

# The Teacher



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## Quote of this issue

**"Averting war is the work of politicians; establishing peace is the work of education."** Maria Montessori

**"Peace cannot be kept by force. It can only be achieved by understanding."** Albert Einstein



**Editor-in-Chief: Fanta Ayalew**

**Cover Layout Designer: Teshome Sime**

**Microsoft Publisher: Fanta Ayalew**

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## EDITORIAL

### Peaceful coexistence everywhere is the foundation of quality education anywhere

#### Dear Readers,

We would like to welcome you all to this edition of “*The Teacher Bulletin*”, Vol. 13, No. 25, Feb. 2025, which is intended to give much more attention to the role of peace in attaining quality education without which all our societal activities are crippled in one way or another. Prevalence of peace in any country is crucially vital if the people of that country need economic development and all rounded prosperity. On the contrary, if there are wars and conflicts in a nation, not only education but also the rest of other social and economic developments are negatively affected to the extent of total dismantlement of the nation at large. Related to this serious issue, Dr. Kalubovitiyana Soratha, from the Open University of Sri Lanka, has to say the following;

#### Peace for Education

Peace is fundamental for the advancement and sustenance of education. When societies are plagued by conflict, war, or instability, the education sector often suffers the most. Here's why peace is crucial for education:

#### 1. Safe Learning

##### Environments:

Peaceful conditions ensure that schools and universities remain safe spaces where students, teachers, and staff can focus on learning without fear of violence or disruption.

**2. Access to Education:** In conflict-affected areas, many children and young people are denied access to education due to safety concerns, displacement, or the destruction of educational

facilities. Peaceful conditions allow for the restoration and expansion of educational opportunities for all.

**3. Quality of Education:** Teachers and students can only perform at their best in an environment that is stable and conducive to learning. Peace allows educators to concentrate on improving the quality of education, curriculum development, and innovative teaching methods.

**4. Promotion of Critical Thinking:** Education promotes critical thinking, tolerance, and understanding - values that are essential for building and maintaining peaceful societies. In turn, educated individuals are more likely to contribute positively to their communities and work towards resolving conflicts peacefully.

#### 5. Socio-economic

**Development:** Education is a catalyst for socio-economic development. Peaceful societies with educated populations are better equipped to foster innovation, attract investment, and create opportunities for growth and prosperity.

**6. Gender Equality:** Education is a powerful tool for promoting gender equality and empowering women and girls. In peaceful environments, girls are more likely to attend school, stay in school longer, and pursue higher education, which has long-term benefits for individuals, families, and communities.

**7. Cultural Exchange and Understanding:** Education encourages cultural exchange, diversity, and mutual

understanding among different communities and societies. It fosters respect for diversity and promotes global citizenship, essential components of peaceful coexistence in our increasingly interconnected world.

All in all, peace and education are deeply interconnected and mutually reinforcing. Investing in education can contribute to peace building efforts, while peace provides the necessary conditions for education to thrive. Therefore, policymakers, educators, and community leaders must prioritize both peace building and education to create a more equitable, inclusive, and peaceful world for future generations.

As we do always, we have done our best to stuff the columns of our bulletin with the necessary academic and edutainment nutrition that feed our mind and make it brighter. We hope our readers will enjoy this edition as usual. Good read!!

***Peace plays a fundamental role in achieving quality education by creating safe and inclusive learning environments free from violence and conflict which allows for the cultivation of essential skills like empathy, tolerance, and non-violent conflict resolution.***

*(An AI Overview)*



# Research

## Peace Education

UNESCO, 2005

B-5/29, Safdarjung Enclave, New Delhi 110 029, India

As is mentioned in our editorial, our primary focus is showing the staunch relationship in between peace and education. In light of this, we preferred the first chapter of the four chapters presented in the module published by UNESCO in 2005. This chapter clearly states the inseparable bond of peace and education. We are sure our readers will get it very interesting and didactic as well.

\*\*\*

### Definition, Concept and Scope Introduction

An important statement that the E-9 Summit in New Delhi in 1993 made was: 'Education is the only defense' against war. How significant and true it is in a world that sits over huge stockpiles of nuclear explosives in the name of deterrent or right to sovereignty. The world has witnessed the most magnificent developments in science and technology, and also concurrently, the massive loss of human lives at the hands of the 'powerful', strife, wars, human degradation, and the unscrupulous during the twentieth century than that during the entire human history. If education could teach human beings to become the most sophisticated annihilators of the human beings and life on earth, it is also education alone that can and must educate human beings to live with peace and dignity. Learning to

live with and in peace is emerging as a premise of peace education.

#### Meaning and the Concept of Peace

Peace has been defined in a variety of ways. It has been defined as:

1 a). Freedom from, or cessation of, world of hostilities; that condition of a nation or community in which it is not at war with another.

1 b). A ratification or treaty of peace between two powers previously at war.

2. Freedom from civil commotion and disorder; public order and security.

3. Freedom from disturbance or perturbation". (Shorter Oxford Dictionary)

Peace has been defined as 'absence of violence'. This is rather a narrow and negative definition. Peace should mean not only absence of war, but also violence in all forms, such as conflicts, threat to life, social degradation, discrimination, oppression, exploitation, poverty, injustice, and so on. Peace cannot be built as long as violent social structures exist in society. Naturally such structures will lead people to act violently. For instance, an unfair system of resource distribution in a society would lead to frustration of those who are deprived or get less. Frustration in turn could lead people to violence. Presence of all such obstructive and indicative factors can be termed negative

peace.

Peace as 'absence of violence' means absence of fistfights or firing or carpet bombing or use of nuclear war heads. This is rather inadequate and incomplete definition.

Peace is a state of mind. This is beautifully expressed in the Preamble to the UNESCO Constitution:

**"Since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed".**

Violence emerges out of intolerance for differences in beliefs, views, cultures and social traditions and mores. Hence, peace is more than absence of violence; it is tolerance, understanding, and respect of differences and it is love. It is concern for others over concern for self. To quote the Preamble to the UNESCO Constitution, again for guidance and inspiration:

**That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and distrust between the peoples of the world through which their differences have all too often broken into war;**

**That the great and terrible war which has now ended was a war made possible by the denial of**

***the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;***

***That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all nations must fulfill in a spirit of mutual assistance and concern;***

***..... and that peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.***

According to Indian scriptures, there are three **kinds** of violence, namely, mental (manasik), verbal (vachik) and physical (kayek).

**Mental** – Thinking of hurting others, thoughts like ‘I wish I had hit him hard’ is mental violence although it was only a wish and no physical harm was actually done. Thinking ill of others is also one form of violence.

**Verbal** – Use of harsh words is another form of violence since it hurts others. There is an important dictum in Sanskrit, an advice by the preceptor to the disciple, ‘speak the truth, speak sweetly; do not speak the truth that’s not sweet’. This dictum is to prevent violence through speech.

**Physical** – Using physical force to harm others. This is the most commonly recognized form of violence between individuals, groups,

communities, and countries.

There is an important wisdom behind this three-tier classification of violence. And it relates to the concept presented in the UN Charter. There is almost a cause and effect relationship in this three-tier violence. The abusive language or ‘verbal violence’ has its origin in violent thinking hidden in the mind. Unless one thinks ill of another, he/she cannot use violent or abusive words. The violent physical action is indeed because of the thoughts and the speech. It's not unusual to find that there is heated argument and violent speeches before actual physical violence.

Hence, just as violence or war is in the minds of men, peace can be installed only through the cleansing of the minds of men.

Again, violence or absence of peace can have several social configurations or conglomerations; namely,

- \* Individuals (fight between two individuals),
- \* Groups (clashes of gangs),
- \* Communities (caste conflicts and communal violence),
- \* Nations (war between two countries),
- \* Cultures (world wars and contemporary Anglo-American war in Afghanistan, Iraq, etc.)

As the conflicts are scaled up from individual to cultures, destructions are also scaled up in sync with long-term impact and implications.

Compared to the definition of peace as absence of violence, it may be worthwhile

to look into the concept of the philosophy of Sri Aurobindo, which is based on Vedantic tradition. Most dependable and solid foundation of peace is contentedness. Conventionally, contentedness has been taken as satisfaction of desires. But this is like a mirage in the desert. Desire is an endless process; satisfaction of every desire leads to another desire of higher order rather than to contentedness. A poor person aspires to have only a bicycle. Once she/he buys a bicycle, he/she feels satisfied; but in no time she/he watches others traveling on a scooter; then she/he also wants to have a scooter. And this goes on and on. Lack of success in satisfying the material desires leads to anger, the seed of all violence – mental, verbal and physical. Compared to that, from the angle of peace, contentedness means control on desires. If the desire is under control, failure that leads to anger is removed. It is worth recollecting a dictum from Bhagavat Gita, ‘Human right is only to that much that is necessary to fill the stomach; any one who wants more is a thief, deserves punishment’. One who is contented will not want more and to qualify to be called a thief inviting punishment and hence violence. The concept is beautifully illustrated by Acharya Vinoba Bhave. He used three words to explain this concept of contentedness. These are:

**Prakriti** – One who eats when hungry; it is natural and normal.

**Vikriti** – One who eats

even though his stomach is full and is not hungry. This is human deformity and degradation.

*Sanskriti* – One who gives away his/her own food to another hungry person, keeping his/her own hunger in abeyance; this is culturedness

Thus, the origin of violence or absence of peace is in the desire (also means ambition for conquering others' properties, countries, etc.), leading to conflict between two claimants be these individuals, groups, communities, countries, cultures, etc. leading to further discontent. Thus peace can be ensured only by nurturing contentedness through control of desires. The second origin is the intolerance of different religious beliefs, languages, social customs and practices, etc.

Another important source of violence is competition. The insincere basis of competition with others is one-up-manship where one tries to prove his or her superiority over others. Of course, this competitiveness itself is based on desire for power or materials. The important point is that: competitiveness is 'gaining for self while depriving others. It is the selfishness that provides the foundation for violence or absence of peace. There several forms of expression of this competitiveness. Example is the schools where every student can afford to score 80 to 100% marks (Mastery Learning) in all subjects through cooperation (cooperative learning) without anyone losing; students learn to compete with each other; they do not share information, particularly related to the examination, so that one is able to

prove superiority over others.

Peace can be cultivated, hence, only through training of the mind to control the desire, balancing between deserving and desiring, developing tolerance and respect for differences, concern and love for others, and moving from competition to cooperation. Peace can be installed through education in cooperation and mutual support, deep-seated concern for others over concern for self.

Peace can be explained in positive terms as well. Presence of happiness, health, content and good economy, social justice, and freedom of expression, creative support for personal growth at all levels, are some of the elements of peace. Such a peace can be termed as positive peace. All ranges of shades of meaning of peace come easily under three basic sources. These are inner peace, social peace and peace with nature. These can be analyzed further as under:

*Inner Peace:* Inner peace is peace with self – self-contentedness. One, 'whose mind remains unperturbed amid sorrows, whose thirst for pleasure has altogether disappeared, and who is free from passion, fear and anger' is said to have achieved inner peace. For example, harmony and peace with oneself, good health and absence of inner conflicts, joy, sense of freedom, insight, spiritual peace, feelings of kindness, compassion, and content, appreciation of art.

*Social Peace:* Social peace is 'learning to live together'; indeed one of the important four pillars of learning as enunciated in the UNESCO report, "Learning: The Treasure Within." Human beings are social beings; they cannot live in isolation. The tapestry of the living community is fast changing from living in homogeneous, cultural, linguistic and religious groups. to

cosmopolitan community that is multi-cultural, multi-lingual and multi-religious. For an enriched and meaningful life, it is necessary to learn to live together within diversity. Again, for social peace, tolerance for diversity is not enough; respect and love for diversity is the precondition. Social peace implies harmony in human relationships, conflict reconciliation and resolution, love, friendship, unity, mutual understanding, co-operation, brotherhood, tolerance of differences, democracy, community-building, human rights, morality, etc.

*Peace with Nature:* Planet earth is the cradle of human civilization. Symbolically, she is the mother earth. Peace with nature implies stopping the violation of her dignity through environmental and ecological degradation, exploitation, etc. Peace with nature is harmony with natural environment and mother earth.

These sources of peace are important for they provide the necessary basis on which peace can be built. Each source could be further analyzed in detail so that many more sub-components can be identified. Often some projects confine themselves into a single source and neglect the others or even work against others. For instance, a community income-generating project may neglect the aspects of inner peace, such as moral or spiritual values of a particular community. Peace has to be viewed holistically not fragmentarily. Total peace arises from working through all the sources, that is, the synchronization of inner peace, peace with nature, and social peace.

Peace is often seen as an end product. This view tends to undermine the very process of building peace. The means contain the end. Therefore, it is more

helpful to consider peace as both the process and the product. To emphasize the process, and to be practical, it is useful to define peace more in action-oriented terms rather than in abstractions. An example for such a definition is:

“Peace is the behavior that encourages harmony in the way people talk, listen, and interact with each other and discourages actions to hurt, harm, or destroy each other.” (Theresa M. Bey and Gwendolyn U. Turner, 1995)

How to cultivate that ‘peace-behavior’ among children, youth and adults is the broad concern of peace education. Our immediate concern is developing the ‘peace-behavior’ among school children; and equipping the teachers to facilitate peace education.

### **Peace Education: Concept**

Peace education is more effective and meaningful when it is imparted taking into account the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values and with the universal human values. It should also be globally relevant. Peace education, hence, can be defined in many ways. There is no universally accepted definition as such. Here are a few pertinent definitions from the peace literature.

\* Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures — R.D. Laing (1978)

\* Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in

traditional human values. It is based on a philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet — Fran Schmidt and Alice Friedman (1988)

\* Peace education is skill building. It empowers children to find creative and non-destructive ways to settle conflict and to live in harmony with themselves, others, and their world..... Peace building is the task of every human being and the challenge of the human family — Fran Schmidt and Alice Friedman (1988).

The basic concepts embedded in the above definitions are that peace education is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child. It tries to inculcate higher human and social values in the mind of the child. In essence, it attempts to develop a set of behavioral skills necessary for peaceful living and peace building from which the whole of humanity will benefit.

### **Scope of Peace Education**

Peace education can be considered at different levels:

- 1) Individual or self-development level,
- 2) School or community level,
- 3) National level, and
- 4) Global level.

There are many important self-development needs in children that are not sufficiently addressed to in the process of schooling. One of the important felt needs is building an effective, integrated personality in the child with positive self-esteem. To live peacefully, an individual has to have many skills, like those related to affirmation, positive thinking, empathetic listening and communication,

assertive behavior, decision-making and critical thinking, etc. School should help children to develop such skills so that they are empowered as individuals in the society.

At the school level, the predominant need is to have a peaceful climate, i.e. a peace culture. In such a culture, children will naturally absorb the spirit of peace. There is a popular saying that peace has to be caught rather than be taught. Initiating a peaceful culture in school should start from within the staff, by developing attitudes and behaviour of appreciation, co-operation, belongingness, trust and spirit of learning. By way of developing a friendly and mutually respectful teacher-pupil relationship, a peace culture will bloom naturally in the school. To ensure it, the school has to introduce a living system of peace values, norms and practices into the daily life of the school.

It would be necessary to change the teacher-centered classroom approach to child-centered learning. When there is active and participative learning in the classroom using interesting teaching and learning methods in a friendly and lively atmosphere marked by creative expressions of potentials and self-discipline, peace will emerge naturally. Teachers have to identify effective strategies and practices that could transform the school into a place of harmony.

At the national level, a school has to focus on the citizenship education needs of the nation or the country. This aspect of citizenship education is an integral part of peace education. Education is entrusted to produce good and productive citizens to the nation. In this regard, learning and



understanding the current socio-political and economic problems and issues is also important. Students as future citizens need to develop healthy and realistic perspectives to view problems in the society. The Fundamental Duties (Article 51A) enshrined in the Indian Constitution exhorts, among others, all Indian citizens to:

1. To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
2. To value and preserve the rich heritage of our composite culture;
3. To protect and improve the natural environment including forests, lakes, reserves, wildlife and to have compassion for living creatures;
4. To safeguard public property and abjure violence.

Besides calling upon all to abjure violence, the fundamental duties, as can be seen, is in tune with UNESCO's concept of peace. To that extent, abjuring violence and maintaining peace is a Constitutional directive and exhortation.

Coming to the global level needs, it is important to recall the fact that the ultimate purpose of education is to produce a world citizen. No country can live in isolation any more. Children have to develop a sensible worldview. The need here is to broaden the world vision. With this objective in mind, the school can select current issues; generate discussions and debates on world issues to raise the global awareness in the students. Some such issues are:

- \* Commonality and diversity of human cultures
- \* Population
- \* Destruction of the ecosystem/ pollution
- \* Gender issue

- \* Racism
- \* World poverty
- \* Problem of war/terrorism
- \* Trading relationship
- \* World cultures
- \* Animal rights/animals threatened by extinction

### **Designing Peace Education**

#### **Program: Curriculum**

#### **Development**

Peace education need not be taught as an independent subject. It can be integrated in the regular school subject. Also, various extramural activities can form part of a well-designed experiential curriculum.

#### **Peace Education Curriculum:**

Integrated with the content of various subjects taught in school e.g.: Social studies, Science, Home science, Mathematics, Language, Art, Music, Computers, and Vocational subjects.

Extramural activities during assembly, lean periods, or Saturdays. Examples; Special lectures in assembly or otherwise – may be once a month; Games; Film shows; Discourses and debates; Presentation of related project report/seminar/exhibition; Community campaigns; Club activities and the like.

Curriculum development in peace education has to follow an unconventional path. Unlike other school subjects, like mathematics or science, peace education does not derive from any known structure of knowledge. It is an interdisciplinary subject. For its meaningful implementation, what is required is commitment from all the perceivers of education; for, peace education does not have a client. It is everybody's business. Lest we fall in the age-old trap of 'everybody's business is nobody's business', the curriculum development must involve every one – teachers, parents and students, in one way or the other.

In designing a peace program for the whole school, it is necessary for the members of staff to be involved

to assure the validity and relevance. Parents also can provide good insight. The existing values of programs need to be analyzed in order to find their strengths and weaknesses. Furthermore, a survey of the present curriculum has to be done to identify the peace values in it, and the relevant values, concepts or issues that could be further included to enrich it. One can learn from the experiences of the existing good moral or value education programs in the neighborhood schools as well. The intended program also needs to be checked with the students' opinion. The basic program can be presented to a sample of senior students in an easy to understand way. A sample of students can be involved to validate.

- \* Improve human relations between teacher-student, teacher-teacher, student-student, etc.
- \* Help develop good attitudes in students and teachers as well, e.g. co-operation, mutual respect.
- \* Help healthy emotional development in students.
- \* Facilitate socialization through participation in interactive and co-operative learning activities.
- \* Improve students' discipline and moral behavior.
- \* Develop creativity both in students and teachers.
- \* Improve standard of quality of teaching and learning.

#### **Conclusion**

Peace education is not a part of the formal course work. There would be no examination and certification. Its foundation is conviction, understanding and appreciating its need in the individual, community, national and global life. In this module, we have presented the concept of peace and peace education, scope of peace education and a brief outline of the curriculum.





# Ethiopia's Foreign Policy vs. Regional Economic Integration in the Horn of Africa: Literature Review

Medenekia Getie, SMU, RaKMO

## Abstract

Foreign policy is a document that comprises strategic principles towards achieving the national interests and objectives of a given sovereign nation in the global arena. Ethiopia has maintained long-standing experience of foreign relation through bilateral and multilateral approaches with long history of independence. Regional economic integration is one of the most significant concerns in the foreign policy orientation of a given state. This is because regional economic integration is supposed to bring considerable potential for equitable and shared economic growth among member states. Despite its geostrategic and economic importance, the Horn of Africa remains to be one of the most fragile regions in the world. Though Ethiopia has a lot of potential to offer and essential factor to promote economic integration in the region, its foreign policy orientation in the region remains questionable in the past three decades. In the post 2018 it seems that there has been a modest shift in foreign policy orientation of Ethiopia. However, there is an immense paradox between the draft foreign policy document and the actions taken by the government. Now the paradoxes in the escalation of the diplomatic and geo-economics tension in the region which is against the aspired "Horn First" aspiration of the post 2018 foreign policy.

## Introduction

Foreign policy is a document that comprises strategic principles

towards achieving the national interests and objectives of a given sovereign nation in the global arena. It is among the basic national policy frameworks which are used to understand and indicate approaches to interact with state and non-state actors in the international system (Senadeera. M, 2023)

Ethiopia has maintained long-standing experience of foreign relation through bilateral and multilateral approaches with a long history of independence. However, formal institutionalized diplomacy began in 1907 with the establishment of the Ministry of Foreign Affairs (MoFA). Even then after, there was no written foreign policy document that guides Ethiopia's foreign relation until 1984. The country's diplomatic relations were relied on the ad hoc practice and interest of leaders in various consecutive regimes. Beginning from 1984, Ethiopia implemented four foreign policy documents including the current Foreign Affairs and National Security Policy, and Strategy; the 1984 Socialist Foreign Policy, the 1991 transitional foreign policy, the 1996 and 2002 (Mehari. T. and Abel. A., 2018)

Regional economic integration is one of the most significant concerns in the foreign policy orientation of a given state. This is because regional economic integration is believed to have a considerable potential for driving equitable and shared economic growth among member states. It also provides states with the chance to reduce poverty and

unemployment through the creation of job opportunities to the people of the nation in question. While performing regional integration states also benefited from the diffusion of new innovation and technologies that can enable them to compete with more advanced economy. Moreover, it allows states to achieve benefit from economy of scale by increasing their level of production in their local market, which in turn enhance their competitiveness in the global market.

Despite its geostrategic and economic importance, the Horn of Africa remains to be one of the most fragile regions in the world. The actual performance of Regional Economic Integration is far from the rhetoric or ideological commitment by the states in the region. In fact, there is unrealized potential that Ethiopia and countries in the Horn of Africa possess. Thus, regional economic integration will be considerable when states in the region are committed to utilize their potential effectively.

Ethiopia has a lot of potential to offer and essential factor to promote economic integration in the region. Ethiopia holds a significant position in the political economy of the region by constituting more than 40% of the population and nearly a quarter of the landmass of the region. Geographically, Ethiopia is located at the center bordering all the countries in the region; in the east by Djibouti in the southeast by Kenya, in the north by Eritrea, in the south-west by Somalia and

in the west by both Sudan and South Sudan. Thus, there is no part of the Horn of Africa, which does not have a longstanding presence and basic national interest of Ethiopia (Brouk, 2012).

Moreover, as a landlocked country, Ethiopia is highly dependent on neighborhood countries to meet its port demands. This makes regional economic integration with immediate neighbors imperative to Ethiopia.

As foreign policy is one of the basic legal instruments to guide the states' interaction with the rest of the world, it is very crucial to analyze its viability to cooperation based on mutual benefit. Thus, this literature review will provide some highlights on the foreign policy orientation of Ethiopia in the Horn and its viability for regional economic integration.

### **Ethiopia's Foreign Policy vs. Regional Economic Integration**

The foreign policies and strategies of many of the past Ethiopian governments were founded on siege mentality; the tendency to view neighboring countries as a national threat. During the past three decades, Ethiopia and its Horn neighbors tried to protect their interests by destabilizing and endangering the security of one another. This mentality had impact not only on the foreign policy approach of states of the Horn but also on their policy instrument. Compelling each other by supporting dissidents had served as a means to impose one's socio-economic and political interest on the other. Ethiopia's hostile relation with Somalia, Sudan and Eritrea during the past several decades can be seen as a principal manifestation of the prevailed antagonistic policy

orientation of the time (Muzeven. H, 2018)

As a result, for an extended period, Ethiopia's foreign policy focus has been addressing external threats and collaborating with regional and global actors for collective security. The EPRDF government redefined the foreign policy objectives and approach of the country through adopting the Foreign Affairs and National Security Policy and Strategy in 1996 and revising it in 2002.

The approach of Ethiopian foreign policy changed from outside-in approach to in-ward looking approach. By implication, the neighboring states are no more perceived as the security threat of the country. This constitutes a radical departure from the fundamentals of the foreign policies of previous regimes. Accordingly, much emphasis is given to domestic problems. Economic backwardness and absence of democracy portrayed as twin existential threats to the country. To address economic constraints, the Ethiopian foreign policy under the EPRDF government focuses on economic diplomacy thereby a shift in foreign policy objective from hard power or military security to soft power economy marked the second departure of Ethiopian foreign policy under the EPRDF government.

Moreover, unlike its predecessors in the Post-Cold War era, which fix much of the country's foreign relation with USSR, the Foreign Affairs and National Security Policy and Strategy (FANSPS here after) make an effort to diversify its partner with non-western powers; such as China, Turkey, India, Brazil, and Gulf States. It also extended area of engagements like attraction of foreign direct

investment, strategic trade negotiations, and aid as a major dynamism in the foreign policy orientation of the country (Negera. G, 2018 and 2019)

Somehow the economy has benefited from this orientation, which gives much emphasis for the country's domestic vulnerability. There has been substantial economic progress in the past decade Ethiopia is now one of the 10 fastest growing economies in the world and among the five fastest growing economies in Africa and. The country's GDP increased from \$8.2 billion in 2000 to \$61.5 billion in 2015. Despite this success in reducing poverty and addressing old sources of civil conflict with neighboring state the present Ethiopian foreign policy evidently blamed to be unviable to pursue Regional Economic Integration (Mehari.T, 2017). Several feature of the policy accounts for Ethiopia's sluggish regional economic diplomacy in the region. Among other the basic limitations has been discussed below.

### **Negligence of Regional Opportunities**

The FANSPS document clearly explained irrelevance of dealing with Regional Economic Integration for the country's economic development.

*"Seen from the economic development angle, our neighbors are short of capital and finance and cannot be considered sources of investment and development of finance. We produce similar products and our markets are small with little impact on development...our neighbors do not have much of a positive or negative influence on our economic*

development” (FANSPS, 2002).

The policy gives much emphasis to economic diplomacy with developed countries aiming to attract foreign direct investment and getting aid. This limits Ethiopia’s engagement among neighboring nations of the Horn of Africa. What the FANSPS substantiates for its negligence of regional economic diplomacy is the economic immaturity of the horn states and less economic complementarity.

However, Regional Economic Integration could be realized in two manners. First, if the member states of the integration scheme have diverse resource and production capacity, integration is likely to be pursued through combining their diverse capacity, thereby speeding up trade creation. Second, when states in the arrangement have similar resources and production capacity, integration is possible to be realized through pooling up together their resources and production capacity to create a larger regional market. This in turn can increase the economic bargaining power of the member state with the external world; thereby states in the integration scheme will be beneficiary from economy of scale (Daniel S. and Eric. E., 2014). Accordingly, both the homogeneity and heterogeneity of economic interest and potential of member states in a given Regional Economic Integration scheme have significant value on its effectiveness. Thus, there is a possibility for opportunity-based regional economic diplomacy within Horn of Africa states.

According to the FANSPS, the sole imperative for economic ties with neighboring states is access to port and this service provision can certainly be guaranteed as long as the port

provider earns economic benefits.

*Our neighbors have ports but we do not, and as we develop, the need for efficient service rendering ports will be important. Port service provision is to the mutual benefit of both the provider and the recipient of the service. In fact, if some of our neighbors were not to provide port services to Ethiopia, the damage to their economies would be substantial. Therefore, if seen from the economic and mutual benefit point of views, port services would be provided steadily and predictably, and that is the way it should be.” (FANSPS, 2002).*

Indeed, Ethiopia as a landlocked country is highly dependent on neighboring counties to meet its port demands. However, fixing the county’s regional engagement merely on port service and disregarding all other advantages of Regional Economic Integration is misleading and black curtain that hinder to utilize regional opportunities. In addition, failure to engage in regional economic diplomacy certainly incurs Ethiopia a high cost to have access to the port service, thus the provision of port service is mandatory to the recipient than the provider contrasting to what the FANSPS proposes. Moreover, the FANSPS does not envision the possibility of free port access that Ethiopia can attain because of pursuing effective regional economic diplomacy.

### **Fixation on Inward Looking Approach**

The FANSPS basically is guided by the objectives of reducing domestic vulnerabilities by promoting sustainable economic growth. To this end, the main economic agenda discussed in the policy is attraction of FDI from the developed world. This

inward-looking approach of the FANSPS is not fundamentally wrong as it offers the chance to emphasize on domestic problems and the means to mitigate them through foreign relation. However, it overlooks another fundamental point with respect to foreign relations that is predicting and effectively responding to external threats. Thus, it leaves the country to confront with multiple external threats that endangers its national interest. Among others, the loss of its strategic access to the sea, which becomes obstruction to the countries geo-economic opportunities through free port services, loss of its naval presence that undermine its geopolitical significance in the Red Sea region and laid the country with long-term port-related security dilemma, and overall sluggish regional economic diplomacy in the region are among the major gaps. Thus, it is suggested that the FANSPS should reconsider its disproportional inward-looking orientation to effectively mitigate the country’s external threats in both geo-political and geo-economic aspects and to utilize regional economic and trade opportunities (Mehari T. and Abel A. 2018).

### **Failure to Practice Appropriate Approaches**

The FANSPS also leads to failure in not being able to pursuing appropriate foreign policy instruments in the region. There are different approaches through which foreign policy of a country could be implemented, the two most popular approaches are bilateral and multilateral states relation; and public diplomacy as an additive approach. When we see the foreign policy document of Ethiopia, it focuses on bilateral than the

remaining two. This limits Ethiopia's active engagement in the new emerging regional scenarios. Meanwhile, the newly emerging regional scenarios require the cooperation states in a multilateral forum; this involves the issue of climate change, environmental problems and regional economic vulnerability in the global economy resulted from the up folding effect of economic globalization which positioned the region in a disadvantageous manner. Thus, focus should be given to multilateral forums to deal with regional issues (Melaku. M, 2017)

### Absence of Updates

Foreign policy document should be dynamic in accordance with the situation of international and national changes. However, the current foreign policy has served for 23 years without revision. After the introduction of the foreign policy document in 2002, many regional changes were noticed. Among others, at the time of preparing the foreign policy, Somalia was a failed state; however, now a government is established but the foreign policy document of Ethiopia does not consider the change. In addition, South Sudan seceded from the Sudan on July 9, 2011 and established a new state called the Republic of South Sudan. Since the foreign policy document of Ethiopia is not yet revised, the newly born state of the Republic of South Sudan is not included in it.

Regarding Eritrea, the FANSPS was introduced after the war, because of this, the document clearly states about the negative role of Eritrean government.

*"From among our neighbors, we have the closest historical and cultural ties with Eritrea, thus, a*

*healthy relationship between Ethiopia and Eritrea would bring about mutual benefits for the peoples of both countries. However, the recent invasion the Eritrean regime waged against Ethiopia and the ensuing destruction and loss of life has dimmed our hopes...The maximal policy we will pursue regarding Eritrea will come into play where the regime or its policies have been changed"* (FANSPS, 2002).

Despite the above declaration of the policy since 2018, the antagonistic relation has been over because of the rapprochement commenced between the two countries, and a new journey of bilateral relation has taken place. However, as time went on, the peace deal between the two nations was being diverted into hostile relation and got back to propaganda war. Neither the previous peace deal nor the present hostility is recognized in the foreign policy of Ethiopia.

As a result of these gaps, FANSPS does not integrate various emerging scenarios in the region and it seems no more functional unless an amendment is made.

### Absence of Holistic Approach

Though it is named as "Foreign Affairs and National Security Policy and Strategy", the present foreign policy document is not holistic in defining and addressing dimensions of national security. Especially in its approach towards Horn of Africa states, it exclusively emphasized on avoiding Ethiopia's vulnerability to conflict with neighboring states and it disregarded all other significance of cooperation with them. However, national security is not only about border security, rather it is also about human security as a basic reference. UN identified seven types of

intersected human securities; these are economic security, food security, health security, environmental security, personal (physical) security, community security and political security (UN, 2016); In addition, Cyber-attack is also securitized in the contemporary period of globalization. Those multifaceted aspects of security cannot be addressed by mere peace deal; it rather requires pragmatic cooperation on socio economic and political aspects. For Ethiopia to pursue vigorous regional economic integration that can uplift the welfare of the society, all those neglected aspects of security need to be considered and guided by robust foreign policy without undermining the importance of its role in regional peace and security (Mehari T. 2014)

### Contemporary Changes and Continuities: Implication to Regional Economic Integration

April, 2, 2018 marked a paradigm shift in Ethiopian politics with the coming of Abiy Ahmed Ali to power as a Prime Minister of the country. Immediately after coming to power, the Prime Minister revealed maximum attention to regional cooperation and integration issues. He tried to show support and devotion for cooperation by visiting all neighboring countries and passionate expression of Ethiopia's renewed interest for Regional Economic Integration in the region. In his tours, the PM clearly communicated messages of peace, cooperation, and brother-hood. His new leadership and diplomatic styles was warmly welcomed and positively

responded by the people and governments of the region and the international community as well. For instance, on October 11, 2019, he received the Nobel Peace Prize award. His regional tours also reshaped the longstanding hostile attitudes of the Ethiopian political elites on the strategic importance of neighboring countries. To this effect, Ethiopia made agreements with all most all its immediate neighbors to jointly develop seaports, foster joint infrastructural development projects and to work for the realization of free trade area and then gradual move for full economic integration (Adem A., 2018).

One of the most remarkable action that comes as a direct result of regime change in Ethiopia was the peace deal with Eritrea. After carrying out negotiations in July 2018, the first Summit was held in September 2018 in Asmara. Subsequently, peace agreement was signed between Eritrea and Ethiopia in Jeddah on September 16, which marked the beginning of official diplomacy between the two countries. That new approach resulted in the opening of Ethiopian embassy in Eritrea, restarting of the two countries' Airlines, access to the port of Massawa, and the opening of telecommunications. Yet, it was encountered with some skeptics among political analysts on the realization and sustainability of the two countries rapprochement. The most contested point here was neither the initial Asmara summit nor the subsequent Jeddah declaration signed by Abiy and Isaias provided clarity on the path forward beyond agreement by the two countries to cooperate. Thus, it was criticized

for absence of clarity (Mosley J. 2020).

Beyond the rapprochement with Eritrea, Abiy imposed a collaborative alliance between Eritrea, Ethiopia and Somalia. The three countries signed a Tripartite Agreement in September 2018 to promote cooperation, which is endorsed by the Joint Plan of Action in January 2020. The leaders discussed the need to strengthen the geographic, historical, and cultural ties among the peoples of Eritrea, Ethiopia and Somalia. However, the tripartite agreement excluded Djibouti which holds geo-economic and geo-political significance to the region's peace, security and economic development. Experts justify the absence of Djibouti from the tripartite agreement in two dimensions; some attributed it to the unresolved territorial dispute between Djibouti and Eritrea (Mosley. J, 2020) while others contend the integration is arranged by UAE and the exclusion of Djibouti is a politically motivated to deliberately isolate Djibouti as a penal action against its disagreement with over the Port deal (SIDRA, 2018). Despite the absence of Djibouti in the tripartite agreement, modern railway had been constructed between the Port of Djibouti and Addis Ababa and Ethiopia participated in the opening of Djibouti free trade zone which constitutes a gateway to its international markets (Osman A. 2019). Ethiopia also announced joint seaport investments with Somalia and the construction of a multipurpose port at Berbera began in October 2018. The port development is owned 51% by Dubai, 30% by Somaliland, and 19% by the Ethiopian

government. Construction of a road between Ethiopia and the Port of Berbera also began in April 2019 (Mitsui & Co. Global Strategic Studies Institute, 2019).

One more basic change in the post 2018 foreign policy of Ethiopia is the 2019 Ethiopian foreign policy draft. Though the official endorsement is not realized yet, it is being implemented quietly since its initiation. Probably any arrangement in the diplomatic approach of Ethiopia which acted after this draft is more likely to be accepted as a result of this draft policy. Like the 2002 foreign policy, this draft document continued to command an 'inside out prioritization' strategy, where priority is given for domestic matters (Ethiopian Foreign Policy Document Draft, 2019)

Unlike the 2002 foreign policy which separately described neighborhood countries as allies and enemies, the new draft foreign policy document gives them similar entitlement to be possible partners with Ethiopia. The new strategy portrayed peoples and countries of the Horn as brothers and sisters with unbreakable blood links rather than alliance and friendship which can be constructed or changed as a matter of interest.

Contradicting with the 2002 foreign policy which is negligent to the relevance of cooperation within states in the region, the new strategy devotes much attention to neighboring countries. Hence, under the new strategy the government of Ethiopia shows commitment to realize regional cooperation via sharing what it has and taking what it demands. Instead of undermining regional opportunity, the Ethiopian government acknowledged the fact that the political economy destiny

of Ethiopia is highly connected with its neighbors. Indeed, the new orientation seems to reverse the persisted "us-versus-them" perspective to 'Horn first' motto.

Another basic variation of the new strategy with the previous one is related with the port issue. Unlike the 2002 foreign policy which attempted to secure the means of access to port service via renting the new draft foreign policy document aspires to realize having autonomous access to the sea. Particularly in the case of port of Massawa, Prime Minister Abiy Ahmed boldly expressed the claim of Ethiopian government to access the port by substantiating geographical proximity, number of population and historical ownership as enabling factors.

Additionally, the Ethiopian Prime Minister Abiy Ahmed and the Somaliland President Muse Bihi Abdi signed MoU in January 2024; by which Somaliland allows leasing 19 KMs of its Gulf of Aden seaboard to Ethiopia around the port of Berbera. However, this agreement was highly contested and vague due to multiple reasons. Among others, the main pitfall is that the international community hasn't yet acknowledged Somaliland as a sovereign state. Thus, it is delusion to agree on national matters due to its informal status of nationhood.

The totality of the aforementioned developments seem to verify that there has been a modest shift in foreign policy orientation of Ethiopia in the Horn. Indeed, if all this commitments were pragmatic, it was crucial move towards the realization of regional economic integration in the region.

However, there is immense paradox between the draft foreign policy document and the actions taken by the government. Indeed,

foreign policy is not only what is stated in the document, rather what the government is actually doing also significantly matters. In this regard, though the Ethiopian government rhetorically supports regional cooperation; nonetheless, the actual trend is riding Ethiopia's diplomatic relation in the region to hostility.

Realization of regional economic integration will depend on full utilization of potentials existed within member states of a given scheme and the viability of foreign policy of countries. Unfortunately, current trends in the Ethiopia's foreign policy orientation are riding the region in the revers track.

When we look ahead beyond the diplomatic failure that Ethiopia is encountering in the region, Ethiopia's ability to navigate internal challenges, such as ethnic tensions and economic discrepancies is another big deadlock. Many diplomatic undertakings on the side of the Ethiopian government is being against the statement incorporated in the draft policy document and by now there are many mysterious things that we do not know and probably cannot know about the current foreign policy orientation of Ethiopia in the region.

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## What are the Do's and Don'ts to Become a Good Teacher?

Contributed by Wondwosen T/Michael (PhD, Associate Prof.) SMU.

Being an effective teacher involves a combination of best practices in order to avoid common pitfalls. Here are some do's and don'ts to consider with this regard:

### Do's

**1. Engage Students:** Use interactive teaching methods to involve students actively in their learning.

**2. Set Clear Expectations:** Communicate your academic and behavioral expectations clearly from the start.

**3. Be Approachable:** Create a welcoming environment where students feel comfortable asking questions and sharing concerns.

**4. Provide Constructive Feedback:** Offer timely and specific feedback that helps students understand their strengths and areas for improvement.

**5. Adapt to Diverse Learning Styles:** Recognize that students have different learning styles and be flexible in your teaching methods.

**6. Foster a Growth Mindset:** Encourage students to embrace challenges and view failures as opportunities for growth.

**7. Stay Organized:** Keep lessons, materials, and assessments well-organized to create a structured learning environment.

**8. Continue Learning:** Stay updated on educational practices and subject matter to improve your teaching.

**9. Build Relationships:** Take time to know your students and build rapport, which can enhance their engagement and motivation.

**10. Incorporate Technology:** Use appropriate technology to enhance learning and engage

students in new ways.

### Don'ts

**1. Don't Show Favoritism:** Treat all students equally to maintain a fair and inclusive classroom environment.

**2. Don't Be Unapproachable:** Avoid being overly strict or unapproachable, which can discourage students from seeking help.

**3. Don't Rely Solely on Lectures:** Avoid monotonous teaching methods; instead, incorporate various activities to maintain interest.

**4. Don't Ignore Behavioral Issues:** Address disruptive behavior promptly and fairly to maintain a positive classroom atmosphere.

**5. Don't Overload Students:** Be mindful of the workload you assign; too much can lead to stress and disengagement.

**6. Don't Dismiss Questions:** Always encourage questions and discussions, and never make students feel embarrassed for asking.

**7. Don't Neglect Self-Care:** Teaching can be demanding; prioritize your own well-being to be more effective for your students.

**8. Don't Resist Change:** Be open to new ideas and changes in educational practices; flexibility can lead to better outcomes.

**9. Don't Focus Solely on Grades:** Encourage a love of learning rather than just a focus on grades or test scores.

By following these guidelines, teachers can create a positive and effective learning environment that fosters student growth and success. (Adapted from Quora)

In another development, when

we visit other sources, we can observe many other instances which suggest lots of do's and don'ts in order to be a good teacher. With this regard, Do's include "showing genuine enthusiasm, developing strong relationships with students, being knowledgeable and patient, creating an engaging and safe learning environment, adapting to different learning styles, and consistently collaborating with colleagues." Among the key points Don'ts include are "trying to be a buddy instead of an authority figure, neglecting student needs, being indecisive, failing to create a structured classroom, or being unprepared for lessons."

In general, we can observe these "Do's" that help us to become a good teacher:-

### Be a Lifelong Learner:

Show a passion for learning and always keep up-to-date with new information and technology to keep lessons interesting.

### Develop Strong Relationships:

Build rapport and trust with students by showing genuine interest, care, and empathy.

### Know Your Students:

Understand their backgrounds, interests, and individual learning styles to personalize your teaching approach.

### Create an Engaging Environment:

Make learning fun, use visual aids, and incorporate interactive activities to capture students' attention.

### Be Organized and Prepared:

Have well-planned lessons and a structured classroom with clear rules and expectations.

To be continued on page 23



# በአይ ኪው (IQ) በዓለም ታዋቂ የሆኑትን እንተዋወቃቸው ትርጉምና ቅንብር - ፋንታ አያሌው፣ ቅ/ማ/ዩ

## እናስተዋውቅዎ

ዛ ሬ በ ዚ ህ ዓ ም ድ ሁ ለ ተ ኛ ው የምናስተዋውቃችሁ በአይ ኪው (IQ) በዓለማችን አንደኛ የሆነውን ደቡብ ኮሪያዊ ወጣት-ጎልማሳ ነው። ዶክተር ያንግሁን ኪም ይባላል። ዕድሜው 36 ዓመት ነው፤ የወጣትነት ዕድሜውን ጨርሶ በጎልማሳነት የዕድሜ ምዕራፍ በመጀመሪያው አሠርት እርከን ላይ ይገኛል። በ2024 በተደረገለት የአይ ኪው ልኬት እስካሁን ታይቶ በማይታወቅ ሁኔታ ትልቁን ውጤት በማስመዝገብ ከዓለም አንደኛ ሆኗል። ይህን ውጤት - 276 - አጠገቡ የሚደርስ ሌላ ውጤት አልተገኘም። በዓለም ከሁለተኛ እስከ አሥረኛ ያሉ የአይ ኪው ውጤቶችን ስንመለከት (የአንደኛ ደረጃውን የያንግሁንን ትተን ማለት ነው) ስናይ ከ190 እስ 230 ነው። ይህም ማለት ሁለተኛው 230 ሲሆን አሥረኛው 190 መሆኑ ነው። እርግጥ ነው ለምን ከዚህ ዝርዝር ውስጥ እንዳልገባ ግልጽ አይደለም እንጂ እ.አ.አ. በ1976 ተወልዶ በ11 ዓመቱ የኮሌጅ ዲግሪ የያዘው አድሪያ ዴ ሜሎ የተባለ አሜሪካዊ ልዩ ታዳጊ ሕጻን የ400 አይ ኪው ውጤት ባለቤት እንደነበር አንዳንድ መረጃዎች ይጠቁማሉ። ከዚያ ውጪ ግን በአግባቡ ተመዝግበው ከሚገኙ ውጤቶች ውስጥ የያንግሁንን የሚጠጋ እንዳልተገኘ ሰነዶችን በማገልበጥ ማረጋገጥ ይቻላል። እርግጥ ነው - አይ ኪው የሚለካው ከሁለት ነጥቦች አንጻር መሆኑን ደግሞ በዚህ አጋጣሚ ልብ ማለት አግባብ ነው፤ አንደኛው ከዕድሜ

ከአንጎል። ይህም ማለት ለምሳሌ የአሥር ዓመት ታዳጊ ቢለካና ትልቅ የሚባል ነጥብ ቢያስመዘግብ ከዕድሜው በላይ እንደሚያስብ፣ አንድ የ30 ዓመት ሰው ተለክቶ እነስተኛውን ውጤት ቢያስመዘግብ ከዕድሜው በታች እንደሚያስብ በዘርፉ ምሁራን ይገመታል። ከዚህ አኳያ የአራት ዓመት ሕጻን እንደ ዐርባ ወይም የዐርባ ዓመት ጎልማሳ እንደ አራት ዓመት ሕጻን የሚሆኑበት አጋጣሚ ሊከሰት እንደሚችል መረጃዎች ይጠቁማሉ። ከዚህ አንጻር አይ ኪው ከአንጎልና አካላዊ ዕድገት ጋር ቀጥተኛ ግንኙነት እንዳለው መገንዘቡ ክፋት የለውም።

ዶክተር ያንግሁን ኪም በቅርቡ ባሳወቀው አንድ ሃይማኖት ነክ አቋሙ ደግሞ በኢየሱስ ክርስቶስ የማያምኑ ብዙ ሃይንቲስቶችንና ኢ-አማኒያንን (atheists) አስቆጥቷል። ስለያንግሁን የአይ ኪው ውጤትና ስለእምነቱ ከመዳሰሳችን አስቀድመን አይ ኪውና መሰል የሰው ልጅን ዕውቀትና ግንዛቤ መለኪያዎች በሚመለከት አንዳንድ የድረ ገጽ ምንጮችን መሠረት አድርገን ጥቂት እንቃኝ።

የአይ ኪው ልኬት የተጀመረው በ1905 አልፈሬድ ቢኔይ በተባለ የሥነ ልቦና ሊቅ በፈረንሳይ ሀገር ነው። ከዚያን ጊዜ በፊት አይ ኪውን አሁን በምንረዳው መልኩ በየትም ሀገር እንዳልነበረ የሚነገርለት ይህ የአእምሮ ልኬት ጥቅሙ የተማሪዎችን የአስተሳሰብና የትምህርት አቀባበል ደረጃ በመለየት አእምሯዊ

አቅማቸው በሚፈቅድላቸው የትምህርትና የሙያ መስክ እንዲሰማሩ ለማስቻል ነበር። እንደዚያም ሲደረግ በልኬቱ አማካይነት አነስተኛ መካከለኛና ከፍተኛ በሚል በተወሰነው የአይ ኪው ውጤት መሠረት ዜጎች በተለይም ሕጻናትና ወጣቶች እንደየሚያስመዘግቡት ውጤት እነሱ በፈለጉት ሳይሆን ውጤታቸው ላይ ተመርኩዘው የሕይወት ጥሪያቸውን እንዲከተሉ ይመከራሉ፤ ወዳጅ ዘመዶችም ለተግባራዊነቱ ትብብር ያደርጋሉ። ፈተናው የተለያዩ የዕውቀትና የግንዛቤ አቅጣጫዎችን ስለሚያካትት የአንድን ሰው አጠቃላይ የአእምሮ ብስለትና የግንዛቤ ደረጃ ይለካል ተብሎ በብዙዎች ይገመታል። ይህ ከአንድ ሰዓት እስከሁለት ሰዓት እንደሚወስድ የሚነገርለት ፈተና እንደዚሁኔታው ከ25 እስከ 50 የሚደርሱ የምርጫ ጥያቄዎችን እንደሚይዝ ይታወቃል። አይ ኪውን መለካትና የዜጎችን የአእምሮ ደረጃ ማወቅ አንድን ማኅበረሰብ በከፍተኛ ደረጃ እንደመጥቀም ነው። አንድ ሰው የት ቦታ መገኘት እንዳለበት ለመረዳት የአይ ኪው ጥቅም የሚናቅ አይደለም። ለግብርና ሥራ የሚሆን፣ ለንግድና ለቢዝነስ ሥራ የሚሆን፣ ለውትድርናና ለጦር አመራር የሚሆን፣ ለመምህርነትና ለትምህርት ባለሙያነት የሚሆን፣ ለህክምናና ለመድሐኒቶች ግኝት የሚሆን፣ ለኪነትና ለሥነ ጽሑፍ የሚሆን፣ ለፍልስፍናና ለምርምር የሚሆን፤

ለምንም የማይሆን ወዘተ. ዜጋ ሊታወቅና በተለይ ጥፋቶች ሳይደርሱ ለዜጎች እንደዩዝንባሌያቸው ሥምራት ሊሰጥባቸው ከሚችሉባቸው ጠቋሚ ሥልቶች አንዱ የአይኒው ፈተና እንደሆነ ምሁራን ያስረዳሉ።

ከፍ ሲል የጠቀስነውንና የአይኒውን ዝቅተኛ፣ አማካይና ከፍተኛ ውጤት በሚመለከት ከአንድ ምንጭ የተወሰደ መረጃ ቀጥለን እንመልከት፡-

An IQ test measures a range of an individual's cognitive ability and provides a score that is intended to serve as a way to measure an individual's capabilities and potential. A typical IQ test takes one to two hours and consists of anywhere between 25 and 50 multiple choice questions.

The average IQ is, by definition, 100; scores above 100 indicate a higher-than-average IQ, and scores below 100 indicate a lower-than-average IQ. Theoretically, scores can range from any number below or above 100. In practice, however, they do not meaningfully go much below 50 or above 150.

በሌላ በኩል የአይኒው ልኬት ብቻውን የተሟላ አገልግሎት ሊሰጥ እንደማይችል የሚጠቁሙ ምሁራን አልጠፉም። ስለሆነም ከአይኒው ልኬት ሥራ ላይ መዋል በኋላ በየዘመናቱ የተጨመሩ ሌሎች የአእምሮ መለኪያ ዘዴዎች መኖራቸውን እንረዳለን። እነዚህ የኋለኞቹ መለኪያዎችም ዕውቀትንና ግንዛቤን ብቻ ሳይሆን እነዚህን ተመርኩዘው ተጨማሪ ምዘና የሚያስፈልጋቸው ለአብነት

መንፈሳዊነትን፣ ስሜታዊነትን፣ ማሳበራዊነትንና ችግሮችን ወይም ተግዳሮቶችን የመጋፈጥ ችሎታን በመለካት ደረጃ የሚያወጡና የዜጎችን ሁለንናዊ የአስተሳሰብና የአመለካከት አቅም የሚያሳዩ ናቸው። በዚያን ዓይነት ሂደት የሚያልፍ ዜጋ ማንነቱና ምንነቱ አስቀድሞ ስለሚታወቅ በማንም ላይ ጉዳት ሳያስከትል በጥንቃቄ ሕይወቱን መምራት እንደሚችል ይገመታል። ይህንንም በሚመለከት ከዚህ በታች ያለውን መረጃ ብናነብ ተጨማሪ ግንዛቤ እናገኛለን፡-

Intelligence is a complex trait that is difficult to measure accurately. IQ tests are one of the most common methods that are used to assess intelligence, but they come with limitations as they measure only a person's ability to think logically, solve problems, and learn new information. However, IQ tests do not measure other important aspects of intelligence, which are creativity, social skills, and emotional intelligence.

Despite certain limitations, IQ tests can be a useful tool that can help identify children who may need extra help in school. They can also be a great tool that can be used to assess the cognitive abilities of adults who might be facing learning disabilities or other cognitive impairments.

ስለአእምሮ ልኬትና አለካክ ዙሪያ ይህን ያህል ከተጓዘን ከፍ ሲል ስለጀመርነው ደቡብ ኮሪያዊ የአእምሮ ምጡቅ ጎልማሳ ጥቂት እንነጋገርና እንሰነባበት።

ዶክተር ያንግሁን ኪም አማካይ የሆነውን የአይኒው ውጤት 100ን አልፎ 267 የደረሰና

አጠገቡ ዝር የሚል የሌለ በአእምሯዊ አብርሃን (enlightenment) የዓለማችን ዕፁብ ድንቅ ዜጋ ነው። በእስካሁኑ የውጤት ደረጃ 150 የደረሰ ሰው ከፍተኛውን ውጤት እንደተቀዳጀ ተቆጥሮ በውዳሜ ይጥለቀለቅ ነበር። ይሄኛውና የያንግሁን አዲስ ሪከርድ ግን አፍን በእጅ መዳፍ የሚያሲይዝ ሆነና ለውዳሜ ቃል ታጣለት። ይህም ውጤት የGuinness World Recordን ጨምሮ በአያሌ ታዋቂ የዓለም ልዩ ልዩ ሪከርዶችን መዝጋቢ ተቋማትና ድርጅቶች መዝገብ ውስጥ ሰፍሯል። ይህም ብቻ አይደለም። በዕውቅናው ምክንያት የተሰጠው የዶክትሬት ዲግሪ ሥፍር ቁጥር የለውም። ራሱ በተከታተላቸው የትምህርት ዘርፎችም በርካታ የማስትሬትና የዶክትሬት ዲግሪዎችን አግኝቷል። በአባልነትና በአመራር ደረጃ ጭምር የተቀላቀላቸው የትምህርትና የምርምር ተቋማት ቁጥርም የትዩለሌ ናቸው። መታደል ነው። በምድር 70 እና 80 ዓመታትን ቢኖሩም ምንም እርባና ሳይኖራቸው “እንደተወለዱ ሞቱ” ከሚባሉ ዜጎች ጎን ለጎን እንዲህ ዓይነት ብርቅዬ ዜጎች ሲታዩ እንደሰው የመፈጠር ፀጋን ትርጉም ይሰጣል። ተወልደው ሞቱ ከተባለ አይቀር ታዲያ እንደዚህ ነው። ደግሞ እኮ ገና 36 ዓመቱ ነው - ከሞላ ጎደል “ጨጨ” ሊባል የሚችል። በዚህ ዙሪያ ዘርዘር ያለ ዕውቀት ለመገብየት የሚፈልግ አንባቢ በስሙ ገብቶ ጉግልን ቢዳስስ ብዙ መረጃ ያገኛል - YoungHoon Kim በሚለው።

ያንግሁን የሚከተለውን ሃይማኖት በሚመለከት ከራሱ አንደበት እንስማና የተፈጠረውን ክስተት በአጭሩ እንመለከታለን።

In the early hours of June 18, the 36-year-old South Korean scientist posted a simple yet profound message to his X (Twitter) profile: “As the world’s highest IQ record holder, I believe that Jesus Christ is God, the way and the truth and the life.”

ይህ በአእምሮ ምጥቀቱ የተነሣ ዓለም አቀፍ ዝናን ያተረፈ ደቡብ ኮሪያዊ በትዊተር ገጹ እንዲሠራለው “በአይ ኪው ልኬት በዓለም ከፍተኛውን ውጤት እንደመያዘ ኢየሱስ ክርስቶስ እግዚአብሔር መሆኑንና እርሱ ራሱ ኢየሱስ ክርስቶስ ሕይወትም እውነትም መንገድም መሆኑን አምናለሁ።”

ይህ አነጋገሩና እምነቱ ብዙዎችን አስከፍቷል። ዓለማችን በሃይማኖት፣ በጎሣና በነገድ እንዲሁም በቀለምና በሥልጣኔ ደረጃ የሚለያዩ ከስምንት ቢሊዮን በላይ ሰዎችን እንደመያዝና ከእነዚህም ሰዎች ብዙዎቹ ከራሳቸው ሃይማኖት ውጪ ያለን ሰው እስከማጥፋት ለሚደርስ አክራሪነት ስለሚጋለጡ በተለይ ታዋቂ ሰዎች ሃይማኖታቸውን ሲጠቅሱ አመራር ላይ የሚገኙ ሰዎች አይወዱም። ምክንያቱም እነሱን ተከትሎ ወደታዋቂዎቹ ሰዎች ሃይማኖት የሚነጉደው ዜጋ ብዙ ነው ብለው ስለሚያምኑና የነሱ የሃይማኖት ጎራ ተከታይ ይቀንሳል ብለው ስለሚሰጉ ነው። በመሆኑም ያንግሁን በክርስቶስ ማመኑንና ክርስቲያን መሆኑን በገለጠበት ወቅት ይደርስበት የነበረውና አሁን ድረስ እየደረሰበት ያለው ዓለም አቀፍ ውግዘት ቀላል አይደለም።

አይ ኪውን ጨምሮ ሌሎች ተዛማጅ የአእምሮና በአእምሮ መሪነት የሚከወኑ ችሎታዎችን

አላካክና የልኬት ምዘና ዓይነቶችን በተመለከተ ቀጣዮቹን መረጃዎች በመገኛ ቋንቋቸው ብናነብ ጠለቅ ያለ ግንዛቤ እናገኛለንና በቀጥታ ወደዚያው እናምራ።

According to Psychologists, there are five types of Intelligence:

1. *Intelligence Quotient (IQ)*
2. *Emotional Quotient (EQ)*
3. *Social Quotient (SQ)*
4. *Adversity Quotient (AQ)*
5. *Spiritual Quotient (SQ)*

#### 1. Intelligence Quotient (IQ):

This is the measure of your level of comprehension. You need IQ to solve maths, memorize things, and recall lessons.

#### 2. Emotional Quotient (EQ):

This is the measure of your ability to maintain peace with others, keep to time, be responsible, be honest, respect boundaries, be humble, genuine and considerate.

#### 3. Social Quotient (SQ):

This is the measure of your ability to build a network of friends and maintain it over a long period of time.

People that have higher EQ and SQ tend to go further in life than those with a high IQ but low EQ and SQ. Most schools capitalize on improving IQ levels while EQ and SQ are played down.

A man of high IQ can end up being employed by a man of high EQ and SQ even though he has an average IQ.

Your EQ represents your Character, while your SQ represents your Charisma. Give in to habits that will improve these

three Qs, especially your EQ and SQ.

Now there is a 4th one, a new paradigm:

#### 4. The Adversity Quotient (AQ):

AQ is the measure of your ability to go through a rough patch in life, and come out of it without losing your mind. When faced with troubles, AQ determines who will give up, who will abandon their family, and who will consider suicide.

Parents please expose your children to other areas of life than just Academics. They should adore manual labor (never use work as a form of punishment), Sports and Arts.

Develop their IQ, as well as their EQ, SQ and AQ. They should become multifaceted human beings able to do things independently of their parents.

#### 5. The Spiritual Quotient (SQ)

Spiritual Quotient (SQ) is a relatively new concept that has emerged in the last few decades as a way to measure a person’s spiritual intelligence. Unlike Intelligence Quotient (IQ) and Emotional Quotient (EQ), which are more commonly known, SQ focuses on a person’s spiritual development and connection to the divine.

Spiritual intelligence is defined as the ability to perceive, understand, and utilize spiritual information and experiences. It’s about connecting with something greater than oneself, and tapping into a higher consciousness. Those with a high SQ are often more compassionate, empathetic, and have a greater sense of purpose and meaning in their lives.

Finally, [I'd like to recommend] "do not prepare the road for your children. Prepare your children for the road."



ባለ 276ቱ አይ ኪው ባለቤት ያንግሁን ኪም ይሄ ነው

ለመሰናበቻ ያህል ደግሞ የሚከተሉትን ሁለት አንቀጾች እንመልከት። ከነዚህ አንቀጾች በትንሹ ሁለት ቁም ነገሮችን

መረዳት ይቻላል። የመጀመሪያው አይ ኪው ብቻውን ለአንድ ስኬት እንደማያበቃና ሌሎች የአእምሮ ሚዛን መለኪያዎች መኖራቸውን መገንዘብ ተገቢ መሆኑን መገንዘብ ሲሆን በሁለተኛነት ደግሞ በየትኛውም የአእምሮ ሚዛን መለኪያ ተለክቶ ትልቅም ይሁን መካከለኛ ውጤት ማግኘት ብቻውን ለስኬት እንደማያበቃ ከዚያም ባለፈ ወንጀለኛና ክፉ ሰው ከመሆን እንደማያድን መረዳት አስፈላጊ መሆኑን ነው። ለቀጣዩ ዕትም በሰላም ያድርሱን።

The Intelligence Quotient (IQ) was once thought to be an important indicator of success. However, modern psychology and counseling emphasize that Emotional

Quotient (EQ), Social Quotient (SQ), and Adversity Quotient (AQ) are equally important in shaping a well-rounded individual.

### Professional Success?

A high IQ is not an indicator of academic success or professional success. In fact, Richard Loeb and Nathan Leopold had IQ scores of 169 and 210; Jeffery Dahmer and Ted Bundy had IQ scores of 145 and 136, respectively. If you wonder who these people are, they are some of the most ruthless serial killers in the world. Loeb and Leopold believed that their "intellectual superiority" helped them carry out their murders easily.



## Top Ten Highest IQs Worldwide (Criminals excluded!)

Rank	Name	IQ Score	Nationality	Field of Expertise
1	YoungHoon Kim	276	S. Korean	Psychology, Neuroscience, Linguistics
2	Terence Tao	230	Australian-American	Mathematics
3	Marilyn Vos Savant	228	American	Logic, Philosophy
4	Christopher Hirata	225	Japanese-American	Astrophysics
5	Sho Yano	200	American	Medicine, Genetics, Molecular Biology
6	Evangelos Katsioulis	198	Greek	Psychiatry, Philosophy
7	Christopher Harding	197	Australian	Philosophy
8	Christopher Langan	195	American	Cognitive Science, Philosophy, Theology
9	Rick Rosner	192	American	Television Writing, Game Shows
10	Garry Kasparov	190	Russian	Chess, Politics

ለትምህርት ጥራትና መስፋፋት የሰላም መስፈን አስተዋፅዖ

ታምራት ኃይሌ፣ ቅድስት ማርያም ዩኒቨርሲቲ

የሰላም መኖር ወይም መስፈን ነው።

በሀገርም ሆነ በግለሰብ ደረጃ የሚሰጠው ጠቀሜታ በቃላት ሊገለጽ የሚችል አይደለም። የሁሉም መሠረት ሰላም ነው። ይህን ለመረዳት እሥራኤልንና ኢራንን እንዲሁም ሊባኖስንና ፍልስጥኤምን የመሳሰሉ የመካከለኛው ምሥራቅ ሀገሮችን መጠየቅ ነው። የሰላምን አስፈላጊነት ለማወቅ የኛዋን

ኢትዮጵያ ጨምሮ ሶማሊያን፣ ሊቢያን፣ ቱኒዚያን፣ ግብፅን፣ ሱዳንንና መሰል የአፍሪካ ሀገራትን የቆዩና የአሁን ታሪክ መዳሰስ ነው። የሰላም ዕጦት የሚያስከትለውን ዳፋ ለመረዳት ኡክሬንን፣ ራሽያን፣ አፍጋኒስታንን፣ ኢራቅን፣ የመንን፣ ከስድስት ቦታ የተበጣጠቀችዋን ዩጎዝላቪያን፣ ከአሥራ አምሥት ቦታ የተከፋፈለችዋን የቀድሞ ሶቪየት ኅብረትን፣ ለሁለት የተሰነጠቀችውን የቀድሞ ፔኮባቪያንና የመሳሰሉ የደፈረሰ ሰላም ስለባዎችን ማየት ብቻውን በቂ ነው። የሁላምን ዕጦት አሉታዊ ጎን ለመገንዘብ ወደኢኮኖሚያዊ ልማት ቢለውጡት አንድም ዜጋ ለርሀብና ለኑሮ ቀውስ ሊጋለጥ እንደማይችል የሚረጋግጥልንን የዓለም ሀገራት ለጦር መሣሪያ ምርትና ግዢ የሚመድቡትንና በየሰበብ አስባቡ በሚለኩሱት ጦርነት የሚከሰኩትን በትራፊክ የሚገመት ገንዘብ ማሰብ በቂ ነው። በግለሰብ ደረጃም ቢሆን በሰላም ዕጦት የተነሣ አንጎላቸው የታወከ ሰዎች በየጊዜው እየሄዱ ራሳቸውን በገመድ ሲጥ የሚያደርጉባቸው እጅግ በርካታ ዛፎች ወይም ለዐይጥና ለልዩ ልዩ ነፍሳት ማጥፊያነት የተፈበረኩ መርዞች አንደበት ኖሯቸው የገጠማቸውን ቢናገሩ በምሥክርነታቸው የሚደመጠው መሪር ሀዘን ጆሯችን ሰምቶና አንጎላችን ተረድቶ ልንቋቋመው ከምንችለው በላይ

ከፍ ሲል በተቀመጠው አንቀጽ መጨረሻ አካባቢ የክፋት ውጤቱን በደም ሳ ሳ ው ለ መ ግ ለ ጽ እንደተሞከረው ሰላም በሀገር ደረጃ ብቻ ሳይሆን በግለሰብ ደረጃም ወሳኝ ነው። በአንድም ይሁን በሌላ ምክንያት ሰላሙን ያጣ ሰው የተረጋጋ

Commentary

ሕይወት ሊመራ አይችልም። ከዚያም ባለፈ ለሌሎች ሰዎች ሕይወት ጠንቅ መሆኑ እንዳለ ሆኖ የራሱንም ነፍስ በገዛ እጁ እስከማጥፋት ሊደርስ ወደሚችል አደገኛ ቀውስ ሊገባ ይችላል። ይህንንም እውነት በየጊዜውና በየአካባቢያችን የምንታዘበው ሃቅ ነው። ሰዎች ችግራቸውን የመረዳትና መፍትሔ የመሻት ችሎታቸው የተለያዩ እንደመሆኑ አንዳንዶች የሚያጋጥሟቸውን ማኅበራዊና ግላዊ መሰናክሎች በአስተዋይነትና በጥበብ ለመወጣት የሚያደርጉት ጥረት መኖሩና ያም የሚያስመሰግን መሆኑ እንዳለ ሆኖ በሌላ በኩል ግን በትንሹም በትልቁም የሚበሳጨና በራሳቸውና በወዳጆቻቸው ላይ ሳይቀር ሊቀለበስ የማይችል የችግር ጠባሳ የሚያስከትሉ መኖራቸው እውነት ነው። ከዚህ አኳያ የሰላም መታጣት ችግር በግለሰብም ሆነ በሀገር ደረጃ ሲከሰት የሚያመጣው ዳፋ ከባድ መሆኑን መገንዘብ እንችላለን። አነሳሳችን የሰላም መጥፋት ወይም መጓደል በትምህርት ጥራትና መስፋፋት ላይ ስላለው አሉታዊ ተፅዕኖ ነውና ወደዚያው እንለፍ። ከፍ ሲል በተጠቀሱት ውስጣዊ ሰላም ያጡ ሀገራት ውስጥ የትምህርት ጥራት ይቅርና ኅልውናቸው ራሱ አጠያያቂ ነው። ጦርነትና ግጭት ካለ በዚያ አካባቢ የሚገኙ ትምህርት ቤቶችና የትምህርት ተቋማት በቀጥታም

ይሁን በተዛዋሪ የጥቃት ዓላማ ውስጥ መግባታቸው አይቀርም። ከብዙ ገጠመኞች እንደምንረዳው ጦርነት ባለባቸው አካባቢዎች ወታደሮች የሚያርፉት በትምህርት ቤቶችና በመሰል የሕዝብና የመንግሥት ንብረቶች አካባቢ ነው። ያኔ ታዲያ የትምህርት ቤቶች ሀብትና ንብረቶች ይወድማሉ። በጦርነት ላይ የሚሰማራ ዜጋ ደግሞ በአብዛኛው ከሞራላዊና ሃይማኖታዊ ዕረፋቶች የሚያፈነግጥ መሆኑ ከተሞክሮ መረዳት ስለሚቻል የጦር መሣሪያ ባልታጠቁ ሲቪሎች ላይ የሚያደርሰው ሰቃይ ከምንገምተው በላይ እንደሆነ ከዜና ማዕከላት በየጊዜው የምንረዳው ነባራዊ እውነት ነው። አንድ ጦርነት በሚቀሰቀስበት አካባቢ በጦርነቱ ምክንያት ተማሪዎችና መምህራን ወደ ትምህርት ቤት አይመጡም - ቢመጡ የሚደርስባቸውን ያውቃሉና። የትምህርት ቤት ጠረጴዛና ወንበሮች እየተፈለጡ የወታደር ምግብ ማብሰያ የመሆን ዕድላቸው ደግሞ ከፍተኛ ነው። መጻሕፍትና ሰነዶች ሳይቀሩ በእሳት ይለበላሉ። ጦርነት በተፈጥሮው አውዳሚና አብዛኛውን ጊዜ ተጠያቂነትም የሌለበት በመሆኑ ጦስ ጥምቡሱ ከግምት በላይ ነው። ወታደር የማይኖርባቸው ትምህርት ቤቶችም የሞርታርና የቦምብ ዓላማ ሆነው በእሳት ሊደባዩ ይችላሉ። ጦርነቱ በተራዘመ ቁጥርም ወጣቶች ከትምህርት ገበታቸው ለብዙ ጊዜ ስለሚለዩ ለማይምነትና ለጦርነት ምልመላ ስለባ ሆነው ሀገርና ማኅበረሰብ ለአጠቃላይ ቀውስ ይዳረጋሉ። ይህ ሁሉ የዞረ ድምር እንግዲህ ጦርነትና ግጭት ለትምህርት ጥራትና መስፋፋት ቀርቶ የነበረውም ከናካቴው እንደሚቀርና አዲሱ ትውልድ ለማይምነትና ለወታደራዊ ምልመላ እንደሚጋለጥ አመለካከት ነው። ይህንን እውነታ ደግሞ ከበርካታ



ሀገራት ተሞክሮ መረዳት አያዳግትም። ለዚህ ችግር ዋናው መፍትሔ ታዲያ ቅራኔንና አለመግባባትን በጠረጴዛ ዙሪያ ቁጭ ብሎ በውይይት መፍታት ነው። ከዚህ የተሻለ አማራጭ ሊኖር አይችልም። በተለይ በኢኮኖሚ ያላደጉ ሀገራት ሊያተርፉ የሚችሉት ጦርነትን በማስወገድ እንጂ ለጦርነት መጀመርና መፋፋም ምቹ ሁኔታን በመፍጠር እንዳልሆነ ቢገነዘቡ ብልህነት ነው። ችግርን በውይይትና በሰጥቶ መቀበል ለመፍታት መሞከር የአስተዋይነት ውጤት እንጂ የመሸነፍ ምልክት አይደለም። የአንድ ቀን ጦርነት ወጪ ለአንድ አካባቢ የሚጠቅም አንድ ትልቅ ሆስፒታል ሊያሠራ እንደሚችል መረዳት ትልቅ ሀገራዊ ጠቀሜታ አለው። ሰላምን ማስፈን ማለት የትምህርትን ጥራት ማስጠበቅና ተደራሽነቱንም ማስፋት ብቻ ሳይሆን ሌሎች ማኅበራዊና ሀገራዊ ታላቅ ይዘትና ላዕላይ መዋቅሮችን ዝርጋታም የማፋጠንና ሀገርን በልማትና ዕድገት እንድትተም የማድረግ አወንታዊ ሂደት መሆኑን መገንዘብ ከእያንዳንዱ ከፍተኛም ይሁን ዝቅተኛ የሀገር አስተዳደር ኃላፊ የሚጠበቅ ነው።

አሁን ደግሞ ከሌላ ምንጭ ወደተገኘ አጭር ዘገባ እንግባና ወደ አማርኛ መልሰን እንመልከት።

ሰላምና የትምህርት ጥራት የማይለያዩ የአንድ ሣንቲም ሁለት ገጽታዎች ናቸው። ሰላማዊ አካባቢ ውጤታማ ለሆነ የትምህርት ሂደት ወሳኝ ግብአት ነው። የአንድ አካባቢ ሕዝብ ጥራት ያለው ትምህርት ካገኘ ደግሞ አብሮ የሚያኖሩ እንደ ትግስት፣ ፍትህ፣ መተዛዘን፣ ሰላማዊ የግጭት አፈታትና የመሳሰሉ ዕሜቶችን ማሳደግና የበለጸገና የታፈረ አካባቢን እውን ለማድረግ የሚስችል ዕድል ያገኛል። ትምህርት የሁሉም አወንታዊ ዕድገትና ብልጽግና መሠረት እንደመሆኑ አንድ ማኅበረሰብ በተማሩ ሰዎች ከተሞላ ለጦርነትና ለግጭት የሚያንደረድሩ ሰብብ አስባቦች በቀላሉ ሊወገዱ ይችላሉ።

ከዚያም በተጨማሪና ከዋናነትም ባልዘለለ ማኅበረሰቡ ውስጥ የሚኖረው የሀብት ክፍፍልና ፖለቲካዊ አስተዳደር ይበልጥ ፍትሃዊነትን ያገኛል። ከዚያም የተነሣ በሰላምና በፍቅር የመኖር ባህልና ዘላቂ ልማት ይረጋገጣል። ሰላም በሰፈነበት አካባቢ የሚሰጥ ጥራትን የጠበቀ ትምህርት ደግሞ ግላዊና ማኅበራዊ ቅራኔዎችንና ብሶቶችን በመቅረፍ ረገድ ያለው ሚና እጅግ ከፍተኛ ነው።

**ሰላም ጥራት ላለው ትምህርት ያለው በጎ ጎን**

**• አስተማማኝና ዘላቂ የሆነ የመማር ማስተማር ሂደትን መፍጠር**

ግጭቶችና ዐመፆች ባሉበት አካባቢ የመማር ማስተማር ሂደት ይስተንጎላል ወይም ካናካቱ ይቆማል። ተማሪዎች ከአሁን አሁን ተገደልኩ ወይም ቆሰልኩ ከሚል ሥጋት ይጨነቃሉ። ስለሆነም ክፍል ውስጥ ቢገኙ እንኳን ትምህርቱን በጥሞናና በትኩረት የመከታተል ዝንባሌ አይኖራቸውም - በተለመደ አገላለጽ በአካል ተገኝቶ በመንፈስ እንደመሸፈነት ሊቆጠር ይችላል። ሰላም በሰፈነበት አካባቢ ግን ይህ ሁሉ ችግር ስለማይኖር ተማሪዎች ሳይሳቁቁና ሳይጨነቁ ይማራሉ። ለትምህርታቸውና ለወደፊት ዕጣ ፋንታቸውም ፍርሀትና ሥጋት አይሰማቸውም። መላ ትኩረታቸው ትምህርታቸው ላይ ይሆናል።

**• ትምህርትን ለመማር የማያስችሉ መስናክሎችን መቀነስ**

ድህነትና የእኩልነት መጥፋት የግጭት ዋና መንስኤዎች መሆናቸው ይታወቃል። በመሆኑም እነዚህን ማኅበራዊ ችግሮች መቀነስና ፍትህ እንዲሰፍን ማድረግ ማለት ለትምህርት ጥራትና መስፋፋት ዓይነተኛ ሚና እንደመጫው ያህል ነው። የግጭት መንስኤዎችን ተረድቶ ለነሱ መፍትሔ ማበጀት ጥቅሙ ጥራት ያለው ትምህርት ለሁሉም ወገን ተደራሽ እንዲሆን ማስቻል በመሆኑ ይህ ነጥብ ቀላል ግምት የሚሰጠው አይደለም።

**• የተማረና የሰለጠነ የሰው ሀብትን ማፍራት**

በጣም የተማረና በአግባቡ የሰለጠነ ዜጋ ለሀገሩ ዋነኛው ሀብት መሆኑ ግልጽ ነው። የተማረ ዜጋ ለዝግ ሀገሩ ከገንዘብና ወርቅም በላይ ነው። እጅጉን የተማረና ፍትህ የሚያውቅ ዜጋ በማንኛውም የአስተዳደርና ሌላ ሙያ ላይ ቢሠማራ ሀገሩንና ወገኑን ይጠቅማል። ያልተማረ ዜጋ ከሆነ ግን ነገር ይበልሻል። ስለዚህ ዜጎችን ማስተማርና ማሰልጠን ወደር የማይገኝለት ጠቀሜታ አለው። እርግጥ ነው - አንዳንዴ መማወይም ትምህርት የማይለውጠው አእምሮ ሊጋጥም ይችላል። ያ ዓይነቱ አጋጣሚ ከባሕርይ ጋር ሊያያዝ ስለሚችል የተለዩ ትኩረት የሚጠይቅ ነው።

**ጥራት ያለው ትምህርት ሰላምን ከማስጠበቅ አኳያ ያለው ጠቀሜታ**

**• የሰላምን መስፈን ሁሉም ዜጋ እንደገምቢ ባህል እንዲቀበለው ማድረግ**

አንድ ዜጋ ገና ከሕጻንነቱ ጀምሮ የሰላምን አስፈላጊነት ከተረዳና በትምህርትም ከበለጸገ አብሮ በሰላም የመኖርን ክሂሎት ያዳብራል። ትግስተኝነትን፣ መተዛዘንን፣ ልዩነቶችን እንደግጭት መንስኤ ሳይሆን እንደጌጥ ቆጥሮ መከባበርን፣ የሰብአዊ መብቶችን ምንነትና አስፈላጊነትን ከልጅነቱ ጀምሮ የተረዳ ዜጋ ከማንም ጋር አብሮ ለመኖር አይገደውም።

**• የግጭት አፈታት ዘዴን ማሳደግ**

ጥራቱን የጠበቀ ትምህርት ከሚሰጣቸው ጥቅሞች አንደኛው የተወሰሰው ፖለቲካዊና ማኅበራዊ ችግሮች በሚያጋጥሙበት ጊዜ ዘልሎ ወደግጭትና ቁርቁስ ከመግባት ይልቅ ቁጭ ብሎ በመነጋገርና በመወያየት ስምምነት ላይ እንዲደረስ ማስቻል ነው። ሁሉም አለመስማማቶች በግድ ወደ ጦርነትና ግጭት ሊወስዱ እንደማይገባ የሚረዳ የተማረ ዜጋ አስፈላጊ ሆኖ በተገኘ ጊዜና አጋጣሚ ሁሉ ዕርቅንና ይቅር የመባባልን ባህል ተግባራዊ በማድረግየአብሮነት ሕይወትን ያስቀጥላል።

• **ማኅበራዊና ምጣኔ ሀብታዊ ፍትሃ እንዲነግሥ ማስቻል**

ሰላምን ዋና ማዕከሉ ያደረገ የሰላም ትምህርት ዋና ትኩረቱ ፍትሃን፣ በጥቅም ወይ በዝምድናና በሌላ ምክንያት አለማዳላትን፣ ትብብርንና የመሳሰሉትን ዕሴቶች ማስጠበቅ ነው። እነዚህ ዕሴቶች ደግሞ አንዱን ከሌላው በምንም ምክንያት ሳይለዩ ሁሉንም ዜጎች በአኩል ደረጃ የሚያስተናግዱ እንዲሆኑ የሰላም ትምህርት ቅድሚያ ሰጥቶ በተለይ ታዳጊና ወጣት የማኅበረሰቡን ክፍል ያስተምራል፤ አእምሯቸውንም በዚህን መሰሉ አወንታዊ ትምህርት ይቀርጻል። በአወንታዊ የአብሮ መኖር ዘይቤ ትውልድን ያንጻል።

• **ኃላፊነት የሚሰማው ዜጋን ማፍራት**  
ስለ ሰላም አስፈላጊነትና ጠቀሜታ የሚሰጥ ትምህርት ግለሰቦች ንቁና በመረጃ የዳበሩ እንዲሆኑ ስለሚያደርግ በጊዜው ያለው ማኅበረሰብና መጪው ትውልድ በሰላም ዕጦት እንዳይቸገሩ እነኚህ የነቁና ራሳቸውን በበቂ መረጃ ያስታጠቁ ዜጎች የበኩላቸውን አወንታዊ አስተዋዕዞች ያደርጋሉ።

• **የግጭቶችን መንስኤ ማጥናትና ዘላቂ ዕልባት እንዲያገኙ ማስቻል**

በአንድ ማኅበረሰብ ውስጥ የግጭት መንስኤ ሊባሉ የሚችሉ አብዛኞቹ ጉዳዮች ይታወቃሉ። እነሱም አድልዎ ወይም መነሻቸው የሚገመቱና ብዙውን ጊዜም በግልጽ የሚታወቁ መድሎዎች፣ ኢ-አኩልነት እና ከልዩ ልዩ ዕድሎች መገፋት የመሳሰሉት ናቸው። ከዚህ አኳያ ጥራት ባለው የትምህርት አሰጣጥ የተገራ ዜጋ ጭንቅላቱ በፍትሃ ዕጦት የሚሰቃይ ባለመሆኑ ይህን መሰሉ የተማረ ሰው በኃላፊነት በሚመደብበት ቦታ በተጠቀሱት ችግሮች ሳቢያ ቅራኔና ግጭት ይፈጠራል ተብሎ ብዙም አይጠበቅም። ከመማር ጥቅሞች አንዱ ፍትሃን ማስፈን እንደመሆኑ በአንድ ማኅበረሰብ ውስጥ ግጭትና ዐመፅ እንዳይከሰት ከተፈለገ ፍትሃዊነትን ተግባራዊ ማድረግ ለነገ ሊባል የማይችል መሆኑን መረዳት ተገቢ ነው።

በመሠረቱና እንደ እውነቱ ከሆነ ለትምህርት መስፋፋትና ማደግ ሰላም ያለው ሚና እጅግ ወሳኝ መሆኑ አይካድም። ጥራቱን የጠበቀ ትምህርት በተለይም የሰላም ትምህርት (በሰላም አስፈላጊነትና ጠቀሜታ ላይ የሚያከር የተለዩ ትምህርት ነው) ደግሞ በጊዜው ስላለው ትውልድ ብቻ ሳይሆን ለወደ ፊቱ ትውልዶችም

የሚያስብና የሚጨነቅ ትውልድና ማኅበረሰብ ስለሚፈጥር ለሰላም መፈጠርና መጎልበት ጠቀሜታው የጎላ ነው። ስለ ሰላምና ትምህርት ቁርኝት ለዛሬ ይህን ያህል ካወሳን በሌላ ጉዳይ ለመነጋገር ቀጠሮ እንያዝና በዚሁ እንሰነባበት። ቸር ይግጠመን።

"Let's work on our inner capacity to build peace by transforming violence to non-violence, building community, cooperating in common well-being, communicating assertively and respecting each other ideas and thoughts. Doing that in your daily life you will be a model of building peace, a teacher of peace through your actions by promoting Human Rights, by trusting and caring yourself and others around you."

Alba Luz Arrieta Cабrales)



**“ሚቹ አምላክ”**

ብሩክ ሸዋደግ (ፒሌችዲ)፣ አዲስ አበባ ሣይንስና ቴክኖሎጂ ዩኒቨርስቲ  
biruk\_shewadeg@yahoo.com

የፖለቲካ ፍልስፍና፣ ፍልስፍና የተባለው ትምህርት ከቆመባቸው አዕማሶች መካከል አንዱ ነው። ይህ የፍልስፍና ዘርፍ ስለ መንግሥት አመጣጥና መነሻ (ontology) መሠረቱ በማድረግ ጥሩ መንግሥት እንዴት ሊሠራ ይችላል? ዜጎች ለመንግሥት የሚኖራው ግዴታ እንዴትና ምን ያህል ሊሆን ይገባል? ፍትህ ምንድን ነው? እና ሌሎችንም ተያያዥ ጉዳዮችን የሚያነሳ የፍልስፍና ክፍል ነው።

ከፕሌቶ “Republic” ጀምሮ፣ የእነ ጀርሜ ቤንታም “A Fragment on Government”፣ የቶማስ ሆብስ Leviathan፣ የጆን ሎክ “Two Treatises on Civil Government”፣ የጂያን ሩሶ “Discourse on the Origins of Inequality” እንዲሁም ሔግልና ማርክስን ጨምሮ በቅርባቸው የተለያዩ ነገር ግን በመሠረታዊ ጭብጣቸው ተመሳሳይ የሆኑ (ፖለቲካዊ ፍልስፍና ላይ ያተኮሩ) ሥራዎች ተበርክተዋል።

ይህ አጭር ጽሑፍም ቶማስ ሆብስ Leviathan ብሎ በሰየመው ዕውቅ ሥራው ላይ “ሚቹ አምላክ” ተብሎ ስለተጠራው አካል መሠረታዊ መነሻዎችንና ባሕርያቱን ራሱን ሆብስን ማጣቀሻ በማድረግ ለማየት ይሞክራል።

ቶማስ ሆብስ የ17ኛው መቶ ክ/ዘመን ዝነኛ እንግሊዛዊ የፖለቲካ ፈላስፋ ሲሆን በሕይወት በቆየባቸው ዓመታት ከ Leviathan በተጨማሪ “Elements of Law” እና “De Cive” (የላቲን ጽሑፍ) የተባሉ ሥራዎችን አበረክቷል።



ስለ ሆብስ ፖለቲካዊ ፍልስፍና በቀጥታ ከመግባታችን በፊት ግን የግለሰቡን የኅላዊነት ፍልስፍና (metaphysical assumptions) በጨረፍታ ቃኝት ማድረግ ግንዛቤን ከማስፋት አኳያ ጠቃሚ ነው። ምክንያቱም የሆብስ የፖለቲካ ፍልስፍና ላይ በአንድም ሆነ በሌላ መንገድ የኅላዊነት ፍልስፍናው ጥላውን ስለሚያጠላበት ነው። በመሆኑም ሆብስ የመካኒካዊ ቁስ አካላዊነት (mechanical materialism) በተባለው የኅላዊነት ትምህርት (school of thought) ውስጥ የሚገኝ ፈላስፋ ነው። በዚህ የአስተሳሰብ አድማስ እምነት መሠረትም በነገራችን ላይ ያለው ዋነኛ እውነት (reality) ቁስ አካል ነው። ሃሳብ (thought) ደግሞ ከቁስ አካላዊነት በኋላ የሚመጣና ከቁስ አካል ተለይቶ ለብቻው ሊኖር እንደማይችል የዚህ አስተምህሮ እምነት ነው። ሃሳብ ሲባል ደግሞ ከውጭ ለሚታየው ዓለም በምንሰጠው ምላሽ (reflection) የሚፈጠር ነገር ነው።

ሌላውና ሆብስ በ Leviathan ምዕራፍ 6-8 የሚያነሳው ጠቃሚ ነጥብ ደግሞ የሰዎችን ሥነ-ልቦና ለሁለት መክፈሉ ነው። የመጀመሪያው ሰዎች በተፈጥሯቸው የተወሰኑ ነገሮችን የሚወዱና ለዚህ ለወደዱት ነገርም ተገዢ መሆናቸውን የሚያወሳው ነው። ሁለተኛው ደግሞ ሰዎች ለተወሰኑ ነገሮች ጥላቻ እንዳላቸውና እነዚህም ነገሮች በሕይወታቸው እንዲገጥሟቸው የማይፈለጉ ናቸው። ሰዎች በተፈጥሮ የሚወዷቸው ነገሮች አራት ባሕርያት ይኖሯቸዋል። አንደኛው አብረውን የተወለዱ (inborn) ናቸው። ሁለተኛው ማለቂያ-ቢስ (infinite) ናቸው (they have no end)፤ ሦስተኛው ቀጣይነት ያላቸው (continual) ናቸው። አራተኛውና የመጨረሻው ከሰው ሰው በዓይነትና በጥልቀት ሊለያዩ የሚችሉ ናቸው። እዚህ ላይ ሁለት ነገሮችን ማለትም የሆብስን የኅላዊነት አመለካከትና ስለሰዎች ሥነ-ልቦና ያለውን ምልክታ ይዘን

ቀጣይ ነጥቦችን ለማየት እንሞክራለን።

## የሆብስ ተፈጥሯዊ የ “ቢሆን” ዓለም (State of Nature)፣ የወል ስምምነት (Social Contract) እና የ“ሚች አምላክ” (Mortal God) መፈጠር

ከላይ የተጠቀሱትን ሁለት አመለካከቶች ታሳቢ በማድረግ ምንም ዓይነት ሰው ሠራሽ ሕግ እና ተቋም የሌለበትን ሰዎች ለራሳቸው ልክ ነው ብለው የሚያስቡትን ነገር ያለማንም ሃይ ባይ እንዳሻቸው ያሻቸውን የሚያደርጉበትን ዓለም ቶማስ ሆብስ ተፈጥሯዊ ዓለም (state of nature) ብሎ ይጠራዋል። ይህን ዓለም የ “ቢሆን” ዓለም ያልኩበት ምክንያትም እንዲህ ዓይነቱ አኗኗር በሆብስ ጭንቅላት ውስጥ የተፈጠረ ዓለም እንጂ በእውተኛው ዓለም ላይ ስለመኖሩ ወይም ኖሮ ስለማለፉ ማረጋገጫ ስለሌለ ነው። ስለዚህም ተከታዮቹ ሃሳቦች የሆብስ የምናብ ዓለም ውጤቶች ናቸው።

በሆብስ አመለካከት፣ እያንዳንዱ ሰው በተፈጥሮ ከሌላው ጋር ከሞላ ጎደል እኩል ነው። ተፈጥሮ ሁሉንም ሰው በአእምሮ ችሎታና በተክለሰውነት ብቃት በአንፃራዊነት እኩል አድርጋ ፈጥራለች። ምንም እንኳን በሰዎች መካከል አነስተኛ የሆነ የአእምሮ ችሎታና የተክለ ሰውነት ልዩነት ወይም መበላለጥ ቢኖርም በሆብስ ክርክር ይህ ልዩነት የሰዎችን ኅልውና የሚፈታተን ሊሆን አይችልም። ሆብስ እንደሚለው በጉልበተኛውና በደካማው ሰው መካከል ጎልቶ የሚወጣ ልዩነት ቢኖር እንኳን ደካማው ምሥጢራዊ በሆነ መንገድ ወይም ከሌሎች ጋር ኅብረት በመፍጠር ጉልበተኛውን ሊያጠቃው ስለሚችልና ይህንንም ጉልበተኛው የማይቅ ዕድል ስላለው በተፈጥሯዊው ዓለም ውስጥ አንፃራዊ የሆነ እኩልነት በኗሪዎቹ መካከል እንደሚኖር ሆብስ ይከራከራል።

ይህ በተፈጥሯዊው ዓለም ውስጥ የሠፈነው አንፃራዊ እኩልነት

ግን የሰላምና መረጋጋት መሠረት ሳይሆን በተቃራኒው ግጭትን፣ ጥልና ጦርነትን የሚያመጣ ይሆናል። በሆብስ ክርክር ሰዎች በተፈጥሯዊ ባሕርያቸው ራስ ወዳድ (Egoist) መሆናቸውና ያላቸው አንፃራዊ እኩልነት አኗኗራቸውን ሰላማዊ እንዳይሆን ያደርግባቸዋል። ጥልና ጦርነትን በተፈጥሯዊው ዓለም ውስጥ ከሚያስከትሉ ነገሮች ሆብስ ለሚከተሉት ሦስት ምክንያቶች አጽንዖት ይሰጣል። እነዚህም፡-

1. ውሱን የሆኑ ሀብቶችን ለማግኘት በሚደረግ ፉክክር የሚመጣ ግጭት
2. እርስ በእርስ ባለመተማመን የሚመጣ ግጭት
3. ሰዎች በሌላው ላይ የበላይነትና ከበሬታን ለማግኘት ሲሉ የሚፈጠር ግጭት።

ከላይ እንደተጠቀሰው በተፈጥሯዊው ዓለም ውስጥ የሚኖሩ ሰዎች አንፃራዊ የሆነ እኩልነት አላቸው። ይህ አንፃራዊ እኩልነትም በአከባቢያቸው ላይ የሚገኙ ውስን ሀብቶችን ለማግኘት እኩል የሆነ ተስፋኛነት እንዲኖራቸው ያደርጋል። ውሱን የሆኑ ሀብቶችን ደግሞ ቁጥሩ የበዛ ሕዝብ ለእኩል ደረጃ ሊያገኛቸው ስለማይችል የግጭት መነሻ ይሆናሉ።

ሌላው ሰዎች ለተፈጥሯዊው ዓለም ውስጥ ሲኖሩ ዋነኛ የቤት ሥራቸው ራስን መጠበቅ (self-preservation) ነው ይላል ሆብስ። ነገር ግን ይህ ራስን የመጠበቅ ኃላፊነት ምን ጊዜም ከፍርሃት የፀዳ አይደለም። ይህ ዓይነቱ የፍርሃት ስሜት (feeling of insecurity) ደግሞ በኗሪዎቹ መካከል አለመተማመን እንዲኖር ያደርጋል። ይህ አለመተማመን በበኩሉ ደግሞ ዋነኛ የተፈጥሯዊው ዓለም ሰዎች የቤት ሥራቸው የሆነውን (ራስን መጠበቅ) አልፈው ሌሎችን ቀድመው ወደማጥቃት ዝንባሌ ይወስዳቸዋል። ስለዚህ የሰዎች የእርስ በርስ አለመተማመን ሁለተኛ ምክንያት ይሆናል ማለት ነው። በሦስተኛ ደረጃ ላይ የተቀመጠው የግጭት

ምክንያት ደግሞ እንደ ሆኑበት ክርክር ሰዎች በተፈጥሯቸው ሥር የሰደደ ከበሬታን የመሻት እና በሌሎች ላይ የበላይ ሆኖ የመገኘት ባሕርይ አላቸው። ይህ ዓይነቱ ባሕርይ ደግሞ እንደ ተፈጥሯዊ ዓለም ባለ የሰዎች አንፃራዊ እኩልነት የሰፈነበትና ምንም ዓይነት ተዋረዳዊም ሆነ የጌታና ሎሌ (patron-client) ግንኙነት ለማያውቅ ዓለም የግጭት መነሻ መሆኑ ግልጽ ነው።

ሆኖ በአሥራ ሦስተኛው ምዕራፍ ላይ እንደሚከራከረው ደግሞ፣ ከላይ በዋናነት በሦስት በተከፈሉት የግጭት ምክንያቶች ሳቢያ፣ ተፈጥሯዊውን ዓለም ቋሚና የማይበርድ የጦርነት ቀጠና ነው ሲል ይገልጻል። ይህ ጦርነትም በሆላስ አገላለፅ “ሁሉም ሰው ከሁሉም ሰው” ጋር (the war of everyman against everyman) የሚያደርገው ነው። ይህ እውነታም የተፈጥሯዊው ዓለም ሰዎች በማያቋርጥና መቼም ሊከሰት የሚችል ሞት (violent death) ፍራቻ ውስጥ እንዲኖሩ ያስገድዳቸዋል። በዚህ ምክንያትም በተፈጥሯዊ ዓለም ውስጥ የማይገኝ፣ የቴክኖሎጂ፣ የንግድ፣ የጥበብ ወ.ዘ.ተ..... ዕድገቶች የማይታሰቡ ይሆናሉ። በዚህ ዓይነት ሁኔታ ውስጥም የሰዎች ሕይወት በብቸኝነት የተሞላ፣ ፍፁም ጨለምተኛ፣ አስፈሪና አጭር ነው ሲል ሆላስ ይከራከራል።

ሰዎች በተፈጥሯቸው ሞትን ይፈራሉ እንዲሁም ይጠላሉ። ምክንያቱም በሆላስ አገላለጽ “ሞት” የሚጠላ ነገር /object of aversion/ ነው። ከላይ እንደተቀመጠው ደግሞ በተፈጥሯዊው ዓለም ውስጥ ሞት በማናቸውም ጊዜና ሁኔታ ውስጥ ሊከሰት የሚችል ነው። የሰዎች በተፈጥሯቸው ሞትን የመፍራት ሁኔታ ደግሞ የተፈጥሯዊው ዓለም ሰዎችን ሰላምን ወደመሻትና ተፈጥሯዊው ዓለምን ወደማብቃት ምክንያታዊነት ይወስዳቸዋል። ልብ ሊባል የሚገባው ጉዳይ ይህ ዓይነቱ የምክንያታዊነት ሐሳብ በተፈጥሮ የሚመጣ /innate/ ሳይሆን ሰዎች በአካባቢያቸው ካለ ሁለንተና ጋር

በሚኖራቸው መስተጋብር የሚመጣ መሆኑን ነው። በዚህም ሆኖም ሰዎችን ስለራሳቸው ደህንነት ብቻ እንዲያስቡ የሚያደርጋቸውን የአኗኗር ሁኔታ “ተፈጥሯዊ” ሊለው ሰላምን የመሻት አስተሳሰብ ደግሞ “ሰው ሠራሽ” ይለዋል።

ምንም እንኳን በተፈጥሯዊው ዓለም ውስጥ ሰዎች ደህንነታቸውን ለመጠበቅ ሲሉ ያሻቸውን እንዲያደርጉ የሚፈቅድ ተፈጥሯዊ መብት ያላቸው መሆኑን ሆላስ ቢያስምርበትም በሌላ በኩል ደግሞ ሰዎች ተፈጥሯዊ ሕግ ያለባቸው መሆኑን ያስቀምጣል። ነገር ግን በተፈጥሯዊው ዓለም ኑሮ ውስጥ አንድ ሰው ይህን የተፈጥሮ ሕግ አከብራለው ብሎ ቢነሳ በአንፃሩ ሌሎችም ልክ እንደሱ ሁሉ ይህን ተፈጥሯዊ ሕግ ሊያከብሩ የሚችሉበት አንዳችም ማረጋገጫ (Reasonable assurance) ባለመኖሩ ሕጉ ተፈፃሚ የመሆኑ ጉዳይ በሰዎች ስምምነት የሚፈጥርን ሌላ አካልን የሚፈልግ ነው።

በሆላስ ምልክታ በተፈጥሯዊው ዓለም ውስጥ ያለ የመጀመሪያውና እጅጉን አስፈላጊው ሕግ “ሰዎች ሰላምን እንዲሹና የሰላምን ጎዳና እንዲከተሉ የሚያደርገው ነው”። ምክንያቱም ይህ ሕግ ሰዎች በተፈጥሯዊው ዓለም ውስጥ ለደህንነታቸው ሲሉ ያሻቸውን እንዲፈፅሙ የሚያደርገው የተወሰነ የተፈጥሮ መብታቸውን ከሌሎች ጋር በሚደረግ የወል ስምምነት (social contract) ወይም ቃል ኪዳን ለሚመሠረት አዲስ አካል ወይም አዲስ ኃይል (sovereign power) መሠረት በመሆኑ ነው።

በሆላስ አመለካከት በወል ስምምነቱ ወይም ቃል ኪዳን ውስጥ ሁለት ጉዳዮች ይነሳሉ። የመጀመሪያው ይህ የወል ስምምነት ወይም ቃል ኪዳን ያለምንም ሦስተኛ ወገን አስገዳጅነት በሰዎች ነፃ ፍቃድ የሚፈጸም መሆኑ ነው። አስገዳጅ ሁኔታ ተብሎ ከተወሰደም ሰዎች በተፈጥሯዊው ዓለም ውስጥ በኖሩበት እውነት ውስጥ ያገኙት ምክንያታዊነት (ሞትን የመፍራት

ምክንያታዊነት) ነው

ሁለተኛው ጉዳይ ደግሞ ሰዎች በወል ስምምነትና ቃል ኪዳን ሲታሰሩ አንዳች የሆነ ተጠቃሚነትን በማስላት መሆኑ ነው። ማለትም ሰዎች ቃል ኪዳን ወይም ውል ውስጥ የሚገቡት ቃል ኪዳን ወይም ውል በራሱ ጥሩ (in and of itself good) ስለሆነ ሳይሆን ሰዎች በነዚህ ጉዳዮች መነሻነት ራሳቸውን በተሻለ ለመጠበቅ (በሆላስ የፖለቲካ ጉዳይ የራስ ደህንነት የፍልስፍናው ማጠንጠኛ ነው) ያስችለናል ብለው በመገመት ነው። ያም ሲባል ከወል ስምምነቱ በኋላ የሚመጣ ማናቸውም አኗኗር ከተፈጥሯዊው ዓለም የተሻለ እንደሚሆን በመገመትና በመረዳትም ጭምር ነው።

ነገር ግን ከላይ ለመጥቀስ እንደተሞከረው የወል ስምምነት ወይም ቃል ኪዳን ብቻውን በቂ ሊሆን አይችልም። ምክንያቱም ውሎች ወይም ቃል ኪዳኖች የቃል ስምምነቶች በመሆናቸው በማናቸውም ጊዜና ሁኔታ ውስጥ የመጣስ ዕድላቸው የሰፋ ነው። እነዚህን የወል ስምምነቶች መሠረቱ አድርጎ የሚመሠረት አካል እስከሌለ ድረስ ውሎቹ አስገዳጅነት ሊኖራቸው የሚችልበት መንገድ አይኖርም። ምክንያታዊ የሆነ ጥርጣሬ (reasonable suspicion) ማለትም ሌሎች ይህን ውል ላያከብሩ ይችላሉ የሚል ነገር በማንሳት ውሎቹን ለማፍረስ በቂ ነው። በተፈጥሯዊው ዓለም ውስጥ ውሎች ወይም ቃል ኪዳኖች መከበር ወይም መጣሳቸውን የሚያረጋግጥና ከተጣሉም እርምጃ የሚወስድ አካል ባለመኖሩ፣ አንድ ሰው ሕጉን መጣሱ ራሱን ተጠቃሚ የሚያደርገው ከመሰለው ወይም የሕጉ መጣስ የራሱን ደህንነት በተሻለ ሁኔታ የሚያረጋግጥለት መስሎ ከተሰማው ሕጉን የማይጥስበት ምንም ምክንያት እንደሌለ ሆኖም ይከራከራል። በዚህ መነሻነትም የወል ስምምነቶችን የሚያስፈጽም አንድ ጠንካራ ኃይል እንደሚያስፈልግ ሆኖም ያስምርበታል። ሰዎች ቃል ኪዳኖችን

ሲያፈርሱና ውሎችን ሲጥሱ በማፍረሳቸውና በመጣሳቸው ምክንያት ተገቢውን ቅጣት ሊቀጣ የሚችል ሌላ አካል መኖሩን እንዲያውቁ የሚያደርግ ለውሎቹ ተገዢ እንዲሆኑ የሚያስችል አሠራር ሊኖር ይገባል ይለናል ሆኖብስ።

በዚህም መሠረት በሆብስ የፖለቲካ ፍልስፍና ክርክር የወል ስምምነት (social contract) ሰዎች በነፃ ፍቃዳቸውና ራስን ለመጠበቅ በሚለው ነገር ያሻቸውን እንዲፈፅሙ የተፈጥሮ መብታቸውን ከእኛ በተሻለ ያስከብርልናል ብለው ለሚያስቡት አካል የሚያስተላልፉበት መሠረታዊ አካሄድ ነው። በዚህም በሰዎች ነፃ ፍቃድ መብቶች የዞሩለት አካል በሆኖብስ ክርክር በተፈጥሯዊ ዓለም ውስጥ ሰዎች ሲኖሩ ጉድለታቸውን በመረዳት የፈጠሩት ምክንያታዊ ምላሽ ነው።

በሆብስ ክርክር አንድ ጊዜ ሰዎች የተፈጥሮ መብታቸውን ለዚህ አካል ካስረከቡ በኋላ ይህ አካል የሥልጣኖቹ ሕጋዊ ተረካቢና ሉዓላዊ የሥልጣን ባለቤት ይሆናል። ይህ አካል በሆብስ አመለካከት አንድ ግለሰብ ወይም ቡድን ሊሆን ይችላል። የዚህ አካል ዋነኛ ግብ (በመርህ ደረጃ) የሚገዛቸውን ሕዝቦች ደህንነት በተፈጥሯዊው ዓለም ካሉበት ሁኔታ በተሻለ ማረጋገጥ ነው። ይህ አካል የፈለገውን ያህል ኃይልና ሥልጣን ሽብርን ሳይቀር የሕዝቡን ተገዢነት ለማረጋገጥ ሲል መጠቀም ይችላል ይላል ሆኖብስ። ይህ አካል አንዴ ከተመሠረተ በኋላ በሕዝቡና በዚህ አካል መካከል ያለው ግንኙነት የጠንካራና ጡንቻኛ ተቋም እና የብዙኃን አቅመ ደካሞች ይሆናል። በዚህ ዓይነቱ ተቋሙ በተሞላበት ግንኙነት ደግሞ፣ ማናቸውም የጡንቻኛው አካል ፍላጎት እና ውሳኔ በውድም ሆነ በግድ የአቅመ ደካሞቹ ይሆናል። ምን ጊዜም ብዙኃኑ ደካማ ያለ ምንም ማወላወል ለዚህ አካል ተገዢ ነው። ሰዎች አንድ ጊዜ ይህን አካል ከመሠረቱ በኋላ የዚህ አካል መብት የማይገሰስ ይሆናል። ሁሉንም የማድረግ መብት ይኖረዋል። ምንም ዓይነት ነገሮችን

ይህ አካል ቢያደርግ በሕዝቦች የመከሰስም ሆነ የመቀጣትም ሁኔታ አይኖርም። ይህ አካል በሆብስ ብዙ ኃላፊነቶች ተሰጥተውታል። ከነዚህም ውስጥ ሕግ ማውጣት እና ዳኝነት መስጠት፣ በተለያዩ ደረጃዎች ላይ ያሉ ሰዎችን መሾምና መሻር፣ ማዕረጎችን ለሚገባቸው ሰዎች መስጠትና መንፈግ ወዘተ.... ከነዚህም ባለፈ የማናቸውም አቅመቤት ብዙኃን የመጨረሻ ግብ የራስን ደህንነት መጠበቅ በመሆኑ በዚህ ስም የፈለገውን ያህል ርቀትም መሄድ ይቻለዋል። በሆብስ ምልክታ የቱንም ያህል ይህ አካል ጠቅላይ (absolutist) እና ጡንቻኛ ቢሆንም የተፈጥሯዊውን ዓለም ጉድለት ለመቅረፍ የተፈጠረ በመሆኑ በዚህ አካል ጥላ ውስጥ መኖር ሰዎች በተሻለ ደህንነታቸውን የሚያረጋግጡበት መሆኑ በአብዛኛው ሰው የሚታመን ነው።

በመጨረሻም ሆኖብስ ይህን አካል በ17ኛው ምዕራፍ ላይ እንዲህ ሲል ገልጾታል። “The generation of that leviathan, rather to speak more reverently, that Mortal god, too which we owe, our peace and defense በግርድፉ ሲተርጎም “...ሰላማችን የዚያን ሚች አምላክ መምጣት የሚጠብቅ ነው።”

“Gabriet Negretto የተባለው ሰው ደግሞ “Hobbes, Leviathan: the irresistible Power of God” በሚለው ጽሑፉ ከመጽሐፈ እዮብ ጥቅስ በመዋስ ሚቹን አምላክ እንዲህ ገልጾታል “..... No one on earth is his equal a creature without fear. He looks down on the highest. He is king overall prod beasts” ወይም “..... እንደ እርሱ ያለ ማንም የለም። ከፍ ያለውን ሁሉ ይመለከታል፤ በውኃ ውስጥ ላሉ ሁሉ ንጉሥ ነው።” እዮብ 41:04

እኔም እንግዲህ በርዕሱ ላይ ሚቹ አምላክ /mortal god/ ያልኩት /በእርግጥ የሆኑ አገላለጽ ነው) በጽሑፉ ውስጥ ደግሞ በተደጋጋሚ ‘ይህ አካል’ ያልኩት መንግሥት የተባለውን ተቋም ነው። የሆኑ ፅዕን Leviathan ሥራው በ17ኛው ክ/ዘመን የተጻፈ ነው።

ዕድለኞች ሆነን ግን አፍሪካዊ በመሆናችን ዛሬም የሆብስን እውነት (በተለይም የሚቹን አምላክ ሃሳብ) እንታዘባለን።

## What are the do's and ...

Continued from page 13

### Communicate Clearly and Consistently:

Provide clear instructions and timely feedback to help students learn effectively.

### Be an Authority, Not a Buddy:

Establish yourself as a loving but firm authority figure to foster respect and ensure an effective learning environment.

### Embrace Collaboration:

Share ideas and best practices with colleagues and other educators.

It is also advisable to go over these “Don'ts” in order to avoid common mistakes:-

**Don't Be Inauthentic:** Students can sense insincerity, so be yourself.

**Don't Be a Friend:** While being friendly is good, don't prioritize being liked over being an authority figure.

**Don't Neglect Needs:** Don't ignore student needs or struggles; be patient and adapt your teaching to address them.

**Don't Be Unprepared:** Avoid teaching without a clear lesson plan or appropriate activities for students to engage with.

**Don't Be Indecisive:** Be firm and consistent with your rules and expectations to maintain a productive classroom.

**Don't Overload:** Try not to teach too much information in a single day.

**Don't Blab or Babble:** Keep your lessons concise and focused to ensure more learning, not just information disclosure.

(Source: internet)



# Survey

## *Teaching Learning Process and Instructors' Concern at St. Mary's University: the Case of Basic Courses Department (Tekalign Zewdie, St. Mary's University)*

### I. Introduction

Education comprehends the processes of learning and acquiring knowledge, skills, and values. It plays a role in passing on cultural heritage, societal norms, and ethical principles from one generation to the next. When specifically considered, higher education typically includes components of teaching, research, and community services to create responsible civilians who play vital roles in the development of societies.

Higher education obtains a crucial role in preparing students for their imminent professions like providing practical skills and knowledge that prepare students to excel in their chosen fields.

Thus, there are different parties in the platform that contribute in the education sector to be productive and bring behavioral change. Knowing that, many stakeholders play their own roles; more are left to instructors as they are the crux of the matter to address students with unit contents, teaching methodologies, classroom managements and some other issues to bring about effective learning (MoE, 2021).

While addressing the teaching learning process especially at higher education level, it is vitally important to anticipate the fact that instructors in such educational institutions encounter different hurdles that should be properly recognized and given due attention. To be specific, in Ethiopia, instructors across various educational levels face a multitude of challenges

that influence their effort and the quality of education. These challenges embrace low welfare, inadequate facilities, partial professional development occasions, and systemic issues within the education system. So it would be sensible to examine St. Mary's University, freshman courses instructors' apprehensions to their betterment in their delivery and attain the anticipated goal.

### II. Literature Review

Higher education aims to provide quality education that is accessible and competitive on a global scale and its vision is to have a higher education system that is responsive to local needs, innovative, and produces graduates who are prepared for lifelong learning (MoE, 2008). The system should also be equitable and competitive, while protecting academic freedom to promote continuous intellectual growth and advancement of learning and research. Teachers should be dedicated to ongoing professional development and continuously improving their teaching skills.

#### **The Focus of Education in Ethiopia**

Higher education focuses on issues that improve the day today life of the society. To this outcome, it strides to pave the way for elements such as teaching, research, training, and community service. Teaching, which is the most important aspect, involves delivering lectures and providing practical experiences that help students gain a deep understanding of their subject matter.

Individual with the skills and

knowledge are likely to enhance their overall quality of life. Despite this, addressing access to quality education remains as a challenge in Ethiopia (MoE 2008). In this context, teachers should strive to uphold the highest standards of professionalism in their conduct and interactions. They should actively participate in promoting the value of education within the community. Educational supporters should also work alongside teachers to ensure their effectiveness.

#### **Teachers and Professional Development**

Teacher professional development helps educators stay current with best practices, new technologies, and diverse student needs. It can include formal courses, workshops, seminars, conferences, mentoring, peer observation, and informal learning through reflection and collaboration. This development can enhance teachers' instructional capabilities, contribute to their job satisfaction, and potentially reduce teachers' turnover (Linda D. 2017).

In addition, involving in action research which focuses on solving practical problems within a specific context could help teacher's improvements (Jonida L. 2021). It's a collaborative process where those instructors affected by the problem are involved in finding solutions and improving practice as it could help to mentor each other.

Mentoring and classroom observation are essential components of teacher development because it enhances their teaching practices (Hall

and Jaugietis 2011). Mentors observe the mentee's lessons, offering feedback and support for improvement. This collaborative process helps teachers reflect on their methods, identify strengths and areas for growth, and develop effective strategies which could help the smooth flow of the lesson to realize learning.

### **Teaching and Learning: Interconnected**

The teaching-learning process is a dynamic interaction where educators impart knowledge and skills, and learners actively engage in acquiring new understanding and behaviors. It involves a series of interconnected steps and components that, when effectively managed, lead to meaningful learning experiences. The process necessitates non-disruptive behavior to ensure smooth flow of a lesson. Teachers expedite learning through delivering content, assessing diverse learning style, and providing feedback though some teachers question their own teaching effectiveness because of workload including administrative tasks (Linda D. 2017).

Teachers use strategies and approaches to present information and facilitate learning, such as lectures, discussions or project-based activities in a way that students participate actively. Engaging students in activities promote deeper understanding and application of tasks.

Teachers also assess their students continuously and evaluate students' existing knowledge, skills, and learning styles to tailor instruction, and indicate their final performance to a certain course. Teachers motivate and support students to improve their understanding and skills. In

general, teachers are responsible for creating and maintaining a classroom environment conducive to learning.

### **Work Ethics: Professionalism and Integrity**

Teachers, like all professionals, must adhere to rules and regulations governing their conduct and responsibilities. These guidelines ensure a safe, respectful, and effective learning environment for students as they follow college policies and procedures. Ethical standards, including honesty and integrity must be upheld. To this, effect academic leaders should actively seek opportunities to improve instructors' skills and knowledge, with their personal well-being (Aliakbar B. 2011).

Work ethics in teaching encompasses a set of professional values and behaviors that guide educators in their interactions with students, colleagues, and the wider community (Mulugeta A. 2021). Teachers should be truthful in their dealings with students, parents, and colleagues, avoiding any form of deception or misrepresentation. Treating all students with respect, regardless of their background, and ensuring fair and equitable treatment are crucial. Teachers should create a classroom environment that is safe, respectful, and conducive to learning.

### **Executing Plans and Departmental Tasks**

In higher education, teachers play a vital role in both individual and institutional planning, as well as contributing to various committees. Annual plans, including individual development plans and institutional strategic plans, guide teaching and professional development (Hoekstra, V.J. 2009).

Cognizant to that, educational materials come in various forms and are essential in establishing an engaging and productive learning atmosphere. Resources and facilities that support teaching include physical spaces like classrooms, textbooks, digital learning tools, and equipment. The administration wing should facilitate access to clean water, sanitation, and other services are essential for maintaining a safe and healthy learning environment (Siddiqui S. 2020). Educators, especially those in leadership roles, participate in school-wide planning and organization, are responsible to provide resources and facilities. .

To sum up, education involves different actors to achieve its objective. As teachers play a major role since they directly affect the learners' behavior, they should have had due attention. Focusing on professional development would be better in some how to improve teaching. Keeping the platform with facilities and moral support enhance the teachers' participation in a very widened areas.

### **III. Data Analysis and Interpretation**

To attain the objectives of the study, a questionnaire consisted of three parts was distributed to the academic staff of the department who have been offering courses in the 2017 E.C. academic year. The first category tried to obtain information regarding the concerns of instructors on professional and teaching matters in two figures. In the second category, information was collected regarding instructors resources concerns and the last part is about instructors related to department and administrative

issues through two figures. To analyze their level of concerns, three levels such as not concerned (NC), neutral (N) and concerned (C) are indicated.

**Figure 1: Professional development**

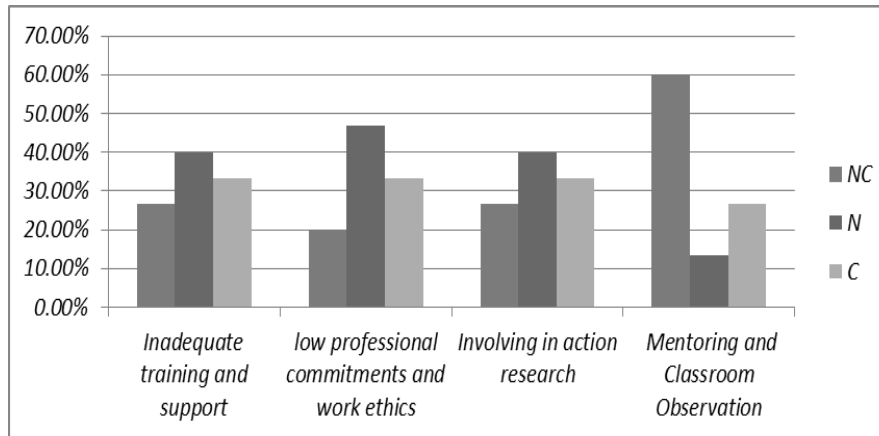


Figure 1 presents the concerns of instructors regarding their professional development like having a training, involving in research, work ethics and colleagues support. In terms of the adequacy of trainings and related support, 26.7% of in-

structors are not concerned, 40% are neutral, and 33.3% are concerned. It appears that many instructors are neutral about having training or related issues that could be addressed through workshops. Additionally,

regarding instructors' professional commitments and work ethics, 20% are not concerned, 46.7% are neutral, and 33.3% are concerned. It seems that instructors are not equated with a lack of concern

In terms of instructors' involve-

ment in research, 25.6% of them stated that it does not concern them, while 40% were neutral and 34.4% were concerned. Although the majority of instructors do not have a strong preference, a significant number of them are concerned about their involvement in research.

The final point discussed is mentoring and classroom observation. 60% of the respondents do not have a concern about being mentored by others, while 13.3% are neutral and 26.7% have a concern regarding classroom observation. It appears that instructors are not concerned and do not give due attention about this issue. Overall, the majority of instructors seem to be in a state of ambivalence towards their professional development, raising their skills and knowledge for their career through comprehending different learning experience.

**Figure 2: Teaching and Classroom**

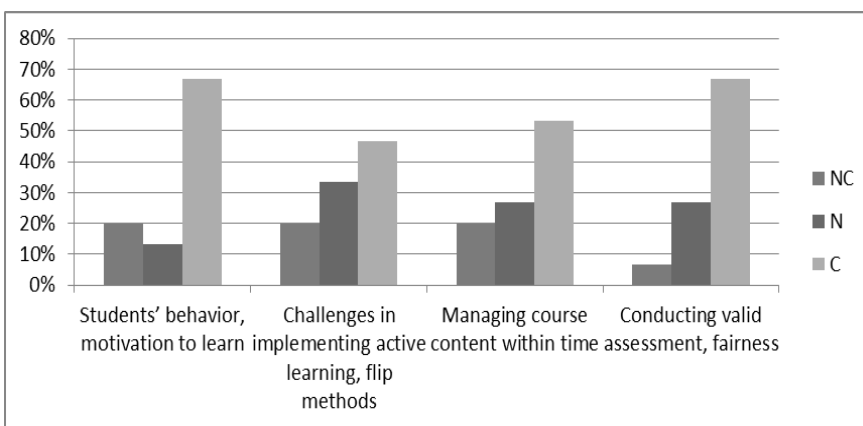


Figure 2 presents data related to teaching and classroom situations, including classroom management, methodology, course coverage, students' motivation to learn, and assessment. In terms of students and their motivation, 20% of the respondents

are not concerned about students' be-

havior, while 13.3% are neutral. The majority, 66.7%, are concerned about the situation. It can be inferred that instructors have concerns about their students' behavior and motivation to engage in lessons and promote learning.

Regarding methodology, i.e. active learning and flip ways, 20% of the respondents said it's not their concern. 33.3% are neutral. The majority of 46.7% are concerned about implementing the methods. It seems instructors are conscious in applying better methodology in their class to create productive learning.

Course management and timely coverage are not a concern for 20% of the respondents. 26.7% are neutral regarding course coverage, while 55.3% are concerned about ensuring timely coverage of the course. It can be inferred that instructors feel a sense of responsibility towards their lessons and ensuring they are effectively delivered to students.

In terms of valid assessment, 26.7% of the respondents are neu-

tral, while 66.7% are concerned about the validity and fairness of assessments. It appears that instructors are concerned with the students' behavior, course coverage, and assessment; they take their duties in the teaching process seriously.

**Figure 3: Resource and Facilities**

spondents are concerned, while 33.5% are neutral. It appears that many instructors are concerned about their access to Wi-Fi and the internet, as they are expected to prepare themselves, use modules, and record assessments regularly.

In terms of resources for teach-

that a significant number of instructors are concerned about insufficient teaching resources to conduct their class lessons effectively. When campus facilities, such as cafés are observed, 80% of the instructors are concerned about while only 13.3% are not con-

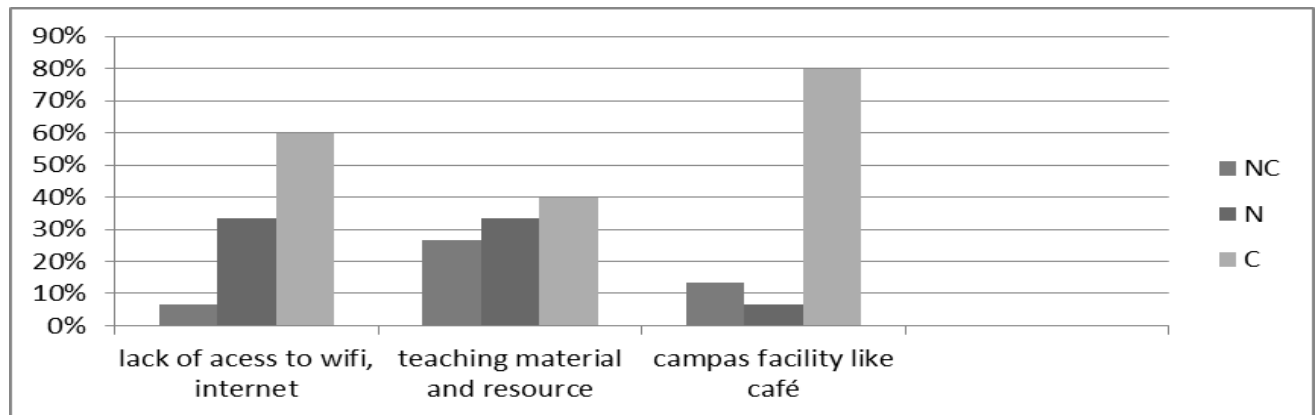


Figure 3 addresses the availability of resources and facilities to instructors. In terms of access to Wi-Fi and the internet, 60% of the re-

spondents are not concerned, 33.3% are neutral, and 40% are concerned. It appears

that a significant number of instructors are concerned about insufficient teaching resources to conduct their class lessons effectively. When campus facilities, such as cafés are observed, 80% of the instructors are concerned about while only 13.3% are not con-

**Figure 4: Department related Assemblies**

of the respondents indicated that it doesn't concern them, while 13.3%

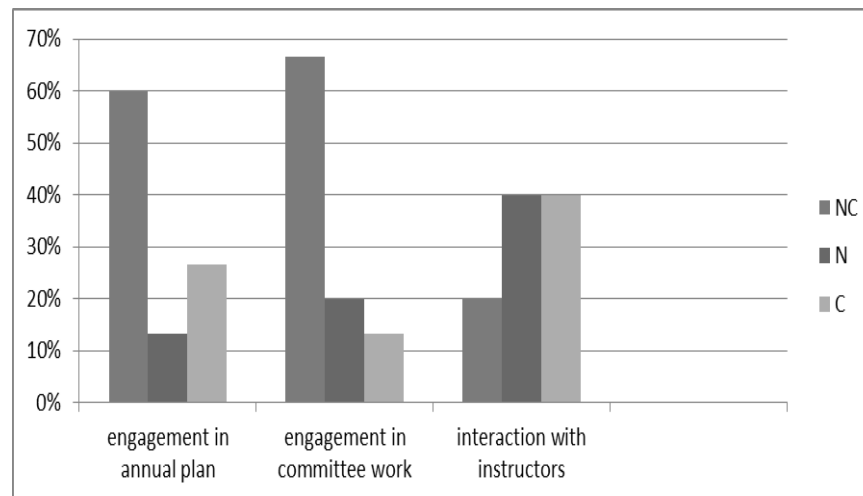


Figure 4 addresses issues related to departmental activities. Instructors are expected to participate in certain tasks so that they were asked about their involvement in performing annual plan tasks. 60%

were neutral, and only 26.6% were concerned about the implementation of the annual plan. It seems that many instructors as part timers exist, feel it's not their responsibility to participate in executing plan

activities. In terms of committee work, 66.6% of the respondents are not concerned, 20% are neutral, and 13.3% are concerned about participation in committee work. Regarding instructors' relationships with one another, 20% feel it doesn't concern them, 40% are neutral, and 33.3% are concerned with their interactions within the department. It appears that instructors are not interested in participating in departmental tasks other than conducting classes.

**If we provide quality education to one generation, poverty will automatically be eradicated from society.**

Arvind Kejriwal



**Figure 5: Administrative Solicitudes**

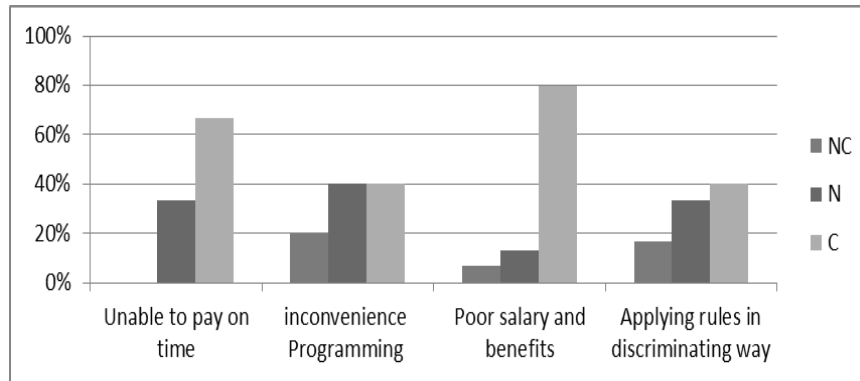


Figure 5 addresses concerns related to administrative issues that are more related with welfare. In terms of timely payment, 33.3% of the respondents are neutral, while 66.7% are concerned. It appears that many instructors expect timely payment and consider it a concern. Regarding programming, such as class timetables and exam schedules, 20% of the respondents are not concerned, 40% are neutral, and 40% are concerned. It seems that instructors are not comfortable with programming-related issues like class schedule and invigilating time.

Regarding salary and benefits, 13% of the instructors are neutral to the concern on it. 80% of them are very much concerned on it. It seems instructors are not satisfied with the income they acquire from their work. Concerning the rules of the college, 16.6% of the respondents do not have a concern on it and 33.3% of them are neutral. The rest 40% have a concern. It seems applying rules in discriminating way has been felt by the majority of instructors.

## IV. Summary, Conclusion and Recommendations

### Summary

This study has attempted to examine the instructors' concerns when they discharge their tasks in the insti-

tute. The major findings of this study are categorized under professional

development, teaching process, work ethics, and involving in departmental matters. It is summarized and presented as follows.

Related to the professional development, the majority of instructors are neutral that they don't have strong opinion and are in between to express their concern regarding trainings, work ethics and involving in action research which took 42% as average but 70% of the respondents are not concerned to have mentoring and peer observation.

When the teaching and learning approach is seen, they have concern. The majority, 66.7%, are concerned about the classroom behavior. 46.7% are concerned about implementing active learning methods. 55.3% are concerned about ensuring timely coverage of the course. 66.7% are concerned about the validity and fairness of assessments.

Regarding resource, access to Wi-Fi and the internet, 60% of the respondents are concerned. Campus facilities like cafés, 80% of the instructors are concerned.

About involvement in performing annual plan and committee work, more than 60% of the respondents indicated that it doesn't concern them. 40% are neutral in their relationships with one another.

In terms of administration issues, 66.7% are concerned in terms of timely payment. 40% are neutral related to programming. 40% are concerned on applying rules in discriminating way. Regarding salary and benefits, 80% of them are very much concerned on it.

### Conclusion

Education is the processes of facilitating learning to bring behavioral change and is concerned with methods of teaching and learning in which teachers are the main actors. Subsequently, this study is conducted. It has been found from the study that instructors have different concerns ranging from teaching professional matters to managerial issues that could impede the teaching learning process in the department.

It is possible to conclude from the result that almost all instructors have concern on the issues like classroom behavior and valid assessment which could be their real concern as a teacher rather participating in professional development and in some departmental activities which should have been their real concern to update themselves and support their home base. They also have a concern more on facilities and services. Their personal well-being as a teacher is correspondingly offered on discussion. Therefore, despite a true passion for their subject and teaching, it is very easy to become disheartened by student's disruptive behavior, lack of managerial support and job environment dissatisfaction.

### Recommendations

This study recommends the following:

- Teachers may need to redefine their roles and adapt their teaching practices to effectively engage with students in a new learning environment;

To be continued on page 37

## ፈሊጣዊ አነጋገሮች (Idiomatic Expressions)

ፋንታ አያሌው፣ ቅድስት ማርያም ዩንቨርሲቲ

## Let's Mind our Language

ፈሊጣዊ አነጋገር ማለት ከተረትና ምሳሌዎችና ከዘይቤያዊ አነጋገሮች ዝቅ በሚል ደረጃ አካባቢያዊነት ይበልጥ የሚያጠቃው ከአንድ ወይም ከአንድ በላይ ከሆኑ የቃላት ኅብረት የሚመሠረት ሆኖ ትርጉሙ ከመነሻው ቃል ወይም ቃላት ለዩት የሚል የአነጋገር ለዛ ወይም ላህይ ነው። በአንድ ቋንቋ የሚነገርን ፈሊጣዊ አነጋገር ለመረዳት የቋንቋውን እማራያዊ ፍቺ ብቻ ማወቁ አይጠቅምም። ቋንቋውን በሚገባ አውቃለሁ ለማለት በቋንቋው ውስጥ የሚነገሩ ቃላትንና ሐረጎችን እንዲሁም ዐረፍተ ነገሮችን ብቻ ሳይሆን ፈሊጦችንና ተምሳሌታዊ የዘይቤ አነጋገሮችን ጭምር ጠንቅቆ መረዳትን ይጠይቃል። አንድን ቋንቋ በቀጥተኛ የመግባቢያ ደረጃ ማወቅ ብዙም ከባድ አይደለም። ችግሩ ጎልቶ የሚታየውና ባህሉንና የኑሮ ዘይቤውን ከቋንቋው በአፍ መፍቻነት ተናጋሪዎች ጋር ከሥር መሠረቱ የኖረው ሰው እንደሚናገረው ለመናገር አለመቻል ነው። ያኔ ተረትና ምሳሌው፣ አሽሙሩና ምፀቱ፣ ዘይቤውና ተምሳሌቱ ሲደረደር ቋንቋን በመማር ደረጃ ጠንቅቆ የሚናገረው ሳይቀር ድንግርግሩ ይወጣል። የተመረቀ የመሰለው ሲረገም፣ የተረገመ የመሰለውም ሲመረቅ “ያልተገናኝቶ” ዓይነት መለያየት ሊከሰት ይችላል።

ለአብነት ወደ ጎጃም የዘለቀ ሰው በአንድ ድግስ ላይ ድንኳን ወይም ዳስ ውስጥ አንዱ ሽማግሌ ቆሞ “አባቱ ሽንታም ነበር፤ እሱም ሽንታም የሽንታም ልጅ፤ ይሄ እፊታችን የቆመ ጨምላቃ የጨምላቃ ልጅ ይሄን ሁሉ ድግስ ደግሶ...” እያለ ሲናገር ቢደመጥ እንኳንስ አማርኛን ጠንቅቄ አውቃለሁ የሚል ፈረንጅና ቻይና ይቅርና ወሎና ጎንደር ወይም ሸዋና በሌሎች ግዛቶች የሚኖር አማርኛን በአፍ መፍቻነት የሚጠቀም ሕዝብ በቅጡ ሊረዱት አይችሉም - የዚያን አካባቢ ሰው ካልጠየቁ በስተቀር። እንግዲያውስ እኔ ልንገርህ - ሽንታም ማለት ጥሩ ልጅ ፣ ስም የሚያስጠራ

መልካም ዘር የሚወልድ ማለት ነው፤ ጨምላቃ ማለት ሀብታም ማለት ነው። ፈሊጥ ይሉሃል ይሄም ነው። በአንድ ቋንቋ ውስጥ አንድ ፈሊጥ እንደዩ አካባቢውና እንደየዐውዱ የተለያዩ ፍቺ ሊኖረው እንደሚችል በዚህ አንቀጽ ከተጠቀሰው የጎጃም ምድር ፈሊ መገንዘብ ይቻላል። ይሄውም ለምሳሌ ሽታም በብዙ አካባቢ ግን ስም አስጠሪ መልካም ልጅ ማለት ነው። በየትም አካባቢ ይሁን “ሽንትህ ይባረክ” ከተባለ ደግሞ ዘርህ ይባረክ ማለት መሆኑ ግልጽ ነው።

የአንድን ፈሊጥ ትርጉም ለማወቅ ከቃሉ የመነሻ ትርጉም ብዙ መንዝ ሊኖርብህ ይችላል። ከዚህ አኳያ ለምሳሌ “ታላቅ ወንድማችን የቤታችን ወጋግራ ነው” ወይም “ይህች ልጅ የእጅ ዐመል አለባት” ሲባል ብንሰማ እነዚህን ዐረፍተ ነገሮች በቁማቸው ባላቸው ፍቺ ሳይሆን የምንረዳው በተለዩ መልክ ነው። ከዚህ አንጻር “ወጋግራ” እና “የእጅ ዐመል” ያላቸው ቀጥተኛ ወይም እማራያዊ ትርጓሜ በነዚህ ዐረፍተ ነገሮች ወደ ፍካሬያዊ ትርጉም በመለወጣቸው ምክንያት ሃሳቦቹን ለመረዳት አማርኛን በቅጡ ማወቅን ይጠይቃል። የማንኛውንም ቋንቋ ፈሊጣዊ አነጋገር ለመረዳት ቋንቋውን ብቻ ሳይሆን ከዚያም በዘለለ የማንበረሰቡን ባህልና ወግ፣ የአኗኗር ሥርዓትንና ትውፊትንም መገንዘብን ይጠይቃል። ከዚህ በመነሳት የአንድን ቋንቋ ፈሊጣዊና ዘይቤያዊ አነጋገር በቅጡ መረዳት በአግባቡ ለመግባባት ጠቃሚ መሆኑን ልብ ማለት እንደሚገባ ማስተዋል ተገቢ ነው።

ፈሊጣዊ አነጋገሮች አካባቢያዊነት እንደሚጠቃቸው ከፍ ሲል በምሳሌ ጭምር ለማየት ሞክረናል። ተረትና ምሳሌዎች ወይም ዘይቤያዊ አነጋገሮች ግን ሰፊ ያለ አድማስ ይሸፍናሉ። እንደተባለውም አንድ ፈሊጥ ከአንድ ቃል ጀምሮ በሁለትም ከዚያም ባለፉ የቃላት ብዛትም

ሊመሠረት ይችላል። ለአብነት “ድንጋይ”ን ብንወስድ እማራያዊ ማለትም ማንም በእኩል ሊረዳው የሚችለው የቁም ትርጉሙ “ለቤት መሥሪያነት፣ ለካብ፣ ለመቀመጫነት ... የሚያገለግል ግዑዝ ነገር” መሆኑን ነው። ከዚህ ባለፈ ግን “ያ ማታ ያየነው ድንጋይ መጣልህ።” ብሎ ሲናገር አንድ ሰው ቢደመጥ ትርጉሙ የአንድን በደደብነት የተፈረጀ ሰው መምጣት እንጂ የአንድን ድንጋይ በአካል ተንቀሳቅሶ መምጣትን አያመለክትም። ይህን ዐረፍተ ነገር በእንግሊዝኛ በቀጥታ ተርጉመን “The stone we saw last night is coming now.” ብንል የሚገባው ሰው አናገኝም። “ከመሬት ተነስቶ ነገር ይፈልገኛል” የሚለውን ፈሊጣዊ አነጋገርም በእንግሊዝ አፍ እንተርጉመውና እንየው። “He finds me a thing just standing from the ground.” አንድም ሰዎች እንከን የሌለበት ዐረፍተ ነገር ቢሆንም ይህ ሃሳብ የሚገባው ፈረንጅ ወይም አማርኛን የማያውቅ እንግሊዝኛ ተናጋሪ ስንፈልግ ውለን ስንፈልግ ብናድር አናገኝም። ስለሆነም ፈሊጦችን ከአንድ ቋንቋ ወደ ሌላ ቋንቋ በቀጥታ መተርጎም እንደማይቻልና መተርጎምም አስፈላጊ ሆኖ ከተገኘ ሲገኝ በተቀባይ ቋንቋ ተመሳሳይ ወይም ተቀራራቢ ፍቺ ያለው ፈሊጥ መፈለግ እንደሚገባ መገንዘብ ተገቢ ነው። በብዙዎቹ ቋንቋዎች ተቀራራቢ ፈሊጦች መኖራቸውን ከሰዎች ሕይወት መመሳሰል አኳያ መገመቱ አይከብድም። በጣም ከሚራራቁ አማርኛና እንግሊዝኛ ቋንቋዎች አንድ ሁለት ያህል ምሳሌዎችን ብንመለከት የሰው ልጆች አኗኗር ቢለያይም አነጋገራቸው ግን ተቀራራቢነት እንዳለው መገንዘብ እንችላለን።

ቁንጅና እንደተመልካቹ ነው - beauty is in the eye of the beholder (Beauty lies in the eyes of the beholder.)

ዋናው ጉዳይ ላይ ከመወያየት ይልቅ በፕሮፖዛል ላይ በተካተቱና

ሚዛን በማይደፉ አነስተኛ ጉዳዮች ዙሪያ የቃላት ፀጉር ስንጠቃ ተጠምደው ይዳክራሉ። "Instead of addressing the core issue, they started to split hairs about minor wording in the proposal".

ከዚህ በማስከተል ከአማርኛ ፈሊጦች የተወሰኑትን እንመልከትና ወደ እንግሊዝኛዎቹ እናምራ።

ራስ - ዋና። ሰውዬው ትልቅ ሥልጣን ባይኖረውም የመሥሪያ ቤቱ ራስ ነው።

ግምባር - ዋና መለያ ምልክት። ግምባራን አስመትቼ ልምጣ። (ታይቼ) ቀጣዮቹ የሰውነት ክፍሎች በፈሊጥ ሲነገሩ የተለያዩ ፍቺዎች አሏቸው።

ጆሮ፣ ዐይን፣ አንገት፣ እጅ፣ ጉሮሮ፣ እንጥል፣ አንጀት፣ ልብ፣ ቆሽት፣ ሆድ፣ ጀርባ፣ የጀርባ አጥንት፣ ጭን፣ ምላስ፣ ጉንጭ፣ ጥርስ ...

ያ ሰው ጆሮ ሳይሆን አይቀርም - ፊቱን ወደሌላ አቅጣጫ አዙሮ መላ ትኩረቱ ወደኛ ነው። ሴትዮዋ ዐይን አውጣ ናት። አባቱ መቶ ብር ልስጥህ ቢለኝ ዐይኔን አላሸም። ልጇቷ አንገት የላትም - ትናንት አበድራያት ዛሬም መጥታ ጠየቀችና። አንገት የተሠራው አዙሮ ለማየት ነው። እጅ ከምን? እጄ ይጣልህ። በጉሮሮው ላይ ነው የቆሙበት። መሄዱን ስለማ እንጥሌ ተቆረጠ (ወሽመጤ ተቆረጠ)። አንጀቱ ራስ። አንጀቱ ተቃጠለ። አንጀቱን በላችው። ልብ የለውም። ልብ የለኝም። ቆሽቱ አረረ። ሆድ ያባውን እንዲሉ ነው ነገሩ። ሆድ ሆዴን በላኝ። እውነቱን ስነግረው ጀርባውን ሰጠኝ። ልጇቱ የቤታችን የጀርባ አጥንት ናት። ሴትዮዋ የራስ ገልጦ የጭን ገረድ ነበረች። የዚያ ሰውዬ ምላስ ረጂም ነው - ስንቶቻችንን አጣላን መለህ። ምላስህን አታስረዝም - ብዙ አታውራ። ክርክራችን ሁሉ ጉንጭ አልፋ ነው። የልቡን ሲነግሩት የኮረከሩትን ያህል ጥርስ በጥርስ ሆነ።

ቀጣዮቹን ፈሊጦች በራስህ ዐረፍተ ነገር እያስገባህ ተዝናናቸው።

የጭቃ እሾህ፣ በማር የተለወሰ መርዝ፣ ውስጠ ወይራ፣ ልዝብ ሰይጣን፣ አፈር ቀመስ፣ ሳለ አይሰጥ፣ ሆድ ሲያውቅ ዶሮ ማታ፣ መሬት ትቅለለው፣ አትልከፈኝ፣ ገድሎ ማዳን፣ ከጄ በጉንጨ፣ የቀን ጅብ፣ የዝጥን ጆሮ፣ የውሻ ቁስል፣ ወፍ ነገረችኝ፣ ጥቁር እንግዳ፣ ሰውዬው ዐረፈ፣ ለምቦጭ መጣል፣ የግምባር ሥጋ፣ የአብራክ ክፋይ፣ የጨንፈ መብገን፣ የዐይን መቅላት ወይም ደም መልበስ፣ ጥርስ መግባት፣ ዐይነ ስብ፣ ማለባበስ፣ ዕንባ

ጠባቂ፣ ሁሉ አገርሽ፣ እሳት የላለ፣ ሆዱ ባባ፣ ደረቱን አሳብጦ፣ ሽንታም፣ ወጥ ረገጥ፣ ሥጋን መባጨቅ፣ አጨብጫቢ፣ ልብ በል፣ አታቀርሽብኝ፣ ጌንጥ፣ እባብ፣ ዕርግብ፣ ቁራ ወይም አሞራ፣ በቅሎ፣ የመርዝ ብልቃጥ፣ ባስቀመጡት የማይገኝ፣ አጋሰስ፣ ወምበር ገፊ፣ አልጋ፣ ወምበር፣ ጎተራ፣ በሬ ወለደ፣ ፍየል አፍ፣ እምብርት የለሽ፣ እጅ ማጠር፣ እጅ መንግት፣ የእጅ ዐመል፣ እጄን በእጄ፣ ሆድ አደር፣ እጅ መባላት (ቤተሰብ ለቤተሰብ ልጃቸውን ለልጃቸው መተጫጨት)፣ ፊት መንሳት፣ ፊት መስጠት፣ ፊት ለፊት፣ አፍንጫ መንፋት፣ ደረት መደለቅ፣ ደረት መንፋ፣ ጀርባ መስጠት/ማዞር፣ የግምባር ሥጋ፣ ጣት መቀሰር፣ ከጣት ጣት መብለጥ፣ ፀጉረ ልውጥ፣ ራስ በራስ፣ አድሮ ጥጃ፣ አድሮ ቃሪያ፣ እሾህ፣ ዓሣማ፣ እጄ ሰባራ፣ ወንፊት፣ እጄ ሙቅ፣ ዐይንን በዐይን ማየት፣ አንገት የለሽ፣ ...።

ከዚህ ቀጥለን ደግሞ ፈሊጣዊ አነጋገር ምን እንደሆነ ከብያኔው ጀምረን ወደ ምሣሌዎቹ እናልፋለን። አብረን እንቆይ።

An idiomatic expression is a phrase with a meaning different from the literal meaning of the words within it, a meaning that is culturally understood by native speakers. These expressions add richness and imagery to the language we are speaking or writing like for example English idioms include phrases like "break a leg," meaning "good luck," or "spill the beans," meaning "to reveal a secret".

Here are some common examples of idiomatic expressions and what they mean:

**Break a leg:** To wish someone good luck.

**Spill the beans:** To tell a secret or share gossip.

**Kick the bucket:** to die

**Under the weather:** Feeling slightly unwell or sick.

**Costs an arm and a leg:** Something is very expensive.

**A dime a dozen:** Something is very common or easily found.

**Beat around the bush:** To avoid saying what you mean directly, often by talking about unimportant things.

**In and of itself:** intrinsically, by its very nature, or when considered in isolation.

**Hit the sack:** To go to bed.

**Once in a blue moon:** Something happens very rarely.

**A piece of cake:** Something is very easy to do.

**Bite the bullet:** To face a difficult or unpleasant situation with courage.

Enjoy the following idiomatic expressions. The meanings are given.

**1. At a crossroads – Needing to make an important decision**

When you are at a crossroads, you are at a point in your life where you need to make a decision. The implication is that the decision you make will have big, life-altering consequences.

**2. Bad apple – Bad person**

You can use this idiom to describe someone who is not nice and maybe even criminal.

**3. Barking up the wrong tree – Pursuing the wrong course**

When you “bark up the wrong tree” you are pursuing the wrong solution to your problems.

**4. Be closefisted – Stingy**

If you are being “closefisted”, you don’t want to spend a lot of money.

**5. Be cold-hearted – Uncaring**

If you decide to be “cold-hearted”, you are making a deliberate decision not to care about someone or something.

**6. Be on solid ground – Confident**

When you are “on solid ground”, you are confident in your position or feel that you are safe.

**7. Beat around the bush – Avoid saying**

When you do this, you are taking a long time to say what you really need to say. You may be doing this because the “truth” is embarrassing or your unsure about how the listener will take it.

**8. Behind you – Supportive**

When you are “behind” someone, you are saying that they have your support.

**9. Between a rock and a hard place – Facing difficulties**

When you have to choose between two options, neither of which are ideal or “good”.

**10. Blow off steam – Try to relax**

When you are stressed or upset about something, sometimes you need to do something to keep you from thinking about it.

**11. Born with a silver spoon in their mouth – to be born [from a] wealthy [family]**

This idiomatic expression is used to describe someone who was born into a

wealthy family.

**12. Break the bank – Spend a lot**

When you “break the bank”, you spend a lot of money on something. If something will “break the bank”, then it’s expensive.

**13. Bright spark – Smart**

A “bright spark” is someone who is smart and valuable to an organization.

**14. Build a case – Argue your point**

When you “build a case” for something, you are preparing to argue a point or convince someone that your opinion is the right one.

**15. Build castles in the sky – Daydream**

When you fantasize about something you hope to have or achieve.

**16. Burn your bridges – End a relationship**

When you “burn your bridges” you end a relationship permanently.

**17. Butter up – Flatter**

When you “butter” someone up, you are telling them nice things about themselves.

**18. Bought a lemon – Bad bargain**

If something you bought is a “lemon” it is a bad product. In a sense, you wasted your money on it.

**19. Break the ice – Start a conversation**

When you start a conversation with a strangers with the end goal of making new friends.

**20. Calm before the storm – Peaceful**

When you use this to describe your state of being or mind, you’re talking about a quiet period before anticipated trouble comes your way.

**21. Chasing rainbows – Pursuing dreams**

When you try to follow your dreams. The implication here, however, is that you might be better off forgetting your dreams.

**22. Clear as mud – Hard to understand**

When you are confused about something or a situation.

**23. Cool as a cucumber – Calm**

This idiomatic expression is meant to describe someone who is calm and relaxed.

**24. Couch potato – Lazy**

A couch potato is a lazy person. Specifically, someone who sprawls on their couch watching TV almost all day.

**25. Cross that bridge when we get to it – Think about it later**

When you say this, you are telling someone that you will think about something later. The implication is that it’s a problem or a decision that can be put off for now.

**26. Chew it over – Think had about something**

This idiom implies that you need to make an important decision and can’t afford to be hasty about it.

**27. Come to light – Be revealed**

When something “comes to light” something that was originally concealed from you is revealed.

**28. Cut back on – Reduce**

When you use this idiom, you are reducing something.

**29. Cut to the chase – Speak concisely**

When you tell someone to “cut to the chase”, you are expressing impatience. This is usually used when someone feels someone else is taking too long to deliver important news.

**30. Crystal clear – Easy to understand**

When you say that something is “crystal clear”, you are saying that it is understood.

**31. Dead-end job – No more opportunities**

When you are stuck in a “dead-end job”, you are in a career situation where there is no more room for advancement.

**32. Dig deep – Strive**

When you “dig deep” you put a lot of effort into a task.

**33. Digging into – Looking closer**

When you “dig into” something, you are looking for more information.

**34. Don’t run before you can walk – Don’t assume something is easy**

This is a descriptive idiom, it’s meant to make you think about how a baby needs to learn how to walk before they can run. It’s supposed to caution you about assuming you can just do something without learning the basics.

**35. Down to earth – Practical**

This describes someone who is known for being sensible and practical.

**36. Eat like a bird – Small appetite**

This is used to describe someone who doesn’t eat a lot.

**37. Eat like a horse – Eat a lot**

If you eat like a horse, you are eating a lot. You can “eat like a bird” most of the time but “eat like a horse” at a specific time because you are either very hungry or you really like the food.

**38. Eat your words – Admit you were wrong**

When you “eat your words” you are admitting that something you said earlier turned out to be wrong.

**39. Every cloud has a silver lining – Things will get better**

When you say this, you are telling yourself or someone else that you will get through your troubles.

**40. Face the music – Face the consequences**

When you “face the music”, you are owning up to a mistake and trying to

make amends.

**41. Find your feet – Adapt**

When you are “finding your feet” you are learning how to adapt to a new situation, like a new job.

**42. Follow in their footsteps – Imitate**

This idiom is often used between children and their parents, but it can also refer to a mentor or someone you admire. If you “follow in someone’s footsteps”, you do the same thing that they did.

**43. Food for thought – Something to think about**

If you are given “food for thought” you have been given something to think about.

**44. A frosty reception – To be unwelcome**

If you received a “frosty reception”, you are not welcome.

**45. Fly off the handle – Rages**

You can use this idiom to describe someone who is visibly angry over a situation. Often this means that someone is shouting and maybe gesturing violently and even causing damage to property. It also implies that the angry reaction is disproportionate to the situation.

**46. Get on with your life – Continue on after a setback**

This is something you can say and should do after going through some problems.

**47. Give them a run for their money – Compete**

If you are competing with someone, you are giving them a “run for their money.”

**48. Go Dutch – Split the bill**

You can use this idiomatic expression when dining out with friends.

**49. Go with the flow – Relax and get along**

When you “go with the flow” you keep calm and just go along with whatever is happening around you.

**50. Got off scot-free – Escaped**

When you “get off scot-free”, you managed to escape any consequences for your actions.

**51. Hard to swallow – Unbelievable**

If someone told you something that you just can’t believe, they told you something that is “hard to swallow”.

**52. Have your whole life in front of you – Young**

Someone who has their whole life in front of them is young and full of promise.

**53. Hold out an olive branch – Apologize**

When you do this, you try to make amends or peace with someone you’ve hurt or angered.

**54. In hot water – In trouble**

This idiomatic expression can be used to

say that you are in a less than ideal situation.

**55. Inching forward - Making slow progress**

When you say this, you're saying things are proceeding slowly.

**56. Keep on the straight and narrow - Keep out of trouble**

When you say this, you are implying that you are going to live in a morally correct way.

**57. Keep your chin up - Stay positive**

Even if you're going through a hard time, you should keep thinking positive.

**58. Kicked the bucket - Died**

This is an irreverent phrase to say that someone has died. Be careful how you use it.

**59. Let the cat out of the bag - Spoiled the secret**

You "let the cat out of the bag" when you accidentally let someone in on a secret that they weren't meant to know.

**60. Look up to - Respect**

When you "look up to" someone you are acknowledging that you respect them and value their opinion.

**61. Loaded - Rich**

When you call someone "loaded" you are saying that they are rich.

**62. Lost at sea - Confused**

If a situation is making you feel confused or lost, this is the idiom to use.

**63. Making ends meet - Careful budgeting**

If you don't have much money, you need to "make ends meet". This means you carefully budget what you do have to meet your needs.

**64. Make a mountain out of a molehill - Exaggerate**

This idiom is used to say that someone is being over-dramatic with their complaints or concerns.

**65. Make waves - Change things**

When you "make waves", you change a situation dramatically. This can also mean that you caused trouble.

**66. Nip in the bud - Stop**

When you do this, you take action to keep a situation from getting worse.

**67. No sweat - Easy**

When you say "no sweat" you are saying that a task was easy.

**68. Not your cup of tea - Not something you like**

If you say that something is "not your cup of tea" you are saying it's not something you particularly like or enjoy.

**69. Once in a blue moon - Rare**

This implies something that either won't happen or rarely happens.

**70. Out in the open - Public knowledge**

When something is "out in the open", it is a matter of public knowledge.

**71. Over the moon - Very happy**

You can use this to describe the feeling of getting something you've been looking forward to for a long time.

**72. On cloud nine - Very happy**

Similar to being over the moon.

**73. Packed like sardines - Crowded**

If people are "packed like sardines" in a venue, they are standing very close together in a small space.

**74. Piece of cake - Easy**

If you say something is a "piece of cake" you are saying that it is easy.

**75. Pitch in - Contribute**

When you "pitch-in", you work with a group of people to reach a common goal.

**76. Point of view - An opinion**

Your "point of view" is what you think about someone or a situation.

**77. Pony up - Pay**

If you are paying back a debt, you are "ponying up" the money.

**78. Pour oil on troubled waters - Calm things down**

This basically means that you played peacemaker and kept an argument from developing into a physical fight.

**79. Put your head in the sand - Deny something unpleasant**

When you have your "head in the sand", you are deliberately ignoring a bad situation.

**80. Rags to riches - Became rich**

Someone who went from "rags to riches" was born poor or underprivileged, but is now in a better social position.

**81. Rain or shine - No matter what**

This idiomatic expression is used to express the idea that nothing will stop you.

**82. Reap the rewards - Received the benefits**

When you "reap the rewards", you are getting the benefits of your good work.

**83. Rings a bell - Sounds familiar**

When you think that you've heard a piece of information before but are not so sure.

**84. Rule of thumb - General practice**

A "rule of thumb" is an unwritten rule that is followed by the majority.

**85. Separate the wheat from the chaff - Decide what is valuable**

This picturesque idiom refers to how, when you harvest wheat, you need to separate it from the stalks and leaves. So, it means that you pick out or choose what is valuable to keep.

**86. Shell out money - Pay**

When you "shell out money", you pay for an item.

**87. Sitting on the fence - Neutral**

When you "sit on the fence" you are avoiding making a decision. Often, this is a decision between two people with different opinions.

**88. Smart cookie - Smart person**

You can use this idiom to describe someone intelligent.

**89. Spice things up - Make things interesting**

When you "spice things up" you do something to break out of your normal routine.

**90. Spill the beans - Tell**

When you do this, you tell someone something they didn't know. It may or not have been a secret previously.

**91. Sticky fingers - Thief**

If you accuse someone of having "sticky fingers" you are basically calling them a thief.

**92. Take a side - Choose who to support**

When you "take a side" in an argument, you are agreeing with one of those arguing.

**93. Throw light on - Explain something**

When you "throw light on" a situation, you help make sure that it is understood.

**94. To move at a snail's pace - Move slowly**

This is another idiomatic phrase that's meant to paint a picture. A snail moves slowly, so to move at its pace means things are going slowly.

**95. Tread carefully - Be cautious**

This implies that a situation is fraught and it might be easy to offend those involved.

**96. Under the table - Secretive**

When you do something "under the table", you are trying to do something so that only a small amount of people are aware of it. It's commonly used to describe something that is possibly unscrupulous. For example, bribes are given "under the table".

**97. Undermine your position - Act unconvincingly**

When you behave in a way that makes you and your opinion seem untrustworthy.

**98. Up in the air - Uncertain**

When you say something is "up in the air", you are saying that you are not sure that an event is happening.

**99. Weather the storm - Survive**

When you "weather the storm", you endure a bad situation.

**100. When it rains, it pours; when misfortune comes, it comes in battalion** - This refers to the fact that sometimes, many bad things happen to people at one time.

To be continued on page 39

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ከባህላዊ ዕረፍቶችን መካከል ታዳጊ ወጣቶችና እግሮቻቸው በአግባቡ ሥራ ላይ የዋሉ ሕጻናት በየሃይማኖታዊና ባህላዊ በዓላት የሚያሰሟቸው ዘፈኖችና የሚያሳዩዋቸው ጭፈራዎች በተለይ በዕንቁጣጣሽ አካባቢ የእንኳን አደረሳችሁ መልካም ምኞት መግለጫ የሆኑ ሥዕሎች የተሳተፉባቸው ወረቀቶች ዋና ዋናዎቹ ናቸው። እነዚህ በሴቶችም በወንዶችም የሚከናወኑ ባህላዊና ሃይማኖታዊ የልጆች የበዓል ቀናት ትርፌቶች በማሳበረሰቡ በጉጉት የሚጠበቁና በገንዘብ ወይም ዳቦና ዱቄትን በመሳሰሉ ስጦታዎች የሚታጀቡ ናቸው።

ወንዶች በሆያ ሆዬና ሚሻ ሚሾ፣ ሴቶች ደግሞ በአበባየሽ ወይ፣ በአሸንዳ አሸንድዬና በመሳሰሉት በተለያዩ የዓመቱ ወቅቶች በሚመጡ በዓላት አካባቢያዊውን አድምቀው ይውላሉ፤ ይሰነብታሉ። አሁን ወደ እመት ምትኬ እንሂድ።

እመት ምትኬ በአንደኛው የሀገራችን ክፍል የሚኖሩ ትልቅ ሴት ነበሩ፤ አሁን ይኑሩ ይሙቱ አላውቅም። እኚህ ሴት እግሮቻቸውን ዝኖኔ (በእንግሊዝኛው elephant) የሚባል በሽታ ተጠናውቷቸው ከበሮ ከበሮ አክለው አብጠዋል። ዝኖኔ እግርን የሚያሳብጥ መጥፎ ህመም ነው። አንድ የዘመን መለወጫ በዓል ደረሰና የሀፈሩ ልጆች ሆያ ሆዬን ለመጨፈርና ሣንቲም ለማግኘት ወደ እመት ትርንሳ ቤት ይሄዳሉ። ከዚያም የጭፈራው ወግ ልማድ ነውና ለማንም እንደሚጨፍሩት በሚከተለው ግጥም እመት ምትኬን ያወድሳሉ፡-

ሆያ ሆዬ ... ሆ! ሆያ ሆዬ ... ሆ!  
እመት ምትኬ ... ሆ! እመት  
እመት... ሆ!  
ሎሚ ተረከዝ ... ሆ! ትርንሳ ባት...  
ሆ!

Edutainment

ሆያ ሆዬ ናና ባዲሱ ጎዳና....

የልጅ ነገር። እዚያ ቤት ሲደርሱ ይህን ግጥም ከእግር አውጥተው ወደ ላይኛው የሰውነት ክፍል መውሰድ ነበረባቸው - ያም ጤነኛ ከሆነ። ለማንኛውም ሴትዮዋ ... “አይ ምነው ... እሱን ተውትና የመጣችሁበትን እንኩ...” በማለት አቅማቸው የፈቀደላቸውን ሣንቲም ወረወሩላቸው - በተቆጣ ስሜት። ልጆቹም ጥፋታቸው ሳይገባቸው ሹክክ ብለው ሄዱ። እኛ ግን ይገባናል። አይደለም እንዴ?

የአማርኛ መምህራን ያዩት የነበረ አበሳ

አሁን የምናየው ገጠመኝ በሰሜን ሸዋ አካባቢ በአንድ የአማርኛ ቋንቋ መምህር ላይ የደረሰና የጥንት ዘመን ተማሪዎችን ጉብዝና በመጠኑም ቢሆን የሚመለከት ክስተት ነው።

ከዚያ በፊት ከጀመርነው ጉዳይ ጋር የሚቀራረብ አንድ ነገር እንመልከት። አንዳንድ ሰው መቼስ “አላውቅም” ማለትን እንደእሾህ ነው የሚፈራ። አለማወቅን ማወቅ ግን ትልቅ አስተዋይነት ነው። ያ የጥንት የግሪክ ፈላስፋ - ሶቅራጠስ - “ምንም ነገር የማላውቅ መሆኔን አውቃለሁ -

I know that I know nothing.” ያለው ወደ አልነበረም። ማንም ሰው ብዙ ምናባልትም ሁሉንም ነገር አውቃለሁ ብሎ የሚታበይ ከሆነ ያ ሰው በርግጥም ምንም ነገር የማያውቅ ወለፈንዴ እንደሆነ መረዳት አይቸግርም። አንድ ሰው እንኳን በ50 እና በ100 ዓመታት በተቀነበበች ምድራዊ ዕድሜው 1000 እና ከዚያም በላይ ቢሰጠውም ዓለምንና በውስጧ የታቀፈችውን ስንክሳር ሊያውቅ አይችልም፤ እንዴት ብሎ። ከዚህ አኳያ አንድ ሰው

አጠገቡ የሚገኝን ትንሽዬ ነገር እንኳን ባያውቅ ሰውን ከመጠየቅና ከመረዳት መባዛን የለበትም። ማፈር በአላዋቂነት እንጂ ለማወቅ በመጓጓትና ሰውን ጠይቆ ለማወቅ በመፈለግ ሊሆን አይገባም። ዕድሜና ያታ ሳይገድቡን እያንዳንዳችን የምናውቀው አለ፤ የማናውቀውም አለ። ዋና ትኩረታችን ሊሆን የሚገባው ታዲያ ተማርንም አልተማርንም፤ አንዳችን ያለንን ለሌለን ማካፈሉ ነው። ወደምሉዕነት የምንጠጋው ያኔ ነው። በመከፈስ የሚደረስበት የስኬት ጫፍ ወይም የድል ማማ የለም።

የአንድ ክፍል ተማሪዎች በሁሉንም አውቃለሁ ባይ የአማርኛ መምህራቸው ላይ ሊያፈሉበትና ክፍል ውስጥ ሊያስቁበት ተስማሙ። የዱሮ ተማሪ መቼስ በአውነቱ አንዳንዴ ከመምህራቸውም ሳይበልጡ አይቀሩም - በንባብና በዕውቀት። እናላችሁ አንዱ ሸረኛ ተማሪ እጁን ያወጣና “ጋሼ፣ ዱንካን ምንድን ነው?” በማለት ከሸክስፒር ተውኔቶች በአንደኛው ላይ ገጸ ባሕርይ የሆነ ሰው ስም ይጠይቀዋል (በነገራችን ላይ ተማሪዎቹ የጠየቁት ትክክለኛው ገጸ ባሕርይ ለጊዜው ተዘነጋችና በሌላ ቀየርኩት - ይቅርታ። ዋናው ታሪኩ ነው።) መምህሩም እንደማያውቀው ኅሊናው እያወቀው እጁን ግን ላለመስጠትና አላዋቂ እንዳይባል “አሃ፣ ዱንካን ማለትማ በዓመት አንዴ ብቅ ብሎ ታይቶ የሚጠፋ የመስቀል ወፍ ዝርያ ነው...” ብሎ ለመናገር ጀምሮ ሳያገባድደው ክፍሉ ሁሉ በሣቅ ፈረሰ። ከዚህ ይሠውር። አላውቅም ማለት ማንን ገደለ? ሰውዬው በዚያ መልክ ሊሳሳት እንደሚችል የሁሉም ግንዛቤ መሆኑ ነው የሣቁ ዋና መንስኤ።

ወደሰሜን ሸዋ እናቅና። የቆዩ ታሪክ ነው። በአረማመዱና በእግሩ ቅርፆች ተማሪዎች የሚስቁበት አንድ የአማርኛ መምህር ነበረ። ቁጡ ነበር። በሴት ተማሪዎች ላይ ደግሞ የተለዩ አቋም የነበረው ሰው እንደነበር ከጥቃት የተረፈችና የርሱ ተማሪ የነበረች አንዲት የዕድሜ ባለፀጋ አውግታኛለች። ይህ የምነግራችሁ ገጠመኝም በእርሷው ክፍል የተፈጸመ ነው።

መምህሩ የሰምና ወርቅ ግጥም የቤት ሥራ ይሰጣል። ሁሉም ተማሪ ሠርቶ መጣ። አንዱ ግን ዘንግቶት ይሁን በሌላ ምክንያት ሳይሠራ መጣና ሲጠየቅ ከመምህሩ ጋር ተፋጠጠ። ያኔ መምህሩ በቁጣ “በል አሁን ግጠም” ብሎ ያፋጥጠዋል። ልጁ ምን ብሎ ቢገጥም ጥሩ ነው።

እንሂድ ካላችሁ እንሂድ ተነሱ፤ እነማንም እግር አስፋቸው ደረሱ። ይህ ሰምና ወርቅ ግጥም እስከቅርብ ጊዜ ድረስና ምናልባትም አሁንም በዚያ ትምህርት ቤት የቀድሞና የዚህ ዘመን ተማሪዎች አልፎ አልፎ የሚታወስ ግጥም ነው። በዚህ ግጥም ምክንያት ግን ልጁ ማለትም ገጣሚው ከትምህርት ቤት ተባረረ። ምክንያቱም ምንም እንኳን የሰሙ ትርጉም “እንሂ” የተባሉት የግጥሙ ገጸ ባሕርያት በአካባቢው አስፋቸው በመባል የሚታወቀው የቦታ ስም መድረሳቸውን ሲጠቁም ወርቁ ግን ሰውዬውን በቀጥታ በመሳደቡ ነው - የሰውዬው ስም አስፋቸው ነበርና። ወደሌላ ገጠመኝ እንለፍ።

### የባሰ አለና አገርህን አትልቀቅ ማለት ይሄኔ ነው

ሀበሻ ከአንድ ሻል የሚል ክፉ ነገር ባስ ወዳለ ክፉ ነገር ሲገባ የሚጠቅሳቸው አባባሎች ብዙ ናቸው። ከነዚህ መካከል ለዚህ ገጠመኝ የሰጠውን ርዕስ ጨምሮ “ይሄኔ ነው መሸሽ!”፣ “ትሻልን ሰድጄ ትብስን አገባሁ”፣ “ከድጡ ወደ ማጡ”፣ “ዕንቅርት ላይ ጆሮ ደግፍ” ወዘተ. የመሳሰሉ አባሎች እዚህ ቢጠቀሱ አግባብነት አላቸው።

የዚህ ገጠመኝችን ዋና መነሻ አንዲት ሴት ናት። ይህች ሴት ሕጻን ልጇን አቅፋ በከተማ አውቶቡስ እየተጓዘች ሳለ በሹፌሩና አብሯት በተቀመጠ አንድ ተሣፋሪ የደረሰባት መሸማቀቅ በማንም ላይ አይድረስ። ያቀፈችው ልጅ መልክ መልካም አልበረም ብቻ ሳይሆን ተፈጥሮ በድላው በጣም ፉንጋ ነበረ። ይሄም ቢሆን ግን ፉንጋነቱን ወደና ፈቅዶ ያመጣው ሳይሆን በተፈጥሮ የተሰጠው - የተቸረው አይባልም በዚህ አገባብ - የተሰጠው በመሆኑ ሰዎች በማያገባቸው ገብተው ሊያንጓጡት ወይም ሊያሾፉበት አይገባም። ሴትዋ ልጇን አገምብጣ (በአንደኛው ክንዳ ታቅፋ ለማለት ነው) ወደባሱ ስትገባ ያያት የባሱ ሹፌር ልጁን እንደተመለከተ “ወይ! እንደዚህ ያለ መልክ ጥፋ ሕጻን በሕይወቴ አይቼ አላውቅም፤ በስማም። ከምን ወልደሽው ነው በይ?” በማለት ገና እየገባች ሳለች ይነጅሳታል። በዚህ በሹፌሩ ስድብ እያረረች እየተከነች ወደ ባሱ የኋለኛ መቀመጫ ሄዳ ትቀመጣለች። አጠገቧ ላለውም ሰው “ሹፌሩ በስድብ አጥረገረኝ፤ ምን ዓይነቱ ስድ ሰው ነው!” ብላ ትነግረዋለች፤ የልጇን ወደራሷ አዙራ። ያኔ ሰውዬው ልጇን መልክት ይልና “እስክትመለሽ ድረስ ይህን ዝንጀሮ ልጅሽን እኔ እይዝልሻለሁ፤ አንቺ ሹፌሩ አጠገብ ሂጅና ባለጌና ነውረኛ መሆኑን እስከደቃ ማሰሪያው ንገረው። ሂጅ ሰድበሽው ነይ።” ይላታል። “በለፈለፉ በአፍ ይጠፉ” ማለት እንደዚህ አይደል? ከፊተኛው የኋለኛው ባለና አረፈው። ከድረ ገጽ የተገኘ አሳዛኝ ገጠመኝ ነው።

### የቆዩ እውነት ተረት ይመስላል

አንዳንድ ተረትና ምሳሌዎችና በጭውውቶቻችን መሃል ጣልቃ እያስገባን ፈገግ የምንልባቸው ታሪኮች ብዙዎቹ መነሻቸው እውነት እንደሆነ ለማመን የምንቸገር አንጠፋም። አንድ አባባልም ይሁን ትርክት በአብዛኛው ተጨባጭ የሆነ መነሻ አለው። አንድ ሁለት ምሳሌዎችን ለምን ቀጥለን

አናይም፡-

“ያኖሩት እንቅርት ያገለግላል”፡- ምሳሌያዊ አባባል ነው። በጣሊያን ጊዜ እንዲህ ሆነ። የጣሊያን ቅኝ ገዢ ወታደራዊ ባለሥልጣናት እነግራዚያኒና ጋሪባልዲ አዲስ አበባ ላይ በአብርሃ ደቦጭና ሞገስ አስገደም የግድያ ሙከራ ሲደረግባቸው የተናደደው የነሱ ወታደርና ወዶገቡ ሶላቶ ኢትዮጵያውያንን በጎራዴና በጦር ማሳደዱን ተያያዘው። በዚያም ሳቢያ ከ30 ሺህ ሕዝብ በላይ አለቀ። ይህ ዕልቂት በአዲስ አበባ ብቻ ሳይወሰን መላዋን ኢትዮጵያ እንደሸፈነ ታሪክ ዘግቦታል። ግንደ በረት በሚባለው አካባቢ ታዲያ ብዙ ሰው ተረፍርፎ የቀባሪ ያለህ እያለ ሳለ ጣሊያኖቹ ከሄዱ በኋላ አንዲት ሴት ከፊጣው መሃል ተነስታ ትቆማለች። ሴትዋ ትልቅ እንቅርት ነበራትና እሷን ገደልኩ ብሎ የሄደው ወታደር ለካንስ እንቅርቷን አፈረጠው እንጂ የደም ሥሯን አላገኘውምና ሴትዋ ከሞት ተረፈች። ያኔ ነው እንግዲህ “ያኖሩት እንቅርት ያገለግላል” የተባለው። ባይኖር ኖሮ ሞታ ነበራ። (ቀዶ ህክምና በነሳ!)

“ውሾን ያነሳ ውሾ ይሁን”፡- አዘውትረን ከምንጠቀምባቸው ሥነ ቃላቶችን መካከል አንዱ ነው። አነሳሱ ይሄውና፡- አንድ ወቅት - ዱሮ ዱሮ - በአንድ አካባቢ በድርቅ ምክንያት ኃይለኛ ርሀብ ወይም ጤ ይገባል። ሰው ሁሉ የሚበላው ያጣል። ያኔ አንድ ባል የሚታደን እንስሳ ባገኝ ብሎ ከውሻው ጋር በቅርቡ ወደሚገኝ ጫካ ይሄድና ጉድጓድ ቆፍሮ ወጥመድ በመዘርጋት አንዳች ሲሳይ እንዲወርድለት ሲጠባበቅ ውሎ ሲጠባበቅ ያድራል። በመጨረሻም ዕድሉ ተሳክቶ አንድ እንስሳ ወዳዘጋጀው የጉድጓድ ወጥመድ ውስጥ መግባቱን ጨለማም ቢሆን በዳበሳ ይረዳል። በደስታ እየፈነጠዘ ሚስቱን ይጣራና እንደሚከተለው ይላታል፡-

“እንትናችን ውስጥ እንትን ገብቶበት፤ እንትን አምጪልኝ እንትን አልበት፤ አንቺም ነይልይኝ እንትን ትይልኝ።”



ያ በእንትን ኮድ የተገለጸ ጥሪ ምሥጢሩ ሌላ ሰው እንዳይገባውና ከተገኘው ሲሳይ እንዳይካፈለው ከመፈለግ የመነጨ ነው። ነገሩ ወጥመዳችን ውስጥ እንስሳ ገብቷልና የማርድበት ቢላዎ ይዘሽልኝ ነይ፤ አንቺም ታግሻሮሽና እንዳትቀሪ “ ነው መልእክቱ። ቀኑ የርሀብና የጠኔ ነውና የተባለችውን ይዛ አፍታም ሳትቆይ ከች በማለት ወጥመዳችው ውስጥ የገባውን እንስሳ በጨለማው ውስጥ አርደው በሉ። ረሀብ መጥፎ ነውና ወጥመዳችው ውስጥ የተገኘው እንስሳ ዝርያው ምን እንደሆነ ለማየት እንኳን ትግስት አልነበራቸውም። ሆኖቸው ጠግቦ ማገናዘብ ሲጀምሩ ቁርጥራጭ ሥጋ ለቡቺ ሊሰጥ ሰውዬው “ቡቺ፤ቡቺ” ቢል ግን ዝር የሚል ቡቺ ጠፋ። ሌሊቱ ወገን እያለ ሲመጣ የታረደችውንና የተበላችውን እንስሳ ሲመለከቱ ለካንስ ቡቺ ራሷ ናት። ሌላ እንስሳ ከየት መጥቶ ወጥመድ ውስጥ ይግባ! ያኔ ነው እንግዲህ ያ ምሥጢር ከሁለቱ ሌላ ለማንም እንዳይደርስ ባልና ሚስት በመማማል “ውሾን ያነሳ ውሾ ይሁን” የሚል ቃል ኪዳን የታሰረውና እስከዘመናችን ድረስም የዘለቀው። ለዛሬ ቢበቃንስ?

**የግጥም ጥግ**

**ተመልከች እንግዲህ**  
በመሄድ ላይ ሆኜ ለመሄድ ስታትር፤  
የመድረሻዬን ጥግ ስለካ ስመትር፤  
እንዳሰሩት ነገር በገመድ ጠርንፈው፤  
ያይንሽ ጨረር ብቻ እግሬን አናቀፈው።  
የአሳሰርሽው ገመድ በውል አይታይም፤  
መሄድ እሄዳለሁ መንገድ አይገታኝም።  
አካሄዴ እንጂ ነው ውሉ ያልታወቀ፤  
መድረሻዬ እንጂ ነው ስጠጋው የራቀ፤  
መሄድ እሄዳለሁ ጉዞው መች አለቀ።  
አይተሽ እንዳላየሽ፤ ሰምተሽ  
እንዳልሰማሽ ሆነሽ እያለፍሽኝ፤  
ለመነሳት ስጥር ስንት ጊዜ ሞክረሽ ስንተ  
ጊዜ ባልሸኝ።  
ማጣቱን አምኜ፤ መንገዴን ስጀምር፤

ሽንፈቴን ልቀበል፤  
ጠረንሽ ይመጣል ባላሰብኩት በኩል፤  
ሊያደርገኝ አንጉል።  
አካልሽን ብዬ ሥር ሥርሽ ስከተል፤  
በአየች አላየችኝ ሃሳብ ተወጥራ ለመደበቅ ስጥር፤  
አይታኛለች ብዬ ከፍርሀቴ ጋራ በደስታ ስወጠር፤  
የዐይንሽን ጨረር ስጠጋው ስርቀው  
በአንቺ መታየቴ ደስታና ይሉንታ ልቤን ሰነጠቀው።  
ህመምተኛው ልቤ “እኔ እበልጥ፤ እኔ እበልጥ” የሚል ሙግት ይዞ እየተናነቀው፤  
ሊቆም ሲል ተፈታ ሲርጥ የታጠቀው።  
ትጥቁን አያበጃጅ ወይ መቆሙን አይተው፤  
መንገዱን ሲዋቀስ እግሩ እየጎተተው፤  
ከእግሩ ሲዋቀስ አካሄዱን ሳተው።  
አይንሽ ፍላጋ አካሄድ ሲያጠና ለመራመድ ሲጥር፤  
እንዴት ይሻገረው ትልቁን ወጋግራ የአይንሽን አጥር።

**Jokes' Corner**

Mr. and Mrs. Brown had two sons. One was named Mind Your Own Business & the other was named Trouble. One day the two boys decided to play hide and seek. Trouble hid while Mind Your Own Business counted to one hundred. Mind Your Own Business began looking for his brother behind garbage cans and bushes. Then he started looking in and under cars until a police man approached him and asked, "What are you doing?" "Playing a game," the boy replied. "What is your name?" the officer questioned. "Mind Your Own Business." Furious the policeman inquired, "Are you looking for trouble?!" The boy replied, "Why, yes." (source: <https://www.laughfactory.com/jokes/family-jokes>)

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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."  
\*\*\*  
If con is the opposite of pro, then is Congress the opposite of progress?  
\*\*\*  
One day a mom noticed that when her son was logging onto a favorite website he typed a very long password. She asked him what it was, and he replied, "MickeyMinnieGoofyPluto." She asked him why he would use such a password. "Because," he explained, "it says your password has to have at least four characters."  
\*\*\*  
Sherlock Holmes and Dr. Watson went on a camping trip. After a good meal and a bottle of wine, they laid down for the night, and went to sleep. Some hours later, Holmes awoke and nudged his faithful friend. "Watson, look up at the sky and tell me what you see." Watson replied, "I see millions and millions of stars." "What does that tell you?" Watson pondered for a minute. "Astronomically, it tells me that there are millions of galaxies, and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Theologically, I can see that God is all powerful and that we are small and insignificant. Meteorologically, I suspect that we will have a beautiful day tomorrow. What does it tell you?" Holmes was silent for a minute, then spoke. "It tells me that someone has stolen our tent."

እርስዎም ይሞክሩት

የሚከተሉት ጥያቄዎች የአንባቢን ተግትፎ የሚጠይቁ ናቸው። ከተሰጡት ምርጫዎች አንዱን በመምረጥ መልስ/ሽ። መልሶቹ በአንደኛው ገጽ ይገኛሉ።

1. Pease give me a \_\_\_\_ of mind now; I will try to offer you a \_\_\_\_ of bread later.

A. peace/piece B. peace/peas C. peace/piece D. piss/pees

2. "I told you in black and white." When translated into Amharic ...

A. በጥቁርና ነጭ ነገርኩህ። B. በግልጽ የነገርኩህ መሰለኝ። C. ለምን ሃቁን በግልጽ አትነግረኝም? D. በግልጽ መወያየት መልካም ነው።

3. በእንግሊዝኛ "ዙሪያ ጥምጥሙን ተወውና ... " ለማለት

A. Don't beat around the bush. B. Speak your mind sooner rather than later. C. You burnt the midnight oil. D. You did it at the drop of a hat.

4. We've to \_\_\_\_ our children properly and we don't have to nag them whenever the sun \_\_\_\_ or sets.

A. rise/raises B. raise/rises C. rise/rose D. raise/risen

5. A person who is supposed to know everything.

A. Almighty B. Omniscient C. Knowledgeable D. Omnipresent

6. What is half of 2+2? A. 2 B. 1 C. 3 D. 4

7. "He is afraid of his own shadow." in Amharic...

A. በድፍረት የሚስተካከለው የለም። B. ጥላው አንዳች ነገር ያስታውሰዋል C. የጥላው ነገር ያሳስበዋል D. የዝግ ጥላውን ሳይቀር የሚፈራ ቦቅቧቃ ነው።

8. The \_\_\_\_ of his salary after deductions doesn't go with the life \_\_\_\_ he's leading.

A. size/style B. sum/type C. amount/style D. total/smartness

9. "Just out of the blue," in Amharic.

A. የሰማዩን ለሰማዩ B. ከመሬት ተነስቶ C. የዘሬን ብተው ያንዘርዘረኝ D. ለ እና C

10. "They were caught red-handed." የተሰመረበትን ፈሊጥ በአማርኛ የሚተካው፡-

A. እጅ ከፍንጅ B. እግር በእግር C. ዐይን ለዐይን D. ቀይ በቀይ

(መልሱን ገጽ 37 ላይ ታገኝዋለህ)

የታክሲ ውስጥ ጥቅሶች

- መልካም ከሌለሽ ወደባስሽ
- ውፍረትና ውሽት ለባለቤቱ አይታወቅም።
- ያለ ምክንያት መኖር ክልክል ነው።
- ታክሲና መንግሥተ ሰማት ሞልቶ አይውቅም።
- ሳያስቡ መናገር ሳያልሙ እንደመተኮስ ነው።
- ንደኞችህ አካውንት ይከፍታሉ አንተ አፍህን ትከፍታለህ።
- ያሳደግናት ውርንጫ መልሳ በርግጫ።
- እናቷን አታውቅ አያቷ ናፈቀቻት።
- እውነት ሲነገር የሚያዳምጥ እውነት ከሚናገር የበለጠ ነው።
- መማሩንስ ተምረሃል ማስተዋልን ዘንግተሃል።

ይህን ያውቁ ኖሯል?

• ከሰሞነኛ ዓለም አቀፍ ዜናዎች አንዱ ከሰሜን ኮርያ የተሰማው ዜና ነው። እሱም አንድ ዜጋ ከራሱ ሀገር ከሰሜን ኮርያ ውጪ የሌለ ሀገር ሚዲያ ቢከፍትና ቢከታል ከፍተኛ ቅጣት የሚደርስበት ሲሆን ከዚህ ባለፈ የምዕራብ ዓለም ፊልም ወይም ቪዲዮ ሲያይ ቢገኝ በሞት የሚቀጣ መሆኑ ታውቋል። ከዚህ በተያያዘ ጥቂት የማይባሉ ወጣች ይህን ህግ ጥሰው በመገኘታቸው በሞት እንዲቀጡ መደረጉን ታማኝ የዜና ምንጮች ዘግበዋል።

• ማስቲካ ማላመጥ ወደ እስር ቤት ሊያስወስደኝ ይችላል ብለው አስበው ያውቃሉ? እንደ አውሮፓውያን አቆጣጠር ከ1992 በሲንጋፖር ማስቲካ ማላመጥ ሙሉ ለሙሉ በህግ የተከለከለ ነው። በመሆኑም ወደ ሀገሪቱ ማስቲካ እንዳይገባ ተከልክሏል። ይሁንና ሲጋራን ለማቆም የሚረዳው የማስቲካ ዓይነት በሃኪም ከታዘዘ ማስቲካ ማላመጥ ይፈቀዳል ... እንደ መድሃኒት ተቆጥሮ ማለት ነው። ይህ በእንዲህ እንዳለ አንድ ሰው ማስቲካ መንገድ ላይ ተፍቶ ቢገኝ 500 የአሜሪካን ዶላር ቅጣት እንዲከፍል ይደረጋል።

• በወንድና በሴት ረዥም ምላስ፤ የዓለም ጊነስ ሪከርድ እንደሚጠቁመው ከወንዶች ረጂም ምላስ ያለው አሜሪካዊው ኒክ ስቶብርል (10.1 ሴ.ሜ ወይም 3.97 ኢንች) ሲሆን ከሴቶች ደግሞ ቻኒል ታፐር የምትባለው ናት። የምላሷም ልኬት 9.75 ሴ.ሜ ወይም 3.84 ኢንች ነው።

• ብረት-በሉ ሰው፤ (የማይታመን ነው!) ሚቸል ሎቲቶ ይባላል። የፈረንሳይ ዜግነት ያለው ሲሆን እንደ አውሮፓውያን አቆጣጠር ሰኔ 15 ቀን 1950 ነው የተወለደው። ሚቸል ሎቲቶ አንድን አውሮፕላን በሁለት ዓመታት ውስጥ አጣጥሞ እንደበላ ይነገርለታል። በ40 ዓመት ጊዜ ውስጥ ሚቸል ሎቲቶ ከዘጠኝ ቶን በላይ ክብደት የሚመዝን ብረት ተመግቧል። መቸም ሰው በጤናው ብረትን አይመገብምና “ይህ ሚቸል የተባለ ግለሰብ ግን ጤነኛ ነው?” ብለው ሳይጠይቁ አይቀሩም። ሚሸል ፒካ የተባለ የአእምሮ ህመም ተጠቂ ሲሆን፤ የህመሙ ዋነኛ ባሕርይ ሰዎች በተለምዶ የማይመገቧቸውን ነገሮች (ብረትና ፕላስቲክ የመሳሰሉትን) እንድንመገብ የሚያደርግ በሽታ ነው። ዓለማችን የማታሰማን ጉድ የለም።

አማርኛ ስምና ወርቅ

አማርኛ ስምና ወርቅ በግጥም ብቻ የሚመስለን ብዙዎች ነን። በዝርዝር አለ። ዝርዝር ማለት በተለምዶ እንደምንለው በስድ ንባብ መልክ ማለታችን ነው።

በግጥም ከሆነ ያው እንደምታውቁት፡-

ገዢ ነበር ጥገት፤

እጠጣ ብዬ ወተት፤

ቅሉ ተሰብሮ አገኛለሁ፤

በምን አልባታለሁ። (እንደምንለው ነው)

በዚህን መሰሉ የግጥም ስምና ወርቅ ኅብረ ቃሉን መፈለግ፤ የሰም ትርጉም መስጠትና የወርቅ ፍቺውንም መጠቀም ያለና የነበረ ነው። የዚህ ግጥማችን ተፈላጊ ቃል ወይም በተለመደው አባባል ኅብረ ቃሉ “በምን አልባታለሁ” ሲሆን የሰም ትርጉሙ ከላይኛው የግጥሙ ክፍል ጋር በቀጥታ የሚያያዘው ማለትም ከወተት ጋር ግንኙነት ያለው የወተት ማለቢያ ወይም ጮጮ የሚለው ሲሆን በወርቁ ደግሞ “በተስፋ እኖራለሁ፤ ከዛሬ ነገ ያልፍልኛል ብዬ እየዋተትኩ በምናልባት የተስፋ ዓለም ውስጥ እገኛለሁ” ለማለት ነው። በዝርዝር ስለምናገኘው የሰምና ወርቅ ቁርኝት ደግሞ ጥቂት እንበል።

ከቀድሞ ዘመን የአንድ ፍርድ ቤት የዕለት ገጠመኝ የተገኘ እውነተኛ ታሪክ ነው። ከላሽና ተከላሽ አሉ። ሁለቱም በቀጠሮውለት ቀርበዋል። ተከላሽ ከዳኞች ጋር በሆነ ነገር ተገናኝቷል።

ማለትም በጉቦ፡፡ የጉቦን ነገር ታውቋታላችሁ መቼም፡፡

ጉቦ ከተነሣች ፍርድ ሊዛባ መሆኑን እንጠብቃለን፡፡ በክርክር ሂደቱ ላይ የመሃል ዳኛ ከሳሹን “ ቅኔ ታውቃለህ አይደለ?” ብሎ ሊዘባበትበት በሚመስል አካሄድን ይጠይቀዋል፡፡ ያቺን አጋጣሚ ያገኘው ተከላሽ እንዲህ በማለት ነበር የገዛ አንጀቱን ቅቤ ያጠጣው፡፡ “ክቡር ፍርድ ቤት፣ የተከበሩ ዳኛ፡፡ ቅኔውንም አውቃለሁ፤ በደምብ እዘርፈዋለሁ፡፡ ነገር ግን እንደእናንተ አልዘርፍም፡፡” ያኔ በመሃል ዳኛ መደሻ ሊቆም ያልቻለ ሣቅና ሆታ ፍርድ ቤቱን ሞላው፡፡ በትክክለኛ ዐውድ በተገኘ የዘርው ሰምና ወርቅ ቅኔ ፍርድ ቤቱ የቀባጭ ምሱን አገኘ፡፡ ሦስቱም ዳኞች አንገታቸውን ከመድፋት ሊታደጋቸው የሚችል አንዳችም ነገር አልተገኘም፡፡

ከሳሹ ያለው ማለትም የተጠቀመው ቃል በትክክለኛ ቦታው ነው፡፡ በዚህ አጋጣሚ መገንዘብ ያለብን አንድ መሀረታዊ ነገር አንድ ሰው ቅኔ ያውቃል ማለት ቅኔ ይዘርፋል እንደማለትም ነው፡፡ ማወቅ ማወቅን ሲጠቁም መዘረፍ ደግሞ በተግባር በቅኔ ጉባኤ ወይም በማኅሌት ቅኔው በባለቅኔው ሲወረብና ሲመለጠን ነው፡፡ በከበርና በጸናጽል፣ በመቋሚያና በልብሰ ተክህኖ ተክሽኖ ለበዓላት ድምቀት ሲውል “አቤት ደብተራ እገሌ በሣረው ክብረ በዓል የዘረፈው ቅኔ” እየተባለ ይወደሳል፤ ይሞገሳል፡፡ ይህን የሚረዱት የፍርድ ቤቱ ዳኞች በቅኔ የተጀነ ስድባቸውን በከላሹ ቅኔ ተከናንበው አፍረው ወደቤታቸው ሄዱ - ያቺ እማትረባ እጅ መንሻ ብትቀርባቸው ኖሮስ? ከሳሹን ለመክሰስ የሚያበቃ ህጋዊ ምክንያትም አልነበራቸውም፤ ሰው ይታዘባል፤ በዚያን ዘመን ደግሞ ብታንስም ብታድግም ኅሊና የምትባል ነገር ነበረችና ለማቀርቀራቸው አንደኛዋ ምክንያት ያቺም ሳትሆን አትቀርም፡፡ ኅላዊ ኅሊናን በሚመለከት እውነቱን ብቻ እንነጋገር ካልን በዓለም አቀፍ ደረጃም ሆነ በአህጉር ከዚህ ዘመን ይልቅ የጥንቱ ይሻል እንደነበር ወቅታዊውን ዓለም አቀፍ

ነባራዊ ሁኔታ በመታዘብ ከአንገት ሳይሆን ከአንጀት መመስከር ይቻላል፡፡ ለማንኛውም ከፍ ሲል ካስቀመጥነው የፍርድ ቤት ጉዳይ በመነሳት እንደምንረዳው ሰምና ወርቅ በግጥም ብቻ ሳይሆን በዘርው ንግግርም መኖሩን ጭምር ነው፡፡

# Teaching Learning Process and ...

Cont'd from p. 28

- The university should better understand the specific teachers' need and provide targeted supports that could address their feelings of frustration and dissatisfaction;
- Administration wings better address the high levels of stress and burnout experienced by teachers due to demanding workloads, lack of resources, and challenging student behaviors;
- Teachers are increasingly expected to integrate technology into their lessons to enhance learning and prepare students for a tech-driven world;
- Teachers should focus on their work ethics that could encourage participation and provide support to help students reach their full potential;
- Teachers should act as mentors and mentees, offering guidance and encouragement to withstand academic and personal challenges;
- The University should focus on hiring more permanent instructors.

Therefore, the study would like to suggest the management to make through discussion about the apprehensions instructors face and bring the revision of some difficulties to preserve institutional quality and success in the academic arena.

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## በገጽ 36 ለተሰጡ ጥያቄዎች መልስ

1. C
2. B
3. A
4. B
5. B
6. C
7. D
8. C
9. B
10. A

# ጤናችን

## የአብሽ የጤና ጥቅሞች (ከፌስቡክ መንደር የተቃረመ) ታምራት ኃይሌ፣ ቅድስት ማርያም ዩኒቨርሲቲ

አብሽ ለጤና ምን ያህል ጠቃሚ እንደሆነ ያውቃሉ? ለልብ ድካም፣ ለደም ግፊት፣ ኮሌስትሮል ለመቀነስ፣ ለጨንጭ እና በስኳር ህመም (ዲያቤቲክስ) ለሚሰቃዩ ፍቱን መድሐኒት ነው። ገና ለወለዱ እናቶችም የጡታቸውን መጠን በተወሰነ መልኩ በመጨመር ጠቀሜታ አለው።

የአብሽ ጥቅሞች ዘርዘር ብለው ሲቀርቡ የሚከተሉትን ይመስላሉ፦

1. የስኳር በሽታን ለመቆጣጠር ይረዳል፦ አብሽ ደም ውስጥ የሚገኘውን የስኳር መጠን በመቆጣጠር ኢንሱሊን መቋቋምን ይቀንሳል።
2. የልብ በሽታን (Heart Attacks) ያስወግዳል፦ የልብ ጉዳትን ለመከላከል እና አክሲዳቲቭ ውጥረት (oxidative stress) ለማስወገድ ይረዳል።
3. የወር አበባ ቁርጥማትን (Cramps) ያስታግሳል፦ አብሽ ከቁርጥማት በተጨማሪ ራስ ምታት፣ ማቅለሽለሽ እና ድካምን ለመቀነስ ይረዳል።
4. የጡት ወተት ምርትን ያሻሽላል፦ አብሽ ፓይቶጌኖ (phytoestrogen) የተባለ የወተት ምርትን የሚጨምር ውህድ ስላለው ለሚያጠቡ እናቶች ይረዳል።
5. የአርትራይቲስን (Arthritis) ህመም ለመቀነስ ይረዳል፦ አብሽ አንቲ-ኦክሲደንት እና አንቲ-ኢንፍላሚቶሪ ባሕርያት ስላሉት፣ በአርትራይቲስ የሚመጣን ህመም ለመቀነስ ይረዳል።
6. የምግብ መፍጨት ችግርን ይረዳል፦ የሆድ ድርቀትን እና ከጨንጭ መቆጣት የተነሳ ለሚከሰት የምግብ መፍጨት ችግርን ለመከላከል ይረዳል።
7. ፀረ-አርጅና ጥቅም አለው፦ ለቆዳችን መታደስ አስደናቂ ጠቀሜታ አለው። የቆዳ መጨማደድንና ቀጫጭን መስመሮችን በማስወገድ ረገድ የአርጅና ምልክትን ለማዘግየት ይረዳል።
8. ብጉርን ለመፈወስ አብሽ አንቲ-ኢንፍላሚቶሪ እና ፀረ-ባክቴሪያ ባሕርያት ስላሉት ብጉርን ለመከላከል ይረዳል።
9. ቆዳን ለማርጠብ (skin moisturization)፦ የአብሽ የተሙላጭላጭ ጠባዩ የደረቁ ቆዳዎችን በማስወገድ ቆዳችን እንዲረጥብ ይረዳናል።

ከዚህ በታች ደግሞ ከሌላ የኢንተርኔት ምንጭ የተወሰደ ስለአብሽ የጤና ጥቅሞች የሚያውራ ጽሑፍ አስቀምጠናልና አንባቢዎቻችን ተጠቀሙበት። “የገባ አይጎዳም” ይባላልና ከነብሂሉ በዚያም ላይ ንባብነክ ዘመናዊ አነጋገራችን “ማንበብ ሙሉ ሰው ያደርጋል” ስለሚል ይህን ጠቃሚ ጽሑፍ በማንበባችን እናተርፋለን እንጂ አንከስርም።

### 1. Fenugreek Helps Control Blood Sugar

Two systematic reviews examined fenugreek's benefits for controlling blood glucose (sugar). According to another systematic review, fenugreek has the following effects:

- Reduced fasting (before-meal) blood sugar levels
- Lowered two hours post-prandial (after-meal) blood sugar levels
- Decreased hemoglobin A1c test (average blood sugar for the last three months)

Fenugreek has many dosage forms used in studies, including cooked leaves, raw seeds, powders, and extracts. Clinical trials have shown promise, but more studies are needed.<sup>2</sup>

### 2. Improves Gut Health

A 2020 study conducted on mice suggested that fenugreek may be able to improve gut microbiota. Study authors suggest that this benefit may be helpful in offsetting the adverse effects of high fat diets, which are common in Western countries.

However, since this study was conducted on mice, further research needs to be conducted to fully understand this potential benefit.

### 3. Helps with Weight Management

The soluble fiber in fenugreek seeds may be beneficial if you are trying to reach or maintain a healthy weight.

Several studies have suggested that fenugreek seeds may have the potential to control hunger and reduce food intake. Furthermore, they have been shown to increase thermogenesis (the process by which your body creates heat and uses energy) and promote an increase in the number of calories you burn throughout the day.

However, studies on the effects of fenugreek on weight have yielded mixed results. A research review published in 2020 evaluated results from 12 clinical trials. Review authors concluded that fenugreek did not have a significant impact on body weight or BMI.

### 4. Reduces Stomach Discomfort and Constipation

Several studies indicate that fenugreek may be able to reduce symptoms of indigestion, heartburn, abdominal

distension, and other types of stomach discomfort. In addition, a 2018 research review suggests that the fiber in fenugreek may help relieve constipation.

One research review mentions that the galactomannan (a type of fiber) in fenugreek may be especially helpful in managing upper gastrointestinal symptoms and conditions, but also states that more research is needed.

### 5. Lowers Cholesterol

The results of a systematic review suggest that fenugreek may reduce:

- Total cholesterol levels
- Triglycerides
- Low-density lipoprotein (LDL or "bad cholesterol")

Additionally, fenugreek may also increase high-density lipoprotein (HDL or "good cholesterol"). Well-designed clinical trials—especially in people with high cholesterol—are still necessary.

### 6. Promotes Breast Milk Production

Traditionally, fenugreek was used as a galactagogue, which increases breast milk production. However, the study results are mixed.

Some evidence supports that natural galactagogues, like fenugreek, might help breastfeeding parents make more milk for their infants to achieve a healthy weight.<sup>12</sup> Well-designed studies may help evaluate the effectiveness and safety of fenugreek and other galactagogues.

### 7. Helps Control Menstrual Cramps

In a systematic review, there was limited evidence to support using supplements like fenugreek for dysmenorrhea (painful menstrual cramps). There was also little data to assess the safety of these supplements. More research is needed.

### 8. Helps Control Menopause Symptoms

Researchers are investigating the way that fenugreek or fenugreek extracts may help relieve common symptoms of menopause.

One study found that a fenugreek extract (250 milligrams twice daily) taken for 42 days was helpful in reducing vasomotor symptoms and depression in perimenopausal women. Vasomotor symptoms include problems such as night sweats and hot flashes.

## 9. Reduces PCOS Symptoms

Polycystic ovary syndrome (PCOS) is a medical condition that affects people with a uterus. In PCOS, there is too much of a specific group of sex hormones called androgens. This may result in various symptoms, including:

- Infertility
- Irregular menstrual periods
- Ovarian cysts (sacs of fluid)
- Pelvic pain

People with PCOS are also at risk for other medical conditions, such as diabetes (high blood sugar).

In a small clinical trial, 50 study participants took two capsules of 500 milligrams (mg) of Furocyst daily for 90 days. Furocyst is a specific fenugreek seed extract. At the end of the clinical trial, 46% of participants had smaller ovarian cysts, with an additional 36% experiencing no more cysts.

Moreover, 71% of study participants reported regular periods, while 12% became pregnant. But there were no changes in blood sugar, triglycerides, and high-density lipoprotein ("good cholesterol").

While some of the data for PCOS is promising, this clinical trial was small, and more studies are needed.

## 10. Improves Lung Function in People with Asthma

According to the results of a small clinical trial, people with mild asthma might benefit from fenugreek syrup as an add-on treatment to beta-agonist drugs like albuterol. More study is needed, but results showed:

Lower levels of interleukin-4 (a naturally occurring protein that plays a role in inflammation or swelling of the airways)

Better lung function when compared to the placebo group

Quality of life was improved in the group treated with added fenugreek.

## 11. Boosts Sexual Health

Fenugreek may offer sexual health benefits for both males and females.

A 2021 study builds on prior knowledge of improved testosterone levels in males. Testofen, an extract drawn from fenugreek seeds, was found to improve erectile dysfunction and enhance libido (desire) in

males when combined with other supplements.

In females, a fenugreek-based vaginal cream was found to be an effective replacement for synthetic estrogen products to improve vaginal atrophy after menopause. More study is needed due to the wide range of cultural factors and experiences involved in women's sexual health.

## 12. Improves Athletic Performance

There's emerging evidence of benefit in sports performance due to the plant steroid diosgenin found in fenugreek. It has been shown to increase testosterone levels, lean body mass, and leg press performance in male athletes, although there's no comparable evidence in female athletes who use fenugreek. (Source: <https://www.verywellhealth.com/benefits-of-fenugreek-88686>)

## ፈላግዊ አነጋገሮች ...

Continued from page 32

### Take care of the following confusing words!

**Martial (adj.) vs. Marshal/Marshall**  
(noun and verb)

**Martial** people are more inclined to **martial** music. (Soldierly)

This **martial** case should be directed to the **martial** law. (related to the military)  
Field **Marshall** Bernard Law Montgomery was a senior British Army officer.

The soldiers **marshaled** (Am. Eng.) to the Palace to demand a salary raise. (Marshaled British Eng.)

**Concur vs. conquer vs. concurrent vs. consecutive**

I don't **concur** that this is the best way forward. (agree)

We should **conquer** our problems in time in subtle ways. (defeat)

We can accomplish these activities **concurrently** rather than **consecutively**. (at the same time; one after the other)

**Submit vs. summit**

All students should **submit** their term paper before the deadline. (hand in)

In summer, it is possible to hike to the **summit** of Mount Shasta. (peak)

They met for an international **summit** on environmental issues. (assembly)

**Complacent vs. complaisant**

You can't afford to be **complacent** about your security in these days. (satisfied)

There are too many **complaisant** doctors signing sick notes. (easygoing)

**Elude vs. allude**

The solution of that brainteaser **eludes** me and the name of the author **eludes** my memory too. (to slip someone's mind)

She had a way of **alluding** to Jean but never saying her name. (suggest indirectly)

**Salvation vs. salivation**

Collective **salvation** is not possible without personal **salvation**, but the latter is possible. (to be spiritually saved)

Salivation is the biological process of secreting saliva in the mouth. (to secrete saliva)

**Route vs. rout vs. rut**

This route is used so much that it formed a **rut**. (way or road; furrow or groove or track seen on the ground as a result of passage of many wheels or feet)

The retreat degenerated into a rout. (disorderly run)

**Apprise vs. appraisal vs. appraise vs. appraise vs. appraise**

I thought it right to **appraise** Chris of what had happened. (inform)

They sent us a written appraisal to inform us that they have cancelled the contract. (notification)

There is a need to **appraise** existing techniques. (assess the value of)

Some companies are considering team **appraisals** instead of appraising individuals" (assess the performance of an employee)

The sheriff was to appraise the value of the lands. (put a price on)

**Complement vs. compliment**

Local ales provide the perfect **complement** to fine food. (supplement – 'ale' is የፈረንጅ ጠላ)

She paid me an enormous **compliment**. (praise)

**Apposite vs. opposite**

His suggestion was apposite to the situation. (appropriate/relevant)

His suggestions are always opposite to what we suggest. (different)

**Coma vs. comma**

He was in coma for two days, but now he is okay. (unconscious)

You need to use a comma when you are listing down names of things or people. (a scratch comma)

**Hope vs. hop**

I hope you'll come tomorrow this time.

Grasshoppers got their name from their nature of hopping.



## ከልጆች ዓለም

## የልጆች አስተዳደግ ዘዴዎች (Parenting Styles) ታምራት ኃይሌ፣ ቅድስት ማርያም ዩኒቨርሲቲ

ሕጻናት የዛሬ አበባዎች የነገ ፍሬዎች ናቸው። ዛሬ ቡቃያው እና አበባው ላይ የምናደርገው እንክብካቤ እና ድካም ሁሉ ነገ ላይ አሸቶ ፍሬ ይዞ በእጥፍ እናገኘዋለን። ልጆችም እንዲሁ ናቸው።

በዓለማችን ላይ ያሉ ወላጆች የተለያዩ ዓይነት የልጆች አስተዳደግ ዘዴዎችን ይጠቀማሉ።

ልጆች የሚያድጉበት እና የሚቀረጹበት መንገድ ዐዋቂ ሆነው ከሰው ጋር የሚኖራቸውን ግንኙነት፣ የፍቅር ጓደኛ ምርጫ፣ የትዳር ሕይወት፣ ስኬት፣ በራስ መተማመን ላይ ትልቅ ሚና አለው።

ልጆች አድገው ለአቅመ አዳምና ለአቅመ ሔዋን በሚደርሱበት ወቅት በወሲብ አለመጣጣም እና ከገንዘብ ቀጥሎ ትዳር ውስጥ አለመግባባት የሚፈጥረው ሌላው ዋናው ነገር የልጆች አስተዳደግ ዘዴ ላይ የሚታይ ችግር መሆኑ ሊካድ አይገባውም።

እንደአንዳንድ የሥነ-ልቦና ባለሙያዎች ወላጆች ልጆቻቸውን የሚያሳድጉባቸው መንገዶች በአራት ይከፈላሉ።

### 1. አምባገነን (ከስታራ) ፦

ይህ ዓይነት የልጅ አስተዳደግ በዓለማችን በይበልጥ ደግሞ በሀገራችን ለረጅም ጊዜ የነበረ የማሳደጊያ መንገድ ነው። ከእናቶች ይልቅ ደግሞ አባቶች ላይ ይበልጥ ይስተዋላል። እነዚህ ወላጆች ልጆቻቸው ምን ማድረግ እንዳለባቸው 'ኮስተር' ብለው ይነግሩና ልጆች 'ወለም' ብለው ሳይሉ ትዕዛዛቸውን እንዲከተሉ ይጠበቃሉ።

እንደዚህ ሆነው የሚያድጉ ልጆች በአብዛኛው ስኬታማ ለመሆንና 'ትክክል' የሆኑ ነገሮችን ለማድረግ የሚጣጡ ሲሆኑ አዲስ ነገር ለመሞከር ወይም ያልተለመደ ሥራ ለመሥራት ይከብዳቸዋል። አንዳንዶቹ ከቤተሰብ ሲርቁ የማያምኑባቸውን ነገሮች ለማድረግ ይገፋፋሉ።

አምባገነናዊ ሥልትን የሚጠቀሙ ወላጆች በትንንሽ ጉዳዮች ላይ እራሱ ጥብቅ የሆነ የዲሲፕሊን/ የመመርያ ዘዴዬን ይጠቀማሉ።

በዚህ ሥልት ውስጥ ቅጣት በጣም የተለመደ ነው። በወላጅና በልጅ መካከል በሚደረግ ንግግር ውስጥ ደግሞ ወላጆች ብቻ ተናጋሪ በመሆን ልጆቻቸውን አያምጡም ወይም የልጆችን ሃሳብ በፍጹም አያንሸራሽሩም። ይህ ደግሞ አግባብነት የለውም።

የተለያዩ ጥናቶች የዚህ ዓይነቱ የወላጅነት ሥልት ብቻውን ውጤታማ እንዳልሆነ ያስረዳሉ።

በእርግጥ ለነገሮች ገደብና ወሰን መስጠት ልጆችን ለማሳደግ ጤናማና

የሚመከር ነው። ነገር ግን ከፍቅር ከክብርና ከእንክብካቤ ጋር አብሮ መሆን አለበት።

ልጆች መጥፎ ምግባር በሚያሳዩበት ጊዜ በማስፈራራት እና ከባድ አካላዊ እና ሥነ ልቦናዊ ቅጣቶችን በመጠቀም ጥሩ ባሕርይን ለማስፈፀም ለጊዜው ቀላሉ መንገድ መስለው ሊታይ ይችላል። ይን እንጂ የዚህ ዓይነቱ ቅጣት ዘላቂ የሆነ የባሕርይ ለውጥ አያመጣም።

እንደዚህ ዓይነት ወላጆች ልጆቻቸው ዝቅተኛ ውጤት ሲያመጡ በመቅጣት በማሸማቀቅ እና በማሳፈር ልጆቻቸው ችግሮችን የመፍታት አቅማቸውን እንዲያሳድጉ የረዷቸው ይመስላቸዋል። ነገር ግን ይሄ ዓይነቱ አካሄድ ልጆች ለራሳቸው ዝቅተኛ ክብር እንዲኖራቸው ከማድረጉም በላይ የአዕምሮ ዕድገታቸውን ያጨናግፋል። በረጅም ጊዜ ሂደት ውስጥም ወላጆች ለልጆቻቸው ይህንን ሥልት እንደ አርዓያ ያወርሷቸዋል። በዚህም ምክንያት ልጆቹ ሲያድጉና ለቁም ነገር ሲበቁ በሚኖራቸው ቤተሰባዊና ማኅበራዊ መስተጋብር እኩዮቻቸው ላይ እና ወደፊት ራሳቸው ወላጅ ሲሆኑ ልጆቻቸው ላይ ይህን ሥልት እንደ ብቸኛ ችግር መፍቻ ዘዴ ሊጠቀሙበት ይሞክራሉ። በዚያም ሳቢያ ይህን ሥልት የመጠቀሙ ጠንቅ ጎልቶ ሊታይ ይችላል።

### 2. የሚያምላቅቁ (ሁሉንም የሚፈቅዱ) ፦

ይሄ የልጅ አስተዳደግ በቅርብ የተጀመረ ሲሆን በተለይ በከተማዎች በጣም እየተስፋፋ የመጣና ልጆችን ወዳልተፈለገ አቅጣጫ የሚመራ የልጅ አስተዳደግ ፈሊጥ ነው።

እነዚህ ወላጆች ልጆቻቸው ያለ ገደብ እንደፈለጉ አንዲሆኑ ይፈቅዳሉ። ልጆቻቸው ያለ ክልካይና ያለ ገደብ እንደልባቸው እንዲሆኑ ከመፍቀድ ውጪ ምን ማድረግ እንዳለባቸው አይነግሯቸውም። ልጆቻቸው እስከፈለጉ ድረስ ከቤተሰቡ አቅም በላይ ቢሆንም እንኳ ተበድረው ተለቅተውም ቢሆን ለማሟላት ይጣጣራሉ።

ይህን ሥልት የሚጠቀሙ ወላጆች “ልጆች ሁልጊዜም ልጆች ናቸው” የሚል አመለካከት የያዙ ናቸው። አብዛኛውን ጊዜ ልጆቻቸው ጋር ባላቸው ግንኙነትም ከወላጅነት ሚና ይልቅ የንደኝነቱ ሚና ጎልቶ ይወጣል።

እንደዚህ የሚያድጉ ልጆች ከቤት ውጭ እንደፈለጉ መሆን ስለማይችሉ ጭንቀት ይሰማቸዋል።

የተለያዩ ልምዶችን አይቆጣጠሩም። እንዲሁም ልጆቻቸው የግል ደንብና ሥርዓት እንዲኖራቸው አያስገድዱም። ልጆቻቸውም ግብ እንዲኖራቸው እና ዓላማቸውን እንዲያውቁ ስለማይጠየቁ

እራስን መግዛት ላይ ደካማ ናቸው። ይህ ዓይነቱ ሥልት ደግሞ በመጨረሻ ወደ ዝቅተኛ የትምህርት እና የሕይወት ውጤት ያመራል። የተወሰኑት ልጆች ደሞ ለምንም ነገር ኃላፊነት የማይሰማቸው ይሆናሉ።

### 3. ግድ የለሽ (የማይሳተፍ) ፦

እነዚህ ወላጆች ለልጆቻቸው ግድ የሌላቸው ሲሆኑ ቁጣም ሆነ አድናቆት አያሳዩም። ልጆቻቸው እነሱን እስካላስቸገሩ ድረስ የትም ቢውሉና ያሻቸውን ቢያደርጉ ግድ አይሰጣቸውም።

እንደዚህ የሚያድጉ የተወሰኑት የቤተሰብ ኃላፊነት ስለሚሸከሙ ልጅነታቸውን ይነጠቃሉ። ሲያድጉ ብቸኝነት የሚሰማቸውና ሰውን ማመን የሚከብዱም ሊሆኑ ይችላሉ። በራስ መተማመናቸው ዝቅተኛ (ወይም ለማካካስ ሲሉ በጣም ከፍተኛ) ሊሆን ይችላል።

### 4. ዲሞክራሲያዊ (ነጻነት በወሰን የሚሰጡ) ፦

እነዚህ ወላጆች የልጆቻቸውን ሃሳብ፣ ስሜትና አስተያየት ያዳምጣሉ። በጣም ጠቃሚ ነገሮች ላይ የሚወስኑ ወላጆች ናቸው። በአቅማቸው የሚችሉትን ያደርጋሉ።

ይህ ዓይነቱ አስተዳደግ ልጆች ሃሳባቸውን እንዲገልጹ መፍቀድን፣ በአማራጮች ላይ እንዲወያዩ ማበረታታትን፣ ነፃነትን እና ምክንያታዊነትን ማሳደግን፣ በልጆች ጠባይ ላይ ገደቦችን (ወሰኖችን) ማስቀመጥን፣ ሞቅ ያለ ፍቅርንና እንክብካቤን ማሳየትን፣ ፍትሃዊ እና ወጥነት ያለው መመርያ መስጠትንና ሕጎች ሲጣሉ ተገቢውን ቅጣት መስጠትን ያካትታል።

የተለያዩ ጥናቶች እንደሚያሳዩት ዲሞክራሲያዊ የሆኑ ወላጆች ያላቸው ልጆች የበለጠ ብቃትን፣ ብስለትን፣ በራስ መተማመንን እና ራስን መግዛትን የመሳሰሉ ባሕርያትን ያሟያሉ። ከፍተኛ የሞራል ጤናማነትና የኅሊና ነጻነትም አላቸው።

እነዚህ ወላጆች ለልጆቻቸው ወሰን አስቀምጠው ነጻ እንዲሆኑ የሚፈቅዱ ሲሆኑ የልጆቻቸውን ምርጫ ያከብራሉ። በዚህ መንገድ የሚያድጉ ልጆች ከሌሎች ጋር ተባብረው መሥራት የሚችሉና በራሳቸው የሚተማመኑ ስኬታማ ዜጎች ይሆናሉ። እርስዎ ከየትኛው እንደሆኑ ራስዎን ይፈትሹ።

(ምንጭ፡- ቴሌግራም፡ t.me/doctorfasil FB፡ fb.me/drfasilpediatrician (ከመጠነኛ አርትዖት ጋር ተሻሽሎ የተወሰደ)







# ቅድስት ማርያም ዩኒቨርሲቲ ፕሬስ

## የመጻሕፍት መሸጫ መደብር

ቅድስት ማርያም ዩኒቨርሲቲ ፕሬስ የመጻሕፍት መሸጫ መደብር ከሜክሲኮ አደባባይ በሣር ቤት መውረጃ በኩል 150 ሜትር ያህል ወረድ ብሎ ከሚገኘው አይል ሊቢያ ነዳጅ ማደያ አጠገብ ይገኛል። በዚህ የመጻሕፍት መሸጫ መደብር ውስጥ በተለያዩ የሀገር ውስጥና የውጪ ቋንቋዎች የተዘጋጁ ለከፍተኛ ትምህርት ተማሪዎችና መምህራን፤ ለአዋቂዎችና ለሕጻናት ግልጋሎት የሚውሉ በተለያዩ የትምህርት ዘርፎች የተዘጋጁ መጻሕፍት በጅምላና በችርቻሮ ለተገልጋዮች ስለምናቀርብ መጥተው ይጎብኙን።

ለተጨማሪ መረጃ ክሥር በተጠቀሰው አድራሻችን ደውለው ይጠይቁን

ስልክ፡ - 0913-426348 ወይም 0920-180642

በተጨማሪ መጻሕፍቶቻችንን አንላይን ያገኙአቸዋል።







### **Contact Address**

**St. Mary's University (SMU)**

**Department of Basic Courses**

**Tel. (+251-11) 553 - 80 - 19**

**Email: [smupress@gmail.com](mailto:smupress@gmail.com), P.O.Box 18490**

**Website: <http://www.stmarycollege.ed>**