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"EDUCATION IS THE MOST POWERFUL WEAPON WHICH YOU CAN USE TO CHANGE THE WORLD."
NELSON MANDELA

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Original Article

Unveiling the effectiveness of curriculum-based exit exam: perspectives of students and teachers in Hawassa University

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KEYWORDS:
Curriculum based exit exam;
perspectives;
Ethiopian universities

Abstract

This study sought to determine the efficacy of curriculum-based exit exams in Ethiopian universities from the viewpoints of Hawassa University instructors and students. A qualitative exploratory case study design was used in the process. Thirteen selected students, teachers, department heads, and college deans were the sources of the data, which were purposefully traced by the researchers. FGD and the interview protocol were used as data collection methods. Thematic analyses were employed in order to understand the phenomenon. Three main themes and nine supporting themes were used to highlight the study's findings. Teachers and students at Hawassa University have a mixed perception regarding CBEEs: while some acknowledged its existence, others did not. The following issues need to be addressed in the study area for CBEEs to be executed transparently and fairly: Complying with a varied curriculum, tackling socioeconomic inequality, reducing cultural bias, taking test anxiety into consideration, and guaranteeing transparency and fairness. The following key lessons were discovered as a result of the exit exam deployment: motivating students highlight the distinctions across universities, point out areas that need improvement, and enhance accountability. In order to develop a fair CBEEs system going ahead, educators and legislators should take into account various viewpoints of stakeholders.

1 Introduction

A robust educational foundation is imperative for the advancement of any nation. In Ethiopia, there is a significant emphasis by the government on ensuring equitable access to high-quality education, moving away from rote learning towards outcome-focused education that highlights the practical application of knowledge and skills (Ayenew and Yohannes, 2022). This commitment is demonstrated through the recent implementation of curriculum-based exit examination in both public and private higher education institutions, Launched two years ago, with the aim of standardizing the assessment of student competencies across various disciplines (J. H. Bishop, 1998). Despite the initial limited application in specific subjects, the wider adoption of these examinations has sparked significant discussions on their impact on the Ethiopian educational system.

Curriculum-based exit examinations are designed to encompass a range of proficiency levels across interconnected subjects and sub-fields (Merki, 2011). Their primary objective is to provide a comprehensive coverage of the curriculum and evaluate as many Program Learning Outcomes (PLOs) as possible. These evaluations are meticulously developed to measure students' understanding of the curriculum, their capacity to apply knowledge practically, and their overall academic performance (J. H. Bishop, 2000; Hoddinott et al., 2019). By structuring the exams according to discipline, potential areas within the curriculum where students may lack full comprehension can be identified, thus pinpointing knowledge gaps that necessitate attention.

The principal purpose of curriculum-based exit assessments is to determine the extent to which students have assimilated the content and objectives of their academic programs. These examinations play a critical role in ensuring that graduates possess the essential knowledge and skills required for their chosen professional pathways. The importance of these assessments is underscored by their function in confirming students' readiness for graduation and their aptitude for the job market or further academic endeavors. Nevertheless, it is essential to evaluate the efficacy of these exams to guarantee they are in alignment with the educational goals and expectations of both students and educators (El-Hassan et al., 2024).

The proactive initiatives implemented by the Ethiopian government to enhance educational standards are praiseworthy. The introduction of various reforms is cultivating a holistic educational framework focused on fostering creativity, critical thinking, and the practical application of knowledge (Yimer and Bishaw, 2023). These innovative approaches aim to alleviate the pressure associated with exams, providing students with a more comprehensive and fulfilling educational experience (Hunduma and Seyoum, 2023). Standardized evaluations of academic achievement, such as curriculum-based exit exams, are essential for maintaining the quality of education and enforcing accountability by assessing students' knowledge and skills.

Advocates of curriculum-based exit assessments highlight several benefits. These evaluations play a key role in upholding academic standards by ensuring that graduates reach a minimum threshold of knowledge and skills before entering the workforce, thereby enhancing employer confidence in the competence of university graduates (Hunduma and Seyoum, 2023; El-Hassan et al., 2024). They also enhance student learning, as the prospect of a high-stakes exam can motivate students to study diligently and engage more actively with course materials. Additionally, these assessments establish a standardized gauge of student learning across different programs and institutions, facilitating comparisons and promoting quality control within the higher education sector.

Nevertheless, critics argue that curriculum-based exit exams place excessive stress and pressure on students (El-Hassan et al., 2021). However, these examinations also serve as a source of motivation for students to study earnestly and excel, equipping them for more demanding future endeavors. A study by Al Ahmad and Al Marzouqi (2013) indicates that these assessments are designed to assess both knowledge acquisition and critical thinking skills, countering the notion that they merely emphasize rote memorization. This thorough assessment underscores the commitment to providing students with a well-rounded education.

As the examination date approaches, both students and educators are faced with the stress associated with this rigorous evaluation process. The results of these examinations not only influence the academic trajectories of future professionals but also impact the standing and prestige of academic institutions (Hunduma and Seyoum, 2023). Therefore, it is crucial to analyze the effectiveness of these assessments from both the teachers' and students' perspectives. Understanding these viewpoints are essential for evaluating the overall impact of exit exams on student learning, stress levels, study habits, and the formulation of curriculum and assessment strategies by educators.

This research aims to assess the effectiveness of curriculum-based exit exams at Hawassa University in Ethiopia, focusing on both educators and students. The goal is to offer insights into the effects of these examinations and advocate for evidence-based educational policies. Despite the extensive global research on exit exams, there is a noticeable gap in studies regarding their efficacy in Ethiopian higher education institutions. Given the distinct nature of the Ethiopian higher education system, it is important to examine how exit exams operate within this specific context.

2 Research problem

Ethiopia's adoption of curriculum-based exit examinations for university graduation has resulted in the imposition of examination requirements in order to ensure the caliber of instruction and graduates' competency. Curriculum based exit exams have been demonstrated to increase student achievement and academic outcomes; therefore this tendency is consistent with worldwide norms (J. H. Bishop, 1998; El-Hassan et al., 2021). According to Jürges et al. (2012), these tests provide a consistent method of assessment, enabling reasonable comparisons for college applications and employment opportunities. However, concerns have been raised about the possible effects of these tests on instructional strategies, student learning, and the overall educational system.

The initiation of curriculum-based exit exams in Ethiopia has sparked significant dialogue among educators, policymakers, and various stakeholders. Key concerns center on the prospect of these evaluations causing stress and pressure among students (Al Ahmad and Al Marzouqi, 2013), resulting in increased anxiety and a shift towards exam-focused preparation rather than holistic education. There are also fears that educators might tailor their instruction to concentrate solely on exam-specific content, potentially undermining broader educational goals (J. H. Bishop et al., 2001). Additionally, there is a shortage of research on the effectiveness, fairness, and broader implications of these exams in the Ethiopian setting.

Efforts are underway within the academic community to comprehensively tackle this issue on a global and local level. According to J. H. Bishop (1998), students in countries with exit exams encompassing both medium- and high-stakes assessments exhibit superior academic performance compared to those in nations with similar economic advancement but lacking such assessments. These examinations are associated with noteworthy enhancements in test scores and improved learning outcomes.

El-Hassan et al. (2021) study especially focus on engineering and technology disciplines, emphasized the critical role that exit exams play in guaranteeing employability possibilities and maintaining quality standards at the institutional, programmatic, and course levels. By helping to match educational outcomes with market demands, these evaluations improve graduates' preparedness for the labor market. According to Jürges et al. (2012), curriculum-based exit exams create a standard method for evaluating students' knowledge and abilities, allowing for equitable assessments amongst people from different educational backgrounds and geographical areas.

According to Al Ahmad and Al Marzouqi (2013), students may experience more stress and strain due to the high stakes of these tests. Exam preparation may take precedence over other areas of education, thus it's important to strike a balance between strict evaluation criteria and the needs of the students. According to J. Bishop (2005), curriculum-based exit exams may force teachers to concentrate on content unique to the test, which could restrict the curriculum and impede more general educational goals.

Jürges and Schneider (2009) found that while central exit exams significantly enhance curriculum-based knowledge, instructors in states with these exams tend to be more

outcome-oriented. However, students in such states may display reduced motivation despite achieving higher performance levels. Al Ahmad et al. (2014) conducted a study on exit exams at the United Arab Emirates University, revealing that while students found the exams challenging, they served as important indicators of academic achievement.

Local research findings also illuminate the subject matter. Mosisa and Seyoum (2023) carried out an inquiry into the viewpoints of students concerning exit examinations at Haramaya University, unveiling predominantly unfavorable perspectives. Factors such as anxiety, stress, exam complexity, risk of exclusion, and inadequate resources were identified as significant elements influencing students' attitudes towards these evaluations. Ayenew and Yohannes (2023) conducted a literature review concentrating on the existing methodologies, challenges, and potentials of higher education exit examinations in Ethiopia. The study underscored numerous obstacles, including insufficient student preparedness, absence of motivation, limited access to educational resources, and inadequate awareness among employers and stakeholders.

While the worldwide research landscape on exit examinations based on curriculum is vast, there is a noticeable scarcity of comprehensive studies investigating this topic in Ethiopian context. Existing literature offers valuable perspectives but is hindered by various limitations. Many studies explore different countries, hindering the development of interventions tailored to the Ethiopian setting. Moreover, current research predominantly focuses on universities in Addis Ababa and Haramaya, neglecting potential variations in perceptions nationwide. Additionally, past studies have heavily relied on quantitative methodologies, overlooking the depth provided by qualitative approaches, especially in the context of a new policy implementation.

This research endeavors to bridge these critical gaps through a thorough and innovative methodology. Initially, it will examine the impacts of exit examinations within the Ethiopian educational system to address the knowledge deficit. Secondly, the study will enhance geographical representation by encompassing universities in Hawassa. Thirdly, it will utilize qualitative approaches to extract deeper insights from both students and faculty members since the issue is new in Ethiopian context.

Moreover, there is a noticeable dearth of comprehensive research on the efficacy, equity, and broader consequences of these exit assessments in Ethiopia. By tackling these fundamental issues, this study aims to fill a significant void in the literature, providing valuable perspectives on curriculum-based exit examinations in Ethiopia and advocating for evidence-based strategies in educational policymaking.

2.1 Research questions

The study deployed to answer the following research questions:

1. How does students and teachers perceive about curriculum based exit examination?
2. What are the challenges of implementing curriculum based exit examination in a fair and equitable manner?
3. What are the best practices for using the curriculum based exit examination to improve teaching and learning?

3 Material and methods

The researcher employed Qualitative exploratory case study design to debrief the phenomenon: the effectiveness of curriculum-based exit exams in Ethiopian universities: Per-

spectives of students and teachers in Hawassa University. By embracing the case's multifaceted nature, the researcher can uncover rich, contextually embedded understandings that add to the body of qualitative knowledge. This design provides a strong framework for gaining deep insights into the complexities and intricacies of the phenomenon under study (Astalin, 2013). In order to respond to the research questions, qualitative data collection techniques appropriate for case study design were used, including in-depth interviews and FGD (Northey et al., 2018). These techniques allow researchers the chance to triangulate and combine the benefits of various methodologies in order to make up for the weaknesses of some of the data collection techniques (Uwe, 2009).

Samples were selected by using non-probability purposive sampling technique. Also, the researcher relied on his own tacit knowledge, sound judgment, and awareness of the subject matter. The sample size of the study was decided when saturation of information was reached after interviewing 8 student and teachers. In addition, 1 FGD was conducted: the FGD group consisted of 5 members. Furthermore, 1 department head, 1 college dean were interviewed. Thus, the data collected from the participants complied with a number of ethical principles, informed consent is obtained from all participants, and their confidentiality and privacy are rigorously upheld.

The researcher maintains a reflexive stance, acknowledging their own preconceptions and biases, and takes measures to minimize their influence on the study. Transparency, honesty, and the ethical treatment of data and participants were the fundamental principles guiding the research. The data were thematically analyzed and interpreted using a number of procedures, including transcribing, familiarization, coding, categorization, organization, and thematizing (Lacey and Luff, 2009). The researcher became acquainted with the information gathered through in-depth interviews and FGD before beginning data analysis. Based on the research question of the study, which clarified research topics; these related categories were classified into main themes (Creswell and Clark, 2007). In order to ensure the accuracy of the data collection and analysis, the researchers also followed a number of steps, including carefully choosing the study participants based on the specified criteria, building rapport with the interview subjects, asking experts for their input on the prepared interview guide, etc. Finally, a discussion aligned with other relevant findings served to validate the study's conclusions. The study findings were then used to form conclusions and recommendations.

4 Result and discussions

4.1 Demographic characteristics of study participants

Out of 5 participants of the FGD 3 were male, and the remaining 2 were female. When it comes to their educational background, 3 of them are students of Hawassa university in different educational programs, 2 of them were instructors in the university.

The finding of the study was illustrated with 3 major themes and 9 subthemes as follows. The major themes are Perception of student and teachers regarding the exam, Challenges of implementing CBEES. Challenges were portrayed with five sub themes: Aligning with diverse curriculum, addressing socio economic disparities, mitigating cultural bias, accounting for exam anxiety and test taking skills and ensuring transparency and fairness and Best practices from the exam. Best practice from the exam was portrayed with 4 sub themes: motivate students, show difference among public and private schools, identify areas for improvements and improve accountability.

Table 1: Demographic characteristics of study participants

S.N	Pseudo name	Sex	Educational Level	Remark
1	R1	Male	BA student	Interview
2	R2	Male	BA student	Interview
3	R3	Male	BA student	Interview
4	R4	Male	Medicine Student	Interview
5	R5	Female	PhD	Interview
6	R6	Male	PhD	Interview
7	R7	Male	MA (Department Head)	Interview
8	R8	Male	PhD (College dean)	Interview
9	R9	Male	BA student	FGD
10	R10	Male	BSC Student	FGD
11	R11	Female	Pharmacy student	FGD
12	R12	Female	PhD (Researcher)	FGD
13	R13	Female	MA (Lecturer)	FGD

Note: out of 8 participants of the interview 7 were male, and the remaining 1 were female. When it comes to their educational background, 4 of them are students of Hawassa university in different educational programs, 2 of them were instructors in the university, 1 of them were department head and the remaining 1 were college dean in Hawassa University.

4.2 A. Perception of students and teacher regarding the examination

Nearly all interviewees cited they had a mixed perception regarding CBEES. The story of respondent R4, R2, R1 and R6 does a great job of illustrating this idea.

R4 stated that, as a student, I have a mixed felling regarding curriculum-based exit exams: both positive and negative one. On the positive side, these exams provide a standardized way to measure our knowledge and skills after completing the curriculum. It can help us gauge our strengths and weaknesses and identify areas for improvement. Additionally, it serves as a benchmark for universities and employers to assess our abilities. However, there are also some concerns regarding these exams. The pressure to perform well can be overwhelming, leading to stress and anxiety among students.

R2 said that I thought the exam is rote memorization and regurgitation of information, which I feel limits my ability to think critically and apply knowledge creatively. Rather than focusing on compressive form of curriculum based exit exam it would be best for me to focus on scaling up the quality of education at all.

As it is explained by R1 I feel that the exam is a standardized assessment of my knowledge and skills. I believe that the exam helps to maintain a certain level of quality in education and provides a fair basis for competition. There is a lot of ups and downs to get job opportunity after graduation because a lot will graduate in the same level from different universities regardless of the quality issues, the exam makes a great destination in between students.

R6 noted that as a teacher in Ethiopia, I believe that curriculum-based exit exams is an important tool for measuring student learning outcomes and ensuring the quality of education. These exams provide a comprehensive assessment of students' knowledge and skills, and help to identify areas where students may need additional support. However, there are also some challenges associated with these exams, some students may feel anxious or stressed about taking the exams, there may be concerns about the fairness

and validity of the exams... Overall, I believe that curriculum-based exit exams can be a valuable tool for improving education in Ethiopia, but it is important to ensure that they are designed and implemented in a way that is fair, valid, and effective.

The FGD aligns with the interview concept, as there were differences in the opinions of teachers and students on curriculum-based exit exams. While some regard it as a demanding and stressful scenario, others see it as a chance to demonstrate their abilities and knowledge. Similar to students, teachers may hold differing views. While some emphasize the value of standardized examinations in gauging student learning outcomes, others doubt the efficacy and impartiality of these tests.

According to the aforementioned student and teacher idea, there are differing opinions among Hawassa University's communities regarding curriculum-based exit exams. While some recognize the exam's existence and offer arguments in support of it, others hold negative opinions and believe it is merely a rote memorization of facts that isn't as important as the process.

4.3 B. Challenges of implementing curriculum based exit examination in a fair and equitable manner

This study identifies a number of obstacles that hinder the equitable application of CBEES. The findings of this study identified 5 sub themes: Aligning with diverse curriculum, addressing socio economic disparities, mitigating cultural bias, accounting for exam anxiety and test taking skills and ensuring transparency and fairness and Best practices from the exam.

4.3.1 1. Aligning with diverse curricula

In today's diverse educational environment, it is imperative to ensure that curriculum-based assessments align with the many curricula being taught. by understanding and accounting for the unique needs, perspectives, and experiences of students from different backgrounds. In an interview with R3 and R5, the situation was very well explained.

R3 stated that am a student from rural village of Ethiopia when we discuss different issues with youths from urban area the methodology, the content and the quality of resources were quite different with our one. It is difficult to manage the aforementioned differences during the learning process in the university.

In the same vein R5 noted that there is a difference in delivery of course, coverage of courses, quality of instructors and resources among universities. The first generation universities were far better in resources than the rest with all the differences it is difficult to manage the exam in the same foot.

Curriculum based exit exam need to be carefully aligned with the curriculum taught in different schools and districts. Inconsistencies in curriculum coverage, teaching methodologies and resources can disadvantage students with less rigorous or well-resourced programs.

4.3.2 2. Addressing socioeconomic disparities

Creating a fair and inclusive learning environment requires addressing socioeconomic gaps in education. R1's interview response performed an excellent job of elucidating the

problem.

R6 stated that am from a background of poor family we don't have anything, I come to Hawassa university because of many peoples blessing in my surrounding, I face difficulties in addressing things like copying, having detergent and paper for academic survival. All the access to tutoring, mentorship programs, and educational materials were available here for female students.

From the aforementioned interviewer response on can understand that students from disadvantaged backgrounds may have limited access to resources, such as quality education, tutoring, and test preparation materials, which can significantly impact their performance on CBEEs.

4.3.3 3. Mitigating cultural biases

Addressing and reducing any cultural biases in assessments is crucial to the goal of establishing a just and inclusive learning environment. Cultural bias can make it difficult to accurately assess students' knowledge and abilities, which can result in differences in the quality of education. This R3 interview does a great job of examining the problem.

R3 stated that as we all know Ethiopia is a home of different cultures, we have a lot of language, socialization,...In university few of the languages and cultures were dominantly expressed by students as well teachers in the overall university systems.

Curriculum based exit exam should be carefully reviewed for potential cultural biases that could disadvantage students from certain backgrounds or with different cultural experiences.

4.3.4 4. Accounting for exam anxiety and test-taking skills

Recognizing the effects of test anxiety on performance and the significance of mastering efficient test-taking techniques. Let's examine R1's response to the problem as it stands.

R1 noted that curriculum based exit exam is a first experience for us. It creates a lot of tension with the students, which serious affect our move in study and the hassles in the university. Additionally, we can't get enough support in stress management, test taking skills....

4.3.5 5. Ensuring transparency and fairness in assessment procedures

Transparency and fairness in assessment procedures are essential for maintaining trust and promoting equity in education. Let's explore the response of R4 as follows.

R4 stated that all the issues were forwarded from the upper body to us. I have no input in the assessment procedure, assessment criteria, content coverage and student's expectation. For me it would be best if they accommodate stakeholder's idea before full execution.

As it is stated in the above interview response the development, administration, and scoring of CBEES should be transparent and fair. Students should be aware of the assessment criteria and have opportunities to review their results and challenge any discrepancies.

The fact that the respondent's FGD demonstrated that administering curriculum-based exit exams in a fair and equitable manner is a difficult task. There are other things to take into account, like making sure the tests are curriculum-aligned, allowing for youths with special needs, and making sure the tests are equitable for all students. It is crucial to thoroughly consider the advantages and disadvantages of administering exit exams prior to making a choice.

4.4 C. Best practices from execution of the exam

Based on the results of the FGD and interviews, the researcher developed four subthemes related to best practices in the implementation of CBEES: improving accountability, identifying areas for development, motivating students, and highlighting the differences between public and private schools. Each of these themes was covered in the following discussion.

4.4.1 1. Motivate students

It is expected of teachers to motivate pupils to realize their full potential and succeed in their academic endeavours. The R3 response effectively summarizes the issue.

R3 states that curriculum-based exit exams motivate me to learn by providing a clear goal to work towards. I know that the performance on the exam will have real consequences; it pushes me to take learning seriously.

4.4.2 2. Shows difference among public and private schools

Public and private universities in Ethiopia had their own distinct features in different areas. The interview response by R1 did a great job in understanding the phenomenon.

R1 named that Most of our students from private schools didn't succeed in the exam. This shows that there is a difference in quality of education between public and private schools.

4.4.3 3. Identify areas for improvement

As a first experience of large scale deployment of CBEEs, it will give a plenty of lessons for different stakeholders who are involved in education. The interview with R6 did a great job in debriefing the issue.

R6 stated that the exam clearly shows were we positioned our self's as a college in different areas, lesson delivery, resources, quality of our students and the likes. As a college we benefit from full execution.

4.4.4 4. Improve accountability

Enhancing accountability is essential to building the education system's efficacy, openness, and confidence. Accountability keeps people and things accountable for their choices and actions, which guarantees that objectives are fulfilled, resources are used

effectively, and moral principles are maintained. The issue was well understood during the interview with R5.

R5 stated that all the data matrices, covered content, evaluation process and procedures were first communicated early from ministry of education and as a department we insist harder to maintain that level.

FGD participants identified the following best practices from execution of the exit exam: clear and transparent guidelines, sufficient preparation time for students, training and support for examiners, regular review and improvement of the exam process.

The aforementioned subthemes make it clear that implementing curriculum-based exit exams can enhance teaching and learning. There are a number of best practices that can be followed to guarantee that these exams are useful instruments for raising student achievement.

5 Discussion

The use of curriculum-based exit exams has been the subject of educational research and discussion. Numerous research studies have looked at how these tests affect various aspects of education, such as curriculum creation, students, and teachers.

This study supports the findings of Al Ahmad and Al Marzouqi (2013), who reported that exams cause stress and pressure. Additionally, this study discovered that opinions on curriculum-based exit exams among study participants, including both favorable and negative ones, are varied among teachers and students. Positively, these tests offer a consistent means of assessing our knowledge and abilities following curriculum completion. We can use it to assess our advantages and disadvantages as well as pinpoint areas in which we can grow. Additionally, it serves as a benchmark for universities and employers to assess our abilities.

Furthermore, J. H. Bishop et al. (2001) discovered that the two biggest obstacles to curriculum-based exit test execution were minimizing cultural bias and coordinating with a diversified curriculum. This research supports the previously stated conclusion that managing issues of transparency, taking exam anxiety into consideration, reducing cultural bias, evaluating socioeconomic disparities, and aligning with a diversified curriculum are the best ways to improve the execution of exit exams.

A curriculum-based exit exam can be used as a monitoring tool to provide feedback, evaluation, and assessment of program learning outcomes (PLOs), according to a 2019 study by Hoddinott et al. (2019). This study supports the 2019 study's findings by demonstrating that it improves accountability, motivates students, and identifies areas for improvement.

Curriculum based exit exams are meant to determine how well students have understood and applied the material before they graduate or continue their study. The purpose of these tests is to verify that students have learned the skills and knowledge needed for their future pursuits. Although they can offer a thorough assessment of students' academic performance, their equitable and equitable implementation presents certain difficulties. It's critical to create precise instructions, uniform standards, and enough time for pupils to prepare. A fair and efficient exam procedure also requires examiner training, randomized question formats, stringent guidelines, prompt results, a grievance procedure, and frequent evaluation for enhancement.

6 Conclusion and recommendations

A curriculum-based exit test clarifies a number of the evaluation process's facets. The results show that both instructors and students value viewpoints highly. While some students are concerned about the pressure and excessive focus on memorization, others recognize that maintaining academic standards and offering a reliable assessment are essential.

The article describes the ongoing initiatives taken by Ethiopian government organizations and academic institutions to solve these issues. Education reforms that prioritize problem-solving, critical thinking and applying information to practical circumstances are promoting a more comprehensive approach to learning. By taking these steps, young people should experience less anxiety before tests and receive a well-rounded education that will equip them for the difficulties of adulthood.

It is evident that Ethiopia's educational system is significantly impacted by the curriculum-based exit exam. The study highlights the need for continual assessment and modification in order to ensure that the test is in keeping with the more general goals of education, such as promoting creativity, innovation, and personal growth.

Future educators and policymakers should consider the diverse perspectives of stakeholders and students while creating an equitable assessment system. Ethiopia may try to guarantee that its pupils are given a top-notch education that will prepare them for postsecondary education, the workforce, and civic involvement by accomplishing this.

The importance of continued dialogue and collaboration between all stakeholders in order to enhance Ethiopia's curriculum-based exit exam is highlighted in the research paper's conclusion. By addressing the concerns raised by students and taking their feedback into consideration, the educational system may change to meet the evolving needs of both society and the classroom. In the end, this will result in a more friendly, imaginative, and effective learning environment. The following suggestions were forwarded in particular for better CBEE management going forward:

- Use curriculum-based exit exams as one of several measures of student learning.
- Content, language usage, and assessment methods should be culturally sensitive and inclusive.
- Facilitation of test task taking skill workshop.
- Provide students with multiple opportunities to demonstrate their knowledge and skills.
- Use curriculum-based exit exams to inform curriculum development and revision.
- Provide professional development for teachers on how to use curriculum-based exit exams effectively.
- Develop clear guidelines for the administration and scoring of curriculum-based exit exams.

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Data Availability

Data can be made available on the behavior of the request

Declaration of interests' statement

The author declare no competing interests.

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Original Article

Assessment on social stigma and discrimination of Gafat bete-Israel minorities in Hossana town administration and surroundings, Hadiya zone, Ethiopia

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Abstract

The objective of the study was to assess on social stigma and discrimination of minority ethno group of Gafat Bet-Israel people in Hossana town administration and surroundings. Members of Gafat Bete Israel people living for prolonged years in Hossana town. During their life time, they are stigmatized and discriminated by the members of the society in all aspects of their lives. The study focused on social, educational, economic, justice, political, religious and employment areas. This study utilized qualitative research design to analyze the data through thematized descriptive analysis. 8 participants of Gafat Bet-Israel people and 8 professionals from different sector offices were involved for the interview in the study. Totally, 16 participants were included in the interview. Observation is one of the tools in order to enrich the information. The findings of the study revealed that the Gafat Bet-Israel ethnic minority people stigmatized and discriminated in social, educational, political, economic, justice, religious and employment aspects. The study indicated that the social stigma and discrimination are highly affected their whole social live. This stigma and discrimination deprived of their rights in not to exercise equal rights, freedoms and dignity with others.

1 Introduction

Goffman (1963) defined stigma as an attribute that can be deeply discrediting which reduces whole to taint and discounted others. Goff man's classic definition begins with an attribute as the source of discreditation; however; more recent definitions of stigma explicitly adopt social constructivists frame. For example, Herek (2009) defines stigma as "the negative regard, inferior status, and relative powerlessness that society collectively accords to people who possess a particular characteristic, or belong to a particular group or category." This shift moves the source of stigma out of the bodies and identities of the stigmatized and places the origins of stigma at the societal (Fine and Asch, 1988). Moreover, stigma is defined as the 'holding of derogatory social attitudes or cognitive beliefs, the expression of negative effect, or display of hostile or discriminatory behavior towards members of a group on account of their membership of that group (Mukasa, 2008).

Stigma may cause persons to experience rejection and to feel shame about their condition. Stigma and discrimination exert a detrimental effect on persons stigmatized by limiting their opportunities and reducing self-esteem (Link et al., 1989; Corrigan, 1998).

Link and Phelan (2001) have conceptualized stigma as involving several interrelated elements. These are identification and labeling of difference, cultural belief that link the label and the labeled person to negative stereotypes, labeled people are then categorized in a way that create a clear distinction between "us" and "them", and stigmatization is seen as contingent on social structures that provide an equal access to social, economic, and political power. Only powerful social groups have the ability to create and maintain discriminatory practices. Yet stigma originates and is perpetuated by those with power against others with less power (Link and Phelan, 2001). There are tribal stigma of race, nation and religion, these being stigma that can be transmitted through lineages and equally contaminate all members of family.

Whereas discrimination refers to instances when people or groups are denied equality and treated differently because of their stigmatized status (Allport, 1986; Major and O'Brien, 2005). According to Pankhurst (1999) in many African countries including Ethiopia descent based discrimination was seen in many parts of the country at different regimes in the past. Caste discrimination is widespread in parts of Sahelian Africa and particularly amongst certain communities in West Africa, as well as amongst the Somalia and Ethiopia. is reported by International Dalit Solidarity Network (IDSN). This report states that "there is considerable evidence of forms of discrimination based on descent in the southwestern area of Ethiopia, represents caste discrimination. The occupational specialization share much in common with similar caste groups in West and Central Africa with the main jobs being tanning, potting, blacksmithing and weaving (Steven, 1992).

However, according to IDSN report "in recent years, changes have been reported in relationship with the caste group with a slight restriction on commensality and occupational specialists." Those who are categorized under the caste group such as tanners, blacksmiths, and weavers' lives display progress in many ways among the members of the society without discrimination (Steven, 1992). Even they could obtain an opportunity in marital states among the members of the society. But the potters (Gafat Bete-Israel community) at Hosanna town and the surroundings are also members of caste group who are still stigmatized and discriminated in social, educational, health services, economic, marital, political, etc. lives from the whole society. For long time the life experience of those subjected to this stigma has been largely ignored. Recently, however, it has been recognized that anti-stigma initiatives require an understanding of the needs of those affected by stigma (NYU, 2016). As Goffman's categories of stigma there are tribal stigma, race, and religion, these being stigma that can be transmitted through lineages and equally contaminated all members of a family." This is undoubtedly a type of tribal stigma.

In terms of cultural aspects these minority group of people have their own indigenous culture. For example, they have unique dancing style during Ethiopian 'Meskel' day (the day of the manifestation of Jesus Christ's Cross), Epiphany day and other anniversaries by wearing traditional clothes and wild animal's skin with a cap and tailed, with traditional drum and drummer display native music in their traditional dances. During mourning with the same traditional dancing style when fame people died in a community to mobilize companion of the dead person to weep they activate telling his or her former deeds while he or she did in alive. These cultural heritages would be preserved properly as good resources for the society. However, their human rights and fundamental freedoms to learn, participate, employ, marry, religious, to work together, their cultures, values, and ways of life's are not respected in the society.

In terms of their economy, they were also discriminated from other members of the society in many ways. For example, they do not have land to produce crops or plantation for their life. Even most of them built their home with others land. They lead their life

female making potter, male in carpentry and building small cottages. Therefore, the majority members of this minority ethnic group of people suffered from extreme poverty and some of them with their children especially women were engaged in different activities by their indigenous occupational skills to overcome their extreme poverty. These and other related problems aggravated their life in order not to manage properly their daily life. Among different religious institutions, there was also discrimination that was seen on this ethno minority group of people (Schwartz, 2023).

Regarding church activities, they are not able to become leaders and take responsibilities of the church, to conduct Holy Communion, baptism, conducting Lord's Supper, etc. Because of social stigma and discrimination they cannot participate in ministries even they are not allowed to seat together and follow church ceremonies. Recently, this minority ethnic group of people worship in separate denominations and buried each other when someone dies in different burial places. The 1995 World Summit for Social Development under the concept of Social Integration to create an inclusive society states under steps to promote Social Inclusion in terms of access to social interaction is that "People must be able to engage in society's activities and social networks in their daily life, including economic, social, cultural, religious and political activities." However, this doesn't work where these minority ethnic people living society.

2 Research problem

The reason why the researchers prefers this research topic is that members of Gafat Bet-Israel people are not benefited from political, economic, social, educational, employment, denominational, and justice areas of life as compared to other societal groups. This group of people was unable to participate fully among the members of the society in Hosanna town and surroundings because of stigma and discrimination. Moreover, they were unable to interact equally with the members of the society in their daily lives. This situation made them inferior, separate, unequal, condemn them and away from others while they were living among the society.

But the 1948 Universal Declaration of Human Rights article 26 sub-article 1 declares about the right of child's education as follow "Everyone has the right to education. Education shall be free at least in the elementary and fundamental stages. Elementary education shall be compulsory." The 1994 Ethiopian constitution also declares equal education opportunities. Other conventions, policies were also seen as pillars for the rights of the child's education. However, the traditional custom and prejudice not allowed children to attend together in the same classes with other majority of the children. Even they started the school, they drop out early because they can't resist the impact of inferiority pressure. Therefore, the results were seen up on their children in order not to learn their education properly. Ethiopians have good custom to celebrate different anniversaries and holidays by inviting one another. But members of this ethnic minority group of people were neither be invited by the members of the surrounding community to celebrate and spend together in festivals nor had confidence to invite these members in order to eat the prepared food and drink during the festivals. In terms of their rights, no one respect them and give dignity as equal as members of society at the town. In general, there is negative attitude towards this minority ethnic people.

However, according to the 1948 UDHR article 1 states that "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." Moreover, the Federal Democratic Republic of Ethiopian constitution (1994) article 10 says that "Human rights and freedoms are inviolable and inalienable. They are inherent in the dignity of human beings. Human and democratic rights of Ethiopian citizens shall be respected. Even

some members of Gafat Bete-Israel migrated to other places because of stigma and discrimination that deprived their right freedom of equal participation at Hosanna town and surroundings.

In one way or another, such as culturally, economically and religiously all human beings are equally benefited from these values. But this group of people was not treated in dignity and equality with other members of the surrounding community in the study area. All of the above evidences were some of the description of social stigma and discrimination in Hosanna town administration. The researchers observed the conditions of these people and the society attitudes towards people who are stigmatized have not improved and in some cases have even deteriorating from time to time. Thus based on above evidences this study will strive to:

1. Identify types of social stigma that Gafat Bete-Israel people experienced in Hossana town and surroundings
2. Describe social, educational, political, economic, justice, religious and employment stigma and discrimination of Gafat Bete-Israel tribe at Hosannas town administration.
3. Explore the common challenges of Gafat Bete-Israel community in social interaction with others
4. Suggest possible solution to improve social stigma and discrimination of this group of people

3 Research method

3.1 Research design

In this study, the researcher used qualitative research method in which the researcher utilized ethnographic research design to analyze the data through thematic and descriptive analysis respectively. Qualitative research is a research methodology that places primary importance on studying small samples of purposively chosen individuals; not attempting to control contextual factors, but rather seeking, through a variety of methods to understand things from the informants' point of view; and creating a rich and in-depth picture of context under investigation. The ultimate goal of qualitative research is to discover the existing social context such as patterns of behavior not previously described and to understand them from the perspectives of participants in the activity at a site. This study enabled to design realistic/naturalistic inquiry of ethnography and conversation. Its data collection methods are observation and interview items and verbal reports.

3.2 Sample size and sample technique

To get potential information in interview 8 participants of Gafat Bete-Israel people, 5 social affairs office workers and 3 professionals from cultural and tourism sector office were selected purposively. Participants from ethno minority group of people were selected to obtain relevant, comprehensive and rich data of the study. A purposive sampling technique was utilized to select the participants of the study.

3.3 Data collection instruments

Utilizing multiple data collection instruments were favored in a study to improve the quality of data obtained (Patton, 2002). Hence, in this study two types of data collection instruments were utilized. The data was collected through interview and observation. This enabled to provide authentic data based on evidence of the social reality of discrimination and stigma which are seen up in Hossana town administration and surroundings.

3.3.1 Interviews

Semi-structured interview was prepared for the in-depth investigation of the study by the researchers. Data was collected from 8 elders of Gafat Bete Israel, 5 social affairs office and 3 professionals from cultural and tourism sector office. The prepared interviews were revolved on various areas of social stigma and discrimination. Their responses were used as an input for data analysis.

3.3.2 Observation

Observation can be begun by choosing a site that helps to explore gaps in theory after the researchers had better understand and capture the context with in which people interact. The researcher had an access to observe in their settings of social stigma and discrimination of this ethno minority group. This was done at different settings and times in order to see how they were stigmatized and discriminated in their daily lives in different social, religious, educational, political, economic, justice and employment aspects. It enabled the researchers to confirm the observed reality of stigma and discrimination of this ethno minority group of people at different settings.

3.4 Methods of data analysis

In this study qualitative method of research which incorporates both thematic and ethnographic descriptive analysis. This was done by starting analysis to understand the data, the researchers read and re-read to transcribe, collect and document as raw data which were gathered from interviews and observation at the conditions and occurrences in order to describe in the study. In ethnographic approach, stigma and discrimination that covered all aspects lives of the people of Gafat Bete-Israel were investigated by the researchers respectively.

Data gathered were analyzed in all aspects of their lives and these data were organized, classified and managed to represent the categories of themes. Similar data were grouped together as summary for analysis to be headings and be explained step by step. Data were interpreted and findings were reported.

4 Results

In this section, social stigma and discrimination of Gafat Bete-Israel people were investigated in various aspects of their daily lives. The results obtained from data on social discrimination and stigma the people exercised were gathered from key informants of Gafat Bete-Israel, Workers and Social Affairs office and professionals were analyzed and

interpreted. To supplement and enrich the information that was drawn using interview and observation were analyzed and described qualitatively.

Table 1: Demographic characteristics of key informants

	Gafat Bete-Israel Elders			**District Social Affairs Office**			**Culture and Tourism Office**		
	20-30	31-40	41-50	20-30	31-40	41-50	20-30	31-40	41-50
Sex	-	2	6	1	2	1	4	-	-
Work Exp.	-	6-10	11-15	16-20	6-10	11-15	16-20		
		2	-	2	1	1	1		
Educ. status	1-12	Diploma	Degree	1-12	Diploma	Degree	1-12	Diploma	Degree
	3	5	-	-	5	-	-	3	-

Table 1 above displayed the key informants by sex, age, marital status and work experience. As shown in the table above 1 item 1 indicated 6 males and 2 females and 7 married and 1 divorced Gafat Bete-Israel. Regarding their age 2 of them are between 31-40 and the rest 6 of them are between 41-50 years. Their work is 3 of them are carpenters and 3 are house detaching works and 2 are diploma without work. Concerning to their educational background 3 of them are 1-12, 5 are diploma holders. Five of them are workers and social affairs and three are from culture and tourism office included in the study.

4.1 Interview responses of participants

4.1.1 Social Stigma and Discrimination in Neighborhood

The respondents asked whether they exercised or not the social stigma and discrimination in neighborhood in private and public levels, one of the respondents reported that members of Gafat Bete-Israel and their descendants had been living for several years in Hossana town and the surroundings. When they are living with others they are facing a number of social stigma and discrimination problems in their daily live interaction with others. Among these interactions some are: interacting with neighbors throughout coffee ceremonies, anniversary festivals, wedding ceremonies, mourning, worships and other types of social interactions with each other in community members. In all these interactions members of Gafat Bete-Israel people were little or no participation with others in individual and groups.

Most of the respondents forwarded that:

"If we get an opportunity to participate in these ceremonies and festivals, we are forced to sit outside on the ground as beggars and be thrown discarded food wastes either with our own utensils (plates, glasses, cups, etc.) or by used and thrown materials like plastic made and broken pottery which never been returned to their houses".

The study revealed that there is little or no equal participation in different festivals. In ceremonial parities they cannot eat together seating in the same bench even not the same plates and clay material used for food. This indicates that social discrimination and isolation is common in Hossana town and the surrounding in Gafat Bete-Israel people. These societal rejections forced them to build low self-esteem and inferiority in this ethnic minority group.

4.1.2 Social stigma and discrimination in public

All the participants reported that in many public areas such as hotels, restaurants, cafe and different entertainment in public service areas this ethno minority group of people are discriminated to eat, drink and enjoy together equally with others. Majority of the participants reported that throughout country when someone died, it is accompanied by the members of community in burial places and the funeral ceremony services would be carried out in churches and burial places. But, if one of Gafat bete-Israel member of people died, the body not buried in the same place together with others because of social prejudice and discrimination. Instead the body is buried in separate burial place. All the funeral ceremonies carried out only by the members of the minority group of people. Moreover, they reported that it is totally forbidden to marry from non Gafat bete-Israel community members, they married same kinfolk each other. These are common social practice of these marginal members.

These results indicated that these minority ethnic members have high limitation of participation in public and cultural values of the society.

4.1.3 Social stigma and discrimination in education

When asked whether social discrimination in education sector or not, most of the respondents reported that none of their children directly barred from educational institutions by the community members, but the indirect discrimination and prejudice of the society. The stigma and discrimination like insulation, harassment, ill-treatment, not permit to work together, to play, to sit in the same bench made them to drop out of the school early. When they joined to the schools, children's of the non-gafat bete-israel display the same behavior of insulting, criticizing and even beat them discouraging in classes as well as outside of the classrooms. This is still demonstrated at the schools to undermine their learning. Furthermore, they practice many challenges at school and resulting inferiority, anxiety, loneliness, isolation, etc. that made them distress and dropped out of school. From ancestors' time, the children deprived of their right because of prejudice and discrimination in Hossana town and the surroundings. This hopeless children in their childhood became laborer to support their families who live in extreme poverty. This stigma and discrimination continued in neighborhood, villages and elsewhere in the public. Moreover, one of the participant stated that:

"Education is one of the most important means of alleviating our children's lifelong problems however; still they are facing discrimination in their learning and daily lives. They are facing the same inherent challenges".

According to the respondents report "Harotesa" Association Ethiopia meaning (New Hope Association) is an indigenous non-governmental charitable organization. It is founded by Gafat Bete Israel people of few educated elite members in 2010. Harotesa Alternative School is a project designed in order to bring out of school Bete-Israel children who missed modern education because of prejudice and discrimination.

Some of the respondents reported that:

"We need our children obtain educational opportunity to learn freely without shame and distress but the site of Harotesa alternative school is not as such convenient for teaching-learning process. The land is slanted ground at the boarder stretched to the coast of the river which is not comfortable for games and sport activities. During the rainy season, the river flooded to the classroom and offices. This situation is affecting the teaching-learning process of school and other activities".

This shows that how much deep rooted societal stigma and discrimination is clearly reflected in school site which is not suitable for schooling. The study informants added that Hossana town municipality and other concerned bodies to provide an alternative place which is convenient for school activities.

This finding indicated that because of inherent social stigma and discrimination most of the children of Gafat Bete-Israel are out of school, few are in this isolated school and the families are in an extreme poverty life.

4.1.4 Social stigma and discrimination in economic

Regarding the social stigma and discrimination in economic aspects majority of respondents reported that many of Gafat Bete-Israel people live in extreme poverty. They do not have land and property as income generation except hand to mouth economy by making pottery, carpentry and other small manual labor jobs. Many of them including women and children engaged in means of subsistence income generating activities. They lead their life in primitive manual skills like pottery making, carpentry and small scale employments. In order to survive, and manage themselves in life, the whole family including children carried out local works and occupations that has not change their life. The materials produced by this minority group of people vended in least prices when compared to other community member's products in similar materials. The values of their products were three times lower than that of the same products during the sale in similar services. This showed that there are discriminations in economic activities of this community.

The other manifestation of economic discrimination was lack of willingness to rent the houses of Gafat Bete-Israel even in cheapest prices. Moreover, no one of Gafat-Bete Israel can open cafes, restaurants, coffee houses, etc to improve their life this is because no one enter their houses unless their own community members. This showed that to become a merchant or competent is very difficult because of prejudice and discrimination.

The study findings indicated that generating one's own economy is a fundamental issue in day-to-day life. However, majority of this minority ethnic group of people are living in extreme poverty because of societies negative attitudes toward these people. The prejudice and discrimination bound Gafat Bete-Israel throughout their life bound in illiteracy, extreme poverty, opportunity to participate in social activities in business like hotels, cafes, bars, restaurants, and so on.

4.1.5 Social stigma and discrimination in politics

When asked whether they have faced social stigma and discrimination in political aspects or not, five of participants stated that:

The Federal Democratic Republic of Ethiopian constitution confirmed that All Nations Nationalities and Peoples of Ethiopians have the rights to self-governance to assign their representatives in their local areas to protect their rights and to keep their benefits such as for resource allocation, for infrastructures, etc. Privileges mentioned in the constitution are nonfunctional for Gafat Bete-Israel community.

We didn't have representative at all social construct. Our constitutional and human rights are deprived by majority community prejudice and discrimination.

Gafat Bete-Israel people who are living in Hossana town and surroundings no representatives are represented in different organizations. Because of societal prejudice and

discrimination, they cannot exercise their right. Societal awkward traditional prejudice and stigma not allow them equally to participate in the community. They are despised by majority member of the society. They don't have chances to become a leader. This showed that there are prevalent prejudice, stigmatization and discrimination of Gafat Bete Israel community in terms of political aspect.

4.1.6 Social stigma and Discrimination in Religion

Many people have their own beliefs in order to be guided as life principles. These life guide lines or dogmas vary from individual to individual and from society to society. As the key informants/elders about social stigma and discrimination in religious aspect illustrated that from the very beginning members of Gafat Bete-Israel people had their own culture and beliefs which enabled them to live peacefully and harmoniously among the society and with their tribe as well. However, when time went on some of their descendents were converted in to Christian religion. In Christian religion impartiality among all believers were preached and still preached in different churches but when we come to the reality during the worship no member of Gafat Bete-Israel sit together with respectfully beside other member of the followers because of stigma and discrimination in all denominations. One of the informants added that:

"We could not share or actively participate in all religious formal procedure at the denomination level. For example, they couldn't share during Eucharist day (the day of the Lords Supper) jointly with others. No member of Gafat Bete-Israel people could participate in elders of the church, pastors, evangelists, or any other ministries in the communities of Hossana town and surroundings. To carry out all religious rites such as baptism, provision of marital agreement, Lords Supper, etc. in the denomination is very difficult. Because of this problem, one of participant stated that to avoid such isolation and maltreatment we built our own church to worship with freedom together with our community."

This finding revealed that they are isolated in religious ritual ceremonies and religious leader and minister.

Majority of participants reported that:

"When our tribe member of the church died, he/she couldn't buried together with other members in the same place. Even after burial ceremony nobody eat and drink together the prepared meal with these community members because of high level of prejudice and discrimination behavior. To keep out our worship freedom, the funeral and other religious ceremonies we carried out by our own members in our isolated denominations.

This showed that how much social and religious discrimination serious in Gafat bête-Israel community".

4.1.7 Social stigma and discrimination in justice

When asked whether any social stigma and discrimination in terms of justice all respondents reported that, for many years our tribe was suffering from injustice in many ways. There are many injustices that deprived of our human rights such as displacement and unwilling to provide land and unwilling to support them economically to alleviate their extreme poverty etc. Inequality of Gafat bête-Israel is prevalent wherever they take part in majority community meaning they were not respected in different public activities as equal as others. They are not equally treated in front of court, employment, workplaces,

wages, marriage and etc. They are not beneficiaries from the resources of town and surrounding environment like building hotels, cafes and entertainment services looking this people as they are inferior.

This shows social stigma and discrimination in terms of justice, injustice is the common daily practices of the community. The word justice they hear which was nonfunctional in their whole history. This minority groups of Bete-Israel are not beneficiaries of international and national impartiality written documents are nonfunctional for the communities.

4.1.8 Social stigma and discrimination in employment

When the question forwarded whether there is stigma and discrimination in the employment, the participants reported that in ground, there are few community members were get the opportunities of modern education. Many of Gafat Bete-Israel people were not well educated people because of well known discrimination and prejudice. According to respondents report, very few members of this ethno minority group of people were graduated from colleges of education and health at Diploma and Certificate level. However, out of these graduates, very few of Gafat Bete-Israel employed in Hossana town state and private sectors.

One of the participants said that:

I am graduated from college of teacher education in the year 2017, but I am unable to be employed in my birth place in Hossana town administration for teaching. In the same year, I went to Wolkite town and employed there'.

Others added that our community members could not employ in the same way as other majority community members employed.

Furthermore, they stated that recently the government of Ethiopia drafted poverty reduction strategy by organizing citizens to participate and manage their lives in small scale income generating enterprises such as in the fields of construction, cobblestone, trade etc. in Hossana town and elsewhere in the country however, no member of Gafat Bete-Israel was selected or participated in this small scale enterprises to alleviate their extreme.

Another discrimination was even though they are skillful in handcraft and different skills however, no community member of people engaged in cobblestone road construction in Hossana town administration.

This shows that how much prejudice, stigma and discrimination extremely oppressing and deprived of their human rights of participation, working and employment of the community members.

4.1.9 Social affair and workers office of the town administration

For the question how they visited members of Gafat Bete-Israel community and how they encouraged them in their daily life, all the participants of workers and social affairs office reported that they were not working to change the attitude of the society towards Gafat Bet-Israel on the issues of stigma and discrimination. One of the participant stated that:

"Majority of this community live in extreme poverty in isolated without active interaction and participation in social, educational, political, economic and other aspects of lives.

This situation led them to low self-esteem, frustration and addiction in different addictive behavior. If someone feels humanity and argues for the right this community, the society attributed the individual as kinship with the members of the community; he will be categorized by the society as part and parcel of this ethno minority group of people".

They added that no member of this ethno minority group of people boldly interact for their right and talk in public meetings consistently because of fear of harassment and abuse. Very few members of the majority community attempted to approach them in order to support in many ways but they displayed inferiority and unwilling to accept their invitation. As of deep rooted prejudice, stigma and discrimination of the community, they didn't work as a state part for their right fully as a responsible body in our sector for their equality.

When asked how they treat as part of the society this community they stated that they are not working to improve their lives in social, educational, political, economic, justice, religious and employment aspects. They are still stigmatized and discriminated and were ignored in all sectors as well.

All respondents informed that even though very few educated individuals of this minority few graduates from different colleges in different field of studies, but no institution enlist them in responsible way. According to their report, the employment situation is based on political outlook, ethnic based outlook, bribery and corruptions. Members of this ethno minority group of people are highly discriminated directly and indirectly no equal participation with other members at work places in different levels. Majority of the society's negative perception not easily removed, it is twisted with the culture. This blocks our commitment to fight for the benefits and rights of gafat Bete-israel.

Further they responded for the question "What measurement will you take to improve their life as a responsible sector in employment"?

The recent global trend towards inclusion confirmed that people should collaborate and participate fully with others in all fields of activities so as to benefit from their involvement and resource allocation including employment.

This is implementing in many countries including Ethiopia. But this principle of inclusion is not applying in our local area because of negative societal outlook and prejudice towards of minority group of people. In order to improve their issues the sector office workers suggested that creating awareness program on the rights of equality and human right/dignity to be respected, introducing majority community for inclusive society. Inclusion might give them an opportunity to interact with others and develop their self-confidence in their daily lives. Introducing the rights and equality of citizens to the society, remind them it will benefit collaboration and participation with others in all areas of activities in order to alleviate poverty, etc. Citizens of this minority group will be encouraged and advised to fight against that made them low self-esteem and inferior from the society from the participation. Moreover, they added that intersectors collaboration among stake holders to enable them to improve their life situation and support them in all available circumstances to achieve their human rights and dignities.

4.1.10 Cultural and tourism office of the town administration

When asked cultural and tourism office experts, the culture of Gafat Bete-Israel in Hossana Town and surroundings they forwarded that their culture is not introduced, supported and developed together with their language, custom, and festivals as well. However, their culture is rich, it is not introduced as that of majority community culture. The zone culture and tourism office didn't give emphasis on their culture and custom of this

community. That means the sector office did not contribute in developing their culture because of ignorance, prejudice, social stigma and discrimination.

This sector has high responsibility to introduce, enhance, and develop the culture both technically and materially however, it is influenced by societal negative attitude. All cultures have contributions for the development of political, economic, educational, social, religious and other aspects for the country. The sector office did work to harmonize and fill the discrepancy of their culture from the very beginning. The issues related to this minority group of people were despised by the majority. One of the major issues was their custom and culture.

4.1.11 Inclusion in Harotesa alternative schools

When asked whether inclusive education is possible or not in Harotesa alternative school, the school data record indicated that out of 309 students only 10 students from extreme poverty family and orphan children joined the school. The 299 (96.76%) of them were Gafat Bete-Israel children. All of the key informants forwarded that even if the surrounding community member children get an opportunity to join this school with full coverage of uniform, school fee, food, and other privileges, the family will be degraded in the society as members of Gafat Bete-Israel group i.e why they are involved these marginalized ethnic groups. Therefore, the families are not allowed their children to join this school fear of undermining by the surrounding community. Harotesa alternative school remained as segregated school because of stigma and discrimination. All of the teachers are from Gafat Bete-Israel minority community. This indicated that how much societal segregation and discrimination is so serious issues in the society.

The participants added that Hossana town education office provided some training and technical supports for this special school staffs however, however, it is very limited when we compared to others.

Many instructional materials were donated by different donors still the materials are not distributed fairly by town administration office to the school, the reason is the usual stigma and discrimination in elites.

4.1.12 Gafat bete-Israel people wanted in surrounding community

According to their report of the majority study participants the society wants them for different occupational skills. The surrounding community wants them like clay materials, pottery, carpentry, doors making, detached house buildings, etc. Some of the participants added that:

"When a popular man died in a community like rich person, generous person, famous man, hero man, educated person, etc, we called the family to weep in telling what he did when was alive carrying out dancing, by wearing wild animal skin as a cap and the skin wearing on back part of the body. Some of the mourn makers stir holding stick in one hand and in other hand shield in their other hand for family members in mourn celebration expressing his or her good deeds when he or she was alive until the funeral was completed. Finally, the burial ceremony ended, we are invited by the dead man relatives to eat and drink in separate place excluded from non Gafat bete-Israel members".

This indicated that they are wanted only for occupational skill and labor to do things when majority of community members unable to do a kind of tasks. Otherwise, they are not able to collaborate with their neighborhoods in both pleasant and mourn times. As a

result, many of them lead an isolated, undermined life without participation. This stigma and discrimination began from prolonged time of ancestors and still continued to the present time. Many of them were despised and not treated as human beings, they want them to exploit their cheap labor.

4.1.13 Causal factors of stigma and discrimination

When they were asked the causal factors for stigma and discrimination, the respondents reported that from the beginning their descendants were suffering from stigma and discrimination at different places in different ways by the majority community elsewhere. This situation persisted in disappointing way on the members of Gafat-Bete Israel people in the town and surroundings. The stigma and discrimination made them separate from the interaction of the society. According to informants report the major causes of stigma and discrimination are prejudice. This minority Gafat Bete-Israel community eats domestic dead animals but not majority of the society did. Furthermore, unable to keep personal and group hygiene, lack of land ownership and lack of own property. Moreover, the acceptance of Gaft Bete-Israel their inferiority without causative reason is one of the reasons. It is simply societal cultural prejudice and custom made.

According to their report, the major and fundamental causes of stigma and discrimination were bilateral ways of life style growth among both groups of people. This condition, on the side of minority groups of children inherited psycho-social problems such as distress, anxiety, inferiority, loneliness, isolation, harassment, etc. from their descendants. Their poor interaction lags behind from full participation in the society in their context where they grew up. On the other hand, the general society practices of stigmatization and discrimination become the custom of their daily lives without defined causes. These unidentified causes leave them stigmatized and discriminated openly.

4.1.14 The impacts of stigma and discrimination on psycho-social and its challenges

As the reports of the respondents, number psycho-social impacts were seen up on this ethno minority group of people. Among the impact results feelings of loneliness, harassment wherever they went, discrimination where ever they interact. Developing abhorrence themselves while thinking about their stigmatization and discrimination by others. Even some of them migrating to other places fear of this stigma and discrimination. This was continued for several years and still problem at the present time in Hossana town administration and the surroundings. According to the respondents report, members of Gafat Bete-Israel people faced a number of challenges in their daily lives while they are living with members of the majority community in Hossana town. Among these challenges some were inability to participate in social, educational, political, religious, justice, economic, and employment aspects. They feel loneliness, anxiety, inferiority, lack of self-confidence etc. during their social life with others in different daily lives. They live in frustrated life in the town and surroundings. They are ignored by the majority people.

4.1.15 The degree of stigma and discrimination in different regimes

1. Stigma and discrimination during Hailesilase regime: Stigmatization and discrimination of this minority group of people were high during the regime of the Imperial Haile Selasie in many ways according to the informants' reports. During the time many Land Lords monopolized the land resources and human resources. They used the power of rule on the minority groups and other members of the society until the collapse of Derg

regime. By the time the Land Lords highly oppressed them making servant and laborers. They made them land and property less. For example, males were working outside home activities and engaged in different deeds like cultivate their land, sowing crops, harvesting and threshing, cattle grazing activities, etc. The females were engaged mostly in different home activities in order to serve their land lords wives and children. They didn't have their own properties and land. They are dependent on their owners for basic necessities like food and clothes and shelters. Moreover, their basic rights were deprived and violated in many. They are treated as sub-human.

2. Stigma and discrimination during the regime of Derg: Although Derg took a number of measurement from topple down of the regime of the imperial to the provision of the lands owned by the land lords to the poor and landless people according their report. During Derg, they became free from slavery and oppression of land lords and the labor exploitation. The majority of them freed from being dependent on their oppressors and exploiters by the time. They began to practice their own life style such as in pleasuring to begin to guide oneself, wanting to live where ever they liked, etc. More or less, the lives of members of this ethno minority group of people were more preferable than that of the imperial because it began keeping freedoms and rights of their descendents and all citizens rights.

3. Stigma and discrimination during the regime of E.P.R.D.F: After the fall of Derg, the regime of E.P.R.D.F. began to rule the country for more than two decades, members of this minority group of people are not benefited in many aspects of lives. The way of stigmatization and discrimination of Gafat Bete-Israel people increased from time to time because of many reasons according to their report. The country followed the ethnic federalism doesn't keep the rights of the minority ethnic group. It stands only for majorities' rights it doesn't keep the rights of minority who are living with majority.

This expose to extreme racism, nepotism political outlook, and other factors contributed for the deprivation of the Gaft-bête Israel equalization opportunity right. The study attempted to show the high level of stigmatization seen rather than decreasing in this regime.

For the question asked how the stigma and discrimination will be improved, most of the respondents report indicated that stigma and discrimination in Hossana town and surroundings might be improved by taking some types of measures. For example, preparing awareness creation program, collaboratively working by the responsible bodies and stakeholders, implementing international and national human rights declarations and drafting effective strategies to improve or minimize the impacts of stigma and discrimination, etc. Some of these strategies are:

Education: creating equal education opportunities and equipping the whole surrounding community with the knowledge of equality and human rights. This sense of equality enables all people to collaborate together with each other in order to overcome the problems of prejudice and to bring full participation.

Protest: It is also used to suppress discriminatory attitudes and to challenge commonly held stigmatizing images. Medias and advertisements are some of its examples.

Contact: It puts a human face on a stigmatized and discriminated group of people. Contact can augment the effects of education and protest, whether the person making the contact is the celebrity or a typical citizen. Have a clear, consistent message, be sustained over time and challenge myths and provide accurate information, etc.

5 Major findings of the Study

The assessment of social stigma and discrimination of Gafat Bete Israel ethno minority group of people in Hossanna Town and surroundings research result or findings are obtained from interview of key respondents of Gafat-Bete Israel people and professionals from different sector offices and from personal observation of the researchers.

This research finding covers all aspects of lives such as social, educational, political, and economic, justice, religious and employment. The study finding revealed that ethnic minority people of Gafat bête-Israel were not participating with the general society in different social services such as in hotels, cafes, tea and coffee houses, restaurants, festivals and anniversaries together with their natural brothers and sisters in different ceremonies in the community. They were strongly forbidden to marry beloved natural brother and sister from the general society or to be married by someone else out of Gafat-bête Israel. They were not seen as equal as other citizens by many of surrounding community. They have very few educated members of this ethno minority group of people to fight against stigma and discriminatory practices up on them.

Children's of Gafat Bete-Israel people were not be expelled directly from any institutions to be accommodated to learn with others but when they began learning with majority children they faced stigma and discrimination practices indirectly excluded by the children that already abide among them. They could not participate fully with other children both inside and outside of the class-room level for they didn't have self-confidence. This situation made them unhappy and aggravated they to drop out of school. Currently, this marginalized children sent to segregated Harotessa school to learn in segregation.

Members of Gafat Bete-Israel people could not obtain an opportunity to participate in political involvement. For example, in their majority dwelling place of Bobicho area no minority represented in election. They are not treated as equal citizen as others in their environment and they are faced injustice in many ways. The rights of many members of Gafat Bete-Israel people are violated and disrespected by the general society.

They have no sufficient land resources and economic allocation. They are not supported for necessities and source of income generation and couldn't engage in different business activities. For example, in hotel services, cafes, restaurants, tea and coffee houses, etc. For this reason they couldn't overcome their extreme poverty with their indigenous occupational skills.

Stigma and discrimination were also resided in the denominations against to this ethno minority group of people. Weddings, funeral ceremonies and other religious rites are not celebrated for them as other members of the society. Improvement was not seen in churches because of prejudice and discrimination. For this reason, Bete-Israel prefers to worship alone in segregated churches.

Stigma and discrimination were also seen in employment areas. Those few educated members of Gafat Bete Israel people are not employed equally as their community educated people. Because of prejudice exclusive environment condition employment and collaboration in work places with others, it is difficult in Hossana Town and Surroundings rural areas.

6 Conclusion

In this study, the finding revealed the following conclusions based on the basic research questions raised on the introduction. From the responses of the respondents' interview

results and personal observations of the researchers, the study indicated that Gafat Bete-Israel minority group of people are suffering from different types of prejudice, stigmas and discriminations. Some of them are social, educational, political, economic, justice, denominational and employment area of stigmas and discriminations.

These stigmas and discriminations clearly prevailed in people of Bete-israel in Hossana town and the surroundings. This is a common practices not to participate fully with the general society in many social trends. The result of stigma and discrimination lead them to lonely, inferiority, depression, depart, anxiety, lack of self-confidence, hopelessness, drank hard, etc. in their daily life.

In many public service areas such as hotels, restaurants, cafe and in different entertainment places these ethno minority groups of people are discriminated in their birth town and the surroundings. Some of the indicators of these social discrimination are not sitting together, to eat, to drink and enjoy together equally with others natural neighbor brothers and sisters. Moreover, they are forbidden to marry non Gafat bête-Israel community members. The surrounding community wants them for clay materials, pottery, carpentry, door making, detached house buildings and labor works. These people are skillful in local occupations.

One of the social discrimination is educational discrimination none of Gafat Bete-Israel children not directly prohibited from educational institutions to attend with the community children, but the indirect discrimination and prejudice of the cumulative society experiences limited them to be involved in education. The effect of stigma and discrimination like insulation, not wishing to work together, to play, to sit in the same bench together create them to drop out of the school early. This was still revealed situation on their children at the schools and demoralize their learning equally in and out of the school.

The other social stigma and discrimination is economic area, many of Gafat Bete-Israel people live in extreme poverty for they have no own land and property as income generation except hand to mouth means of substance economy like pottery, carpentry and other small manual labor tasks. Many of them including women and children engaged in survival income generating activities. They live in primitive manual skill and small scale private employments. No members of Gafat Bete-Israel could open cafes, restaurants, coffee houses, etc to improve their life because nobody enter their houses unless their community members. This showed that it is very difficult to become a merchant because of societal prejudice and discrimination.

Regarding political aspects to allocate their representatives in their locality to exercise their rights and privileges mentioned in the constitution are nonfunctional for the members of Gafat Bete Israel community. They don't have any representative at all social constructs. Prejudice, stigmatization and discrimination deprived their rights to participate in political activities.

In Christian religion impartiality among all believers were preached and still preached in different churches but when we come to the reality during the worship no member of Gafat Bete-Israel sit together respectfully beside other brother and sister member of the followers because of discrimination in all denominations. They could not share or actively participate in all religious formal procedure at the denomination level. They couldn't share during Eucharist day (the day of the Lords Supper) jointly with others. No member of Gafat Bete-Israel people could participate as elders of the church, pastors, evangelists, or any other ministries in the communities to carry out all religious rites such as baptism, provision of marital agreement, etc. in the denominations.

In terms of justice the finding displayed that for many years the tribe was suffering from injustice in many ways. There are many injustices that deprived of their human rights

such as displacement and unwilling to provide land and unwilling to support them economically to alleviate their extreme poverty etc. They are not equally treated in front of court, employment, workplaces, wages, marriage and etc. They are not beneficiaries from the resources of town and surrounding environment gifts like building hotels, cafes and entertainment services. The word justice is nonfunctional in their whole history. These minority groups of community are not beneficiaries of the international and national justice written documents.

Concerning employment, many of members of Gafat Bete-Israel people are not beneficiaries because of well known discrimination and prejudice. Recently, the government of Ethiopia drafted poverty reduction strategy in order to make citizens who were suffering from extreme poverty in the country as the source of income generation by organizing in small scale enterprises such as in fields of construction, cobblestone, trade etc. in Hossana town and elsewhere in the country however, no member of Gafat Bete-Israel was involved in these small scale enterprises to alleviate their extreme poverty.

The culture of Gafat Bete-Israel is not introduced, supported and developed together with their language, custom, and festivals as well in culture and tourism office. However, their culture is rich it is not introduced as that of majority community culture. The zone culture and tourism office couldn't give due attention on the culture and custom of this community. That means the sector office did not contribute in introducing and developing their culture because of ignorance, prejudice and discrimination.

The finding revealed that it is not clearly told for the disadvantaged groups the discrimination impacts that made them separate from the interaction of the society. It is simply societal cultural prejudice and custom made tradition. The causative reason attributed by majority community were eating dead animals flesh, unable to keep personal and group hygiene, lack of land ownership and lack of own property. Otherwise, societies looking in inferiority without root causative reason.

In Haileselase regime, they didn't have their own properties and land. They are dependent on their owners for basic necessities like food and clothes and shelters. Moreover, their basic rights were deprived and violated in many ways, they are treated as subhuman. In the rest two regimes, the regimes changed but they did not bring a change for Gafat Bete-Israel community a change of life. There are many challenges this community facing social, educational, political, religious, justice, economic, and in employment inability to participate equally.

These conditions create psycho-social effects in the minority community like feelings of loneliness, depression, hopelessness, anxiety wherever they went and where ever they interact. Many of them migrating to other places of the country fear of this stigma and discrimination.

To improve the situation of this community, preparing awareness creation program, collaboratively working by the responsible bodies and stakeholders, implementing international and national human rights declarations and drafting effective strategies to improve or minimize the impacts of stigma and discrimination.

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Data Availability

Data can be made available on the behavior of the request

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Original Article

Students' views on telegram-based sentence writing: the case of law majoring students of Salale University

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Abstract

The objective of the study was to analyze the students' views on Telegram-based writing: the case of 2nd year Law department students of Salale University, Fiche, Ethiopia. A qualitative case study research design was used to answer this objective. Five participants were purposefully selected for the study. Semi-structured interview was utilized to collect rich and relevant data. The units of analysis and the categories were defined in various themes based on the research variables. The participants' responses were also coded. Content analysis was used to analyze the qualitative data, and it supported the researcher to interpret or narrow down the detailed data into categorized significant themes. After all, the conclusions depicted that second-year Law major students of Salale University revealed positive view towards the Telegram-based writing to advance their skills of writing. The findings showed that writing via Telegram allowed the students the skills of effective writing, including sufficient grammatical knowledge, correct spelling and capitalization, appropriate punctuation, varied or rich vocabulary, and word economy; hence, they could develop error-free sentences, and handle the anxiety of writing. Likewise, the student's language understanding constituted confidence in writing; as a result, they were devoted to the regular practice of writing; this, in turn, positively influenced the students' interest and motivation for writing to gain writing ability. Thus, the instruction of writing needs to employ Telegram on the regular bases to improve students' proficiency in writing.

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KEYWORDS:
Telegram-based writing;
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1 Introduction

Apparently, writing skills are among the essential component of the English language and the constituents of students' intellectual ability. Richards and Rodgers (2016) reveal that effective writers can properly deliver their messages to the audience. Besides, the skill of writing is a complex cognitive activity that requires the writers to demonstrate control of different variables concurrently (Nunan, 1989; Harmer, 2004; Hyland, 2003 & 2009; Coffin et al., 2003). Thus, the writers need to control the contents, format, sentence structure, vocabulary, grammar, spelling, and letter formation. The writers are further required to structure and integrate information coherently and cohesively. Likewise, effective writing skill is made up of unity or the writer's focus on the main idea and discussing it by providing supporting details. Also, the issue of an organization contributes to effective writing. The writer has to coherently and logically order the information to deliver a clear message. Supporting materials, quotations, statistics, examples, and illustrations

should be incorporated to persuade the audience. The writer's expression and choice of the word also assures effectiveness (Y. Putra, 2009; Kroll, 2003; Aberra, 2013). Thus, the words and expressions must be accurate, clear, and concise. A writer must avoid using ambiguous and long sentences. The proofreading stage, which involves checking the relevance of grammatical structure, punctuation, and spelling, helps enhance the clarity and effectiveness of writing. Precisely, writing is the skill of conveying thoughts, feelings, and ideas in clear and succinct language. Thus, students need basic skills for effective writing. Effective writing is that which explicates exactly what the writer wishes to say in clear and understandable language. Ineffective writing on the other hand is clumsy and distracts the reader's attention. Student writers should use clear and concise sentences to yield comprehensibility. Further, the sentences should be varied and should not all follow the same pattern; also, the sentences should contain elements and parts that are parallel. Moreover, the sentences must contain strong active verbs. Concise sentences convey their meaning in as few words as possible.

Contrary to this, the reviewed literature and studies revealed that the majority of the students experience difficulties with effective writing (Kharn, 1986; Westwood, 2008; Hickey, 2010; Tesfamichael, 2019; Arficho, 2017). The largest written information from the students is caught wordy. The students commit a written error by employing sentences with empty phrases that contribute little or nothing to the meaning of a sentence. Likewise, they develop a sentence that is too wordy, and phrases which does not add anything to the meaning of the sentence, yet they should be removed and the sentence rewritten. Besides, they are problematic of redundancy because they contain unnecessary repetition of words or ideas which express the same thing or idea twice by using the same words or different words that have the same meaning. The students further employ inappropriate grammar, vocabulary, punctuation, capitalization, and unnecessary phrases and clauses that result in highly to find out and comprehend the main point of the sentences.

Conversely, technology-based practicing of writing is found helpful to develop effective writing skills among students. Technology has an undeniable purpose to improve student's language ability. English language researchers have shown the importance of using technology to teach and learn English skills (Throne and Smith, 2015; Ghahri et al., 2015; Tesfie et al., 2021). Besides, the integration of technology into the curriculum and syllabus has positively contributed to the improvements in the interests, motivation, and proficiency of the students in learning language skills. Researchers, like (Saha, 2016; Amin et al., 2020) depicted that utilizing social media in English teaching-learning classrooms greatly advances the students to share, learn and communicate ideas and interests easily.

Among these, Telegram is the preferred social media used to teach and learn English writing skills. It is the most popular multi-platform messaging service in the world. Telegram affords the opportunity of messaging with other users; create group conversations, and sending and receiving files and stickers on academic issues or topics (Alahmad, 2020; Aghajani and Adloo, 2018). In the academic sphere, English teachers and students serve Telegram to share ideas, updates, orders, workshop documents, and raise questions, seek clarification, and reveal their demonstration on various educational topics.

Besides, in educational arenas, Telegram is used to make discussions, participate, gain new experiences, encourage imagination, improve the motivation of writing, and handle the fear of committing written errors (Sevnarayan, 2023). Thus, learners' autonomy to write can be assured with Telegram. Hereafter, Alodwan (2021) reported that using Telegram in cooperative writing classes than rote or face-to-face writing helps to advance the students' writing proficiency. F. Putra (2021) revealed that students' utilization of Telegram to transfer short messages can develop their skills of vocabulary. Also, Ghobadi and Taki (2018) denoted that Telegram stickers are found effective in improving students' knowledge of vocabulary in English classrooms. Gufroni (2022) showed that Telegram is the most important social media used to advance students' grammatical knowledge, spelling, and capitalization.

After all, the utilization of Telegram in English language teaching-learning scenarios has brought a dramatic change in the student's mastery of the language skills. According to Gufroni (2022) & F. Putra (2021), Telegram can positively develop students' skills in reading comprehension, the skill of vocabulary, and speaking ability. Hence, the educational requirement can be achieved. Nevertheless, there is a need to examine students' perceptions of how Telegram helps them to improve their skills of writing.

Therefore, the study examined students' views toward Telegram-based writing. Besides, the findings of the study can aid educational professionals, curriculum designers, instructors, and students to conceptualize, plan, organize, and practice Telegram on regular bases to improve the students' writing skills. Considering the importance of Telegram-based sentence writing and students' perception, the study was conducted to examine students' views towards Telegram-based writing; the case of Law majoring students of Salale University.

2 Research problem

Writing skills is the result of students' critical thinking and ability to analyze and synthesize lessons in the English language. University students should yield better writing skills to meet educational expectations (Ministry of Education, 2018). Better writing skills are needed for University students to accomplish their educational and employable requirements. Students with better writing skills are always successful in expressing their thoughts and reaching their goals. Hence, the students should develop the skills of writing for their multiple benefits and success in life (Fareed et al., 2016 and Troia et al., 2012).

Nevertheless, the reviewed local studies have shown that the majority of the students lack good skills of writing in the lower and higher grade levels (Tefera, 2003; Yigzaw, 2013; Mulugeta, 2018; Fenta et al., 2018; Tedenek, 2022). The students' linguistic problem is among the aforementioned challenges. Some of the language problems found in the student's written communication are students' use of wordy expressions, ungrammatical and long sentences, unbalanced distribution of words and wrong distribution of parts of speech, and other grammatical errors.

Regarding this, Byrne (1988) & Hedge (1988) denoted that a writer's message may not be comprehensible unless the correct form of language such as structure, words, mechanics, and parts of speech are used effectively. Likewise, students are caught in problematic grammatical knowledge; they commit several mechanical problems during writing. Plus, they fail to use grammatical patterns and verbs properly. The students are further less skilled to apply the appropriate subject-verb agreement, pronoun references, and connectors.

Most of the time, the student's written communication is not effective in incorporating appropriate and varied ranges of vocabulary used along with proper grammatical and range of sentences. They even use irrelevant vocabulary in a given context. This attempt could affect their motivation to write. In addition, students lack the skills of applying punctuation at a relevant point; they do not use punctuation about the styles of the writer and the intended message, so they employ less relevant punctuation marks (Alfaki, 2015; Truscott, 2007). Also, they are unable to identify the words to be capitalized because they do not give due attention to the words useful to the sentence's initial, important words in headings or topics, proper names, and even including first-person pronouns.

The majority of the students use inconsistent and complex spelling due to the influences of their mother tongue, and less attention is given to studying or memorizing the spelling rules before they start writing. As students know this very well, they usually get frustrated

when they are not sure of the correct spelling of the words in their writing. The students are less motivated and interested to practice writing because they lack confidence in their writing skills. Furthermore, the majority of the students fear committing a mistake or error during the practice of writing, and they lack the confidence to share what they have written.

Similarly, the students of the study area fail to communicate, share and express their thought and ideas through writing. The informally gained data showed that the majority of the students have a problem of understanding the contents, format, sentence structure, vocabulary, grammar, punctuation, spelling, and letter formation to convey coherent information. They use ambiguous grammatical patterns, wordy expressions and sentences, unrelated punctuation, and wrong spelling and capitalization. Additionally, the majority of them are not motivated to write because they have no confidence to practice writing and they fear committing a written mistake/error. The students omit or add extra letters instead of writing proper words in the sentence or paragraph, and they are unable to identify and use proper nouns. Moreover, the students are less capable to carry out grammatical corrections.

At all, majority of the students have the poorest skills in communicating in clear and comprehensible language. Unless great attention is given, it will be difficult to meet academic needs in the future. Thus, there is a need to develop their writing skills via technology-assisted learning, mainly with Telegram which has retained a great focus in the language teaching-learning context.

Different researchers have indicated the importance of practicing language skills through Telegram technology to enhance students' proficiency in the target language. For instance, Dollah et al. (2021) depicted that Telegram can help students to improve their confidence, interests, motivation, and proficiency in learning language skills. They can easily share, learn and communicate their ideas and interests individually, in pairs, and/or in groups. Telegram technology affords teacher-students online interaction in sharing, updating, questioning, and clarifying different topics (Anggraini et al., 2022).

Here follows, Telegram is an effective technology utilized to make discussions, participation, and gain new experiences, encourage imagination, improve authenticity and motivation of writing, and avoid the fear of committing written errors. Students can share short messages and improve their skills of vocabulary with the aid of Telegram stickers. It is useful to develop students' grammatical knowledge, spelling and capitalization, reading comprehension, vocabulary, and speaking skills. Similarly, employing Telegram can potentially improve students' writing proficiency.

Despite its educational benefits in language learning contexts, Telegram in itself does not necessarily guarantee its successful implementation unless the students know or perceive how Telegram works in their writing skills. There is a need to know how University students find Telegram as a tool that assists them in writing skills.

Nevertheless, the researcher's experience showed that there is no study conducted in the local context to examine students' perception of Telegram-based writing and the above studies have not been intended to analyze the students' perception and practice towards Telegram-based writing skills at the University level. Hence, based on the assumption that students' views may affect the implementation of Telegram-based writing, the researcher was initiated to conduct this research. It is also believed that the research could fill this gap.

Therefore, the current study tried to examine students' views towards Telegram-based writing; in the case of second-year Law majoring students at Salale University. Hereafter, the study tried to find out answers to the following research questions:

1. How does Telegram contribute to the improvement of students' writing skills?
2. What is the students' view on how Telegram helps with the skills of writing?
3. What is the students' view on Telegram-based writing?

3 Research methodology

3.1 Design

The study aimed to examine students' views towards Telegram-based writing. Thus, the researcher utilized a qualitative case study design to answer this objective. Frankly, a qualitative case study refers to the collection and presentation of detailed, relatively unstructured information from a range of sources about a particular individual, group, or institution, usually including the accounts of the subjects themselves. A qualitative case study tends to examine a small number of units across a large number of variables and conditions; it affords a researcher to gain rich or thick data via case definition and case-based issues.

Thus, the researcher becomes more and more analytical and develops a sense of judgment by which he/she can isolate the most critical events and developments from among the bewildering array of events and documents (Best and Kahn, 2006; Creswell, 2014; Kothari, 2004). Hereafter, the researcher utilized semi-structured interviews to collect relevant data for this study. The gained data were analyzed by the application of content analysis which affords the researcher to classify the data in different patterns or themes.

3.2 Study participants

To examine students' views towards Telegram-based writing, five students participated in the study. Four ($n = 4$) of them were female students, and the rest ($n = 1$) was male student. The respondents were second-year Law majoring students who were following a regular class in the year 2024 at Salale University, Fitche, Ethiopia. According to the currently serving curriculum of the country, the Law department students need to attain various courses which can enable them to get sufficient knowledge on how justice or law is assured within a nation.

Besides, the curriculum, as per to meet the national need, expects them to be active practitioners in assuring justice for society. Thus, the Law department students should be skillful in how both distributive justice, fair distribution of social benefits and burdens among the members of the community, and corrective justice, prosecuting the unlawful, are maintained to assure the rule of law in the country.

Hence, the rationale to select students from the Law department was that they were required to present various written documents to impartially fulfill their academic duty, including briefcases on court-room scenarios, model demonstration on the implications of customary laws, synopsis of handling attorney and prosecution, and they were expected to a much load of working time to compose critically analyzed papers to meet the academic needs and to gain necessary skills for their future career.

This implies that the Law department students' writing skills should be effective so that it can support them to sustain attainment in their professional life. However, their skill of writing was caught inadequate which may hamper the national need for the curriculum in the future. Following this, the researcher administered semi-structured interviews to the respondents to collect the relevant data for the study.

Table 1: Demographic profile of the participants

Variable	Category
Sex	Male
	Female
Name of School	Salale University
Year	2nd Year
Department	Law
Duty	Class Representatives, Group Leaders

Source: The research analysis, 2024.

Table 1 is intended to mark the demographic data of the sample respondents who participated in the study. The table depicts that the majority of the respondents (4) of the study were female students, and the rest 1 is male students following the regular class in the Law department of Salale University. Besides, the overall sample respondents were purposefully selected from the second year (5), Law Department 5 of Salale University 5. Among them, 2 of the respondents were class representatives, and 3 were group leaders.

3.3 Sample size and sampling technique

In selecting participants for a study, it is important to determine the size of the sample. According to Creswell (2014), there may be a limited number of participants who are conveniently available in some studies. In other cases, factors such as access, funding, the overall size of the population, research design, and the number of variables may also influence the size of the samples. There were thirty-six ($n = 36$) second-year Law majoring students in the year 2024 at Salale University, yet five ($n = 5$) of them were purposefully selected for the current study. The reason to select five ($n = 5$) participants from the whole ($n = 36$) students was because they were group leaders and class representatives to that class. By the same token, the purposefully selected participants were supposed more experienced in sharing and exchanging information, updates, questions, and orders between the class and their teacher, and within the groups and class throughout the Telegram group created by them. To this end, the target respondents of the study were five ($n = 5$) second-year Law department students who were attaining regular education in the year 2024 at Salale University, Fitche, Ethiopia, 114 KM. away from the capital Addis Ababa.

3.4 Types and sources of data

3.4.1 Semi-structured interview

Sufficient data on the students' views towards Telegram-based writing in the study area was gained via semi-structured interviews. Besides, the researcher developed 13 interview items and provided them to the purposefully selected respondents to gain pertinent data for the study. The researcher made a face-to-face interview with further explanations from the respondents about their views towards Telegram-based writing so that the researcher gained relevant information from the participants themselves directly in a natural setting.

The researcher used English language to prepare interview items and conduct interview. The researcher arranged a suitable time for the interview process to minimize interference with participants' time for their regular classes and activities. The place to hold the

interview was also chosen in the same manner, and held according to the interviewees' preference. The researcher's foremost plan was to conduct one-on-one interviews only; however, group interviews would have been conducted in one session to gain further information. The interview items were constructed in clear and concise language that made ease and clarity of understanding. The participants were principally asked about their views and experiences of Telegram-based writing, their perceptions, shortcomings, virtues, challenges, and possible ways of improving their writing skills. The application of semi-structured interviews potentially helped the study in getting more information and encouraged the participants to offer relevant details (Dörnyei, 2007).

3.4.2 Secondary sources

Secondary sources were also a source of data for this research. Secondary data means data that are already available, such as the data which have already been collected and analyzed (Kothari, 2004). In this study, they were used in two ways. The first one was to identify the numerical data of the number of students in the Law department and the one who lead the group and represented the class in the study area. The second manner was to review existing literature regarding previous studies on students' writing skills problems, and the purpose of technology, especially Telegram in improving language skills. These secondary sources of data included write ups taken from student's communication in their Telegram group.

3.5 Trustworthiness

To secure the validity and reliability of data, the researcher of the study utilized various methods to check the accuracy and credibility. First, the researcher tried to triangulate the findings by collecting the data with various tools, mainly semi-structured interview and secondary sources; thus, a semi-structured interview was used to gain a rich description in the natural setting, and secondary sources were employed to check the theoretical and practical issues concerning the research variables or problems to enrich the study.

Next to this, the researcher used the member-checking mechanism. By the same token, the researcher read and discussed the interpreted data with the participants to check whether or not the findings were acceptable or unrelated. During this step, the interpreted data was all in all accepted by the participants of the study. Besides, the researcher tried to carry out peer examinations and external audits regarding the accuracy of the research results. In this step, my colleague (English language and literature instructors) tried to judge the procedure and results of the research. This helped the researcher to gain rich and relevant data throughout the study (**patton2002qualitative**; Potter and Levine-Donnerstein, 1999).

3.6 Data analysis

To analyze the gained data, the researcher of the study utilized qualitative content analysis methods. Initially, the current researcher began with identifying the population from which units were sampled in the study area. Afterward, the researcher formed the 5 samples based on a purposeful method and then collected data using semi-structured interviews. To secure the analysis, the researcher then tried to define the units of analysis and the categories into various themes based on the research variables as 'effective writing', the confidence in writing', and motivation for writing', and coded the responses

as "S1", S2", S3" etc. where 'S' stands for the student. Content analysis helped the researcher to examine the relevance of preexisting theory to be tested, and to assess the applicability of a theory that emerges during thematic or content analysis.

Content analysis is the most deductive of all forms of qualitative data analysis. Thus, student's write up was analyzed from the telegram group. It focuses on the characteristics of materials and asks 'What meaning is reflected in these?' It is used to describe prevailing practices to discover the relative importance of or interest in certain topics. Likewise, deductively derived theory and deductively driven data analysis work 'down' from preexisting theoretical understandings. The categories of analysis were developed through logical deduction from the preexisting theory. The thematic analysis allowed categories to emerge from the data. This helped the researcher to narrow down the detailed data into categorized significant themes (Weber, 1990; Krippendorff, 2004).

3.7 Procedures of the study

The required data was collected based on the following procedures. First of all, relevant literature was reviewed to obtain sufficient information to develop the items of the semi-structured interview. Then, the researcher came up with the items to administer and then collect the relevant data. Following this, the data analysis was carefully carried out.

To secure this, the researcher got legal consent from the administrative staff of the University. Then, the researcher defined the objective of the study to the study participants. Centrally, the participant's consent to participate in the study was raised; with luck, they were willing to be part of the study, the researcher started providing items of an interview to get a real portrayal of the views of the students towards Telegram-based writing. Afterward, the researcher undertook the process of data analysis; here, qualitative data collected throughout the semistructured interview was analyzed qualitatively via content analysis. The data gained through secondary sources were used to strengthen the findings of the study. Finally, conclusions based on the findings of the study were drawn, and followed by possible recommendations.

3.8 Ethical considerations

In the process of conducting this study, every important ethical issue was carefully treated. Besides, the target respondents were inquired to engage in the study after they were given a brief orientation about the purpose as well as the significance of the study. In addition, the researcher kept the participants' identities anonymous and their views confidential. Moreover, every source used in this study was duly acknowledged.

4 Results

Through a qualitative content analysis, the following categories or thematic areas of analysis emerged. Therefore, the researcher made a qualitative content analysis on the bases of three categories or thematic areas, such as effective writing, confidence in writing, and motivation of writing which were dragged from the research variables of the study. Besides, the above themes were categorized into different sub-themes.

The first theme, effective writing, was categorized into diverse sub-themes, like, grammatical accuracy, spelling and capitalization, richness of vocabulary, and economy of words or expressions. Grammatical accuracy was concerned with the target respondents'

use of correct or consistent grammatical structures and the right subject-verb agreement that constitutes the preciseness of a text. A sentence that contains elements and parts that are parallel can guarantee grammatical accuracy; whereas, vocabulary is concerned with the appropriateness and varied range of words used in the relevant context. The other sub-theme, spelling, and capitalization, was meant to students the ability to spell the words correctly, use appropriate punctuation about the styles of writing and the intended message, and skill to capitalize words useful to the sentence-initial, important words in the heading, and names in the proper noun. Henceforth, the issue of word economy or expressions dealt with students' use of accurate, clear, and short sentences to convey comprehensible messages since ambiguous and long words and sentences affect the clarity of meaning.

Likewise, the second theme recited 'confidence in writing' was classified into ease of writing, self-correction, relaxation or less tension when writing, and sharing the written results. Self-correction referred to the students' provision of feedback for their written errors during Telegram-based writing. The second sub-theme was relaxation or less tension when writing revealed students' feeling of ease in the Telegram-based writing; whereas, sharing the written results denoted students' self-reliance to share their results since they got it effective.

The last theme was the motivation for writing which was further divided into the interest in writing, ease of learning the language and practicing writing. Here, the interest in writing signified Law department students' notice given to practice writing via Telegram. Ease of learning writing is defined as simplicity or effort gained by Telegram technology to write effectively. Practicing writing stated Law department students regularly practice of writing via Telegram to advance their skills. Based on these three categories or thematic areas, the current research tried to check how second-year Law department students of Salale University found Telegram as a tool that assisted them in writing skills.

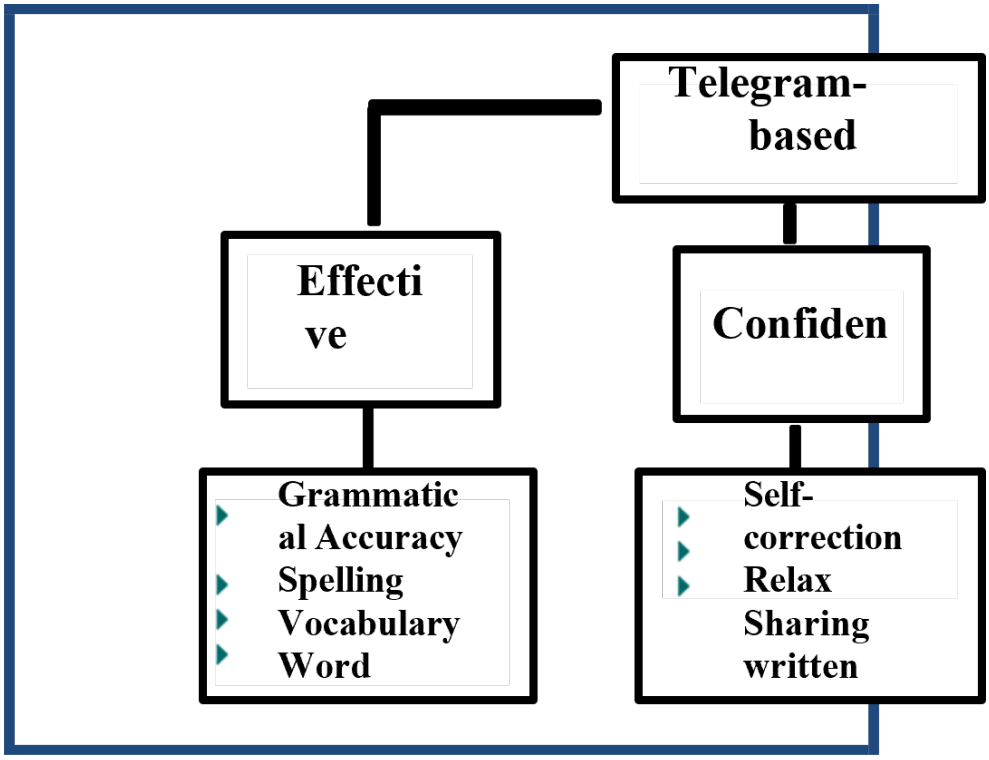


Figure 1: Different categories or thematic areas used in the qualitative content analysis

Source: The research analysis, 2024.

4.1 Contribution of telegram-based writing effective writing skills

The data gained in the semi-structured interview showed that the whole (5) participants highly regarded the utilization of technology in advancing their English language skills, mainly Telegram-based writing. The participants further argued that Telegram-based writing could be an effective way of practicing writing, and it could help them to yield sufficient grammatical knowledge, correct spelling and capitalization, rich vocabulary, and word economy which constituted to develop their writing proficiency so that they can achieve the academic requirements and the opportunity of employment.

Table 2: Participants' response on the contribution of telegram-based writing speech

Theme	Categories	Codes	f
Effective Writing Skills	Grammatical Accuracy	S1, S2, S3, S4, S5	5
	Spelling and Capitalization	S1, S2, S3, S4, S5	5
	Vocabulary	S1, S2, S3, S4	4
	Word	S1, S2, S3, S4, S5	5

Source: The research analysis, 2024.

Besides, Table 2 indicates that writing via Telegram supplied the students' knowledge of the target language. In the above table, the overall target students (S1, S2, S3, S4 & S5) reported that they got a chance to improve their grammatical knowledge with the Telegram-based methods of writing. The aforementioned grammatical benefits gained from Telegram-based writing, as per the data gained in the semi-structured interview showed, were grammatical accuracy, spelling, punctuation, capitalization, the richness of vocabulary, and clarity and economy of words or expressions employed in sentence writing.

The target respondents were beneficiaries of Telegram-based writing; they retained a greater opportunity to advance their grammatical accuracy because writing via Telegram assisted them to employ the correct form of language such as structure, words, mechanics, and parts of Telegram-based writing is an effective method of improving English writing skills. The method helps assure the know-how about spelling the words correctly. Students are exposed to less skill to spell out the words correctly. For your joy, using Telegram could be wonderful social media since words spelled incorrectly are automatically underlined with red. If you find a red-underlined word, keep in mind that means the incorrectly spelled word. If so, your next duty is to hunt for the right word. From this, you can point out that writing via Telegram affords a greater opportunity to practice and memorize the spelling rules. Plus, the Telegram application is valuable to handle the challenges of capitalization. Surprisingly, words automatically begin with capital letters when you resume after a period or full stop. Moreover, the Telegram application allows the opportunity to share ideas, and to communicate in various academic points with short sentences. This can help the clarity of messages.

By the same token, based on the above analysis, students feel confident because they attained the possibility to check for the correct form of spelling, relevant grammatical structure, and capitalization. Moreover, Telegram-based writing potentially contributed to the student's use of appropriate punctuation marks which centers the styles of writing and the intended message. The participant students were beneficiary regarding capitalizing words properly, mainly at the initial of sentences, important parts of words in headings and topics, and names in proper nouns and pronouns.

In addition to this, the majority of the students retained a rich knowledge of vocabulary. The interview result showed that varied ranges of words could be used in the relevant context throughout Telegram-based writing. Also, varieties of words having the correct spelling and capitalization were employed in the written communication. Suppose, S1, S2, S3 & S5 described that,

Telegram-based writing serves to make a discussion, share ideas, and communicate with other students and our instructors through shorter sentences, sometimes with few words, too. With no doubt, it guarantees the application of clear and accurate words and expressions in the online platform and it equips us with the choice of words depending on the context. Most of the time, we express our feelings in short words or sentences and even with stickers and this avoids the difficulty of understanding.

Moreover, S1, S2, S3, S4 & S5 reported that "the written ideas, feelings and communication shared via Telegram incorporate precise and shorter words, expressions and sentences. Thus, we can pass clear messages this way." Students' expression and choice of words is an important quality concerning the effectiveness of writing. Ambiguous and long sentences in some manner may affect the comprehensibility of meaning.

From this, we can witness that writing through Telegram aided the students to succeed in their writing skills. It helped them use punctuation at a relevant point and about the styles of their writing and the intended message. As a result, they got a chance to transfer or share their ideas properly. In addition to this, the Telegram technology is found effective on behalf of the study participants since it afforded them to identify the letters to be capitalized after a stop or words that need capitalization, like, proper nouns, etc. This indicates that students' knowledge of the target language was advanced in Telegram-based writing. Similarly, the student's language understanding constituted the confidence of writing; they were devoted to the regular practice of writing to gain language proficiency.

4.2 Students' View on how telegram helps with the skills of writing _ confidence of writing

The qualitative content analysis undertaken in the current study tried to clearly show the Law department students' view on how Telegram helped them with their skills of writing. To this end, the researcher carried out the analysis under the second theme named confidence of writing which emerged after the respondents had reported their confidence in writing was developed in the Telegram-based practice. In the second theme, self-correction, relaxation or less tension, and sharing the written documents or self-reliance to discuss via writing were incorporated as sub-themes to portray a sufficient picture of the analysis. Hereafter, the analyzed data depicted that the Law department students of Salale University highly favored of Telegram since it built their confidence in writing.

The whole participants (5) mentioned how far Telegram was useful to develop their confidence during writing. According to their reports, writing via Telegram afforded them with greater opportunity to handle self-correction or feedback for one's written mistakes/errors. This opportunity familiarized them with the concept of how to use appropriate grammatical structures or patterns, and spelling; at the same time, this resulted in their ease of writing, and they felt more relaxed to practice writing.

At last, they avoided the fear or tension to commit a mistake/error and maintained self-reliance to share their ideas and feelings for the pair and group. The more they got confidence, the more they practiced writing. Besides, the participants' responses denoted that practicing writing became an important part of their daily activity.

Table 3: Participants' response on their view on how telegram helps with the skills of writing

Theme	Categories	Codes	f
Confidence in Writing	Self-correction	S1, S2, S3, S4, S5	5
	Relax	S1, S2, S3, S4, S5	5
	Sharing the Written Results	S1, S2, S3, S4	5

Source: The research analysis, 2024.

According to the above table, the qualitative content analysis was also made on the second theme called confidence in writing that is related with the students' views towards Telegram-based writing. A writer needs confidence to yield effective writing. The term confidence denoted students' feelings of relaxation in writing. The second-year Law department students of Salale University in the semistructured interview revealed that Telegram-based practice of writing built their confidence in writing. For example, S1, S2, S3, S4, S5 responded that,

The confidence to write grows more in the Telegram-based sessions than in the regular classroom practice of writing. It gave the advantage of error correction by self. To clarify this, Telegram points out the spelling error, and avoids the problems of capitalization; it underlies the incorrect words, and automatically capitalizes letters that start next to a period and stop. Hereafter, we can give great attention to realizing the correct spelling commonly used in written communication and identifies when or at which point to capitalize. To be sure, the above thought denotes that a student can get a chance of correcting his/her written error with the support of the Telegram application. When we are sure of our spelling and capitalization, we get more confidence to practice writing.

Similarly, they reported that their writing skill was positively affected by Telegram-based practice because they retained the opportunity to correct their mistakes/errors, and this, in turn, advanced confidence and ease of writing.

Likewise, the students' felt comfort or ease in the Telegram-based writing scenarios. Writing in Telegram built their confidence to practice writing and they did not feel fear to commit a written mistake/error for the fact that Telegram facilitated them to identify the correct use of spelling and capitalization. They sensed ease because of the rich vocabulary, correct spelling, and capitalization at hand, they practiced writing skills regularly. To mention a few discourses from what they articulated, for instance, S1, S2, S3, S4 & S5 depicted that,

The practice of writing is somehow easy to handle. We serve the Telegram application which runs on the cell phone. Individual practice of writing could be made within Telegram. It is relaxing because someone around you is not staring at you to laugh and tease you after he/she has caught you imperfect. In other word, you quite feeling frustrated about committing a mistake/error; for one thing, Telegram favors you with the appropriate words and capitalization. In the meantime, you exercise writing more to get sufficient skills. Then, confidence of writing ensures the interest of writing.

Moreover, the participant students were comforted with Telegram-based rehearses of writing. They built a greater self-reliance to share their result since they got it effective. Among them, S1, S2, S3 & S5 reported that,

Telegram's application reduced the tension of practicing writing. Frequent trials could be made to express feelings or ideas via written language. This was alive of Telegram. It is modest to secure grammatical accuracy through Telegram; writing, and practicing

writing by Telegram application installed on their mobile phone. More specifically, the study participants became interested to exercise writing; following this, they paid greater attention to practicing writing to achieve the goal of learning. In addition to this, the respondents reported that using Telegram created ease of writing effective sentences and expressions. Furthermore, the study participants' regular practice of writing was dramatically improved. They were more motivated so they practiced writing regularly. This could lead them to handle the proficiency of writing.

The above argument indicates that the Law department students of Salale University could get a greater chance of error correction which results in the employ of appropriate grammatical structures, vocabulary, concise words, relevant spelling, and punctuation in what they composed or wrote. Composing error-free sentences could possibly reduce their anxiety about writing; the students were not frightened; thus, they might capably communicate with written scripts. After all, the participant students' confidence in writing was highly advanced with the aid of the Telegram application; at the same time, their interest and motivation for writing were developed. The whole participants reported that exercising writing became their daily activity since they heightened their confidence in writing via Telegram. Furthermore, more self-reliance in writing they built via Telegram resulted in higher motivation for writing. Thus, they allotted more time to practice writing on the daily bases of their life.

4.3 Students' views on telegram-based writing motivation for writing

The researcher made a qualitative content analysis in the third theme of the study. The analyzed data depicted that second-year Law majoring students of Salale University were more motivated to write through the Telegram technology. As per the interview data showed, the students were favored of the increased interest in writing, ease of learning writing, and practicing writing by Telegram application installed on their mobile phone. More specifically, the study participants became interested to exercise writing; following this, they paid greater attention to practicing writing to achieve the goal of learning. In addition to this, the respondents reported that using Telegram created ease of writing effective sentences and expressions. Furthermore, the study participants' regular practice of writing was dramatically improved. They were more motivated so they practiced writing regularly. This could lead them to handle the proficiency of writing.

Table 4: Participants' response on their views on telegram-based writing

Theme	Categories	Codes	f
Motivation for Writing	Ease of Writing	S1, S2, S3, S4, S5	5
	Interest of Writing	S1, S2, S3, S4, S5	5
	Practicing Writing	S1, S2, S3, S4, S5	5

The research analysis, 2024.

The above table marks that the overall participants (5) of the study area were supplied by Telegram-based writing to build a higher motivation for writing. The whole participants (5, 100%) reported that Telegram-based writing could be an effective method of assuring ease of writing. Thus, they made the practice of writing one of the important activities in their life.

During the semi-structured interview, the second-year Law department students denoted that Telegram-based writing highly motivated them to spend more time practicing writing. Following this, they understood the skills of effective writing. In short, Telegram

assured the ease of writing because it helped them to employ varied levels of vocabulary when writing which means the students attained varied lexical knowledge. Hence, the study participants avoided repetition of similar words and expressions; moderately they seek synonyms and share their feelings or ideas with clear and shorter sentences. They further gave attention to the styles of writing, the variety of synonyms and pronouns, and incorporated a wider range of syntactic structures that assures cohesion of writing.

Likewise, practicing writing afforded them less cognitive load because the exercise they made in Telegram was not complex or boring at all; other than this, they could easily write coherent lines, retained varied ranges of vocabulary, and control the language to produce grammatically correct sentences. Moreover, they used a wide vocabulary at the right time to make an impression via writing. The analyzed data implied that students' varied lexical knowledge, which was assisted by Telegram, helped them to achieve appropriate styles and making a positive effect on the clarity of the message. The very best of Telegram-based writing reported in the analyzed data, was it equipped second-year Law department students of Salale University with sufficient and appropriate word choice and collocation. For instance, S1, S2, S3, S4, S5 denoted that,

Telegram-based writing is effective since the application installed on the mobile phone supplied us with several words that go together with other words of our compositions. To clarify this, when you begin writing, some colloquial words automatically bear in the text box next to what you have written. Then, you choose the right word that best fits your opinion. The technology provides the students to fill in colloquial words; this, in turn, helped us to achieve collocation and check for the appropriate words. In fact, it assists us with the words that fit one another, and this saves our time which means we could transfer our ideas or feeling speedily because we do not waste more time searching for words or expressions. Thus, it is easy to compose effective sentence which is made up of a variety of vocabulary.

The students of the study area highly noticed the interest in writing gained by Telegram-based writing. Therefore, they regularly practice writing to attain proficiency in writing. The tasks and exercise they practiced in the Telegram application were easy and interesting so they possessed positive views to write via Telegram. Writing in Telegram supported them to get an interest in engaging in writing exercises to achieve the purpose of education. The students gained a high level of interest in writing since Telegram equipped them the sufficient skills in grammar, vocabulary, correct spelling, use of collocation, and appropriate word choice. Next to this, the students retained control and autonomy in learning writing skills.

The participant students were highly motivated to engage in writing exercises and tasks because they were highly interested to practice writing; similarly, their interest positively affected the motivation, level of engagement, and engagement styles in writing exercises. Also, this improved the students' learning and achievement. Because they gained more interest, their writing skill was developed. Their higher level of interest also contributed to their cognitive functioning, persistence, and regular engagement in writing, and they offered attention to do exercises and tasks.

At all, the content analysis made in the study revealed that the study participants were interested in Telegram-based writing. Following this, they spend more time exercising writing to meet the proficiency of writing and educational expectations. The students were highly motivated so they practiced writing regularly. The students were not exposed to the anxiety of writing because the context of writing in Telegram was less stressful. The majority of the respondents were enthusiastic to practice writing via Telegram, and they attained a higher interest and motivation to attempt writing activities. Telegram was found effective method of sentence-making wherein new words, phrases, or sentence structures are incorporated. The new words used by the students maintained their

imagination. Besides, the practice could ease writing anxiety, and let them enjoy practicing writing. The students provide feedback after they develop a sentence, and then share it to make discussions, clarification, and forward new information. Writing in Telegram provided a high interest and motivation of practicing writing among second-year Law department students of Salale. At the same time, the highly motivated participant students of the study were interested or desired to engage in English writing.

5 Discussions

The basic aim of the study was to analyze the second-year Law majoring students' view towards Telegram-based writing to identify how Telegram-based writing helped them to achieve proficiency in writing. Concerning the first theme of the analysis, effective writing skills, it was indicated that the whole participants favored of writing in Telegram to improve their English writing skills. The analysis showed that writing via Telegram could supply the participants gain good writing skills, and it could help them to yield sufficient grammatical knowledge, correct spelling and capitalization, varied or rich vocabulary, and word economy which constituted to improve their writing proficiency so that they can achieve the academic requirements. In the vein of this, Throne and Smith (2015) reported that social media and social networks have become interesting scenarios utilized to improve students' language skills. Students can have a chance to correction, relaxation, or less tension, and sharing the written documents or self-reliance to discuss via written texts. Writing through Telegram provided self-correction or feedback for students' mistakes/errors which made them catch the appropriate grammatical structures or patterns, and spelling; at the same time, this resulted in their ease of writing, and they felt more relaxed to practice writing. At last, they avoided the fear or tension to commit a mistake/error and maintained self-reliance to share their ideas and feelings for the pair and group. The more they get confidence, the more they practice writing. Besides, the students reported that practicing writing became an important part of their daily activities. The students were able to develop error-free sentences, and this could possibly reduce the anxiety of writing. Following this, they could make effective written communication. Consistently, Mashhadi and Kaviani (2016), Iksan and Saufian (2017) depicted that writing through Telegram is an effective way of instruction to develop students' participation without fear of being embraced in the exercises or tasks. In sum, the participant students' confidence in writing was improved due to Telegram-based practice, and then positively influenced the students' interest and motivation of writing.

The students noticed Telegram-based writing since it maintained their grammatical knowledge, for instance, writing via Telegram allowed the students how to spell words correctly since words spelled incorrectly were automatically underlined with red in Telegram; then, the students could practice and memorize the correct spelling rules. Writing via Telegram further allowed the varied ranges of vocabulary, the right capitalization, and the proper use of punctuation marks which centers the styles of writing and the intended message. The students could employ shorter sentences, few words, and stickers related to a given context to make discussions. In sum, Telegram-based writing aided the students to succeed in their writing skills. Consistent with this finding, Alodwan (2021), Dollah et al. (2021) & Aghajani and Adloo (2018) depicted that students' use of Telegram could help to improve their writing skills. The majority of the students actively engaged in writing activities, made discussions in pairs and groups, and the Telegram allowed them to get feedback on their grammatical errors.

The second theme that emerged was named confidence in writing. Writing through Telegram allowed remarkable confidence in writing for the second-year law department students of Salale University. They retained the possibility of self correction, relaxation, or less tension, and sharing the written documents or self-reliance to discuss via written

texts. Writing through Telegram provided self-correction or feedback for students' mistakes/errors which made them catch the appropriate grammatical structures or patterns, and spelling; at the same time, this resulted in their ease of writing, and they felt more relaxed to practice writing. At last, they avoided the fear or tension to commit a mistake/error and maintained self-reliance to share their ideas and feelings for the pair and group. The more they get confidence, the more they practice writing. Besides, the students reported that practicing writing became an important part of their daily activities. The students were able to develop error-free sentences, and this could possibly reduce the anxiety of writing. Following this, they could make effective written communication. Consistently, Mashhadi and Kaviani (2016), Iksan and Saufian (2017) depicted that writing through Telegram is an effective way of instruction to develop students' participation without fear of being embraced in the exercises or tasks. In sum, the participant students' confidence in writing was improved due to Telegram-based practice, and then positively influenced the students' interest and motivation of writing.

The third theme established in the course of analysis was the motivation for writing. Motivation to write was the core factor that influences students' writing proficiency. Further, motivation was also revealed as the student's desire to improve their writing skills. The second-year Law majoring students of Salale University were more motivated to write through Telegram technology because Telegram allowed them an interest in writing, ease of learning writing, and practice writing. The students were enthusiastic to practice writing and then spent most of the time exercising writing to meet intellectual expectations. They were more motivated so they practiced writing regularly. This could lead them to handle the proficiency of writing. Writing through Telegram could allow varied levels of vocabulary for the students. Following this, the students could be able to avoid repetition of similar words and expressions, yet they might employ synonyms and clear or shorter words or sentences. Activities were not complex and boring as a result writing via Telegram was anxiety free. The second-year Law department students of Salale University were able to appropriate word choice and collocation. Writing via Telegram improved their motivation to regularly engage in writing activities or tasks. In line with this, Sevnarayan (2023), Saha (2016) & Aghajani and Adloo (2018) revealed that using Telegram can positively influence students' motivation of writing. Motivation is meant the student's desire involved in learning the language. The motivated student may be eager to achieve a specific goal, makes tremendous effort to achieve that goal, and experiences interest or satisfaction with the activities associated with achieving that goal.

6 Conclusions

The study aimed to examine students' views on Telegram-based writing. Based on the findings and discussions of the study, the following conclusions were drawn. Writing via Telegram allowed second-year Law department students of Salale University to equip with proficiency in writing. The participants of the study could gain effective writing skills with sufficient grammatical knowledge, correct spelling and capitalization, appropriate punctuation, varied or rich vocabulary, and word economy. Writing by Telegram supported them to employ shorter words, expressions, and stickers to make discussions in pairs or groups. Telegram allowed the students to get feedback on grammatical errors. The majority of the students actively engaged in writing activities or tasks to improve their skills of writing. Likewise, the students' language understanding constituted the confidence of writing as a result they were devoted to the regular practice of writing to gain language proficiency. Besides, writing through Telegram assured ease of writing, and then the students were relaxed to practice writing and share their ideas and feelings with the group. The students were able to develop error-free sentences, and this could possibly reduce the anxiety of writing. Similarly, the student's confidence in writing was improved, and then positively influenced their interest and motivation of writing.

They were enthusiastic to practice writing; consequently, they spent most of their time exercising writing. They were more motivated so they practiced writing regularly. This could lead them to handle the proficiency of writing and to meet intellectual expectations. Thus, the instruction of writing should try to employ Telegram on regular bases to improve students' proficiency in writing.

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Data Availability

Data can be made available on the behavior of the request

Declaration of interests' statement

The author declare no competing interests.

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Review Article

The critical review of the modern Ethiopian education philosophy in different regimes

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Abstract

The general objective of this critical review is to scrutinize the philosophical basis of modern Ethiopian education. To achieve this objective, conventional qualitative content analysis methods adhering to the naturalistic paradigm were employed. Peer debriefing, triangulation from different articles and negative case analysis were used to establish credibility. To come up with a relevant recommendation, both African indigenous and western-oriented educational philosophies were discussed. Based on a review of educational policies, proclamations and topically related articles, the values of philosophy are overlooked, deemphasized and have not been clearly stated in education proclamations or policy and other documents, consciously or unconsciously. The education system in Ethiopia has been derived by political ideology and the Euro-centric education system. Identifying an appropriate education philosophy, clearly communicating it with stakeholders and stating it in national education policy is required from ministry of education. Furthermore, the instigation of the Africa (Ethiopian) indigenous education philosophy with the social re-constructivism philosophy of education is needed. This is due to the fact that, in comparison to other philosophies, this one has well-developed assumptions, principles and theories regarding the influence of education in diverse societies like Ethiopia and is sensitive to global issues as part of the larger social order.

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1 Introduction

Education as the engine of national progress must be built on a solid philosophical foundation and the plant of education draws its nourishment from the soil of philosophy (Ekanem, 2014). The reason for this is that philosophy is a critical examination of reality characterized by rational inquiry that seeks the truth in order to achieve wisdom. Educational philosophy is a branch of philosophy that emerged from the intersection of philosophy and education that studies education through philosophical lenses (Dash, 2015). Our worldviews define our paradigms in terms of the ontological, epistemological and axiological aspects of education. A significant and meaningful change at all levels of our education system requires reconsidering our view of education and knowledge.

The philosophy of education serves several purposes (Dash, 2015). Similarly, Saragih (2012) claims that the philosophical foundation of education explains how a nation's educational system is influenced by its philosophy and its contribution to the field of education, with particular reference to the school setting, curriculum, role of the teacher

and nature of the discipline. In general, the philosophy of education, in other words, is a landmark for making sense and setting goals. It should be noted that education philosophy is a touchy subject in the rest of the world right now (Nalivaiko, 2012). Ethiopia is not exceptional in this.

Ethiopia, with its diverse cultural groups has its own calendar, writing, art, music, poetic forms and numerical system. This seems to have laid a foundation to establish traditional education for the purpose of transmitting this cultural heritage to the next generation. In addition, the introduction of different religions into Ethiopia has also led to the introduction of religious education in the country. These social and cultural foundations were influential factors that made the philosophy of Ethiopian education the training of the child in the beliefs and social values of society (Solomon, 2019).

The philosophical pillars of the Ethiopian Church-based traditional education are deeply rooted in the ideals of religion. 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. In summary, the main concept is that God is at the centre of every aspect of human life both in the body and in the soul. Knowledge and wisdom are from God and human beings are receivers. God installs some innate physical and intellectual attributes in human beings. It is the individual's responsibility to initiate, cultivate and expand that treasure through learning and then to apply it in the metaphysical realm. The individual is the means for the fulfilment of the grand design of the supernatural (Wagaw, 1990; & Woldegiyorgis, 2017). Similarly, Dagne (2015) summarized the tenets of traditional education in Ethiopia: a) this world is temporary; the purpose of one's life on earth is to be prepared for the eternal life to come after death. b) Because knowledge comes from God, it does not change, it does not improve, it is objective and universal. c) A student's personal desires and needs must be subdued while remaining obedient and disciplined. d) Because the purpose of education (church-based) is to impart eternal spiritual knowledge and service (religious) it is unconcerned with vocational skills.

Although the church continued to provide religious education since the 4th century, there was a felt need for modern education towards the end of the 19th century. Ethiopia had become a target for colonizers. Minilik II was interested in halting any colonizing movement against his state through diplomatic lines. To this end, there was a felt need to train young Ethiopians in western diplomacy, western languages and ideas so that they could represent the nation in international diplomatic circles. The establishment of a centralized government system necessitated the training of young Ethiopians to run the various government organs. c) Minilik II instituted numerous innovations in Ethiopia, including the national currency, telecommunications, postal service, state bank, hospitals and hotels. All these innovations required the training of skilled manpower pertinent to the demands of each of these institutions. d) The emperor's interest in education was not for its own sake but rather to use it as an instrument to make new things. Traditionally, males were the sole recipients of education. The inclusion of girls in the proclamation in itself is a step forward (Woldegiyorgis, 2017). Since the proclamation was issued in 1906, it has encouraged the people to give greater emphasis to modern education.

To this end, Minilik II opened the first modern government school in the country in 1908 with the opening of Menelik II School in Addis Ababa (Kiros, 1990). Following this, modern education in Ethiopia has been passed through various chapters under different foreign influences like Italy, Britain, America, the former East Germany and the USSR. first chapter (1908-1935), second chapter (1935-1944), which was called the no education period, third chapter (1941-1974), fourth chapter (1974-1991), fifth chapter (1991-2018) and sixth chapter (2018) up to now (Ali and Shishigu, 2020).

Despite the fact that Ethiopia began modern education more than 110 years ago, the application of philosophical categories in education has a limited history (M. Girma, 2013).

Thus, this paper scrutinizes the critical review of the modern Ethiopian education philosophy during different regimes. The following questions guided the review:

1. Did Ethiopia have a clearly stated education philosophy in different regimes in educational proclamation or policy documents?
2. What is/are the driving forces of Ethiopian education philosophy?

2 Conceptual framework

2.1 African indigenous education philosophy

African indigenous education did not develop in a vacuum; it had a philosophical basis on which it was built. Having looked at the main characteristics of African indigenous education, let's examine its philosophical basis (Ocitti, 1973; Ebot-Ashu, 2016; Ali and Shishigu, 2020).

Preparedness (Preparation): The principle of a preparing philosophy implied that the role of learning and teaching was to equip boys and girls with gender-specific skills in order to prepare for their distinct roles in society. Children were prepared to take on adult accountabilities in the family, tribe or clan. These are cultural, social, economic and political roles. Currently, this does not imply that there should be a distinction between gender roles in terms of profession. Education, on the other hand should encapsulate citizens' future careers (Mushi, 2009).

Communalism: In African traditional education, all members of society owned things in common and applied the communal spirit to life and work. In communalism, community spirit is taught. Education was indeed an essential element of culture and history. African indigenous education was community-oriented and geared toward solving the problems of its people. In traditional education, children inherit knowledge and wisdom from their parents, community and traditional teachers through participation in group activities (Ocitti, 1973; Letseka, 2000).

Perennialism was a philosophical approach that required children to learn in order to perpetuate the culture and assumed that education was a means for preserving and maintaining cultural heritage. Knowledge must not be supposed to allow deteriorating and vanishing. If culture disappears completely, the entire society vanishes spiritually. As indigenous education is related to survival, it becomes the main asset and social capital that needs to be maintained. To ensure continuity, children learn and practice our culture. Indeed, education should incorporate the indigenous knowledge of the community to help live in harmony with other societies (Banda and Morgan, 2013).

Holisticism or multiple learning: It is an educational philosophy that considers the learning of all societal activities by an individual (Collins, 2004). Holism underpins an indigenous understanding of human nature and the dimensions of the person, which include the emotional, physical, intellectual and spiritual. Under this philosophical foundation, the learner acquired and mastered a variety of skills and they were not allowed to specialize in a particular occupation or there was very little room for specialization. The holistic nature of education will enable young people to acquire a variety of skills that make them productive in many ways, thus making students all-rounded (Morcom, 2017).

"Hatatim": The Hatata is a philosophical treatise that emerged in the context of religious disputes and controversies, introducing a philosophy that is critical of religion and conventional conceptions of knowledge and truth and has serious implications for social,

political and ethical philosophy by Zera Yacob (Merawi, 2017). In his work, Zera Yacob created a distinctive indigenous philosophy-the Hatata-inspired by religious controversies and disputes over the nature of true faith in contemporary Ethiopia. In this work, he grappled with questions of religious disputes and mutual coexistence; the relationship between ethics and rationality; the laws of man, reason and God and social and political issues, among others. Through an interrogation of Zera Yacob's Hatata, it is reflected that (1) Zera Yacob's philosophy, by developing a system of philosophy guided by the light of reason, challenges Western stereotypes of Africa and Africans as primitive, barbaric and uncivilized; (2) The Hatata founded a logical and reasonable foundation for ethics that could be applied to everyday moral quandaries; and (3) the Hatata emphasized the notion of religious pluralism, which could be used to settle religious disputes and controversies at this point in time (Merawi, 2017).

2.2 Western based educational philosophy

This shows Africans' metaphysical beliefs, axiological values, and epistemological foundations that formed the foundation of indigenous education are depreciated as superstition by western educational philosophy. As a result, Western thinking dominates colonial education, even in non-colonial countries like Ethiopia. This philosophy and the education based According to Ornstein and Hunkins (1993), their most remarkable characteristics are commonly acknowledged educational philosophies, discussed below.

Idealism: For idealists, reality is made up of absolute truth. Truth is perfect and eternal, not found in the world of matter. The source of all knowledge is God. They believe that we can't rely on our senses as they deceive us. It seems like religious education and the aim of education is the transmission of cultural heritage. The teacher is a role model to be imitated by students and teaching is done through lecturing. Search knowledge by question and answer. This influence has been manifested in our education system. Students are tested to ensure that they achieve the required goal. Students read, memorize and try to mimic. They search for the truth through ideas. However, an important aspect of idealism is that education must provide students with good wisdom, discipline, order and self-control (Shishigu, 2015).

Realism: For realists, the reality is made up of natural laws and facts. All knowledge is gained through sense organs and reasoning. We perceive the actually existing physical world. The goal of education, for realists, is to equip students with knowledge and skills that will be used to understand their environment. Realism is somewhat of an improvement over idealism on the continuum because reality and truth come from science and art, and they let students search for truth using their own senses rather than ideas. But it is not without weakness; the major limitation is that it is too dependent on the sense organs (Shishigu, 2015).

Essentialism asserts that the school has the duty to preserve culture and transmit it to the next generation. Teachers should teach validated facts to children and adolescents so that they can develop their cognitive abilities by memorizing these facts. It is as such because, for civilizations to be furthered, human beings must learn the pre-learned facts and past experiences. This philosophy puts the emphasis on the teacher and subject matter. It advocates a student-centred approach where the teacher functions as a guide. The emphasis in this philosophy is on the teacher and the subject matter. The individual should relate the necessary knowledge to life, thus attaching meaning to it (Ergun, 2009; and Ercan, 2014).

It is a philosophy that encourages people to find processes that work in order to achieve their desired ends. The main theme of pragmatism is that an individual must adapt to the constantly changing world. They study the past, but they are generally more interested

in contemporary issues and in discovering solutions to problems in the present day. This notion influences the educational system these days in that the focus of education is to solve current problems. The goal of education for pragmatists is growth and a better life. Education has a moral influence and should play a vital part in helping us to become the kind of moral people who are interested not only in promoting our own development, but also in promoting the development of others. This philosophy influences and opens doors for modernization and postmodernization. An important feature is that solving problems scientifically and adapting to the changing environment is important (Ergun, 2009).

Social re-constructionism: In the reconstructionism philosophy, education is considered as a means of transformation. The main aim of education is to build world civilization, ensure peace and welfare, bring change through practice, and gain values such as love, cooperation, and stability. The aim of the school, in particular, is to reconstruct and reorganize society (Ekanem, 2014).

By focusing on the social problems of contemporary societies, social reconstruction educational philosophers strongly contend that reconstruction and transformation of societies should be the central functions of education, educational institutions, and teachers. Hence, proponents argue that society, societal issues, and social reform should be at the forefront of any educational agenda. For social re-constructionist educators, educational institutions should always strive to help students understand these societal problems so that they will later become major actors in the social reconstruction process (Dewey, 1916; Counts, 1932; Brameld, 1971; Ellis, 2004; Hill, 2006; Schiro, 2013).

If educational policies and practices give due attention to society, societal issues, social justice, and social reform, with appropriate curricula, pedagogy, and competent teachers having the spirit of society in mind, social reconstructionist contend, better societies that could benefit all members of a society, on the basis of equality and equity, can be established. They also advocate for a curriculum that emphasizes sensitive global issues as a component of the larger social order. In this regard, they maintain that understanding of other nations and their cultures is of paramount significance. For this purpose, they cherish the incorporation of an international component in the national curriculum (Brameld, 1971; Ornstein and Hunkins, 2004; Russell, 2012; Ellis, 2006; and Schiro, 2013).

3 Materials and methods

To achieve the objective of this article, conventional qualitative content analysis methods adhering to the naturalistic paradigm were employed to describe a phenomenon. With a conventional approach to content analysis, relevant theories or other research findings on phenomena are addressed in the discussion section of the study (Kondracki and Wellman, 2002 and Kübler-Ross, 1969).

For this critical analysis, the reviewer relied on extensive empirical investigations of Ethiopia's history of education, curriculum, and education policy documents in various regimes. These were critically examined in order to situate the arguments, conclusions, and recommendations within a larger corpus of philosophical and critical thinking knowledge. To establish credibility, peer-debriefing, extended engagement, persistent observation, triangulation, negative case analysis, referential adequacy, and member checks were used (Lincoln and Guba, 1985).

As with reading a novel, data analysis begins with reading all of the data repeatedly to achieve immersion and a sense of the whole (Tesch, 1990). Following that, the reviewer approaches the text by taking notes on his or her initial impressions, thoughts, and analysis. As this process continues, labels for codes that reflect more than one key thought

emerge. These are frequently derived directly from the text and serve as the initial coding scheme. The codes are then classified into categories based on how closely they are related to one another. These are used to group and organize codes into meaningful groups (Coffey and Atkinson, 1996).

The findings in this review were presented in narrative form. Narrative approaches to the analysis and presentation of data are invaluable in that they interpret people's stories. Elliott (2005) further argues that a narrative provides a relatively accurate description of experiences through time. Furthermore, the narrative offers an insight into how the narrator has chosen to interpret the events recounted. The discussions include a summary of how the findings from the review contribute to knowledge in the area of interest and suggestions for practice, teaching, and future research.

4 Findings and discussion

Ethiopia is one of the oldest countries in the world, with about 3000-years of history as a nation-state (Bishaw, 2012). Ethiopia had its own traditional system of education before the introduction of modern education in 1908 (Henze, 2000). When we look at its history, the beginning of education in Ethiopia can be traced back to the period of the Axumite civilization. Until the turn of the 19th century, Ethiopian Orthodox Church schools and Muslim mosques took on the responsibility of running traditional religious and indigenous education for their respective subjects (Binayew and Tadele, 2016).

The lag of church and mosque education in being responsive to the material needs of the nations led the way to modern education, which started under Emperor Menelik II in 1908. Thus, in this section, the reviewer tried to critically analyze the modern Ethiopian education philosophy during different regimes. To limit the review, the review focused on Menelik II and Empress Zewuditus' education proclamations, education policies of the imperial (1941-74), socialist (1974-91), and the federal system of government (1991-current) to understand the education philosophy and its implications for educational development in Ethiopia.

4.1 Education philosophy in Ethiopia during the reign of Menelik II & empress Zewuditu

Minilik II, Ethiopia's then-emperor, was so convinced of the importance of modern education that he issued the first education proclamation in 1906 (Mengistie, 2019). Consequently, he declared the historic educational proclamation in 1906, saying:

> In other countries, people not only learn, but they also create new things. As a result, starting today, all six-year-old boys and girls must attend school. As for parents who would not send their children to school, when the former die, their wealth, instead of pass to children, will be transferred to the government. My government will prepare the schools and avail the teachers.

Two other points from the preceding proclamation are also worth noting. The first one is that the emperor's interest in education was not for its own sake but rather to use it as an instrument to make new things. The second point was that the inclusion of "girls" in the educational proclamation is a step forward in and of itself, as traditional educational practices were the sole domain of men (Mengistie, 2019).

Although Menelik II valued vocational education and encouraged the advancement of science and technology, a greater emphasis was placed on languages (Pankhurst, 1972), and its objective was to cultivate a generation of Ethiopians who are fluent in foreign languages to properly serve as administrators, translators and technicians (Kifle, 2012). As a result, the curriculum included French, Italian, English, Arabic and Amharic (Birhanu and Demeke, 1995). Learners were not engaged in a curriculum that could make them innovative and problem solvers.

Education has been closely associated with ideological tents and associates the education philosophy with its own state ideology (M. Girma, 2012). Emperor Menelik II strongly believed that the building of Ethiopia as a modern state, as well as the strengthening of existing political power, necessitated the introduction of modern education (Bishaw, 2012). Despite his enthusiastic proclamation, the achievement on the ground in expanding schools and in making new things was small. Of course, there was a tendency to shift from idealism to basics (existentialism), but it failed to achieve the desired aim, i.e., creating new things, due to its foreign-based curriculum and teaching staff and the conservative nature of both the church and the people. The impetus for advancing education was largely halted by the death of Menilik II in 1913. After Menelik's death, the more religious and conservative Ethiopian leader, Empress Zewditu, came to power in Ethiopia, and she made an education proclamation in 1929 (Mengistie, 2019 and Shibeshi, 2000) stating:

> All those who do not send their sons and daughters to school so that they can learn writing and reading skills which are necessary to identify the good and evils and develop fear of God and the king, will be punished 50 Birr. The money solicited from punishment will be given to the church for the feeding and clothing of the poor. . . All God fathers should advice their religious followers ....to send their children to school and if they refuse to do so they have to report to local authorities as they have violated the proclamation. . The teachers are requested to teach children. All church leaders in the rural areas apart from their religious preaching should teach reading and writing.

However, the type of education envisioned was more traditional church education, with the primary goal of education being the mastery of foreign languages (Binayew and Tadele, 2016). The proclamation stated at this point, "... after learning writing and reading to secure money for his life, the child must learn one of the handicrafts available in our country" (Shibeshi, 2000). Empress Zewditu is also noted for trying to give children free universal primary education and in her attempt to include vocational training, which enabled youngsters to secure money for livelihood (Mengistie, 2019 & Wuhibegzer, 2013). Actually, vocational training was included in the education system. A girls' school was also established to address the issue of gender inequality in access to education (Bahiru, 2002; Bishaw, 2012).

In a nutshell, although it is not explicitly stated in Menelik II's 1906 and Empress Zewuditu's 1929 historical education proclamations, the reviewer concludes that the idealism philosophy of education is from old Western philosophy, and the preparation concerns of African philosophy predominated at the time. The reason for this claim is that education was founded on established legend, was dominated by religious views, required strict spiritual discipline, and provided little or no material order, a focus on language (reading and writing), and rote memorization of content. The purpose of education is to develop a fear of God and the king, as well as to distinguish between good and evil and equip students with the wisdom of goodness, discipline, order and self-control is another indication. According to the proclamations, all six and seven-year-old boys and girls should attend school in order to demonstrate a preference for the preparation philosophy. In this regard, it is worth noting how the Emperor and Empress attempted to transform indigenous education into western-style modern education while retaining

Ethiopian values. However, the education system was primarily focused on strict spiritual discipline, with little or no emphasis on material order and irrelevant to the material needs of the students as well as time constraints, and it failed to achieve its goal or objective during this time.

4.2 Education philosophy in Ethiopia in Haile Selassie I regime

The accession of Emperor Haile Selassie to power, first as regent in 1916 and then as Emperor in 1930, was a watershed moment in Ethiopian education, aimed at enriching Ethiopian civilization (Mengistie, 2019). However, there was an enormous disparity between the educational program and the needs arising from educators, intellectuals, university students, government officials, conservatives, and students, often echoed by parents, for further improvement of the educational system (Binayew and Tadele, 2016). As a response, the Education Sector Review (ESR) was officially constituted in 1971, and in 1972, it approved a 4+4+4 education structure (Mengistie, 2019). Furthermore, until the end of this era, the government attempted to design political, economic, and educational policies that were similar to those of the West, America, and Britain (Wagaw, 1990).

This is due to the fact that, as stated by Mesay, the educational policy lacked clear direction and national objectives. They lack clearly articulated goals and clearly defined national educational ideology and alien curriculum material (Binayew and Tadele, 2016). A. Girma et al. (1974) discovered that, in support of this idea (a) Ethiopian education lacked a philosophy, and its goals and objectives were poorly implemented. (b) The use of foreign curriculum materials, teaching methodologies, and approaches required adapted instructional materials from other countries c) Ethiopian requirements; in particular the education system did not treat them well in terms of culture and language. (d) The social environment Ethiopian students' needs were not clearly stated. The inequalities in education opportunities in the past had to be evaluated. And in the 1960s, the system of education was found to be less relevant to the needs of society and the country (Binayew and Tadele, 2016 and Mengistie, 2019).

According to the preceding discussion, there was no clearly stated educational philosophy in the imperial regime from the beginning until its demise (1916-1974). The change in structure and the introduction of the new curriculums followed by inconsistent educational objectives is an indication of this. Another reason is that four different countries have had their hands in Ethiopian education, i.e., the French (until 1934/35), Italy (1935-1941), British (1942-1955), and American (the 1950s). Not only that, but due to their interference, Ethiopians totally eradicated social values from the curriculum and led youths to wear western hats and engulf Euro-centric curricula, which has the power to eradicate social values from the country. Intellectuals, the fruits of Eurocentric modern education, became mired in identity and meaning crises with no clear ideology as a result of distancing themselves from traditional beliefs and Ethiopian values as well as ignoring Ethiopian society, whom they considered backward. In their quest for ideology, students exposed to European liberal values became idealists or extremists, while others became radical socialists (Negash, 2006).

Contrary to the early calculations by the Emperor, the education system that ignored Ethiopian moral and cultural values made the students disrespectful of their country's values, tradition, and emperor. Rather, they turned against him and became instrumental in the downfall of the old imperial regime (Wagaw, 1999). The education system that was authorized and sanctioned by the Imperial system was not in any way engaged in the modernization of the Ethiopian political culture (Negash, 2006). The educational system was not expected to succeed due to a lack of materials, alien curriculum and educational content, and untrained and inefficient teachers (Yigzaw, 2009).

4.3 Ethiopian education philosophy in Derg Regime

The Derg Regime came to power in (1974-1991), and its educational philosophy, policies, and strategies were influenced by the Soviet Union and other Eastern countries, all guided by Marxist Leninist philosophy (Bishaw, 2012). The fundamental aims of education were to cultivate Marxist-Leninist ideology in the younger generation, to develop knowledge in science and technology, in the new culture and arts, and to integrate and coordinate research with production to enable the revolution to move forward and to secure a productive citizenry (Tekeste, 1990). This view was articulated through the National Democratic Revolution in 1976, the General Directives of Ethiopian Education in 1980, and the guidelines of the Working Party of Ethiopia in 1984 (Bishaw, 2012). The educational philosophy of the Derg regime was absolute modernism, applying reasoning as its epistemology, but it did not have the appropriate native intelligence that could advance the borrowed thoughts by amalgamating them with the local needs of the country (Tekeste, 1990).

There had been no other time in Ethiopian history that education was conceptualized as an important means to secure political power. Hence, during the Derg era, political ideology was what guided education (Ali and Shishigu, 2020; Negash, 2006; and Tekeste, 1990). As a result, the curriculum during this period was highly politicized and students were required to take courses in political education (Bishaw, 2012). Since education was highly politicized, instead of promoting friendship, tolerance and modesty, class struggle was the fashion of the day and so was the killing of one another. This made the country lose its best-minded students of that generation.

The education system of the Derg regime failed to engage learners in the local needs and experiences of the nation since the curriculum was borrowed from the Soviet Union. Subsequently, modern education during the Derg was foreign-driven in its educational content. The inherited experiences of socialism were not useful in preparing learners for the Ethiopian mode of adult life by equipping them with the values of the required local thoughts and manners. In line with the socialist regime, scholars criticized governments for failing to incorporate Ethiopian local and traditional values into the education system. In other words, Ethiopian students have been engaged in irrelevant curricula and poor quality learning, which may be the causes of the dissatisfaction of learners and of their failure to be creative and problem solvers (Negash, 2006).

4.4 Ethiopian people revolutionary democratic front (EPRDF) and educational philosophy

In 1991, the socialist system of governance was defeated by the regional/ethnic armed insurgents and replaced by the EPRDF. Education and training policies operational in 1994 (ETP, 1994; Negash, 2006; Binayew and Tadele, 2016). Though it is not explicitly mentioned, it has a philosophy rooted in liberalism, which follows an eclectic approach with no clear direction to guide the economic, educational, and social organization of the people (Ali and Shishigu, 2020). The notion of problem-solving was introduced in Ethiopia after the Dergue regime was destroyed by the EPRDF. The EPRDF destroyed the past philosophy of "education for educational purposes" and emphasized a pragmatic approach by valuing education in terms of only solving immediate problems (Areaya, 2008). But basically, the education system is not geared toward pragmatic philosophy. It is hampered by a previous epistemology that relies on rote memorization and exams rather than growth and a better life (Shishigu, 2015).

In different ways, different scholars in relation to education philosophy in Ethiopia claim that, in the Ethiopian context, philosophical thinking in education lacks clarity and rigor

(Tadesse, 2008) and (Amare, 2009). According to some Ethiopian educators (e.g., Amare, 2009), the country's educational philosophy has not been clearly and explicitly stated. Of course, a superficial examination of the country's ETP may lead one to conclude that educational progressivism (a student centred educational approach) is the dominant educational philosophy. However, this educational philosophy is not consistently found in the country's various educational issues. At the classroom level, different instructional activities are dominated by either perennialism or essentialism. As Amare convincingly explains, the country's education system appears to be suffering from the course coverage and knowledge mastery educational syndromes.

Thus, taken as a whole, the Ethiopian education sector is on the brink of collapse. Though there are numerous possible explanations, one could be the education system's reliance on Western values and theories. Not only this, the heavy influence of revolutionary democracy on state functions, including the education system, is indirect and enacted through the behaviours and actions of the EPRDF leaders from top to bottom (Tadele, 2016).

As a result, education was used as propaganda to maintain the status quo rather than as a tool to transform society. This was insensitive to basic social re-constructionist educational thoughts and many societal issues and society centred educational views were not adequately incorporated (Ali and Shishigu, 2020). During this time, the quality of education declined to the extent that graduates could not express themselves and they were not liable to accomplish their jobs successfully. This demonstrates a lack of adaptation of authentic educational philosophy to provide a foundation for Ethiopia's education system. It is believed that without a philosophic basis, there is no direction, no authentic value to propagate (MoE, 2020).

4.5 Reform period and current education philosophy in Ethiopia

The current initiative, the Ethiopian Education Development Roadmap (2018-30), states that Ethiopia's education philosophy is to decentralize the education system by enabling Ethiopians to excel in their knowledge, skills, attitudes, and values (MoE, 2020). This shows that the educational philosophy of Ethiopia is not even currently clearly stated in the national education policy documents. If the education philosophy of a country is not clearly stated, it closes the door to analysing and improving the education system and gives less chance to practice the pillars of education stated by UNESCO, including learning to know, learning to do, learning to live together, and learning to be.

In a nutshell, for various reasons, the values of philosophy, in my opinion, are overlooked and deemphasized, consciously or unconsciously. Our educational policy lacks a solid philosophical (ontological, epistemological, and axiological) foundation. Who can tell me what it is? Is it idealist or realist in metaphysical terms? Is it subjectivist or objectivist in epistemology? Is it better to be an axiological relativist or a cognitivist? The Ethiopian education and training policy does not provide answers to these and other fundamental philosophical questions. Ethiopia, as a Sub-Saharan country, has faced the same scenario, with the exception of changes brought about by regime changes. In line with these changes, educational philosophy, education policy and the associated epistemology have all undergone significant changes. However, none of them address the country's sociocultural aspects. As a result, for several years the quality of education at all levels of the system has been a source of contention (Ali and Shishigu, 2020).

5 Conclusions and recommendations

5.1 Conclusions

Based on a critical review of proclamations, education policy documents and articles, the reviewer came to the following conclusion: The educational philosophy that Ethiopia has followed has not been clearly and explicitly stated in education policy documents or proclamations issued by various regimes. This implies that the country's education system lacks rational thought prior to education and that the entire educational process is aimless. Many of the issues we face in education are the result of a lack of a clearly stated and communicated educational philosophy in the education system, which is regarded as a parameter to the achievement of the educational goal. For various reasons, the values of philosophy, in my opinion, are overlooked and deemphasized, consciously or unconsciously. Our education policy, I argue, lacks a clear philosophical (ontological, epistemological, and axiological) foundation, as do the educational philosophies that flow from it. Finally, I'd like to conclude by saying that if education is not designed based on a certain philosophical foundation, there will be confusion in teaching, learning, leading, and managing the education system since it lacks starting points for decision making and no framework for curriculum designers for planning and valuing education.

In addition, modern education in Ethiopia has undergone many changes, mainly based on the ruling party of that time. The education system of each subsequent regime has been changed based on their political ideology. In the past, educational philosophies were allegedly imposed by the ruling system's ideology, resulting in inconsistencies in orientation, policy, and curriculum. The education system in Ethiopia has been derived from the political ideology of the ruling party and has been restructured and changed to reflect the political ideology of the ruling party without considering societal problems and individual needs. To this end, the government that comes to power never considers the previous but cancels it and begins with the new. This is a bad culture at all! This makes education a cripple.

This undermines the nature of Ethiopian modern education, which is exacerbated by a Euro-centric curriculum that is not meaningfully contextualized to Ethiopian reality, as evidenced by the absence of anything Ethiopian in the classroom other than the children. Despite the fact that Ethiopia has a long and rich tradition of indigenous philosophy and education that could have served as a solid foundation for its development and modern education, it has not done so. It has simply assimilated the Western system of education instead of integrating the important cultural and philosophical values with the new education system. Lack of this consideration creates the education-reality gap, not nourishes domestic cultures. Thus, the cycle of low-quality education and its ramifications are looming threats for Ethiopia.

5.2 Recommendations

The above-mentioned conclusions imply that much effort needs to be exerted by different regimes so as to make education in Ethiopia a catalytic agent for development and civilization. The reviewer believes that this could be possible if the following issues are properly addressed.

First, a national philosophy of education must be stated and articulated to guide the country's entire educational process, from policy formulation to classroom curriculum implementation. This is why the reviewer believes that clearly communicating an appropriate philosophy of education will be the first step in the way of overcoming the crisis in education. It serves as a framework for curriculum development, educational management, and pedagogical decision-making to improve the quality of education, which is one of the most powerful tools for trying to break free from the shackles of poverty. As

a result, in light of various societal and global issues, the Ethiopian Ministry of Education must reconsider the country's education philosophy.

The second important thing that could be implied from this review is that educational philosophy should put the public interest at its center in comparison with local and global trends and needs, regardless of the political ideology of the government.

Shifting the dynamics of Euro-centric curriculum that is not meaningfully contextualized as Ethiopian reality as evidenced by the lack of anything Ethiopian in the classroom other than the children. Due to the evolutionary nature of educational reforms, indigenous education should be the starting point for modern education, and educational reforms of any kind should emerge from the strengths of early educational practices. To do this, the instigation of the African (Ethiopian) indigenous education philosophy with the social constructivism philosophy of education is needed. This is because, in comparison to other philosophies, this one has well-developed assumptions, principles, and theories concerning the influence of education in a diversified society like Ethiopia and is sensitive to global issues as part of the larger social order.

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Data Availability

Data can be made available on the behavior of the request

Declaration of interests' statement

The author declare no competing interests.

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Research Original Article

The effect of educational philosophy in the context of assessment orientation in colleges of teacher education in the Amhara national regional state

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KEYWORDS:
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Abstract

This study aimed to examine the effect of educational philosophy on assessment orientation in the teacher education colleges in the Amhara National Regional State. A concurrent mixed methods design was employed to combine strengthens of both quantitative and qualitative data at the same time. For quantitative data, a total of 390 comprehensively selected teacher educators participated in the study. For qualitative data, 48 teacher educators (40 males' and 8 females) were selected purposefully. Data were collected using questionnaires and interviews. The content validity of the instrument was confirmed by specialists in the fields of education and Cronbach's alpha reliability was checked for items related with assessment orientation and educational philosophy. Quantitative data were analyzed using mean scores, standard deviations, one sample t-test (for implementations of assessment orientation) and MANOVA for three dependent variables of assessment before, during and after instruction, whereas qualitative data were analyzed thematically. The findings revealed that teacher educators misunderstood assessment orientation and failed to differentiate distinct purposes of assessment orientation before, during, and after instruction. The t-test results showed that assessments before and during instruction were not executed as expected. MANOVA also revealed that teacher educators' philosophy of education significantly contributed to assessment orientation (P< .05). Hence, teacher educators' philosophy of education plays a significant role in determining their assessment orientation. Therefore, the Regional Education Bureau and colleges of teachers' education should invest in teacher training and professional development pertinent to the integration of assessment orientation and philosophy of education to improve their practice of assessment orientation in order to enhance students' learning at CTEs.

1 Introduction

Assessment has long been recognized as a central element of the teaching-learning process. The adage "what is tested determines what is learned, and how it is assessed affects how it is learned" underscores the influential role of assessment in shaping students' learning behaviors and outcomes (Chalmers, 2007; Fletcher et al., 2012). Historically, assessment was traditionally conceptualized as a mechanism for measuring learning outcomes after instruction. Within this view, student failure was often attributed to the

learners themselves rather than to instructional or assessment practices (Conley, 2005; McConlogue, 2020).

Over time, this narrow conception evolved as scholars began to recognize the multiple functions of assessment in higher education. Beyond certifying achievement, assessment now serves to provide feedback on student learning, guide instructional decisions, evaluate teaching effectiveness, and ensure accountability of programs and institutions (Fletcher et al., 2012). Theoretical perspectives emphasize that assessment is not neutral but a pedagogical act that strongly influences how and what students learn (Atkins, 2012).

The concept of assessment orientation emerges from this recognition. It refers to the beliefs, practices, and approaches that educators adopt when designing and implementing assessment, whether before instruction (diagnostic), during instruction (formative), or after instruction (summative). Research has consistently demonstrated that assessment orientation has a profound impact on students' academic engagement and achievement (Chalmers, 2007; Flores et al., 2015; Gibson and Shaw, 2011). Consequently, the shift from assessment of learning to assessment for and as learning reflects a paradigmatic change toward more student-centered approaches in higher education.

In this sense, assessment orientation is historically rooted in the evolution of educational thought-from teacher-centered evaluation of outcomes to broader, theory-driven perspectives that view assessment as integral to learning processes. Theoretically, it aligns with constructivist, socio-cultural, and student-centered learning frameworks, which stress that assessment, should not only measure knowledge but also actively support and enhance learning.

As a result of the paradigm shift in education and assessment, alternative assessment practices and the reconceptualization of teachers as co-learners and co-assessors have emerged (Chalmers, 2007). This shift reflects a broader movement from behaviorist models of education, which emphasize teacher authority and rote performance, to constructivist and sociocultural perspectives that highlight learner agency, active engagement, and the co-construction of knowledge (Vygotsky, 1978; Shepard, 2000). Consequently, assessment in contemporary pedagogy has moved away from being purely summative and teacher-centered toward formative, student-centered, and learning-oriented approaches (Hosseini et al., 2013).

Assessment orientation before, during, and after instruction can be understood within this theoretical shift. Assessment before instruction—often referred to as diagnostic assessment—plays a foundational role in constructivist learning theory by activating prior knowledge and informing instructional design (Bransford et al., 2000). It helps teachers determine what learners already know and identify misconceptions before new content is introduced (Jang et al., 2014). Empirical evidence shows that pre-assessments provide valuable baseline data, particularly in higher education contexts, where learners bring diverse backgrounds and prior experiences (Rice, 2013; Brookhart, 2018). Importantly, such pre-lesson assessments should be used to inform instruction but not to grade performance (Jang et al., 2014).

Assessment during instruction, commonly referred to as formative assessment or assessment for learning, is grounded in constructivist and social constructivist principles. It emphasizes feedback loops, scaffolding, and the co-regulation of learning between teachers and students (Black and Wiliam, 2009; Nicol, 2009). Formative assessment practices such as questioning, peer assessment, and feedback help identify students' current learning levels, clarify learning goals, and guide the next steps for improvement (Andersson and Palm, 2017). Empirical studies consistently demonstrate that formative assessment enhances student engagement, promotes deep learning, and improves long-term academic achievement (Hattie and Timperley, 2007; Kingston and Nash, 2011). In contrast,

assessment after instruction commonly referred to as summative assessment is typically conducted at the end of a teaching unit, course, or program.

Although summative assessment is often associated with grading and accountability, research underscores its role in measuring learning outcomes and providing evidence for institutional and program evaluation (Kugamoorthy and Weerakoon, 2018; Taras, 2005). While it has traditionally dominated higher education, scholars emphasize the need to balance summative assessment with diagnostic and formative practices in order to foster a more holistic assessment orientation (Earl, 2013). Finally, feedback emerges as a critical and indispensable component across all stages of assessment orientation. According to Hattie and Timperley (2007), effective feedback provides information that reduces the gap between current performance and desired goals. More recent research shows that timely, specific, and dialogic feedback enhances student self-regulation, metacognition, and academic achievement (Carless and Boud, 2018).

In the Ethiopian higher education context, the Ministry of Science and Higher Education (MoSHE) has emphasized a paradigm shift in educational philosophy from predominantly essentialist and perennialist orientations, which often compelled students to engage in rote memorization of facts, to a philosophy of social transformation that necessitates a shift from teacher-centered to student-centered learning and the adoption of alternative modes of assessment (Agezew et al., 2022). In line with this transformation, Ethiopia introduced a comprehensive overhaul of its teacher education system, accompanied by a new curriculum designed to promote active learning, reflective practice, and continuous assessment (Wabe and Tessema, 2011). Furthermore, the Ministry of Education launched a Continuous Professional Development (CPD) program aimed at enhancing the quality of the teaching-learning process, with a particular emphasis on active learning strategies, formative assessment, and ongoing teacher reflection (Chalchisa, 2010).

Despite extensive reforms in Ethiopia's higher education system and across all levels of education, research consistently indicates that higher education instructors in the country primarily engage in teaching as the transmission of knowledge and employ assessment largely as a means of recalling previously learned facts. As a result, assessment practices have not effectively supported students' learning and development (Adela, 2020; Boateng, 2009; Kassaye, 2005; Shishigu et al., 2017; Teferra, 2022; Teferra et al., 2018; Tessema and Abebe, 2011; Yizengaw, 2003). In this context, scholars argue that teacher educators' underlying educational philosophies may exert a direct influence on the implementation of assessment orientation—encompassing practices before instruction, during instruction, and after instruction—particularly in Colleges of Teachers Education (CTEs) within the Amhara Region.

Perennialism and modes of assessment: Perennialism is rooted in Aristotle's realism and the belief in certain eternal truths and universal virtues that form the foundation of human knowledge and moral development (Gutek, 2004). Perennialist educators argue that the purpose of education is to cultivate intellect and character by engaging students with timeless ideas and enduring works, often referred to as the "great books" of human civilization (Hunt, 2010). In this framework, teachers are regarded as experts who transmit essential knowledge, and students are expected to receive, internalize, and reproduce this knowledge accurately (Ginsburg and Drake, 2002; Rowley et al., 2000).

Assessment in perennialist classrooms reflects this teacher-centered and content-focused orientation. Modes of assessment typically include teacher-designed tests (objective, multiple-choice, or essay), oral examinations, standardized tests, memory work, and recitation exercises. These assessments are predominantly summative, administered after instruction, and generally operate independently of daily teaching and learning processes. The emphasis is on evaluating students' ability to recall, reproduce, and apply established knowledge rather than on fostering creativity, critical thinking, or collaborative problem-solving (Gutek, 2004; Hunt, 2010).

Empirical evidence suggests that such assessment approaches can effectively measure knowledge retention and mastery of foundational concepts, but they may inadequately support the development of higher-order thinking skills or student-centered learning competencies (Brookhart, 2018; Black and Wiliam, 2009). As a result, perennialist assessment may produce high levels of factual knowledge acquisition while limiting opportunities for formative feedback and ongoing learning reflection.

Understanding these dynamics is essential when comparing perennialism with more progressive or constructivist educational philosophies that advocate for formative, continuous, and learner-centered assessment practices.

Essentialism and modes of assessment: Essentialism, rooted in traditional educational philosophy, arose as a critique of progressive approaches, emphasizing the importance of a core body of knowledge and fundamental skills for all learners (Foster, 2006; Rieg and Wilson, 2009). Essentialists argue that education should cultivate intellectual rigor and moral discipline through structured instruction, where the teacher is the authority and primary transmitter of knowledge. Assessment practices in essentialist classrooms are predominantly summative and teacher-directed. These include standardized tests, objective and essay-based exams, memory-based recitations, and other forms of post-instruction evaluation. Empirical studies indicate that such assessment practices are effective for measuring content mastery and factual recall, but they may limit opportunities for formative feedback, higher-order thinking, and creative problem-solving (Brookhart, 2018; Black and Wiliam, 2009). In terms of assessment orientation, diagnostic assessments before instruction are rarely emphasized, while ongoing or formative assessment during instruction is minimal, reinforcing a strong focus on post-instruction evaluation.

1. Progressivism and modes of assessment: Progressivism is a student-centered philosophy grounded in pragmatism, emphasizing active, experiential, and collaborative learning (Bruce and Eryaman, 2015; Cassidy, 2011; Terzi et al., 2020). In progressivist classrooms, assessment is an integral component of learning, designed to support students' problem-solving, reflection, and metacognition (Johnson and Hayes, 2016). Teachers design curricula based on learners' interests and prior knowledge, integrating flexible and adaptive assessment strategies. Before instruction, teachers may use diagnostic assessments to identify learners' baseline knowledge and skills. During instruction, formative assessments including self-assessment, peer assessment, project-based evaluations, and reflective journals help guide learning and provide feedback loops. After instruction, summative assessments measure achievement while also encouraging self-reflection and continuous learning (Jordi, 2011). Empirical evidence demonstrates that progressivist assessment practices improve student engagement, critical thinking, and long-term retention of knowledge compared with traditional, teacher-centered approaches (Hattie and Timperley, 2007; Kingston and Nash, 2011).

2. Social reconstructionism and modes of assessment: Social reconstructionism, informed by existentialist and transformational philosophies, views education as a tool for social change and personal empowerment, rejecting the "banking" model of knowledge (Cabral, 2005; Gutek, 2004). Assessment in this approach is inherently student-centered, dialogic, and collaborative, designed to integrate learning with social awareness and critical thinking (Carless, 2015). Before instruction, learners' experiences, prior knowledge, and socio-cultural contexts are considered to shape relevant learning activities. During instruction, assessment occurs through peer collaboration, project-based work, dialogue, and reflective exercises that provide continuous feedback and foster co-construction of knowledge. Post-instruction assessment evaluates not only mastery of content but also the development of social responsibility, problem-solving skills, and transformative learning outcomes. Research shows that social reconstructionist assessment practices promote learner autonomy, metacognition, and civic-mindedness, preparing students to apply knowledge to real-world societal challenges (Wiggins and McTighe, 2005; Carless, 2015).

Collectively, these educational philosophies demonstrate a continuum of assessment orientations: perennialism and essentialism emphasize teacher-directed, summative assessment after instruction; progressivism balances formative and summative assessment with active learner involvement; and social reconstructionism fully integrates assessment within learning, emphasizing continuous, collaborative, and transformative evaluation. Understanding these distinctions is crucial for designing teacher education programs that cultivate appropriate assessment orientations before, during, and after instruction, particularly in Colleges of Teacher Education in Ethiopia, where educational reform aims to shift from traditional, teacher-centered approaches toward learner-centered and socially responsive practices. Therefore, this study aimed to examine the effect of teacher educators' educational philosophies on their assessment orientation before, during, and after instruction in Colleges of Teacher Education in the Amhara Region, Ethiopia.

2 Research problem

Higher education in Ethiopia is tasked with providing quality education that aligns with active learning strategies and alternative assessment methods (Mergia, 2020; Tadesse et al., 2022). In line with this mission, the Ministry of Education and Higher Education Institutions (HEIs) emphasize that assessment should be a central component of teaching and learning in both undergraduate and graduate programs. Policies encourage the use of continuous assessment, formative strategies, and active learning methods, under the premise that these practices improve student engagement, enhance learning outcomes, and ensure the overall quality of education (Chalchisa, 2010; Tamrat, 2020; Teferra et al., 2018).

Despite these policy directives, evidence suggests a significant gap between recommended practices and classroom realities in Ethiopia. Many teacher educators continue to rely heavily on traditional, teacher-centered approaches that prioritize summative assessment over formative or continuous assessment. Consequently, assessment often focuses on recall and rote memorization rather than supporting students' conceptual understanding, critical thinking, and problem-solving abilities (Teferra et al., 2017; Teferra et al., 2018). This disconnects between policy and practice limits the transformative potential of higher education reforms, undermining the intended shift from teacher-centered to student-centered pedagogy.

Furthermore, teacher educators' educational philosophies are believed to influence assessment orientation before, during, and after instruction. Educators who align with perennialist or essentialist philosophies may favor summative, teacher-directed assessments focusing on content mastery, whereas progressivist or social reconstructionist educators may prioritize formative, reflective, and student-centered assessments integrated throughout instruction (Ginsburg and Drake, 2002; Bruce and Eryaman, 2015; Carless, 2015).

Higher education in Ethiopia has undergone numerous reforms aimed at improving the quality of education through active learning strategies and alternative assessment methods (Mergia, 2020; Tadesse et al., 2022). National policies emphasize that assessment should be central to teaching and learning in both undergraduate and graduate programs, advocating for continuous assessment and formative approaches to enhance student engagement and academic achievement (Chalchisa, 2010; Tamrat, 2020; Teferra et al., 2018). Despite these reforms, research indicates a persistent gap between policy and practice. Many higher education instructors continue to rely on traditional, teacher-centered approaches, with assessment practices largely limited to mid-term and final examinations conducted after instruction (Mohammedseid, 2018; Tesfaye and Ababa, 2018).

In the Ethiopian context, where Colleges of Teacher Education (CTEs) are central to training future teachers, understanding how these philosophies and teaching styles shape assessment practices is critical. Limited empirical evidence exists regarding the interplay between teacher educators' beliefs, instructional approaches, and assessment orientation in Ethiopian higher education. Addressing this gap is essential for designing professional development initiatives, improving curriculum implementation, and ensuring that assessment practices genuinely enhance student learning and contribute to broader educational goals.

Empirical evidence from Ethiopian higher education underscores the challenges in implementing effective assessment practices. Wondim (2025) reported that most university teachers did not effectively use formative assessment strategies due to misalignment with course objectives, inadequate feedback mechanisms, and limited student involvement. Sewagegn (2019) found that teachers predominantly relied on written exams, with minimal engagement in alternative assessment methods, citing insufficient training and institutional support as barriers. Gebreyes (2024) highlighted that large class sizes, resource limitations, and lack of professional development hindered the application of formative assessment practices in Colleges of Teacher Education (CTEs).

Collectively, these findings indicate that assessment in Ethiopian higher education often fails to support meaningful learning and does not fully align with policy directives promoting student-centered and active learning approaches. Despite the theoretical understanding of the link between philosophy and assessment, there is limited empirical evidence in the Ethiopian context. Specifically, no study has comprehensively examined how teacher educators' educational philosophies influence their practice of assessment orientation diagnostic, formative, and summative in CTEs in the Amhara region. Investigating this relationship is crucial, as teacher educators serve as role models for future teachers, and their assessment practices directly impact the development of student-centered, active learning classrooms. Understanding these dynamics can inform professional development, curriculum design, and policy implementation, ensuring that assessment practices genuinely enhance student learning and contribute to the broader objectives of Ethiopian higher education reforms. Hence, this study tried to answer the following research questions:

2.1 Research questions

1. How do teacher educators conceive or understand assessment orientation before instruction, during instruction and after instruction in Teacher Education Colleges in the Amhara Region?
2. To what extent do teacher educators implement assessment before instruction, during instruction and after instruction in Teacher Education Colleges in the Amhara Region?
3. Does Teacher Educators' Educational Philosophy Significantly Affect Their Assessment Orientation Before, During, and After Instruction in Colleges of Teacher Education in the Amhara Region?
4. Are there significant differences in Teacher Educators' Assessment Orientation (before, during, and after instruction) based on their Educational Philosophy in Colleges of Teacher Education in the Amhara Region?

3 Theoretical and conceptual framework

This study integrates educational philosophy, learning theories, and assessment practices to build a theoretical framework explaining how teacher educators' educational philosophies influence their assessment orientation before, during, and after instruction as follows:

Educational philosophies provide the foundational beliefs about the purpose of education, the nature of knowledge, and the roles of teachers and learners. Idealism and realism, for instance, are associated with structured, teacher-centered approaches and have historically aligned with the behaviorist theory of learning (Arduini-Van Hoose, 2020; Tan et al., 2006). In behaviorist classrooms, learning is measured through observable outcomes, often via paper-and-pencil tests administered after instruction. Correct and incorrect responses serve as the primary indicator of student learning, emphasizing knowledge acquisition and recall (Birenbaum and Dochy, 2012). In contrast, pragmatism and existentialism emphasize student-centered learning and personal meaning-making (Gutek, 2004; Arduini-Van Hoose, 2020).

These philosophical orientations align with cognitive and social constructivist learning theories (Golder and Bengal, 2018; Rust et al., 2005). Constructivist classrooms place learners at the center of the learning process, with the teacher acting as a co-explorer and co-assessor, guiding students to question, discuss, challenge ideas, and reflect on their learning (Giroux, 2010; Golder and Bengal, 2018; Rust et al., 2005). Constructivist theory emphasizes that learners actively construct knowledge through experience, reflection, and social interaction, highlighting the importance of prior knowledge in learning processes (López-Hernández, 2023).

Behaviorism emphasizes observable behaviors and reinforcement, focusing on structured instruction and measurable outcomes (Anwar, 2024). It aligns with essentialist and perennialist philosophies, where core knowledge acquisition is prioritized. Teaching styles such as expert and authority dominate, where instructors guide learners through structured practice. Before Instruction: Pre-tests assess baseline knowledge and readiness. During Instruction: Reinforcement activities and practice exercises ensure mastery of skills. After Instruction: Summative tests evaluate the degree of learning (Anwar, 2024).

Cognitive theory focuses on mental processes like attention, memory, and problem-solving, guiding learners in organizing and processing information (Al-Thani, 2025). This aligns with essentialist and progressivist philosophies. Before Instruction: Diagnostic assessments measure students' prior conceptual understanding. During Instruction: Formative tools like concept maps and reflective journals monitor cognitive development. After Instruction: Summative assessments evaluate depth of understanding and application of knowledge (Al-Thani, 2025).

In teacher education, constructivism aligns with progressivist and social reconstructivist philosophies, fostering critical thinking and problem-solving skills. Before Instruction: Diagnostic assessments identify prior knowledge and misconceptions, guiding instructional planning. During Instruction: Formative assessments, including peer feedback and reflective exercises, provide ongoing feedback. After Instruction: Summative assessments such as projects and presentations evaluate the application of knowledge in authentic contexts (López-Hernández, 2023).

Andragogy emphasizes that adult learners are self-directed, goal-oriented, and draw on prior experiences, which informs teaching practices in CTEs (Knapke, 2024). This theory aligns with progressivist and constructivist philosophies. Before Instruction: Self-assessment and goal-setting help learners identify learning needs. During Instruction: Formative activities such as peer evaluations and reflections encourage self-regulation.

After Instruction: Portfolios and reflective summative assessments foster lifelong learning and professional growth (Knapke, 2024).

Experiential learning theory posits that learning occurs through a cycle of experience, reflection, conceptualization, and experimentation (Chen, 2025). It aligns with progressivist and social reconstructivist philosophies. Before Instruction: Pre-assessments gauge learners' readiness for hands-on activities. During Instruction: Formative assessments, including journals and group discussions, facilitate reflection. After Instruction: Summative assessments, such as case studies and projects, evaluate application of learning in authentic settings (Chen, 2025).

Constructive alignment ensures coherence among learning outcomes, teaching activities, and assessments, integrating various philosophies and teaching styles to achieve educational goals (Pereira, 2024). Before Instruction: Assessment criteria are aligned with intended learning outcomes. During Instruction: Teaching activities reinforce alignment with assessment goals. After Instruction: Summative evaluations measure the achievement of intended outcomes (Pereira, 2024).

In sum, the type of assessment employed in classrooms is directly influenced by these philosophical and theoretical orientations: Before Instruction (Diagnostic Assessment): In constructivist-oriented classrooms, pre-lesson assessments are used to gauge prior knowledge, misconceptions, and students' readiness to engage with new content (Lauchlan and Carrigan, 2013; Vaezi et al., 2014). During Instruction (Formative Assessment / Assessment for Learning): Constructivist and social constructivist approaches emphasize ongoing, interactive assessment practices, such as questioning, peer-assessment, self-assessment, and dialogue-based feedback, enabling both teachers and students to co-regulate learning (Rust et al., 2005; Golder and Bengal, 2018). After Instruction (Summative Assessment): In behaviorist-oriented classrooms, summative assessments dominate, measuring the extent to which students have acquired predetermined knowledge and skills (Birenbaum and Dochy, 2012).

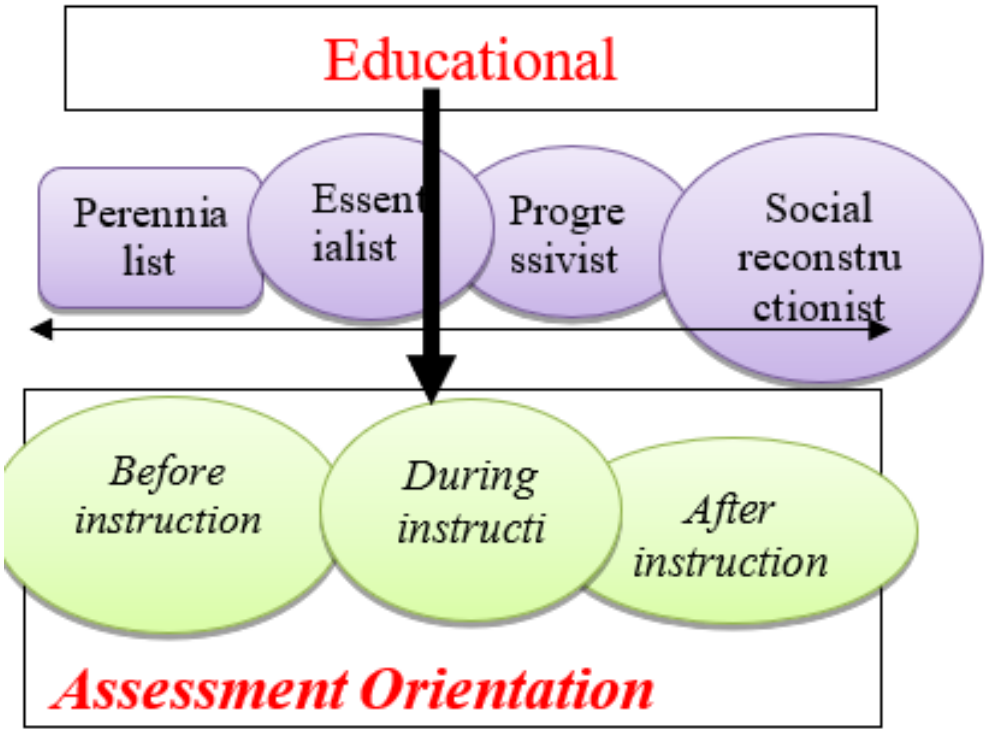


Figure 1: Framework of the Study

Legend: Exogenous Variable: Teacher educators' educational philosophies, representing their beliefs about the purpose and process of assessment. Endogenous Variables: Assessment orientation, categorized as: Before instruction (diagnostic assessment); During instruction (formative assessment); After instruction (summative assessment). Practices and Contexts: Institutional policies, curriculum design, and educational reforms in the Amhara Region that shape assessment implementation. Personal Reflections and Assumptions: Educators' prior experiences, teaching assumptions, and reflective practices that influence assessment choices. Relevant Theories: Constructivist and sociocultural learning theories supporting learner-centered, formative, and integrative assessment approaches (Vygotsky, 1978; Shepard, 2000). Empirical Evidence: Prior research linking educational philosophy to assessment orientation and student learning outcomes (Chalmers, 2007; Fletcher et al., 2012; Gibson and Shaw, 2011; Flores et al., 2015; **bhati2015role**).

4 Research methods

4.1 Research design

This study employed a mixed methods approach more compatible with a concurrent mixed methods design, which allowed the simultaneous collection and analysis of quantitative and qualitative data to provide a comprehensive understanding of the research problem (Creswell, 2013; Creswell and Hirose, 2019; Guetterman et al., 2015). The quantitative component focused on identifying relationships and making predictions regarding teacher educators' assessment orientation, whereas the qualitative component explored the lived experiences and perspectives of teacher educators to contextualize and deepen the interpretation of the quantitative findings.

In the quantitative strand, a correlational research design was used to examine the contribution of teacher educators' philosophical perspectives–perennialist, essentialist, progressivist, and social reconstructionist–to their practice of assessment orientation before, during, and after instruction. The primary goal of this component was prediction, identifying how different philosophical orientations influence specific assessment practices (Arduini-Van Hoose, 2020). Data were collected using structured questionnaires that measured both teachers' educational philosophies and their reported assessment practices.

In contrast, the qualitative strand employed a hermeneutic phenomenological design to explore teacher educators' understanding and lived experiences regarding their assessment orientation (Holstein and Gubrium, 2000; Malpas, 2001; Maypole and Davies, 2001). This approach allowed the researcher to interpret the meaning educators attach to their assessment orientation before instruction, during instruction and after instruction, capturing the complexity of classroom realities and contextual factors influencing practice. Semi-structured interviews were used to elicit detailed narratives and reflections from the participants.

4.2 Participants and sampling

The sample for this study was determined through a two-stage sampling process. In the first stage, four Colleges of Teacher Education (CTEs)-Debre Markos, Finote Selam, Injibara, and Bege Midir were selected using a convenience sampling method based on accessibility and willingness to participate for there was a war situation that precluded the researchers' movement from one place to another. In the second stage, totally sample

of 403 teacher educators (102 females and 301 males) were selected by using comprehensive sampling procedure (Hakami et al., 2022; Taherdoost, 2022). Finally, a total of 390 participants (150 females and 240 males) who returned the completed questionnaire were included in the quantitative component of the study.

For the qualitative component, 48 participants (40 males and 8 females) were selected using purposive sampling to participate in in-depth interviews. These participants were chosen based on their experience, knowledge, and potential to provide rich insights into assessment practices, ensuring that diverse perspectives regarding educational philosophy and assessment orientation were captured. This sampling strategy allowed the study to combine broad quantitative coverage with in-depth qualitative exploration, providing a robust understanding of teacher educators' assessment orientation before instruction, during instruction and after instruction.

4.3 Data collection instruments

To collect data for this study, both quantitative and qualitative instruments were employed to capture teacher educators' assessment orientation and educational philosophical perspectives. A mixed methods approach required instruments that could measure practices across multiple dimensions and capture in-depth experiences.

4.3.1 Quantitative instruments

A closed-ended rating scale questionnaire was developed to assess teacher educators' assessment practices before, during, and after instruction. The questionnaire consisted of 30 items, divided equally into three sections: before instruction (10 items), during instruction (10 items), and after instruction (10 items). Items were constructed based on a review of relevant literature (Askalamariam, 2015; Sewagegn, 2019), reflecting best practices in each phase of assessment. Responses were rated on a five-point Likert scale, ranging from 5 = Always, 4 = Frequently, 3 = Occasionally, 2 = Seldom, to 1 = Never.

To measure teacher educators' philosophical perspectives of education, a Likert-scale questionnaire adapted from Audette (2011) was employed. This instrument assessed four philosophical orientations-perennialist, essentialist, progressivist, and social reconstructionist perspectives-with responses on a five-point scale: 5 = Strongly Agree, 4 = Agree, 3 = Neutral, 2 = Disagree, and 1 = Strongly Disagree.

4.3.2 Qualitative instruments

For the qualitative component, semi-structured interviews were used to explore the "why" and "how" of teacher educators' assessment practices. Interviews focused on participants' perceptions and lived experiences regarding assessment orientation before, during, and after instruction, allowing the researcher to capture rich, contextual insights into the alignment between philosophical beliefs and assessment practices. As noted by Seidman (2013) and McCann and Clark (2005), in-depth interviewing aims to understand the lived experiences and meanings participants attach to their practices.

4.3.3 Integration of quantitative and qualitative data

In line with the concurrent mixed methods design, quantitative and qualitative findings were integrated at the interpretation stage. Quantitative results provided empirical ev-

idence of relationships and predictive patterns, while qualitative insights explained and contextualized these patterns, revealing how philosophical orientations manifest in actual assessment practices. This integration ensured a comprehensive understanding of the influence of teacher educators' educational philosophies on assessment orientation across all instructional phases.

4.3.4 Validity of instruments

The content validity of both quantitative and qualitative instruments was confirmed through review by specialists in education and psychology, in line with recommendations by Gay and Airasian (2000), Moreno (2010), and Salkind and Rasmussen (2008). Experts evaluated the items for clarity, relevance, and alignment with the study's objectives, ensuring that the instruments accurately captured the constructs of teacher educators' assessment orientation and philosophical perspectives. In this study, member checking was used to validate or ensure the credibility of qualitative data as scholars contend that member checking was used by paraphrasing, and seeking clarification on ambiguous issues, allowing discussions to confirm or correct the researcher's interpretation of their words (Gray, 2018). To establish the study's credibility, participants were contacted consistently throughout the data collection period. The data was enriched by using both the data collection form and the interview notes.

4.3.5 Reliability of instruments

The reliability of the quantitative instruments was assessed using Cronbach's alpha coefficients, indicating high internal consistency across all scales. The reliability coefficients for assessment orientation were: Before instruction: $\alpha = 0.81$; during instruction: $\alpha = 0.91$ and after instruction: $\alpha = 0.89$. The reliability coefficients for educational philosophical perspectives were: Perennialist perspective: $\alpha = 0.91$; Essentialist perspective: $\alpha = 0.89$; Progressivist perspective: $\alpha = 0.87$ and Social reconstructionist perspective: $\alpha = 0.79$. These results demonstrate that the instruments possess acceptable to excellent reliability, ensuring that the measures consistently and accurately capture teacher educators' practices and philosophical orientations.

Furthermore, the dependability or consistency of the qualitative part of this study data was checked by using peer debriefers as the researchers' peers, colleagues, and advisors (Creswell and Miller, 2000; Spillett, 2003). In sum, the combination of expert-reviewed content validity and high reliability coefficients confirms that the instruments used in this study are both valid and dependable. Together, the questionnaires and semi-structured interviews provide a robust data collection framework, enabling the study to examine how teacher educators' philosophical perspectives influence assessment orientation before, during, and after instruction in Ethiopian Colleges of Teacher Education.

4.4 Data analysis techniques

Quantitative data analysis: Quantitative data were analyzed using both descriptive and inferential statistics. Descriptive statistics—including means and standard deviation to summarize and present teacher educators' reported practices of assessment before instruction, during instruction and after instruction, as well as their philosophical orientations. These statistics provided an overall picture of the distribution, central tendencies, and variability of responses.

For inferential analysis, independent-samples t-tests were used to examine potential differences in assessment orientation based on demographic variables, such as gender, teaching experience, or college affiliation. In addition, Multivariate analysis of variance (MANOVA) was employed to investigate the effect of teacher educators' philosophical perspectives (perennialist, essential, progressivist, and social reconstructionist) on the combined and separate dependent variables of assessment orientation before instruction, during instruction and after instruction. A standard significance level of 5% ($\alpha = 0.05$) was applied for hypothesis testing. Before performing inferential analyses, the data were rigorously checked to ensure that all assumptions of the t-test and MANOVA were met. This included assessing univariate and multivariate normality, testing for homogeneity of variance-covariance matrices, and identifying any univariate or multivariate outliers. These preliminary checks ensured the validity, reliability, and interpretability of the statistical results.

4.4.1 Qualitative data analysis

Qualitative data collected through semi-structured interviews were analyzed using thematic analysis, following a systematic process of coding, categorizing, and identifying emerging themes. This approach allowed the researcher to explore teacher educators' conceptions and lived experiences regarding assessment orientation before, during, and after instruction. Thematic analysis enabled the identification of patterns in how philosophical beliefs influenced assessment practices, as well as the challenges and rationales underlying teachers' decisions. To enhance the trustworthiness and rigor of the qualitative analysis, several strategies were employed, including member checking, where participants reviewed and validated the accuracy of interpreted themes, and peer debriefing, where colleagues provided feedback on coding and theme development.

4.4.2 Integration of quantitative and qualitative findings

Following separate analyses, the quantitative and qualitative findings were integrated during the interpretation phase to provide a holistic understanding of the research problem. Quantitative results identified predictive relationships and patterns between philosophical orientation and assessment practices, while qualitative insights offered contextual explanations and enriched understanding of how and why these relationships manifested in classroom practices. The integration of both strands of data strengthened the study's overall validity, credibility, and applicability to the Ethiopian higher education context.

4.5 Ethical consideration

The study was conducted with strict adherence to ethical principles to ensure the protection of participants' rights and the integrity of the research process. Participation in the study was entirely voluntary, and the purpose, objectives, and significance of the research were clearly explained to all participants at the outset, both in the introductory section of the questionnaires and prior to the interviews. For the qualitative component, participants' informed consent was obtained before conducting the semi-structured interviews. Each participant willingly agreed to participate and was informed that they could withdraw from the study at any time without any negative consequences.

To maintain confidentiality and privacy, personal identifiers were not collected, and all responses—both from questionnaires and interviews—were anonymized. Data were securely stored and access was restricted to the researcher and authorized supervisors only.

Any reporting of results was done in aggregate form or with pseudonyms to ensure that individual participants could not be identified. Additionally, the study adhered to the principles of honesty, transparency, and respect throughout the research process. The findings were reported accurately without fabrication, falsification, or misrepresentation, and participants' perspectives were presented faithfully and objectively. By implementing these ethical safeguards, the study ensured the protection of participants' rights, dignity, and wellbeing, while maintaining the credibility and trustworthiness of the research findings.

5 Results

5.1 The teacher educators' conceptions of assessment orientation

Qualitative data were collected and analyzed through interviews. The analysis and interpretation were carried out qualitatively, using participants' descriptions and narratives. The findings revealed that participants had misconceptions about assessment orientation and were unable to distinguish its distinct purposes before, during, and after instruction. Similarly, feedback was also misunderstood by the teacher educators, as it was mainly perceived as correcting students' homework and glasswork, encouraging students' responses to oral questions, writing the correct answers in students' exercise books or on the blackboard, orally providing correct answers when students made mistakes, and rewriting corrected answers in students' exercise books. Consequently, it was concluded that both assessment orientation and feedback in the colleges of teacher education in the Amhara National Regional State were misconceived or misunderstood. They were largely teacher-dominated, orally delivered, and directive—characteristics typical of a behaviorist approach rather than the constructivist approach, which underpins assessment during instruction (assessment for learning) and formative feedback. As a result, students in these colleges were not benefiting meaningfully from assessment orientation. To further support these findings, additional information was gathered from individual participants and organized thematically based on the three assessment orientations: before, during, and after instruction, as outlined below.

5.1.1 The teacher educators' conceptions of assessment before instruction

One participant (AmhaT-1) reported:

"I teach them again the previous lesson if they were not clear; if they were clear, I proceed to the next lesson. I use oral questions as a method to assess students' previous learning" (AmhaT-1, retrieved on, 5-4-2024). The second participant (NSTE-2) explained: "Assessment before instruction is a method of ensuring students' understanding after teaching a certain lesson; the purpose of assessment before instruction is to check students' prior understanding of the previous lesson. If students were not clear about the previous lesson, feedback means providing written comments on students' assessment responses, including corrections" (NSTE-2, retrieved on 5-4-2024).

Another participant (SSTE-1) stated:

"I assess my students before instruction by using a variety of approaches, including oral questions, practical work, homework, assignments, tests, and exams." She further emphasized: "While assessment is beneficial for teachers, it has little or no relevance to students' learning because they are unaware that they are being assessed" (SSTE-1, retrieved on 10-4-2024).

Similarly, participant (SSTE-2) remarked:

"Assessment before instruction allows teachers to determine which students comprehend or do not comprehend the subject." He added: "Assessment is an essential component of the teaching and learning process. I am able to recognize and assist students who are struggling with their learning if I assess their learning" (SSTE-2, retrieved on 15-4-2024).

On the other hand, participant (MTE-1) asserted: "When students are challenged through assessment, others also attempt to respond to the question, and they generate knowledge and skill. Assessment therefore needs to be seen as an indispensable accompaniment to lifelong learning. It involves identifying appropriate standards and criteria and making judgments about quality" (MTE-1, retrieved on 20-4-2024).

According to participant (MTE-2):

"Assessments before instruction give students the chance to investigate concepts, test theories, empirically validate hypotheses, grow in confidence, and express their emotions. The focus on methods and techniques needs to be replaced by a new conception of assessment required for lifelong learning. Assessment encompasses the knowledge, skills, and dispositions required to underpin lifelong learning activities" (MTE-2, retrieved on 20-4-2024).

Likewise, participant (AESTE-1) explained: "Assessment before instruction lets me pinpoint students' strengths and weaknesses; it helps me measure the quantity of material that students have learned in order to close the gap between the teachers' intentions and what students actually accomplished. If assessment tasks within courses at any level act to undermine lifelong learning, then they cannot be regarded as making a contribution to sustainable assessment" (AESTE-1, retrieved on 2-4-2024).

5.1.2 The teacher educators' conceptions of assessment during instruction

One participant (AESTE-2) reported that

The teacher might be able to recognize and assist students' who are struggling with their learning if he/she assesses students' learning"; he added that "assessment helps teachers pinpoint students' strengths and weaknesses, helps to measure the quantity of material that students had learned from the period's teachings, and supports students. Formative assessment is more about using assessment along the journey of learning so that students can learn from their mistakes, remedy their deficiencies, and advance their earning. (AESTE-2, retrieved on, 2-4-2024)

The other participant (PSTE-1) reported that

I ask my students oral questions during instruction. If students could answer the question, I would proceed to the next point; if they could not answer the questions, I would teach them again the point that was asked. The other participant (Teacher-2) reported, "I ask my students about the meaning of concepts during instruction because if concepts are not clear to students, they could not understand the lesson at all, and this may create an obstacle to their further learning." E.g., "What is habitat?" "What are biodegradable?" For him, teaching and assessment are interrelated. Researcher, do you mean assessment methods are teaching methods too? He replied, "Imm, Imm, we can say that," "Ya," "We can say that." (PSTE-1, retrieved on, 10-4-2024)

The other respondent (PSTE-2) responded that I use assessment during instruction to identify very weak, weak, intelligent, and very clear students" and "I support those students who are lagging behind by using the assessment evidence as feedback to enhance students' learning." The ministries of education of western and northern Canada have advocated new assessment methods. He emphasized the importance of formative assessment. Assessment practices in higher education institutions tend not to equip students well for the processes of effective learning in a learning society (PSTE-2, retrieved on 15-4-2024).

Participant (LANG-1) also reported that Assessment during instruction encompasses the abilities required to undertake those activities that necessarily accompany learning throughout life in formal and informal settings. My focus on assessment during instruction is on struggling students but not on fast learners because fast learners can learn by themselves. He further stated that I prepare test items while I am teaching; he said I believe using classwork to identify weak students and support them, but classwork is time-consuming. I use different assessment methods during instruction to support students' learning, but I do not record any marks for any type of assessment during instruction as I believe it may enhance their learning. (LANG-, retrieved on 20, 4-2024)

Regarding the nature of feedback, the other participant (NSTE-2) defined feedback as correcting students' homework and classwork; encouraging students' responses to oral questions; writing the correct answers on their students' exercise books or on the blackboard; orally telling students the correct answers or putting question marks if they were incorrect. In addition, she saw feedback as a form of reinforcement given to students through the use of words and phrases such as brave, bright, brilliant, and so on, and as advice to students who were making aking mistakes. (NSTE-2, retrieved on, 20, 4-2024)

Still the other participant (SSTE-1) also reported that Feedback helps him to show how their students were mistaken with logical evidence or re-correcting students' mistakes with logical evidence. For her, feedback is showing the direction for students to get the correct answer, not telling the correct answer. Feedback that is more important than the scores or grade (SSTE-1, retrieved on, 20, 5-2024)

5.1.3 The teacher educators' conceptions of assessment after instruction

One of the participants (LANG-2) reported that assessment after instruction is primarily used to ensure students' learning, which she regarded as its main purpose. She elaborated that "assessment is conducted after instruction to ensure students' learning" and further claimed that "assessment is used for auditing students' learning." In addition, she explained that assessment practices after instruction often involve addressing students by name, asking oral questions, leading group discussions, and assigning homework. According to her, assessment after instruction also enables teachers to identify which students comprehend the subject matter and which do not (LANG-2, retrieved on 5-5-2024).

On the other hand, another participant (NSTE-1) emphasized that students who receive frequent assessments are more likely to learn than those who do not. However, she also offered a contradictory view, stating that "while assessments benefit teachers, they have little or no relevance for students' learning, since students are often unaware that they are being assessed." Despite this inconsistency, she still maintained that assessment after instruction helps her to gauge students' understanding of the daily ssion (NSTE-1, retrieved on 5-5-2014).

Similarly, participant (SSTE-2) reflected on assessment after instruction, describing it as a form of summative assessment, often referred to as "end-of-studies assessment," which

measures the extent to which students have achieved learning outcomes. He highlighted that an essential element of such assessment is the feed-forward component of feedback, which provides students with concrete guidance on how to improve their learning and performance. At the same time, he cautioned against drawing sharp distinctions between formative and summative assessment, arguing that "all assessments are, to some extent, formative, since even exam marks or grades can give students information about how their learning is progressing." He concluded that it would be more practical for educators to focus less on categorizing assessments as formative or summative and more on how assessments contribute to student learning (SSTE-2, retrieved on 15-5-2024).

5.2 Teacher educators' implementation of assessment orientation

Table 1: One-Sample Statistics for Implementation of Assessment Orientation

Assessment Orientation	N	Expected mean	Observed mean	SD
Assessment before	390	3	2.82	.628
Assessment during	390	3	2.49	.624
Assessment after	390	3	3.82	.825

5.3 The effect of teacher educators' philosophy of education on assessment orientation

Regarding the contribution of teacher educators' educational philosophy to assessment orientation, the MANOVA model using Wilks' Lambda test revealed that teacher educators' philosophical orientation significantly and positively influenced assessment orientation, explaining 96% of the variance in assessment before instruction, 40% of the variance in assessment during instruction, and 53% of the variance in assessment after instruction. This finding aligns with previous studies that have related teachers' educational philosophy to various aspects of teaching and learning, including teaching-learning conceptions (Yalçın İncil, 2018), needs assessment tendencies (Yargı and Sivacı, 2021), professional values (Selçuk et al., 2021), scientific epistemological beliefs (Taşkın, 2020), 21st-century skills (Gökbulut, 2020), principles of critical pedagogy (Kozikoğlu and Erden, 2018), and teaching styles (Koç, 2019).

In traditional educational philosophical orientations, such as idealism and realism, or educational philosophies such as perennialism and essentialism, teachers predominantly employ traditional teaching methods and techniques in the teaching-learning process and rely on instructional materials such as blackboards, chalk, and textbooks (Sönmez, 2019). Consistent with this finding, previous research has demonstrated that instructors' educational philosophical orientations influence not only their teaching practices but also assessment approaches, as reflected in specific philosophical perspectives including perennialism, essentialism, progressivism, and social reconstructionism.

5.4 The contribution of teacher educators' perennialist philosophical perspective of education to their practice of assessment orientation

The results of the MANOVA indicated that teacher educators' perennialist educational philosophy significantly influenced their assessment practices, particularly in assessments after instruction. This philosophical orientation explained 84.5% of the variance in post-instruction assessment practices. In contrast, its influence on assessments before and

during instruction was not statistically significant. This finding aligns with the theoretical foundations of perennialism, which emphasizes the transmission of enduring knowledge and the role of the teacher as a knowledgeable authority. Perennialists advocate for a curriculum centered on timeless truths and universal knowledge, often delivered through traditional methods such as lectures and standardized testing (Ginsburg and Drake, 2002; Rowley et al., 2000). Consequently, assessment practices in perennial classrooms predominantly occur after instruction, focusing on evaluating students' retention and understanding of the material.

Empirical studies support this theoretical perspective. For instance, a study by Ilyas and Zaman (2024) found that teachers with a perennialist orientation tend to employ traditional assessment methods, including teacher-made examinations and standardized tests, which are typically administered after instruction. Similarly, research by Uzunoz (2016) indicated that teacher educators with a strong inclination towards perennialism favor assessment practices that emphasize the evaluation of students' mastery of core content, often through summative assessments conducted post-instruction. These empirical findings underscore the alignment between perennialist educational philosophy and assessment practices that prioritize post-instruction evaluations. Such practices may limit opportunities for formative feedback and adaptive teaching strategies that could enhance student learning during the instructional process.

5.5 The contribution of teacher educators' essentialist philosophical perspective of education to their practice of assessment orientation

The findings of the study revealed that teacher educators' essentialist educational philosophy had no statistically significant impact on assessment before and during instruction. However, it had a significant impact on assessment after instruction, accounting for 74.6% of the variance in this dependent variable. This aligns with the theoretical underpinnings of essentialism, which emphasizes the transmission of essential knowledge and skills, often through teacher-centered methods. In essentialist classrooms, education is typically structured around core subjects such as mathematics, science, history, and literature, with a focus on mastery of content through lectures, drills, and examinations. Assessments are predominantly summative, occurring after instruction to evaluate students' retention and understanding of the material. This approach reflects a belief in the importance of a standardized body of knowledge that all students should acquire.

Empirical studies support this theoretical perspective. For instance, research by Ilyas and Zaman (2024) found that teachers with essentialist orientations tend to employ traditional assessment methods, including teacher-made examinations and standardized tests, which are typically administered after instruction. Similarly, a study by Alemdar and Aytaç (2022) indicated that teachers with essentialist educational philosophy tendencies have limited impact on their perceptions of curriculum autonomy, suggesting a preference for structured and standardized assessment practices. These empirical findings underscore the alignment between essentialist educational philosophy and assessment practices that prioritize post-instruction evaluations. Such practices may limit opportunities for formative feedback and adaptive teaching strategies that could enhance student learning during the instructional process.

5.6 The contribution of teacher educators' progressivist philosophical perspective of education to their practice of assessment orientation

The results of the current study revealed that teacher educators' progressivist educational philosophy positively and significantly impacted assessments before and during instruction, accounting for 96.8% and 34.4% of the variance in these dependent variables, respectively. However, the effect of progressivist educational philosophy on assessment after instruction was not statistically significant. This finding aligns with the progressive education paradigm, often known as student-centered education, which places the student at the center of the real-world problem-solving process (Dykas and Cassidy, 2011; Eryaman and Bruce, 2015; Terzi et al., 2020). In progressivist classrooms, assessment is an integral component of students' active problem-solving process (Johnson and Hayes, 2016; Terzi et al., 2020).

Empirical research supports this perspective. A study by Alemdar and Aytaç (2022) found that teachers with a progressive educational philosophy tend to have a significant impact on their procedural autonomy and professional development autonomy, which are closely related to formative assessment practices. These teachers often employ assessment methods that inform instruction and support student learning throughout the instructional process. Furthermore, research by Kloss (2021) indicates that progressive learning settings emphasize interdisciplinary teaching, active student engagement, and assessments that focus on understanding and application rather than rote memorization. This approach fosters a learning environment where assessment is seamlessly integrated into the learning process, allowing for continuous feedback and adjustment of teaching strategies.

These empirical findings underscore the alignment between progressivist educational philosophy and assessment practices that prioritize formative evaluation, active student involvement, and real-world problem-solving. Such practices are designed to enhance student learning by providing ongoing feedback and opportunities for reflection and improvement during the instructional process.

5.7 The contribution of teacher educators' social-reconstructionist philosophical perspective of education to their practice of assessment orientation

The findings of this study revealed that teacher educators' social-reconstructionist educational philosophy significantly influenced assessments before and during instruction, accounting for 98.7% and 48.6% of the variance in these dependent variables, respectively. However, the effect of this philosophical perspective on assessment after instruction was not statistically significant.

This aligns with the social-reconstructionist educational theory, which opposes the "teaching as banking" approach and the assessment-as-recall model typically employed after instruction (Carless, 2015; Giroux, 2010; Gutek, 2004). Social-reconstructionist educators view assessment as an intrinsic component of the teaching and learning process, not something "added" after a learning program (Nicol, 2009).

Empirical studies support this perspective. For instance, research by Reisdorfer (2020) found that teachers employing social-reconstructionist principles utilized differentiated assessments that were integrated throughout the instructional process, emphasizing critical thinking and real-world problem-solving. Similarly, a study by **hill2006principles<empty citatio** highlighted that teacher educators with a social-reconstructionist orientation prioritized

formative assessments that encouraged student reflection and active participation in societal issues. These findings underscore the alignment between social-reconstructionist educational philosophy and assessment practices that prioritize formative evaluation, student engagement, and the application of learning to address social challenges. Such practices aim to foster a learning environment where assessment is seamlessly integrated into the learning process, allowing for continuous feedback and opportunities for reflection and improvement during instruction.

6 Conclusion

The findings of this study indicate that teacher educators in the Colleges of Teacher Education (CTEs) in the Amhara Region face challenges in conceptualizing and implementing assessment orientation and feedback. Most participants struggled to differentiate among the purposes of assessment before, during, and after instruction, often viewing assessment primarily as a means to determine whether students had learned the content or to audit their learning. As a result, assessment before and during instruction was generally ineffective, while assessment after instruction emerged as the most commonly practiced approach.

Teacher educators' philosophical orientations were found to significantly shape their assessment practices. Perennialist and essentialist perspectives were more prevalent and primarily influenced assessment after instruction, aligning with teacher-centered, behaviorist approaches that emphasize post-instruction evaluation. In contrast, progressivist and social-reconstructionist perspectives positively and significantly affected assessment before and during instruction, promoting student-centered, formative assessment practices that support learning throughout the instructional process.

Overall, the study concludes that teacher educators' educational philosophies have a meaningful impact on assessment orientation. However, the dominance of teacher-centered, behaviorist practices limits the potential of formative assessment and feedback to enhance student learning. These findings underscore the need for targeted professional development and capacity-building initiatives to improve assessment literacy, ensuring that assessment practices are aligned with constructivist and student-centered pedagogical principles and effectively support learning at all stages of instruction.

7 Implications

This study extends our understanding of assessment orientation and explores the relationship between educational philosophy and assessment practices before, during, and after instruction in Colleges of Teachers' Education (CTEs). It emphasizes the potential of integrating educational philosophy with assessment practices to enhance students' learning and competence. The findings indicate that teacher educators in CTEs of the Amhara National Regional State struggled to define assessment clearly and to differentiate among its purposes before, during, and after instruction. This challenge, coupled with weak implementation of assessment before and during instruction, limits the ability of assessment to effectively promote students' learning and academic growth. These results suggest that intensive pre-service and in-service training programs should be provided to teacher educators at both the program and college levels to strengthen their understanding of the integration of educational philosophy, assessment orientation, and instructional practices.

The study further revealed that teacher educators predominantly held perennialist and essentialist philosophical perspectives. However, these orientations had limited impact

on assessment before and during instruction, as they primarily emphasize traditional, teacher-centered assessment practices conducted after instruction. This highlights a need for curriculum redesign and instructional reforms that integrate assessment with teaching in ways that enhance student learning and competence. Conversely, teacher educators with progressivist and social-reconstructionist philosophical orientations contributed significantly to assessment before and during instruction, supporting student-centered, formative assessment practices that positively influence learning outcomes.

Therefore, to improve student learning and the overall quality of education in CTEs, the Amhara Regional Education Bureau (AREB) and teacher education institutions should consider:

1. Redesigning curricula and instructional approaches to align with progressivist and social-reconstructionist educational philosophies.
2. Providing targeted professional development and capacity-building programs to strengthen teacher educators' assessment literacy and their ability to integrate assessment effectively with instruction.
3. Promoting the adoption of student-centered, formative assessment practices that enhance active learning, critical thinking, and lifelong learning skills among students.

By implementing these measures, CTEs can ensure that assessment practices are not only evaluative but also supportive of learning, thereby improving the effectiveness of teacher education programs and student outcomes.

8 Limitations

The generalizability of this study may be limited due to the use of a convenience sampling strategy, which included only four Colleges of Teacher Education in the Amhara Region. As a result, the findings may not fully represent the practices and perspectives of all teacher educators in the region or in other contexts. Additionally, the study did not incorporate the perspectives of students, whose insights could have provided a more comprehensive understanding of assessment orientation and its impact on learning. The exclusion of document-based data sources—such as lesson plans, modules, curriculum materials, teachers' manuals, mark lists, attendance reports, and report cards—may also limit the reliability and triangulation of the findings. Collectively, these limitations suggest that caution should be exercised when applying the results beyond the specific context of this study, and future research should aim to include multiple data sources and a broader range of participants to enhance validity and reliability.

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Data Availability

Data can be made available on the behavior of the request

Declaration of interests' statement

The author declare no competing interests.

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1. Does the manuscript have relevant contents within the scope of Social Sciences and Education?
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3. Does the manuscript fit the word limit stated in the EJES guideline?
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5. Are the data collection methods and instruments reliable?
6. Do the methods adequately described?
7. Does the data properly and clearly analyzed?
8. Do the findings justify the conclusion and the recommendations (if there is any) drown by the author (s)?
9. What is your recommendation, as a reviewer, in sending this manuscript for peer-reviewers:
10. It can be sent as it is? _____
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12. Not at all? It should be rejected

B..Reviewers' Guideline

1. Does the title reflect the content thereof? Is it concise and clear?
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3. Is the content of the study significant and worthy of investigation to addresses theoretical and/or practical values? How do you assess the originality of the manuscript?

4. Does/do the author/s employed sound and valid research methods? Sampling techniques and methods of data collections used?
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6. Were the data analyzed objectively and clearly? Did the data support the findings?
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1. Accepted as it is
2. Accepted with minor improvements
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