

the Teacher



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Quote of this issue

"If we let ourselves, we shall always be waiting for some distraction or other to end before we can really get down to our work. The only people who achieve much are those who want knowledge so badly that they seek it while the conditions are still unfavorable. Favorable conditions never come."

C.S. Lewis



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opinions in this bulletin except that of the editorial.**

EDITORIAL

Tell me and I forget, teach me and I may remember, involve me and I learn. — Benjamin Franklin

Dear Readers,

Welcome to this edition of *The Teacher Bulletin*, Vol. 12 No. 23, August 2024. As usual, the *Editorial Team* has dutifully been doing its level best to prepare this edition in such a way that our esteemed readers would quench their academic and edutainmental thirsts. In light of this, we tried all what we could to fill our columns with the best of stuff from different walks of life.

As Benjamin Franklin put it perfectly, any learning becomes effective and commendable if it involves learners in active learning. Students should get a chance to get engaged in an active teaching-learning process. It is when such a system of learning is applied that the mind is ready to make use of what has been invested upon it for years. Otherwise, if we follow the old way of teaching, such as what we

call spoon feeding style, all our overview of what we had and efforts will gradually become what we have in both contexts of fruitless as E.M Forster has the traditional and modern way expressed it vividly; "Spoon of the education systems our feeding in the long run teaches country has been following willy us nothing but the shape of the -nilly. spoon." It is, therefore, vitally important to revisit the way our kids are learning in our educational system so that the education is fruitful in achieving its objectives and goals.

To come back to our latest edition, varying issues from differing walks of life are in human friendship. This fake or presented in each column. In the false friendship of words research column, Dr. Fasil followed by other similar stuffs Merawi of Addis Ababa will help us understand the University has dealt with the deceitful nature of languages in traditional education system of our communication.

Ethiopia comparing it with the education system which came next to it under the title, "Culture and Modernity: Exploring the Foundations of Indigenous Ethiopian Philosophy of Education". In this research article, Dr. Fasil gives us an

Under the column "Let's *Mind our Language*", we have various linguistic items that deal with syntactical and grammatical issues of languages that have in common. In this regard, we will

observe what false friends are in the world of words, not actually in human friendship. This fake or presented in each column. In the false friendship of words research column, Dr. Fasil followed by other similar stuffs Merawi of Addis Ababa will help us understand the University has dealt with the deceitful nature of languages in traditional education system of our communication. Other columns, such as *Reflection*, *Commentary*, *Edutainment* and the like have also their own contribution in filling up any intellectual, academic or entertainment gap of our readers. Good read!

It should be your care, therefore, and mine, to elevate the minds of our children and exalt their courage; to accelerate and animate their industry and activity; to excite in them a habitual contempt of meanness, abhorrence of injustice and inhumanity, and an ambition to excel in every capacity, faculty, and virtue. If we suffer their minds to grovel and creep in infancy, they will grovel all their lives. — John Adams



Research

Culture and Modernity: Exploring the Foundations of Indigenous Ethiopian Philosophy of Education

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Abstract

Philosophy of education is an attempt to ask philosophical questions regarding the essence, role, method and goals of education. It could be used to identify the role of education in improving the human condition and the attainment of wisdom in general. Ethiopian philosophy of education is founded on the teachings of religions like Christianity and Islam, societal wisdom and authority and also written philosophical accounts. Based on this, whereas traditional Ethiopian education was rooted in the life of the community, modern education was founded on the need to introduce western rationality and thinking as a way of attaining the goals of modernization. In this paper, through a discussion of modern and traditional Ethiopian education, the researcher argues for the revitalization of Ethiopian philosophy of education. Such a philosophy of education plays a role of inculcating moral values, transferring indigenous wisdom from one generation into the other and setting the moral fabric which holds individuals together.

Key Words: Education, Philosophy, Indigenous Wisdom.

Introduction

Using the discussions in philosophy of education and particularly the debate on the nature and role of Ethiopian education in the attainment of development, in this paper I will argue for the need to revitalize

traditional Ethiopian philosophy of education. Philosophy of education tries to investigate the conceptual foundations of education. It also tries to explore the method, trajectory and the very essence of education. As such, it is “the philosophical study of education and its problems” (Noddings, 1998, 7). There is an intrinsic relation between philosophy of education and the other major branches of philosophy like, metaphysics, epistemology, axiology and logic. They are all involved in value oriented inquiries which try to examine conceptual foundations and foundational presuppositions.

Philosophy of education also heavily borrows from the other parts of philosophy in order to examine the foundations of education and learning. To this extent, “Philosophers of education study the problems of education from a philosophical perspective” (Ibid, 8). The questions what is the purpose of education and what is the most desirable way of educating others are two of the most perennial and important problems in the history of philosophy. Thus “one of the perennial questions in philosophy of education centers on who should be educated and how” (Ibid, 9). In the Ethiopian context, there is little research on the philosophical components of education and their role in understanding our current predicaments.

Ethiopian classical philosophy of education which is highly exercised by religious teaching served as the institutional

mechanism through which societal knowledge was transferred through generations. The introduction of modern education had a role of destroying Ethiopian knowledge systems and also instilling modern western values in the minds of Ethiopians. Being animated by the need for instrumental and technical growth, modern Ethiopian education was seen as a way of accelerating the goals of development. Losing its cultural roots, modern Ethiopian education became an ideological tool through which the values of cultures are disseminated. The solution resides in further exploring the relation between tradition and modernity and revitalizing the role of traditional Ethiopian education.

I will start my discussion by situating the meaning of modernity in the Ethiopian context. This will be followed by the second section where I discuss the differences between modernization, traditional or cultural beliefs and traditional education along with their roles in solving the existing needs of society. Finally, in chapter three I will argue for the revitalization of the role of traditional Ethiopian education in public life.

The Essence of Modernity in Ethiopia

The issue of modernization and modernity which continually surface themselves in front of contemporary discussions of meaning, validity, rationality, and general truths across the disciplines. Investigating the

modern way of doing things is seen as one pivotal direction in addressing the problems in human history, the contemporary world, and also humanity's future prospects. Issues ranging from slavery and colonialism, male domination, otherness, the place of institutions and scientific inquiries, all the way up to the emancipation of humanity from poverty, war and injustice, are all in one way or the other being connected with an analysis of the modern. But what's the modern and modernity. Etymologically, there is an agreement that the word modern originates from the Latin terms 'modernus' and 'modo' when Christianity tried to distinguish itself from the "pagan Roman past" (Habermas, 2001, 131). Thus in this period Christianity depicts itself as the noble present. What's interesting in the development of the concept 'modern' is not just the ever historical process of the emergence of a present, but a now that radically tries to detach itself from the past. This is a present which tries to evolve its normative criteria and heralds its place in history as the beginning of a novelist age. Still, questions such as; when did modernity begin and has it ended, or is it a project that continues? (Habermas), is it a historical time line or an attitude (Foucault); is modernity emancipatory or repressive and disciplinary, are we currently in a modern or postmodern age, is modernity universal or particular, does modernity need to be reformed or abandoned, are all highly debatable. At such a juncture, one could ask, what are the precursors and foundations of modernity in Ethiopia?

In observing the quest for modernity in Ethiopia, Paulos Milkias(2008) argues that the logical consequences of Ethiopia's quest for modernization stemmed from Western system of

knowledge, education and cultural awareness that seek to dismantle the feudal system and found discomfort with the realities of the Ethiopian condition. Currently, in the globalized era, it is time to face the implication of such a quest in the antagonism between modern scientific and traditional localized systems of knowledge. From the outset, there was a failure to recognize the antithesis between feudalism and modernization. As such, "feudalism and modernization are by their very nature incongruous and cannot live side by side without creating fissures in the body politic" (Paulos, 2008,91)

Grounding itself in the transition from the church to public schools as agents for the dissemination of knowledge and education, the essence of modernity in Ethiopia constituted a minimal role of the church and the important role of secular institutions. Thus, "the image of the new political order was drawn in terms of a new ideology: Zamanawi-seletane(modernity) which meant modern institutions, modern schooling, and modern thinking."(Ibid, 93) Even the genesis of modernity in Ethiopia for Paulos Milkias signified overcoming religion and tradition and is clearly evident in the modernization of Emperor Tewodros. Here Paulos remarks, "not only was Tewodros anti-clerical, but he saw the development of Ethiopia as going necessarily against the influence of the church."(Ibid, 94) Thus, the ground for the struggle between tradition and modernity also took the form of education and the dissemination of knowledge.

For BahruZewde(2008) attempts to celebrate Ethiopia's modernity and entering into the new millennium must be coupled with an analysis of the contradictions of the past, opening

up of a space for equal participation and rational administrative imperative. Thus, "What has been sorely lacking amidst all these festivities is a sober and balanced assessment of the past millennium" (Bahiru, 2008, 34) the contradictions of Ethiopian modernity could be expressed in the two Zar'aYacobs. The first who instituted central administration and strong empire at the expense of total control and the lack of freedom in the life of subjects and the second, the philosopher who was a liberal and rationalist thinker that sought to establish a model for religious pluralism.

Traditional and Modern Education in Ethiopia

Historically, the introduction of science and technology in the developing nations is largely seen via commercial relations amongst both developed and developing nations, and foreign companies are considered to be the major agents for the transfer of the latest achievements in science and technology to the so called third world nations. Here, as developing countries of the world "adopted trade liberalization policies over the past 20 years, they face a major challenge in how to increase the knowledge and technology intensity of their economies in order to be able to compete in national and international markets." (Haile et al, 2013, 2) Currently, in the world of globalization, where individual states are losing their classical dominance in the face of threat from multinational corporations, global trade and intergovernmental organizations, the latest achievements in science and technology are disseminated to various corners of the world.

In the Ethiopian context, science and technology is regarded as a way of bridging the gap between indigenous and alien

knowledge systems as well as a means of introducing a holistic framework that appeals to the demands of sustainability. As such the focus on science and technology is believed to bring urban as well as rural knowledge development, utilize and revitalize indigenous forms of knowledge, disseminate recent technologies to various sectors of structural development, contextualize foreign advancements in science and technology to the Ethiopian context and realize sustainable development practices. Trying to steer the economic development of a country by taking science and technology as crucial foundations provides an opportunity for empowering one's capabilities by giving more emphasis on the education of citizens and usage of information technology. It also allows the realization of environmental friendly approaches in the agricultural and energy sectors. (Wangwe, 1995) Still, there is a question if such a vision of scientific and technological progress is rooted in the Ethiopian soil or merely it accounts to an imitation of Western modernity.

The long history of Ethiopia is characterized by a traditional system of education which was dictated by the teachings of the Orthodox Church. Such schools provided instruction for the children of the nobility and provided a system of religious morality that strengthened the power of rulers. In such a context, only few Muslim schools existed. Furthermore, "A few missionary schools had been established in the late nineteenth century, and these were often accessible to interdenominational and multi-religious communities". (Adejumobi, 2007, 16)

The emergence of modern education in Ethiopia cannot be separated from the need to accelerate the process of

modernization through the latest achievements in science and technology. Emperor Tewodros sought to contextualize Western technology for military purposes. Thus, "the quest for modern technology started in the 1850s when emperor Tewodros harbored the project of sending Ethiopians to Europe to train them in the manufactory of cannons" (Paulos and Messay, 2010, 2)

The introduction of modern education is an integral part of the process of modernization continued by Emperor Menelik II. Here secular institutions were established and scholarships were given to students to provide the bureaucracy with the required manpower. Thus, "The functioning of the state bureaucracy, the diplomatic corps, and the economy owed a lot to the modernization of Ethiopian education and the nascent secularization of administrative institutions". (Adejumobi, 2007, 33) Emperor Haile Selassie introduced a radical reform in the system of education which includes the opening of more schools and establishment of a ministry. Still the resistance of the masses to education and the already existing unequal relations amongst members of the society had a negative impact on educational reform.

For Wuhibegezer Ferede (2013), traditional Ethiopian education was founded on church education and spirituality as a mediating category in the dissemination of knowledge. He maintains, "Monasteries and convents of the Ethiopian Orthodox Church assumed the hard slog of designing and disseminating the education system whose utmost objective was producing religious functionaries" (2013, 41). This still doesn't imply that education was only accessible to those close to the church. The system of education

was also available to the masses and it was also characterized by a secular mission since it tried to modernize the nation. Accordingly, "in addition to religious instruction, the curriculum was encompassing a secular component that focuses on the history, social customs, foreign and local languages, values and political organization of the society" (Ibid) The introduction of modern education implied the obliteration of traditional Ethiopian wisdom and education. It was not a process of creative adaptation but mere attempt to replace Ethiopian indigenous educational forms with western cultural values and education that was introduced by modern education in the Ethiopian soil. This shows that, the "policy of westernizing Ethiopian society undermines the role of the indigenous education to the society" (Ibid, 43)

There is a huge rift between traditional and modern systems of education in Ethiopia since the church was resistant towards modern education, and also rather than being a creative process of synthesis, modern education was introduced at the expense of traditional systems of thought. As such, "modern school did not develop directly from traditional institutions" (Awoke, 2015, 4) The introduction of modern education in Ethiopia was animated by the practical need of attaining instrumental growth and mastery over the environment. Some existing factors that animated modern education in Ethiopia include, "the need for innovations such as national currency, i.e., establishing state banks, construction of bridge, hospitals, hotels and railroad, postal service, telephone etc." (Ibid, 5)

The traditional religious elites, such as *debtaras* (ደብራሪያ), played a more prominent role before the introduction of modern

education in Ethiopia. In traditional Ethiopian education, academic excellence was measured in one's knowledge and practice in three areas of inquiry, "which are offered at the academy of music, the academy of poetry, and the school of texts. Each of these branches of training takes at least two years of learning and exercise, with a total of eight years required to graduate as a specialist in Ethiopian church music."(Paulos, 2011, 235) After the downfall of the Derg whose system of education was inspired by the principles of Marxism-Leninism, a new educational model emphasizing education to the masses was instituted. This was marked by a rapid increase in annual governmental costs for education, education as foundation of development, mass training and participation of minority groups in the system. As such, "The fact that public expenditures on education, as a percentage of total outlay, had risen from a mere 10 percent during the time of the Derg to 23.6 percent in 2009, has helped in this dramatic growth."(Paulos, 2011, 246)

Some of the basic themes currently being emphasized in Ethiopia's system of education include education being available to the masses, moral education and creation of a democratic culture, equal access to education, focus on skills and technical training, establishment of higher institutions, community participation and investing in manpower. Here, in order to understand the broader implications of such a vision, there is a need to ground Ethiopian discussions of development in a unique Ethiopian program of modernity that is critical of Western cultural imperialism while simultaneously revitalizing Ethiopian indigenous culture, knowledge and philosophy.

Revitalizing Traditional Ethiopian Education as a Foundation of Modernity

Currently, the Ethiopian system of education is not able to develop a system that is able to preserve one's cultural values while at the same time attaining a material development. Simply imitating the latest achievements of the western world, the Ethiopian system of education is not rooted on existing realities and the urgent needs of the society. One solution here resides in revitalizing Ethiopian traditional education as a source of cultural revival and also developing a system of education and societal modernity founded on societal values. In order to carry out this task two operations are needed. First of all, there is a need to deconstruct the role of western concepts in shaping the development of Ethiopian knowledge system. This also requires developing a system of education that is a foundation of societal modernity. Secondly, one needs to revisit the classical values of Ethiopian education in a reconstructive project which demonstrates the role of Ethiopian education in the attempt to inculcate moral values and take advantage of them as a source of societal cohesion.

First of all, there is a need to deconstruct the ideological imposition of western cultural values on Ethiopian systems of education and also introduce a new educational approach that could be taken as a foundation of Ethiopian modernity. The introduction of modern education could only be expressed in terms of the imposition of foreign cultural values on the organic system of education that developed throughout generations in Ethiopia. This led Mulugeta Wodajo to proclaim, "Ethiopia's postwar reform in education is of a unique character. Ethiopia did not reform

her educational system after the war but instead gave birth to a system of education altogether new, if not alien, to the cultural pattern of the nation."(1959,24)

Ultimately four major problems that plague Ethiopia's system of education are the inaccessibility of education to the masses, the fact that the system of education is not rooted on Ethiopian indigenous values, the impractical nature of the system of education which is not able to solve the most pressing and urgent problems of the nation and finally, "overcentralization"(Ibid, 27) Most contemporary Ethiopian thinkers are critical towards the introduction of foreign western education in the Ethiopian soil. They believe that it leads into cultural dislocation, alienation and the forceful imposition of western cultural values in the Ethiopian soil. Modern education is said to cause a rift between, "has caused a rift within Ethiopian culture and its history" (Mohammed, 2013, 12)

Maimire contends that there is a difference between introducing western schemes of modernization in Ethiopia and grounding the project of modernity in the Ethiopian soil. What has been carried out so far in Ethiopia is trying to modernize Ethiopia taking western modernity as the ultimate standard. But what we need is an Ethiopian conception of modernity. (Maimire, 2011, p. 1) According to Salvadore, Gebre-Heywat Baykedagn sought to develop a unique conception of Ethiopian modernity that focused on cultural preservation, political modernity and uncoupling Western modernity from capitalism. Gebre-Heywat's unique program of Ethiopian modernization focused on economic development, exposing the exploitation of peasants in feudalism, equal distribution of wealth amongst the provinces and avoiding the exploitation of the

masses. The realization of such initiatives finally depended on a uniquely Ethiopian system of education (Salvadore, 2007, 568). The solution that Gebre-Heywat sought to propose was pragmatic and practical and suited to indigenous modernization rather than a program of Westernization.

Further developing the idea of an Ethiopian modernity founded on indigenous realities, Blata Geta Hiruy W/Selassie contends that even though the Europeans have a more profound and developed material civilization still it is founded on the exploitation of non-Europeans. As such Ethiopians should only learn about the greatest scientific and technological achievements of Europeans by preserving their own indigenous cultural values. For him modernity is a sophisticated process where we try to accommodate our cultural values to existential challenges. Ethiopians have a unique culture and way of life, and history. For Hiruy, if we assume that Ethiopian civilization is in a comparable stature to modern Europe, then we must demonstrate that we have a well refined intellectual project compared to the western world (Hiruy, 2017, p. 36). Hiruy further argues that education is the foundation of development and that Ethiopians should go to Europe not to imitate western culture but to grasp the wisdom that is needed to accelerate our development and goals of modernization.

Secondly, besides demonstrating the intimate relations between Ethiopian modernity and system of education, there is a need to show the role of classical education in societal life and settling of everyday moral problems. According to David Bridges, Amare Asgedom and Setargew Kenaw(2004), there are diverse sources of Ethiopian philosophy of education. These include,

traditional societal wisdom that is passed on from one generation to the other, philosophical ideals like the writing of Zera Yacob and Weldehiwot which shed some light on the nature of education , the teachings of the Ethiopian Orthodox Church and finally “non-formal education in villages”(2004, 536).

The most important foundation of Ethiopian philosophy of education is church education which constitutes a highly elaborated system of education which imparts the knowledge of reality, existence and human values to students. Furthermore, one also needs to understand traditional societal customs and values and their role in educating the youth. As such, traditional wisdom “is philosophical in the sense that it constitutes part of a world view or set of beliefs that underpin everyday living”(Ibid).

Some of the major values introduced by Ethiopian traditional philosophy of education include, identifying the intrinsic value of the community and sacrificing one's own interest for the sake of upholding the public good, technical and instrumental education which is meant to implant practical skills in the minds of students, seeing education not as something that is time bound but of a lifelong learning where the person is going through different levels of socialization and education and finally “ an emphasis on an idea of personhood which is not an automatic accompaniment of maturation but something which has to be achieved or, indeed, in which one can fail”(Ibid, 539). In today's world of globalization, it is true that we cannot avoid our interactions with others. What is needed here is a system of education that emphasizes the cultural values of one's community while at the same time learning

from the advancements of western instrumental rationality being expressed in the latest science and technology. As such, “Clearly Ethiopia cannot stand aside from these modernizing influences and no doubt there are political, economic and educational instruments in the toolbox of modernity which can serve the country's purpose”(Ibid, 541).

There are several elements of traditional education which are still useful to today's system of education. These include, passing on the rich historical heritage of the nation from one generation to the other through the works of literate traditional intellectuals. And we know that prominent Ethiopian writers from the traditional system of schooling have been doing their best. Awoke believes that the Ethiopian philosophy of education needs to make a transition from the idealism of church education into a postmodern approach which is interdisciplinary in its nature. Here the postmodern approach, “has an eclectic nature; it depicted that creating and choosing is more important than ordering and following”(Awoke, 2015, 18).

For Paulos Milkias(1976) religion plays a role of social cohesion in that it provides a platform through which a common moral fabric and normative standard could be cultivated in any society. Education also has the power to subject existing societal institutions to the force of criticism and societal renewal. Thus, “It helps to associate knowledge with the critique of the oppressive conditions of life and commits it to the transformation of society and the development of human potentialities” (1976, 79). Ethiopian traditional education that was highly dictated by the teachings of the church was made up of five major elements. These include understanding the *Fidel* (letter or alphabet), reading *Fidele-*

*Hawaria, memorizing Gebata-Hawaria, Dawit (Psalms) and finally “The next and last stage in the curriculum of elementary traditional schooling, which was usually accompanied with a church career as a deacon, was a transition period to a higher education to become a *debtera*, or to a full-time church career as a priest”(Ibid, 80).*

Not just only in Ethiopia but also in Africa at large education is an integral element of the societal order. It is not just imposed from the outside but embedded in the moral, political and everyday life of the society. Hence, “Indigenous African learning plays a vital role in the transmission of values that Africans consider to be essential in understanding and experiencing the fullness of life”(Eleni, 1992, 7). The process of learning ultimately begins in the home setting where basic moral values and principles are inculcated. Here, “it is the responsibility of everyone to care for and teach those younger than themselves” (Ibid, 12). Ethics is a crucial element of the system of education. It is expressed in respecting one’s family, worshiping God and serving one’s community. Some basic moral virtues are “(a) the paramount of the family ; (b) the centrality of spiritual life; and (c) the importance of communal”(Ibid, 15).

Conclusion

Traditional Ethiopian education was grounded in the life of the community and was a medium through which societal wisdom and knowledge is transferred from one generation to the next. Being highly dictated by religious teachings, traditional Ethiopian education was a way of prescribing moral values, imparting a common sense of purpose on the members of a community and mastering the environment based on human wants. The introduction of modern education saw the destruction of

traditional Ethiopian philosophy of education and subsequently led into a process of westernization.

In today’s world of globalization, there is a need to learn from the scientific and technological rationality of the western world. In order to realize what is needed is a system of education which preserves indigenous cultural values while at the same time learning from the achievements of the western world. There is as such a need to revitalize classical Ethiopian education particularly in areas of societal progress, cultivation of moral values and serving as an agent of societal cohesion.

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የየጋንዘው ማግኘት ማግኘት ማግኘት ማግኘት? (From Grass to Grace) ፩.ንታ አያለው፡ ቁ.ማ.ሪ

ԳՐԴԱՆՅԱԼՈՒԹՅՈՒՆ

Reflection

፩፻፭፻ አንዳሱ ዓለ፡፡ አንዳሱም
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አንዳሱም ት-ቃጥላለች - በታም
አስተዳለም ዓለም፡፡ አንዳለት? በለህ
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መውልድ እንዳለ ስያረቻም
አርቃቶውም፡ በድንገተኛ አድርጋም
በበሽተም መሞት አለ፡ መማር
እንዳለ ደንቀር መቆረትም አለ፡
መደህም እንዳለ ማርቶም ሆነ ሰርቆ
ወይ በላለ መንገድ መከበርም አለ፡
በተ ደደማ መኖር እንዳለ ባቻር
መቆረትም አለ፡ ካምና ጥቅር ሆኖ
መፈጻሚ እንዳለ በጠና የቀይም
ሆኖ መውልድም አለ፡ በአውርጥና
አማራና ተወልድ አገራናን ስያይ
መኖር እንዳለ በአፍሪካ ተወልድ
አው-ቢት-ራለያና አው-ሮጵን ስያይ
በታ ማረጋገጫ ስለነበሱ ህንጻት
ገልወና ሰያወቁና ሰያስመ መኖርም
አለ፡ በምድራቻን በተና በተ ካር
ይችል፡ ይሰጣልም፡፡ ከሁሉ
የሚጠበው ብቻ ጥን በርካቶች ለሞት
የሚፈረገበትን ሆነ ለቦናዎ ሙና
የሚፈጥር የተፈጥር ክስተት ወደ
እውነታዎት ለውጭ የከብር
መነገዥና ማድረግ ነው፡፡ በዘመ
ሪን የሚወጠውናቸውን አለሁለ
አሉለው የሚያህል ድንጋጌ በዘመ
ተቀብለው በምንም ዓይነት ማስበልና
ወጪ ጉዞች የሚያደል የከይወት
ምንብ የሚያገኘ ለወቻን ስንታወበ
ተፈጥር የሚያደል የሚያደል የከይወት
የሚያገኘ ለወቻን ስንታወበ መስፈት
እንችለሁ፡፡ የገዢ ገዢ “ሰይድን
አይማለሁ” የሚለው ለዘመን መስፈት
ተሞክሮ ጥሩ ገዢ ነው፡፡

የኢትዮ ሰው ታልቁነት
ከሚለካቸው ነገሮች አንዳ
የሚገጥሙትን መጥሪ ነገሮችና
አለታዊ አጠማማች ጥበብ
በተለበበ አስተዋጅነት አልይ እነዚያ
በከይወት ላይ አለታዊ ክስተት
ልፋይና ይቻለ የነበረ አጠማማችን

ወልጠቻማ የአይወት የባክትና
መቀሪር ነው፡፡ ይህ ዓይነቱ ተፈጥር
ትልቅ መታደል ነው፡፡ በዚህ ሪሳስ
ጥፊዎች ዘርፍ አንቀጽና ከጥበቻ
በንታዴዎች በዘመና በሚደርሱበናወ
በደንብና አሽመር ለተዳደሩ ለረጋግጣ
ጥቃቅች ታን በእውቅታዊ ገን
በመቀበለ ለለሰቦት የዕድገት መቀ
ለመነጨና እናስተውለን፡፡ በተደረገ
በተፈጥሪዎች ለው ማረጋገጫ የአካል
ጥፊዎችና ያልተለመዶ የሰውነት
ቅርቡ ለይ የሚሰነድ ለደንበና
ነዋወጪን፡ አሽመርናና የወሰትን
የመሰለ ማንበረሰበአዋ ትንካሳወችን
ተቋቃዎ በጠና ከመኖር ባለፈ
እነዚህን ትንካሳወች ወደበት ስን
በመለወጥ ለወች ለያደገና ለበለግኝ
ማየት በእዚት ያስደስታል፡፡ በተፈጥር
ጥናለታችው ለነፃፃ ወይ
ለፈጥርባችው አንቀጽሁለዋ እርሱ
ድብን ለለው በንድነት ለለስተና ለጥና
የሚፈረገት ባወች የመኖራቸውን
የህል ለደበናና አሽመርችን
ወደአውንታዊ ታን ቁይወው ከባረት
የሚፈናገሩባችው የዓለም ንትት ቁጥር
ቋል ካይደለም፡፡

ከት-ቃስት የለስቃ መንድር ደንብ ተ-
በት-ቃስ ማማ በቁ ያለችን አንዳት-
ለት አንድ:: ይች ሌት ልይ
አት-ወልድም፣ መሂን ቅት:: አንድ ቅን
አብድ ይች አያለች አንዳት ቅድም በለ
የተ-ጥላችት ክረበች ነገር በጠ-
ት-ፈልጋትና “አንች በቃለ” በማለት-
ለድበት ወደበች ተግባራት - ማብሰቃ
ነው:: እነዚ ለይ ስራዎች ሌት መጥና
ለው መሆኑዋን ለብ ይችል::
የተ-ፈጥር ተ-ፍለትን ተመርከ-
መሰራበያም ሆነ ለውን መንቀፅ
ነው-ርም ተጠናትም በልማናም ነው::
ወደዚና ፍቃድ በለመሆነ-ት ነገር
ልውረና አይገባም:: እናም ይች በለን
ለት ይችን መውለድ የሚት-ቃልን ሌት
“ቃለ” በለ እንደሰራበችት ስት-ጥዋ
በንድ-ት በግን ተኩን በለና ይህን
ለድ-ብ ከምሰማ በጥት ይሰራናል በለ
ብ-ቁ ወብን ተኩፍትና ከበረት-

ት-ቃ-ር-ና በ-ቃ-ን-ም እ-ሳ-ሳ-ን-ም ማ-ና-ድ-ድ
ት-ቃ-ም-ፋ-ለ-ቻ:: ህ-ን-ዳ-ወ-ወ ባ-ለ ደ-ን-ገ-ት
ደ-ር-ሰ ሌ-ያ-ድ-ና-ት በ-ጥ-ክ-ር-ም ሌ-ሰ-
በ-አ-ሳ-ፋ ተ-ጠ-ጥ-በ-ሰ ለ-ጥ-ቃ-ት ከ-መ-ት-ረ-ፍ-
ሙ-ሙ ሁ-ስ-ቅ-ን ማ-ስ-ቱ-ን ብ-ን
ለ-ታ-ደ-ር-ት እ-ል-ታ-ለ-ም:: ይ-ቻ ለ-ት-
በ-ተ-ወ-ረ-ወ-ረ-ት ደ-ን-ታ-ይ ለ-ጥ-ቅ-ት
ተ-ና-ገ-ቻ:: ለ-ለ-ቃ-ና በ-ል-ጥ-ቻ ብ-ን
የ-ተ-ወ-ረ-ወ-ረ-ቅ-ወ-ን መ-ጠ-ር-ም ይ-ህ-ን
ደ-ሰ-ል ደ-ን-ታ-ይ በ-ሥ-ኤ-ት ተ-ቀ-በ-ወ-
ለ-ኤ-ት መ-ሥ-ኤ-ነ-ት ይ-ጠ-ቀ-መ-በ-ታ-ል::
አ-ይ-ወ-ት እ-ን-ዳ-ደ-ን-ት ዓ-ት - ፊ-ት
እ-ን-ዳ-ሰ-የ-ዋ-ት:: እ-ን-ት ከ-የ-ት-ቃ-ው ወ-ገ-ን
ት-ሆ-ን?

በኩስ ቁጥር ፭ ማርያም አንቀጽ
እኔምና ስምምነት ስለ የሚፈጻሚነት አንቀጽ
መከላት አለው:: አኩራዊት
አንተውዎና አውንታዊዎን በኩስ
በዓለማችን ወሰኑ መፈጸም
ሁኔታ የአከል ጉዳታችን መከላቸውን
ፈልጋዎ በማግኘት ሰማቻዎን
እስከውያዥናው ተከለው ያልፏለ::
ከዚህ አካላ ሰይነ ለውሃኑን
እነዚህን ሆኖ ካለሁን መምር
በርከታ አካል ጉዳታችና አፍልወንና
እኩስዎን መምር እስከዚመናችን
የመቆዳንዱው የእብር ደክተር በኢትዮም
በለጻ ድረሰ በዚህ ሌይንስ ደንብ
ተግባራትን አከናወነዋል::
በማክናውንም ላይ ይገኘለ:: ይህ
የሚፈጻሙን በታረክ ለመከላከል የአከል
ገኘለት በጥርም እኩንን እኩምር
መኖማ እስከዚነ ድረሰ ክስበት
መፈረሰ የሚችል መሆኑንም ምምር
ነው:: ይርመዋም:: ላይ ይችም
ከድተዋት የን ሁሉ ቅጂ ተቋቋማ
ለታረክ ተከሱ የአከል የወቻችው ሆኖ ካለሁ
ለዚህ ቁጥር አስተኛ ዓለ::

በተወለኑ ደረጃና በተረዳ በፊት ገዢ
ይሳቀ ንበር:: በኋላ ገን ንበርቻ
ተለዋወጪ:: የሰወቻን ለማጭና
ሽመጥ ወደምርታማነት ለውጭ::
ፈጥረ ተጨማሪበትና ጉን በ13 ዓመት
ደረሰ ገዢ የባለበት ማለያን ደረሰ
ባለበት ሆነ:: ድህንትን በእንበርካና
እስከዚት:: ለርስ ተርሱ ለቃጥቻ
የሁኔድ ለቃጥቻ ተምህርት በትና ለለም
ለለም የረዳና እት ተግባራትን
ማድረግን ተያዥ ዓለም አቀፍ
ለጠበናን በመለሰበ ሌይ የሚገኘ ተያዥ
ለመን በቃ:: ለንቀትና ለደንጋጌዎት
የነበረት ለወቻ አሁን በስለትም
ለግጥናት የሚችሉት አልማነም::
እኔምማን የመማ ይመስል የነበረውን
የሰውነት ቁርጫ ወደጋረቤት ለውጭ
በተለው የፍንሰ እንቅስቃለው የተከተከ
መንድር ገንዘብ ነገሱት ሆኖ አረፈው
- የከድርሰ አሁመድ ከከማካና ለይ
በቀድሞ ስመ ላይ ስሮዎ የከሁኑ
ተከተከዋ ስመ ሪፖርት ተኩስ ተኩስ::
ይህ ጉን በ11 ዓመቱ የሁባት ማማ
ለይ መንጠስበል የዴመረው የጋንዘዴ
ስኩን እንዲቀልድ በዴመረው የተከተከ
ዘግቻት አቅርቦች በማለያን
የሚችበና ተመልካቻ ተጠዋወቻን
እናርታል:: በዴመረው ላይ እናርሰ
በራውን የመስለ ዓለም አቀፍ
ዶውቅናን የተረፈ ለወቻ ላይቅር
ድምቀቻቸ ሆነዋል:: ይህን ስኩን
ለማግኘት የሚጋጌው እናርከዋና
የለለው ዓለም የንግድና የእርት
ድርቻት እናይመራ መጥቶ ተኩስ



The misfortune of the wise is better than the prosperity of the fool.

Ե՞ն հեծինք քօշո՞ւ զլո՞ց
Ողիտավք մա հե՞ս նրաւ
Նո՞ւ::
Ես և հեծ տոձե տոձի տոձիոց
Ո.Մ. ԳՅ ՔՎԵ (ՈՄՔ ԱՊՈՒ
ՈՐՓԵԴ ԴԱԲԻ) հՊԴ.Գ հՆՔ
հՊ.ՔՓԸՈՒՆԴ ՔՈՓԼՈ ԴՆԵ
(Ն.Շ.Ա.) ՊԱ. Ո.Գ.Գ ՄՈՒ
հԱՅ.Ը.Գ ՈՂԹՈց հՔՄ.ՔՄ.ՔՄ
ՆՈ՞ւ:: հՀՊՄՊՈԼՄ - ՊԵՀՊՈԼ
հԵՊԼՈց տՊԱ. հՆՊՀ.Ս Ո.Ա.Ս
ՆՈ՞ւ::

“ከኔዕና ቅልጋ ወልሆነት ገዢ
በሚል ርዕስ ስለዚህ የተከተሬ
ሆነታዎ ከተኞል እናደ አጭር
እናደ እናደምናነበዎ ለቻ በእራራቻ
እነጋር እናደመሰ የመጠዎ እኩ
የዘመን አቅማጠር በ2023 ተከተኩ
እኔ የለጠራዎን ተንቀባቻን አበል
ስዎች ማየት ከሱመሩ ወደህ ነው::
ከከዕተ ቅርጋና ከተለየ ይገኘ ወር
ተቀራኑ ከውሰጣ ወደወጪ
የሚፈለው የበርሃን ተፋል የተለበሰ
ፈጥቃው ሆሉንም የተከተሬ
መንዳር ደምበና ማጥበት
ተደረገው:: በዚያም ምክንያት
ደምበና የራቃቃው ተከተሬ
ኩረቀሩ የዘመን ለቻ ለራ
በተሞች ቅዱው በማቅረብ
እስተዋወቁለትና ከናውን ይጠየቁ
ኩረለት:: የበለጥቃው ተከተኩ ጉዳ
ማድመቁያ ሆናና አከበት በማቅ
ደረሱ ይገኘ:: ከዚያም ማጥ
ይችለው! እኔ ተወች ወንድማ
በዚያም አጠማሣ ክበር እንዲያሆ
ከራስ በራውን የሚጠለው አማካይዎ
ታወቁ መዘረቁና እያቀትና እድንቁት
የራሳን ተከተሬም ማድመቁያ
እድርሱለትና በ“share button”ው
ለውደቃች አስራቃቃቁለት በእከል
እንዲያገኘው ቁጥር ይጠየቁለትና
የገኘው:: በዚያም ተገናና
“የተበበለለት” የዚያም ማለትና
እና እንደነበር ወሰጥ በዋወቃች
መጠቀማቃው እኩዎንም:: ዕድል
በደን ስትከናት እንደም አበና እኩታ
እንደማይቻቻ ከዚህ መጠቀስ ለቻ
መረዳት ይችላ:: በነገራቸን ለይ
ከኔ ዕድልም ከመጣ ከተናጋበት
ቀስቀስ እናንቀጥቻን ይመስና
የሰይጣን ዕር ይደረገና
እስከከይዎት ማጣትና ለያደርጊ
ይችላ:: በንጥቃት ከምቀ ሆናቁልና

ያለንዳች ምክንያት ተነስተው
ከበታችው ወጥተው የመከና ላት
ሁንው እንዳቆሩ በት ይቆጠራቸው::
ተንኑ ተንኑ በመሸመራያ አካባቢ
በተከናወጪ መንዳርም በሆነን የእውነት
እይመስልም ነበር:: እየቆየ ሌሄድ
ነው በዚ ታሪክ የተረጋጠረው::
በዚምች ከቀም ነገር ማቆቻጥሩት
በሆነ መልክ ሌላየት ቁጥና
ዕውቅናው የየጋንዘን ድንበር አልፎ
ወደ አገናኝ ምድር ሌላዋቅ
የፈልጋዕስት የነበሩ ሆኖ አመራርና

እርሻ-ን የእርሻ-ን እንባ ቅለታ
ተሰማኝ:: የተለየ ገጽታውና ተመራሽ
እውቀራለ በአውሮ ገዢ ወሰኑ ዓለም
እቀፍ ተቀባይነቱን እኩጣነት::
ከዚህም የተነሱ በጽሑፍ የሚገኘ ዘ-
መለክት ምርመራ የገል
እስተካና የእስተካናውን ከምታኑ
አምስትና እንዲሆን በከፍተኛ ክፍያ
ምመው:: ከዚህንም ወደ ቅጻይ
በአንድና ይረዳ የእውጥታን ገዢ
ሰጠው በጠልስ ሪይል ቅጻትም
ከለሰት አውጥሞበል ከዚህም የውጭ
ህንጻ መሬ ያልተናነስ እቀባበል
ተደረገለት - “እንተና ወደጋለ
እነዚህ አጠማዎስ ውጤት” እኩባል
ነገር:: ይህ ዓቀፍ በሚሰራው
ውቀት ተገኘ ተገኘ 7.1 ማረጋገጫ
የ ተ ክ ተ ክ ተ 2 ማ. ለ. የ 3
የእንዲታገኝ ተከተሞች ገዢት::
እንደንደ የተበሸች እኩ 100ሽሁ
ለንበብ እንጂ ይግባለን ነው
የሚለት:: ይህ ልሬ ቅን ይህን
የህል ሁጻትና ተከተይም እያለው
ትሃትናው ልሬ ነው:: የሚገኘ
እይመልለው አለ::

እም፡ የ ለለዘዴ ተደረ ከፍ ሌል
የተቀመጥውን ቅም ካንር የከልለን
እኩና በመቀበል እንዲሆ ይለል፡፡
እንደ ዕድል ወደፊሮ ሌላ
እትናው፡ ገዢ ተደርጋውም፡፡
በደምበ ተመቀምበት፡፡ እንደ የገዢ
ዕድል ካመለጠ እታንናውምና
ትኩረት ስጥተሱ ለመበት፡፡ ለወቃ
ለደኝነበሱ ወይ ለአቀበሱ ይቻለ፡፡
ጥጥ እንተም ስሆኑ ለአረታዎ፡፡
በምትሬው ለም ተመቀማው
እንተ እንደ እነስ እርዳለምና የነስ
እለታዊ እስተያየት ለእንተ እንደጥሩ
ይጠኑ እንዲሆን ካማድረግ ወጪ
ለማት እርዳዋህ፡ ለማትህንም
እንዲከው እትናቆይ፡፡

ቻንና ቻንና እንዲያ መቀለቸና
መማቻያ መማለቻያ እንዲልነበር
በራሳ ላጻራ በማለቻቸው
የተከተተኝና የእንደታቻራም አጭቻር
ቁልቸና ትርጋቸዋቸ ክንብ ወደኋገል
ተወቻቸ እየሆነ በመምጣቱ እስራ
ለማግኘትና ለመጨበበ እንዲሆም
የሚሰታውቻያ ለሆነ ለማሆትና
የሚፈልጋው ዓለም አቀፍ ውዴቅና
ያለው ወገን እየተለሬከት መግ::
የልብ ጉዳስነቱና አቀራረብ
እንዲሆም ተግባሩቱ በተወቻቸ
ይማርሱል:: በዘመኝም የኋክናንት



ከእናደረሰና ከዚያ ዓለም አንበሳ
እናከላለማን አምራካና አውጭታ ስሙ-
ለናኝ ታደሰ፡፡ “አት-ፍ አንጻም”
ነው መንድማ፡፡ ተንኔ ተንኔ አሁን
በጠናት የሚደለማ የባለበዕ-
ሚለያን ያለር ብቻ ነው - ገና
በልሸነቱ፡፡ በዚያ ላይ በታችቁ
እርተሰቶችና የመድረሻ ሰወች
በየህንና አየተ-ጠበዕ ማንበራዕወ-
ሚያደውቃቃውን ያሚመ-ቁለቃውል፤
በዚያ ሰበብ ላች ያለ ለጠበዕ ያለር
ይገኘል፡፡

የኢ.ሆን ተስፋው የተባለ ተከታታይ
እንደገሬው እንዳዋው የ11 ዓመት
ታደረ ሚዛዣ ሚዛዣ ሚዛዣ ሚዛዣ ሚዛዣ
በት/በት : በት/ለልቅ በይቶ
ምክንያት ለው እያሻጋበት “ካም” ለ
የይ” እያለ የሚያበስቀት ለፋ
ነበር:: ካና “እይደግኩ እይበላው”
እንዲለ ሆኖ ይህ ተደን ለፋ
የመጣበት የሚመስልን ካና
ወደመጣበት ቅጽር ባለምን
እያስደነዱ ነው:: እንዲት የፋት
መታወቂያ ማመና መግባት
ከማይደረሰው የድህንት ደረሰ መጥቶ
ለፈሰና ለበተሰበዎች ለየ መመከያና
የህንጻ አለቸታም ለመሆን በቃል::
ፈጥረ ሲታረቅ እንዲሆ ነው::

Saad Ssozi ወይም በተከተለ
ለመ. ተንሬ ተንሬ ተፈጥሮ በሰጠው-
ትላለቁ በይኖች ምክንያት ለይፈለጉበት
ለጥናና ማንኛም አይሰማም::
እናይውም በዚህ ሲደብ ከመሳማቁቁ
እና ከሚዘን ይልቁ በተፈጥሮ ተላለቁ
የሁነው በይናንጂ ይበልጥ እያጠጠና
እያንራጠረጉ ቅልድ ይመራበት
ይመር::



የሚያገኘው ገንዘብዎች ቅልል
አይደለም::
አንድዎች ስምኑን Zamelect
Properties የሚባል ሲል ሲተት
ሸበት ይገኘ የተገዢ ሲሆን
ከእርግጾት ሲገባ በይልስ ስይል
ኅንጻችም በእንደኛ ደረጃ የዘጋጀ
እንግማት ተቀብዎች ቅልል በማይቀል
ገንዘብ Zamelect Properties
አምስትር ሆኖል:: የመከናና የለለቸ
ገዢ በረከቶች ተስማሚም ነው::

፪፲ ተሳለቁ በይኖች አንቀጽም
ነገር ያልነበረው እና አምራሱ በይኖ
የሚል ስደብ ለሰማ ያደገው ተኩረ
ለደብና ወደ ገንዘብ፡ ፍዴቤና
ወደብናነስ ቅድመ በማውረዱበት
ዶንታይ በት አያያዥና በዘመና መልከ
ሳይወቱን እያለውበት ይገኘል፡፡ በእሁን
ለዓትም ስመን ከሚለያነውች መዘገበ
ለይ አስተርሱ እናኩን ለረዳ ለበዝ
ወጥም ለተርፍ፡ ጥንል፡፡

ISO Certifications for Universities & Colleges

Melaku Girma, PhD, SMU

The Importance of Quality in Higher Education

Quality is a vital component of higher education, as it directly impacts the overall learning experience and outcomes of students. A university's reputation is built on its ability to provide high-quality education, research, and services to its students and stakeholders. Start a university however; maintaining quality is a continuous process that requires a structured approach. ISO certification provides a framework for educational institutions to establish and maintain a quality management system that ensures consistency, effectiveness, and efficiency in all aspects of their operations.

How is ISO Certification helpful for Educational industries?

ISO certifications are helpful for almost every organization regardless of its size, type, or process. ISO Standard for education guarantees that every educational organization or management system has all the requirements for standardization, quality assurance, and consistency. ISO Certification for educational institutions, schools, and colleges is helpful for the educational system because it helps in the improvement of the management quality, efficiency, builds international credibility, streamlines the organizational operation, and so on.

Why does the Education sector need ISO Certification?

Education is a fundamental need for all learners in the world. It is one of the most competitive sectors in the world. All the learners in the world want a quality-based education system for their holistic development. So, any educational organization needs to achieve ISO Certification to ensure the learners that they will get the expected quality-based education with effective and efficient processes. ISO Certifications will give the confidence in delivering educational services that meet the requirements of the standard. There-



fore, ISO Certification for the Education Industry is highly needed.

ISO Certifications for Colleges & Universities

In an increasingly competitive educational landscape, colleges and universities in the world are continuously seeking ways to differentiate themselves, improve operational efficiency, and enhance the quality of education they provide.

One effective method for achieving these goals is through obtaining ISO certifications. These are recognized standards that demonstrate a commitment to quality, information security, and other critical areas. These certifications can significantly benefit educational institutions, helping them establish strong management systems,

Applicable ISO Standards for Colleges & Universities

Several ISO standards are particularly relevant to colleges and universities. These standards help educational institutions manage various aspects of their operations, below are some common ISO standards:

ISO 21001: Educational Organizations Management Systems (EOMS)

ISO 21001 is specifically designed for educational organizations, providing a framework for effectively managing educational services. This standard focuses on improving the quality of education, enhancing student satisfaction, and fostering continuous improvement.

ISO 9001: Quality Management Systems (QMS)

ISO 9001 is one of the most widely recognized and implemented standards across various industries. It sets the criteria for a quality management system that focuses on meeting customer (student and parent) needs and improving overall satisfaction.

ISO 14001: Environmental Management Systems (EMS)

ISO 14001 provides a framework for establishing an effective environ-

mental management system, enabling colleges and universities to reduce their environmental footprint and promote sustainability initiatives on campus.

ISO 27001: Information Security Management Systems (ISMS)

ISO 27001 is the leading international standard for information security management. It provides a systematic approach to managing sensitive information, ensuring that it remains secure and protected from cyber threats.

ISO 45001: Occupational Health and Safety Management Systems (OHSMS)

ISO 45001 provides a framework for managing occupational health and safety risks within educational institutions. By implementing ISO 45001, colleges and universities can create a safer learning environment.

Benefits of ISO Certifications for Colleges & Universities

Obtaining ISO certification offers numerous benefits for colleges and universities, enhancing their reputation, operational efficiency, and overall quality of education.

By implementing ISO 9001 & ISO 21001 standards, educational institutions can improve the quality of education they provide, ensuring that students receive high-quality learning experiences.

ISO certification is a mark of excellence and reliability recognized worldwide. Colleges and universities with ISO certifications demonstrate their commitment to quality.

ISO standards promote the establishment of streamlined processes and effective management systems. Many ISO standards, such as ISO 14001 and ISO 45001, align with regulatory requirements related to environmental management and occupational health and safety.

ISO 27001 certification provides colleges and universities with a robust framework for managing information security.

By implementing these standards, educational institutions can establish a

culture of ongoing evaluation and enhancement.

Requirements for ISO Certifications for Colleges & Universities

Achieving ISO certification involves a series of steps that educational institutions must follow. While the specific requirements vary depending on the standard, the general process remains consistent across most ISO certifications.

Understanding the Standard

The first step towards ISO certification is to thoroughly understand the specific standard applicable to the institution.

Gap Analysis

Conducting a gap analysis is essential to identify areas where the institution's current practices do not meet the ISO standard's requirements.

Implementation

Once gaps are identified, the next step is to implement the necessary changes.

Internal Audit

Before seeking certification, it is crucial to conduct an internal audit to ensure that the management system is effectively implemented and complies with the ISO standard.

Management Review

A management review is conducted to assess the effectiveness of the implemented management system.

External Audit and Certification

The final step is to undergo an external audit conducted by an accredited certification. If the institution meets the requirements, it will be awarded the ISO certification.

Challenges Faced by Universities in Pursuing ISO Certification

While obtaining an ISO Certification for Educational Institutions, universities may face several challenges during the process:

To be continued on page 27

ማስታወሻ የቃቃቃው የ...
ዕድሜቃቃውን አሰጣጥል፤ በት-
ንብረቃቃቃውንና ትኋጋቃቃውን በት-ነዋል፤
በት-ግብት እውት የሆነውንና እያምኑ
የለውን ከርክር መጨረሻ እኩልም፤

“ትግበት መራር ተት፤ ደራም ገን
ጥሩም ነው.” (Patience is bitter, but its fruit is sweet.)
የሚለው ፈረንጻዊው እን የኩ ፍር
የደረሰ በደርሰበት ነው፡፡ ይህም
አውነት ነው፡፡ ትግበት በአኩ
እንደማናገተት ቁላል እየደለቸም
ወይም እየደለም፡፡ ይመራል፡፡
ይነመነዣል፡፡ ማስተዋል፤
ማስለሳል፤ ማጥናዘበ፤ ...
ይጠይቷል፡፡ በስትም ይህን ላይትና
ጥጋቢ፤ ጉልበተኝነትም ይህን ለለ
ማንኛውም ዓይነት ወሰንዋና ወጪዋና
ተዕኩም ያለበት ለው ለትግበት ያለው
ቁረጋቻ እስከዚህም ነው፡፡ ለእብነት
የማይረዳ ወጪችበት ተስኩም ካለ
የቦጠ ወይም በሥልጣኑ ያስውን
በደረሰው በርወ ልቱን የማይዘበበት
ለው በጥር ለዚህ ዓይነቱ ለው
ትግበት የሚገም እየደለም፡፡ የኩላ
የኩላ ጥን ተቋሙ እርሱ ለሰ ነው፡፡
ምክንያቱም ይዋል ይደር እንደ
ለምናደርገው ሆኖ ከተጠይቷል፤
እንደንግዥ፡፡ በምድርም ይህን
በስማይ፤ በ50 ዓመታችንም ይህን
በ90 የነጋዴውን ማጠቃቻችን የሚጠቃቻ
ነው፡፡ ይህ “ውይኑ! እንዳለም በደረሰው፤
እንደም በደረሰው ዓይ...” እየወራም፡፡

ከተለያየ የግንጻች ወደተገኘ
ተግኝቻዎ አብነቶች ገንዘብ አንድ
መምህር ጠራታ ወጥቶ አንዳት አሳይ
በታ ላይ ቁጥር በለው ይተካሳል::
በአጠገብ ከሚያልፁ ለምት አንድሮው
ኋልማማ ዝን መምህር አስተመሰና
በጋ በለው “መምህር እኔን
ታውቀናለሁ?” በለው ይጠረቀዋል::
መምህሩም ወኑ አለው-ቁጥም ልደሟ!”
ይለዋል:: ለውጥውም “አስተማረያ
ነበርና እኩ” በለው መምህሩ ወጪው
አንድማያዎችው ይነገረዋል::

በመምህኑ የተገመዥ
ትልማዊ “አንድ ገዢ አንድን አንድ
ልጭ ሰዓቱ በጠናውና ለንተ በኋገር
ሁለችቻንም ከበ ሥርተን ደይናቻንና
በመሂራብ መኖሩን አንድንቻም አዎችን
ስታበቅ ሰዓቱን ከእንዲ ለይ
ስታገዥ ቅተኛውን ጥን መጠሱ

ተቀመጥ አለልከንም?" በለ
ይጠቃቀል:: መምህራ የኑ ተዘ
ደለውና "ከም፣ ያለውን ማድረጋን
አለቻው-ሳሁ:: አንተን ለይች ገን
አለበቻው-ሳሁ" በማለት ይገኘዋል::

ለወጥው በመምህር ሁኔታ ተገኘዋል “የዘመን ለቻ ለቀት የወሰኑት እኔ ነበርኩ:: ለተማሪዎች ተቋልጠቃለሁ በዚ ለወነቱ ለጊዜዎች አንተ ጥን የሚገኘ እንዲሸጠኑ ቅጥረሱ ለቀትን የሚገኘ ለልቻ መለሰኑ እኩተምረጥን ወጥሁ::” አለው:: መምህሩም “ልክ ነህ:: አሁን ሁሉም ነገር እኩተውስቱ:: ለፈትሻሁ ጥን እኔ ለኋይም በይናን ተስናና ለሰነድ ከየትኩው ቅማሪ እንደገኘሁት አለውቁም:: የገኘም ያደረገት ሆነ በዚ ነው:: ለሰነድ ከየትኩው ቅማሪ እንደገኘሁት ማውቃም ለለልፈለግሁ እኩተውሁም” ለለው ለውጥው በመምህር ተግባት ተገኘው “የልቻን ለቀት እኔ ነበርኩ የወሰኑት:: የገኘሁትውም ከነው ከሳ ነበር::” አለው:: የኋይ መምህሩ “አሁ! እንተ ነበርኩ? አሁን የት ለህ? ነገሱ እንደሸት ነው?” በማለት ለተወሰነ ገዢ ወይደታቸውን ቅጥረው ተስፋዕች:: እንተ፣ እናይ፣ እኔ... እንዲሸጠኑ መምህር እኩታለን እሳ ያደረገውን እናደርጋለን? እይመስለቃቃ::

አንድ ለው ለተ ለቻን ያደበበ የለም እየተቀበ ነረበቸው ያጣዋል:: ያልመጣውና የደብቻው ተከኔይ ለመን ያልፈለግው እንደሸት ተለ በለውና በከራት በዘመንበት እንዲሸጠኑ እያጠስስላለ ለለ የሰውው ለቻ ገዢ በለው የሚገኘው ለመስ እኩታ ለውጥ የየዋል:: ለውጥው በቻ ማይሆን መለ በተሰበው ወይዳርጊ እልመጠጥ:: በዘመኑ ለቻን የደው ለውጥ “እንዳሸት በንቀሳ ነው” በማል እንደሸቱ ተቋጥል:: የሰውው ለቻ የሚገኘን እጥጥለበት ከመውጫቸው በተጨማሪ መ-ሽራው መ-ሽራዋን ይዘ ለውጥ የ የሰውው ለቻ መከናወን ከበቱ በማውጣት እችበት ሆኖ የመ-ሽራዋን መከናወን መከተል ይመራ:: ለውጥው በዘመኑ ይናሱት ይናደና “እባቱ ተረኑን ጥቅ መቀረብ ለያዝን የሚገኘን ያልከከከለው ለቻ ይቀዋ ለቻ ይለ እናደ?” በለው ከእኩታው

የንግድ የኩርሃዋል:: ከዚያም ለቻን
የኩርሃው ስው ወደኩርሃው በት ጠር
በለው ገዢበት በለው በተከሏተው በር
ወደውሰጥ ለመሰከት እና ተከከል
የልማት ነገር የሰተውለ:: ወደ
ወሰጥ ለገባም መከናወን ይዘ
የልቻን ማርግ ለይቻለ የነበረው
መባት ወደደረሰው ጠር በለው “ጋብኩ::
እባታቻን ጥሩ ድንጋጌ በረሱበን::
ነገር ጥን ማርግ እንዳይበለስ በሚሳበ
በተሟወው እንዳኖረቻል ከልከለን ነው
ማርግ እስከያደርና ተጥ ለቻ
የልነው::...” ስለው ስውቻው የት
ደግባዊ አው:: “ሳይንስ ተራሱ::
ሳይንስ ወራ” ማስተ እሁን ነው::
በተ ነገሮች እንደሚመለለን
እያደለም:: በመሰለኝ መኩረድ በተ
መዘገበ አለው:: በትንሹ ለከፍተኛ
የልኩ የወሰን ወደጋል::

የፌ 30 ዓመት ገደማ እንዲሆ
ሆንጊለቻ:: የኔ በፌ በፌ እንዲ
የሚ ሁለት ክፍል ነው:: መቻመራይ
ያለቻው ክፍል ወሰጥ እንዲት
የጊረት አልጋ አለቻ:: እንማዳ ከመጣ
(በኋ) ወይም ለራተኞች ከቀጣርብ እና
የምትተኞች:: የኋና የባለቤቱ አልጋ
ወሰጣቸው ክፍል ዓላ:: እንዲ ቅን
ታዲያ ደንገት ወደቤቱ ስመጣ ያቸ
የጊረት አልጋ ለይ እንዲ ወንድ ካለይ
በተል እንዲት ስት ከታች በተል
ሆነው ለሳሳዣ ይረስበ:: የት
እንዲሆሁ አለው-ቅም:: የንግ ማድረግ
እንዲሆበቻው አለው-ቅም:: ጥን አግባብ
ለያወጣቸው ወንድ ነገሮማ የጊደኝያ
ወንድም ሆኖ ሰጋ ይገም እናው-
ለፈር እያንከላከለት ማለት-ም
እያምባባት የነበረት የባለቤቱ እኩ-ኋና
በተኞችን ነበረቻ:: እስ-ም ወዳደው-
ቻዊ ገዢት-ት የባለቤቱን ሰም እያጠራ
“እንተናየ መሰላው እኩ ለው:: እይሁ
...” አለኝና የንግተኞችን በድግ
አለለት:: እኩ-ም በድግ አለቻ:: ለለ
ነገር አልነበረው-ም:: መሳሳዣ በቻ::
በተኞች ክፍት እንደነበር ለው:: የየኋው-
ድንጊጠየ እሁ-ም አልለዋቻው::
በራ የሚስት ለቻቻ ጉቶች ሆኖው
ከነዘረው መህል ከለቸ የበጠለ-ም
እድርሰው ተልቅ ለምች ሆኖው:: ሆኖው::
በለላ ጉራይ ለለ ብዚ ያገኝኞች::
እስከዘረው ተስለ-ም::





Negative long term personality effect of cheating on students

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Cheating in an academic context can be defined as any act that involves deception or dishonesty in order to gain an unfair advantage in academic work. This includes behaviors such as copying from another student during an exam, using unauthorized materials, collaborating on assignments meant to be completed individually, and submitting work that is not one's own (Davis et al., 2009). Exam cheating may appear to be a quick and simple way to succeed academically, but the consequences can have a significant influence on a student's daily interactions, career prospects, and psychological growth.

University students are at a pivotal point in the development of their personal and professional identities, and the practice of cheating undermines the qualities such as accountability, integrity, and resistance. Academic cheating undermines the integrity of educational institutions and devalues the achievements of honest students.

The long-term physiological influence encompasses a wide range of factors that may contribute to various psychological issues in daily living. According to McCabe, Butterfield, and Trevino (2001), "Cheating in academic settings can lead to a lifelong habit of dishonesty, damaging personal and professional relationships." (Ethics & Behavior, 11(3), 219-232). Many students are unaware that cheating has a negative impact on their perceptions, actions and behavior. Cheating is more than just an exam-specific behavior. It is a desire and way of thinking to achieve in a shortcut. The prolonging repetition of this act will have negative impact on the cheater's way of life. According to Kohlberg's Theory of Moral Development, cheating can prevent individuals from advancing to higher stages of ethical reasoning, leading to repeated unethical behavior in personal and work life (Kohlberg, 1981).

Prolonged Effects on Personality

The prolonged effects of academic cheating on personality can be significant and multifaceted. Engaging in dishonest behavior can lead to a range of negative psychological outcomes. Students who cheat may develop a distorted sense of ethics and morality, which can carry over into their professional lives. This erosion of integrity may result in a lack of trustworthiness, increased anxiety about being caught, and a diminished sense of self-worth (Elias & Farag, 2010).

Furthermore, habitual cheating can create a reliance on dishonest practices rather than fostering genuine learning and critical thinking skills. Over time, this reliance may hinder personal growth and the development of a strong moral compass.

Additionally, students who cheat often experience cognitive dissonance—the mental discomfort arising from holding two conflicting beliefs or values—leading to stress and potential mental health issues (Feinberg, 2009). The internal conflict between wanting to succeed academically and knowing that they are engaging in unethical behavior can lead to feelings of guilt and shame. These emotional responses can negatively impact their overall personality development by fostering traits such as deceitfulness or opportunism.

The most well-known characteristics of a cheating student in normal life, beyond their academic behavior, often reflect underlying psychological and social tendencies. These traits can manifest in various aspects of their daily interactions, habits, and decision-making processes.

Characteristics of a Cheating Student

Avoids Accountability – Shifts blame and makes excuses for their actions.

Lacks Confidence – Doubts their abilities and relies on shortcuts.

Focuses on Short-Term Gains – Prioritizes quick results over long-term learning.

Manipulative – Uses deception to

achieve goals.

Fearful of Exposure – Lives with anxiety about being caught or judged.

Over Dependent on Others – Relies on peers or external help instead of self-effort.

Eroded Moral Compass – Normalizes dishonesty, affecting ethical decisions.

Perfectionist but Procrastinates – Struggles with unrealistic standards but delays effort.

Influenced by Peers – Cheats due to peer pressure or conformity.

Struggles with Trust – Finds it difficult to build genuine relationships due to a lack of authenticity.

In summary, these traits can impact students' academic, personal, and professional lives in the long run while cheating may provide short-term academic gains, its long-term effects on personality include compromised ethical standards, increased anxiety, cognitive dissonance, and potential mental health challenges.

Recommendations to Reduce Cheating and Its Impact

Reducing the negative impact of cheating on students requires a collaborative effort between universities and students. As a psychologist, here are practical and evidence-based recommendations:

For universities

Promote Integrity: Foster a culture of honesty through honor codes, ethical role models, and rewards for integrity.

Offer Psychological Support: Provide counseling and workshops to help students manage stress, build confidence, and develop resilience.

Make Learning Engaging: Use creative assessments like open-book exams and interactive teaching to make cheating less appealing.

Teach Coping Skills: Help students handle failure and pressure constructively through stress management and resilience training.

Build a Supportive Environment: Create mentorship programs, provide academic resources, and encourage collaboration over competition.

Encourage Self-Reflection: Teach ethics and ask students to reflect on the long-term consequences of dishonesty on their goals.

Enforce Fair Consequences: Clearly communicate policies on cheating and focus on restorative approaches, like ethics training, for violators.

By combining integrity, support, and active engagement, universities can create an environment where students thrive without shortcuts.

For students

Value Personal Growth: Focus on learning and skill development rather than just grades. Understand that genuine effort builds long-term success.

Manage Your Time: Plan ahead to avoid last-minute stress. Use schedules or to-do lists to stay organized and meet deadlines.

Seek Support When Needed: Reach out to professors, peers, or tutors for help with difficult subjects. Use campus resources like writing or study centers.

Practice Self-Reflection: Reflect on your values and long-term goals. Understand how cheating undermines your personal and professional growth.

Embrace Challenges: See academic struggles as opportunities to grow. Learning to overcome them strengthens problem-solving skills.

Build Integrity: Commit to honesty in your academic work. Take pride in your achievements, knowing they are earned through effort.

Develop Resilience: Learn to cope with failure and setbacks constructively. Remember, mistakes are part of the learning process.

Collaborate Positively: Work with peers in ethical ways, like forming study groups, to share knowledge without resorting to dishonesty.

By embracing honesty, effort, and growth, students can achieve academic and personal success with confidence and integrity.

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The Psychology of Language: How Humans Convey Emotion through Speech

Scientists define emotional intelligence as "the ability to identify and manage your own emotions and the emotions of others". The skill of emotional intelligence involves being emotionally aware of the emotions of oneself and others, being capable of harnessing emotions (oneself and others), and managing or regulating emotions to fit situations.

Can being aware of, interpreting, and managing emotions impact language learning ability? You bet. In one study, researchers found that individuals high in emotional Intelligence were better at English language learning because they are more proficient listeners, able to manage their own stresses and can easily adapt themselves within the context of the text they are reading.

Human speech conveys much more than linguistic meaning. Listening to different aspects of speech can also provide useful information about emotion. In fact, the emotional content of speech is perceivable even when the utterance is emotionally ambiguous or when the listener doesn't know the language. To become more aware of the emotions of others, take note of the following vocal elements of speech delivery:

* **Pitch** pertains to the relative highness or lowness of the human voice. In general, women tend to have higher pitched voices than men. Alternating inflection adds interest to a message and keeps an audience intrigued. On

the contrary, no inflection, or a limited range in pitch, conveys a lack of emotion or indifference to the message (or listener), also known as monotone.

* **Volume** is how loudly or quietly a person speaks. Volume is used to denote interest and is frequently raised by speakers as they argue their points. A person may state an aside in a lower voice that can indicate mockery. Furthermore, volume can also clue the listener in on emotional state and personality. For instance, a person speaking his opinion clearly and loudly may feel confident, while one whose voice is low and nearly incomprehensible may feel insecure.

* **Rate** involves the speed at which a message is delivered. The most expressive speech includes a varied rate exhibited by emphasis on some words and natural pauses. A slower rate might be indicative of sadness or fatigue. In comparison, a faster rate might be suggestive of excitement or anger. Context and facial expressions can be used to further interpret a person's rate of speech.

* **Tone** refers to the emotional content, or attitude, of our voices. It's not the word content of our speech, but the method in which we say those words. It involves pragmatic communication, which is the concept that words can take on completely different meanings beyond their traditional definitions. Tone also refers to intent. Sarcasm, for example, is an insincere tone of voice that appears to be praising but is really taunting. It can be deciphered through the surrounding context, such as when a man makes a mistake, he says, "That's just great! I'm such a genius!"

These verbal elements of speech delivery are used in conjunction with one another to add (or subtract) energy and expression to the spoken word. Language learners can pay closer attention to those around them as they speak – and to their own vocal variety – to become more aware of emotions and increase emotional intelligence.

Source: <https://www.omniglot.com/language/articles/psychologyoflanguage.htm>
Contributed by Tekalign Zewdie, SMU



Sarcasm in Different Languages

Sarcasm is a figure of speech, designed to express wit, ridicule, taunt, etc., which is often distinguished by changes in voice and largely depends on the context. There seem to be two polar approaches to sarcasm in the modern society: some find it funny and try to implement more of it into their everyday lives, while others see it as outrageous and hurtful.

Recent study in neuropsychology by researchers from University of California, San Francisco, has shown that the ability to grasp sarcasm is natural for human beings and was gained during the evolutionary process. It is proven that, as a part of social communication, people unconsciously keep track of all their interpersonal interactions, both positive and negative. For example, one would immediately remember a rendered favor and an act of kindness, same as an insult or any inappropriate behavior. Sarcasm is fascinating with its possible application in either situations. In other words, at times sarcasm is used as a friendly irony, but in others, it is a verbal expression of hostility and contempt, aimed to mock in a rude manner.

Another thing why sarcasm is peculiar is that some people just don't get it. Researchers say that people who do not get sarcasm have some damage in their parahippocampal gyrus, which is situated in the right brain; however, it is not the only brain zone that is responsible for picking up jokes and sarcasm. Understanding sarcasm leads to boosting creative thinking, as it involves both brain hemispheres to process it. At the same time, the approximate age when people start sensing sarcasm is about 4-5 years. Thus, sarcasm is not something that can be gained in the process of education, but more of a congenital ability.

Moreover, some people try to connect using and understanding sarcasm to national features. Such assumption is plausible, as it is known that there are differences in national humor, therefore, sarcasm, as the dark side of humor, could vary too. Some say that sarcasm is more common for western culture, but Asian residents rush to reassure them: they are eager to respond with witty comebacks just like any other people. However, there are some noticeable differences in types of humor that different nations prefer. For example, Americans are known for pranks and practical jokes, UK citizens are fond of black humor, Japanese are deeply fascinated by puns and word games. National sense of humor greatly depends on shared knowledge, such as common language and idioms. It is not surprising, as humor is a well-known tool for bonding and bringing people together, though at times it happens at the expense of denigrating other social groups. Likewise, most nations have some other preferred nation to make fun of, for instance, American joke at Canadians, French poke fun at United Kingdom, Russians laugh at Estonians, etc.

Sarcasm was a popular object for research over the last couple of decades. One of the studies involved surveying students from Israeli college and comparing their answers to those from scholars of America and Singapore. The results have shown that Americans are more likely to tell sex jokes, whereas Singaporean humor is often based on assaults. This phenomenon can be explained by the difference in what is accepted and what is praised in these cultures.

Another research involved Taiwanese and Japanese students. They were offered a questionnaire to find out their attitude towards English anecdotes. As a result, Taiwanese students took more pleasure in comprehending these jokes, and have shown more enthusiasm in trying to understand the inexplicable ones. Such results can be explained by the fact that Japan has an overall more conservative culture.

Sarcasm appreciation can differ within one country as well, and, what's even more remarkable, can depend on gender too. This is substantiated with data, gathered in a research that was held in the USA. As it turns out, only 35% of

Southerners enjoy sarcastic jokes, compared to 56% of Northerners. Moreover, men, from either regions, found themselves more sarcastic than women did.

But if sarcasm exists in every culture and language, how come there are still plenty of people who do not understand it? Unfortunately, teaching humor, as well as sarcasm is near to impossible. The thing is, that it is way too often that it is not the words that make an expression sarcastic, but the way they are said. What makes it even more complicated is that there is no particular tone of voice that would make a phrase sarcastic. John Haiman, a linguist from Macalester College in St. Paul, Minnesota, the author of "Talk is Cheap: Sarcasm, Alienation and the Evolution of Language" lists more than two dozens of different ways how sarcasm can be denoted in spoken and written language. Sometimes it involves specific mimics, mostly concentrated around person's mouth, which typically indicates insincerity. Facial expressions around the eyes and eyebrows are less likely to indicate sarcasm, however people tend to avoid direct eye contact when saying something sarcastic. To make matters worse, there is one more method of sarcasm delivery, which implies a "blanc face" and a nonchalant manner of talk.

To sum up, sarcasm is a multicultural phenomenon, which, as a figurative way of speech, exists in any language. Due to different levels of conservatism, prudence and hierarchic traditions, it is more or less tolerated around the world. Nevertheless, understanding and using sarcasm is not connected to any particular language, therefore, whoever understands it in native language, is very much likely to perceive it in a foreign language too.

Source: <https://www.omniglot.com/language/articles/sarcasm.htm>

Contributed by Solomon Bekele, SMU, Chief Registrar



The Deceitful Nature of Languages

Fanta Ayalew, SMU

Here we are again in this edition of *The Teacher Bulletin*, Vol. 12 No. 23, Feb. 2024, under the column you know well, “**Let’s Mind our Language**”, which is dedicated to a famous sitcom in the mid and late 1970s in Great Britain. Unfortunately, and as a matter of natural truth, of course, most of the actors and actresses of that best of the time sitcom had passed away due to long age, for example like the Chinese actor, Robert Ya Fu Lee, who acted representing the Japanese Taro Nagazumi, and untimely deaths, for example the main character Barry Evans who acted as Jeremy Brown in the sitcom. Though that TV show was loved by millions of viewers and was highly popular, it was forced to stop in 1979 due to objections from differing top officials and human rights groups. According to one source, “The show was cancelled in 1979 because of stereotyping nationalities and, therefore, it was labeled as racist by deputy controller of entertainment at that time.” If you are interested in that classic sitcom which focuses on language teaching through comedy, you can google or browse it using its title, “Mind Your Language” and enjoy it to the maximum. If anyone watches it with free mind, it is highly educational. It is possible to opine that that sitcom was a victim of conservatism and obsessive ethnic enthusiasm which focused only on the so called racial stereotyping.

Now let’s move on to “the deceitful nature of languages” leaving aside Mrs. Courtney and Mr. Ali Nadim, “Oh blimey”.

Let’s Mind our Language

For your information, and to your surprise, too, currently, there are over 7100 languages spoken by the 8.2 billion population of this planet, i.e., Earth. Out of these languages, about 100 of them are said to have alphabets and writing systems of their own. One of these languages is Amharic which is the only such language in Africa. Of course, it is clear that Amharic language has inherited its alphabet from its father, Ge’ez, and by the same token some other Semitic languages of Ethiopia, such as Tigrigna and Guragigna have also kept on using this alphabet as their own like Amharic language speakers.

As the origin of humans is believed to be the same, linguists also suggest that almost all languages are descendants of one or fewer number of languages in human history. When we see language families, we can observe astounding similarities in meanings of words, grammars, and the like. Similarly, since the interaction of humans with nature is almost analogous, language wise, the term onomatopoeia connects people of the world in one way or the other. Onomatopoeic terms that are imitated and derived from the vibrations of natural movements have been playing a role of interlocking societies that live beyond horizons and, time wise, in differing ages for millennia. For example, in the sentence, “Mosquitoes were **buzzing** around us,” the word ‘buzzing’ could easily be understood almost by all readers of this word due to its onomatopoeic nature with the sound of the insects men-

tioned. This, on the other hand, indicates that humanity is interdependent in every aspect of human life and has many things in common, despite the fact that some people try to forget this part of our communalities.

Besides linguistic similarities and affiliations, we most often observe some awkward resemblances with respect to especially homophones and/or homographs. They are called false friends. According to one of my sources, ‘false friends are bilingual homophones or bilingual homographs, i.e., words in two or more languages that look similar (homographs) or sound similar (homophones), but differ significantly in meaning.’ Another source adds this, “in linguistics, a false friend is a word in a different language that looks or sounds similar to a word in a given language, but differs significantly in meaning. Examples of false friends include English **embarrassed** and Spanish **embarazado** ‘pregnant’; English **parents** versus Portuguese **parentes** and Italian **parenti** (both meaning ‘relatives’); English **demand** and French **demandeur** ‘ask’; and English **gift**, German **Gift** ‘poison’, and Norwegian **gift**, both ‘married’ and ‘poison’.”

Let’s have a look at the following examples of false friends from Amharic and English:-

Mallet – ማላት
Mist – ማሳት
Mot - ወጥ
Mar – ማር

ቁንቁ የመግበረ
መሠራም ቤቶ ንዑስ ቤዚ
ከረግ እድወለሰም::

Set - ስት	Bet - ቤት
Fit - ሰት	Rat - ሰት
Bat - የት	Man - ማን
Giraffe - ፈራፍ	Bog - በግ
Bayou - ብሔ	Good - የጋ
Guffaw - ገቁው	Phase - ፍዴስ
Mora - የጋ	War - ወር
Mat - ማት(መማት)	Boon - በን
Fuss - ዳስ	Done - ደን
Moot - መሆት	Heed - ሂደት
Hiss - ኔስ	

Surprisingly, there are also false friends from different languages which have the same meaning by mere chance or just by accident. The words do not have any common linguistic background but as a matter of incidence, they mean the same thing in their respective languages. For example, ‘buro’ in the Ethiopian language Sidamigna is ‘butter’ when translated into English, and this same ‘buro’ is also butter in Italian. In Wolaitigna, if you say to someone ‘eat’, it is the same if you command someone in English ‘eat’. We are free to ask a question here, “Who took the word ‘eat’ from Wolayta and gave it to English?” or on the contrary, we can also ask, “Who took ‘eat’ from Great Britain and gave it to Wolayta?” We can have many more incidents like this in many languages of the world if we keep on examining.

Let me engage in code-switching for a while. ወደ አማርኛ አንበሳን - የሚከተሉት የአገልግሎት ቅልጊዢ በግዢ ወይም በስለ የተወራረሰ የአማርኛ ትርጉም ፍቃድዎች ከኩኩዎች ተቀምጥል:: እስከ አስተያየና የምትሰትና በለ:: ማን ከማን ወሰድ ወይም ከረዳ? መቻመራም ላይ የተቀመጥውን ሆነ ከይወጥዋ ቅል (biological term) ለመተርካም አልተገድም:: ዓን ተጠማ ቅል በማድረግ ተመሳሳይ ማጥናት እንደማቻል መቻም አድርጉ ማለፍን

አውቆለሁ:: የቁንቁዎች ገዢዎን
መቻም የሚደንቃዎ የሚገኘውም
ከው::
Libido – (cf. libidinal parts)
Teem - መም/ትሃም:: We teem our offices with books. በደንብናን በመስከናት በግዢ አርዳርጋለ:::
Asset - ዕሂት (ቁጥጥር መንፈጥጥ ዕሂቶችንን ተማትን እንጠቀቁ:: Let's take care of our physical and spiritual assets .)
Fountain - ፍቅርብ Sash - ጥና
Fear - ፍርሃት Dandruff - ፍረፍር
Coolie - ክሳ
Air - አየር Eye - የይን
Paunch - በርሃም Mum/mam - ማማ
Eerie - እራ! Ululate - እልልል...
Hiss - ኔስ... (የእባት ድምጽ)

Let's have a look at the following randomly taken words and sentences made of them in different contexts before we close up this column.

Polish – 1. People of Poland speak **Polish** language.

2. Are you **Polish** or Swedish?

3. Please **polish** your shoes before you go to school.

Finnish – Most **Finnish** people speak Finnish language which is one of the Uralic language family.

Finish – If you **finish** your work early, we will go together to the party.

Turkey – 1. **Turkey** borders two EU member states: Bulgaria and Greece. (For your general knowledge, Turkey changed its spelling from Turkey to Türkiye in 2021.)

2. The **turkey** is a large bird in the genus Meleagris, native to North America.

China – 1. **China** is becoming very strong in her economy and technological advancements.

2. Basically, the chemical composition of **china** is a combination of clay, kaolin, feldspar, and quartz. (The **china** we see here is not a name of a country, it is rather an earthenware, a product of ceramics.)

May – 1. **May** I come in? (as modal)

2. We shall meet on **May** 20th for further discussion. (as name of a month)

Maybe – **Maybe** she is not around. (used as an adverb to mean ‘perhaps’)

May be – 1. He **may/might be** there by now; you can call him and check. (used as

modal to the main verb ‘be’)

2. He **may be waiting** for us. (‘may’ is here used as a modal to the auxiliary ‘be’ of the main verb ‘waiting’)

Late – We will be **late** if we miss this train.

Later/latest – We shall meet later. He bought the latest car.

Letter/latter – 1. There are 26 **letters** in the English alphabet. We write **letters** to friends and relatives.

2. Which idea do you support, the former or the **latter**?

Let/lets – 1. I will let you know as soon as the decision is made by the committee.

2. She always lets us go out of class five minutes ahead.

Ingenious/ ingenuous 1. He was **ingenious** enough to overcome the limited budget. (clever)

2. The young girl was as pretty as she appeared innocent and **ingenuous**. (genuine)

Let's – Please let's move out now.

Sit/seat – 1. Please sit down. Can't you see? I have already sat down.

2. How many seats are there? Please take your seats. Can you show me the seating chart?

3. This classroom seats some 40 students. Please be seated.

Lose/loose/loosen – 1. Keep your books properly lest you would **lose** them.

2. The boat came **loose** from its moorings and floated out into the harbor.

3. When the meeting was over he **loosened** his tie.

March – 1. **March** 8 marks International Women's Day (IWD), celebrated worldwide under the theme “For ALL Women and Girls: Rights. Equality. Empowerment.”

2. Which region **marches** with Canada in the north and the Pacific in the west? (borders)

3. Soldiers of the Dergue regime used to **march** at Meskel Square on the third of Meskerem every year.

August – 1. **August** is the eighth month of the year in the Julian cal-

endar. (month)

2. We visited their **august** mansion and expansive grounds. (respected and impressive)

Mean – 1. What do you **mean** when you say, "I will kick you out!"

2. Please don't be **mean** to your sister; give her something so that she can join the business world.

3. The **mean** value of 5, 6, 7, 8 and 9 is 7. ("Mean" here is meant an average.)

Precautious – "Due to the potential for heavy rain, we were being very **precautious** about our travel plans."

Precocious – She was a **precocious** child who could read before she went to school. (ՓՅՊ ԹՊԱՆՆՅԱՆՔ ԱՅՍԹՔՊ)

Some – There are **some** people in the house. Please give her **some** money. I need **some** fruits.

Some time – Every evening I spend **some time** relaxing in the bath.

Sometime – We should get together **sometime**. It's likely to happen **sometime** soon. She will return from her trip **sometime** in December.

Sometimes – His jokes are funny, but **sometimes** he goes too far.

Sometimes I take the bus to work. We all make mistakes **sometimes**. She works nine hours a day, **sometimes** more than that.

Language is a process of free creation; its laws and principles are fixed, but the manner in which the principles of generation are used is free and infinitely varied. Even the interpretation and use of words involves a process of free creation.

Noam Chomsky

Importance of Slangs for Language Learning

When learning a language, it's essential that you understand text book definitions, and how the language itself works. While a text book plays a huge part in your learning, speaking with people in real life and immersing yourself in the language is the only way you will become fluent.

In order to become truly fluent, you must also learn slang language. There are many benefits to learning slang words in a language you are learning, and the top five are listed below.

1. Makes You Understand Local Dialect

Learning a language needs to be about more than just reading text books and learning how to reproduce what you learn. Text books will provide language learners with the basics, including the rules of the language and primary adjectives and nouns. In order to become truly fluent, however, a language learner must understand how to be current.

"Learning slang in language allows you to remain current in your spoken ability, and makes it possibly to hold fluent conversations with people of all generations", - says Mary Walton, a researcher from Simple Grad. It also helps you communicate with people throughout different regions within a country. Understand slang means you will understand the variations within language, and different dialects across a nation.

2. Helps Avoid Faux Pas [mistake or blunder]

If you don't understand slang in a language you are learning, you are opening yourself up to the chance of major faux pas. For instance, in the Spanish language, there are many words that could be misused if you don't keep in the know about modern slang. For instance, text books tell you that 'estupido' simply means 'stupid' in English, but to Spanish people, 'estupido' is a much more serious insult than 'stupid' in English.

If you don't understand the nuance [hint or distinction] in the language, and a wide range of slang, then it's possible to create awkward social situa-

tions whereby you insult somebody or accidentally say something you don't mean.

3. Creates a Sense of Belonging

Slang is used in order to create a sense of belonging and help create a community. As well as local dialects, groups of people within certain regions will use slang to feel like they are part of a group. If you are attempting to immerse yourself in local life, when living in a country and practicing a language, it's important to understand the local slang. Without it, you will find it difficult to communicate with people and really find a sense of belonging – and this is exceptionally important during your language learning process.

4. Helps Learn Local History

Learning slang actually opens a doorway to learning local history. As you are learning your language and you are taught about local slang, not only will you be improving your ability to speak the language, but you will be truly immersing yourself in the area's history.

To understand how slang works, you must understand history and context. When you discover new slang words, you learn more about the region and improve your understanding of local people at the same time.

5. Evokes Emotion

Finally, you mustn't forget just how important slang can be in language, with regards to evoking emotion. When talking to friends and family about serious issues, it can be difficult to really express yourself using only dictionary language.

Think about the most stressful, difficult, happy, or generally emotional times in your life. When you attempt to express your feelings, more often than not a person will use slang language to explain their way of thinking and how they are feeling. The same is true when you speak another language.

Learning local slang allows you to better express yourself, which is a key in social situations.

Source: <https://www.omniglot.com/language/articles/whyslangisimportant.htm>



አጭሩር ገበመኑኝ

ለፌ እኬም ጥሩ ገበያ

Ահաջ: Քութե փուս աղ
մշշոյ գը քժիլի-կն լու
ուձաշա բլւսդ տօքեա- ծե-քա
ուքնաւս: հիլս գը քրուզա-քս
հիլք ըլքա: բլւզուզա:

አበት ታተዥ በተሰበም አልቁስ
ተሳቅሰ ያ የሚያቀር የሰዕዥት
ታረኩ መነበብ ይመራ:: ከዚህ ጊዜ
ወዳሃ የተሸመራው አይሰ ፍቃን
ዳ ዓ ጥ የ ስ ዓ ወ ተ ተ ጥ ከ
የሚነበበውም ሆነ ዓይ ከቀበር
መልስ ይደረግ የነበረው የሚያገኘው
ፍትሃት የሚያገኘው አስቀድሞ
ፈማው ከበተ ከርስተኛን ወደ መከና
መቋበሩ ስራዎች በመሆኑ ከተቀበረ
በቃለ በዘዴው መብትን የጊዜው
ፍቃን ሆናል:: የሚፈለግትም ከሩቅ
የመጠ ለውጥ በት መሆኑን ጊዜ
የሚፈጸምትው ከሆነ እዘዴው በተ
ከርስተኛን ወሰኑ በተሰበኑ
ተሰናበተው በዘዴው ወደሞመጠበት
ለሆኑ ይቻላል:: በነገሩን ላይ
በተሰበ በእነዚህ እንዳይቻላል ተሰበ
ይመሰላል በእሁኑ ወቻት በዘ
ዕድርቻ ከቀበር መልስ የሚያገኘን
የነፃሰ ይማር የምማ ጉባኤት
አስቀር ተዋል:: እንዲው ወም
የሚያዘጋጀ በኋር በዘዴ ለቀበር
ይቀበል:: ባለሁበት በጀም ማይሁኑ
ተመጋቢ ዕድርተኝም በገንዘብ
ይቀበል:: ተና እርምጃ ነው:: እንዲ
በት ለምን ሁሉቱ ይከሰር?
የበተሰበ አባላን አጥቶ::
በህክምናም በማስታወሻም በርካታ
ወይ, አዎጥቶ እንደገና ለምን
በልቅሰው ቅን ለክብራ ይደረግ?
ትክክለኛ ወሳኑ!

እናለችሁ የዘመ ለውጭናትን
ታረክ ለነበብ “እቶ እንደ
ትኩረቻቸውን አከባድ ለልደቻቸው
ማች ከዚህ በስቀተር በእኔቸው
መ በ ብር የማ ይል ይል
በለቤታቸውን እንቅራን ለመታቸው
እንዲን ቅድመው የሚነውና ይታየ
ትግኩተኝና ለው አከባድ የተጠለን
አስታራቁ ...” እያለ እንባበር
የሰውቸውን ተረክ ለደንበበለው

Edutainment

የሚችል ወደ እናቱ ካወር በለው
በዚህም “ይሂ የሚን ፈሂ ነው
እማይ? ተስተካን የለለ ለው ቁብር
ለይ ተገኘተን ይሆን እንደ?” በለው
የሚችን ማስት ማስተም ወለድ
እናቱን ይጠቃቂል:: እናተም
በሚኑበዎ ለጠልድ የሚከናወት
የትራው ስሜታቸውን እናኑው
በውጭታቸው ይጠበከለሁ ለሰነበር
“እኔ እንዳ ለደ:: እናም ማንን
ልቀብር እንደመጣሁ ባሂ
የተቀናል!” በማለት ይመልከለታል::
የከይወት ታሪክ ስላክ ለምን
እንዳማሬን ገን እናኝም ለሰል
ይገመመናል:: ማይመ - የሁርር
ከፊል ጥር የሚጠለው ተግኝነው -
ታሪክ: ገተት - ተር: እልም
የለው እንደኋ በቀበ - ተለቅ ይጠረ
የፈጸመ ተግኝ ... ሆኖ ባልዋለበት
እንደዋል ተደርሱ የሚቀርብበት
እባለ እያጠቀሱ::

የእናወ የሚለን ለልተፈልጉ ተግኝ
ለይጠልጥ ይቻላል:: በዘመኑ ርዕስ
የ እና ለ በ ተ ነ እኔ ባ ስ ስ
ተለዋወጪናል:: መቻሚ የሚከናወ
የሚሰጥ በመሆኑ ሆለም በጠቀሰ
ቻግር የለውምና ቁጥርን አስቀኝ
ገመመኝ እንመልከት::

ሁለት ዓይታዎች በጥባይል
ስላከታቸው ይደግሞለና ማታ
ለመገኘነት ቁጥር ይጠረዋል:: ይቀባና
የተደወለለት ለው ለሰንም ተ
ከተለዋወጪ በቻለ እንደ
ለለቸውን “የት እንገናቸ
ታይ,የ?” ለለው “የው ቁጥብ
ገኘር ተሰ እዋ!” በማለት
ይመልከለታል:: “ተግባብ”ና
ስላከታቸውን ይዘረጋል::

ማታ ላይ ተያማ ወደሚገኘው
ቅጥብ የሚጠለ በተ ክርስቱያን
ይቻለና በግበዎ መስተም ከግብ
መጥመ ጥርታቸው ቁጥብ ቁጥብ

እወጣኑን ለመኖር በቁጥር ላይ
የሚነበበ የእወቻት ታሪክ
ከዠውው ተፈጥርና ድርጋቸው ወር
የተቀራረበ በሆነ ለተዘጋጀት
ከመጋለጥ እንደናለን - ለዠውው
ራሳ ተነስተ በደምግምጥ እኩ ለሳም
የይናር አይቋርም:: በልዕመቱበት
እንዲወጪ:: ባልተዋንበት
መማርያና ሥናና እንደተዋጥ::
ግዳይ የልጠስበት እንደማለ::
ገብርና ሆነው በዚ እንደቻና:: ወያና
ሆነው ማቀሻ እንደሆነ:: ወዘተ
በደና ጉያዋንን ከማቋስለ ባለፈ
መታንን ምንም አይመቀምቸውም::
ይልቀም ማቸና ማስወቀስ ነው::
ከዚህ የእናትና ለቻ በዚ እንደሆህ
ትልቅ ቅም ነገር መጨበጥ
እንቻለን:: አይደለም እንደ?

ደልተገኘቸው

“እሁሉን አላማው:: ነገርን
አያምበ” ይባላል:: በቻከላ የሚሆ኏
ነገርና በውል ለይቶምበ የሚሰጥ

ወኑይሆን ገናወጥ ችግር ችግር
እናርን ማማኑት ያቋተው እንደወው
በልቀጠር ሰላከና ይኑከና ሰነሳለት
“የት ነው ያለኝው?” በለ
መጠየቁ:: ያኝው ይግባው “ፁት
ለፈት ስትገን በስተቀና በከላ
ከተቀመጠት ጉዳቸውች እንደ
ሁለት እርምጃ ሂደት ስትፈ ከከንድ
ገደኛዋ ወር ተቀምጭ ተገኘኝልሁ”
በለመመለስ:: ቅዱስ የየርጋል
በተ ከርስተኛን ግበ ወ-ስተ
ገደኛውን በመፈለግ የሚያከለው
በልጋቸው ይግባው “በወንጀት መግበያ
በር አጠገብ በሙላ ለበለው
በመቀጠሪያ ያለሁት ከማቋይርስት
መከተሉ በስተያየት በከል ነው?” በለ
መጠየቁ:: የደኛም “የምን መከተሉና
መቀጠሪ ከመጠሁበቸ? ቅዱስ
የየርጋል ያሸፍት መጠጣው ያሸጥ
ውስተ ነው ያለሁት:: በተ
ከርስተኛኑ ዘንድ ሂደሆ ነው
እንደ? ” በለመመለስ::
“ደልተገኘቸው ይበ መመን አደረ

እኩም እኩም ተኩም” ማለት እንግዲህ
እሁን ነው::
“ቁጥር ገጽር ገጽ” በዚቁቱ
መብራሪትና መግባጥ ላይ መድረሰ
ነበረባቸው:: አለመግባጥቸውን
ልያውቁ በተ ክርክሩን የሚገኘው
ንደኛ ታክለ ይዘ በተለምና
አምስተኛ ስለስ ማጠሪ በሚገለው
እኩበት በኩራዊ አረቁ ቁጥርን
ወረዳ በለመ ወደሚገኘው ቁጥር
ገጽር ስለ ቁጥር አመራ::
ይጠና እጠና ሌላ ገጽና ሆኖ
እና ገንዘብ ለተቀባዩ በታች
ስተቀባዩ በአግባቡ ተስማምተን
እንዲሆን ከዚህ “የነቶለ” የለው በት
ግድግዳው ለምበለጥ” ዓይነት
እቀባዩ በተ መማር እንችለንና
ልብ ያለው ለብ ይበል::

የበልና መሳሪቱ የልልስ

“መልስ የጥላል” ይባላል::
የንግ ማለት ነው? መልስ የጥላል
ለኩል ለምንጠቀው ተያች
የምንሰጠው መልስ ያልተፈለጉ መብ
እንደሚፈጥር ለመጠቀም ነው::
ለክንድ የያች የምንሰጠው መልስ
የንግም እንደን መልስ ተከከላል
ለሆነ በቻልም የከመለለቻን
ደምበት ተከከላል ማይምን ይቀርብ
ለወቻን ወደጠብ ለንፃቻው
ይቻላል:: በዘመኑ እንድ እንድ
ይባላልና ለድጋድ-ብም ለጠበጥ
ይቻላል:: ለዘመኑ ነው መልስ
የጥላል መብል::

በልና ማስት ነበር:: የል ከበተቻ
መኖተውት ለንከራተት መሬል::
ማስትም በታ ወሰጥ በበታ ለራ
ስትለሩ ወለለች:: የልቦው በከበተቻ
መጥሩት አንድቸ እንደተቻወል በት
ገዢ አረገ ከማለቱ ማስት እናኑን
ልተዋወና እራቱን እንደሰበ
የማ ቁ መ ጥ በት ነ መ ደ በ
ታመቻቻለቻለች:: ከዘይም ወታ
በሽከና ቅድቻ የእግዚ መቻበበወን
በዚም እምጥታ እናኑ ለር ጥድ
ጥድ ስትል ለደከም የዋለ ለውነት
እንደንደ ከቀጥጥር ይውጠልና
ማስት ልሳ ያመልጣቻል:: ይኩ
የልቦው ነገር ነገር ይለውና -
ተናይም ለለነበር ለሆነን ይቻላል -
“ከበተቻ መኖተው እንደ ታፈሰለን”

በማለት በነገር ቁርች ይለከኩታል
እና በመኖራቸ በሁኔታ ተስማቃ
ስለነበር የሚገም ስትመለሰለት ሆኖ
በላ እግናን ማጠበናና ሪፖ
ማቀራረብን ተቀጥለለች፡፡
ራት ተበለ፤ በኋናው ተጠማ፡
መምናቸ አልቀረም ወደመኽች ተጥ
መ ወ ጥ ተ ይ መ ሰ፤
እንደተለመደው ወንድ ቀድሞ
መረዳመ ያለና የነበረ ነውና በል
ሆኑ ሂቻን ስጥ እናርሱ በልቶ
ወደእናርሱ ስይመጣ በዘመዎ ለተና
ተንጠረርቶ ወደቅጠ ለመጣ በል
ፈ ስ እመለጠውና ክኅና
እንዲረጋግጣው፡፡ የኑ ማስት ቀን
መጣለት፤ ሁኔታቸ የሚገም ተቻ
እይቶአት ይህን መልስ አቀባላለሁ፡
“እሣ! እንቂው ከዚቶችን እንቂችው
እንደ?”፡፡ “መልስ ያማለል” እሁን
እይመራም፡፡ ሁኔታ ተገለበበች፡
ስወ ወደ እይፈሳም፡፡ ያሳጠባለሁ
የህል እናም በተጠረጋው እጋጣማ
ሂማብን ሰጠቃው፡፡ ለሁሉም ተዘ
እለው ወንድሂ፡፡ “የጊዜ እንደ
የሰው ይግና የለውም” ይል ነበር
እሁን ስመ የጠቅና አጋጋጋት
ምድር ተቀብለው፡፡

“Ա.ՀԻ Ա.ՀԻ Ի.ՀԻ” ԽԳԴԱԴ

እኔና ተንከለኛ ስው ሆለት
እኔምናት የቁስ ተማሪዎችን
ለፈትናዎች ወደፊ፡፡ ከዚያ
የጊዜበ ማቅረብ አነጋዥና ከማቅረብ
ፈት ለፈት ሆለቱን ተማሪዎች
እስቀመጥ፡፡ እስቀመጥዎችም በቻለ
ሆለት በጥም ሌቃቃዎች የእንጂዕት
ማንኛውም ለጥቶ የሚንከያውን እድታ
ፈጸሳጥና ማስቀም መጨመሪዎን
ምግባን ለማንኛውት በማረመች
መልከት እስጥረው እንዲይጨመጥና
በማዘጋጀ እንዲመግባ ወቅደለችው -
እዘዣችውም ማስቀ ይቻላል፡፡
በረቃዎች ማንኛውም እየዘቀቁ ወደፊና፡
ማድረሰ የሚቻል አልማነምና
እንደኛው ባመባው ወደ “ዘለና
ቢተሳሪ” (እንተ ለኋ እኋ ለንተ
እንተራረሰለ) በማስቀ ለውጥው
ባለሰበውና ባለበበው እንዲሆኑ
ከበቃቁ የቀድመ ሆኋች ወል
ባለረረበት መንገድ የቀረበውን የምግባ
ጥርጉ እድጋገዎ በለኋ ወተናውን
እለቱ፡፡ ከዚያን ገዢ በቻለ ነው
እንዲሆህ በበተ ከህነት ለቁወጥት
አከባቢ እርስ በርስ መጠቀምና
የጊዜትና እንደች ነገር ለትከከት
ይህችን አባባል መጠቀም
የተቻወሙው - “እሁም፡ ቤት
ቢተሳሪ”፡፡

ՍՈՒՇ Հ-Ի ՀԻ Թ-ԱՆԻ
ՄԱԾՊԸ Պ-Ի ՆՎ-

አሁን የምንግራቸው ጉጠመኝ
በወጣትና አገልግሎት ገራማት ነው::
ከዚህ በፊት ጥን እንደተለመችው
መኽእልደረሰ በጠ. ይጋረኙል::
ይኝ በልደኝነታቸውን ስንቀላለድ
እንደ ለቻ በመልካ አባቱን መሰለው
ለንኩ “ጥ! ይሂ ለቻ እኋይደል
እኋመዣ ቅርጥ አባቱን” የሚለውን
የአማርኛ አገልግሎት ወደ እንግላዝና
በቀጥታ እንተረጋግጣና እንዲከበቡት
ነበር - “ He doesn’t go, he
doesn’t come, he cuts his fa-

ther.” በማሳት:: አዎ፣ ከዚህ ነጥበ
አኞች በዚ አባላቸውን መጥቀስ
በቃልም “እናት ካለበት ካላቃዎች
ለማሳት ነው) የዚን ተውልኗዎች”
እና “ደልዘሩት አይበቀልም”
የሚለት ማሬን የሚደረግ የእውነትና
እናት ባለቤትን የሚገልጻ ዓይነ::
በመልካና በጠባሪ ምስበለውን
ለመለያት ይሞከር የነበረው ይታ
ተከር ሰርቃት እንዲሆነ ሰይበ
ጥንትም እንደነበር በታችቃቁም
በዘመናቸውን ግን ደደማ ለተከለፈ
ሁለም ጥርጉል በዘመናዊ የዚኑንና
ምርመራ ይታችቃቁል::

በኢትዮ የንግድ መንግሥት የሰው
ነው - ከድ ሥልጣኑ እንዲሁት
በልንበረበት ዘመን:: እንዲት ማስተ
ያውለቸው ለቁ ትተማበት
ከነበረው ከእናደ ንበረቻ አባውራ
ዚ ይመስላል:: በበሂሳብ የዚቻ
አዋጅ ነው” እየተባለ በበኩት
ይውለቸል - ለተንሬ ከድቻ
ዚ በማወች ለለማመስላል:: እናልሆ
የኩ ስት የበኩ ተርተብ ለይ ስተዋል
“ወደ! ይሂ ለቁ እንትናን
ይመስላል:: ቁርጥ ቁጥጥ እኩን
አይደለም እንደ?” እያለ በመፈረት
ከመግባብ የደርጋት የዘት - በተገኘት
ቀጥርና እባሳ ፍት ማረቀር:: እንደ
ቀን ጥን ለበባባት “እንደ::
ማይሸቻቸን እስከ እያት ቁርጥ እኩ
እኩን ነው” በማለት ምንተፈረረበን
ወደባን እየጠቀሙቸው እስረግጥ
ነገረቸው:: እንጂ በት መስተዋጥ
የለ ምን የለ ... የወህ ብል ከ“ልቻ”
ዚ በማይሸቻቸ በከራ ተመስላለ
ማይደግኝ ቁጥር እልሆለሁ:: ለነገሩ
መውለድ ቁጥጥ ነው:: የወው
ማይደግኝ ማይደግ ነው::

ውደቂመርካት ገባሁ:: አንድ
የቅርብ ለው - የበተሰብ አባል -
በቅርቡ አገባኝ በተያወች በቅርቡ
ውንድ ለቃ ክነቃቃለ ይብ አድራሻ -
ያው እና ላይሁን ክብርት ወጥት
ባለቤቱ:: ይሰታውና ፍንጠባያወው
የተለያ ንብር:: ንረበት ለለሁንኩ-
ይሁን በደምበብ አውቃለሁ -
በደምበብ::

የል የወልድ ልቃድን ምርጫ
ሥራ ገዢ፡ ለቃ ሰለት ነበር ሥራ
የግዢ፡ ወደሥራው እያሂደ ሰለ
ንድሂቻ ሰልክ ይደውተለትና

እራዳንና አዲነን ለመለያኑ
እየመበት እንደሆነ ይገናወቻል::
እስዽም ይረዳቸና ሙሉር ወደሥራው
እየባለ መሆኑንና እንደማያገኑት
ገልጻለቸው ወደበት ሂደው
በልቀቸው መሠረት በብኩን
እንዳሰባቸው ይገናቸዋል:: እስዽም
እንደለለው ገዢ ሁሉ ወደበት
ሂደው እራዳንና በብኩን ያደለ::
የኔ ከንደቀቂ እንደቸው ለክፍተት
እባት ይፈውልና ለማሳለት “እንት
ውስታም! ለሆ ሂሳብ አላልከንም
ነበር እንደ? እነዚ እሚሰለሁ ያደት
ገዢ ተለጥልህ ጥት እየጠበስ ስለ
ለምንድነው ለሆ ሂደቱ በለሁ
የዋጪዎች?” በማለት ከንደቀቂ ይር
ቃው ገዢ ያስከተበቻል:: ቅዱ በለሁ
በመጀመሪያ አልባወቻም:: ቅዱ በለሁ
ልጠዥ ገን ማቅን መቆጣጠር
እልተቻለውም:: የአዲነን ከክፍተ
ቃው መመሰሰል በነዚ መሰከ ነበር
የገለጻለት:: ወይ እሚሆና! ለክፍተ
ሆነ ይፈናኝን አስከዚሁም ማረቀቃ
ይችላል:: ይበል ነው::

የግተም ተግ

ልምት ካው አትበደኝ!

መቻበር ለከ እንዲ መቻበር
የሚውጭ ቅዱር እስ እልላም፡፡
ልተምኑ አቶብር እንደምንገባበኝ
እንደሰበሰበ ወንጻል፡፡
በካተ እንደላዋች ክስ ለተቻ መሬል፡
ልጠኑ እንደሰበሰበ ላይ እንደበሆባሁ፡
ዓለም እንደረሰው ዓለምን
ልከተ፡፡

Ա-ՅՃՀ Հ-ՅՈՅՀ Փ-Յ
Ը-ՅՈՅՀ Ա-ՅՅԻՅ Ֆ-Յ
Ֆ-ՅՐԴ-Յ Ի-ՅԱՅ Մ-Յ
Հ-ՅՅՈՒՅ Մ-ՅԱՅ Յ-ՅՈՅ
Հ-ՅՅՈՒՅ Բ-ՅՈՅ Մ-ՅՈՅ

በቁሳት መዋጊ በሂዳል
 ስጠጥር፤ የዕንቅቅልሽ ካር በጥላባት
 ዓለም፤ ፍቅር ገለና ሌይ መሰመሩ
 ተለምር፤ የዚ አዋጅ አያውቀም፤
 ስላዘሁ ልምት ካው ባንተ የተነሱ
 አትበደት ደጋግመሽ፤ ቅዱት ልማት ለበ
 የለም ልሩት አይሁንባሽ፤ ይልቀበ፤
 መሞትም መግልም ፍቅርን
 አያውቀ፤ የወጪትም በሆነ ለተር ባንተ በይና
 መሞቱን ተደና፤ ንብረት ቅድሚያ (መሆኑ)

Jokes' Corner

Wife: "How would you describe me?" Husband: "ABCDEFGHIJK." Wife: "What does that mean?" Husband: "Adorable, beautiful, cute, delightful, elegant, fashionable, gorgeous, and hot." Wife: "Aw, thank you, but what about IJK?" Husband: "I'm just kidding!" የዋልንስትን አረም በላም, ይለል የንገ ነበ:: በስምንቱ ፍ.ሪለት (ABCDEFGHIK) ልማት ተቻቻ ክይሏቻቻ በኋላ በመጨረሻምና ሆኖ አረም ፍ.ሪለት (IJK) የለውን በላም ጉድ ሥርዓት:: ከዚ ስው ነው:: እግዚቤ ይይሏቻቻ:: ይስታዋኑ በታማጥም ሚኑ ነበሬታ!

* * *

Girlfriend: "Am I pretty or ugly?" Boyfriend: "You're both." Girlfriend: "What do you mean?" Boyfriend: "You're pretty ugly." *አልፎስም አዎር አለ, ይለሆል ይረ ነው:: "የጥልው ገለበዎች" የሚጠለውም በዘመን ዓይነቱ አጠማማ ነው::*

* * *

A science teacher tells his class, "Oxygen is a must for breathing and life. It **was** discovered in 1773." A blonde student responds, "Thank God I was born after 1773! Otherwise, I would have died without it."

* * *

A teacher asked her students to use the word "beans" in a sentence. "My father grows beans," said one girl. "My mother cooks beans," said a boy. A third student spoke up, "We are all human beans."

A boy is selling fish on a corner. To get his customers' attention, he is yelling, "Dam fish for sale! Get your dam fish here!" A pastor hears this and asks, "Why are you calling them 'dam fish'?" The boy responds, "Because I caught these fish at the local dam." The pastor buys a couple fish, takes them home to his wife, and asks her to cook the dam fish. The wife responds surprised, "I didn't know it was acceptable for a preacher to speak that way." He explains to her why they are dam fish. Later at the dinner table, he asks his son to pass the dam fish. He responds, "That's the spirit, Dad! Now pass the f*cking potatoes!"

A boy asks his father, "Dad, are bugs good to eat?" "That's disgusting. Don't talk about things like that over dinner," the dad replies. After dinner the father asks, "Now, son, what did you want to ask me?" "Oh, nothing," the boy says. "There was a bug in your soup, but now it's gone."

እርስዎም ይሞከሩት

ከዚህ በታች አሁን የሚሆኑ
ዕንቅቃል ስቶ በእንቃላ ነኝ
ቀርባዋል፡፡ ከተሰጠት አማራጭ
አንቀጽ በመምረጥ መልሰ፡፡
መልሰችን በመጽሐፍ አንድቶው ገዢ
ማማጥኑ ይችላል፡፡

1. What is full of holes but still holds water?
a. injera b. pancake c. A sponge
d. ladle
2. What month of the year has 28 days?
a. February b. March c. All of them d. May
3. A man who was outside in the rain without an umbrella or hat didn't get a single hair on his head wet. Why?
a. He was bold b. He

was bald. c. He was short. D. He was shoed nicely.

4. What is always in front of you but can't be seen?
a. The future b. The past c. Your dream d. All
5. I'm tall when I'm young, and I'm short when I'm old. What am I?
a. human b. lion c. tree d. A candle
6. What has to be broken before you can use it?
a. an orange b. an egg
c. an apple d. a gourd
7. There's a one-story house in which everything is yellow. Yellow walls, yellow doors, yellow furniture. What color are the stairs?
a. Yellow b. The choice of the owner. c. Perhaps green. d. There aren't any.

8. What question can you never answer 'yes' to?
a. Are you okay?
b. Are you asleep yet?
c. Are you eating?
d. Are you coming?
9. What goes up but never comes down?
a. our fame b. our income
c. our beauty d. our age
10. What can you break, even if you never pick it up or touch it?
a. an iron dome b. log of wood c. promise
d. timber

የታክስ ወሰኑ ተቀብቶ

1. ለወ. ለሆኑ አትሮወና አዘጋጅ
በል ስትዎር ወልኝ፡፡
2. የጉማ ሰታን ከከሻባዎት ለይተ
አናዎም፡፡
3. ወረዳ ወረዳ ይህ ተክስ አንድ
ቆሰበት አይደለም፡፡
4. የከሳ ለቦታ ታገናን ሲሆን
አንቀበል ሥር እንዲትቻም፡፡
5. በፍቅር ለውጭ የመራት ለበት
ተጠሪዎች አይደለም፡፡
6. ከፌ ከመከራት ለቅ መከራት፡፡
7. ገዢ ለቦ የወራ ከፌ ለቦ
ይኖራል፡፡
8. የሰነድ አእምር የሰይጣን በተ
መከራ ነው፡፡
9. ለሥራ ያልተደለ አእምር

አተኞች ማንም አይመሸረዱም፡፡
10. የሰት ወጪ በልነት፡፡
11. ከማይረዳ ገልጻት ይሻላል “ልብ
አድርጋልኝ” ማለት፡፡
12. መኖር ደን በር በያስቀጥረን
ዓመትና ቅን ያስቀጥረናል፡፡

ይህን የውጭ የሻል?

1. አንድ አንዳዋ የመጨረሻ ትንሽ
የምትባል የልበስ ማጠበያ ማሽን
ውር በንት ስር እና
አስመዝግበል፡፡ ይች ማጠበያ
ማሽን 1.28 እንች በ1.32 እንች
አና በ1.52 እንች ተባዘታ መለ
አካል ይችውቻል፡፡ ባቻር አንጻር
ከከንድ የከበረት ቅዱ በባጥ
የም ተንስ ስት ሆኖ የም እና
እና የቻ በባት ሁኔታ ሁኔታ
እንደሆነዎች በበትና አስተያየት
ማውቃ አልቻልኝም፡፡ ሽክርናን ገን
በባጥናለች - “ማ. በ. የ. የ
የማጠበያ ማሽን” በመባል፤
የፈልሳዊ ዓለማም አስተያየት፡፡
2. ለወች የማይሱኝት ነገር የለም፡፡
በሁኔታ ፍልጥንስ ይቻም የጋነስ
ሻርጻድ የተሞላት በከውራ ያር
ቀርጻ የተመራ አንድ ተመርቃ
የሁኔታ አገልግሎት አያስጠ
ተረጋግጧል፡፡ ይህ በቀኑኑ ለያ
የሁኔታ የፈርድ አንድ ማለቱ በቀበራ
ከውራ ያር ቀርጻ የተመራ አንድ
በወ ስጠ ሁኔታ ነገር
የተማለ ሁኔታ ተቻዎች 15 መናት
ከፍለ የና ይህል፡፡ በዘመና
ምትናይት በፈርድ ቀርጻ የተመራ
ይህን የሁኔታ ገዢዎችን አርባዎች
የለው አንድ አስተያየት በለመመዘገበ
በታዋቁው የጋነስ በት መዝግበ
ለማና ቅዱል፡፡
3. አሁንም ገነስ በት የማይሰማን
ነገር የለም፡፡ የማይመዘገበውም
የሻርጻድ ዓይነት ፍልት ማማጥኑ
ይከበረል፡፡ ወራ ከርስተዋንስን
የተባለ አንድ አሟረብ አማራካዊ 1214
ጥወንድ (550.6611 ካ.ለመ ችሎም)
ቁጥ በፈርድ ቀርጻ በመመራት
45.67 ማይል (73.49874 ካ.ለመ
ማትር) እንደተዘዘሩ ይህም በቀኑኑ
የመመዘገብ ሆኖ በመግኑቱ ገነስ
በት እንደመዘገበት የተመመዘገብ
በቅርቡ ነው፡፡ ይህ ስጠ በዘመና

<p>ቃል የው. ለአራት ተከታታይ ና መቻት ለውድድር እየቀረበ በሁለም አገና መሆኑ ተመዘገበበታል::</p>	<p>ይሂዱና ለዚህ ድል መብቻት ችል:: ነገር ጥን ደመቶችን ማሠልጠን የውጭና የህል ቁል አይደለም:: እነዚ ማሠልጠን አሰቶች ነው:: ወጭ የሠልጠትን አይደለም:: ደመቶች ጥን ከድቃቃውች በረጋ ይረስተቻል:: ለዚህ ነው እነዚ ማሠልጠን አሰቶች የሚሆነው::” ይገርማል::</p>	<p>ምን ያለ ቁስ ፍቃው ተከታታይ የለመክ:: አስተርቻ በለው ቃድ::</p>
<p>4. አንድ ስሙ እንዳጠቀስ ያልፈለግ አማርኛው ካርድ ያለው ደመት - ለቀልድ ነው - የዚህ ወሰጥ በደንብው የበረሰ ሌይ መንገዶችት ውድድር እኔዚ ማትናን 012.85 አከንዳች ወሰጥ በማጠናቀቁ እንዳች ሁኔታ ወጥቻል:: ይህም ክስተት በረስ በተ እንዳመዘገበ የሚከናወት ሁኔታል፤ የሚከናወቱ ከዚያን ቤት በፈት ለዚህ ቁልጠት ወሰጥ ውድድሩን ያጠናቀቀ ደመት በለመናና እንዳሆነ ተዘግበል:: የአ ዘ. (Bao Zi) የተስተው ይህ የአንድ ናመት ከስምናት ወር ዓይማ ናመት እኔን በለጋ ዓይማው ይህን የህል በኩል ሌይ ከደረሰ ከዚህ የቦለጠ ሌያድና ለአቅሙ-ድመትና ለጠቃ ገና በተ ተተማ የሚከናወት እንዳማሬ የሚለም ደመቶች ማጠና ሌ. መንጠር የሚከናወት ማስተር ወር ባንተልከራ ገልፋዋል - ወዘን መመር ካልተረጋገጧት የዘንድር ወራ እንዳሆነ እድተምና - እንዲ በኋው ተከናወት ነው ውድድሩ:: የዘንድር ደመት ባለቤት የሚከናወት ሌ. የሚገኘው ተረዳዕስና ውጭ አልፈጠኝ ሌሆነ በቦታችው የይጠቃ ለለስተኞችው የአ ቤት ማጠናችውን ገልፋው ከገር ጥን በአ የይተ ከማይደረግ ጥን ለገን ከፍ ለፈ የተጠቀሰለትና በአስፈላጊ የወጠበት ተፈጥሮች ከሂሳ እንዳለው በመንግባቶች ተጨማሪ ልምናና በመሰጠት ለዘንድ ከዘር እንዳቀቻ ለገን በተ እና ለዘር እንዳቀቻ በለመናናት ገልፋዋል:: ሌ. እ. የሚገኘው እንዳማሬው - ካርድው እንተ አልከት ለበላ - “ውድድ ለተለያየ ዓይማውች ለምሳሌ ለበረሰ ለይ እስቀልድና ከ10 ዓመት በለይ በማሠልጠን ወርቻልሁ:: በበቻ ውሰጥ ይህን የማድር ገዢ ለመዋጥና ቤት ለማሳሌኝ ነው:: በዘንድ ወቻት ተፈጥሮች ደመቱንና የዘንድ ዓይነት እንማማች እየሁበትና ከው ደመት የሚከናወት ናመት የሚገኘው ተረዳዕስና ውጭ ለመናና ወር በዚህ እንዳማሬ ናመት ዓይማ ለመሆና በንግድ</p>	<p>5. በተከናወት ተዋዋወ እንዳት በልጥ በቀና ነገሮችን በላይር ቤት ወሰጥ በማስታወሻ ተለታዊ ለዘር ለበረሰ በዚህ ቤት መዘገበ ለሚና ተዋዋሪ እንዳዋናር እድርጋለች:: ይህች ጥናች በቀና የ12 ነገሮችን ምንነት በሚት-ጠየቁባችው ቁልጠት ፈተና በማስታት ሆኖት ያች ለልጥነ ቤት ወሰጥ የማስታወሻ ተለታዊ አይደለቻለች::</p>	<p>አንስ በመባል የሚት-ጠራው ይህች የአራት ዓመት ዓይማ በቀና የፊተናና በኩቶች ማስገድ የማሳሌ ጥናች ገበት ስት-ሁን በቀናቸው ተወርቶ የማያልቀ ይጠና እንዳም ት ል. ዓ. የሚ ባለበት ተቋ ይመሰከራለ:: በዘንድ የሚከናወት ይህችው በቀና በተከናወት 2.8 ማለያን ተከናወና በየተደብ ዓይማ 1.37 ማለያን ተመልካች እንዳለት ተመዘገበል:: ይህም ለገን የዘር እንዳቀቻ መዘገበ እንዳቀቻ ለማውች ተቋቻል:: “እተናጥ እንደዋጥ” ነው እናሁ:: ለይሁ ለገን በት ዓመትና ል. ዓ. የሚከናወት ስ. በተከናወት እንዲን ለማናራት ፊል ለተጠቀሱት የወጭ ከሚያው ይህች በቀና ጥን አለበት ስብ በማለያና የሚቀመር ተመልካች እየሰበት ባለበት ዓይማ ወር በዚህ ታናናጥናችው::</p>
<p>አማርኛ ወምና ወርቻ</p>	<p>ከቀድሞት እንደ ወምና ወርቻ ቅኩዎች መከከል እንደ እኔዚ የሚሆነ ከዚህ በቻቻ ተረዳዕስና የሚከናወት ወመት የሚከናወት-ለት ገብረ ተፈጥሮች በግዢ የሚከናወት ተለምሮችው:: የወምና ወርቻ የቃድቻው ወንድ ሌ. የሚከናወት በግል ወይ ዓ. የሚከናወት ፈልግለች::</p>	<p>ከንግዲህ ነገሮች ከከንጋራ እልለቁም:: አለ የሰው ዋጋ ከፍ ከፍ የሚለቁም:: የለቀሰው ሌ. ሌ. የለቀሰው የለቀሰል:: የቀር ቀመና ነው በሁለም ይደርሰል:: ገድቻ ከኩና በግዢ የይኖርም:: ከከራት ዓይነት ለይሳ የይቀርም::</p>
<p>Answers for the riddles</p> <p>1. C 2. C 3. B 4. C 5. D 6. B 7. D 8. B 9. D 10. C</p>	<p>ከቀድሞት እንደ ወምና ወርቻ ቅኩዎች መከከል እንደ እኔዚ የሚሆነ ከዚህ በቻቻ ተረዳዕስና የሚከናወት ወመት የሚከናወት-ለት ገብረ ተፈጥሮች በግዢ የሚከናወት ተለምሮችው:: የወምና ወርቻ የቃድቻው ወንድ ሌ. የሚከናወት በግል ወይ ዓ. የሚከናወት ፈልግለች::</p>	

የኅናን

የደም ካንሰር (blood cancer) መንሰሪና ለደረሰ የሚገባው ተንቃቄ

በለኩት ተከታታይ ዲትወቻን
በተለያየ የጠና እከለቻ በረያ
እንደንደ እጥበቻን እያነጣን
ቻ ዓይቻንና መኩትኩወቻን
በተመለከተ መወያየቻን
ይታወለል::

Աշ ԶՊՊ ՈՉԱԾԴՐԻ ԽՃՅ
ԱԾ ՕՎԳ ՀՅԸ ՈՄԱԾՅԻ
ՔՊԳՄՈՒ ԽԵԴՐԻ ՈԼՄԱԾՅՈՒՔՔՐՈ-
ՔՃՄ ԿՅԱԸ ՔԴԱՅՔ ԹՎՅԱԿԻ
ԳՈ ՈՄՃԱԿ ՀՆՔԴԱՀՅ::
ՈՎԱԴՐԻ “ԺՊ ԻՄՊԳՖՖ
ՀՆՓՃԴՊ ՄՈԴՎՖ” ԱԾ
ՀՆՓՃՊՄՎՆ ՅՄԿԵԸՆ ՖԴԸ
ՎԸԴԻ ԻՄԱԽ.ՖԴՐԻ ՈՒԴ-
ՈՒՀՆԳՐԻՑ ՔՐԵՐԿ ՓՎ.ԸԴ
ԻՄՔ ՅՄԿԵԴԿ ՔՄԿԵԼԻԸ
ՀԿՃՄ ՄՈՎԸԸ Ո.ԱՄԸ
ՀԵԽԿՃՄ::

እኔደመነኛ - የዘመና የአሁኑ
እቅራቢ ባለው ስምን እንደ በታ
ቁም በለው ከንዳቃቸው ይር
እናተመወጥ ማለ እንዳት የህለት
ዓመት ከዘን የዚሁም ስት በመንገድ
በታልና ይመለከታል:: የአሁኑው
በተፈጥሮው ከዘንትን ይወቀልና
ከናዚ እና ተቀብሎ ላም በማድረግ
“በሁበት በጠና ይደግልኝ” በማለት
አዘንና ይመለከታል:: የኋ ይቻ
ልኝ እናር የአዘን እናት በሀዘን
ወደረሰ ስትንኩና ቁና ቁና
ስትተኞች የአሁኑው በመደንጋጥና
በመንፈም “ምንው ለሆ? በይህና?
እስከ ፫ ሆነ? ” በማለት
ይጠይቷል:: በይግዢ በይጠብ
ቀርቡ ካለና ከጠራቃቸው በረሰ
የማ ከተለው አጠወተቸኝ፤
ንዳቃቸው እጠረው ስት በላይና
ለማድመጥ ስለዚት አጠወተቸኝ፤
በለም ይስከኝል::

“እግዥ.እብትራር የተከለች አዲን
ነው:: የዚህ ሁለት ዓመት ተከል
ገዢማ የመጀመሪያው ለዚ በተወደደ
በአምስት ዓመቱ ፍጊተብች:: አራት
ዓመት ለሚኖው አመምሮ አደረገበባችና

በኢትዮጵያ አንድዴምን ስራው
በሁኔታው ከንሰር በደምሮ በንፃ ለወቻ
በንድ አንድማቅበት ተዘውትሮ
ይነገል:: ወን በተለይ በዚመናቸው
የደም ከንሰርን መምር የደም
ግራት:: ስኩር:: ከለላትና መጋቢት
የመሰላለ የጠና ቅጋዊ ዕድሜን
ሰይለየ ሁሉንም የሰው ዘር
አንድማቅበቱ ከፍ ሌላ ከመቀበለው
የእራት ዓመት ስትናና ከሌሎችም
እውናዊ ለብኬዊ ምማረዣ
መንግበብ አያደግነትም - ቤተውን
መተናበ እልተቋለም:: የትልቅና
የትንሽ በሽታ በለመ መራረቃም ይረ
ቀረ:: “አያደርሰ” በቻ ሆናል
የዘንድርዎ ጥለትና ምቀቻቸው::
አንድም ቅኑት አይውስድ ቅኑ
የዘመና ዓመቱ መልኩ መናማ
የደምሮ ባለዚ ማለዋ መሻጥ በት
ቀም በለመ ወይም በመናዊ ትልቅ
በና በት ወሰኑ ጉባኤ ከተከለውና
ቃስከውን አያንድቀድቀ በሚታይበት
አምብላዣም የሚይበበቅ አጋጣሚ
በአሁራዣቸቱ የመጀመሪያ ዕድሜ
የሚገኘ የስኩር ትማማ ስትና
በናይ የሚንድኑቅበት በመን ሌይ
ደርሰናል:: ይህ አንቀጽ ከነው

የይበና ምናልባትም ከዘረመሰለዋ
የውጭ ከሰነድ ዝርዝር ለቁጥር
እንደማቁጥራል መግመት እያከበደም::
ውደተነሳበት እናም::

ለማንኛውም በት መመኑት
መልካም ነውና ይህን “ለጠላቸው
ከይለው” የሚያስጠል መጥሪ,
የጠና መንቀ ለማንም በመን
“እያደርሱ!” በለን እንደምር -
“ጠላቸ በሞት አልሆነ ሆቴል
እልጠላውም” የሚለው የህንጻ ሰው-
እዘሱ ሌይ በመቀበ ተጠበነት ያለው-
እውነት ነው::

የደም ከንሰር የሰአከቻ

በደም ካንሰር የተጠቃ ሰውነት
እንደከጠቃለይ ሰታይ - የሰውነት
መድኬም፣ መንሰለው የሚይቻው
የሰውነት ክብረት መቀነስ፣
ምክንያቱ ባልታውቀ ሆኖታ
የሰውነት ሰምበር ማውጣትና
ምርቀብ ለማኑ ዘርዝር የለ መልክ
ዶግም የሚከተሉትና ይከትታል:-

ከጀምሩ ካልቀመለው እያደር
የሚያስከተሉበት አይ, በ የሚያቀለበት
ለሁን ይችላልኝ::
የደም ካንሰር መንሰሩ ለሁነ
የሚችሉ የሚከተሉት

ՀՈՒՄԿ ՊԼՈ ՄԿԴ ՔԸ

ኩንሰር በዘመኑ ወይ በዘመኑ የወንጀሪት
ይከናወል ተብሎ መነሻ የወንጀሪቱ
በእርግማኑት ለንገርለት የሚችል
አይደለም:: ይህንና በዘመኑ
በአባባይ ማውጣት ለከናወል
እንደሚችል ከጥርጣል ባለፈ
ማንቱስተዋች ባደረገትት ባኖት
ይመለከራለ:: ከዘመኑ በተወካይ
ስጋራ ማጭበት: ለጭበር መጋለጥና
ለእንዲያድ እናገኘ ከሞከለች
የሚኖሩን ቅርበት ለእንዲያድ
የደም ከንሰርች እንደሚያጠበና
በስተት ይገኘልና ከነበረ ነገሮች
መጠንቀቀ ይመለከል::

የደንዱ ካንሰር እንዳይዘን
ለደረሰ የሚገበ ተንቃቃውች

የአዲስ አበባ የሰውነት
አንቀሳቸው በደም ካንሰር ለለመያዝ
የለንን መጥሪ ዕድል በመቀነስ
ረገድ በለለው የካንሰር ዓይነቶች
ለይ የለውን የህል ተስፊያ
አንድለለው ሆከታቸው ያስረዳለ፡፡
ይህንና የአዲስ አበባ የሰውን
የተስተካከለና ቴቦልነት የለው
አንድሆን ማድረግ ከእስጥርታዊ
የሰውነት እንቀሳቸው ይር ለቀናዣ
በተለይ በለለው የካንሰር ዓይነቶችና
ለለው በሽታዎች የለመያዝ
ዕድልቶችን ያስቀል፡፡

ወ.ሮ አንበብ.ምን - የደም
ካንሰርን በሚመለከት ከዚህም
ከዚህም ያጠናቀርናቸውን መቋሚ
ምኩረቸናና የመከለከያ መንገዶችን
ከዚህ በላይ ባለቀመጥነው ይፈና
ለማየት ጥናረናል፡፡ ከዚህ በታች
ደግም ከመንሻ ቅጽቸው ከእንጂለንና
የተገኘ አንቀጽና ለለደምና ንብረር
የሚያቻቸው መና ተኩስ ወ.ን
የሚ መቋመ ይፈና ይጋና ተን
ከምንጻቸው መልኩን ለማየት
አንቀጽናለን፡፡ የምንቻምረውም
ለደምና ንብረር ለደረሰ ከሚገባው
ህክምና ነው፡፡

Blood cancer treatment

There's a range of different treatments for blood cancer. You might have one type of treatment or a number of them, depending on the type of blood cancer you have. Common blood cancer treatments include:

- * chemotherapy
- * targeted therapies
- * immunotherapy
- * radiotherapy
- * stem cell transplants.

If you have a slow-growing blood cancer, you may not need treatment straight away, and some people never need it. This is called being on watch and wait.

Blood cancer treatments can have side effects. Some people experience some of these effects as a result of the cancer itself, even if they aren't having treatment.

After you've been diagnosed with blood cancer, you may want to know more about your prognosis – in other words, what may happen in the future.

Any information you find out about the prognosis for a particular disease will be based on what happened to a large group of people over a particular period of time, so it can only give you a general picture. Even if two people have the same condition, their prognosis may be different.

It's best to ask your healthcare team about your prognosis, if you want to know about it at all. Your individual prognosis will depend on a number of things:

- * your diagnosis, including the type of blood cancer and the results of specific tests
- * the stage of the disease when you're diagnosed
- * your age and general fitness.

Even taking these things into account, the information your

healthcare team gives you will be quite general. It will be based on what's happened to people similar to you, but people can still have quite different experiences.

Remember, your prognosis might change over time too, if you have a good response to your treatment for example. If your condition changes, or if you've finished part of your treatment, you might want to ask your healthcare team if this has affected your prognosis.

Facing blood cancer together

The risk of blood cancer varies by age, with leukemia being more common in older people and lymphoma being more common in young people.

Leukemia

- * Incidence rates are lowest in children and early adulthood, and highest in people aged 85 to 89
- * Incidence rates are higher in males than females in most age groups
- * The 5-year survival rate for all types of leukemia is 61.4% on average

Lymphoma

- * Lymphoma is the most common cancer in teenagers and young adults.
- * It accounts for around 1 in 5 cancers in young people

Other blood cancers

- * The prognosis for blood cancer can vary depending on the type of cancer and other factors.
- * Many people live well beyond average survival rates

Prevention

To reduce the risk of developing blood cancer, you can:

- * Avoid exposure to radiation, chemicals, and tobacco
- * Stay active
- * Eat a healthy diet

ISO Certifications for Universities

Continued from page 11

Resistance to Change: Resistance to change is a common challenge faced by universities when implementing a new quality management system.

Resource Constraints: Universities may not have the necessary resources (human or financial) to support the implementation process.

Cultural Barriers: Cultural barriers may exist within the institution, making it difficult for staff to adopt new practices.

Conclusion

In conclusion, obtaining an ISO certification is a significant step forward for universities seeking to establish themselves as leaders in quality education and research. By implementing a robust quality management system, universities can ensure consistency, effectiveness, and efficiency in their operations. While challenges may arise during the certification process, with proper planning and implementation, universities can overcome these hurdles and reap the numerous benefits that come with being an ISO-certified institution.

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ክልኩና

ՔԸ հօնքված քքնցածական քլ
ծնքված քըն պղու հքիմանուն
հշուար նու-”հքքա հօնքված պղու
քքամանուն” լողաւուն նու հիշեկը¹
դիք հօնիսնուն հդաւու տունան
ունաւ քունքած ուն ուն աքնցան
հինա ունասան հշուար տունան
հքիմանուն ուն ուն աքնցան

አክናትና ለዚች የበተሰበዎ
የህንጻም መሠረት ዓቃዎ:: ሆነጻ
ስናስብ በተሰበና እናስብዎን:: የህንጻ
ምስክር ተቋጥናቸውን ያሳይል::
ይህም ማለት ጥሩ በተሰብ ካል ከዘም
የሚመጥ ተካይዎች ትልቅ ለው-
ሉምኑ ሆነጻና የህንጻ ሁበት የህንጻ
ልየ ሌየ ተቋማትን በአገባብ
ይመስላለ ወይም ያስተካድሶለ::
በተቋራኑው ጥሩ ካልሆነ በተሰብ
የሚፈልቀ ለዚችና መጥቶች ለደግኝ
በልሆነት ኮሙን በተገኘ እናምር
ታሳለቁ ቅም ካገኘችን ይመስላ-
ተበለ እይጠበቅም:: እክናትና
መጥቶች በእብዛዎች ቁድ ጥ-
የተዘረዘሩትውን ይሆናለና እድገው-
ለአቶመ እያምና ሂወን ለደርሱ
የሚያማየት ምግባር እስተካድሶቸውን
ይመስላል:: ለዘመኑ ይመስላል
ሆጠዎት ለው ለገጥሙን “አሳናረ
የበደለው” በማለት የእርግማን ዓይ
የምናውርድብት::

የኢት አይመጣበን ያለው የኋ. ቁላል
አልማኑምና ለቃቻችንን አሁን
ከምናስበው በባለና በከፋይ ሁኔታ
ይሆን ስይጠሩ ማድረግ የምንጭለው
ነበር ካለ እንደንወያይበትም ተምር
ይህ መደረሰ ተቁማ ይህናል:: ለማረ
ከለንድ መንድማችን የተለያገኝም ገዢ
የውሰድነውን በልቻች አስተዳደግ
ነጋሪ የተሰጠ ተቁማ የዚህ
እናቀርበለን:: መልካም የጊበታ
እርስዎች ለልቻች ምን ዓይነት
ውለድ ነውት?
ማናው አድራሻ ቁጥር
በተሰጠ የሚገበረበት መሠረት
ነው:: ለቃቻ የሚገበረበት የጋራ ለፌ^፩
ውጠት ዓቻው:: አብዛኛውን የልቻች
ማሳደግ ይለፈነት በተሰጠ ይመስራል::
በተሰጠ የሆነ ለቦና በለመ የልቻች
በሚውስቃት ይለፈነት እና ከልቻች
ይህ በማ የሆነው ባንቃነት
እንደማከተለት ይከናሸቻል::

1. Authoritative (አማካቻ):
ከለደች ገዢ በመሳጫዣ የሚያያዝን
እና ቅጋርን በርሃ የሚሰጠ ባልጋ
የሁኔት የጋራ ሁኔታን እና ባልቻን
የሚያስቀምጥ የሁሉም ጉንባር እና
ካሳዎች በታ የሚሰጣ የልደች
እኩወንት ማኅ ነው::

ለምሳሌ:- የልደን ጥሩት ለምን
በለው የሚጠቃቁ : በምክንያቶች
የንግግር አቀራረብ እንዳደግኝም

የሚመኬ:: መሆን የሚገኘውን
ውለዚና ለቻ "በርሃ ይውስናለ::"
2. Authoritarian (አምባንን):
በዚህ የሚመኬ የሚመሸል ተቀብ
በአንድ አቅማው የሚመሸል ተቀብ
ሆን ደንብ የተቀመጠለት ለላይ
ስሜት እና ባኩርድ እምነትም
የሚይናወች ተቀብን እና አገልግሎት
ማስፈጸም እና ለማርጥ ማስጠበቅ

የሚችሉ:: "ወ! ወ! . . ." እያለ
እብዕት የሚጠቀም:: ቅጣትን
በማ ብዛት ለቋቻን ማረጋገጫ
የሚጥናኝ:: ማስረጋገጫ
የሚጠቀም:: መሆን ያለበትን "ወለደ
ይወስናል"::

3. Permissive (ልቻ ልቻ):

ለምማት : ሁ-ለ-ን በመኖች እና
በማድረግ የሚመለከት

MURRAY LADONTHA WAG

በግዢዎለስኑት ዘመኑ ለመስጠት የሚል::

4. Neglectful (ጥልተኞ/ምንግዶ):

በላይቶ ስወውት ወሰጥ ለላምንግም
ነገር ዓይ የለለው በላይቶ ወለም::

ዕድገት እና ስኩት በለም ማግበራዊ::

በሚታዊ እና የባክርና የለንት ይጋታ
የሚይሱበው::

ለምግለ፡፡ ሰላልቸ፡ የትምህርት
ጥናትና በተወሰነ ቤት በትም
ወሰጥም ሆነ ለለ ምቻ ለኋሻ
የማጥናት ባዶታ፡ የወተት ለኋሻ እና
የትምህርት ወጪት ተብሎ የማይለው

እሁን እሁን ለእች እና ታደሮ
ወጥቶች የየተደብብ፣ ተከናወ እና
ቁለጥራም ተጠቃሚነት የወጥ
ሙሉም ሲል:: በአምንታዊ መልከ-
ጥናትናትና፣ የራስ መተማመናን፣
የአንድ ድርጋት የሚኖረው በለምና
በራስ የመወሰን አቅምን ይጠየም ሲል::
ለአንድንድቻንም የገበዱ የሚጠቁ ይሆናል
የሚለ ተናቶች ለተና በአለታዊ
መልከ ተምህርትና የመቀበል አቅም
መወረድ፣ የፍርሃሄት፣ የድጋቱ እና
ራስን የመግዳቸ፣ አንድንድቻን ደንግሞ
ራስን አሳንስ የሚሸት የራስ ስውነትና
መተሳት እና የሰራ ተጠቃሚነትና
ይጠየም ሲል::

የኢትዮጵያ የኢትዮጵት እና ታደሱ
ወጥቶች ሥነ አዴጊር አከናወና
ትምህርት ተቋም አስከ እንደ ዓመት
ከለይበት ወር ያለ ለቋም ለሚፈጸም
ከል ከውቅ ጽር ከ18 አስከ 24 ወር
ትምህርታዊ ለለምኑ ይዘዋቸው፡ ከ 2
አስከ 5 ዓመት ትምህርታዊ ለለምኑ
የዘዋቸው በሥራ ቅናት ለ1 ህናት እና
ሥራ በለለ ቅና ለ3 ህናት፡ ከ6
ዓመት በለይ ለማግምድን መወሰን
ከልሆነ በዚህ ተለስቦኝን እና መሰላል
ዲዲታል ማቅረብ እንዳይጠቀሙ እና
ለትምህርት በለም ለጠቃሚ ሥራ
እንደገባለሁ ይመከራል፡፡ ለለች
ደግም ገዢ ከመገደብ ይልቀ ይዘዋኝ
መወሰን የተሰጠ ነው ይልሆነ፡፡

የእርስ ለቋቋ አጠቃቀም የሚ
ይመለልል? የእነተካደግ በይበወስ
ከና ሰራ ከተጠቀሰት ወደየትናው
ይነበበል?

የትኩው የበተሰብ ዓይነት የተሰለ
የማንበራዊ ድጋገል አጠቃቀም
ው. መ ት ያመጣል ? እስከ
እንደዚህበርሃድ::

Abbreviations

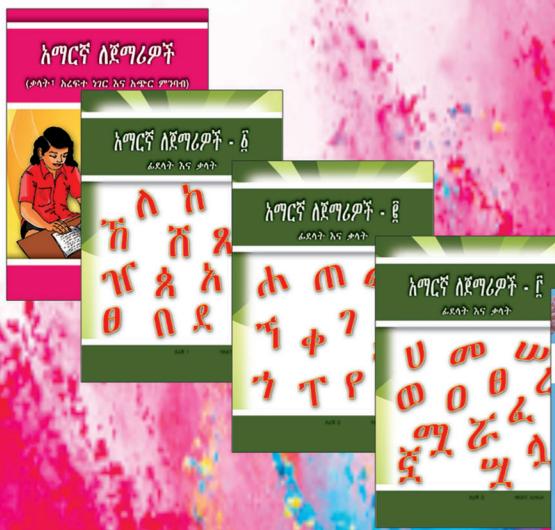




ቍድስት ማርያም ፍኔሰሰስት ተወስ

ቁድሰት ማርያም የእስርሰት ተፈሰ በቁድሰት ማርያም
የእስርሰት ለሥር ከተዋቀና ልቶ ልቶ የተምህርትና
የእንግሊዘት መሰጠ ከፍለው እንደኝው ነው::

ቁድሰት ማርያም ይረሰኝስቱ ተረሰ ወና ዓላማው ተረሰት
ያለችው የትምህርት መርቻ መማርያምችንና የንብብ
መዳከናቸቱን በተመማማኝ ወጪ ለማንበረሰቦ ማቅረብ
ነው፡፡ በመሆኑም በማንኛውም የትምህርት ደረጃ
ለማንኛ ተማርያች የሚሆኑ ድጋፍ ስጋ የንብብ
መዳከናቸቱ፡ ለመዘኅናቸና ለዕወች መገዢሙች የሚሆኑ
የልጠውለድና የእልጠውለድ መዳከናቸቱ፡ እንዲሁም
ለአካናቸቱ የንብብ ድርሰቶች ለመዳከናቸቱ መደብረቻና
ለተገልጻዋች ያቀበል፡፡ የድማርና ንበር ደረሰኝን
የጽሑፍና ሆራዎችን በመቀበላም አማካይ ስያም ለይ
ያውጫል፡፡



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