

The Teacher



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Inside this Issue

በውስጥ ገጾች

| | |
|-------------------------------|----|
| Editorial | 1 |
| Research | 2 |
| Reflection | 8 |
| Commentary | 12 |
| ቅኝት | 14 |
| Let's Mind our Language | 17 |
| Edutainment | 20 |
| ጤናችን | 25 |
| ክልጆች ዓለም | 28 |

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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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 efforts will gradually become fruitless as E.M Forster has expressed it vividly; “Spoon feeding in the long run teaches us nothing but the shape of the 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 presented in each column. In the research column, Dr. Fasil Merawi of Addis Ababa University has dealt with the traditional education system of 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

overview of what we had and what we have in both contexts of the traditional and modern way of the education systems our country has been following willy-nilly.

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 false friendship of words followed by other similar stuffs will help us understand the deceitful nature of languages in 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 inquires 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 throughout 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* (ደብተራዎች), 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 Salvatore, 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 communality”(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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እንተዋወቃቸው

የዩጋንዳው “ራንጎ ቴንጌ ቴንጌ” ማነው? (From Grass to Grace) ፋንታ አያሌው፣ ቅ.ማ.ዩ



ዓለም እንዲህ ናት። እንዲህም ነበረች። ብታምንም ባታምንም እንዲህ እንደሆነች ትቀጥላለች - ቢያንስ አስከዓለም ፍጻሜ። እንዴት? ብለህ ጠይቀህ እንዳይሆን ብቻ። ምን እንዴት ይባላል? እንደዚህ እንደምታያት ነም።

መወለድ እንዳለ ሳያረጁም አርጅተውም፣ በድንገተኛ አደጋም በበሽታም መሞት አለ። መማር እንዳለ ደንቁር መቅረትም አለ። መደሀየት እንዳለ ሠርቶም ሆነ ስርቆ ወይ በሌላ መንገድ መክበርም አለ። ብዙ ዕድሜ መኖር እንዳለ ባጭር መቅረትም አለ። ነጭና ጥቁር ሆኖ መፈጠር እንዳለ ቢጫና የቀይዳማ ሆኖ መወለድም አለ። በአውሮፓና አሜሪካ ተወልዶ አፍሪካን ሳያዩ መኖር እንዳለ በአፍሪካ ተወልዶ አውስትራሊያንና አውሮፓን ሳያዩ ብቻ ሳይሆን ስለነዚህ ሀገራት ጎልውና ሳያውቁና ሳይሰሙ መኖርም አለ። በምድራችን ብዙና ብዙ ነገር ይታያል፤ ይሰማልም። ከሁሉ የሚበልጠው ፀጋ ግን በርካቶች ለሞት የሚዳረጉበትን ሥነ ልቦናዊ ጫና የሚፈጥር የተፈጥሮ ክስተት ወደ አወንታዊነት ለውጦ የክብር መጎናጸፊያ ማድረግ ነው። በዚህ ረገድ የሚወረወርባቸውን አሎሎ አሎሎ የሚያህል ድንጋይ በዘዴ ተቀብለው በምንም ዓይነት ማዕበልና ወጀብ ንቅንቅ የማይል የሕይወት ግምብ የሚያንጹ ሰዎችን ስንታዘብ ተፈጥሮ ምን ያህል ለነዚህ መሰል ዜጎች እንደምታደላ መረዳት እንችላለን። ያገሬ ገበሬ “ሳይደግስ አይጣላም” የሚለው ለዚህን መሰሉ ተሞክሮ ጥሩ ገላጭ ነው።

የአንድ ሰው ትልቅነት ከሚለካባቸው ነገሮች አንዱ የሚገጥሙትን መጥፎ ነገሮችና አሉታዊ አጋጣሚዎች ጥበብን በተላበሰ አስተዋይነት አልፎ እነዚያን በሕይወት ላይ አሉታዊ ክስተት ሊፈጥሩ ይችሉ የነበሩ አጋጣሚዎችን

ወደጠቃሚ የሕይወት ግብአትነት መቀየር ነው። ይህ ዓይነቱ ተፈጥሮ ትልቅ መታደል ነው። በዚህ ርዕሰ ጉዳይ ዙሪያ አንዳንድ ነጥቦችን ስንታዘብ ብዙዎች በሚደርስባቸው ስድብና አሽሙር ለጉዳት ሲጋለጡ ጥቂቶች ግን በአወንታዊ ጎኑ በመቀበል ላላሰቡት የዕድገት ጫፍ ሲወነጨፉ እናስተውላለን። በተለይ በተፈጥሯዊና ሰው ሠራሽ የአካል ጉዳቶችና ያልተለመዱ የሰውነት ቅርፆች ላይ የሚሰነዘሩ ስድብንና ነቀፌታን፣ አሽሙርንና ምፀትን የመሰሉ ማንበረሰብአዊ ትንኮሳዎችን ተቋቁሞ በጤና ከመኖር ባለፈ እነዚህን ትንኮሳዎች ወደሰጎ ጎን በመለወጥ ሰዎች ሲያድጉና ሲበለጹ ጉዳት በእጅጉ ያስደስታል። በተፈጥሮ ጉድለታቸው ሲነቀፉ ወይ ሲሸጥርባቸው እንደግሥላዎ አርር ድብን ብለው በንዴት ለበሽታና ለሞት የሚዳረጉ ሞኞች የመኖራቸውን ያህል ስድቦችንና አሽሙሮችን ወደአወንታዊ ጎን ቀይረው ክብረት የሚጎናጸፉባቸው የዓለም ዜጎች ቁጥር ቀላል አይደለም።

ከትግስት የለሾች መንደር ድንገት በትዝታ ማማ ብቅ ያለችን አንዲት ሴት እንይ። ይቺ ሴት ልጅ አትወልድም፤ መሃን ናት። አንድ ቀን እቤቷ ደጅ እያለች አንዲት ቀደም ብላ የተጣላቻት ጎረቤቷ ነገር ቢጤ ትፈልጋትና “አንች በቅሎ” በማለት ሰድባት ወደቤቷ ትገባለች - ማብሽቋ ነው። እዚህ ላይ ሰዳቢዋ ሴት መጥፎ ሰው መሆንዋን ልብ ይሏል። የተፈጥሮ ጉድለትን ተመርኩዞ መሳደብም ሆነ ሰውን መንቀፍ ነውርም ኃጢአትም ብልግናም ነው። ወድጄና ፈቅጄ ባለመጣሁት ነገር ልወረፍ አይገባኝም። እናም ያቺ ባለጌ ሴት ያቺን መውለድ የማትችልን ሴት “በቅሎ” ብላ እንደሰደበቻት ሴትየዋ በንዴት ብግን ትክን ብላና ይህን ስድብ ከምሰማ ብሞት ይሻለኛል ብላ ቡታ ጋዚን ትከፍትና ክብራት

ትጭርና ቤቷንም እራሷንም ማንደድ ትጀምራለች። ህንዳዊው ባሏ ድንገት ደርሶ ሊያድናት ቢሞክርም ራሱ በእሳቱ ተጠባብሶ ለጥቂት ከመትረፍ ውጪ ሀበሻዋን ሚስቱን ግን ሊታደጋት አልቻለም። ያቺ ሴት በተወረወረባት ድንጋይ ለሞት ተዳረገች። ሌሎችና ብልጥች ግን የተወረወረባቸውን ጠጠርም ይሁን ደቦል ድንጋይ በሥልት ተቀብለው ለቤት መሥሪያነት ይጠቀሙበታል። ሕይወት እንዳይረገግ ናት - ፊት እንዳሳዩዋት። አንተ ከየትኛው ወገን ትሆን?

ባናውቀው ይሆናል እንጂ እያንዳንዱ ሰው የሚፈጠርበት አንዳች መክሊት አለው። አፍራሹን እንተወውና አወንታዊውን ብናይ በዓለማችን ውስጥ ሙሉ ጤነኛም ሆኑ የአካል ጉዳተኞች መክሊታቸውን ፈልገው በማግኘት ስማቸውን እስከወዲያኛው ተክለው ያልፋሉ። ከዚህ አኳያ ዐይነ ሥውራኑን እነሆሜርንና ሄለን ኬለርን ጨምሮ በርካታ አካል ጉዳተኞችና አፍላጦንንና ሶክራጠስን ጨምሮ እስከዘመናችን የመቁደንያው የክብር ዶክተር ቢኒያም በለጠ ድረስ ዘመን አይሽሬ ድንቅ ተግባራትን አከናውነዋል፤ በማከናወንም ላይ ይገኛሉ። ይህ የሚጠቁመን በታሪክ ለመዘከር የአካል ጉድለት ቢኖርም እንኳን አእምሮ ጤናማ እስከሆነ ድረስ ካሰቡት መድረስ የሚቻል መሆኑንም ጭምር ነው። ጆሮዎቿም፣ ዐይኖቿም ከድተዋት ያን ሁሉ ችግር ተቋቁማ ለታሪክ ዝክር የበቃቸው ሄለን ኬለር ለዚህ ብቁ አብነት ናት።

ዙሪያ ጥምጥሙን እዚህ ላይ እንግታውና ወደርዕሳችን እንመለስ። የዩጋንዳ ዜጋ ነው። ወደና ፈቅዶ ሳይሆን ሲወለድ ጀምሮ በተፈጥሮው ባገኘው የፊትና የጭንቅላት ቅርፅ ከቅርብ ጎረቤት ጀምሮ እስከትምህርት ቤት ይስቁበትና ያንንጥጡት ነበር። እሱና ቤተሰቡም በዚህ ሁኔታ

በተወሰነ ደረጃና በተለይ በፊት ጊዜ ይሳቀድ ነበር። በኋላ ግን ነገሮች ተለዋወጡ። የሰዎችን ልግጫና ሽሙጥ ወደምርታማነት ለወጠው። ፈጣሪ ተጨመረበትና ገና በ13 ዓመት ዕድሜ ገደማ የባለብዙ ሚሊዮን ዶላር ባለቤት ሆነ። ድህነትን በእንብርክኳ አስኬዳት። ለርሱ ተርፎ ለድሆች የሀገሩ ልጆች ትምህርት ቤትና ሌላም ሌላም የረድኤት ተግባራትን ማድረግን ተያይዞ ዓለም አቀፍ ስብዕናን በመላበስ ላይ የሚገኝ ታዳጊ ሊሆን በቃ። ሲንቁትና ሲያንገጥሙት የነበሩት ሰዎች አሁን በስለትም ሊያገኙት የሚችሉት አልሆነም። ለእርግማን የመጣ ይመስል የነበረውን የሰውነት ቅርጽ ወደበረከት ለወጠና በተለይ የዳንስ እንቅስቃሴው የቲክቶኩ መንደር ንጉሠ ነገሥት ሆኖ አረፈው - የኢድሪሳ አህመድ ኪኮሜኮ ልጅ በቀድሞ ስሙ ሳድ ስሶዚ የአሁኑ ቲክቶካዊ ስሙ ራንጎ ቴንጌ ቴንጌ። ይህ ገና በ11 ዓመቱ የሀብት ማማ ላይ መንጠላጠል የጀመረው ዩጋንዳዊ ሕጻን እንደቀልድ በጀመረው የቲክቶክ ዝግጅት አቅርቦቱ በሚሊዮን የሚቆጠሩ ተመልካች ተፎካዎችን አፍርቷል። በዚያም ሳቢያ እነክሪስ ብራውንን የመሰሉ ዓለም አቀፍ ዕውቅናን ያተረፉ ሰዎች ሳይቀሩ ደምበኞቹ ሆነዋል። ይህን ሕጻን ለማግኘት የሚጓጓው አፍሪካዊና የሌላው ዓለም የንግድና የአርት ድርጅት እየጨመረ መጥቶ ቴንጌ

ቴንጌ አፍሪካንም የዐረቡን ዓለምም በማስታወቂያ ሥራ አጅቦ እየዞረ ነው። ይህ ልጅ እንደኔ መልክ መልካም ቢሆን ኖሮ ይሄኔ (በሣቅ ልሞት ለጥቂት ተረፍኩ) አባትና እናቱ ከሚያቀርቡለት የበቆሎ ገንፎ (ኡጋሊ) ባለፈ ቢፍና ፓስታ አልፎሮኖን በስምም አያውቃቸውም ነበር። እደግመዋለሁ - ሳይደግስ አይጣላም መባሉ እንግዲህ ለዚህ ነው።

“ከፊደልና ቀልድ ወደሀብት ጉዞ” በሚል ርዕስ ስለዚህ የቲክቶር ሀብታም ከተጻፈ አንድ አጭር ጽሑፍ እንደምናነበው ልጁ በአራድኛ አነጋገር እየፈመሰ የመጣው እ.አ. የዘመን አቆጣጠር በ2023 ቲክቶክ ላይ የለጠፈውን ተንቀሳቃሽ ስዕል ሰዎች ማየት ከጀመሩ ወዲህ ነው። ከሰውነቱ ቅርጽና ከተለይ ዳንሱ ጋር ተቆራኝቶ ከውስጡ ወደውጪ የሚፈሰው የብርሃን ፀዳል የተላበሰ ፈገግታው ሁሉንም የቲክቶክ መንደር ደምበኛ ማፍዘዙን ተያይዞው። በዚያም ምክንያት ደምበኛ የራቃቸው ቲክቶኮሮች ሳይቀሩ የዚህን ልጅ ሥራ በ ገ ያ ቻ ቸ ወ በ ማ ቅ ረ ብ አስተዋወቁለትና ዝናውን ይበልጥ ናኙለት። የብዙዎች ቲክቶክ ገዕ ማድመቂያ ሆነና ሕዝቡን በሣቅ ይፈጀው ገባ። ከዚያም ማን ይቻለው! እኔ ተወኝ ወንድሜ! በዚያን አጋጣሚ ነበር እንግዲህ ክሪስ ብራውን የሚባለው አሜሪካዊ ታዋቂ ሙዚቀኛ አይቶትና አድንቆት የራሱን ቲክቶክም ማድመቂያ አድርጎለትና በ“share button”ም ለወዳጆቹ አሰራጭቶለት በአካል እንዲያገኘው ቀጠሮ ያስያዘለትና ያገኘውም። በዚያም ግንኙነት “የተጠሰለት” ብዙ ፍራንክ ማለትም ዶላር እንደነበር ውስጥ ዐዋቂዎች መጠቆማቸው አይዘነጋም። ዕድል በሯን ስትከፍት አንድም ዘበኛ እፊቷ እንደማይቆም ከዚህ ሙጫቅላ ልጅ መረዳት ይቻላል። በነገራችን ላይ ክፉ ዕድልም ከመጣ ከተኛንበት ቀስቅሶ እያንቀጠቀጠ ይወስድና - የሰይጣን ጆሮ ይደፈንና - እስከሕይወት ማጣትም ሊያደርስ ይችላል። ስንቶች ከሞቀ ዕንቅልፍ

ያላንዳች ምክንያት ተነስተው ከቤታቸው ወጥተው የመኪና ራት ሆነው እንደቀሩ ቤት ይቁጠራቸው።

ቴንጌ ቴንጌ በመጀመሪያ አካባቢ በቲክቶኩ መንደርም ቢሆን የእውነት አይመስልም ነበር። እየቆዩ ሲሄድ ነው ብዙ ታሪክ የተፈጠረው። ብዙዎች ከቁም ነገር ሳይቆጥሩት በፌዝ መልክ ሲያዩት ቆዩና ዕውቅናው የዩጋንዳን ድንበር አልፎ ወደ አጽናፈ ምድር ሲዘልቅ ይቀልዱበት የነበሩ ሁሉ አመረሩና እርሱንና የእርሱን እገባ ፍለጋ ተሰማሩ። የተለይ ገጽታውና ተወዳጅ አቀራረቡ በአጭር ጊዜ ውስጥ ዓለም አቀፍ ተቀባይነቱን አፋጣነላት። ከዚያም የተነሣ በዱባይ የሚገኝ Zamelect Properties የሚባል የሪል ጅስቴትና የኤሌክትሮኒክስ ካምፓኒ አምባሳደሩ እንዲሆን በከፍተኛ ክፍያ ሾመው። ከዩጋንዳ ወደ ዱባይ በአንደኛ ደረጃ የአውሮፕላን ጉዞ ሲበርም በሮልስ ሮይስ ፋንተም ክላሲክ አውቶሞቢል ከአንድ የውጭ ሀገር መሪ ያልተናነሰ አቀባበል ተደረገለት - “አንገቴን ወደኋላ አዙረህ አጠማዘህ ፍጠረኝ” አይባል ነገር። ይህ ጽሑፍ በሚሰናዳበት ወቅት ቴንጌ ቴንጌ 7.1 ሚሊዮን የቲክቶክና 2 ሚሊዮን የኢንስታግራም ተከታዮች ነበሩት። አንዳንድ ዩቲዩቲዮች እኮ 100ሺህ ሲገቡ አገር ይያዝልን ነው የሚሉት። ይህ ልጅ ግን ይህን ያህል ሀብትና ተከታይም እያለው ትህትናው ልዩ ነው። ምንም አይመስለው አሉ።

አዎ፣ ያ ስለዚህ ታዳጊ ከፍ ሲል የተቀመጠውን ቁም ነገር ያካፈለን ጽሑፍ በመቀጠል እንዲህ ይላል። አንድ ዕድል ወደእጅህ ሲገባ አትናቀው፤ ገሽሽ ታድርገውም። በደምብ ተጠቀምበት። አንዴ የገባ ዕድል ካመለጠ አታገኘውምና ትኩረት ሰጥተህ ሥራበት። ሰዎች ሊያሾፉብህ ወይ ሊስቀብህ ይችላሉ። ግን አንተም ስቀህ እሰፋቸው። በምትሠራው ሥራ ተጠቃሚው አንተ እንጂ እነሱ አይደሉምና የነሱ አሉታዊ አስተያየት ለአንተ እንደጥሩ ድጋፍ እንዲሆን ከማድረግ ውጪ ስሜት አይስጥህ፣ ስሜትህንም እንዲነካው አትፍቀድ።



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

ቴንጌ ቴንጌ እንዲያ መቀለጃና መሣቂያ መሣለቂያ እንዳልነበር በራሱ ፈጠራ በሚለቃቸው የቴክኖሎጂና የኢንሰታሞራም አጫጭር ቀልዶችና ትርጉሞች ከጊዜ ወደጊዜ ተወዳጅ እየሆነ በመምጣቱ እሱን ለማግኘትና ለመጨበጥ እንዲሁም የማስታወቂያ ሥራ ለማሠራት የሚፈልገው ዓለም አቀፍ ዕውቅና ያለው ወገን እየተበራከተ መጣ። የልብ ንጹሕነቱና አቀራረቡ እንዲሁም ተግባራዊ ብዙዎችን ይማርካል። በዚያም ምክንያት



ከአፍሪካና ከዕረቡ ዓለም አንስቶ እስከሰሜን አሜሪካና አውሮፓ ስሙ ሊናኝ ችሏል። “አትሩጥ አንጋጥ” ነው ወንድሜ። ቴንጌ ቴንጌ አሁን ቢጠሩት የማይሰማ የባለብዙ ሚሊዮን ዶላር ጌታ ነው - ገና በልጅነቱ። በዚያ ላይ በታዋቂ አርቲስቶችና የመድረክ ሰዎች በየሀገሩ እየተጋበዘ ማኅበራዊ ሚዲያዎቻቸውን ያሟሙቅላቸዋል፤ በዚያም ስብብ ላቅ ያለ ረብጣ ዶላር ያገኛል።

ዋሲሁን ተስፋዬ የተባለ ቴክኖሎጂ እንደጻፈው ኡጋንዳዊው የ11 ዓመት ታዳጊ Saad Ssozi በሰፈርም ሆነ በት/ቤት ፡ በትላልቅ ዐይኖቹ ምክንያት ሰው እያሾፈበት “አምፖል ዐይን” እያሉ የሚያበሽቁት ልጅ ነበር። ነገሩ “ሳይደግስ አይጣላም” እንዲሉ ሆኖ ይህ ታዳጊ ልጅ የመጣበት የሚመስልን ነገር ወደመጣለት ቀይሮ ዓለምን እያስደነቀ ነው። አንዲት የፊት መታጠቢያ ሣሙና መግዛት ከማያስቸለው የድህነት ደረጃ ወጥቶ ለራሱና ለቤተሰቦቹ ልዩ መመኪያና የሀገር አለኝታም ለመሆን በቅቷል። ፈጣሪ ሲታረቅ እንዲህ ነው።

Saad Ssozi ወይም በቴክኖሎጂ ስሙ ቴንጌ ቴንጌ ተፈጥሮ በሰጠው ትላልቅ ዐይኖች ምክንያት ሊያፈጠሩት ሲሞክሩ ማንንም አይሰማም። እንደውም በዚህ ስድብ ከመሸማቀቅ እና ከማዘን ይልቅ በተፈጥሮ ትላልቅ የሆነው ዐይኑን ይበልጥ እያፈጠጠና እያገረጠረጠ ቀልድ ይሠራበት ጀመር።

በዚህ መልኩ ተቀባይነት ያገኘው ቴንጌ ቴንጌ አሁን ላይ በቴክኖሎጂ 7.1 ሚሊዮን እንዲሁም በኢንሰታሞራም 2 ሚሊዮን ተከታዮች ያሉት ሲሆን በማስታወቂያ



የሚያገኘው ገንዘብም ቀላል አይደለም።

እንደውም ሰሞኑን Zamelect Properties የሚባል ሪል ስቴት ጋብዘት ዱባይ የተጓዘ ሲሆን ከኤርፖርት ሲገባ በሮልስ ሮይስ ፋንተም በአንደኛ ደረጃ የክብር እንግዳነት ተቀብለው ቀላል በማይባል ገንዘብ Zamelect Properties አምባሳደር ሆኗል። የመኪናና የሌሎች ገጸ በረከቶች ተሸላሚም ነው።

ያለ ትላልቅ ዐይኖች አንዳችም ነገር ያልነበረው እና አምፖል ዐይን የሚል ስድብ ሲሰማ ያደገው ታዳጊ ስድቡን ወደ ገንዘብ፣ ፊደን ወደቢዝነስ ቀይሮ በሚወረወርበት ድንጋይ ቤት እየለራና በዚያም መልኩ ሕይወቱን እየለወጠ ይገኛል። በአሁኑ ሰዓትም ስሙን ከሚሊዮኖች መዝገብ ላይ አስፍሮ እንኳን ለራሱ ለብዙ ወገኖች ሊተርፍ ችሏል።



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

“ትግሥት የጥበብ ጓደኛ ናት”

ታምራት ኃይሌ፣ ቅ.ማ.ዩ

በለው ስምንቱ ጭምር ሆስፒታል ይመጣል። ያን ሰው አንድ የምናውቀው “ትግሥት” ወይም “ትዕግስት” የምንለው ቃል በማህበረሰቡ በእጅግ ጥቅም ላይ ከሚውሉ ዐምዶ ቃላት አንዱ ነው። በዘመናችን በተለይ የዚህ ቃል እውናዊ ተግባራዊነት እየቀነሰ መጥቶ በተለይ አሁን አሁን ትግስት አልባነታችን በተረቱ

ሆነ። አንድ ወታደር ቀኝ እግሩን በጥይት ተመትቶ በሪፈራል ከግንባር ከፍ ሲል ወደተጠቀሰው ሆስፒታል ይመጣል። ያን ሰው አንድ ራሽያዊ ዶክተር አየውና እግሩ እንዲቆረጥ ትዕዛዝ ይሰጣል። ቅ. አውጉስቶስ የተባሉ የቆረጠው ዝግጅት እየተጣጧፈ ሳለ አንድ የሀበሻ ዶክተር ይመጣና ሲመለከት፣ መረጃውንም ለሰጠው ሰው በሽተኛውን በእርጋታ ይጎበኝዋል።

ነው። ትግስት ማጣት፣ እልህና ንዴት ሲደማመሩ እንኳን የግለሰብን ሕይወት ያናጋሉ። ስለዚህ “የረጋ ወተት ቅቤ ይወጣዋል” እንዲል ብሂሉ ጠንቀቅ ማለቱ ብዙ ትርፍ አለው።

Commentary

እንደሚጠቀሰው ከፈሳሽን ጋር የተጣላን

ድረስ

እስኪያስመስለን ባለመደማመጣችን በመነፋፈጋችን ሳቢያ በትንሹም በትልቁም መነቋቋር ያዘን እንጂ ቀደም ሲል በነበረው ዘመን የትግሥት ጥቅም ከፍተኛ ነበር። ትግስት ያለው ሰው ጥበብኛ ነው፤ አስተዋይና ብልጽግ ነው። ትግስት ያለው ሰው አንድን ነገር ከማድረጉ በፊት ወይም ሰው ሊያስከፋ የሚችል ነገር ከመናገሩ በፊት ደጋግሞ ያስባል። “አንዴ ከመቁረጥህ በፊት አሥራ ለካ” መባሉም ለዚህ ነው። ምክንያቱም አንዴ የተቆረጠ ነገር ላይቀጠል ይችላልና።

ትኩረት ይመረምረዋል። ያኔ “ይህ ወታደር እግሩ ሳይቆረጥ በህክምና የሚደን ነውና እንዳይቆረጥ ላዘዘው ሀኪም ንገሩት እባካችሁ ብሎ” ሰጥቶ ስለደረሰ ወደቤቱ ይሄዳል። በማግስቱ ሲመጣ ጥበብኛ ነው፤ አስተዋይና ብልጽግ ግን ያ የራሽያ ዶክተር “ማናባቱ ነው የኔን ትዕዛዝ የሚጥስ ደግሞም የሀበሻ ዶክተር ተብሎ...” በሚል በንዴት በግኖ ጨሶ የዚያን ሰው እግር ቆርጦ የተቆረጠው እግር በጥይት የተመታው ሳይሆን ደህነኛው ነበር። ሰውን አክሞ ለማዳን ሳይሆን የሥራ ባልደረባውን አናድዶ ጭራ ለማስበቀል ነበር

እንደነትና ወዳጅነት መዛግብትን ስንፈትሽ ብዙ ጥቅሶችን እናገኛለን። የሁሉም ዋና ማጠንጠኛ ግን ያው የትግስትም ሆነ የጓደኛዋ የጥበብ አስፈላጊነት ሰውን ሰው በማድረግ ረገድ ወሳኝ ሚና ያላቸውን መሆናቸውን ነው። አንድ የቻይናዊና አንድ ደግሞ የጃን ጃክ ሩሶን አባባሎች እንመልከትና ወደ ተግባራዊ ምሳሌዎች እንለፍ።

ስለትግስት ጥቂት ቁም ነገሮችን እንነጋገራለን። ጉዟችንም አእምሯችን እንደመራን እንጂ ሥርዓተ ጽሕፈት በደነገገልን ተጠየቃዊ አካሄድ አይሆንም። እናም አሁን ወደ ዘመነ ደርግ አንድ የትግስት ዕጥረት ወደፈጠረው ምስቅልቅል እናምራ።

ራሽያዊው ዶክተር የተራወጠውና ደግሞ ይበልጥ አለቀሰ - ምክንያቱም ሰውዬው የተቆረጠው ጤናማ እግሩ ነበር። ከዚያም ዶክተሩ ራሱንና ወታደሩን አጽናንቶ “አይዘህ! ይሄኛውን በህክምና አድንልሃለሁ፤ ባለአንድ እግር ትሆናለህ” ብሎ አበረታታውና ህክምናውን ጀመረለት። እንዳለውም በጥቂት ቀናት ውስጥ ያ ይቆረጥ የተባለው እግር ዳኝ ወታደሩ ጤናማ እግሩን ቢያጣም በሽተኛው እግሩ ድኖ ባለአንድ እግር ሆነ። ይህ የሚያሳየን እልህና ትግስት አልበኝነት ምን ያህል ታላቅ መስዋዕትነት እንደሚያስከፍሉ

ትግስት። (One moment of patience may ward off great disaster. One moment of impatience may ruin a whole life.) ይህ አባባል ትክክል እንደሆነ በተለይ በዕድሜ የገፋን ዜጎች ጨክን ያለው ይህን መሰሉ የሕይወት ተሞክሮ በኛ ላይም ባይደርስ በሌሎች ሰዎች ላይ ሲደርስ የታዘብነው መሪር የትግስት የለሽነት ውጤት መኖሩ አይካድም። መኪና መንገድ ለማቋረጥ ሴክንዶችን መታገስ እያቃታቸው በመኪና አደጋ ሕይወታቸውን ያጡ ብዙ አሉ። ንዴታቸውን ባለመቆጣጠር ሽጉጥና ጠበንጃ፣ ጨቤና ጎራዴ፣ ዱላና አንካሜ ... የያዙ ተቀናቃኞቻቸውን የቁጣና የስድብ ቃል በመናገራቸው ብቻ በንዴት ደም በማፍላታቸው ሰብላ ሳይታሰብ ሕይወታቸው እንዲቀጠፍ ያደረጉትን ቤታቸው ይቁጠራቸው። ዝምታ ወርቅ መሆኑን የዘነጉ፣ በ“ለፈለፉ በአፍ ይጠፉ” መባሉን የረሱ፣ “አፍ ከወጣ አፋፍ” መሆኑን

በጥቁር አንበሳ ሆስፒታል ውስጥ ነው። ያኔ በሀገራችን የፖለቲካ ርዕዮተ ዓለማዊ ቅኝት ምክንያት ኅብረተሰባዊት ኢትዮጵያ ግንኙነቷ ይበልጠን ከምሥራቃውያን ሶሻሊስት ሀገራት ጋር ነበር - ቦታው ምሥራቅም ባይሆን አስተሳሰቡ ምሥራቃዊ ከሆነችው ኪዳን ጨምሮ ከራሽያ፣ ከምዕራብ ጀርመንና ሰሜን ኮሪያ የህክምና ዶክተሮች ወዳገራችን እየመጡ በተለይ የጦርነት ሰለባ የሆኑ ቁስለኞችን ከኢትዮጵያውያን ዶክተሮች ጋር በመተባበር ያክሙ ነበር።

ዶክተር ክፉኛ አዘነ። ሄዶ ሲያየው ደግሞ ይበልጥ አለቀሰ - ምክንያቱም ሰውዬው የተቆረጠው ጤናማ እግሩ ነበር። ከዚያም ዶክተሩ ራሱንና ወታደሩን አጽናንቶ “አይዘህ! ይሄኛውን በህክምና አድንልሃለሁ፤ ባለአንድ እግር ትሆናለህ” ብሎ አበረታታውና ህክምናውን ጀመረለት። እንዳለውም በጥቂት ቀናት ውስጥ ያ ይቆረጥ የተባለው እግር ዳኝ ወታደሩ ጤናማ እግሩን ቢያጣም በሽተኛው እግሩ ድኖ ባለአንድ እግር ሆነ። ይህ የሚያሳየን እልህና ትግስት አልበኝነት ምን ያህል ታላቅ መስዋዕትነት እንደሚያስከፍሉ

የገፋን ዜጎች ጨክን ያለው ይህን መሰሉ የሕይወት ተሞክሮ በኛ ላይም ባይደርስ በሌሎች ሰዎች ላይ ሲደርስ የታዘብነው መሪር የትግስት የለሽነት ውጤት መኖሩ አይካድም። መኪና መንገድ ለማቋረጥ ሴክንዶችን መታገስ እያቃታቸው በመኪና አደጋ ሕይወታቸውን ያጡ ብዙ አሉ። ንዴታቸውን ባለመቆጣጠር ሽጉጥና ጠበንጃ፣ ጨቤና ጎራዴ፣ ዱላና አንካሜ ... የያዙ ተቀናቃኞቻቸውን የቁጣና የስድብ ቃል በመናገራቸው ብቻ በንዴት ደም በማፍላታቸው ሰብላ ሳይታሰብ ሕይወታቸው እንዲቀጠፍ ያደረጉትን ቤታቸው ይቁጠራቸው። ዝምታ ወርቅ መሆኑን የዘነጉ፣ በ“ለፈለፉ በአፍ ይጠፉ” መባሉን የረሱ፣ “አፍ ከወጣ አፋፍ” መሆኑን

እናላችሁ አንድ ወቅት እንዲህ

ማስታወስ ያቃታቸው ... ፅድቆቻቸውን አሳጥረዋል፤ ቤት ንብረታቸውንና ትዳራቸውን በትኩረት በትግስት አጡት የሆነውንና እየሆነ ያለውን ዘርዘር መጨረስ አይቻልም።

“ትግስት መራር ናት፤ ፍሬዋ ግን ጣፋጭ ነው” (Patience is bitter, but its fruit is sweet.) የሚለው ፈረንሳይኛው ጂን ጃክ ሩሶ የደረሰ ቢደርስበት ነው። ይህም እውነት ነው። ትግስት በአፍ እንደሚናገሩት ቀላል አይደለችም ወይም አይደለም። ይመራል። ይሰማዋል። ማስተዋልን፣ ማሰላሰልን፣ ማገናዘብን ... ይጠይቃል። ብሶትም ይሁን ፅብረትና ጥጋብ፣ ጉልበተኝነትም ይሁን ሌላ ማንኛውም ዓይነት ውስጣዊና ውጫዊ ተፅዕኖ ያለበት ሰው ለትግስት ያለው ቀረቤታ እስከዚህም ነው። ለአብነት የማይረባ ጭንቅላት ተሸክሞ ኪሱ ያበጠ ወይም በሥልጣኑ ያሻውን ቢያደርግ ቢሮው ፊቱን የማያዘርበት ሰው ቢኖር ለዚህ ዓይነቱ ሰው ትግስት ምንም አይደለም። የኋላ የኋላ ግን ተጎጂው እርሱ ራሱ ነው። ምክንያቱም ይዋል ይደር እንጂ ለምናደርገው ሁሉ ከተጠያቂነት አንድንም። በምድርም ይሁን በሰማይ፣ በ50 ዓመታችንም ይሁን በ90 የዘራነውን ማጨዳችን የሚጠበቅ ነው። ያኔ “ወይኔ! እንደዚያ ባላደርግ፤ እንዲያ ባደርግ ኖር...” አይሠራም።

ከተለያዩ ምንጮች ወደተገኙ ተግባራዊ አብነቶች ገባን። አንድ መምህር ጡረታ ወጥቶ አንዲት አሳቻ ቦታ ላይ ቁጭ ብሎ ይተክዋል። በአጠገቡ ከሚያልፉ ሰዎች አንደኛው ጎልማሳ ያን መምህር አስታወሰና ጠጋ ብሎ “መምህር እኔን ታውቀኛለህ?” ብሎ ይጠይቀዋል። መምህሩም “እረ አላውቅህም ልጄ!” ይለዋል። ሰውዬውም “አስተማሪ የነበርክ እኮ” ቢለው መምህሩ ፈጽሞ እንደማያስታውሰው ይነግረዋል።

በመምህሩ የተገረመው ጎልማሳ “አንድ ጊዜ እንኳን አንድ ልጅ ሰዓቱ ቢጠፋውና ላንተ ቢናገር ሁላችንንም ክብ ሠርተን ዐይናችንን በመሃረብ ጨፍነን እንድንቆም አዘኝን ስታበቃ ሰዓቱን ከአንዱ ልጅ ስታገኘው ፍተሻውን ግን ጨርሰህ

ተቀመጡ አላልከንም?” ብሎ ይጠይቀዋል። መምህሩ ያኔ ትዝ ይለውና “አዎ፣ ያልከውን ማድረግን አስታውሳለሁ። አንተን ለይቼ ግን አላስታውስም” በማለት ይነግረዋል። ሰውዬው በመምህሩ ሁኔታ ተገርሞ “የዚያን ልጅ ሰዓት የወሰድኩት እኔ ነበርኩ። ለተማሪዎቹ ታጋልጠኛለህ ብዬ ሰውነቴ ሲንዘፈዘፍ አንተ ግን ምንም እንዳልሆነ ቆጥረህ ሰዓቱንም ለልጁ መለስክና አስተምረኝን ወጣህ።” አለው። መምህሩም “ልክ ነህ። አሁን ሁሉንም ነገር አስታወስኩ። ስፈትሻችሁ ግን እኔ ራሴም ዐይኔን ተሸፍኜ ስለነበር ከየትኛው ተማሪ እንዳገኘሁት አላውቅም። ያንንም ያደረግት ሆነ ብዬ ነው። ስለዚህም ከየትኛው ተማሪ እንዳገኘሁት ማወቅም ስላልፈለግሁ አላውቅሁም” ሲለው ሰውዬው በመምህሩ ትግስት ተገርሞ “የልጁን ሰዓት እኔ ነበርኩ የወሰድኩት። ያገኘኸውም ከኔው ኪስ ነበር።” አለው። ያኔ መምህሩ “አሃ! አንተ ነበርክ? አሁን የት ነህ? ኑሮህ እንዴት ነው?” በማለት ለተወሰነ ጊዜ ውይይታቸውን ቀጥለው ተሰነባብቱ። አንተ፣ አንቺ፣ እኔ... እንደዚህ መምህር አስችሎን እሱ ያደረገውን እናደርጋለን? አይመስለኝም።

አንድ ሰው ሴት ልጁን ድሮ በቤቱ ዓለም እየተቀጨ ጎረቤቱን ያጣዋል። ያልመጣውና የደስታው ተካፋይ ሊሆን ያልፈለገው እንዴት ችላ ቢለውና በኩራት ቢዘባነንበት እንደሆነ እያብሰለሰለ ሳለ የሰውዬው ልጅ ገባ ብሎ ምግብ ይዞ በትንሹ ቀመስ አድርጎ ሲወጣ ያየዋል። ሰውዬው ብቻ ሳይሆን መላ ቤተሰቡም ወደሠርጉ አልመጡም። በዚህም ልጁን ዳሪው ሰውዬ “እንዴት ቢንቀኝ ነው” በሚል አንጀቱ ተቃጥሏል። የሰውዬው ልጅ ምግቡን አጣጥሎበት ከመውጣቱም በተጨማሪ መሽራው መሽራዋን ይዞ ሲወጣ ያ የሰውዬው ልጅ መኪናውን ከቤቱ በማውጣት አጃቢ ሆኖ የመሽራውን መኪና መከተል ጀመረ። ሰውዬው በዚህ ድፍረቱ ይበልጥ ይናደድና “አባቱ ጥሪየን ንቆ መቅረቱ ሳያንስ ምግቤን ያልኮሰሰው ልጁ ደግሞ ላጅብ ይላል እንዴ?” ብሎ ከእጃባው

በንዴት ያባርረዋል። ከዚያም ልጁን የዳረው ሰው ወደጎረቤቱ ቤት ጠጋ ብሎ ገርቦብ ብሎ በተከፈተው በር ወደውስጥ ሲመለከት አንድ ትክክል ያልሆነ ነገር ያስተውላል። ወደ ውስጥ ሲገባም መኪናውን ይዞ የልጁን ሠርግ ሊያጅብ የነበረው ወጣት ወደጆሮው ጠጋ ብሎ “ጋሽዬ፣ አባታችን ጧት ድንገት ዐረፈብን። ነገር ግን ሠርጉ እንዳይበላሽ በማሰብ በነብዜው እንዳናለቅስ ከልክሎን ነው ሠርጉ እስኪያልፍ ፀጥ ረጭ ያልነው።...” ሲለው ሰውዬው የት ይግባ! አዎ፣ “ሳይገድሉ ጎፈሬ፣ ሳያጣሩ ወሬ” ማለት አሁን ነው። ብዙ ነገሮች እንደሚመስሉን አይደሉም። በመሰለኝ መፍረድ ብዙ መዘዝ አለው። በትንሹ ለከፍተኛ የኅሊና ፀፀት ይዳርጋል።

የዛሬ 30 ዓመት ገደማ እንዲህ ሆንኩላችሁ። ያኔ ቤቴ በሩ አንድ የሆነ ሁለት ክፍል ነው። መጀመሪያ ያለችው ክፍል ውስጥ አንዲት የብረት አልጋ አለች። እንግዳ ከመጣ (ብኝ) ወይም ሠራተኛ ከቀጠርኩ እሷ የምትተኛባት። የኔና የባለቤቴ አልጋ ውስጠኛዋ ክፍል ናት። አንድ ቀን ታዲያ ድንገት ወደቤቴ ስመጣ ያቺ የብረት አልጋ ላይ አንድ ወንድ ከላይ በኩል አንዲት ሴት ከታች በኩል ሆነው ሲሳሳሙ ደረስኩ። የት እንዳለሁ አላውቅም። ምን ማድረግ እንዳለብኝም አላውቅም። ግን እግዜር ሲያወጣኝ ወንዱ ጎረምሳ የንደኛየ ወንድም ሆኖ ሴቷ ደግሞ እዛው ሠፈር እያንኮላኮላት ማለትም እያምባባት የነበረች የባለቤቴ እኩያና ቤተኛችን ነበረች። እሱም ወዲያው ችግራ ገብቶት የባለቤቴን ስም እየጠራ “እንትናዬ መስላው አኮ ነው። አይዘህ ...” አለኝና ምንተፍረቱን ብድግ አለላት። እሷም ብድግ አለች። ሌላ ነገር አልነበረውም። መሳሳም ብቻ። ቤቱም ክፍት እንደነበር ነው። የያኔው ድንጋጤያ አሁንም አልለቀቀኝም። ዛሬ የሦስት ልጆች ጌቶች ሆነው ከነዚያም መሀል ኮሌጅ የበጠሱም አድርሰው ትልቅ ሰዎች ሆነዋል። በሌላ ጉዳይ ሌላ ጊዜ ያገኘናኝን። እስከዚያው ሻሎም።





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

Negative long term personality effect of cheating on students

Lewi Senbeto, Testing Center, St. Mary's University

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



Let's Mind our Language

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 educative. 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”.

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 communality.

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 – ማለት
- Mist– ሚስት
- Mot - ሞት
- Mar – ማር

ቋንቋ የመግባቢያ
መሣሪያ ብቻ ነው፤ በዘር
ሐረግ አይወረስም።

| | |
|---------------|------------|
| Set – ሴት | Bet – ቤት |
| Fit – ፊት | Rat – ራት |
| Bat – ባት | Man – ማን |
| Giraffe - ጅራፍ | Bog - ቦግ |
| Bayou - ባዩ | Good – ጉድ |
| Guffaw - ገፋው | Phase – ፊዘ |
| Mora – ሞራ | War – ወር |
| Mat – ማት(መገት) | Boon - ቡን |
| Fuss - ፈስ | Done - ደን |
| Moot - ሙት | Heed - ሂድ |
| Hiss - ሂስ | |

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. ውድ አማርኛ አንባቢያን - የሚከተሉት የእግሊዝኛ ቃላት በጣም ወይም በስሱ የተቀራረበ የአማርኛ ትርጉም ፍቺያቸው ከጎናቸው ተቀምጧል። እስኪ አስተያየና የምትሉትን በሉ። ማን ከማን ወሰደ ወይም ኮረጀ? መጀመሪያ ላይ የተቀመጠውን ሥነ ሕይወታዊ ቃል (biological term) ለመተርጎም አልገደድም። ግን ተጨማሪ ፍተሻ በማድረግ ተመሳሳይነቶችን ማጥናት እንደሚቻል ጠቆም አድርጌ ማለፍን

እወዳለሁ። የቋንቋዎች ዝምድና መቼስ የሚደንቅም የሚገርምም ነው።

| | |
|---|-------------------|
| Libido – (cf. libidinal parts) | |
| Teem - (ጢም/ቲም)። We teem our offices with books. ቢሯችንን በመጻሕፍት ጢም እናደርጋለን። | |
| Asset - ዕሤት (ቁሳዊና መንፈሳዊ ዕሤቶቻችንን ተግተን እንጠብቅ። Let's take care of our physical and spiritual assets .) | |
| Fountain - ፏፏቴ | Sash - ሻሽ |
| Fear - ፍርሀት | Dandruff - ፎረፎር |
| Coolie - ኩሊ | Genie - ጂኒ |
| Air - አየር | Eye - ዐይን |
| Paunch - ቦርጭ | Mum/mam - ማማ |
| Eerie - አሪ! | Ululate - አልልል... |
| Hiss - ሂስሰሰ... (የእባብ 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** 1 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. (ቀድሞ መጠሰል? ለመጠቆም)

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 possible 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>



አጫጭር ገጠመኞች

Edutainment

ልጅ እኔም ግራ ገብቶኛል

በአንድ የተለዩ ቀብር ሥነ ሥርዓት ላይ የታዘብኩትን ነገር በሌላኛዋ የዚህች መጽሔት ዕትም ጠቅሻለሁ። እዚህ ላይ የምንግራችሁ ከዚያ ይለያል። ይገርምማል።

አባት ሞተው ቤተሰብም አልቅሶ ተላቅሶ ያ የማይቀር የሕይወት ታሪክ መነበብ ጀመረ። ክቅርብ ጊዜ ወዲህ የተጀመረው አዲስ ፋሽን ደ ግ ሞ የ ሕይወት ታሪክ የሚነበበውም ሆነ ዱሮ ከቀብር መልስ ይደረግ የነበረው የማሳሪያ ፍትሃት የሚደረገው አስቀድሞ ፊላው ከቤተ ክርስቲያን ወደ መካነ መቃብሩ ሳይሄድ በመሆኑ ከተቀበረ በኋላ በዚያው መብተን የጊዜው ፋሽን ሆኗል። ምናልባትም ከሩቅ የመጡ ሰዎች ቤት መሄድ ጊዜ የሚፈጅባቸው ከሆነ እዚያው ቤተ ክርስቲያን ውስጥ ቤተሰብን ተሰናብተው በዚያው ወደየመጡበት ሊሄዱ ይችላሉ። በነገራን ላይ ቤተሰብ በኢኮኖሚ እንዳይጎዳ ታስቦ ይመስላል በአሁኑ ወቅት ብዙ ዕድሮች ከቀብር መልስ የሚደረግን የነፍስ ይማር የምሳ ዝግጅት አስቀርተዋል። እንዲሁም የሚያዘጋጅ ቢኖር ብዙ ብር ይቀጣል። ባለሀዘኑ ብቻም ሳይሆን ተመጋቢ ዕድርተኛም በገንዘብ ይቀጣል። ጥሩ እርምጃ ነው። አንድ ቤት ለምን ሁለቱ ይክሰር? የቤተሰብ አባሉን አጥቶ፣ በህክምናም በማስታመምም በርካታ ወጪ አውጥቶ እንደገና ለምን በልቅሶው ቀን ለኪሳራ ይዳረግ? ትክክለኛ ውሳኔ!

እናላችሁ የዚያ ሰውዬዎችን ታሪክ ሲነበብ “አቶ እገሌ ትዳራቸውን አክባሪ፣ ለልጆቻቸው ሚች፣ ከውኃ በስቀተር በአፋቸው መጠጥ ዝር የማይል፣ ባለቤታቸውን እንቅፋት ሲመታቸው እንኳን ቀድመው የሚነጠፉ፣ ትግስተኛና ሰው አክባሪ፣ የተጣላን አስታራቂ ...” እያለ አንባቢው የሰውዬውን ታሪክ ሲያንበብለው

የሚችልጅ ወደ እናቱ ዘወር ብሎ በጀርዋ “ይሄ የማን ሬሳ ነው እማይ? ተሳስተን የሌላ ሰው ቀብር ላይ ተገኝተን ይሆን እንዴ?” ብሎ የሚችን ሚስት ማለትም ወላጅ እናቱን ይጠይቃል። እናትም በሚነበበው ልቦለድ ምክንያት የጎፈዩ ስሜታቸውን አፍነው በውስጣቸው ይብሰክሰኩ ስለነበር “እኔ እንጃ ልጄ፣ እኔም ማንን ልቀብር እንደ መጣሁ ግራ ገብቶኛል!” በማለት ይመልሱለታል። የሕይወት ታሪክ ሲጻፍ ለምን እንደሚጋን ግን እኔንም ሁሌ ይገርመኛል። ማይሙ - ምሁር፣ ከፊሉ ጋር የሚጣላው ቱግ ባይ - ታጋሽ፣ ንፋጉ - ቸር፣ እልም ያለው እንደኔ በቅቧ - ታላቅ ጅብድ የፈጸመ ጅግና ... ሆኖ ባልዋሉበት እንደዋሉ ተደርጎ የሚቀርብበት አባዜ አይገባኝም።

እውነቱን ለመናገር በቀብር ላይ የሚነበቡ የሕይወት ታሪኮች ከሰውዬው ተፈጥሮና ድርጊቶች ጋር የተቀራረቡ ቢሆኑ ለትዝብት ከመጋለጥ እንድናለን - ሰውዬው ራሱ ተነስቶ ቢያዳምጥ እኮ ራሱም ሳያፍር አይቀርም። ባልዘመቱበት እንደዘመቱ፣ ባልተዋጉበት መሣሪያና ሥፍራ እንደተዋጉ፣ ግዳይ ባልጣሉበት እንደጣሉ፣ ገብጋቢ ሆነው ብዙ እንደቸሩ፣ ዋሾ ሆነው ሃቀኛ እንደሆኑ፣ ወዘተ. ቢጻፍ ጎደዋንን ከማታለል ባለፈ ሙታንን ምንም አይጠቅማቸውም። ይልቁንም ሚችን ማስወቀስ ነው። ከዚህ የእናትና ልጅ ብሶት እንግዲህ ትልቅ ቁም ነገር መጨበጥ እንችላለን። አይደለም እንዴ?

ያልተገናኝቶ

“እህልን አላምጠ፣ ነገርን አዳምጠ” ይባላል። በችኮላ የሚሠራ ነገርና በውል ሳያዳምጡ የሚሰጥ

የአጻፋ ምላሽ ላልተፈለገ ችግር ሊያጋልጥ ይችላል። በዚህ ርዕስ ጉዳይ ብዙ ጊዜ ሃሳብ ተለዋውጠናል። ጠቃሚ ምክር የሚሰጥ በመሆኑ ሁሌም ቢጠቀስ ችግር የለውምና ቀጣዩን አስቂኝ ገጠመኝ እንመልከት።

ሁለት ጓደኛዎች በሞባይል ስልኮቻቸው ይደዋወሉና ማታ ለመገናኘት ቀጠሮ ይይዛሉ። ደዋዩና የተደወለለት ሰው ሰላምታ ከተለዋወጡ በኋላ አንዱ ሌላኛውን “የት እንገናኝ ታዲያ?” ሲለው “ያው ቅዱስ ጊዮርጊስ ነዋ!” በማለት ይመልስለታል። “ተግባቡ”ና ስልካቸውን ይዘጋሉ።

ማታ ላይ ፒያሳ ወደሚገኘው ቅዱስ ጊዮርጊስ ቤተ ክርስቲያን ይሄድና በግቢው ውስጥም ከግቢ ውጪም ጓደኛውን ቃኝት ቃኝት አድርጎ ማግኘት ያቃተው አንደኛው ባለቀጠሮ ስልኩን ይነካካና ሲነሳለት “የት ነው ያለኸው?” ብሎ መጠየቅ። ያኛው ደግሞ “ፊት ለፊት ስትገባ በስተቀኝ በኩል ከተቀመጡት ጓደኛዎች አንድ ሁለት እርምጃ ሄደት ስትል ከአንድ ጓደኛዎ ጋር ተቀምጬ ታገኛለህ” ብሎ መመለስ። ቅዱስ ጊዮርጊስ ቤተ ክርስቲያን ግቢ ውስጥ ጓደኛውን በመፈለግ የሚዳክረው ባልንጆራ ደግሞ “በወንዶች መግቢያ በር አጠገብ ቢጫ ለብሰው በመቁጠሪያ ጸሎት ከሚያደርሱት መነኩሴ በስተየት በኩል ነህ?” ብሎ መጠየቅ። ጓደኛም “የምን መነኩሴና መቁጠሪያ አመጣህብኝ? ቅዱስ ጊዮርጊስ ድራፍት መጠጫው ዴፖ ውስጥ እኮ ነው ያለሁት፤ ቤተ ክርስቲያኑ ዘንድ ሄደህ ነው እንዴ?” ብሎ መመለስ። “ያልተገናኝቶ ጅብ ጦሙን አደረ

አህያ እዚህ ሞቶ” ማለት እንግዲህ አሁን ነው።

ጓደኛዎቹ ሲቃጠሩ የተጠቀሰው “ቅዱስ ጊዮርጊስ” በወቅቱ መብራራትና መግባባት ላይ መድረስ ነበረባቸው። አለመግባባታቸውን ሲያውቁ ቤተ ክርስቲያን የሚገኘው ጓደኛ ታክሲ ይዞ በተለምዶ አምስተኛ ፖሊስ ጣቢያ በሚባለው አካባቢ ብሔራዊ አረቄ ፋብሪካን ወረድ ብሎ ወደሚገኘው ቅዱስ ጊዮርጊስ ቢራ ፋብሪካ አመራ። ይገናኙ አይገናኙ ሌላ ጉዳይ ሆኖ እኛ ግን ስንቀጣጠር ቦታውንም ሰዓቱንም በአግባቡ ተስማምተን እንዲሆን ከዚህ “የነቶሎ ቶሎ ቤት ግድግዳው ሰምበሌጥ” ዓይነት አቀጣጠር ብዙ መማር እንችላለንና ልብ ያለው ልብ ይበል።

የባልና ሚስቱ ምልልስ

“መልስ ያጣላል” ይባላል። ምን ማለት ነው? መልስ ያጣላል ሲባል ለምንጠየቀው ጥያቄ የምንሰጠው መልስ ያልተፈለገ ጠብ እንደሚፈጥር ለመጠቀም ነው። ለአንድ ጥያቄ የምንሰጠው መልስ ምንም እንኳን መልሱ ትክክል ሊሆን ቢችልም የአመላለሻችን ድምፀት ትክክል ሳይሆን ይቀርና ሰዎችን ወደጠብ ሊገፋቸው ይችላል። በዚያም አንድ አንድ ይባላሉና ለድብድብም ሊጋበዙ ይችላሉ። ለዚህም ነው መልስ ያጣላል መባሉ።

ባልና ሚስት ነበሩ። ባል ከብቶች ጠፍተውት ሲንከራተት ውሏል። ሚስትም ቤቷ ውስጥ በቤቷ ሥራ ስትሰራ ውላለች። ባልዬው በከብቶቹ መጥፋት አንጀቱ እንደተቃጠለ ቤት ገብቶ አረፍ ከማለቱ ሚስት እግሩን ልታጥበውና እራቱን እንዲበላ የሚቀመጥበትን መደብ ታመቻችላለች። ከዚያም ውኃ በሽክና ቀድታ የእግር መታጠቢውን ገብቱም አምጥታ እግሩ ሥር ጉድ ጉድ ስትል ሲደክም የዋለ ሰውነት አንዳንዴ ከቁጥጥር ይወጣልና ሚስት ፈሏ ያመልጣታል። ያኔ ባልዬው ነገር ነገር ይለውና - ተናዶም ስለነበር ሊሆን ይችላል - “ከብቶቹ ጠፍተው አንቺ ትፈሻለሽ”

በማለት በነገር ቁርሾ ይለክፋታል። እሷ በመፍሳቷ በሀፍረት ተሸማቃ ስለነበር ምንም ሳትመልስለት ዝም ብላ እግሩን ማጠቡንና ራት ማቀራረቡን ትቀጥላለች።

ራት ተበላ፤ ቡናም ተጠጣ። መምሸቱ አልቀረም ወደመኝታ ቆጥ መውጣት ተጀመረ። እንደተለመደው ወንድ ቀድሞ መጋደሙ ያለና የነበረ ነውና ባል ሆዬ ራቱን ሲጥ አድርጎ በልቶ ወደእዳሪም ሳይወጣ በዚያው ሊተኛ ተንጠራርቶ ወደቆጡ ሊወጣ ሲል ፈሱ አመለጠውና ክፉኛ አንዛረጠው። ያኔ ሚስት ቀን ወጣላት፤ ሀፍረቷንም ጌታ አይቶላት ይህን መልስ አቀበላት። “አሃ! አንቱዬ ከብቶቹን አገኛቸው እንዴ?”። “መልስ ያጣላል” አሁን አይሠራም። ሀፍረት ተገለበጠች። ሰው ወዶ አይፈላም። ያላገጠባትን ያህል እሷም በተፈጠረው አጋጣሚ ሂግቡን ሰጠችው። ለሁሉም ጊዜ አለው ወንድሜ። “የጊዜ እንጂ የሰው ጀግና የለውም” ይል ነበር አሁን ስሙ የጠፋኝ አርቲስት - ምድር ትቅለለው።

“ዚአካ ለዚአዮ” ከምን መጣ?

በቆሎ ትምህርት ቤት ማለትም በፈለገ ሕይወት ባህላዊ ሃይማኖታዊ የትምህርት ፈለግ የሚያልፉ ተማሪዎች የሚፈተኑባቸው የሕይወት አጋጣሚዎች እጅግ ብዙ ናቸው። ሲጀመር በቆሎ ትምህርት ከወላጅም ሆነ ከተቋም ምንም ዓይነት ባለመኖሩ “በእንተ ስሟ ለማርያም” እያሉ በመገገት (በመለመን) የሚያገኙትን ቁራሽ እንጀራ ቀምሰው ነው የሚማሩት። ያቺን በልመና የምትገኝ ቁራሽ እንጀራ ከውሻ ጋር ጦርነት እየገጠሙ አንዳንዴም እየተነከሱና እየተዘነጠሉ ለነፍሳቸው ሲሉ ሥጋቸውን የሚበድሉበት አጋጣሚ ብዙ ነው - ዱሮ በኛ ዘመን ነው የዛሬውን አላውቅም። ወደዚህ የትምህርት ዘርፍ የሚገባ የሀብታምም ልጅ ቢሆን “ተለምኖ ካልተበላ ትምህርቱ አይገባም” ተብሎ ስለሚታመን

ሁሉም ተማሪ ለልመና መሰማራቱ የሚቀር አልነበረም። የቆሎ ትምህርት ምን እንደሆነ በአጋጣሚው በትንሹ ለማስታወስ ነው ይህን የፈለገ ሕይወት ትምህርት በአጭሩ መነካካት የተፈለገው እንጂ የተነሳንበት ዋናው ጉዳይ ቀጣዩ ነው።

አንድ ተንኮለኛ ሰው ሁለት ዲያቆናት የቁስ ተማሪዎችን ሊፈትናቸው ወደደ። ከዚያም የምግብ ማዕድ አዘጋጅና ከማዕዳ ፊት ለፊት ሁለቱን ተማሪዎች አስቀመጠ። ካስቀመጣቸውም በኋላ ሁለት በጣም ረጃጂም የእንጨት ማንኪያ ሰጥቶ የማንኪያውን እጅታ ሳያሳጥሩ ማለትም መጨበጫውን ምግቡን ለማንሳት በሚያመች መልኩ አሳጥረው እንዳይጨብጡት በማዘዝ እንዲመገቡ ፈቀደላቸው - አዘዛቸውም ማለት ይቻላል። በረጃም ማንኪያ እየዛቁ ወደአፍ ማድረስ የሚቻል አልሆነምና አንደኛው ባመጣው ዘዴ “ዚአካ ለዚአዮ” (አንተ ለኔ እኔ ሳንተ እንጎራረስ) በማለት ሰውዬው ባላሰበውና ባልጠበቀው እንዲሁም ከበሬቱ የቅድመ ሁኔታ ውል ባላሰረበት መንገድ የቀረበውን ምግብ ጥርግ አድርገው በሉና ፈተናውን አለፉ። ከዚያን ጊዜ በኋላ ነው እንግዲህ በቤተ ክህነት ሊቃውንት አካባቢ እርስ በርስ መጠቃቀምን የምትሻ አንዳች ነገር ስትከሰት ይህችን አባባል መጠቀም የተጀመረው - “እሁየ፣ ዚአካ ለዚአዮ”።

ሀበሻ ራሱ እኮ ዲኤንኤ

መርማሪ ማሽን ነው

አሁን የምነግራችሁ ገጠመኝ በወጣትኛ አገላለጽ ገራሚ ነው። ከዚያ በፊት ግን እንደተለመደው መንደርደሪያ ቢጤ ይኖረኛል። ያኔ በልጅነታችን ስንቀላለድ አንድ ልጅ በመልክ አባቱን መስሎ ሲገኝ “T! ይህ ልጅ አይሄድ አይመጣ ቁርጥ አባቱን” የሚለውን የአማርኛ አገላለጽ ወደ እንግሊዝኛ በቀጥታ እንተረጉምና እንሳሳቅበት ነበር - “ He doesn't go, he doesn't come, he cuts his fa-

ther." በማለት። አዎ፣ ከዚህ ነጥብ አኳያ ብዙ አባባሎችን መጥቀስ ቢቻልም “እናት ካላበሉች (ካልዋሸች ለማለት ነው) ባሏን ትወልዳለች” እና “ያልዘሩት አይበቅልም” የሚሉት ሚዛን የሚደፉ የእውነተኛ እናት ባሕርይን የሚገልጡ ናቸው። በመልክና በጠባይ ምስሰሎሽ ለመለየት ይሞክር የነበረው የታተኑ ስርቆት እንዳሁኑ ሳይበዛ ጥንትም እንደነበር ቢታወቅም በዘመናችን ግን ዕድሜ ለቴክኖሎጂ ሁሉም ጥርጣሬ በዘመናዊ የዲጂታይዥን ምርመራ ይታወቃል።

በአንድ የገጠር መንደር ውስጥ ነው - ዱሮ ሥልጣኔ እንዳሁኑ ባልነበረበት ዘመን። አንዲት ሚስት የወለደችው ልጅ ትታማበት ከነበረው ከአንድ ጎረቤቷ አባወራ ጋር ይመሳሰላል። በብሂሉም “ዲቃላ አዋራጅ ነው” እየተባለ በስፋት ይወራለታል - ለተንኮሉ ከደቃዩ ጋር በጣም ስለሚመሳሰል። እናልህ ያቺ ሴት የቡና ተርቲብ ላይ ሴቶቹ “ውይ! ይህ ልጅሽ እንትናን ይመስላል። ቁርጥ ቁምጥ እሱን አይደለም እንዴ?” እያሉ በሀፍረት ኩምሽሽ ያደርጓት ያዙ - በተገናኙ ቁጥርና እባላ ፊት ሳይቀር። አንድ ቀን ግን ሲብስባት “እንዴ፣ ማጅራቱን እስኪ እየት ቁርጥ እኮ እሱን ነው” በማለት ምንተፍረቷን ወደባሏ እየጠቆመች <አስረግጧ> ነገረቻቸው። አገር ቤት መስትዋት የለ ምን የለ ... የዋህ ባል ከ“ልጁ” ጋር በማጅራቱ በኩል ተመሳሰሎ ማሳደጉን ቀጠለ እልሃለሁ። ለነገሩ መወለድ ቋንቋ ነው፤ ዋናው ማሳደጉና ማደጉ ነው።

ወደጀመርኩት ገባሁ። አንድ የቅርብ ሰው - የቤተሰብ አባል - በቅርብ አገባና በዚያው በቅርብ ወንድ ልጅ ከነቃጭሉ ዱብ አደረገ - ያው እሱ ሳይሆን ክብርት ወጣት ባለቤቱ። ደስታውና ፈንጠዘያው የተለዩ ነበር። ጎረቤት ስለሆንኩ ይህን በደምብ አውቃለሁ - በደምብ።

ባል የወለድ ፈቃዱን ጨርሶ ሥራ ገባ። ሰኞ ዕለት ነበር ሥራ የገባው። ወደሥራው እየሄደ ሳለ ጓደኞቹ ስልክ ይደውሉለትና

አራሷንና ሕጻኑን ለመጎብኘት እየመጡ እንደሆነ ይነግሩታል። እሱም ዕረፍቱን ጨርሶ ወደሥራው እየገባ መሆኑንና እንደማያገኙት ገልጦላቸው ወደቤት ሄደው በዕቅዳቸው መሠረት ቤቢሹን እንዲጎበኙ ይነግራቸዋል። እነሱም እንደሌላው ጊዜ ሁሉ ወደቤት ሄደው አራሷንና ቤቢሻን ያያሉ። ያኔ ከጓደኞቹ አንደኛው ለሕጻኑ አባት ይደውልና ሲያነሳለት “አንት ውሽታም! ሥራ ሄጃለሁ አላልከንም ነበር እንዴ? እዚህ እሚስትህ ደረት ላይ ተሰጥፈህ ጡት እየጠባህ ሳለ ለምንድነው ሥራ ሄድኩ ብለህ የዋሸኸን?” በማለት ከጓደኞቹ ጋር ጆሮው ላይ ያስካኩበታል። በመጀመሪያ አልገባውም። ቀስ ብሎ ሲገባው ግን ሣቁን መቆጣጠር አልተቻለውም። የሕጻኑን ከአባቱ ጋር መመሳሰል በዚህ መልክ ነበር የገለጡት። ወይ አማርኛ! ለካንስ ሥነ ጽሑፍን እስከዚህም ማራቀቅ ይቻላል። ይበል ነው።

የግጥም ጥግ

ልሞት ነው አትበይኝ!

ከሃሳባት መሃል ለምን እንደታየሽ ለኔ ባይገባኝም፤ አባባልሽን ግን ልቤ እንዳልወደደው ሳልነግርሽ አላልፍም። ደጋግመሽ ደጋግመሽ፤ ሰላልሰሽ ሰላልሰሽ ባንተ የተነሣ ልሞት ነው ማለትሽ፤ ይመስላል ለሰሚው እንድሄድ አብራሽ፤ አየሽ የኔ ቆንጆ፤ በዚህ ዝተት ዘመን በዚህ ባተሌ ዓለም፤ መቃብር ላኪ እንጂ መቃብር የሚወርድ ፍቅር አለ አልልም። ልትሆኚ አታስቤ እንደምንዱባኗ እንደሰብለ ወንጌል፤ በኣት እንደዘጋች ከሽ ሴቶች መሃል፤ ልብሽ እንዳይሰለኝ ልክ እንደበዛብህ፤ ዓለም እንደረሳው ዓለምን ሲከተል፤ ሁንልኝ አትበይኝ ቂሉን ሮሚዮን፤ ልሁንም እንዳትይ ጅሏን ጁሊየትን፤ ከአልፍ ሃሳብ መሃል መፍትሔ እንደማፍለቅ መርዝ ያጣጣሙትን፤ አየሽ የኔ ቆንጆ...

በቃላት ጨዋታ በፊደል ስብጥር፤ የዕንቁቅልሽ ኑሮ በሞላባት ዓለም፤ ፍቅር ጎሊና ላይ መስመሩ ተሰምሮ፤ ፍቺ አግኝቶ አያውቅም። ስለዚህ ልሞት ነው ባንተ የተነሣ አትበይኝ ደጋግመሽ፤ ሞት ርካሽ ሆኗል ደንጋጭ ልብ የለኝም ልፋት አይሁንብሽ፤ ይልቅሽ፤ መሞትም መግደልም ፍቅርን ላያቃና፤ የውሽትም ቢሆን ልኑር ባንተ በይኝ መሞቱን ተይና። ኑቢያ ኩሽ ቀዳማዊ (መሣይ)

Jokes' Corner

Wife: "How would you describe me?" Husband: "ABCDEFGHIIJK." 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!" <የዋልንበትን አረም በላው ይላል ያገሬ ገበሬ። በስምንቱ ፊደላት (ABCDEFGH) ልቧን ጥፍት ካደረጋት በኋላ በመጨረሻዎቹ ሦስት ፊደላት (IJK) ያለውን ብሎ ጉድ ሠራት። ክፉ ሰው ነው። እግዚር ይይላት። ደስታዎን ብታጣጥም ምን ነበረበት!

Girlfriend: "Am I pretty or ugly?" Boyfriend: "You're both." Girlfriend: "What do you mean?" Boyfriend: "You're pretty ugly." <አልሸሹም ዘወር አሉ ይሉሃል ይሄ ነው። “ብጥለው ገለበጠኝ” የሚባለውም በዚህን ዓይነቱ አጋጣሚ 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 ይሞክሩት

ከዚህ በታች አሥር የሚሆኑ ዕንቁቅ ልሾች በእንግሊዝኛ ቀርበዋል። ከተሰጡት አማራጮች አንዱን በመምረጥ መልስ። መልሶቹን በመጽሔቷ አንደኛው ገጽ ላይ ማግኘት ይቻላል።

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

የታክሲ ውስጥ ጥቅሶች

1. ሰው ሲሠራ አትሥራና አዞሩብኝ በል ስትዞር ዋልና።
2. የጫማ ሽታን ከአሸባሪነት ለይተን አናየውም!
3. ወረድ ወረድ ይህ ታክሲ እንጂ ፊስቡክ አይደለም።
4. የኪስ ሌቦች ታገሱን ሒሣብ ሳንቀበል ሥራ እንዳትጀምሩ።
5. በፍቅር ለወደቀ የመሬት ስበት ተጠያቂ አይደለም።
6. አፍ ከመክፈት ሱቅ መክፈት።
7. ዝቅ ብሎ የሠራ ክፍ ብሎ ይኖራል።
8. የሰነፍ አእምሮ የሰይጣን ቤተ መ-ከራ ነው።
9. ለሥራ ያልታደለ አእምሮ

- ለተንኮል ማንም አይወዳደረውም።
10. የሴት ወብቷ ብልጎቷ።
 11. ከማይረባ ጉልበት ይሻላል "ልብ አድርጉልኝ!" ማለት።
 12. መኖር ደጉ ብር ባያስቆጥረን ዓመትና ቀን ያስቆጥረናል።

ይህን ያውቁ ኖሯል?

1. አንድ ሕንጻዊ የመጨረሻ ትንሹ የምትባል የልብስ ማጠቢያ ማሽን ሠርቶ በ 2 ነስ ሪከርድ አስመዝግቧል። ይቺ ማጠቢያ ማሽን 1.28 ኢንች በ1.32 ኢንች እና በ1.52 ኢንች ተባብታ መላ አካሏ ይታወቃል። ባጭር አነጋገር ከአንድ የክብሪት ቀፎ በጣም የምታንስ ስትሆን ምን እንዲታጠብባት ፈጣሪዎ እንደፈጠራት በበኩሉ እስካሁን ማወቅ አልቻልኩም። ሪከርዱን ግን በጣጥሳለች - "ሚ.ጢ.ጢ.ዮዋ የማጠቢያ ማሽን" በመባል፤ የፈልሳፊዎ ዓላማም እሱ ነው።
2. ሰዎች የማይሠሩት ነገር የለም። በሀገረ ፊሊፒንስ ደግሞ የጊነስ ሪከርድ የተያዘለት በአውራ ዶሮ ቅርጽ የተሠራ ሕንጻ ተመርቆ የሆኑል አገልግሎት እየሰጠ መሆኑ ተረጋግጧል። ይህ በዓይነቱ ልዩ የሆነ የዶሮ ሕንጻ ማለቱ በቀብራራ አውራ ዶሮ ቅርጽ የተሠራ ሕንጻ በውስጡ ሁሉም ነገር የተሟሉላቸው 15 መኝታ ክፍሎችን ይዟል። በዚህም ምክንያት በዶሮ ቅርጽ የተሠራ ይህን ያህል ግዝፈትና እርዝማኔ ያለው ሕንጻ እስካሁን ባለመመዝገቡ በታዋቂው የጊነስ ቡክ መዝገብ ሊጣፍ ችሏል።
3. አሁንም ጊነስ ቡክ የማያሰማን ነገር የለም። የማይመዘገበውም የሪከርድ ዓይነት ፈልጎ ማግኘት ይከብዳል። ጋሪ ክርስቲያንስን የተባለ አንድ አሜሪካዊ 1214 ፓውንድ (550.6611 ኪሎ ግራም) ዱባ በጀልባ ቅርጽ በመሥራት 45.67 ማይል (73.49874 ኪሎ ሜትር) እንደተጓዘና ይህም በዓይነቱ የመጀመሪያ ሆኖ በመገኘቱ ጊነስ ቡክ እንደመዘገበለት የተደመጠው በቅርቡ ነው። ይህ ሰው በዚህ በዱባ

ጀልባው ለአራት ተከታታይ ዓመታት ለውድድር እየቀረበ በሁሉም አሸናፊ መሆኑ ተመዝግቦለታል።

4. አንድ ስሙ እንዲጠቀስ ያልፈለገ አሜሪካዊ ዝርያ ያለው ድመት - ለቀልድ ነው - ቻይና ውስጥ ባደረገው የበረዶ ላይ መንሸራተት ውድድር አሥር ሜትሩን በ12.85 ሴክንዶች ውስጥ በማጠናቀቅ አንደኛ ሆኖ ወጥቷል። ይህም ክስተት በጊነስ ቡክ እንዲመዘገብ ምክንያት ሆኖታል። ምክንያቱም ከዚያን ጊዜ በፊት በዚህ ቅጽበት ውስጥ ውድድሩን ያጠናቀቀ ድመት ባለመኖሩ እንደሆነ ተዘግቧል። ባኦ ዚ (Bao Zi) የተሰኘው ይህ የአንድ ዓመት ከስምንት ወር ዕድሜ ድመት አሁን በለጋ ዕድሜው ይህን ያህል ስኬት ላይ ከደረሰ ከዚህ የበለጠ ሲያድግና ለአቅሙ ድመትም ሲበቃ ገና ብዙ ተዓምር እንደሚሠራ የዓለም ድመቶች ማኅበር ሊቀ መንበር የሆኑት ሚስተር ወሮ ባንተልኩራ ገልጸዋል - ወዘ ጨመር ካልተደረገበት የዘንድሮ ወሬ እንደሆነ አይጥምም - እንጂ ዜናው ትክክለኛ ነው ወንድሜ። የዚህ ድመት ባለቤት የሆኑት ሊ ጃንግታኦ ፕሮፌሽናል ውሻ አሰልጣኝ ሲሆኑ በቤታቸው ዐይጦች ስላስቸገሯቸው ባኦ ዚን ማምጣታቸውን ገልጸው ነገር ግን ባኦ ዐይጥ ከማሳደዱ ጎን ለጎን ከፍ ሲል የተጠቀሰለትና በአሸናፊነት የወጣበት ተፈጥሯዊ ክህሊት እንዳለው በመገንዘባቸው ተጨማሪ ልምምድ በመስጠት ለዚያ ክብር እንዳበቁት ለጊነስ ቡክ ኦፍ ሪከርድስ ባለሥልጣናት ገልጸዋል። ሊ ጂያንግታኦ እንደሚለው - ዘርጥጩ አንተ አልኩት ልበል - “ውሾን ለተለያዩ ዓላማዎች ለምሳሌ ለበረዶ ላይ እሽቅድድም ከ10 ዓመት በላይ በማሠልጠን ሠርቻለሁ። በቤቴ ውስጥ ይህን የማደርገው ለጨዋታና ጊዜ ለማሳለፊያ ነው። በዚያን ወቅት ታዲያ ድመቱንም የዚያን ዓይነት አዝማሚያ አየሁበትና ከውሻው ጋር ማሠልጠኑን ጀመርኩ። ከአንድ ዓመት ገደማ ሥልጠና በኋላም

ይሄውና ለዚህ ድል መብቃት ቻለ። ነገር ግን ድመቶችን ማሠልጠን የውሾችን ያህል ቀላል አይደለም። እነሱን ማሠልጠን አስቸጋሪ ነው። ውሾች የሠለጠኑትን አይረሱም። ድመቶች ግን ከደቂቃዎች በኋላ ይረሱታል። ለዚህ ነው እነሱን ማሰልጠን አስቸጋሪ የሚሆነው።” ይገርማል።

5. በቴክኖክ ታዋቂዋ አንዲት ብልጥ በቀቀን ነገሮችን በአጭር ጊዜ ውስጥ በማስታወስ ችሎታዋ ሪከርድ ሰብራ በዚሁ ጊዜ መዝገብ ስሚና ገዝረ ተዓምሯ እንዲሠፍር አድርጋለች። ይህች ጉደኛ በቀቀን የ12 ነገሮችን ምንነት በምትጠየቅባቸው ቅጽቦቶች ፈጥና በማሳየት ሦስት ደቂ ባልሞላ ጊዜ ውስጥ የማስታወስ ችሎታዋን አሳይታለች።

አፖሎ በመባል የምትጠራዋ ይህች የአራት ዓመት ዕድሜ በቀቀን ዳልተንና ቪክቶሪ ማሰን የሚባሉ ጥንዶች ንብረት ስትሆን በቀቀኒቱ ተወርቶ የማያልቅ ጀብድ እንደምትፈጽም ባለቤቶቿ ይመሰክራሉ። በዚያም ምክንያት ይህቺው በቀቀን በቴክኖክ 2.8 ሚሊዮን ተከታይና በዩቲዩብ ደግሞ 1.37 ሚሊዮን ተመልካች እንዳላት ተመዘግቧል። ይህም ለጊነስ የሪከርድ መዝገብ እንዳበቃት ለማወቅ ተችሏል። “አትሩጥ አንጋጥ” ነው እህቴ። ሰዎች ስንትና ስንት ዓመታትን ፈግተው አንድ ሺህ ተከታይ እንኳን ለማፍራት ዕድል ስትጠምባቸው የወፍ ዝርያዋ ይህች በቀቀን ግን አለሃሳብ በሚለዩኖች የሚቆጠር ተመልካች እየሳበች ባለቤቶቿን ወርቅ በወርቅ ታጎናጥፋቸዋለች።

አማርኛ ሠምና ወርቅ

ከቀደምት አማርኛ ሠምና ወርቅ ቅኔዎች መካከል አንድ አሥር የሚሆኑ ከዚህ በታች ቀርበዋል። የትርጉም ለውጡን የሚያስከትሉት ጎብረ ቃላትም በግርጌያቸው ተሰምሮባቸዋል። የሠምና ወርቅ ፍቺያቸው ምን ሊሆን እንደሚችል በግል ወይንም በቡድን ፈልግላቸው።

ምን ያሉ ቁስ ናቸው ተዝካር የለመዱ፤
አስታርቁን ብላቸው ፍታት ብለው ሄዱ።
ትመጫለሽ ብዬ አሻግራ ሳይ፤
አንቺ ልጅ ማለፊያ መንገድ አጣሽ ወይ።
ይሻላታል ብለን ገዳም ብንሰዳት፤
እንኳን ለሻላት አባባሉባት።
ያባት ዕዳ ለልጅ ይባል ነበር ዱሮ፤
ባያት ዕዳ ገባሁ እኔማ ዘንድሮ።
ይሄው ደረትሽ ነው ያጣላው ሰውን፤
እስኪ ሸፈን አርገው ያጡት እንደሆን።
ለነዚህ ፋሽስቶች መዳኒት ስጧቸው፤
የሚያስቀምጥ ሳይሆን የሚያስመልሳቸው።
ለኃይለኛ ሴት ለምትቆጣ፤
ምነው መካሪ ባልታጣ።
ለተገፋ ሁሉ ፍርድ እንዳይታጣ፤
ድመት ሌሊት አይሂድ ዐይጥም ቀን አይምጣ።
ለግድግዳው ነወይ የምትቸገሪ፤
ቆርጩልሻለሁ ከእንግዲህ ቤት ሥራ።
ህመምተኛ እያለ ሰው እንዳይሸሻችሁ፤
ቀጥ ብላችሁ ቁሙ አተኙ ባልጋችሁ።



ከንግዲህ ነገራን ከከንፊራ አልለቅም፤
አለ የሰው ዶሮ ካፍ ካፍ የሚለቅም።
ያለቀሰው ሲስቅ የሳቀም ያለቅሳል፤
ፍቅር ቁመኛ ነው በሁሉም ይደርሳል።
ጽድቅና ኩነኔ ቢኖርም ባይኖርም፤
ከክፋት ደግነት ሳይሻል አይቀርም።

Answers for the riddles
1.C 2.C 3.B 4.C 5.D
6.B 7.D 8.B 9.D 10.C

ጤናችን

የደም ካንሰር (blood cancer) መንስዔና ሊደረግ የሚገባው ጥንቃቄ

ባለፉት ተከታታይ ዕትሞቻችን በተለያዩ የጤና እክሎች ዙሪያ አንዳንድ ነጥቦችን እያነሣን ችግሮቹንና መፍትሔዎቹን በተመለከተ መወያየታችን ይታወሳል።

ዛሬ ደግሞ በዓለማችን ዙሪያ ልጅ ዐዋቂ ሳይል በሚሊዮን የሚቆጠሩ ዜጎችን ስለሚያስቃየው የደም ካንሰር የተለያዩ ምንጮችን ዋቢ በማድረግ እንቃኛለን። ብሂላችን “ታሞ ከመማቀቅ አስቀድሞ መጠንቀቅ” ሲል አስቀድሞውን ይመክራልና ችግር ውስጥ ከመዘፈቃችን በፊት ስለአንዳንድ የጠየና ቀውሶች ከወዲሁ የመረዳትና የመከላከል እርምጃ መውሰድ ቢለመድ አይከፋም።

እንደመነሻ - የዚህ ጽሑፍ አቅራቢ ባለፈው ሰዎን አንድ ቦታ ቁጭ ብሎ ከጓደኞቹ ጋር እየተጫወተ ሣለ አንዲት የሁለት ዓመት ሕጻን የያዘች ሴት በመንገዱ ስታልፍ ይመለከታል። ጸሐፊው በተፈጥሮው ሕጻናትን ይወዳልና ከእናቱ እጅ ተቀብሎ ሳም በማድረግ “በሀብት በጤና ይደግልሽ” በማለት ሕጻኑን ይመልስላታል። ያኔ ያቺ ልጅ እግር የሕጻኑ እናት በሀዘን ወደኋላ ስትጓዝና ቁና ቁና ስትተነፍስ ጸሐፊው በመደንገጥና በመገረም “ምነው ልጄ? በደህና? አስከፋሁሽ?” በማለት ይጠይቃታል። ዐይኖቿ በዕንባ ቁርዝዝ ካሉና ከጠራገቻቸው በኋላ የሚከተለው አጫወተችኝ፤ ጓደኞቹም አብረውኝ ስላሉና ለማዳመጥ ስለጓጉ አጫወተችን ብልም ያስኬዳል።

“እግዚአብሔር የተካልኝ ሕጻን ነው። የዛሬ ሁለት ዓመት ተኩል ገደማ የመጀመሪያው ልጄ በተወለደ በአምስት ዓመቱ ሞተብኝ። አራት ዓመት ሲሆነው አመም አደረገብኝና

ሀኪም ቤት ወሰድኩት። በምኑም በምኑም ህመሙን እያታለሉ ጊዜያዊ እፎይታ ቢያገኝም ሊሻለው ግን አልቻለም። ከፍ ያለ ምርመራ ሲደረግለት በሽታው የደም ካንሰር ሆኖ ተገኘ። ብዙም ተስፋ እንደሌለው ነገሩኝ። አንድ ዓመት ቆይቶም ዐይን ዐይኑን እያየሁት በሞት ተለየኝ።” ስትለን ሁላችንም ክፉኛ አዘንን። ጸሐፊውም የደም ካንሰር እንዴት የአራት ዓመት ልጅ ሊይዝ እንደሚችል መፈተሽ ተያያዘ። በዚያም ምክንያት ይህ ዐምድ ይህን ህመም በሚመለከት ዳሰሳ ገባ።

በልምድ እንደምንረዳውና በህክምናውም ዘርፍ እንደሚደገፈው የደም ካንሰር በዕድሜ በገፉ ሰዎች ዘንድ እንደሚከሰት ተዘውትሮ ይነገራል። ግን በተለይ በዘመናችን የደም ካንሰርን ጨምሮ የደም ግፊት፣ ስኳር፣ ኩላሊትና ጨንገራን የመሳሰሉ የጤና ችግሮች ዕድሜን ሳይለዩ ሁሉንም የሰው ዘር እንደሚያጠቁ ከፍ ሲል ከጠቀስነው የአራት ዓመት ሕጻንና ከሌሎችም እውናዎ ሰብአዊ ምሳሌዎች መገንዘብ አያዳግትም - ጊዜውን መተንበይ አልተቻለም፤ የትልቅና የትንሽ በሽታ ብሎ መፈረጅም ዱሮ ቀረ፤ “አያድርስ” ብቻ ሆኗል የዘንድሮው ጸሎትና ምኞታችን። እንደምቀኝነት አይወሰድብኝና የዘጠና ዓመቱ ሙሉ ጤናማ የዕድሜ ባለፀጋ ባህላዊ መሽታ ቤት ቁጭ ብሎ ወይም ዘመናዊ ትልቅ ቡና ቤት ውስጥ ገብቶ ካቲካላውንና ዊስኪውን እያንደቀደቀ በሚታይበት እምብዝም የማይጠበቅ አጋጣሚ በአሥራዎቹ የመጀመሪያ ዕድሜ የሚገኝ የስኳር ታማሚ ሕጻን ብናይ የማንደነቅበት ዘመን ላይ ደርሰናል። ይህ እንግዲህ ከኑሮ

ዘይቤና ምናልባትም ከዘረመላዊ የውርስ ትስስር ጋርም ሊቆራኝ እንደሚችል መገመት አይከብድም። ወደተነሳንበት እናምራ።

ለማንኛውም በጎ መመኘት መልካም ነውና ይህን “ለጠላቴም አይስጠው” የሚያስብል መጥፎ የጤና ጠንቅ ለማንም ቢሆን “አያድርስ!” ብለን እንጀምር - “ጠላቴ ቢሞት አፈር ሆኜ አልበላውም” የሚለው የሀገራ ሰው እዚህ ላይ ቢጠቀስ ተገቢነት ያለው እውነት ነው።

የካንሰር ህመም ዓይነቶቹ ብዙ ናቸው። የደም ካንሰር ሲባል የደም ሕዋሳትን ለይቶ የሚያጠቃ የካንሰር ዓይነት ነው። በጣም ከሚታወቁ የደም ካንሰር ዓይነቶች ውስጥ ሊኮሚያ፣ ሊምፎማ፣ ማይሎማ፣ ማይሎዲስፕላስቲክስ ሲንድረምስና ማይሎፕሮሊፊሬቲቭ ኔዎፕላዝምስ በመባል ይታወቃሉ (እንግሊዝኛውን ከፈለግኸው ይሄውልህ - Leukaemia, lymphoma and myeloma, myelodysplastic syndromes (MDS) and myeloproliferative neoplasms (MPN))። ይህ ህመም የሚከሰተው በደም ሕዋስ ውስጥ በሚፈጠሩ ያልተጠበቁ ዲኔኔኤያዊ ለውጦች (mutations) አማካይነት ነው። እነዚህን መሰል ያልተጠበቁ ለውጦች በደም ሕዋስ ውስጥ ሲከሰቱ የደም ሕዋሳቱ ያልተለመደና እንግዳ ጠባይ ያሳያሉ። በነዚህም ለውጦች የተነሣ የደም ዝውውርና አጠቃላይ ጤንነታችን ይታወካል። መታወኩ በጊዜ ሂደት እየተባባሰ ይሄድና ቀውሱ ሕይወትን እስከማሳጣት

ይደርሳል። እንዲህ ያለው የደም ሕዋሳት መመስቀልና በአግባቡ አለመሥራት በሕይወት ዘመናችን ውስጥ በማንኛውም ወቅት በማናችንም ላይ ሊያጋጥመን የሚችል ተፈጥሯዊ ክስተት ነው - ዘር፣ ቀለም፣ ያታ፣ ቋንቋ፣ ቁመት፣ ውፍረት፣ ቅጥነት፣ የትምህርት ደረጃ፣ ወዘተ. አይመርጥም እያልኩህ ነው ወንድማለም።

አንዳንድ የደም ካንሰር ዓይነቶች ልጆችን በተለይ ያጠቃሉ። ሁሉም የደም ካንሰር ምልክቶችና ህክምናቸው ለልጆችና ዐዋቂዎች አንድ ዓይነት እንዳልሆነ የህክምና ጠበብቱ ይናገራሉ። አንድ ሰው የጤና ምርመራ አድርጎ የደም ካንሰር ከተገኘበት የትኛው ዓይነት የደም ካንሰር እንደያዘው ማወቁ የህክምና ክትትሉን ለመለየት እንደሚረዳው ደግሞ ሀኪሞች ይናገራሉ። ጥናቶች ም ይመሰክራሉ። በዚያ ላይ በተፋጠነና በተራዘመ ጊዜ ኅልውናቸውን በሰውነት ውስጥ የሚያረጋግጡ የደም ካንሰር ህመሞች መኖራቸውን መረዳት አስፈላጊ ነው። ይህም ማለት በፍጥነት ሰውነትን የሚያዳርሱና በቶሎ የሚዛመቱ የመኖራቸውን ያህል ቀስ ብለው የሚራቡና ወደሰውነት የሚዘልቁም አሉ ለማለት ነው። ይህን ማወቁ አፋጣኝ ክትትልና የህክምና ዕርዳታ ለማግኘት ያግዛል።

የደም ካንሰር ምልክቶች

በደም ካንሰር የተጠቃ ሰውነት እንደአጠቃላይ ሲታይ - የሰውነት መድከም፣ መንስኤው የማይታወቅ የሰውነት ክብደት መቀነስ፣ ምክንያቱ ባልታወቀ ሁኔታ የሰውነት ሰምበር ማውጣትና ምርቀዛ ሊሆኑ ዘርዘር ባለ መልክ ደግሞ የሚከተሉትን ያካትታል፡-

- * የአጥንትና መገጣጠሚያዎች እንዲሁም የሆድ ህመም
 - * መንስኤው ያልታወቀ የብርድ ወይም የሙቀት ስሜት (37.5°C እና ከዚያ በላይ) ወይም በተቃራኒው ኃይለኛ ቅዝቀዜ
 - * በተለይ በሌሊት በከፍተኛ ላብ መጠመቅ
 - ሰውነት ላይ እዚህና እዚያ የሚታዩ ዕብጠቶች - አንገትና ብብት ሥር የሚገኙ ዕጢዎች ማበጥ
 - * ያልተጠበቀ የሰውነት መድማት ወይም እንደተገረፈ የሰውነት ቆዳ ሰምበር ማውጣት እንዲሁም በየተወሰነ ጊዜ የሚመላለስ የአፍንጫ ነስር
 - * መንስኤው ያልታወቀ የሰውነት ኩክኒና ማሳክክ (rash or itchy skin)
 - * አለምንም የታወቀ ምክንያት የትንፋሽ ማጠር
 - * በመተኛት ወይም በቂ ዕረፍት በማድረግ ሲወገድ የማይችል የሰውነት የድካም ስሜት
 - * የሰውነት ክብደት መቀነስ
 - * የሰውነት ግርጣት (መገርጣት)
- አንዳንዴ አንዳንድ የደም ካንሰሮች ከፍ ሲል ከተጠቀሱትም ሆነ ሌሎች ምልክቶችን ሳያሳዩ ለዓመታት በሰውነታችን ውስጥ ዕድገታቸውን ጨርሰው ብቅ ሊሉ እንደሚችሉም መዘንጋት የለብንም። ስለሆነም በየተወሰነ ጊዜ ምርመራ ማድረግ ጥቅም እንጂ ጉዳት የለውም። አንዳንድ የደም ካንሰሮች ደግሞ የጉንፋንን ወይም የፍሉን ምልክቶች ያሳዩና በቸልታ ልናልፋቸው እንችላለን - ቀላልና በራሳቸው ጊዜ የሚጠፉ ወይ የሚከስሙ ናቸው በሚል። ለማንኛውም ከዚህ በላይ የተጠቀሱትንም ሆነ ሌሎች ምልክቶችን በሰውነታችን ላይ ስናይ ፈጥነን ወደህክምና ጣቢያዎች በመሄድ መመርመርና አስፈላጊውን የህክምና ክትትል ማድረግ ይኖርብናል። ምክንያቱም የአንድን በሽታ በሰውነት ውስጥ መከሰት

ከጅምሩ ካልቀጨነው እያደር የሚያስከትለው አደጋ የማይቀለበስ ሊሆን ይችላልና።

የደም ካንሰር መንስኤ ሊሆኑ የሚችሉ ምክንያቶች

እስካሁን ባለው ሁኔታ የደም ካንሰር በዚህ ወይ በዚያ ምክንያት ይከሰታል ተብሎ መነሻ ምክንያቱ በአርግጠኝነት ሊነገርለት የሚችል አይደለም። ይሁንና በዘረመልና በአካባቢያዊ ሁኔታዎች ሊከሰት እንደሚችል ከጥርጣሬ ባለፈ ሣንቲስቶች ባደረጉት ጥናት ይመሰክራሉ። ከዚህም በተጓዳኝ ሲጋራ ማጨስ፣ ለጨረር መጋለጥና ለአንዳንድ አደገኛ ኬሞካሎች የሚኖረን ቅርበት ለአንዳንዶቹ የደም ካንሰሮች እንደሚያጋልጠን በስፋት ይነገራልና ከነዚህ ነገሮች መጠንቀቁ ይመከራል።

የደም ካንሰር እንዳይዘን ሲደረጉ የሚገቡ ጥንቃቄዎች

የአኗኗር ዘይቤና የሰውነት እንቅስቃሴ በደም ካንሰር ላለመያዝ ያለንን መጥፎ ዕድል በመቀነስ ረገድ በሌሎች የካንሰር ዓይነቶች ላይ ያለውን ያህል ተፅዕኖ እንደሌለው ሀኪሞች ያስረዳሉ። ይሁንና የአኗኗር ዘይቤን የተስተካከለና ቅቡልነት ያለው እንዲሆን ማድረግ ከእስፖርታዊ የሰውነት እንቅስቃሴ ጋር ሲቀናጅ በተለይ በሌሎቹ የካንሰር ዓይነቶችና ሌሎች በሽታዎች ያለመያዝ ዕድላችንን ያስፋዋል።

ውድ አንባቢያን - የደም ካንሰርን በሚመለከት ከዚህም ከዚያም ያጠናቀርናቸውን ጠቃሚ ምክርቶችንና የመከላከያ መንገዶችን ከዚህ በላይ ባስቀመጥነው ጽሑፍ ለማየት ሞክረናል። ከዚህ በታች ደግሞ ከመነሻ ቋንቋው ከእንግሊዝኛ የተገኙ አንዳንድ ስለደም ካንሰር የሚያትቱና መፍትሔውን የሚጠቁ ጽሑፎችን ከምንጫቸው ጠልፈን ለማየት እንሞክራለን። የምንጀምረውም ለደም ካንሰር ሲደረግ 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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ከልጆች ዓለም

ዶሮ ከዕንቁላል ይጀምራል። ያለ ዕንቁላል ዶሮን ማሰብ አይቻልም። እርግጥ ነው—ከዶሮና ከዕንቁላል ማን ይቀድማል? ለሚለው ነባር አከራካሪ ጥያቄ እስካሁን አጥጋቢ መልስ ሊሰጥ የሚችል ግለሰብ ወይንም አካል ስለመኖሩ እርግጠኛ መሆን አይቻልም። መነሻችን እሱ ስላልሆነ በዚህ ነጥብ አንገሩበትም።

ሕጻናትና ልጆች የቤተሰብም የሀገርም መሠረት ናቸው። ሀገርን ስናስብ ቤተሰብን እናስባለን። የሁሉም ስስሎሽ ተያያዥነታቸውንና ተፈጥሯዊ ቁርኝታቸውን ያሳያል። ይህም ማለት ጥሩ ቤተሰብ ካለ ከዚያ የሚወጡ ታዳጊዎች ትልቅ ሰው ሲሆኑ ሀገርንና የሀገር ሀብት የሆኑ ልዩ ልዩ ተቋማትን በአግባቡ ይመራሉ ወይም ያስተዳድራሉ። በተቃራኒው ጥሩ ካልሆነ ቤተሰብ የሚፈልቁ ልጆችና ወጣቶች ሲያድጉ በልጅነት ዘመን በተጎዳ አእምሮ ታላላቅ ቁም ነገሮችን ይሠራሉ ተብሎ አይጠበቅም። ሕጻናትና ወጣቶች በአብዛኛው ቀድሞ የተዘራባቸውን ይሆናሉና አድገው ለአቅመ አዳምና ሔዋን ሲደርሱ የሚያሳዩት ምግባር አስተዳደራቸውን ይመስላል። ለዚህም ይመስላል ጋጠመጥ ሰው ሲገጥመን “አሳዳጊ የበደለው” በማለት የእርግጥን ናዳ የምናወርድበት።

ይህን ዐምድ በልጆች የሰየምነው ባለንበት ዓለም በተለይ በአሁኑ ዘመን ስለልጆች አስተዳደራዊ ብዙ የሚደመጡ ችግሮችና ተግዳሮቶች በመኖራቸው የዚህች መጽሔት አንባቢያን ሊሳተፉ የሚችሉበት ጠቃሚ የልጆች አስተዳደራዊ ዘይቤ ሊኖር ከቻለ እርሱን ለማከተትና ጥሩ ዜጋ ለማፍራት የሚቻልበትን ብልጋት በጋራ ለማዳበር ነው። ባለንበት ዘመን በተለይ ይህ ኢንተርኔት የሚባል እጅግ ጠቃሚ ግን ካልተቆጣጠሩት ያንኑ ያህል እጅግ ጎጂ የሆነ የዘመናዊ ሥልጣኔ

ግኝት እያመጣብን ያለው ዳፋ ቀላል አልሆነምና ልጆቻችንን አሁን ከምናስበው በባሰና በከፋ ሁኔታ ይዞብን ሳይጠፋ ማድረግ የምንችለው ነገር ካለ እንድንወያይበትም ጭምር ይህ መድረክ ጠቃሚ ይሆናል። ለዛሬ ከአንድ ወንድማችን የቴሌግራም ገጽ የወሰድነውን በልጆች አስተዳደራዊ ዙሪያ የተሰጠ ጠቃሚ ምክር እናቀርባለን። መልካም ንባብ።

እርስዎ ለልጅዎ ምን ዓይነት ወላጅ ነዎት?

ማናዩ አደላ፣ ቅ.ማ.ዩ

ቤተሰብ የማኅበረሰብ መሠረት ነው። ልጆች የማኅበረሰብ የጋራ ልፋ ውጤት ናቸው። አብዛኛውን የልጆች ማሳደግ ኃላፊነት ቤተሰብ ይወስዳል። ቤተሰብ የሥነ ልቦና ባለሙያዎች በሚወስዱት ኃላፊነት እና ከልጆች ጋር በሚኖራቸው ግንኙነት እንደሚከተሉት ይከፍሉታል።

1. Authoritative (አሳዳጊ)፡ ከልጆች ጋር በመነጋገር የሚያምን እና ችግርን በጋራ የሚፈታ ግልጽ የሆኑ የጋራ ህጎችን እና ግቦችን የሚያስቀምጥ የሁለትዮሽ ንግግር እና ሃሳብ ቦታ የሚሰጥ የልጆች አሳዳጊነት ሚና ነው።

ለምሳሌ፡- የልጅን ጥፋት ለምን ብሎ የሚጠይቅ ፡ በምክንያታዊ የንግግር አቀራረብ እንዳይደገም የሚመክር። መሆን የሚገባውን ወላጅና ልጅ "በጋራ ይወስናሉ"።

2. Authoritarian (አምባገነን)፡ በቤተሰብ ፍላጎት እና ፈቃድ ብቻ በአንድ አቅጣጫ የሚመራ ቀጥተኛ ህገ ደንብ የተቀመጠለት ለልጆች ስሜት እና ባሕርይ እምብዛም የማይጨነቅ፣ ቅጣትን እንደ ሕግ ማስፈጸሚያ እና ሥርዓት ማስጠበቂያ የሚቆጥር።

ለምሳሌ ፡ “ዋ! ዋ! . . .” እያለ አብዝቶ የሚጠቀም፡ ቅጣትን በማብዛት ልጆችን ማረም የሚሞክር፣ ማስፈራሪያን አብዝቶ የሚጠቀም፣ መሆን ያለበትን “ወላጅ ይወስናል”።

3. Permissive (ልቅ ፈቃድ)፡ በልጆች ፍላጎት እና ፈቃድ የሚመራ ደንብ የሌለው ከልጆች ጋር ግጭትን የማይወድ ሁሉን የሚፈቅድ ቤተሰብ

ለምሳሌ ፡ ሁሉን በመፍቀድ እና በማድረግ የሚመዳደቅ መሆን ያለበትን ወላጅ

በግዴለሽነት "እንደፈለጋችሁ እናንተ ወስኑ" የሚል።

4. Neglectful (ቸልተኛ/ምንግዴ)፡ በልጆች ሕይወት ውስጥ ስለምንም ነገር ግድ የሌለው በልጆች ውሎ ፣ ዕድገት እና ስኬት ብሎም ማኅበራዊ፣ ስሜታዊ እና የባሕርይ ፍላጎት ደንታ የማይሰጠው።

ለምሳሌ፡- ስለልጆቹ የትምህርት ጥናትና በተወሰነ ጊዜ ቤትም ውስጥም ሆነ ሌላ ምቹ ሥፍራ የማጥናት ግዴታ፣ የቤት ሥራ እና የትምህርት ውጤት ትዝ የማይለው

አሁን አሁን ልጆች እና ታዳጊ ወጣቶች የዩቲዩብ፣ ቲክቶክ እና ቴሌግራም ተጠቃሚነታቸው ጨምሯል። በአዎንታዊ መልኩ ግንኙነትን ፣ የራስ መተማመንን፣ የአንድ ድርጊት የማድረግ ብሎም በራስ የመወሰን አቅምን ይጨምራል። ለአንዳንዶችንም የገቢ ምንጭ ይሆናል የሚሉ ጥናቶች ሲኖሩ በአሉታዊ መልኩ ትምህርትን የመቀበል አቅም መውረድ፣ የፍርሃት፣ የድባቄ እና ራስን የመጉዳት፣ አንዳንዶችን ደግሞ ራስን አሳንሶ የማየት የራስ ሰውነትን መጥላት እና የሱስ ተጋላጭነትን ይጨምራል።

የአሜሪካ የሕጻናት እና ታዳጊ ወጣቶች ሥነ አዕምሮ ሕክምና ትምህርት ተቋም እስከ አንድ ዓመት ከስድስት ወር ያሉ ልጆች ለቪዲዮ ኮል ከዐዋቂ ጋር ከ18 እስከ 24 ወር ትምህርታዊ ለሆኑ ይዘቶች፣ ከ 2 እስከ 5 ዓመት ትምህርታዊ ላልሆኑ ይዘቶች በሥራ ቀናት ለ1 ሰዓት እና ሥራ በሌለ ቀን ለ3 ሰዓት ፣ ከ6 ዓመት በላይ ልምምድን መወሰን ካልሆነ በቀር ቴሌቪዥን እና መሰል ዲጂታል ሚዲያ እንዳይጠቀሙ እና ለትምህርት ብሎም ለጠቃሚ ሥራ እንዲገለገሉ ይመክራል። ሌሎች ደግሞ ጊዜን ከመገደብ ይልቅ ይዘቱን መወሰን የተሻለ ነው ይላሉ።

የእርስዎ ልጆች አጠቃቀም ምን ይመስላል? የአስተዳደራዊ ዘይቤዎስ ከፍ ሲል ከተጠቀሱት ወደየትኛው ያዘነብላል?

የትኛው የቤተሰብ ዓይነት የተሻለ የማኅበራዊ ድረገጽ አጠቃቀም ውጤት ያመጣል? እስኪ እንመካከርበት።





ትድሃት ማርያም ዩኒቨርሲቲ ፕሬስ

ትድሃት ማርያም ዩኒቨርሲቲ ፕሬስ በትድሃት ማርያም ዩኒቨርሲቲ ሥር ከተዋቀሩ ልዩ ልዩ የትምህርትና የአገልግሎት መስጫ ክፍሎች አንደኛው ነው።

ትድሃት ማርያም ዩኒቨርሲቲ ፕሬስ ዋና ዓላማው ጥራት ያላቸው የትምህርት መርጃ መሣሪያዎችንና የንባብ መጻሕፍትን በተመጣጣኝ ዋጋ ለማሳበረሰቡ ማቅረብ ነው። በመሆኑም በማንኛውም የትምህርት ደረጃ ለሚገኙ ተማሪዎች የሚሆኑ ድጋፍ ሰጪ የንባብ መጻሕፍትን፣ ለመዝናኛና ለዕውቀት መሸመቻ የሚሆኑ የልብወለድና የኢልብወለድ መጻሕፍትን ፣ እንዲሁም ለሕጻናት የንባብ ድርሰቶች ለመጻሕፍት መደብሮችና ለተገልጋዮች ያቀርባል። የጀማሪና ነባር ደራሲያን የጽሑፍ ሥራዎችን በመቀበልም አሳትሞ ሽያጭ ላይ ያውላል።



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