብት ነገር አለ?
8. ይህ የአብነት ት/ት እና የዘመናዊ ት/ት ውህደት ከተማሪዎች ግብረ ገብ አንጻር ምን አይነት ጥቅሞችን ሊሰጠን ይችላል?
9. አሁን በኢትዮጵያ የትምህርት ስርዓት ውስጥ የሚታዩ ችግሮችን ከመቅረፍ አንጻር የአብነት ት/ት ምን ሚና መጫወት ይችላል?

ክፍል 3 በማዋሃድ ላይ የሚገጥሙ ተግዳሮቶች

10. የአብነት ት/ት ፍልስፍናን ከዘመናዊው የት/ት ፍልስፍና ጋር ቢዋሃድ ምን አይነት ትግዳሮቶች የሚገጥመው ይመስልዎታል?
11. ሁለቱ የት/ት ፍልስፍናዎች የራሳቸው የትምህርት ግብ አላቸው፤ይህ የት/ት ግብ አለማ መለያየት ሁለቱን የት/ት ፍልስፍናዎች በማዋሃድ ውስጥ ምን አይነት ችግሮች ሊፈጠር ይችላል ብለው ያስባሉ?
12. ሁልቱን የትምህርት ፍልስፍናዎች በማዋሃድ ውስጥ ባህል እንቅፋት ይሆናል ብለው ያስባሉ?
13. የሁለቱን የት/ት ፍልስፍናዎች ውህደት ተማሪዎች ፣ መምህራን እና ማህበረሰቡ እንዴት የሚቀበለው ይመስልዎታል?

ክፍል 4 በተማሪዎች ግብረ ገብ ላይ ያለው ተጽዕኖ

14. የአብነት ት/ት የተማሪዎችን ግብረ ገብ እና ስነ ምግባራዊ ውሳኔ አሰጣጥ ላይ እንዴት ተጽዕኖ መፍጥር ይችላል ብለው ያስባሉ?
15. በእርስዎ እይታ በአብነት ት/ት ውስጥ ያሉ የሞራል እሴቶች : የግብረ ገብ እሴቶች አሁን ባለው ማህበረሰብ ውስጥ ተጽዕኖ መፍጠር የሚችሉ እና ለውጥ ማምጣት የሚችሉ ይመስልዎታል?
16. የአብነት ትት በተማሪዎች ላይ ከሚፈጥረው የሞራል ተጽዕኖ አንጻር ለምሳሌ የሚሆን የሚያጋሩን ያጋጠምዎት አጋጣሚ አሊያም የሰሙት ታሪክ ካለ ቢያጋሩን?

ከፍል 5 ጠቅላላ እይታዎች

17. የአብነት ትት እና የዘመናዊ ት/ት ውህደት አዲስ የትት መመሪያን መፍጠር ቢችል ተግባራዊ መሆን የሚችል ይመስልዎታል?
18. ሁለቱን የትት ፍልስፍናዎች ለማዋሃድ ምን አይነት መንገዶችን መከተል የተሻለ ነው ብለው ያስባሉ?
19. የተለያዩ የሃይማኖት አባቶች ፣ ፖሊሲ አውጪዎች እና የተለያዩ የትት ባለሙያዎች እንዴት እና በምን አይነት መልኩ ህብረት ቢፍጥሩ ጥሩ ነው ብለው ያስባሉ?
20. ቀረ የሚሉት የሚጨምሩት ሃሳብ ካለዎት?

Participant Observation Checklist

	Observed	Not Observed
Relationships		
Teacher - Student Interactions		
The tone of voice		
Body language		
Sense of respect		
Patience		
Genuine		
Student - Student Interactions		
Sharing		
Helping each other		
Resolve conflicts peacefully		
Bullying or exclusion		
Teacher – Teacher Interactions		
Collaborations		
Mutual supports		
Respecting for each other's expertise		
Classroom Environment		
Discipline		
Respect for sacred objects		
Cleanliness and order		
Moral stories and parables		
Liturgical practices		
Community Involvement		
Helping elders or other community members		

Specific Moral Values and Teachings to Look for		
Love		
Demonstrating love for neighbors		
Practicing compassion, empathy, and forgiveness		
Humility		
Recognizing one's limitations		
Avoiding pride and arrogance		
Being willing to learn from others		
Obedience		
Respecting authority and following rules		
Listening to and obeying parents or teachers or elders		
Obeying God's commandments		
Faithfulness		
Remaining steadfast in one's belief, even in the face of adversity		
Being loyal to God and the church		
Truthfulness		
Spraining the truth in all circumstances		
Avoiding lying, cheating, and deceptions		
Patience		

Enduring hardship and suffering with fortitude		
Controlling one's temper and avoiding anger		
Kindness		
Showing generosity and compassion to others		
Performing acts of services and charity		
Being helpful and considerate		
Respect for Elders		
Honoring and caring for older adults		
Seeking their wisdom and guidance		
Recognizing their contributions to the community		
Community		
Working together for the common goods		
Supporting and caring one another		
Participating in community events and activities		
Sacredness		
Respecting for sacred places, objects, and also traditions		
Maintaining purity of words and deed		
Striving for holiness in all		

aspects of life		
Disciplining the body and the soul through abstinence from food and drink		

Key-Word

- ✓ – Observed
- × – Not Observed

Annex III

Characteristics of the Respondent

In this study 17 individuals were interviewed and 4 individuals are discussed in a focus group discussion (FGD), totally 21 individuals are participated in this study as a source of primary data.

Respondent	Age	Sex	Educational Status		Year of Experience	Educational Status (Abinet Temhert)		Year of Service)	Interview Date and Time
			Level	Field of Study		Prefix	Specialty		
Respondent 1	23	M	Degree	Political Science	2 years	Deacon	Qine Terguame Metsehaf, adis kidan	11 years	31 Jan 2025, 10:30 AM
Respondent 2	32	M	Masters	History of Ethiopia, Theology, Philosophy	8 years	Deacon	Zema, Qedase	15 years	13 Feb 2025, 4:00 PM
Respondent 3	31	M	Degree	Management	9 Years	Liqe Liqawe net	Zemare mewasit, Qidase, Qine, Degua	16 Years	9 Mar 2025, 9:00 AM
Respondent 4	35	M	Masters	Sociology, Theology	10 Years	Memhe r	Qine	12 Years	13 Mar 2025, 5:00 PM
Respondent 5	25	M	Degree	Radiology	1 year	Deacon	Zema, Mestegabe ’e	10 years	19 Mar 2025, 5:30 PM
Respondent 6	39	M	Masters	Business Administrati on	11 years	Memhe r	Zema, Tsome Degua, Degua, Aquaqua m, Terguame	21 years	20 Mar 2025, 7:00 PM

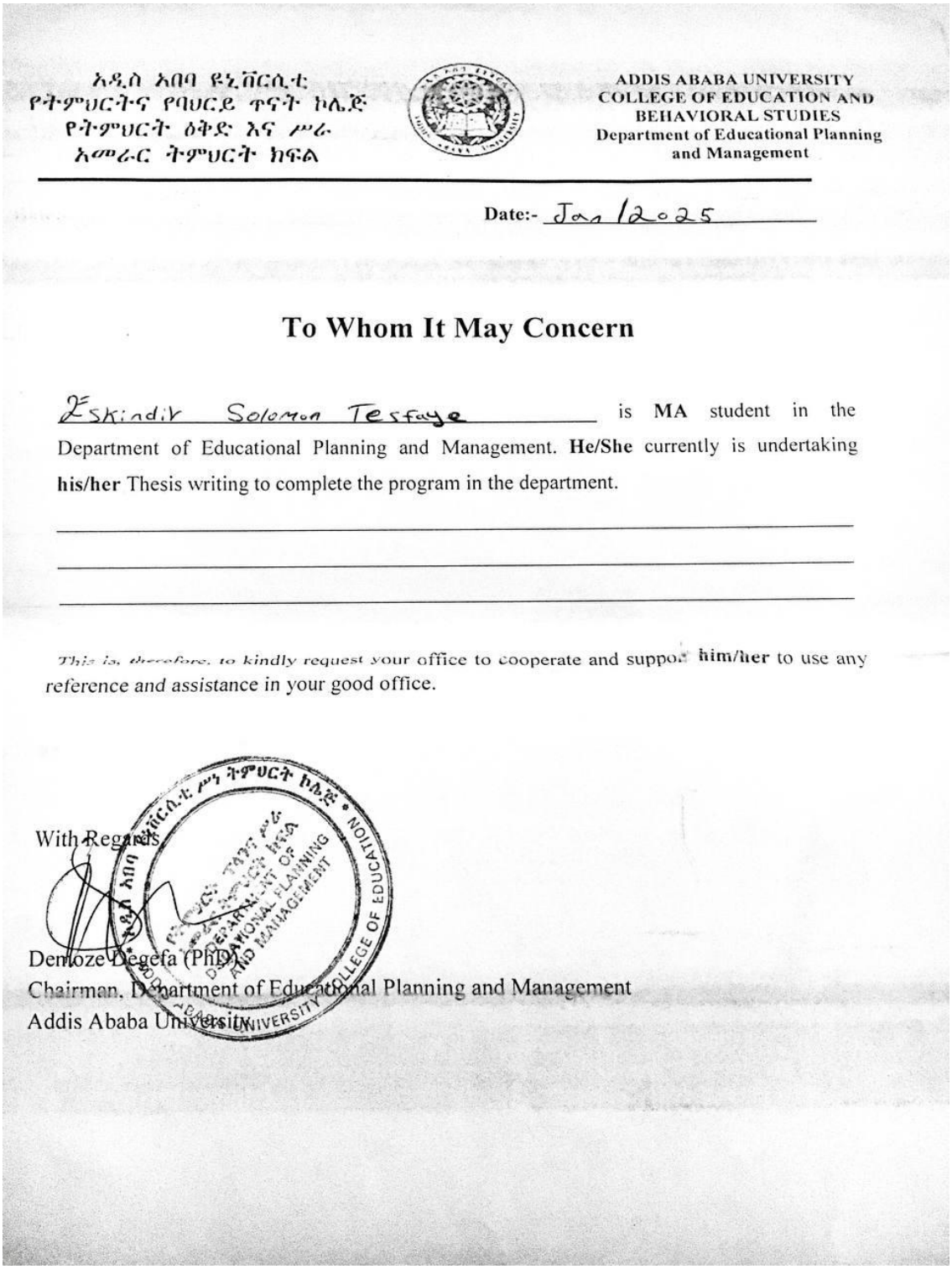
							Metsaheft, adis kidan		
Respondent 7	45	M	Masters	Accounting and Finance	17 years	Deacon	Zema, Qedase	32 years	25 Mar 2025, 1:30 PM
Respondent 8	30	M	Degree	Civil Engineering	3 years	Deacon	Zema, Qedasee	17 years	28 Mar 2025, 10:00 AM
Respondent 9	30	M	Degree	Computer Science	8 years	Deacon	Qedase, Mestegabe ’e	20 years	28 Mar 2025, 1:30 PM
Respondent 10	38	M	Degree	Management, Theology	9 years	Memher	Aquaquam, Qine, Terguame Metsehaft, adis kidan	20 years	1 Apr 2025, 5:15 PM
Respondent 11	30	M	degree	Theology, management	5 years	deacon	Zema	20years	2 Apr 2025, 5:00 PM
Respondent 12	30	M	Degree	Electromechanical, Theology	7 years	Deacon	Zema	10 years	3 Apr 2025, 2:00 PM
Respondent 13	35	M	Masters	Philosophy	15 years				4 Apr 2025, 2:00 PM
Respondent 14	42	M	Masters	Theology, Sociology	12 years	Memher	Tirguame, adis kidan Zema, Degua, Tsome Degua Me’eraf	32 years	4 Apr 2025, 5:00 PM
Respondent 15	52	M	Degree	Management, theology	23 years	Memher	Zame, degua, tsome degua	35 years	5 Apr 2025, 8:30 AM

							Qine		
Respondent 16	38	M	Masters	Accounting and financing	15 years	Memher	Tirguame, metsehaf beluyat, metsehaf adis	25 years	5 Apr 2025, 2:00 PM
Respondent 17	43	M	Masters	Management, theology, philosophy, sociology	12 years	Deacon	Zema	30 years	5 Apr 2025, 5:00 PM
Respondent 18	46	M	degree	management	13 years	Memher	Tirguame, adis	32	10 Apr 2025, 2:00 PM
Respondent 19	35	M	Masters	Philosophy, agriculture	15 years				10 Apr 2025, 2:00 PM
Respondent 20	25	M	Degree	Accounting and financing, social work, leadership and management, human resource management	1 year				10 Apr 2025, 2:00 PM
Respondent 21	32	M	Masters	Management, EdPM	2 years				10 Apr 2025, 2:00 PM

Table 2: Demographic Data of the Respondents

Annex IIII

Official Letter



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ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION AND
BEHAVIORAL STUDIES
Department of Educational Planning
and Management

Date:- Jan 12025

To Whom It May Concern

Eskindir Solomon Tesfaye is **MA** student in the Department of Educational Planning and Management. **He/She** currently is undertaking **his/her** Thesis writing to complete the program in the department.

This is, therefore, to kindly request your office to cooperate and support **him/her** to use any *reference and assistance in your good office.*

With Regards,

Demoze Degefa (PhD)
Chairman, Department of Educational Planning and Management
Addis Ababa University