

The Effect of Indigenous Leadership on Perceptions of Educational Relevance Among Primary School Teachers in the Hadiya Zone, Central Ethiopian Region

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ABSTRACT

This study aimed to examine the influence of indigenous leadership on teachers' perceptions of educational relevance in primary schools in the Hadiya Zone of the Central Ethiopian Region. A quantitative method was employed in an explanatory research design, and 383 primary school teachers were selected using simple and proportionate random sampling. The study hypothesized the effect of indigenous leadership dimensions (working with the indigenous community, advocacy and visibility, vision and influence, resilience and persistence, and institutional authority) on educational relevance using a multiple linear regression model. The overall regression model significantly explained 70.5% of the variance in educational relevance ($R^2 = 0.705$, $F(5, 377) = 179.998$, $p < .001$), with indigenous leadership exerting a statistically significant positive influence. All the dimensions had a positive effect, and advocacy and visibility had the largest effect ($\beta=0.348$, $p < 0.001$). The findings imply that institutions of higher learning that

train teachers and leaders should consider adopting indigenous leadership principles in their teaching and training. Thus, the study suggests that policymakers and school administrators in the Hadiya Zone and other settings promote and institutionalise local leadership practices, especially those that promote advocacy and visibility, to enhance the perceived value of primary education among teachers.

Keywords: Educational relevance, Ethiopia, Hadiya Zone, indigenous leadership, primary school, school governance, teachers' perspectives

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Introduction

Indigenous leadership is defined as a leadership style that enables different segments of society to live together in peace, respect, tolerance, and solidarity (Deloria, 2014). It also emphasizes the traditions, culture, and nature of the society as well as the values and customs of the people living together. Therefore, the principles of indigenous leadership create a comfortable environment for local governance and society to be involved in decision-making processes. Concerning this perspective, indigenous leadership is essential to help decolonize the education system by enhancing local traditions exercised through local people (Deloria, 2014). Furthermore, other scholars also found that in different parts of the world, Aboriginal leadership has a significant impact on incorporating local knowledge into modern education (Coates et al., 2024). Similarly, as emphasized by other research findings, indigenous leadership is an essential process for engaging communities and helping educational institutions in fulfilling their responsibilities (Coates et al., 2022, 2024).

Moreover, other researchers explained that incorporating indigenous leadership into the education system makes a tangible difference in inclusive education by fostering learning environments more culturally relevant, encouraging participation, motivating, and resolving any structural inequalities within learners and communities (Ciocco et al., 2023; Stephensen & Cunningham, 2023). Additionally, other study findings indicated that integrating indigenous leadership into educational institutions helps to improve learners' academic achievements (Ahuriri-Driscoll et al., 2021; Povey et al., 2022). Though indigenous leadership in cultural issues and institutional experience in the

educational system is successful, African education systems, in their broader use, have been limited due to different factors (Bukusi et al., 2023). However, other literature, including Harfield et al. (2021), White (2010), and Kiatkoski Kim et al. (2020), emphasized the flexibility of Aboriginal leadership in various contexts and the need to provide more inclusive models of school leadership that might serve a wide range of indigenous people.

Traditionally, African societies have created Indigenous systems of social control and resource management that have been central to creating and sustaining peace, as well as resolving conflicts (Baldwin, 2019; Kern et al., 2024). Nevertheless, the modern concept of educational leadership in Africa often follows Western models, which marginalise Indigenous leadership that influenced the African sociocultural contexts (Bolden & Kirk, 2009; Kgope, 2023; Malunga, 2006; Ugwu, 2022). Similarly, educational systems in Ethiopia mainly follow the Western philosophy, which has led to low perspectives on Indigenous leadership. Due to this fact, educational leadership in Ethiopia does not emphasise the traditions of local Indigenous communities. Therefore, it did not provide the necessary contributions to society, specifically, on the relevance of education.

Hence, to improve the system of education, specifically school leadership, we must form solid bonds with Indigenous communities. For example, research findings showed that the integration of Indigenous knowledge with the modern education system helps to improve cultural relevance and community engagement in education settings (Abdisa, 2022; Sianturi et al., 2023; Solomon & Aschale, 2019). However, Ethiopia does not have such frameworks yet, which explains the lack of culturally relevant pedagogies. Besides, the lack of recognition of cultural relevance in the educational system in the past and present has made it difficult to accept incorporating indigenous leadership in school management and universities (Assefa & Mohammed, 2022; Bitew et al., 2021).

These barriers can be mitigated by purposely acting to establish equity through empowering the Indigenous people in the education sector. A decolonization of primary school education requires the establishment of culturally safe and community-linked primary schools. Relevant education, as Ackah (2026) argues that it not only contributes to the creation of sustainable communities but also reinvigorates African heritage, knowledge, skills, and practices. In addition, it enables the education systems to integrate the best of the West with the African collectivist principles that are highly regarded. In order to achieve these benefits, it is essential to embrace leadership models that will incorporate traditional and contemporary views.

Policy-wise, the Ethiopian government has lately demonstrated to be tolerant of Indigenous knowledge systems, which, as the Ministry of Education (MoE, 2023) states, opens the door to more equal learning systems. Nevertheless, regardless of the change in policies, there is still a major gap in the literature concerning the impact of Indigenous leadership on educational relevance,

specifically, in the primary schools of the Hadiya Zone and in Ethiopia as a whole. In this regard, the current research seeks to offer empirical data on the role of Indigenous leadership in determining the relevance of education in primary schools in the Hadiya Zone.

Thus, by identifying indigenous leadership implementation and challenges to implementation, this research contributes to the growing body of knowledge on indigenous leadership and its role in fostering the relevance of education. Moreover, the findings will benefit researchers and practitioners by offering actionable insights into the effective implementation of indigenous leadership in primary school leadership, specifically in the Hadiya zone and broadly in Ethiopia and similar developing countries. Finally, the results might be used in policy changes to align Indigenous and contemporary educational traditions to bring the relevance of education for learners. In that regard, this research intends to examine the effect of Indigenous leadership characteristics (relationship with Indigenous communities, advocacy and visibility, vision and influence, resilience and persistence, and institutional authority) on the relevance of education in the Hadiya zone of the Central Ethiopian Region.

Specific objectives

Specifically, this study seeks to achieve the following objectives:

1. To determine the influence of the indigenous community on teachers' perceptions of educational relevance in the Hadiya zone.
2. To analyze how the advocacy and visibility of Indigenous leaders influence teachers' perceptions of educational relevance in the Hadiya zone.
3. To examine the influence of a clear vision articulated by Indigenous leaders on teachers' perceptions of educational relevance in the Hadiya zone.
4. To analyze the influence of the resilience and persistence demonstrated by Indigenous leaders on teachers' perceptions of educational relevance in the Hadiya zone.
5. To investigate the influence of the institutional authority of Indigenous leaders on teachers' perceptions of educational relevance in the primary schools of the Hadiya zone.

Hypothesis

Drawing upon the above theoretical and empirical literature, the following hypotheses were formulated.

Hypothesis 1 (H1): An indigenous community has a positive influence on teachers' perceptions of educational relevance in the Hadiya zone.

Hypothesis 2 (H2): The advocacy and visibility of an Indigenous leader have a significant effect on teachers' perceptions of educational relevance in the Hadiya zone

Hypothesis 3 (H3): A clear vision articulated by Indigenous leaders positively influences teachers' perceptions of educational relevance in the Hadiya zone.

Hypothesis 4 (H4): The resilience and persistence demonstrated by Indigenous leaders have a positive and significant influence on teachers' perceptions of educational relevance.

Hypothesis 5 (H5): The institutional authority of Indigenous leaders positively and significantly influences teachers' perceptions of educational relevance in the primary schools of Hadiya Zone.

THEORETICAL BACKGROUND

Relational leadership: An Indigenous Maori Perspective

Based on the initial research by Henry & Wolfgramm (2015), this theoretical background summarizes their results on the indigenous leadership to define a set of fundamental attributes. Henry & Wolfgramm (2015) present an indigenous view of relational leadership in their longitudinal qualitative investigation of leadership in the screen industry, where relational leadership is not simply a range of skills, but a particular way of being and doing leadership. In their study, they found that good leadership results from the active interaction between ontology (ways of being) and praxis (ways of doing), which are deeply rooted in people's culture and worldview. The framework substantiates that the process of indigenous leadership is socially constructed around identity and holistic theorizations, which can offer an effective prism for the characteristics mentioned below.

Out of such a relational basis, the derivability of certain leadership features is possible. The relationship with indigenous communities is non-external but inherent, since leaders manifest their cultural identity and relational responsibility in everything. This directly informs the concept of advocacy and visibility in which leaders practise their leadership through praxis that promotes indigenous views on a larger scale. Moreover, such leaders do not have an individualistic vision and influence, which is created in the context of co-construction by a profound, holistic perception of the past, present, and future of their people, maneuvering through the macro-contextual dimensions that create their communities.

Lastly, the institutional power of resilience and persistence, and institutional authority, is implicitly highlighted in the Henry & Wolfgramm (2015) study. Within the framework where social realities challenge mainstream leadership models, one needs inner strength to uphold the culture. Their study leaders demonstrated that institutional authority is not just an official role but is obtained and operated by the true reflection of cultural values and the power to reconcile the indigenous worldviews with professional practice. Their work identifies key aspects by mapping new ground in the field of leadership theory and detailing how all of these features combine, as resilience and authority derive from a safe cultural base and devotion to a leadership style that is both transformative and relational.

Culturally Responsive School Leadership (CRSL) Theory

Through the work of scholars, such as Khalifa et al. (2016), Culturally Responsive School Leadership (CRSL) theory offers a critical discourse through which leaders may be understood to be active in rejecting the deficit-based approaches and place a central focus on the cultural knowledge, the histories, and the lived experiences of marginalized communities. CRSL fundamentally requires leaders to be critical of themselves, particularly to create culturally responsive educators and curriculum, and to create inclusive and welcoming school cultures. Put in an Indigenous context, this theoretical prism sheds light on the need to have a leadership method that is deeply grounded in a reciprocal and respectful relationship with Indigenous communities (a). This is not just parental intervention, but leaders have to acknowledge the tribal nations as independent entities with unique educational rights, whereby the voices of the communities and traditional knowledge systems are not only considered but are also leading in the development of the educational environment.

In addition, CRSL theory gives a strong basis for the role of the Indigenous leader in the areas of advocacy and visibility (b) and the ability to influence (c). A CRSL-informed leader is a critical servant who proactively promotes visibility of the Indigenous students, staff, and families in a system that has traditionally made them invisible. This entails breaking down colonial curricula and making a new leadership vision that focuses on cultural survivance and renewal. The power of the leader would not be based on a positional title then, but on his or her strong cultural sense, and his or her skill to establish a vision of schooling that acknowledges the Indigenous identity, and thus, undermines the assimilationist norms and empowers his/her people.

Finally, CRSL theory itself explains the resilience and persistence (d) that is necessary for Indigenous leaders, who have no choice but to negotiate and change inherently assimilationist institutions, and also the strategic employment of the institutional authority (e) to do so. These leaders have been able to persist due to the historical and current traumas of colonization, and the result is a resolute

determination toward educational self-determination. CRSL formulates the idea that successful leaders should use their institutional power to redistribute rather than protect the status quo, oppose discriminatory policies, and establish systemic systems that perpetuate culturally affirmed practices. In this context, therefore, the plausible exertion by an Indigenous leader in the CRSL scheme of action is the most effective when applied in the decolonization of the school premises to make it an arena of cultural prowess and empowerment of the communities.

Culturally Relevant Pedagogy Theory

A theory of culturally relevant pedagogy (CRP) is aimed at achieving three primary objectives: fostering academic success among students, promoting cultural competency, and cultivating the ability to understand and critique the prevailing social structures (Ladson-Billings, 1995). This approach also serves as a practical means of indigenizing the school curriculum, potentially enhancing cognitive development, academic performance, and overall student success (da Silva et al., 2023). Ladson-Billings (1995) emphasizes the necessity of situating education within the cultural contexts and values of the community. Building on this foundation Burns et al. (2026) indicated that there are four potential avenues of embedding Indigenous perspectives required to support teachers: (1) ensuring that school administrators adequately support teaching the culture cross priority; (2) helping teachers engage with Aboriginal and owned/led media; (3) improving the understanding of teachers regarding Aboriginal and knowledge as powerful independent systems; and (4) making the school environment more culturally relevant.

This framework aims to empower students by creating an inclusive environment that honours and affirms their diverse experiences (Guenther et al., 2021). Within the context of this study, culturally relevant pedagogy is particularly pertinent in understanding the interplay between education, culture, and Indigenous knowledge systems. Indigenous knowledge is fundamentally rooted in mutual kinship and understanding within socio-ecological frameworks, which encompass teaching experiences related to both human and non-human phenomena (Funk & Woodroffe, 2023; Lees & Bang, 2023). Moreover, Mulenga et al. (2026) found that teachers use indigenous songs to instruct a variety of subjects, including social studies, literacy, numeracy, social skills, and cultural values. Such songs aid language acquisition, memory, and cultural identity, which enhance the cognitive, emotional, and social growth of children.

Indigenous Leadership Model

Various scholars believe that indigenous theorists had leadership styles that are appropriate for their context and circumstances. According to Coates et al. (2024), the contextualized Indigenous leadership paradigm is in line with cultural norms, professional standards, and individual traits, beliefs, and behaviours. Each

element functions similarly; collectively, they are based on fundamental traits, beliefs, and behaviours. Therefore, to understand teachers' perspectives on the effect of indigenous leadership on the relevance of education in the Hadiya zone, this study used five of the indigenous leadership models identified by (Coates et al., 2024) related to the study topic are selected: (a) Relationship with indigenous communities; (b) Advocacy and visibility; (c) Vision and influence; (d) Resilience and persistence; (e) Institutional authority. Of the six models, these five were selected, while the sixth model, "Formal Academic Qualification and Higher Education Experience," is not included due to its broader scope than the scope of this study. Therefore, the remaining five of the indigenous leadership characteristics included in this study are common and pose no problem to implement at any level of education. Thus, the study presents a way forward as it works to better integrate Indigenous leadership into the primary school management of institutional leadership structures to enhance the relevance of education.

Relationship With Indigenous Communities

Indigenous leaders have meaningful connections with Indigenous communities; thus, they are highly respected by local communities. In their role, Indigenous leaders are seen as having a significant capacity to amplify Indigenous voices and promote the work of Indigenous scholars in educational institutions (Coates et al., 2024; Kiatkoski Kim et al., 2020). They also have a role in strengthening social cohesion (Abdisa, 2022). Social cohesion is a pillar and basis for promoting harmonious relationships and collective action in communities, especially in schools. The practice of Social responsibility in institutional positioning suggests that strengthening and embedding socially responsive core institutional functions can enhance both reputational capital and social impact (Huapaya-capcha, 2026). To achieve success in a partnership, one should strive to create a healthy environment in which partners respect each other. Myende (2017) suggests that to create an effective relationship between schools and communities, schools would use a shared understanding and appreciation of what each partner can do and offer. Moreover, Sianturi et al. (2023) expressed a similar view when they say that a partnership would be created through social interaction, mutual trust, and a relationship that cultivates agency within a community. The findings from the literature review indicated that creating a conducive teaching and learning environment helps to improve educational relevance; thus, the collaboration with each partner must be respected his/her efforts to be valued to make a suitable environment for all stakeholders within the schools.

Additionally, schools should have a responsibility to understand and acknowledge the respective special role of indigenous leadership in creating strong relationships with the communities. For example, Branscombe (2012) states that

schools have a great responsibility to create a suitable teaching-learning environment that would allow community partners to meaningfully interact with schools. Moreover, other study findings indicated that the school-community partnership is the key element of promoting school governance and educational relevance (Berhanu & Gobie, 2023; McCarty, 2021; Mugambi, 2017). Furthermore, Mbokazi & Bhengu (2008) explained that collaborative ventures with traditional leaders result in positive gains in aspects like discipline, school safety, and good communication. Moreover, Shah & Sid Nair (2013) suggested that the effectiveness of community partnerships requires collective efforts that involve using local strengths. Thus, school leaders need to engage traditional leaders of their communities actively.

Furthermore, Mbokodi & Singh (2011) explained that principals have a great role in acting as the change agents in establishing effective partnerships and noted that they play a critical role in fostering collaboration in the community. Such kind of cooperation strengthens the relationship between schools and communities since traditional leaders become central in monitoring the activities of the School Governing Body (SGB) and discipline (Bhengu, 2013). Such collaboration not only enhances the relationship between schools and their communities but also equips traditional leaders with the power to oversee and provide direction to SGB initiatives (Bhengu, 2013; Mbokazi & Bhengu, 2008; Ngcobo & Tikly, 2010). Effective collaborations between communities and schools are based on clear communication among the stakeholders. This is further evidenced by another research finding, which showed that parents and community members require updates that should be frequent and consistent from the schools to enhance the relevance of education (Mbokazi & Bhengu, 2008). Thus, the following hypothesis was developed:

H1: Relationship with the indigenous community has a positive influence on teachers' perceptions of educational relevance.

Advocacy and Visibility of Indigenous Leadership

Advocacy and visibility in this context include Indigenous leaders speaking out about Indigenous people's needs, strengths, and injustices (Coates et al., 2024; Kiatkoski Kim et al., 2020). To strengthen advocacy and visibility initiatives, Indigenous leaders play a key role in promoting and establishing a participatory governance approach with Indigenous staff at all levels. Because indigenous leadership is on the front lines of decolonising the education system, turning them towards Indigenous rights and self-determination instead of the white-majority ideology provides opportunities (Povey et al., 2022, 2024). Their practice needs strong community ties (Coates et al., 2022) and unstoppable advocacy to fix systemic inequalities (Coates et al., 2024). In addition to short-term transformation, Indigenous leadership is more concerned with giving a voice

to the community in future generations, cultural continuity, and repair (Coates et al., 2024). As shown, the review of different literature discussed above indicated that Indigenous leadership is transformative and grounded in Indigenous knowledge, values, and long-term vision.

In the context of integrating Indigenous leadership into primary school management, such leadership is vital for decolonising curricula by incorporating Indigenous knowledge systems, languages, and cultural practices. Traditional educational frameworks often oppose a Eurocentric perspective that overlooks the rich histories and contributions of Indigenous communities (Bukusi et al., 2023; Mahabeer, 2020). Engaging Indigenous leaders helps to allow communities to advocate for the inclusion of their narratives and pedagogical approaches in educational settings, which might enhance the relevance of education for Indigenous students and encourage a sense of identity essential for their academic success. Based on the above evidence, we hypothesize the following:

H2: The advocacy and visibility of an Indigenous leader have a significant effect on teachers' perceptions of educational relevance.

Vision and Influence of Indigenous Leadership

Leaders should have an actionable vision to achieve their intended goals and to overcome challenges during the implementation (Kanungo, 1998). Because vision directs the behaviour of employees to the organizational goal and pushes them to unite with others. Thus, effective leadership strive driving change in school improvement, which includes a shared vision among stakeholders (Modeste & Kelley, 2020). Therefore, vision helps to make collaborative engagement from teachers, students, parents, and indigenous elders, which is essential to establishing a culturally responsive environment (Cheng et al., 2021; Tenuto, 2021). Collaboration fosters accountability within the school community and fosters trust-based relationships that are conducive to democratic leadership (Mugambi, 2017). Therefore, school leaders should engage Indigenous leaders in their schools to gain experiences and to build socially and culturally engaged institutions to make their vision a success and advance the Indigenous agenda.

Bojuwoye (2009) notes that when parents and schools maintain close interaction, sharing of information becomes easy, and this leads to better understanding. Moreover, the relationship develops a dual communication process that links the school vision and the community. Constant communication with these partners not only enhances these relationships but is also essential in promoting transparency and active participation of all stakeholders. To strengthen these relationships, Bonato et al. (2024) emphasise the importance of keeping the channels of communication between schools and families open. Also, good communication with parents means that schools follow principles of social justice

and democracy, which facilitates not only transparency of institutional processes but also improves educational relevance.

Thus, traditional leaders are rather important in terms of this communication facilitation, as they can help to distinguish students who need possible extra help and organise collaboration with the social welfare services. Moreover, Indigenous leaders have a significant role in local settings where the level of literacy might be compromised, hence the importance of including them in school leadership. Thus, incorporating Indigenous leadership into the education system, a more culturally responsive and effective style of school management can be developed, which will have a positive influence on educational relevance and the community in general. Its integration may be a way of not only paying respects to the local traditions but also making education more visible, relevant, and engaging to learn, creating a stronger feeling of belonging and support among Indigenous students. In light of these data, we propose the following hypotheses:

H3: A clear vision articulated by Indigenous leaders positively influences teachers' perceptions of educational relevance.

Resilience and Persistence of Indigenous Leadership

Indigenous leaders have the resilience and persistence to survive the challenges in educational institutions. Research findings showed that indigenous leaders have a role in influencing the challenges associated with "Western" organizational structures (Coates et al., 2024). Moreover, other scholars indicated that incorporating Indigenous philosophies in education helps to improve the lesson, honour the local culture, and reduce reliance on common Western concepts of leadership (Lutz, 2009; Ndlovu, 2023; Teshager & Aweke, 2020). Realising this, other researchers also suggested that indigenous leaders have a role in decolonising and indigenising education, which are mainly used to preserve traditional languages and important knowledge, helping to decide how they are governed (Wilson, 2008; Sillitoe, 1998). Thus, stressing indigenous leaders within their own culture and highlighting leadership from within the community helps to clarify the benefits of using education that is guided by the community.

Moreover, it encourages redesigning education to represent the life stories of Indigenous peoples while breaking down the lasting marks of colonialism in schools (Battiste, 2013). Additionally, it emphasises growing social and educational institutions where Indigenous knowledge and practices help support justice for Indigenous people. Indigenous knowledge develops at specific places and has been defined as being special, local, and traditional (Le Grange, 2018). Furthermore, as mentioned by other scholars, Indigenous leaders are significant for political issues, indicating the common experiences of First peoples (Wilson, 2008). Thus, it is clear that "Indigenous" means inclusive, which emphasizes that different cultures support one another while including diversity. Thus, making

school climate inclusive helps to strengthen diversity. Moreover, study findings revealed that school climate can foster emotional balance and resilience, which guides future policies (Dhandapani & Kaur, 2026). Given these facts, we offer the following hypotheses:

H4: The resilience and persistence demonstrated by Indigenous leaders have a positive and significant influence on teachers' perceptions of educational relevance.

Institutional Authority of Indigenous Leadership

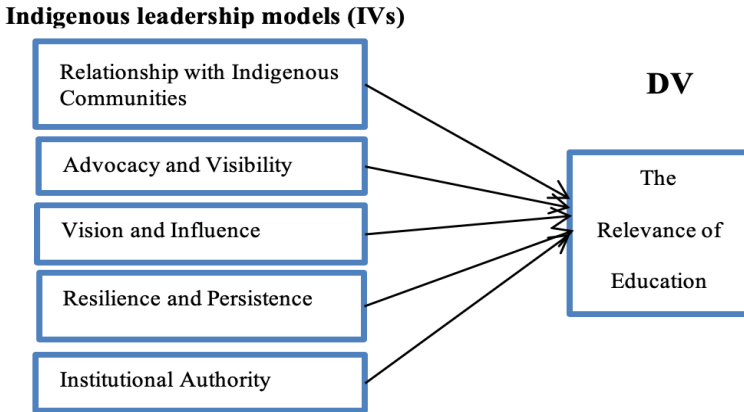
The term “institutional authority” refers to the level at which people make decisions and act on behalf of an organization (Marmor, 2011). Research findings showed that the institutional authority granted to individuals helps to influence the organization, which indicates that the individuals may have a role in fulfilling their responsibilities (Lopes, 2020). Moreover, other research findings indicated that the transition of schools toward decentralised decision-making models reflects local contexts, which indicates a pivotal role for nurturing commitment among all stakeholders (Berhanu & Gobie, 2023; MoE, 2020). However, as shown by other study findings, the lack of robust legal framework initiatives in schools leads to low community involvement in collaborative educational practices (Miressa & Shemelis, 2022; MoE, 2015, 2021). To overcome these challenges, the Ministry of Education prepared strategic partnerships across various sectors. For instance, incorporating Indigenous knowledge in the school curriculum helps advance effective governance within decentralised educational management (MoE, 2021). Involving such a kind of leadership helps school governance through facilitating the sharing of indigenous knowledge to school governing bodies, establishing essential connections between educational institutions and their communities. Moreover, integrated governance models, especially relevant in local contexts, help ensure that educational practices are aligned with cultural norms and community values. For example, Bhengu (2013) indicated that schools disconnected from their communities face considerable risks; thus, Bojuwoye (2009) emphasised the need for active engagement between educational institutions and local stakeholders. Moreover, Myende (2017) emphasized that successful collaboration must be mutually beneficial, highlighting the pivotal role of strong leadership in encouraging these essential relationships. Thus, as outlined in the Education Sector Development Program VI (MoE, 2021), the strategies that heighten parental involvement are crucial for improving educational quality. Based on this evidence, we offer the following hypotheses:

H5: Institutional authority of Indigenous leaders positively and significantly influences teachers' perceptions of educational relevance.

CONCEPTUAL FRAMEWORK

The conceptual framework of this study is centred on the effect of indigenous leadership models on the relevance of education. Therefore, the relevance of education is the dependent variable, and indigenous leadership models are the independent variables in this study.

Figure 1: *Conceptual framework*



Note. Adapted from Coates et al. (2024), A Model of Senior Indigenous Leadership in Australian Higher Education.

METHOD

Research Design and Its Approach

This study philosophically adopted the positivist paradigm, which emphasizes numerical observations and statistical analysis to examine the effect of independent variables on the dependent variable. Thus, an explanatory research design was employed to investigate the effect of indigenous leadership models on the relevance of education. Additionally, a quantitative approach utilizing multiple linear regression was used to analyze the hypothesis about the predictive effects of several independent variables on a continuous outcome variable (Hair et al., 2014; Field, 2018).

Population And Sample

The study focused on primary school teachers working in the Hadiya Zone, located in the central Ethiopian region. The multi-stage sampling approach was used to ensure representativeness. Thus, the districts were selected using a simple random sampling technique. Next, schools and teachers within the targeted districts were selected using both proportionate and simple random sampling

methods. This approach was particularly used due to the homogeneous characteristics observed across the administrative units within the zone. The sample of the study was taken based on the 2025 annual report of the Hadiya Zone education department from the targeted 5,555 teachers from selected districts and the city administration. To determine the sample size, the Yamane (1967) formula was used. Thus, the sample size $n = \frac{N}{(1+N(e)^2)}$ was 373.

Considering potential non-response and questionnaire wastage, 10% of the base sample was added. Therefore, 410 questionnaires were distributed to the randomly selected teachers; 20 were not returned, and a further 7 were returned incomplete. Therefore, 383 completed questionnaires were used for final analysis. Based on this response rate, 152 were female (39.7%), and 231 were male (60.3%). Concerning the age, below 25 years is 20 (5.2%), between 26-30 years is 110 (28.7%), 31-35 Years is 121 (31.6%), 36-40 Years is 90 (23.5%), and above 40 Years is 42 (11%). This indicates that a significant part of the responders is above 31, with 253 (66.1%), which means that they are of relatively mature age, indicating that most of the respondents have a good understanding of the issues. In terms of work experience, less than 1 year 10 (2.6%), 1–5 years 62 (16.2%), 6–10 years 126 (32.9%), 11–15 years 123 (32.1%), and more than 16 years 62 (16.2%). This suggested that most of the respondents, 311 (81.3%), have experience of more than 6 years of service in their teaching profession, each making up more than two-thirds of the sample, and they may have a good experience. Regarding educational level, 97 (25.3%) had a diploma, 276 (72.1%) had a first degree, and 10 (2.6%) had a second degree. This shows that the majority of teachers, 276 (72.1%), met the primary education requirements set by the MoE (2021).

Data Gathering Tools

In this study, the data were collected using a survey questionnaire distributed to 383 primary school teachers. The questionnaires were prepared to gather data that consisted of two sections. The first part contains the demographic factors of the respondents, including sex, age, level of education, and teaching experience. The second part contains questions related to indigenous leadership models and the relevance of education. Thus, the researchers prepared a Likert-scale questionnaire based on the theories, dimensions, and indicators put out by earlier researchers to gather data. The questionnaire, originally developed in English and converted into Amharic through the back-translation technique by two language experts to confirm clarity, reliability, and validity. Data were gathered from January 2025 to May 2025 with the support of Hadiya zone education department, woreda education offices, and primary schools after obtaining official permissions.

Validity of The Instruments

This study used Lawshe's (1975) Content Validity Ratio (CVR) to check the validity of the instruments. Thus, which was calculated by the formula: $CVR = \frac{(ne - N/2)}{(N/2)}$, where 'ne' denotes the number of participants who marked an item as essential and 'N' represents the total number of participants. This statistical method has been used to measure the validity of the items based on the participants' views on the prepared survey questions of “essential”, “useful but not essential”, and “not necessary.” In total, twenty-five participants, including twenty teachers, four department heads, and one school principal, participated in the pilot project, aimed at finding a CVR higher than zero. Thus, twenty participants responded that the items were essential:

$CVR = \frac{(ne - N/2)}{(N/2)}$ 0.6. So, the calculated value 0.6 is greater than zero, indicating strong consensus on the importance of all 38 items tested in the study. The coefficient 0.6 is consistent with the study's finding of Wahyuningsih (2015); the correlation value of items with a total score (r) greater than 0.30 indicates that the instrument items are valid or have high validity.

Reliability of The Instruments

The reliability of the instrument's items was evaluated by correlating the item scores with the overall score using product-moment correlation testing. Dimensions and sample items were as follows:

Table 1: Results of the reliability test

Variables	Dimension	Cronbach's Alpha result	Item
Independent variables	Relationship with indigenous communities	0.902	6
	Advocacy and visibility	0.888	7
	Vision and influence	0.846	5
	Resilience and persistence	0.863	6
	Institutional authority	0.888	6
Dependent variable	Educational relevance	0.906	8

Source. Own survey result, 2025

From Table 3, for the five indigenous leadership variables and educational relevance, 38 items, the standardised items' Cronbach's alpha value ranged between 0.846 and 0.906. This shows that the instruments are appropriate for our study because the results for every variable showed a satisfactory reliability level above 0.7. This result is also aligned with Wahyuningsih (2015); the alpha coefficient value > 0.7 indicates that the instrument items are reliable or have

reliability in measuring the same thing. Moreover, Wahyuningsih (2015) states that the minimal dependability index required to use the tool is an alpha value greater than 0.60.

Data Analysis

Two steps were taken to analyse the quantitative data: Initially, data screening and a normality test verified that the distribution of the sample was normal and a good fit with the research data, or not. Second, the hypothesis testing was carried out to determine whether the independent variables had an impact on the dependent variable. SPSS Version 25 was used for all analyses. The Kolmogorov-Smirnov test, Skewness and Kurtosis, Histogram, multicollinearity, and the normal Q-Q plot were used to test the normality and the suitability of the data. Furthermore, multiple linear regression analysis was used to assess research hypotheses, which enabled the demonstration of the direction of the independent variable's effect on the dependent variable.

RESULTS

In this section, KMO and Bartlett's Test, the skewness and kurtosis, the Histogram, Normal Q-Q Plot, and Test of multicollinearity were used for data screening and analysis. Moreover, the results of the regression analysis and the model summary were presented.

Data Screening and Analysis

Table 2: The Kolmogorov-Smirnov and Shapiro-Wilk Test of data reduction

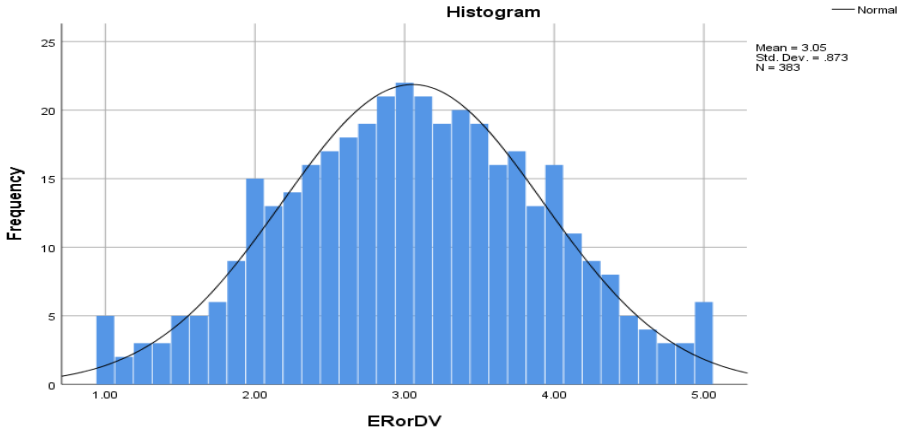
KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.947
Bartlett's Test of Sphericity	Approx. Chi-Square	7875.510
	df	666
	Sig.	0.000

Source. Own survey result, 2025

As presented in Table 2, above, KMO and Bartlett's Sphericity tests were conducted. The KMO measure of sampling adequacy is 0.947. Bartlett's test of Sphericity (Chi-Square) is 7875.510 and significant at the P=.000 level, both exceeding the minimum recommended value for factor analysis. The factor loading of each item was checked in the rotated component matrix. The result revealed that each questionnaire item strongly loaded on its respective construct, with the highest loading at .904 and the lowest at .690. Moreover, the distribution of data is very close to normal, as shown by a skewness of -0.036 (SE = 0.125) and a kurtosis of -0.420 (SE = 0.249). The skewness value, which is almost zero, shows

the data is nearly symmetrical. Likewise, the kurtosis result also shows a normal distribution. Both of these values fall well within the typical ± 1.96 range when converted to z-scores (skewness/SE = -0.29; kurtosis/SE = 1.69) (Appendix I). Therefore, the normality assumption is deemed met for this variable, indicating there is no statistically significant deviation from normality (Hair et al., 2014).

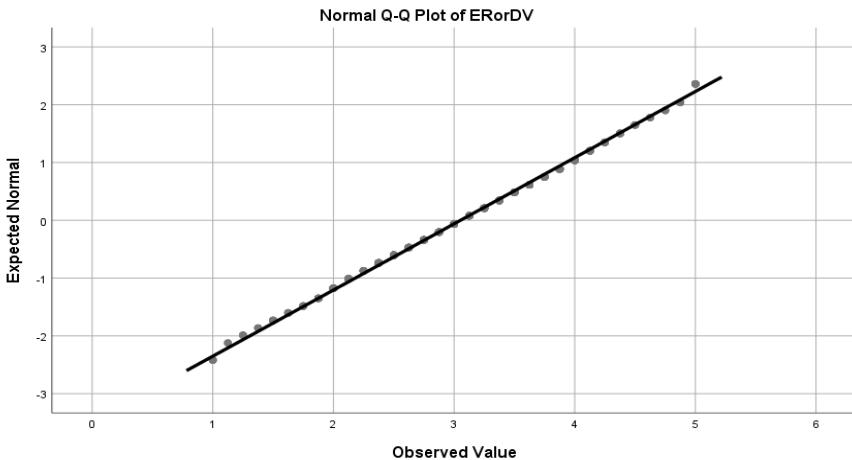
Figure 2: The Histogram



Source. Own survey result, 2025

The histogram in Figure 2, above, shows that symmetrical, bell-shaped, and centred on zero. Additionally, as you travel out from the centre, there are fewer residuals, and most of the data is around zero. This suggested that the data had a normal distribution.

Figure 3: Normal Q-Q Plot of Dependent Variable



Source. Own survey result, 2025

The residual points should nearly fall along the 45-degree reference line in accordance with the Q-Q Plot assumptions, indicating that the residuals have a normal distribution. Furthermore, there would often be slight differences at the tails, but overall alignment suggests normality. As a result, the dependent variable was also subjected to model fitness, as demonstrated by the Q-Q Plot in Figure 3 above, which indicates that the data are suitable for linear regression and related analysis.

Test of multicollinearity

Table 3: Multicollinearity result

Variables	Tolerance	VIF
RIC	0.626	1.597
AV	0.725	1.379
VI	0.799	1.251
RP	0.616	1.624
IA	0.638	1.569

Source: Own survey result, 2025

To assess the potential for multicollinearity among the independent variables, the variance inflation factor (VIF) and tolerance statistics were examined. As indicated in Table 3 above, all variables substantiated tolerance values well above the common threshold of 0.10, and VIF values are between 1.251 and 1.624, which are considerably below the conventional cutoff of 5.0 (Field, 2018; Gujarati, 2004; Vannatta, 2004). These results indicate an absence of problematic multicollinearity, confirming that the explanatory variables are sufficiently distinct and that the subsequent regression analysis is not adversely influenced by inter-variable correlations.

Model Summary Result

Table 4: Model Summary (Indigenous Leadership and Educational Relevance)

Model	R	R Square	Adjusted R-Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.840a	0.705	0.701	0.47767	0.705	179.998	5	377	0.000	1.945

a. Predictors: (Constant), IA, VI, AV, RIC, RP

b. Dependent Variable: ER

Source: Own survey result, 2025

From Table 4 above, stepwise regression analysis of the results indicated that (R-Square charge = 0.705, F = 179.998, p = 0.000) and the Durbin-Watson (D-W) value were found to be 1.945. Thus, the independent variable, indigenous leadership, influences 70.5% of the variance in the relevance of education. The R-Square (R²) = 70.5% of the variation in the dependent variable is explained by the independent variables that were selected in the final stepwise model, which is considered a very strong explanatory power in most social and behavioural science contexts (Uyanık & Güler, 2013). Moreover, p < 0.001 and a Durbin-Watson (D-W) value around 2.0 indicate no autocorrelation; thus, the model is statistically significant, fits the data quite well, shows no major issue with autocorrelation, and therefore, provides support for their research hypothesis (Uyanık & Güler, 2013).

Regression Analysis Result

Table 5: Coefficients (Indigenous Leadership and Educational Relevance)

Model	Unstandardized Coefficients		Standardized Coefficients	t	sig
	B	Std. Error	Beta		
1 (Constant)	-0.045	0.107		-0.418	0.676
RIC	0.193	0.030	0.228	6.437	0.000
AV	0.326	0.031	0.348	10.582	0.000
VI	0.169	0.028	0.189	6.032	0.000
RP	0.165	0.034	0.174	4.868	0.000
IA	0.187	0.032	0.207	5.918	0.000

Dependent Variable: ER

Source. Own survey result, 2025

Regression analysis was used in this study to assess how well each of the independent variables predicted the dependent variable (Burchfiel, P.B., 1971; Uyanık & Güler, 2013). As presented in Table 5, the results showed that the effect of the indigenous leadership dimension on the relevance of education. Specifically, H1, relationship with indigenous communities, has a positive and statistically significant effect at 22.8% level on teachers' perceptions of educational relevance; thus, this hypothesis has been accepted. The variable in H2, the advocacy and visibility of an Indigenous leader, also has a significant effect on teachers' perceptions of educational relevance at 34.8% level, confirming that this hypothesis can be accepted. Additionally, H3, a clear vision articulated by

Indigenous leaders, positively influences teachers' perceptions of educational relevance in the Hadiya zone at 18.9% level, confirming that this hypothesis is also accepted. Moreover, H4, the resilience and persistence demonstrated by Indigenous leaders are significantly related to teachers' perceptions of educational relevance at 17.4% level, confirming that this hypothesis is also accepted. Finally, H5, the institutional authority of Indigenous leaders positively impacts teachers' perceptions of educational relevance in the study at 20.7% level, supporting this hypothesis, so it has been accepted.

DISCUSSION AND IMPLICATIONS

To determine how indigenous leadership influences the relevance of education, this study has examined the views of teachers. Although the empirical findings come from primary education experiences, the results provide initial implications that may apply at other levels of education, including higher education contexts (preparing educational leaders, designing teacher education programmes, governance arrangements for institutions serving Indigenous learners).

H1, which posits a relationship with indigenous communities, has a positive, statistically significant effect on teachers' perceptions of educational relevance. The results showed that the relationship with the indigenous community positively influences teachers' perceptions of educational relevance. This implies that working with indigenous people helps to improve culturally appropriate education, which is closely linked to the relevance of education. Thus, the finding is aligned with the theory of culturally relevant pedagogy, highlighting the necessity of building strong relationships with the community to value the knowledge that students bring to the classroom (Ladson-Billings, 1995; Sianturi et al., 2023). For primary schools, this finding implies that schools should consider community-based partnerships as part of their ongoing teacher preparation efforts. School faculties need to emulate these relations by working with Indigenous communities in curriculum design, practicum placements, and research agendas. This finding may offer insights for curriculum development at the primary education level and, by extension, for teacher training programmes in colleges of education.

Furthermore, the findings imply the necessity of integrating education into the community's cultural contexts and values to foster an inclusive school environment. This is aligned with the research findings of Guenther et al. (2021), who stated that working with the community helps to empower students by creating an inclusive environment that honours and affirms their diverse experiences. Moreover, the findings imply the necessity of integrating education within the cultural contexts and values of the community to make inclusive school environment. Consistent with this, Senior et al. (2026) have shown that the education systems foster equity by collaborating with Indigenous peoples- an

aspect that also applies to university governance. The reinforcement of such collaboration comes in the form of unified, common systems of specification, measurement, and tracking of equity, at the system and school levels, systems which are sensitive to the dynamic realities of school life.

These results support the participatory approaches, which make Indigenous communities co-producers of knowledge, not just consulted stakeholders. Additionally, Demssie et al. (2020), found that the involvement of communities equalizes indigenous practices with contemporary education policies. The study findings are also aligned with other study findings that indicated the school-community partnership is the key element of promoting school governance and educational leadership (Berhanu & Gobie, 2023; McCarty, 2021; Mugambi, 2017). In the same way, the findings of the study are consistent with the findings of Gower et al. (2021), who found that building effective school-community partnerships helps to develop peacebuilding, promoting inclusion and harmony in the school environment, eliminating conflict and disciplinary issues. Thus, it is believed that the relationship with Indigenous communities has a great deal of potential to both strengthen the voice of the Indigenous community and advance the efforts of the school administration.

H2, which proposed that the advocacy and visibility of an Indigenous leader have a significant effect on teachers' perceptions of educational relevance. The results showed that the advocacy and visibility of Indigenous leaders have a significant effect on teachers' perceptions of educational relevance. This finding is consistent with the research findings of Doyle et al. (2020), which indicated that the advocacy and visibility of Indigenous leadership characteristics foster cultural issues in education and help to make them visible to society. In this regard, advocacy and visibility of Indigenous leaders help speak out about the needs, strengths, and injustices of Indigenous Peoples (Minthorn & Chavez, 2015). However, as mentioned by other researchers, even though the landscape of Indigenous education has altered significantly over time due to several activist movements that began in the early 1960s, there is unmistakable proof that more needs to be done in terms of advocacy and visibility within education (Coates et al., 2021). Thus, the findings of the study imply the necessity of Indigenous leaders to campaign for the long-term educational growth and progress of educational relevance, and decolonize the need for all issues related to Indigenous education (e.g., decolonising curriculum).

Özel & Sümer (2025) relate Indigenous leadership visibility to peaceful, inclusive settings. In the context of primary educational institutions, this indicates that the presence of visible Indigenous leadership enhances the climate of the school environment for all students. Similarly, the finding is aligned with the findings of Doyle et al. (2020) indicate that indigenous leaders' advocacy was beneficial as it allows one to maintain cultural integrity and fulfil the responsibilities and better serve Indigenous colleagues and communities. In

addition, the finding under this hypothesis is consistent with other research findings that the role of indigenous leadership advocacy and visibility indicates speaking out about the needs, strengths, and injustices of Indigenous people (Coates et al., 2024; Kiatkoski Kim et al., 2020). Thus, other researchers indicated that to address different injustices, their approach requires strong community links (Coates et al., 2022) and unwavering advocacy (Coates et al., 2024). Thus, encouraging and building a participatory governance approach of indigenous leadership is essential to engage communities with schools, which helps to support their advocacy and visibility initiatives.

Hypothesis 3, which stated that a clear vision articulated by Indigenous leaders positively influences teachers' perceptions of educational relevance. Research findings showed that schools might be successful when a school's vision is based on indigenous knowledge that drives the achievement of goals. Thus, most leaders should have a clear vision, as agreed by theorists of leadership (Doyle et al., 2020; Kouzes & Posner, 2011). Thus, the capacity to bring people together requires effective decision-making leadership to realise the vision, which is essential to persuading them to share it (Xiaowei, 2022). Because persuading people is not by any means simple. Resistance from a variety of stakeholders might be solved by Indigenous leaders' capacity to carry out their vision, which is further evidenced by other research findings indicating that the problems leading to conflict and tension may be solved by involving indigenous leaders through understanding high-risk decision-making (Turner & Angulo, 2018).

Consistent with this, the finding is consistent with the theory of culturally responsive school leadership, which provides opportunities for school leaders to understand their values and mission to be aware of how it contributes to educational relevance (Khalifa et al., 2016; Sianturi et al., 2023). Additionally, the findings of this study encourage Indigenous philosophies to be included in education, lessons honour the local culture that recognizes less reliance on common Western concepts of leadership (Luchien, Karsten & Honorine, 2005; Ndlovu, 2023; Teshager & Aweke, 2020). In these situations, Indigenous leaders have an unwavering commitment to realising the vision, which indicates that they have a character of resilience and persistence. Thus, the study findings imply that involving indigenous leaders in vision development helps to use the potential for innovation and advancement of institutional practices that value Indigenous knowledge, contributions, and outcomes.

Hypothesis 4, which has predicted that the resilience and persistence demonstrated by Indigenous leaders are significantly related to teachers' perceptions of educational relevance. The results showed a substantial relationship between teachers' perceptions of educational relevance and the resilience and tenacity exhibited by Indigenous leaders. This finding is aligned with the research findings of numerous studies (Coates et al., 2023; Frawley et al., 2017; Trudgett et al., 2022), indicated that Indigenous leaders have a role of persistent and resilient

in overcoming the challenges of the educational setting. This implies that the resilience and persistence characteristics of indigenous leaders help to decolonize the education system. Furthermore, the research findings of Burgess et al. (2023) indicated that building the relationship between school leadership and Aboriginal students helps to decolonise the education system and use culturally appropriate methods that can improve the level of trust and social cohesion in schools. Similarly, Minthorn & Chavez (2015), who demonstrated that Indigenous leaders' resilience and persistence can balance both opinions by connecting the disparate Indigenous and Western perspectives.

In line with this, Minthorn & Chavez (2015) concurred with eminent academics on Indigenous leadership that Indigenous leaders must find power within themselves to bridge the disparate Indigenous and Western perspectives. Thus, empowering indigenous leaders' resilience may be essential for impractical and untenable situations, and may even be detrimental to one's physical and mental well-being, but it might be improved through the persistence and resilience character of indigenous leadership. Moreover, it is widely acknowledged that the practice of Indigenous leadership is framed as an act of resilience and persistence to decolonise the education system (Ford et al., 2020; Kiatkoski Kim et al., 2020; Negussie & Slater, 2018; Niesche, 2024), which helps to reduce the exponential pressure and stress associated with colonialism (Assefa & Mohammed, 2022; Dorasamy & Kikasu, 2024).

Hypothesis 5, which proposed that the institutional authority of Indigenous leaders positively impacts teachers' perceptions of educational relevance. Nevertheless, it has been found that Indigenous leaders have difficulties with being black in white spaces in Western organizational frameworks (Coates et al., 2022; Frawley et al., 2017; Povey et al., 2023). According to Debassige & Brunette-Debassige (2019) leaders working with Indigenous people have cultural struggles between Indigenous and non-Indigenous dissonance. Thus, indigenous leaders are positioned both inside and outside of their Aboriginal culture (Kiatkoski Kim et al., 2020); they will have the potential to navigate the complex conflicts between maintaining their cultural values and meeting institutional requirements.

Additionally, indigenous leadership institutional authority leads to enhanced collaborative decision-making processes in school governance activities. However, different research findings indicated that Indigenous leaders lacked the institutional authority necessary to effectively carry out their roles, even though their positions were seen in this study as a chance to make decisions, implement change, hold educational institutions, and work towards improving Indigenous education outcomes. This is further evidenced by the findings of Coates et al. (2024), indicating that the Indigenous leadership role was tokenistic and that not making such posts was not a symbolic means to look inclusive to members of the Indigenous community. Thus, school administrators should be concerned about their schools' doubts about institutional commitment. To this end, Indigenous

leaders should be considered as institutionally responsible for balancing power structures within schools. Although they may not always seem to have the necessary institutional authority, indigenous leaders have a role in developing career prospects to support teachers' achievement (Coates et al., 2021).

Thus, to guarantee that Indigenous leaders have faith in institutional initiatives for Indigenous success, school administrators and Indigenous communities must work together to resolve such disagreements. For example, Gooden et al. (2023) point out that culturally based leadership systems and practices, such as Indigenous forms of governance, can play a critical role in enhancing school climate and engagement of students. Similarly, Keane et al. (2023) noted the importance of Indigenous leadership that allows the development of trust and collaboration with communities and ensures sustainable school improvement. Other studies affirm that culturally responsive interactions enhance a student's engagement level and minimise disciplinary problems (Castagno & Brayboy, 2008).

Therefore, primary schools are required to understand the authority currently granted to Indigenous leaders to make sure they can fulfil their role obligations in light of these concerning perceptions. This facilitates the shift towards inclusive models of education that foster cultural diversity (Mugambi, 2017). The latter point finds support in frameworks recommending culturally relevant localisation of the curriculum to augment interest and success rates (Tadesse & Ageze, 2023). This implies that the overall positive outlook of the participants on the possible integration of Indigenous leadership with culturally grounded approaches helps to make education more relevant.

While this study was conducted in primary schools, the findings suggest several potential directions for future research and practice in other educational contexts. For instance, given the positive, high-impact effects of the Indigenous leadership dimensions, specifically advocacy and visibility (0.348), future studies could explore how teacher training programs at various levels might benefit from incorporating Indigenous leadership dimensions. Programs in Ethiopia and other similar contexts might consider developing courses and modules that introduce pre-service teachers and school leaders to Indigenous worldviews, culturally integrated pedagogies, and community engagement approaches. Second, the findings indicate that school faculties should work hand in hand with Indigenous communities to design leadership training programs that reflect Indigenous cultural values and practices. Third, the study contributes to the international literature on decolonising education by providing empirical evidence from a lesser-known African setting. Future comparative studies between different countries could examine how Indigenous leadership dimensions might be applied across different education systems. Fourth, researchers might investigate the impact of Indigenous leadership dimensions (e.g., resilience, institutional authority,

community engagement) on teacher engagement, student achievement, and school governance within primary school settings.

Fourth, higher education researchers might investigate the impact of indigenous leadership dimensions (e.g., resilience, institutional authority, community engagement) on faculty engagement, student achievement, and university governance.

CONCLUSION AND RECOMMENDATION

The findings of this study revealed that indigenous leadership significantly influences teachers' perceptions of educational relevance. Therefore, the study has practical implications for policymakers considering the systemic hurdles for the necessity of structural reform, limited institutional power, and the tremendous demands placed on Indigenous leaders. Addressing these challenges would be essential to implement indigenous leadership characteristics in school management. Consequently, strategic actions that support Indigenous leaders, strengthen institutional authority, specify leadership roles, and increase institutional support should be essential to maximize Indigenous perspectives in primary school management frameworks to improve educational relevance. In addition, fostering Indigenous leadership models in primary school management frameworks helps to enhance educational relevance and advance social justice, cultural integrity, and community empowerment.

Thus, based on these findings, the study recommended the following. Building strong and trustworthy partnerships between schools and Indigenous communities helps to develop belongingness among students. In addition, schools and other educational institutions should maintain support, development, and mentorship for Indigenous leaders in order to maintain their efficacy and well-being, considering the emotional and mental strength needed for this type of leadership. Furthermore, the study recommended that changes to structural issues (institutional power imbalance, cultural dissonance, and systemic injustice) should be considered to unlock the potential of Indigenous leadership in school management. Finally, this study suggests that indigenous leadership practices need to be institutionalized in the Hadiya Zone and in other developing countries' contexts for the relevance of education in primary education.

DECLARATIONS

Data Availability

The datasets created and analyzed in this study are not publicly available. This is to protect participants' privacy and the sensitive nature of data from local communities. However, the datasets can be obtained from the corresponding author upon reasonable request.

Conflicts of Interest/Competing Interests

There were no conflicts of interest in publishing this article.

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Clinical trial number: not applicable

Ethics Approval

The Institutional Review Board (IRB) of Wachemo University in Hossana, Ethiopia, provided ethical permission before the study's execution (Ref. Wcu-IRB/0074/25). Additionally, the Hadiya Zone Education Department and the selected elementary schools provided official approval to conduct the study.

Consent to Participate

Written informed consent was obtained from all participants before their involvement in the study. Participants were informed about the study's objectives, procedures, and significance, and were assured of their right to withdraw at any time without negative consequences. Anonymity was maintained to ensure participant confidentiality.

Consent for Publication

Verbal informed consent for publication was obtained from all respondents. The manuscript does not include any identifiable personal data, and all information has been anonymized to ensure participants' privacy.

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Appendix I

Descriptives			Statistic	Std. Error
ERorDV	Mean		3.0539	0.04463
	95% Confidence Interval for Mean	Lower Bound	2.9661	
		Upper Bound	3.1416	
	5% Trimmed Mean		3.0565	
	Median		3.0000	
	Variance		0.763	
	Std. Deviation		0.87336	
	Minimum		1.00	
	Maximum		5.00	
	Range		4.00	
	Interquartile Range		1.25	
	Skewness		-0.036	0.125
	Kurtosis		-0.420	0.249