

Review

Interfaith Moral and Ethical Values for Peace Education in Ethiopian Schools: The Commandments in Christianity and Islam

Ali Yassin

Assistant Professor in Curriculum and Instruction at Wollo University, Dessie, Ethiopia) E-mail
alyassin1999@gmail.com Mobile:+251914717628

Accepted 11 June 2020

The purpose of this article is to assess the need for interfaith moral and ethical values for peace education in Ethiopian modern schools (which is being marred by political education marginalizing character and peace education) based on the commandments of Christian and Muslim scriptures. I used textual analysis of the Holy Bible and the Holy Qur'an.

Modern schools are characterized by over emphasis in materialism, individualism, consumerism and utilitarianism. These are considered as the four diseases of modernity. Of course, religious values are being washed away. And now we are in social and moral recession. The commandments of the two scriptures reveal that love, compassion, care, patience, tolerance, truthfulness, peacefulness, respectfulness, care and impartiality to fellow human being and neighbors are part of faithfulness. Hence, I recommend that teaching interfaith religious values without clinging to a particular dogma should be the base rock for peace education in Ethiopia.

Keywords: Interfaith. Religion, Islam, Christianity, the Ten Commandments

Cite This Article As: Ali Y (2020). Interfaith Moral and Ethical Values for Peace Education in Ethiopian Schools: The Commandments in Christianity and Islam. *Inter. J. Acad. Res. Educ. Rev.* 8(3): 72-80

INTRODUCTION

Before the western education was imported into Ethiopia, Abrahamic faiths (Judaism, Christianity and Islam) used to play great roles in the ethical and moral value development of the young generation.

Christianity was introduced to Ethiopia, the then Abyssinia, since the fourth century during the reign of Emperor Ezana while Islam was introduced in Ethiopia since the seventh century following the arrival of the first Muslim generation following the advice of Prophet Muhammed in 615 to escape from the hardships they faced in Mecca.

Christianity and Islam, both of which originated from the

Middle East, impacted the social, economic, political as well as cultural lives of the people up-to-date.

Statistical data from the recent estimates from the 2007 Ethiopian census showed that the Orthodox Christian is 43.5%; Muslim is 33.9%, Protestant is 18% while Catholics is 0.7%. That means nearly 96% of the total population is affiliated to Christianity and Islam.

Ethiopian highlands are predominantly influenced by the Christian Culture while the Ethiopian lowlands are impacted by the Muslim culture of which more than fifteen different Muslim Sultanates were historical flourished and disappeared in the course of time.

There were also times in which Christians and Muslim rulers fought gravely for territorial expansion and taxation

purposes. Other than such sporadic occasion the Christians and Muslims used to live peacefully. Nearly 94% of the total 100 million people in Ethiopia are followers of these two great religions.

Consequently, though not on the basis of equity, when modern education was introduced by the Catholic missionaries in 1908 officially, religious moral education was taught for all school children from primary via tertiary levels named *yegibregeb timihirt*. The major goal of this form of moral education was to produce future generations that should fear, respect and love God and the King. Those who passed through that form of moral education exhibited respectfulness, compassion, love for the country and are less corrupted compared to many of the contemporary educated citizens.

Unfortunately, since the modern education was the direct copy of the western culture, the educated previous generations (including the present day ones), despised traditional way of life including religions. Within such scenarios, the Imperial political system was abolished by the Socialist Military Political order that swept the East in 1974 that lasted up to 1991 in Ethiopia.

During the atheist socialist political system, religious values were undermined and even rejected; and many religious leaders were exiled and even massacred. Respecting elderly people and tradition was considered to be the sign of backwardness. The school generation stopped learning moral education which was substituted by Political and later Civics Education. The young politically motivated students began to kill each other due to political differences that was imported from the then USSR (the present day Russia). For seventeen years, there was severe civil war countrywide as well.

After the Federal Democratic Republic of Ethiopia was established in 1991-1995, each ethnic groups in Ethiopia was given the right to administer as well as advance its cultural and traditional values. Ethiopian peoples, nations and nationalities Day was started to be celebrated as a national holy Day.

Unfortunately, instead of using the traditional and religious values as the basis for ethical, moral and peace education, the young was (and still is) forced to be inculcated with "Ethical and Civic Education" that just hybridized Ethics with politics overemphasizing the contents of political education both in intents and contents. As a result, the young students began to demand more rights without addressing the simplest of their duties. Respect for indigenous cultures, elderly people, and traditional way of life once more becomes a sign of being uncivilized.

Ethics and Civics Education emphasized ethnocentrism and democratic dialogue remained only on legal documents but never during the everyday lives of the people. Opposition political parties were organized that reached over 100 quantitatively but the ruling party won 100% during the fake elections. A case in point was the

National Election in 1997 E.C.

Honest activists and religious leaders were detained in masse. Prisons were changed into places of torture, rape and murder in dark cells. Thousands of Muslims were jailed for demanding non-interference of religion and State that was enshrined in the Federal Constitution. People were imprisoned due to false eyewitnesses. Theft, alcoholism, corruption, fraud, and embezzlements have been done during daylight. All these upset the Ethiopian people and national protests erupted all of the cities of the country. Some of such riots were not peaceful. Dozens of individual were burned alive and killed; shops were turned into ashes within seconds and minority ethnic groups were evacuated. Such judgmental and immoral acts were not expected from a country that is thought to be religious for over millennia.

Killing even animals has got its own ethics. We never slaughter a goat or a cow by cutting its back first or its legs. We just do that by cutting the throats of the animals. Nor do we kill them for game especially in Islam. But all irreligious, immoral and unethical actions were done on human beings during the riots (and of course by the ruthless leaders in prisons). All these reveal the decadence of moral and ethical education countrywide. I have never ever been in a state of agony in my life before such riots.

To contribute a drop of solutions to such brutal and evil human behaviors that I observed in my region, I presented a research paper for Religious Institution Forums in 2018. The theme of my paper was Common Interfaith Moral Values between Christianity and Islam. Every participants including religious leaders from both faith groups applauded the presentation but all remained in the Conference Hall and no more else. The objective of the article was to reach at a consensus on religious moral and ethical values as discussed during the Conference. The political leaders in the region also participated in the conference. I was thinking such groups may learn something to rethink on the Ethics and Civics education given in schools that is full of flaws. No attempt was done in the New Educational Roadmap prepared in 2019 except the inclusion of a single chapter at the end of the book of the Ethical and Civics education. My argument here is that Moral and ethical education and political education have no common philosophical paradigms to be blended as one school subject. The philosophical paradigm of political science is more of secularism while the philosophical paradigm of ethics and moral education is religion.

One of the grand mistakes of the 19th and 20th century scientists is that they neglected the influence of culture in general and religion in society in particular. They imagined that as modernization spread, traditions including African cultures and religions could be disappeared. That is not the case. Due to that, we faced lack of intercultural communication competence. This is

true especially to the young who passed through modern education. Consequently, violent groups who think salvation and power through the bloodshed of innocent non-combatant civilians began to emerge in the name of religion and politics. Such problems are partly associated with the <<erosion of spirituality, prevalence of individualism and objectification>> (Palmer, 2007) and absence of rule of law.

THE PROBLEM

The urgency and universality of the call to followers of all religions and spiritual traditions to be peacemakers in our world are unquestionable. There are several contributing factors to violence today: poor governance, corruption, the rise of sectarianism, militant secularism, exclusive nationalism, and populist movements, regional domination and global economic inequalities (World Council of Churches, 2019:1). A particular aspect of most contemporary conflicts is the apparent and sometimes dramatic association between violence and religion. In several regions of our world religion is manipulated and misused to justify conflict, aggression and the deliberate killing of human beings. The essence of religion is to promote peace: authentic religion is thus not a part of the problem but a part of the solution (ibid).

Peace education becomes imperative in our current context which is characterized by the loss of human life, the destruction of homes, property and infrastructure, the immigration and refugee crises, the impact upon the environment, the traumatizing of entire generations and the use of finite resources to fuel the stockpiling of arms at the expense of education, health services and development.

Owing to that, many societies around the world have been entangled in horrifying internal and external wars that have killed millions of people. Fear and distrust are the worst kind of enemy for the development of peaceful society, happy society and a compassionate society. Peace is not just the province of politicians and soldiers but also of ordinary people. Societies devoid of religious values do not provide the nourishment that can sustain a civilization that will bring out quality life. Religious teachings have fundamental role in human attitudes and contribution to human development (Kaur December2013:1).

Without taking of the dogmas any religion, we can teach simply about how to be a good human-being and what is lacking in modern society with the help of religious teaching. All scriptures whether it is the Bible, the Qur'an or Bhagavad-Gita, teach values and attitudes applicable to all human beings beautifully and aim for just harmonious society(Ibid:2).

Despite the wonderful things mentioned in these holy scriptures, we continue to remain deaf and blind to these

ideas and hence to deny our spirits and wisdoms that are contained therein.

Ethiopians take pride in calling themselves a faith based country. Ethiopians also take pride in hosting the first generation Muslims before any country in the world. But little attempt is made to inculcate the golden-principles enshrined in the Bible and the Qur'an. Most educated people are even ignorant of the such injunctions for developing peaceful generations. Due to that, religious values have little space in the school curriculum. Rather such values appear to be marred by blending them with political education.

Faith based peacebuilding is an emergent discipline within peace and conflict studies in recent years (Sajjad, 2014:1). However, many people, educated or uneducated, tend to perceive religious values as backward, or irrelevant to modern education at all. Most people even perceive peace, love and compassion to be the doctrine of a particular faith but not for others. The purpose of this article is to explore the major commandments of Christianity and Islam by juxtaposing the respective commandments in order to depict the possibility of using such moral values for peace education in Ethiopia which is multi-religious country.

As I depicted earlier, there is high level of corruption, theft, alcoholism, prostitution, rape and business fraud compared to previous records (Ali, 2015). All these social-ills contradict the very Ethiopian values in particular: hospitability, truthfulness, honesty, courage, love, generosity and compassion. One Ethiopian observer concluded:

In the contemporary Ethiopia, the schooled are characterized by high level of corruption, poor commitment, disengagement, poor self-confidence and negative way of looking at others (viewing others as threats). The youth spend more of their spare time in socially less useful places such as video, drugs such as 'chat' and alcohol (Amare, 2009:435).

Due to the decadence of the decency and ethics of university students, we experienced the death of more than a score of students across Ethiopian universities (mainly in Amhara and Oromia Regional States) due to brutal attacks on the innocent students in 2018-19 academic years. It is heartbreaking to learn that a student from one ethnic group killed another student from another ethnic group simply because he/she speaks a different language.

University education was meant for developing democratic values, critical thinking, creativity and research skills to solve the local and global problems. However, during the last two academic years, university education was meant the place of learning hatred, brutality and ethnocentrism. Of course, the students are

not alone in spreading violence in universities. There are certain instructors and political parties that participated in sponsoring terrorism in higher education institutions. I could even name some such green individuals and parties here but this is not the right place and time. Had it not been for COVID-19, hundreds of students could have been killed up to now by ethnic motivated violence. For me having blank-academic year is a relief while it could be a grief for the hatemongers and warmongers.

Primary school students also exhibit different aggressive behaviors on their own part: bullying, quarreling, throwing stones at passers-by, birds, dogs and other animals, insulting, and harassing girls all these undisciplined behaviors are exhibited by the school generation.

Such misbehaviors and other violence erupted countrywide could be attributed to the absence of well-established peace education that is anchored in the religious values of the country. Ethics and civic education has been given for all school children for more than twenty years but not from peace-education perspective. I argue that that must be reversed before complete social decadence and complete collapse of the country.

The present assumptions of Ethiopian Education policy seems to be that the objectives of secularism will be served if (1) No religious education is provided in the government/public schools and (2) In the private institutions no religious instruction is made for any child.

But many educationists, leaders and thinkers feel that the present situation of communal disharmony and intolerance is due to the total ignorance of one's own religion as well as other religions. They feel that total indifference to religion is not a solution of the present problem at all but that a sympathetic and objective understanding of all religions is essential for a healthy society. Students must not only understand their own religion and have faith in it but at the same time should understand and have respect for other religions. They should treat religion as a purely personal affair which does not prejudice social and national policies (Raghuvansh, 2004:4-5).

Cognizant of the crucial importance of traditional institutions such as religious places, Sheiks and priests, the Ethiopian Legal System recognized their peace dealing and reconciliation efforts. Consequently, the disagreements and conflicts of couples, rivals and those who have got blood feuds even among different ethnic, linguistic and religious groups are resolved for by religious and ethnic leaders. The conflict resolution methods of the Abagars, Sheiks, Zewold, Abugereb, and Dubarti of Wollo region and the Jarsuma of the Oromo people are some of the traditional institutional actors that contributed to the peace process of their communities.

If such efforts of such traditional and religious people are recognized in resolving conflicts and maintaining peace in the legal system of the modern courts in

Ethiopia, there is no reason to marginalize the moral values of religious education from its education system.

Some of the grand flaws of the modern Ethiopian Education System are its over emphasis on materialism, objectivism, consumerism, utilitarianism and secularism.

Other countries like America and England established a number of universities that can run religious education programs. But in Ethiopia such institutions are rare. There could be one or two such institutions but they are meant for indoctrinating a particular religious' canon instead of enabling students to view the values of the World Great Religions.

The purpose of this article is to investigate the commandments of the Christian and Islamic scriptures briefly in order to communicate with education and peace departments and thereby enable them find out ways of rethinking mechanism to break up the shackles of war and conflict from the minds of the young school generation.

This article will focus on the spiritual, moral and ethical commandments of religious scriptures as a basis for peace education. Christianity has got the Ten Commandments. These Ten Commandments stem from Judaism. Islam gives recognition for the Torah/tawraat/ and the Gospel/injeel/ in their original forms. Hence, it can be argued that the same principles of the Ten Commandments can be found in Islam (Ali, Camp and Gibbs, 2000). This fact, however, is not commonly heard from Islamic perspective, unlike the teachings of Christianity. Unveiling such commandments will also be the purpose of my article.

Research Objective

The principal purpose of this study was to investigate the commandments of the scriptures of Christianity (The Bible) and Islam (The Qur'an) in order to communicate how religious education can contribute to peace education in Ethiopia.

Research Questions

The research questions were (1) What does the Bible teach about morality? (2) What does the Qur'an teach about moral education? (3) Are the Ten Commandments of Christianity and Judaism also found in Islam? (4) How can the commandments of the scriptures be used for peace education?

Research Paradigm

I used the constructivist paradigm considering reality to be multiple and subjective according to the meanings given to different issues by the scriptures and that of mine.

Research Design

Textual analysis was used in this study by discussing the meanings and interpretations of different commandments from the two religious scriptures (the Bible and the Qur'an).

Research Analysis

I used three different analytical strategies: structured analysis (developing codes and themes); interpretative analysis (using the voice and meaning of the texts and that of mine given to an issue); and finally reflective analysis (giving my own imagination and insight).

Research Methods

To achieve the objective of the study, data were collected from the Commandments of the Bible and the Qur'an through reading and re-reading in the form of text analysis and whenever necessary by juxtaposing the teachings of Islam and Christianity as far as I understand.

Moreover, in order not to misinterpret the two holy Books, I interviewed five priests from Orthodox Christians, and five Pastors from Protestants, three priests from Catholics and ten Sheikhs from Islamic scholars seeking interpretations and explanations of the Bible and the Qur'an. In sum, I interviewed twenty-three religious scholars. The participants were purposely selected using snowball sampling technique based on their knowledge, roles, concern, responsibility, willingness, and cooperativeness for the study.

Significances of the study

It is hoped that the study would contribute to develop the intercultural competence of readers. It is also hoped that it could serve as an input to political leaders and Ministry of Education in matters of handling peace education in this conflict torn world. It could also help for interfaith mutual understanding and respect.

Definition of Technical Terms

Decalogue: means the ten words that God revealed to Moses.

The Decalogue: refers to the Ten Commandments that are serious commands of God as indicated in the Bible in Exodus and Deuteronomy.

The Bible: The holy Book and Scripture of Christianity

The Qur'an: The Holy Book and Scripture of Islam

Allah: this is the Arabic equivalent term to the Only God, the Eternal.

Data Presentation, Analysis and Discussions

Shared Values between Christianity and Islam

There are many shared beliefs between Christianity and Islam. I have mentioned here just a few of the values to show the core ones only.

1. Both religions believe in the existence of the Creator of the Heavens and the worlds
2. Both religions believe in revelations and claim heavenly scriptures as spiritual and material guidance
3. Both religions preach the existence of Angels such as Michael and Gabriel /Jibreel/
4. Both religions preach the existence of Paradise and Hell for rewarding good-doers and punishing evil-doers, respectively.
5. Both religions teach that there are many Prophets and Messengers sent by the Almighty God to teach the commoners about righteousness and sins.
6. Both believe in the end of the universe /Doomsday/ in the future
7. Both preach that Jesus/ Isaa/ was born from Saint Marry/maryem/
8. Both religions preach fasting, veneration, worship, charity, repentance and other similar religious acts.

The Decalogue in Christianity and Islam

The Decalogue in Christianity

"If you love me, you will keep my commandments" John 14:15

The Decalogue i.e. the Ten Commandments/asirtu kalat/ are given in the Old Testament twice. They are found in Exodus 20:2-17 and Deuteronomy 5:6-21. The wording is slightly different but the meaning is the same.

The Ten Commandments are discussed in the ensuing subsection as written in Exodus and Deuteronomy.

The First Commandment:

I am the LORD your God; who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.

This commandment commands to offer to God alone the supreme worship that is due to Him. This first commandment forbids sins which detract from the honor and worship of God.

The Second Commandment:

You shall not make for yourself a carved image – any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them....

This commandment commands Christians to always worship the One True God.

The Third Commandment:

You shall not take the name of the LOARD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.

This commands to speak with reverence of God and to be truthful in taking oaths and faithful to them. This commandment forbids cursing, blasphemy, false oaths and breaking promises.

The Fourth Commandment

Observe the Sabbath day, to keep it holy, as the LOARD your God commanded you. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LOARD your God. In it you shall do no work....

This commandment commands worship of God in mass prayer on Sunday and other holy days. This commandment forbids missing Sunday prayers; and conducting unnecessary business on Sunday.

The Fifth Commandment

Honor your father and mother.

The fifth commandment is the first of the love of neighbor commandments immediately following the first three love of God commandments. No one, except Adam and Eve, has ever come into the world without a father and a mother. According to religious people, we should honor our parents.

The Fifth Commandment is addressed expressly to children. However, it likewise concerns the ties of kinship between members of the extended family. It requires honor, affection and gratitude toward elders and ancestors.

The Fifth Commandment commands Christians to respect and love their parents, to obey them in all that is not sinful, and to help them when they are in need. It also implies respect for all lawful authority.

The Fifth Commandment forbids children from all manners of anger and hatred against parents and elderly people; it also forbids them from showing contempt and disobedience to their lawful commands.

The Six Commandments

You shall not murder.

Religious people believe that human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator from its conception to its death. Hence, no one can under any circumstance claim for himself the right to destroy an innocent human being.

The Six Commandment commands to take proper care of our spiritual and bodily wellbeing and that of our neighbors. It also obliges people to show love for the neighbors by respecting his/her person and not injuring him/her/ in any way.

The Six Commandment forbids unjust taking of life – murder, suicide, abortion, euthanasia; kidnapping, violence, revenge, quarrels, insults, oppressive behaviors, etc.

The Seventh and the Tenth Commandments**The Seventh Commandment:**

You shall not commit adultery.

The Tenth Commandment

You shall not covet your neighbor's wife; and you shall not desire your neighbor's house, his field, his male servant, his female servant, his ox, his donkey, or anything that is your neighbor's.

These two commandments work together. The Seventh commandment forbids in action; the Tenth Commandment forbids in thought or action. Such sins are so prevalent that Christians believe more souls go to Hell for sins of the flesh than for any other reason. These sins are the chief dangers to the virtue of chastity.

The Seventh Commandment commands to be pure and modest in our behaviors.

The Tenth Commandment commands to be pure in thought and desire.

The Seventh and the Tenth Commandments forbid:

- All impure and immodesty in words, looks and actions. Offenses against marriage, Offenses against chastity, All thoughts and desires contrary to chastity.

The Eighth Commandment

You Shall not steal.

The Eighth Commandment commands to respect what belongs to others, to live upto our business agreements, and to pay our just debts.

The Eighth Commandment forbids:

- Stealing, Cheating, Accepting bribes, Deception

The Ninth Commandment

You shall not bear false witness against your neighbor. The Ninth Commandment commands us to speak the truth, especially in what concerns the good name and honor of others. Commandment commands us to speak the truth in all things.

The Ninth Commandment forbids:

- Lies; Perjury; Baseless accusations; Frauds etc.

The Decalogue in Islam

The Decalogue i.e. the Ten Commandments are not specifically mentioned in Islam under one heading. However, this does not mean there are no such commandments in the Qur'an, Holy Scripture of Islam. There are hundreds of commandments here and there across the Qur'an.

For instance, the Qur'an speaks of them in Surah Anaam 6:151-153 and Surah Isra' 17: 23-39. Some Muslim scholars call them the "verses of the ten commandments" simply because they speak of ten significant commandments to be observed by a Muslim. But the Qur'an does not directly state that these are the same commandments that were given to Moses.

Ahmed (2015:1) has clearly listed the Ten Commandments in the Bible and the Qur'an. I have discussed what the commandments command and forbid earlier from Christianity perspective. But the same interpretation applies for the commandments in Islam as well. As I mentioned earlier, there could be hundreds of commandment across the whole Qur'an but I will mention a few for juxtaposing purpose as Saba Ahmed did.

1. I am the Lord thy God (Exodus 20:2; Deuteronomy 5:6)

- God Alone do we worship and seek help (Qur'an 1: 2-5)
- Do not worship except Allah (Qur'an 2:83)
- Do not worship other than Allah (Qur'an 6:88)
- There is no god but Allah (Qur'an 6:106)
- Allah is your Lord (Qur'an 6:102)
- Your Lord is Allah (Qur'an 10:3)
- Worship your Lord (Qur'an 22:77)
- Say, Allah is The Only One (Qur'an 112:1-4)

2. Thou shall have no other gods before me (Exodus 20:3; Deuteronomy 5:7)

Thou shall not make unto thee any graven image (Exodus 20:4-6; Deuteronomy 5:8-10)

- Your God is One God (Qur'an 2:163)
- Abraham (Ibrahim) joined no gods with Allah

(Qur'an 3:67)

- Associate none others with Allah (Qur'an 4:116)
- Taking idols as God is manifest error (Qur'an 6:74)
- Worship none except Allah (Qur'an 3:64)
- Allah alone we do worship (Qur'an 39:14)
- There is no God except Allah (Qur'an 7:19)
- Nothing is like Allah, originator of the heavens and the earth (Qur'an 42:11)
- No vision can perceive God (Qur'an 6:103)
- Abraham (Ibrahim) prohibited worshipping idols (Qur'an 14:35)

3. Thou shall not take the name of the Lord thy God in vain (Exodus 20:7; Deuteronomy 5:11)

- Do not insult disbelievers; otherwise, they in enmity out of ignorance would insult God (Qur'an 6:108)
- To Allah belongs the most beautiful names; leave those who blaspheme God's names (Qur'an 7:180)
- Do not sit with those who ridicule God (Qur'an 4:140)
- Turn away from those who mock Our [Allah's] verses (Qur'an 6:68)
- Do not make Allah's name an excuse against doing good.... (Qur'an 2:224)

4. Remember the Sabbath day, to keep it holy (Exodus 20:8-11; Deuteronomy 5:12-15)

- Transgressed the limits of Sabbath (Qur'an 2:65)
- We curse the Sabbath-breakers (Qur'an 4:47)
- Do not transgress on Sabbath (Qur'an 4:154)
- Trial on Sabbath day (Qur'an 7:163)
- Sabbath was made for those who differed over it. Indeed, your Lord will judge between them on the Day of Judgment concerning their differences (Qur'an 16:124)

• Muslims, leave off business for Friday prayers and Remembrance of Allah (Qur'an 62:9)

The above Qur'anic verses were applicable during the Prophethood of Moses and Issa. For Muslims are commanded to observe Friday prayer time along with other prayer times as well on every day basis. Other than for the duration of that prayer time, Muslims are not commanded to stop any work anywhere any time as long as the work is not linked to sinful acts.

5. Honor thy father and they mother (Exodus 20:12; Deuteronomy 5: 16)

- Do good to parents (Qur'an 2:83; 4:36)

- Leave wealth for your parents in your will (Qur'an 2:180)
 - Spend on parents, family, orphans, needy and the travelers (Qur'an 2:215)
 - Good treatment of parents, especially in old age (Qur'an 17:23-24)
 - Kindness to parents (Qur'an 29:8)
 - Show gratitude to God and parents (Qur'an 31:14)
 - Be kind to parents (Qur'an 46:15)
6. Do not murder (Exodus 20:13; Deuteronomy 5:17)
- Do not kill yourselves or one another (Qur'an 4:29)
 - Whosoever kills through aggression and injustice will be cast into Hell Fire (Qur'an 4:30)
 - The recompense for wrongdoers is Hell Fire; whosoever kills a soul, it is as though they have killed all of mankind; whosoever saves a soul, it is as though they have saved all of mankind (Qur'an 17:31)
 - Do not kill children for fear of poverty (Qur'an 17:31)
 - Whoever is killed unjustly, we have given his heirs authority (to take revenge, forgive or demand blood money) (Qur'an 17:33)
 - If enemy inclines to peace, you should incline to peace and trust in Allah (Qur'an 8:61)
 - Fight in self-defense but do not transgress; Surely, Allah does not love the transgressors (Qur'an 2:190)
 - Do not kill a soul except for just cause (Qur'an 25:68)
7. You shall not commit adultery (Exodus 20:14; Deuteronomy 5:18)
- Do not approach adultery; it is immoral and evil way (Qur'an 17:32)
 - Do not commit adultery (Qur'an 25:68)
 - Punishment for adultery is hundred lashes if unmarried or stoning if married. Adulterer can only marry an adulteress. Those who accuse chaste women and do not produce four witnesses should be punished with eighty lashes and their testimony should never be accepted (Qur'an 24:2-5)
8. You shall not steal (Exodus 20:15; Deuteronomy 5:19)
- Punishment for stealing is cutting off hands [depending on the amount property stolen, the place where its kept, the relationship between the thief and the owner of the property etc.] (Qur'an 5:38-39)
9. Believing women do not steal (Qur'an 60:12)
- You shall not bear false witness against your neighbor (Exodus 20:16; Deuteronomy 5:20)
- Do not mix truth with falsehood (Qur'an 2:42)
 - Stand for Justice, do not distort your testimony or refuse to give it (Qur'an 4:135)
 - Stand out firmly for Allah, witness in justice and do not let the hatred of people prevent you from being just. Be just.... (Qur'an 5:8)
 - Whosoever commits sin and then blames it on an innocent person has taken upon himself a slander and manifest sin (Qur'an 4:112)
 - Allah command justice; the doing of good and giving to relatives and forbids immorality, evil and oppression (Qur'an 16:90)
 - Do not transgress in sin and aggression. Allah is sever in punishment (Qur'an 5:2)
 - Do not conceal testimony; for whosoever conceals it, his hart is indeed sinful (Qur'an 2:283)
 - Woe to every sinful liar (Qur'an 45:7)
 - Believing women do not invent falsehood (Qur'an 60:12)
 - Who is more unjust than he who fabricates lies against Allah or denies his Verses? [No one] (Qur'an 6:21)
 - Truth destroys falsehood (Qur'an 21:18)
10. Thou shall not covet (neighbor's house, wife, servant, or anything else) (Exodus 20:17; Deuteronomy 5:21)
- Do not covet that whereby Allah has graced others with. To men is allotted what they earn and to women what they earn: Ask Allah for His bounty. (Qur'an 4:32)
 - Do good to neighbors (Qur'an 4:36)
 - Grant neighborly protection to disbelievers so they may hear the words of Allah (Qur'an 9:6)
 - Tell the believing men and women to lower their gaze and guard their chastity (Qur'an 24:30)
 - Do not strain your eyes or grieve over what we have given to others (Qur'an 15:88)
 - Do not strain your eyes over what we have given some to enjoy worldly life through which we test them [whether they help the needy or not]. (Qur'an 20:131).
- Neighborhood is one of the major social values that is given credence and high importance in Islam as in other religion. Muslims are constantly warned not to strain their relationships with their neighbors irrespective of differences in their religion, social status, ethnicity and language. What we have seen up to now is from the Qur'anic verses briefly. There are also innumerable

injunctions from the Prophet on this regard almost on every commandment. Let us see from the following Prophetic hadith as an example regarding neighborhoods. The Prophet said, whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor (Sahih Al-Bukhari Hadith, 7:114); Gabriel continued to recommend me about treating the neighbors kindly and politely so much so that I thought he would order me to make them as my heirs (Sahih Al-Bukhari Hadith, 8:43); by Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Apostle? He said, 'That person whose neighbor does not feel safe from his evil' (Sahih Al-Bukhari, 8.45); Anybody who believes in Allah and the Last Day should not harm his neighbor... (Sahih Al-Bukh Conclusions

CONCLUSIONS

The major threats in the contemporary world are corruption, theft, business fraud, rape, violence, mass killing and other related crimes. Such acts of cruelty appeared to be increased from time to time. Such indecent acts are rebuffed by the three Abrahamic faiths: Judaism, Christianity and Islam.

The moral and ethical values, which are also acceptable in many cases by other faith groups in traditional as well as modern societies, include, among others, chastity, honesty, truthfulness, peacefulness, patience, forgiveness, compassion, love, equality and freedom. Such values are acceptable in many cases among all humanity since these ideals are more or less universal. The Commandments of Christianity and Islam teach all these crucial moral values.

However, because of the overemphasis of materialism and individualism usually at the expense of such moral values in modern education, the aforementioned threats are booming instead of receding. Secular extremism, violence and ethnic terrorism are also becoming potential threats in many countries. The call, therefore, is towards peace education, security, tolerance, coexistence and the like.

Ethiopia is known for its traditional values such as trustworthiness, hospitality, non-violence, and respectfulness. Such values are mainly strong in the traditional education context as depicted in the Commandments of the two religions. However, since such values are taught in schools from the rationalist perspective under the subject Civic and Ethical Education, a subject that was partially rejected from the

school curriculum of the socialist system, under the assumption that "to know the good is to do the good" [this is wrong!], no major successes seemed to be achieved on the part of the school generation except inculcating certain democratic principles which mainly emphasized rights over duties. For this reason, I understand that the subject Civic needs to be detached from the Ethical/Character Education and such moral education should be based on not only on intellectual aspects but also on the emotional, spiritual, normative and intuitive knowledge extracted from the values of the world great religions in general and Islam and Christianity in particular. This can help, on the one hand, to develop the emotional and moral intelligence of the school generation, and on the other hand, to reintegrate the modern education with the cultural heritages of the country. Hence, morality should not be confused with knowledge acquisition and/or with political education. Peace Education should be redesigned for the school generation before it is too late to reverse it.

REFERENCES

- Ahmed Saba (May 2015) Ten Commandments in the Bible and Qur'an. <http://www.worldpulse.com>
- Amare Asgedom (2009). "From Knowledge Acquisition to Knowledge Application: The Case of Curriculum Inquiry in Ethiopia," In Tirusew Teferra. Aklilu Dalelo and Mekasha Kassaye eds. Proceedings of the 1st International Conference on Educational Research for Development vol. 1 May 13-15 2009 pp, 411-450.
- FDRE (1995). *The Constitution of the Federal Democratic Republic of Ethiopia*, Addis Ababa: August, 1995.
- Kaur Jasmeet (December 2013) Value Education Through Religious Scriptures: A Secular Approach For Maintaining Peace. <https://www.researchgate.net>
- Palmer, P.J. (2007). *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. London: John Wiley & Sons Inc.
- Pring, R. (2007). "The Common School." *Journal of Philosophy of Education* 41(4):503-522.
- Starratt, R.J. (1994). *Building an Ethical School: A Practical Response to the Moral Crisis in Schools*. London: The Falmer Press.
- The Holy Bible. English Translation.
- Transitional Government of Ethiopia, TGE (1994). *Education and Training Policy* Addis Ababa: EMP.
- World Council of Churches (2019). *Education for Peace in a Multi-Religious World: A Christian Perspective*. WCC, Geneva.
- Yusuf, Ali A.(1989.). *The Holy Qur'an: The English Translations and Commentaries*. IPCI.