

# 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



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

## 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 both peace building and education essential for building and to create a more equitable, 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 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 (kayeeek).

**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 (Muzeyen. 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 countries to meet its port demands. However, fixing the country'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 foreign policy is not only what is with its neighbors. Indeed, the stated in the document, rather what new orientation seems to reverse the government is actually doing the persisted "us-versus-them" also significantly matters. In this 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 the actual trend is riding Ethiopia's diplomatic relation in the region to which attempted to secure the hostility.

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,

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

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ለመረዳት የእና ከው ወጪ ተቀም  
የሚናቀ እናደለም:: ለግብርና  
ሠራ የሚሆን:: ለንግድና ለበዝበና  
ሠራ የሚሆን:: ለውተድርናና  
ለጠር አመራር የሚሆን::  
ለመምህርነትና ለትምህርት  
ባለሙያነት የሚሆን:: ለሁክምናና  
ለመድኑናቸው ጥናት የሚሆን::  
ለከነትና ለሥነ ጥናና የሚሆን::  
ለፍልሰፍናና ለምርጫ የሚሆን::

ለምንም የማይሆኑን ወዘተ. እኔ  
ለታወቂና በተለይ ተኋቶች  
ኩ ይ ይ ላ ላ ላ እኔ ተ ተ  
እንደሆነንበያቻቸው ለምራት  
ለሰጥባቸው ከሚችለባቸው  
በቁጥር ለልቶች እንዲ የከይ  
ከው ሂተና እንደሆነ የሆኑን  
የሰረዳለ::

ከና ለል የጠቅምችና የከይ  
ከውን ገዢታና፡ አማካይና ከፍተኛ  
ውጭት በሚመለከት ከከንድ  
ምንጭ የተወሰደ መረጃ ቅጽለን  
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.

በለለ በት-ል የእኔ ከው-  
ልኩት በታች ውን የተማና  
አገልግሎት ለሰጥ እንደማይረዳል  
የሚጠቀሙ የሁ-ራን አልጠኑም፡፡  
ለለሁነም ከእኔ ከው-ልኩት ለራ-  
ገይ መዋል በኋላ በየሚመናቱ  
የተጨመሩ ለሎ-ች የእኩምር  
መለከታ ዘዴዎች መኖራቸውን  
እንደረሰን፡፡ እነዚህ የኋላቸው  
መለከታዎችም ዕው-ቃትንና  
ግንዘብን በታች ማይሆን እነዚህን  
ተመርከዣው ተጨማሪ የሁኔና  
የሚያስፈልጉትው ለእባት-

መንፈ.ማዋነት.ን፡ ሰሚታዊነት.ን፡  
ማንበራዊነት.ንና ቅጋዊትን ወይም  
ተዋይድችን የመረጃ.ጥ ቅለማትን  
በመለከት ይረዳ የሚያውጥና  
የነትችን ሁሉንናወ የእነተሳስብና  
የእመለከት አቅም የሚያማየ  
ናቶው፡፡ በተደንገኝ ዓይነት ሂደት  
የሚያልፎ ካር ማንነቱና ሚንነቱ  
እስቀልው ስለሚታወቁ በማንግሥት  
ለይ ተዳት ላይሰከተል በጥንቃቄ  
አይወቱን መምራት እንደማችል  
ይ ተመታል፡፡ ይህንንም  
በሚመለከት ካዘሁ በታች ያለው ጉ  
መረዳ በኋነበት ተጨማሪ ባንብ  
እናገኘለን፡-

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.

ስለአክምር ልከትና አለከት  
ዘረም ይህን የህል ከተጠዘን ከፍ  
ስላ ስለምመርናው ይበብ ከረምዋ  
የአክምር የጠቃ ነልማማ ተቋት  
እንደገናና እንሰነበት::

ይ.፲፻፲፭ የ፲፻፲፭ ዓ.ም አማካይ  
የሁኔታ የአይ ክ.ወ. ወጪ ተ  
1003 አልፎ. 267 የደረሰና

አጠቃላይ ከር የሚል የለለ  
በእኔም ጽሑፍ እና የሚል እና ተት  
(enlightenment) የዓለማቻን  
ዕወለን ደንብ ካር ነው:: በእኩወለኑ  
የውጭት ደረጃ 150 የደረሰ ለው-  
ከናተኞች ወጭት እንደተቀዳደ  
ተቋጥር በውጭኝ ይጥለቀለቁ  
ነበር:: ይሆኝውና የየንግሃን አዲስ  
አበባ ገን አፍን በእኩወለኑ  
የሚያስረዘን ሆነና ለውጭኝ ቅል  
ታጣለት:: ይህም ወጭት  
የGuinness World Recordን  
መሆኑ በእኩወለ ተዋወ የዓለም  
ልየ ሌየ ሌክርድቻን መዘንጋብ  
ተቋማትና ደርሱቻች መዘንጋብ  
ውስጥ ለፍርድለ:: ይህም በይ  
አይደለም:: በዕውቅናው የሚንገት  
የተከተው የደከትናት ዓግኘ  
ሥናር ቅጥር የለውም:: ልሳ  
በተከተተለቸው የትምህር ተ  
ዘርፍቻች በርከታ የሚስትናትና  
የደከትናት ዓግኘው ተንተ  
አግኘቻል:: በአባላነትና በእመራር  
ደረጃ ቅጥር የተቀባቀለቸው  
የትምህርና የምርምር ተቋማት  
ቁጥርም የትብለለ ዓቸው::  
መታደል ነው:: በምድር 70 እና  
80 ዓመታትን በጥሩም ምንም  
እርባና ስጋፍራቸው “እንደተወለድ  
ጥቃቱ” ከሚሰለ ተቋማት ተንተ  
እንዲሁ ዓይነት በርቃዋ ተቋማት  
ስተዋ እንደሰው የመፈጻሚ ተጋን  
ትርጉም ይሰጣል:: ተወልደው-  
ጥቃቱ ከተባለ አይቀር ተቋማት  
እንዲሁ ነው:: ይግሞ እና 36  
ዓመቱ ነው - ከሚሰ ተቋማት  
“መጠቃለ” ለባል የሚቻል:: በዚህ  
ጥርጉም ከርባና ያለ ዕውቅት  
ለመገባዎት የሚፈልግ እንዲባ  
በሰው ገበቶ ገበቶ በቅርቡ በዚህ  
መረጃ የገኘል - YoungHoon Kim  
በሚሰው::

ՔՅԱՍՆ ՔՊՀԻՒԹՎՆ  
ԿՅԵՊԳՆ ՈՄՅՄՈՋԻՆ ԻՇՈ-  
ՀՅՅՈՒՆ ՀՅՈՄՊԳ ՔԴԱՌԱՎՎՆ  
ԽՈՒՆ ՈՒՋԱՀ ՀՅՄՈՋԻՇՈՅՆ:

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 በእኩምር ምጥቻች  
የተነሱ ቃለም አቀፍ ብናን የተረዳ  
ደብብ ከረዳዊ በትዋጥር ገዢ  
እንዲሠራረው በእድ ከዚ ልከት  
በዓለም ከፍተኝውን ወጪት  
እንደመሪያ አየሰሳ ከርስቶስ  
እግዥስተስክር መሆኑን እርስ  
ራሳ አየሰሳ ከርስቶስ ስይመትም  
እውነትም መንገድም መሆኑን  
አምናለሁ::”

ይህ አነጋገና እምነት  
በዚመኑን አስከናጋል:: ዓለማችን  
በየጋጌዎች በተማና በነገድ  
እንዲሠራረው በቀልምና በሥልጣኑ  
ደረጃ የሚለያየ ከስምንት በለምን  
በይ ስምኑን እንደመሆኑን  
እኩዥ ስምት በተማች  
ከራሳቸው ልይምናት ወጪ ያለን  
ለው እስከማጥሩት ለማረጋገጫ  
እኩራት ሰለማቸለው በተለይ  
ታዋቁ ስምት ልይምናታቸውን  
ለጠቃላ እመራር ላይ የሚገኘ  
ለው እያወደም:: የሚከናወቁ  
እነዚህ ተከትሎ መደቻቻዎች  
ለው ልይምናት የሚገኘው  
ነው በዚ ነው በለው  
ስለማቸውኑን የነበረ የየጋጌዎች  
ትራ ተከታይ ይቀናል በለው  
ስለማሳት ነው:: በሙዢኑ  
ደንግሁን በእርስቶስ ማመኑን  
እርስተያን መሆኑን በገበብት  
ውቃት ይደርሰበት የነበረውና  
እሁን ደረሰ እየደረሰበት ይለው  
ዓለም አቀፍ ወጪዎት ቅል  
እይደለም::

እድ ከዚ መሆኑን ለለም  
ታወቃች የእኩምርና በእኩምር  
መሆኑት የሚከወነ ቅልታቸውን

እነዚህ የልከት ምዕስ ዓይነቶችን  
በተመለከተ ቁጥርችን መረጃዎች  
በመገኘ ቁጥርችው በኋላ መለቅ  
የለ ቃሚበት እናገኘለንና በቀጥታ  
ወይዘዎች እናገኘ::

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."



በ 276-ና አይ ከው በለበት  
ያንጻሁን ከም ይሸቻ ነው

ለመስራትበቻ ያህል ይግባኝ  
የሚከተለ-ትን ሁ-ት አንቀጽ  
አንመልከት:: ከነዚ አንቀጽ  
በት-ጭ ሁ-ት ቁም ነገሮችን

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

**መገኘበት ተገበ መሆኑን መገኘበት**

አሁን በሁለተኛነት ይግባኝ  
በየት-ቃውም የአሳምር ማረጋገጫ  
መለከታ ተስከተ ተልቅም ይህን  
መከከለኛ ው-ጠት ማግኘት  
በቃውን ለስከተ እንደማያበቻ  
ከዚያው ብልሏ ወንጀለኛና ክ- ስው-  
ከመሆኑ እንደማያደን መረዳት  
አስፈላጊ መሆኑን ነው:: ለቀባየ  
ሳት-ም በስላም ያደርጋኝ::

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

**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; Jeffry 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                         |



እሁን ደግሞ ከሌላ ምንም  
ወደተገኘ አዋር በንብ እንግናና ወደ  
አማርኛ መልሰን እንመልከት::

ሰለምና የትምህርት ተረት  
የማይለያዥ የእናድ ማንታም ሁለት  
ገዢታዥ ዓቶዥ:: ሰለምዎ አካባቢ  
ወጠታማ ለሆነ የትምህርት ሂደት  
ወሰኑ ጉባኤት ነው:: የእናድ አካባቢ  
አሁን ተረት ያለው ትምህርት  
ካገና ደግሞ አብር የሚያደርግ እናደ  
ትግበት:: ቅትት:: መተካዘን::  
ሰለምዎ የግዢት አፈታትና  
የመሰሰለ ሆኖታችን ማሳደግና  
የበለገና የታራረ አካባቢን እውን  
ለማድረግ የሚሰቻለ ዕድል የገኘለ::  
ትምህርት የሁለም አውንታዊ  
ዕድገትና በልግና መሠረት  
እናደመሆኑ እናደ ማናበረሰብ  
በተማሩ ለወች ከተማላ ለመርነትና  
ለግዢት የሚያደረግና ለበብ  
አስባቢች በቀላሉ ለወገኖች ይቻላለ::

ከከ.፯፭፻ በተጨማሪና ከወናንትም  
ባልወላለ ማንበረሰቦ ወሰኑ የሚኖረው የህንት ከፍናልና  
ፖስታና አስተዳደር ይበላጥ  
ፍትሃዋነትን ያገኘል፤ ከከ.፯፭፻  
የተነሱ በስላምና በፍቅር የመናር  
ባልና አለው ለማት ይረጋግጣል፡፡  
ለላም በስራነት አካባቢ የሚሰጥ  
ጥራትን የጠበቀ ትምህርት ይግሞ<sup>1</sup>  
ገለፅና ማንበራው ቅሬናውችንና  
በሰውችን በመቅረብ ልንድ ያለው  
ማና አይማካናት ነው፡፡  
ስላም ተሸት ለለው ትምህርት  
የለው በት ጽን  
• አስተማማችና አለው የሆነ የመማር  
ማስተማር የሆነው መኖር  
ጥራቶችና በመሸች በለበት  
አካባቢ የመማር ማስተማር ሂደት  
ይስተንትላል ወይም ካናከተው  
ይቆማል፡፡ ተማሪዎች ካሉሁን አሁን  
ተገልዕስ ወይም ቅሰልዕስ ካማል  
ሁታት ይጨነቻል፤ ለላሆነም  
ከፍል ወሰኑ በጥናት እንደን  
ትምህርቱን በጥጥናና በትከራረት  
የመከተተል ገንባለ አይኖረውም  
- በተለመደ አገልለሽ በእኔል ተገኘ  
በመንፈስ እንደመስፈት ሊፈጻሚ  
ይችላል፡፡ ለላም በስራነት አካባቢ  
ገን ይህ ሁሉ ትምር ለለማይናር  
ተማሪዎች ስይሰጣቸ ስይጨነቻ  
ይማራሉ፡፡ ለትምህርታቸውና  
ለወደፊት ዕጣ ቁጥታቸውና  
ፍርሃሁና ሁታት አይለማቸውም፡፡  
መለ ትከራረቱቸው ትምህርታቸው  
ገይ ይሆናል፡፡  
• ትምህርቱን ለመማር የማያስቀል  
መስቀልውችን መቀኑ

ዶሱነትና የእከልነት መጥቅት  
የግዢት ወና መንሰኑዎች  
መሆናቸው ይታወቂል:: በመሆኑም  
እነዚህን ማንበራዊ ቅጋርች  
መቀነስና ቅጋና እንዲሰጥን ማድረግ  
ማለት ለተምህርት ጥሩትና  
መሰራተኑት ዓይነታዎች ማና  
እንዲመጠወት ያህል ነው::  
የግዢት መንሰኑዎችን ተረድቶ  
ለነስ መፍትሬ ማጠቃት ተቀመጥ  
ጥሩት ያለው ትምህርት ለሁለም  
ወንድ ተደረሰን እንዲሆን ማስታፊል  
በመሆኑ ይህ ነጥበት ቅል ጥምት  
የሚሰጠው አይደለም::

- የተማረና የሰላጠኑ የሰው ሁነታን  
ማፋረሻ
- በጥም የተማረና በአማካይ የሰላጠኑ  
ነው ለሁኔን ወካናው ሁበት መሆኑ  
ገልጽ ነው:: የተማረና ለሁኔን ለማና  
ከተማዘዣና ወርቅም በላይ ነው::  
እኝንን የተማረና ፍትና የሚያውቁ  
ነው በማግኘቶችም የአሰተዳደርና ለለ  
መቶ ለይ በመማሪ ህንጻናና ወገንና  
ይመቱምል:: ያልተማሪ ለሁኔን ከሆነ  
ገን ነገር ይበላሽናል:: ለላይሁ ለተቻና  
ማሰተማርና ማሰላጠና ወደር  
የሚያገኘለት ተቀባዩ አለው::  
እናገጥ ነው - አንዳንዶ መማግወያው  
ትምህርት የሚያለው በዚ አኋምር  
ለጠጥም ይቻላል:: ያ ዓይነቱ  
እጠጥም ከባከርይ ወር ለያደን  
ለለማቻል የተለየ ተከራዩ  
የሚጠይቁ ነው::
- ተረት ያለው ተምህርት ለላምና  
ከማሰተማች አኋይ ያለው ተቀባዩ  
• የሰላምና መሰራን ሆኖም ለሁኔን  
እንደገምበት በሁል እንዲቀበለው  
ማድረግ
- አንድ ለሁኔን ገና ከአገኘነቱ ይሞር  
የሰላምና አስፈላጊነት ከተረዳና  
በትምህርትም ከበላሽን አበር በሰላም  
የመኖርና ከሂለት ያቀበል::  
ትግበተኩነት:: መተካዘን::  
ልየነቶችን እንደግዢት መንሰና  
ፈይ ሆኖ እንደጋዢ ቅጥር  
መከበበር:: የሰበአዊ መብቶችን  
ምንትና አስፈላጊነት ከልሆነቱ  
ይሞር የተረዳ ለሁኔን ከማንም ወር  
አበር ለመኖር እያገኘውም::
- የወጪች አረጋጥና ዘጋንዘብ ማቅረብ

ጥራቸን የጠበቀ ትምህርት  
ከሚሰጥቸው ተቀምቻ አንድቶው  
የተውሳሰቦ ገልጻቸውና ማንበራዊ  
ቻርቻቻ በሚያጠሙበት ገዢ ዘልሙ<sup>1</sup>  
ወደግምትና ቁርቁስ ከመግባት ይልቀ  
ቀቻ በለው በመነጋገርና በመወያዙት  
ከመምጣት ላይ እንዳይረስ ማስቻል  
ነው:: ሁሉም አለመስክማማቸቻቻ በግድ  
ወደ መርነትና ባጭት ለመስክ  
እንዳማይይበት የሚረዳ የተማሪ እና<sup>2</sup>  
እናፈለጉ ሆኖ በተገኘ ገዢና አጠቃላይ  
ሁሉ ዕርቃንና ይቀር የመባባልን  
ኋህል ተማሪው በማድረግምናበርናት  
አይወለን ያስቀጥል::

- ማንበረሰፍና ምጣና ሁብታዊ ፍትኑ  
እንደካባሬ ማስቻል  
ስላምና ወና ማስከለ ያደረገ  
የሰላም ትምህርት ወና ትክረቱ  
ፍትኑን፡ በጥቃቄ ወይ በዝምድናና  
በለለ ምክንያት አለማግኘትና፡  
ትምህርና የመሰለለትና ስራቶች  
ማስጠበቅ ነው፡፡ እነዚህ ስራቶች  
ደግም እንዲን ካለለው በምንም  
ምክንያት ለይለየ ሁለንም በታች  
በከተል ያረዳ የሚያስተናገድ  
እንዲሆነ የሰላም ትምህርት  
ቅድሚያ ለተቶ በተለየ ታሪክ  
ወጣት የማንበረሰብና ክፍል  
የሰተምራል፤ አእምሮችውንም  
በዚህ መሰለ አዎንታዊ ትምህርት  
ይቀርጋል፡፡ በአውንታዊ የአብር  
መኖር ዘይሆ ነውልናን የንግድል፡፡
- የለፈነት የሚለማው ካርን ማኅረሰት  
ስለ ለሰላም አስፈላጊነትና  
ጠቀማች የሚሰተ ትምህርት  
ግለሰቦች ገዢና በመረዳ የፋይ  
እንዲሆነ ለሰማያዥርግ በንወው  
የለው ማንበረሰብና መጠቃው  
ትወልድ በሰላም ስጠት እንዲያጠኑ  
እነዚህ የነፃና ልማትዎን በዚህ  
መረዳ ያስታወቁ በታች የበከላቻውን  
አዎንታዊ አስተዋዕያ ያደርጋል፡፡
- የግመናችን መንሰና ማጥናቸና  
እለቁ ዕላማት እንደያገኑ ማስቻል

በኢንደ ማንበረሰብ ወሰተ  
የግምት መንሰሳ ለበደ የሚችል  
እበዕዥ ጉዳዮች ይታወቂለ::  
እነዚህ እድልም ወይም መነሻው  
የሚገመቱና በተወጂን ቤተም በግልጽ  
የሚታወቁ መድለዎች:: አ-  
እነዚህ እና ከፈረ ለየ ዕድሉታ  
መገኑት የመሰሰለት ፍቃው:: ከዚህ  
እኔም ጥሩት በለው የትምህርት  
ለሰጥጥ የተገኘ ነው ቅንቃዎች  
በፍትና ዕጋት የሚሰቂወ በለመሆኑ  
ይህን መሰለ የተማረ ለው  
በኢትዮጵት በሚመድበበት በታ  
በተጠቀሰት ቅንጋጥ ስጋም ቅራኝና  
ግምት ይጠበራል ተብሎ በተም  
እይጠቀም:: ከመማር ጥቀምች  
እንዲ ፍትናን ማስረጃን እንዲመሆኑ  
በኢንደ ማንበረሰብ ወሰጥ ፍቃትና  
በመስ እንዲይከሰት ከተረጋገጧ  
ፍትሬዊነትን ተማበረዋ ማድረግ  
ለን ለባል የሚይችል መሆኑን  
መረዳት ተብሎ ነው::

በመሠረቱና እንደ እውነቱ ከሆነ  
ለትምህርት መሰራቱትና ማድረግ  
ለገም ይለው ማና እና ወሰኑ  
መሆኑ እያከፍም:: ጥሩቱን የጠበቀ  
ትምህርት በተለይም የሰላም  
ትምህርት (በሰላም አበራረንትና  
ጠቀማች ላይ የሚያከር የተለይ  
ትምህርት ነው) ይገም በጠይቃ  
በለለው ተወልድ በታ ላይም  
ለውድቂች ተወልድ ይገም የ

የሚያስተና የሚጠቃለው ታውልድና  
ማንበረሰብ ስለሚፈጥር ስለስም  
መፈጻሚያ መቻልበት በቀሚቻው.  
የነላ ነው:: ስለ ስለምና ጉምህርት  
ቀርቻት ለማድ ይህን የህል ካውሳኝ  
በፈላ ጉዳይ ለመነጋገር ቅጠር  
እንደያነኩ በዘመኩ እንዲነበበት:: ቅር  
ይግጠመኩ::

**"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 Cabrales)



## “ማኅና አምስክ”

በሩክ ተወዳደግ (ጥናትና)፣ አዲስ አበባ ማረጋገጫ ቁጥጥልውን የነስርዕስ፣  
biruk\_shewadeq@yahoo.com

የፖ.ስታ.ኩ. ፊልሰኩና፣ ፊልሰኩና  
የተጠለው ካምህርት ከቃመኩቻው  
እኩማሪቻ መከከል እንዲ ነው::  
ይህ የፍልሰኩና ዘርፍ ስለ  
መንግሥት አመጣጥና መነሻ  
(ontology) መሠረቱ በማድረግ  
ጥሩ መንግሥት እንደሸት ለመ  
ደቂላ? ዘርፍ ለመንግሥት  
የማድረግው ግዢታ እንደሸትና የሚ  
ያህል ለሆን ይገባል? ፊትሬ  
የማድረግ ነው? እና ለለምትናም  
ተደደሪጅ ተደየሱትን የማድረግ  
የፍልሰኩና ክፍል ነው::

ի՞ՌԱՔ “Republic” ՔՊԸ :  
 ՔՆ ՔԸՄ ԱՆԴԻՄ “A Fragment on Government” : ՔԲՊՀ  
 ՄԱՆ Leviathan : ՔԾՆ ՀԱՅԻ  
 “Two Treatises on Civil Government” : ՔԾ, ՔՆ ՀԱՅԻ  
 “Discourse on the Origins of Inequality” ՀՅՆ, Ս-Թ ԺՎԱՆ  
 ՄԿՀՈՂՆ ԱԵՄԸ ՈՒԾՉՎ-Փ-Վ-  
 Ք-Ի-Թ-Ք-Վ- Տ-Մ-Ն-Բ-Ը ՔՄԴ-  
 (Հ-Ա-Ե-Կ-Վ Գ-Ա-Ն-Բ-Ը Ա-Յ Ք-Ի-Կ-Ը)  
 Մ-Կ-Մ-Վ- Ք-Ա-Ը-Կ-Ւ-Վ-Ա-Ը::

ይህ አጥር የአኅናም የሚሳ  
ሆነ Leviathan በለው በአየመው  
ዕውቅ ለሆነው ላይ “ሚች አያምለሁ”  
ተብሎ ሰላተጠራው አካል  
መሠረታዊ መኋናዎችንና  
የአርብቻን ሲሰን ሆነዚ ማጣቀሻ  
በማድረግ ለማየት ይጥናል::

ተማስ ሆነበት የ17ኛው  
መቶ ክ/ዘመን በንኩ አንጻርያዊ  
የፖ.ለተካ ልሰሳኑ ለመን በአይወቻ  
በቀየሞችው ዓመታት ከ Leviathan  
በተጨማሪ “Elements of Law”  
ኩና “De Cive” (የአ-ፍን የአኅናም)  
የተባለ ለሆነዎችን አበረከታል::

በለ ሆብስ ጽጌታዊ ፍልሰናና  
በቀጥታ ከመግባታችን በራት ጥን  
የግለሰቦን የገለዋነት ፍልሰናና  
(metaphysical assumptions)  
በጨረናታ ቅሬት ማድረጋገኘበና  
ከማስናት አኞም ጠቁማ ነው::  
ምኑንያቸው የሆብስ የጋለጋኩ  
ፍልሰናና ላይ በንድቅም ሆነ በለላ  
መንገድ የገለዋነት ፍልሰናናው·  
ጥላውን ስለሚያጠበበት ነው::  
በመሆኑም ሆብስ የመከናወቁ ቅስ  
አካላዋነት (mechanical material-  
ism) በተባለው የገለዋነት ትምህርት  
(school of thought) ወሰጥ  
የሚገኘ ልላስና ነው:: በዚህ  
የአስተሳሰብ አድማስ እምነት  
መሠረትም በትራቸችን ላይ ያለው·  
ጥገና እውነት (reality) ቅስ አካላ  
ነው:: ማሳ (thought) ደግሞ  
ከቅስ እኩለዋነት በቻለ የሚመጣና  
ከቅስ አካላ ተስፋና ለበታቸው ለጥር  
እንደማይረቻ የዚህ አስተምህር  
እምነት ነው:: ማሳ ለባሌ ደግሞ  
ከውጭ ለማቻ የውጭ ቅስም  
በምንስት የገለዋነት (reflection)  
የሚፈጻሚ ነው::

ቁጥሮ እጥበቃን ለማየት  
እንደምከራለን::  
የሁበሻ ተፈጥሮች የ  
“በሆኑ” ፍለም (State of Na-  
ture): የወል ስምምነት  
(Social Contract) እና የ“ማቻች  
እምነት” (Mortal God)

መ.መ

ከእድ የተመስኑትን ሆለት አመለካከታች ታሳቢ በማድረግ የሚገኘው ዓይነት ሰው ምራሽ አካ እና ተቋም የለለበትን ለወች ለራሳቸው ለክ ነው በላው የሚያስበትን ነገር ያለማግኘው ሂደ ባይ እንዳቀናቸው ያቀናቸውን የሚያደርጉትን ዓለም ተማሪ ሆነበት ተፈጥሮች ዓለም (state of nature) በለ ይጠራዋል፡፡ ይህን ዓለም የ “በሆነ” ዓለም ያልከበት ምክንያት የሚ እንዳሆ ዓይነቱ አኅናር በሆነበት ተጠቃላት ወሰኑ የተፈጻሚ ዓለም እንደ በእውተናው ዓለም አይ ለለመኖሩ ወይም ዓይ ለለማሳሌ ማረጋገጫ ለለለለ ነው፡፡ ለስተላይ ተከታታቸው ሂሳቦች የሚባለ የምንጠብ ዓለም ዓለም ወጪቸው ዓይነት የሚ ለለለለ ነው፡፡

ይህ በተፈጥሪው ዓለም  
ው.ሰጥ የሚፈለው አንጻራዊ አካልነት

ግን የሰላምና መረጃዎች መሠረት  
ሳይሱን በተቋራኑው ማጭትን፤  
ጥልና መርነትን የሚያመጣ  
ይሆናል፡፡ በሆነበት ከርክር ስምም  
በተረጋጋሚያ ባኩርያቸው ላይ ወደፊድ  
(Egoist) መሆናቸውና የለቸው  
አንቀጽ እኩልነት እናኝራቸውን  
ሰላምዋ እንዲያሆን ያደርጋባቸዋል፡፡  
ጥልና መርነትን በተረጋጋሚያው  
ዓለም ወሰኑ ከሚያስከትል ነገሮች  
ሆነበት ለማከተለት ለሰት  
ምክንያቶች እኩንቻት ይሰጣል፡፡  
እነዚህም፡-

1. ወ.ሰ.ን የሆነ ሁበቶችን ለማግኘት  
በሚደረግ ፊትክር የሚመጣ  
ማቻት.
2. እርስ በእርስ ባለሙተማመን  
የሚመጣ ማቻት.
3. ለወች በሌላው ለይ የበለቤነትና  
ከበራቻትን ለማግኘት ላ.ለ.  
የሚፈጻሚር ማቻት::

ለለው ለወቻ ለተፈጥሪዎች ዓለም ወሰኑ ለተፈጥሪዎች የበት ለማቻቸው ሲሆን መጠበቅ (self-preservation) ነው ይለል ሆኖበታል:: ነገር ገን ይህ ሲሆን የመጠበቅ ታላፊነት ማን ገዢም ከፍርማት የወያ አይደለም:: ይህ ዓይነቱ የፍርማት ስሜት (feeling of insecurity) ይግባኝ በኋላ ለማቻቸው መካከል አለመተማሙን እንዳኖር ያደርጋል:: ይህ አለመተማሙን በበትት ይግባኝ የበት ለማቻቸው ዓለም ለወቻ የበት ለማቻቸው የሚነውን (ሲሄን መጠበቅ) አልፎው ለለውን ቅድመው ወደማጥቻት በንብረለ ይውስኝታል:: ስለዚህ የሰው የእርስዎ በርሃን አለመተማሙን ሁሉትና ማኅኝናት ይሆናል ማለት ነው:: በሚስተኞች ይረዳ ለይ የተቀመጥው የግዢት-

የጊዜያት ደንግሞ እንደ ሆኖበት ከርክር  
ለወቻ በተፈጥሮችው ለሥር የሰደድ  
ከበደታን የመስት እና በለለው ላይ  
የጊዜ ሆኖ የመግኘት ባከርድ  
እላቶችው:: ይህ ፍይነቱ ባከርድ ደንግሞ  
እንደ ተፈጥሮች ዓለም ባለ የሰወቻ  
እንዲሸዋ እኩልነት የሰራነበትና  
የጊዜ ፍይነት ተዋረድዋም ሆነ  
የጊዜና ለጊዜ (patron-client)  
ጥናትነት ለማያወች ዓለም የማቻው  
መነሻ መሆኑ ጉልጋ ነው::

ም-በስ በእውሃኑ ማስተናው  
ም-ሸራኑ ለይ እንደሆነው-ከራው  
ደግም፡ ከለይ በዋናነት በዋስት-  
በተከራለት የግምት ምክንያቶች  
አበያ፡ ተፈጥሮችውን ዓለም ቅማና  
የማይበርድ የጠርነት ቅጠና ነው-  
ስል ደንልአዋል፡፡ ይህ መርነት-ም  
በሆነበስ አገልለሰ “ሁ-ለም” ለው-  
ሁ-ለም ለው” ወር (the war of  
everyman against everyman)  
የማይደርጋው ነው፡፡ ይህ እውነታም  
የተፈጥሮችው ዓለም ለውች  
በማይችርጥና መቻም ለከለት-  
የማችል ጥቅት (violent death)  
፩ ስ ቅ ወ ስ ቅ እንዲ የኩ  
ደስተናቸውል፡፡ በዚህ ምክንያት-ም  
በተፈጥሮች ዓለም ወስተና  
የማይጋብ፡ የቴክኖሎጂ፡ የንግድ፡  
የጥበብ ወ.ዘ.ተ..... ዕድገቶች  
የማይችርሰው ይሆናል፡፡ በዚህ ዓይነት-  
ሁኔታ ወስተናው የለምች ሲደውት-  
በበቻችነት የተሞላ፡፡ ፍ.ዕ.ም  
መለም-ተና፡ አስፈላጊ አዋርድ ነው-  
ስል ሆነበስ ይከራከራል፡፡

ለምች በተፈጥሮችው ተማት  
ይፈራለ እንዲሆም ይጠላል::  
ምክንያቶም በሆነበት አገልግሎት የሚታ  
የሚጠለ ካርር /object of aversion/  
ነው:: ከለይ እንደተቀመጥው ደግሞ  
በተፈጥሮችው ዓለም ወሰጥ ተማት  
በማናቸውም ገዢና ሁኔታ ወሰጥ  
ለከሰት የሚችል ነው:: የሰውች  
በተፈጥሮችው ተማት የመናራት  
ሁኔታ ደግሞ የተፈጥሮችው ዓለም  
ለምችን ለሰምን ወደመሻትና  
ተፈጥሮችው ዓለምን ወደማብቻት  
ምክንያቶችን ይመልከቻል:: ለብ  
ለባል የሚገባው ጉዳይ ይህ ዓይነቱ  
የምክንያቶችን ስሜበት በተፈጥሮ  
የሚመጣ /innate/ ላይምን ለምች  
በእባባይችው ካል ሁሉንተና 2C

በሚገኘው መስተምር የሚመጣ  
መሆኑን ነው:: በዚህም ሆኖ ይ  
ለዋችን ለለፈሳችው ይህንት በቋ  
እንዲያስቡ የሚያደርጋቸውን  
የከናደር ሆኑን “ተፈጥሮች” ለለው  
ለለምን የመስት አስተሳስብ ይግባኝ  
“ለው ማረጋገጫ” ይለዋል::

የጊዜው እንደን በተፈጥሮችው  
ዓለም መሰተ ለዋች ይህንታቸውን  
ለመጠበቅ ለለ ይችቃቸውን  
እንዲያደርጋ የሚፈቅድ ተፈጥሮች  
መብት ያለችው መሆኑን ሆኖ  
በያዥናውን በለላ በከል ይግባኝ  
ለዋች ተፈጥሮች አካል ያለዋችው  
መሆኑን ያስቀምጣል:: ነገር ገን  
በተፈጥሮችው ዓለም ነው ወሰተ  
እንደ ለው ይህን የተፈጥሮች አካል  
አከራረለው በለላ በንኩ በአንቀፅ  
ለለችም ለክ እንደሰ ሁሉ ይህን  
ተፈጥሮች አካል ለይከበና  
የሚችለበት እንዲችም ማረጋገጫ  
(Reasonable assurance)  
በለመኖሩ አካል ተፈጥሮች የመሆኑ  
ተፈጻሚ በለዋች ስምምነት  
የሚፈጥሮችን ለለ አካላን የሚፈልግ  
ነው::

ምኑናናምታዎች(.) ነው.  
ሁለተኛው ጉዳይ ደግሞ ለወቻ  
በወል ለምኑናናምታና ቅል ከዳን  
ለታሰሩ እንዳሸቻ የሆነ ተጠቃሚነትን  
በማስላት መሆኑ ነው:: ማለትም  
ለወቻ ቅል ከዳን ወይም ወል  
ወለጥ የሚጠበት ቅል ከዳን ወይም  
ወል በራሳ ጥሩ (in and of itself  
good) ስለሆነ ስራዎን ለወቻ  
በነፃሱ ጉዳይቻ መለከት ላይቻውን  
በተሳሳለ ለመጠበቅ (በሆነበት የፖስትና  
ገዳይ የራሳ ደህንነት የፍልሰናናው  
ማጠንጠናና ነው) ያስቻለናል ተለው  
በመገመት ነው:: የም ለባል ከወል  
ለም ምን ቅድመ በንጂሳ የሚመጣው  
ማድረግውም እናደርር ከተፈተሮችው  
ናለም የተሳሳለ እንደሚሆም ን  
በመገመትና በመረዳትም ተምርር  
ነው::

ነገር ዓን ከላይ ለመጥቀስ  
እንደተምከራው የወል ለምምነት  
ወይም ቅል ከዳን በታችውን በቁ  
ለሆነ እያችልም:: ምክንያቱም  
ወለም ወይም ቅል ከዳኝም የቁል  
ስምምነቶች በመሆኑው በማናቸውም  
በዚህ ሆኖች ወሰጥ የመጣለ  
ዕድልቶችው የሰሩ ነው:: እነዚህ  
የወል ለምምነቶች መመራቱ እናርሱ  
የሚመሱት አካል እስከለለ ያረሰ  
ወለም አስተዳደነት ለተጠቃው  
የሚችልበት መንገድ እናናርም::  
ምክንያቶች የሆነ ተርጉራ  
(reasonable suspicion) ማለትም  
ለለም ይህን ወል ለየከበሩ ይችላለ  
የሚል ነገር በማንኛውም  
ለማናቸለ በቁ ነው:: በተራጥሮችው  
ዓለም ወሰጥ ወለም ወይም ቅል  
ከ ከተማ ተችሱ መከበር ወይም  
መጥቀችውን የሚያረጋግጣኝ  
ከተማስተም እናርምጃ የሚመስል አካል  
ባለመኖሩ:: እንደ ስው አገኘ  
መጥበ ስተን ተጠቃሚ  
የሚያደርጉው ከመሰለው ወይም  
የአገኘ መጠበ የሂሳን ይህንንት  
በተስለ ሆኖች የሚያረጋግጥለት  
መሰለው ከተሰማው አገኘ  
የሚያጥበበት ምንም ምክንያቶች  
እንደሰለ ሆኖበት ይከራከራል:: በዚህ  
መነሻነትም የወል ለምምነቶችን  
የሚያስፈልግም እንደ መዝናዬ ይፈል  
እና ይማማ የሰራል ላይም ሆኖ  
የሰምርበታል:: ሆኖች ቅል ከዳኝም

ስ.ቁ.ር.ሰ.ና ወ.ለ.ቁ.ን ስ.ጥ.ሰ  
በማናረዳቸውና በመጣቸው  
ምኑይት ተገበዣ ቁጥት ለቀጥ  
የማቸል ለለ አካል መኖሩን  
እንዲያውቁ የማቸርርግ ለውሉቸ  
ተገበር እንዲሆነ የማቸለቸል  
እውሱር ለጥር ይገባል ይለናል  
ማብሉ::

በዚህም መሠረት በምብስ  
የፖለቲካ ቅልበና ክርክር የውል  
ስምምነት (social contract) ለወች  
በነፃ ፍቃድቸውና ሌሎን ለመጠበቅ  
በማለው ነገር የኩቸውን እንዲፈጸሙ  
የተፈጥር መብታቸውን ከኩና በተሳለ  
ይሰከበርልናል በለው ለማያስቡት  
አካል የማያስተላፊነት መሠረታዊ  
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በዚህም የሚፈጥሩት የማናረዳቸው  
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አካል መከከል ያለው ተንተነት  
የጊዜና ተቋም እና  
የበተኩን አቅመ ይከተማች ይሆናል::  
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መሆኑ ይችላዋል:: በምብስ የወሰኑ  
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ገልግቸል:: "The generation of  
that leviathan, rather to speak  
more reverently, that **Mortal  
god**, too which we owe, our  
peace and defense **በግርድና  
ስተርትም** "...ስለማኩን የዚህንም ማቸ  
አማካና መምጣት የማቸውን ነው::"

"Gabriel Negretto **የተባለው  
ለው ደግሞ "Hobbes, Leviathan:  
the irresistible Power of God"**  
በማለው ዓይነት ከመሻሻል እየብ  
ጥቅስ በመዋቢ ማቸውን እምለክ  
እንዲህ ገልግቸል"..... No one  
on earth is his equal a crea-  
ture without fear. He looks  
down on the highest. He is  
king overall prod beasts" ወይም  
"..... እንደ እርስ ያለ ማቸው  
የለም:: ከፍ ያለውን ሁሉ  
ይመለከቸል:: በወች ወሰኑ ሁሉ  
ሁሉ ገንዘብ ነው::" እየብ 41:04

እናው እንዲሆነ በርሱ ለይ  
ማቸው እምለክ /mortal god/  
ይልግት /በአርግጥ የምብስ አገለለክ  
ነው/ በጽሑፍ ወሰኑ ደግሞ  
በተፈጻሚ ይህ አካል' ያልግት  
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የምብስ ዕውቅ Leviathan ሥራው  
በተኩው ከዚመን የተኩል ነው::

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አንቃቃለን::

## 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**

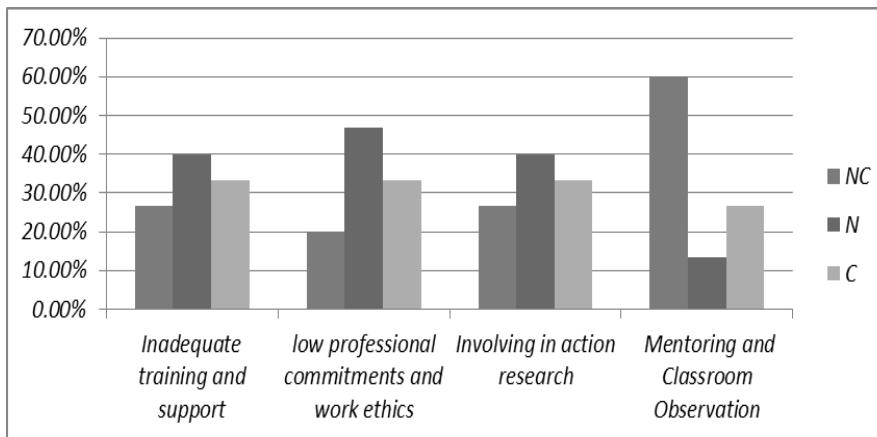


Figure 1 presents the concerns of instructors regarding their professional development like having a training, involving in research, work ethics and colleagues support. In terms of the adequacy of trainings and related support, 26.7% of in-

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**

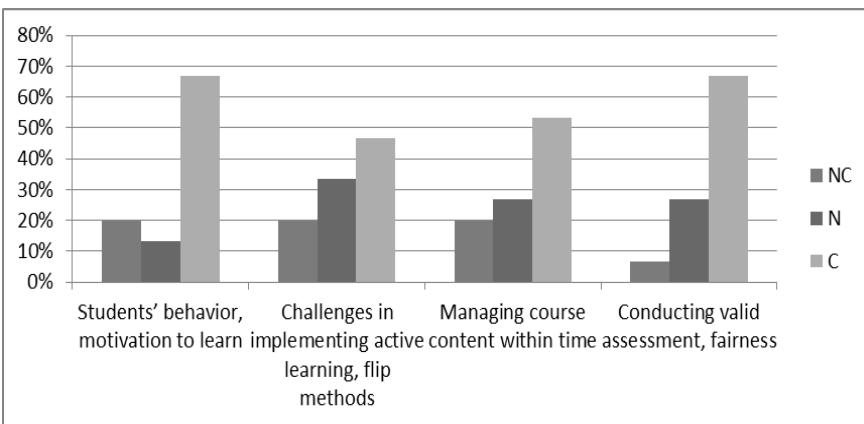


Figure 2 presents data related to teaching and classroom situations, including classroom management, methodology, course coverage, students' motivation to learn, and assessment. In terms of students and their motivation, 20% of the respondents

are not concerned about students' behavior, 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 spondents are concerned, while about the validity and fairness of 33.5% are neutral. It appears that assessments. It appears that instructors are concerned with the students' behavior, course coverage, and as- sessment; they take their duties in the teaching process seriously.

**Figure 3: Resource and Facilities**

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-

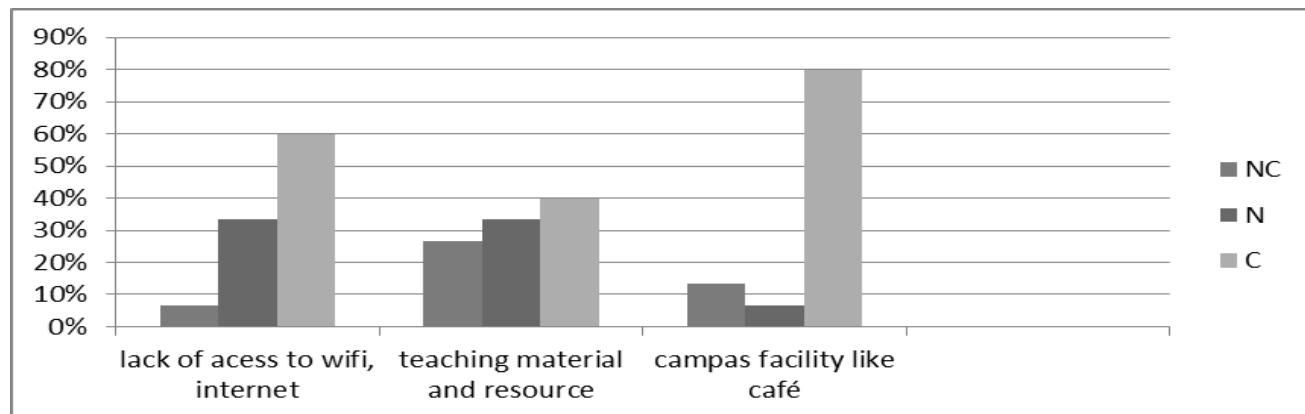


Figure 3 addresses the availability of resources and facilities to instructors. In terms of access to Wi-Fi and the internet, 60% of the re-

ing, 26.7% of the respondents are not concerned, 33.3% are neutral, and 40% are concerned. It appears

cerned. This indicates that instructors are in need of better facilities within the campus.

**Figure 4: Department related Assemblies**

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

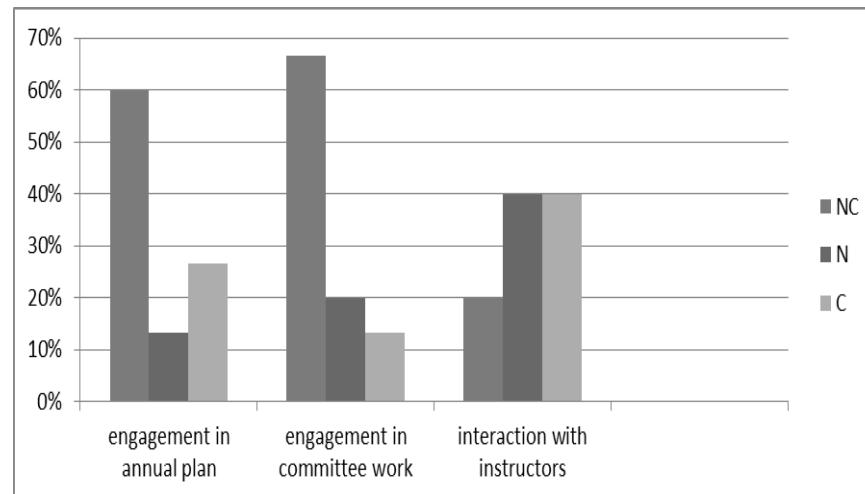


Figure 4 addresses issues related to departmental activities. Instructors are expected to participate in certain tasks so that they were asked about their involvement in performing annual plan tasks. 60%

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

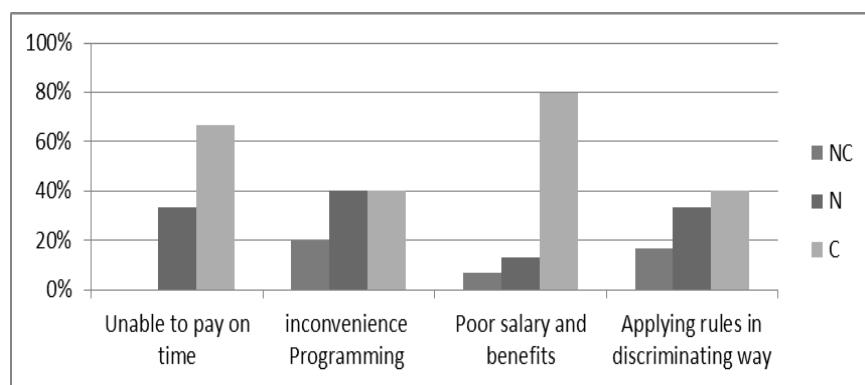
**Figure 5: Administrative Solitudes**

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

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

## ፈለጌዎች አነጋገጭ (Idiomatic Expressions)

ԳՅԴ ՀՅԱՅԻ ՓԸՆԴ ՄՊՀՀ ԲՅՈՒԾԸՆԴ:

እ.ለ.ጥዋ አነጋገር ማለት ከተረሱና  
ምንግለዥችና ከከይረዳዋ አነጋገርች  
በቁ በማል ይረዳ አካባቢያዋነት  
ይበላጥ የሚያጠቁው ከእኔና ወይም  
ከእኔና በላይ ከሆነ የቁለት ጉባኤት  
የሚመልወት ሆኖ ትርጉሙ  
ከመሳቅው ቅል ወይም ቅለት ለየት  
የሚል የእነጋገር ለማ ወይም ለህይ  
ነው:: በእኔና ቅንቃ የሚገኘበት  
ፈ.ለ.ጥዋ አነጋገር ለመረዳት  
የቁንቃውን እማራያዊ የቁ በቁ  
ማውቅ አይጠቀምም:: ቅንቃውን  
በማግኘ አውቃለሁ ለማለት በቁንቃው  
ውስጥ የሚገኘና ቅለትናና አረጋገጫ  
እንዲሆም በረፋት ነገሮችን በቁ<sup>1</sup>  
ማይሆን ሌሎችናና ተምህራቻቁ  
የከይረዳ አነጋገርችን የምር መንቀ  
መረዳትን ይጠየቁል:: እኔናን ቅንቃ  
በቀጥታች የመግባቢያ ይረዳ ማውቅ  
በዘመኑ ከባድ አይደለም:: ቅጻና ነልቶ  
የሚችልውና የህለናና የነጋ  
ዘይወውን ከቁንቃው በእና መፍቃነት  
ተናገዥም የር ከሥር መመራቱ  
የጥናው ለው እንደማናገዥ ለመናገር  
እለመቻል ነው:: የኔ ተረሱና  
ምንግለዥ:: እሽመናና የወዕቀ::  
ዘይወውና ተምህራቻቁ ሌሎችናና  
ቁንቃን በመግር ይረዳ መንቀ  
የሚናገዥ ለክፍር ያንቀርባና  
ይመጣል:: የተመረቀ የመሰላው  
በረገግም:: የተረገገመ የመሰላውም  
ለመረቀ “የልተገናኝቶ” ዓይነት  
መለያዥ ለከብት ይቻላል::

መልካም ነው የሚወልድ ማለት ነው::  
ይይምለቁ ማለት ለበታም ማለት  
ነው:: ሌሎች ይለባል ይሆም ነው::  
በእኔና ቅንቃ ወሰጥ እኔና ሌሎች  
እኔናና ከባቢውና እኔናናውና  
የተለያየ የቁ ሌሎችው እንደማቻቁ  
በዚህ ከተጠቀሰው የቁንቃ  
ምርር ሌሎች መገንዘብ ይቻላል::  
የሆነውም ለምሃ ስታም በብዕ  
አካባቢውና ሌሎች ማለት ሌሎች በዘመ  
አካባቢ ገን ለም እስጠና መልካም  
ልቁ ማለት ነው:: በየትም እካባቢ  
ይህን “ሽንትሬ ይጠረክ” ከተባለ ይገጥ  
ዚህ ይጠረክ ማለት መሆኑ ባልሆ  
ነው::

የእኔናን ሌሎች ትርጉም ለማውቅ  
ከቁለ የመነሻ ትርጉም በዘመ መንዘብ  
ለጥርጉም ይቻላል:: ከዚህ አነጋ  
ለምሃለ “ታሳቁ ወንድማቻቁን  
የበቁቻን ወጋራ ነው” ወይም  
“ይህች ሌሎች የእና በመል አለበት”  
ለባል በንሰማ እነዚህን በረፋት  
ነገሮች በቀማቻቁ ባለቻው የቁ  
ማይሆን የምንጻፋው በተለየ መልካ  
ነው:: ከዚህ እንዲር “ወጋራ” እና  
“የእና በመል” ያለቻው ቅጥታች  
ወይም እማራያዊ ትርጉም በዘመ  
ውረም ነገሮች ወደ ቅናድያዊ  
ትርጉም በመለመቻቁ ምክንያት  
ሂሳብና ለመረዳት እማርናን በቀጥ  
ማውቅን ይጠየቁል:: የሚቁንቃውንም  
ቁንቃ ሌሎችዋ አነጋገር ለመረዳት  
ቁንቃውን በቁ ሆኖ ሆኖ የዚህም

ለኩብት ወደ ነፃም የዘለች ስው  
በኩረድ ድግሰ ላይ ዓይነት ወይም ዓይ  
ወሰጥ አንዳ ስማማል ቅዱ “አባቱ  
ሽንታም ነበር፤ እኩም ሽንታም  
የሽንታም ለሸ፤ ይህ እኩታትን የቀመ  
ጨይምለች የጨይምለች ለሸ ይሸን ሁሉ  
ድግሰ ድግሰ...” እኩለ ለተገኘ  
በደመጥ አንድንስ አማርኛን ተንቀቀ  
አውቃለሁ የሚል ልረንቻና ዝድና  
ይቀርና ወለና ተንራሸር ወይም ስዋና  
በለለቻ ማጥቻ የሚኖር አማርኛን  
በኩና መኖቻት የሚጠቀም ስነጠብ  
በቅጠ ለረዳት አይቻለም - የዘረዝ  
አካባቢ ስው ካልጠየቁ በስተቀር::  
እንዲያውስ እኔ ለንገሥት - ሽንታም  
ማለት ጥሩ ለሸ፤ ሰም የሚደጋጋሚ

# Let's Mind our Language

ለመሠረት ይችላል:: ለእነዚህ  
 “ድንጋጌ”ን በንወሰድ አማራርዋ  
 ማስተካወ ማግኘም በእኩል ለረዳው-  
 የሚችሉው የቀም ተርጉሙ. “ለብት  
 መሥራይነት:: ለብኩ:: ለመቀመጥነት  
 ... የሚያገለግል ጥወኑ ካር”  
 መሆኑን ነው:: ከዚህ በላይ ጥን “የ  
 ማቻ የየነው ደንጋጌ መጣልሁ::”  
 በለው ለኩር አንድ ለው በፊመጥ  
 ተርጉሙ የእንዳን በደረሰበት  
 የተረፈሮ ለው መምጣት አንድ  
 የእንዳን ደንጋጌ በእኩል ተንቀሳቻል  
 መምጣትን አያመለከትም:: ይህን  
 በረፋት ካር በእንግሉዝና በቀጥታ  
 ተርጉሙ “The stone we saw  
 last night is coming now.” በንል  
 የሚገባው ለው አጥቃቸው:: “ከመራት-  
 ተነስቶ ካር ይፈልጋል” የሚለውን  
 ልሎም አነጋጋርም በእንግሉዝ አኅ  
 አንተርጉመውና አንወው:: “He  
 finds me a thing just standing  
 from the ground.” አንዳንም  
 ለዋላዋዋ እንከና የለለበት በረፋት  
 ካር በሆነም ይህ ማሳዣ የሚገባው-  
 ልረጋዥ ወይም አማርኛን የሚያውቀ-  
 እንግሉዝ ተናጋሪ በንፈልግ ወለን  
 በንፈልግ በናድር አጥቃቸው:: ለለሁናም  
 ልሎምችን ከክናድ ቅንቃዎች ወደ ለለ  
 ቅንቃዎች በቀጥታ መተርጉምና  
 አንዳማይችልና መተርጉምና አስፈላጊ  
 ሆኖ ከተገኘና ለጋድ በተቀባይ ቅንቃዎች  
 ተመሳሳይ ወይም ተቀራራቢ ቅንቃዎች  
 የለው ልሎም መፈልግ አንዳማይ  
 መገንዘብ ተገቢ. ነው:: በብዕዕወቻ  
 ቅንቃዎች ተቀራራቢ ልሎምች  
 መኖራችውን ከሰምች ስጋዥ  
 መመሳሰል እኩያ መገመቱ  
 አይከባድም:: በጥም ከሚራራው  
 አማርኛን አንግሉዝ ቅንቃዎች አንድ  
 ሁሉት የህል ምማለምችን በንመለከት-  
 የለው ልረች አናድር በለያይም  
 አነጋጋሪችው ጥን ተቀራራቢነት  
 አንዳለው መገንዘብ እንቃለን::  
 ቅንቃዎች አንዳተመልከቻ ነው -  
 beauty is in the eye of the be-  
 holder (Beauty lies in the eyes  
 of the beholder.)



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 to 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 convincingly**  
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

አዲስ ገበማች

# Edutainment

## Հօսք Պատիկ

ከባለሁ የሚተችቷን መከከል  
ታኅን መጥቶና እግዚታው  
በአገባበት ለጠቅላላ የሚለው አካልና  
በየሆኑ መግለጫ ለመስጠት በግልጽ  
የሚያስተካክለው ተሸጋዣች በተለይ  
በፊርማ አካባቢ የእናንተን  
እናደሰኑ መልካም ምክት መማለሙ  
የሁኔታ ለፊርማ የተማለቀቷው  
ወረቀቶች ቅና ቅናዎች ዓይነቶች  
እናዚህ በፊርማዎች በዚንድቻዎች  
የሚከተለውን ለህልዋና ሂደማቻቻች  
የልደቻች የቦናል ቅናት ተርጉዳቻች  
በማንበሳው በተተት የሚጠበቀና  
በገንዘብ ወይም የቦና የቀትን  
በመሰሳለ ለመታዣች የሚታዣበ  
ናቻች::

ወንድች በሆያ ሆኖ ማቅረብ ወንድች  
ለተች ደግሞ በእበባየሽ ወደ  
በላሽንዳ አሽንድና በመሳሰለት  
በተለያየ የዓመቱ ወቅቶች በሚመጣ  
በዓለት አከባቢያዎን አድምቀው  
ይመለለ ይሰነበታለ፡፡ አሁን ወደ  
እመት ማትከ እንሂዳ፡፡

እመት የሚትኩ በእንደዚያ  
የህንጻችን ክፍል የሚያና ትልቅ ስት  
ነበሩ እኔን ይኋሩ ይመቱ  
እለዎችም:: እኔሁ ስት እግርችቸውን  
ገኘና (በእንግላንኛው ደንብ የሚባል በሽታ ተመናወችቸው  
ከበር ከበር እኩዎ እኩዎ እብተዋል::  
ገኘና እግርን የሚያሳቡ መጥሪ  
ሆመም ነው:: እናደ የዘመን መለወጪ  
በኋል ደረሰና የሠራና ለቻች ሆኖ  
ሆነበት ለመጨረሻ ወደ እመት ትርጉን በት  
ይሸለሁ:: ከዚያም የቻራው ወገን  
ለማ ደ እ ወ ዓ ለ ማ እ ወ የ የ  
እንደሚጨረፍሩት በሚከተለው ግጥም  
እመት የሚትኩን ይወጋለሁ::

Մ՞ Յ Մ՞ Յ ... Մ! Մ՞ Յ Մ՞ Յ ... Մ!  
Հմո՞յ Թո՞յ ի՞ն ... Մ! Հմո՞յ  
Հմո՞յ ... Մ!  
Հո՞յ Դշի՞ն ... Մ! ԴՇԻ՞ն զի՞ն  
Մ!

ՄՔ ՄՔ ՀՀ ՊՔԸ ՀՅԸ...

የልደ ካርር አስተ በት ሌደሰ  
ይህን ጥጥም ከእግር አውጥተው ወደ  
ለደኝው የሰውነት ከኋል መውሰድ  
ነበረባቸው - ይህ ጠናና ከሆኑ::  
ለማንኛውም ለትጥዋ ... “እኔ የሚው-  
... እናን ተው-ትና የመማቸ-ሁበትን  
እናከር ...” በማለት እቅማቸው  
የፈቃድለቸውን ማንታይ ለረወጻለቸው  
- በተቀባ ለማት:: ለደቃቻው  
ጥሩታቸው ለደጋጥቸው ተከከ በለው-  
ሂድ:: እና ገን ደጋኝል:: እደዳለም  
እናይ?

የኢ.ፌ.ዲ. መግለጫ የፌት

የኢትዮ አበዳ

ՀԱՄԱՐ ՔՐՈՆՔՐՈՒ ՂՈՄՈՒՄ ՈՈՐ  
ԱՓ ՀԱՊՈ. ՈՒՆՉ ՔԱՄՊԵՐ Գ  
ՄԹՄՍԸ ՂՅ ՔԶԵՆՈ ՔԴԵՆԴ Ա  
ԴՄԿՑՄՖ Դ-ՊԱԽ ՈՄՈ  
ՈՄ ՔՊՄԸՆԻՆ ԽՈՒՆԴ ԼՈՒ::

ከዚያ በፊት ከዚመርካዎች ጉዳይ  
 የር የሚቀራረብ አንድ ነገር  
 እንመልከት:: አንድንድ ለው መቋዬ  
 “አለው-ጥም” ማለትን እንደለስህ ነው.  
 የሚፈል:: አለማውቂን ማውቆ ግኝ  
 ትልቅ አስተዋዙት ነው:: የ የጥንት  
 የግዢ ልለስኩ - ለቁጥር - “ምኑኝም  
 ነገር የሚለው-ቅ መሆኑን አውቂልሁ -  
 I know that I know nothing”

“I know that I know nothing.”  
የለው ወደ አልነበረም:: ማኑም ለው-  
ብት የሚኖረበትም ሁሉንም ነገር  
እውቅሰሁ በለው የሚታበረ ከሆነ የ  
ለው በርሃንተም የሚንም ነገር  
የማያውቅ ወልደን እና ሆኖ  
መረዳት እያደግኞም:: እና ለው-  
እና ተንተስ በ50 እና በ100 ዓመታት  
በተቀብበች የሚደረግ ዕድሜው 1000  
እና ከዚያ በለይ በፈጻሚው  
ዓለምና በውቅበት የታቀሏችውን  
በንከራር ለማውቅ እያደግኞም:: እና ተ-ት  
በለ:: ከዚህ እና የሚ እና ለው-

እስጋዥ የሚገኘን ትንሽና ነገር  
እንዲን ባያዥ-ቁ ስወ-ን ከመጠየቁና  
ከመረዳት መበዘን የለበት-ም:: ማራር  
በእሌዋዕት እንዲ ለማወቅ  
በመጋጌትና ስወ-ን በይቅ ለማወቅ  
በመራለያ ለ.ምን እያጠየው:: ዕድሜና  
የታ ስራተኞች እናንዳንዳችን  
የምናው-ቁው አለ:: የሚናው-ቁው-ም  
አለ:: ወና ት-ከ-ረ-ታችን ለ.ምን  
የሚገባው ችልግ ተማርጋም  
አልተማርጋም:: እንዳችን ያለንን  
ለለለን ማከል-ለ ንው:: ወደምለ-delta-ት  
የምንጠር-ቁው ዝኑ ንው:: በመከል-ለ  
የሚደረሰበት የስከት ሙና ወይም  
የደረሰ ማማ የለም::

የኢትዮ ክፍል ተማሪዎች  
በሁሉም አውጥለሁ ማይ የአማርኛ  
መምህራቸው ለይ ለደቅዱትና  
ከፍል ወሰጥ ለደቅበት ተሰማሙ::  
የሕጻ ተማሪ መቻስ በለውነቱ  
አንዳንዶ ከመምህራቸውም ለይበለጠ  
አይቀሩም - በንግድና በወቅት::  
አናላቸሁ አንዳ ሰረኛ ተማሪ እናን  
ያወጣና “ዚ፡ ይንኩን የሚደን  
ነው?” በማለት ከነበረበር ተወኑቸቸ  
በአንዳዎች ለይ ገዢ በአርሱ የሆነ  
ለው ለም ይጠየቁዋል (በነገራቸን ለይ  
ተማሪዎች የጠየቁት ተከተለዋው ገዢ  
ባአርሱ ለጠናው ተዘነዋቸና በለላ  
ቀርብት - ይቅርታ:: ወናው ታረከ  
ነው::) መምህራቸው እናደማያውቀው  
ናለናው እናውቀው እናን ግን  
ለለመስጠትና አለዋቁ እናዳይቀል  
“ዚ፡ ይንኩን ማለት-ማ በቀመጥ  
አንዳ በቁ በለ ታይቶ የሚጠሩ  
የመስቀል ወና ነርሱ ነው ...” በለ  
ለመናገር ይምር ለያጠናቸው ክፍል  
ሁሉ በማቅ ሲረሰ:: ከዚህ ይውቀር::  
አለዋቁም ማለት ማንን ገል?  
ለው-ከው በዚያ መልካ ለሳሳት  
እናደማቸል የሁሉም የጊዜበ መሆኑ  
ነው የሚቀ ወና መንሰለ::

መደሰምኑን ስዋ እናፍቅር:: የቆየ  
ታረኑ ነው:: በእራምማውጥና በእግዚ  
ቅርያች ተማሪዎች የሚሰጠት አንድ  
የአማርኛ መምህር ነበሩ:: ቁጥር ነበሩ::  
በነፃት ተማሪዎች ላይ ደግሞ የተለየ  
እቃዎ የነበረው ሰው እንደነበር  
ከተዋት የተረፈኝና የርሃብ ተማሪ  
የነበረች እንዲት የዕድሜ ባለቤት  
እውጥታችለች:: ይህ የምንገራችሁ  
ገበመኝም በእርዳው ክፍል የተፈጸመ  
ነው::

መምህራር የለምና ወርቅ ጥጥም  
የበት ለሆኑ ይሰጣል:: ሁሉም ተማሪ  
ወርቅ መጠ:: አንዳ ገን ወንግተት  
ይሁን በለላ ምክንያት ስይመራ  
መጠና ለጠዋቅ ከመምህራር ወር  
ተኑጠጠ:: ዝኑ መምህራር በቀጣ “በል  
እሁን ወጪም” በለመ ዝኑጥጠዋል::  
ልች ምን በለመ በግጥም ተና ነው::

እንዲሸጋ ካለቸው እንዲሸጋ ተነስ፤  
እነማቻቸ እግር አስተካቸው ይረዳ::

የባለ አለና አገርህን  
አተልቀች ማለት ይችና ነው

ՍՈՒ ԻԻՆՅԱ ՑԱ ՔՊԸՆ ԻԿ ԼԿ  
ԳՈ ՓԳԸ ԻԿ ԼԿ Ը. 79  
ՔՊԸ ՈՒՔԴՐՎՈ ՀՊՊԼՈՒՄ ՈՒՄ  
ԳԴՐՎՈ:: ԻԼԻՍ ՄԹԻՒԸ ԼԻՍ  
ԴՐՄԸ ՔՈՄՆՎՈՆ ԸԸՆ ԱԵՄԸ  
“ԵՎՆ ՆՈ ՄԱՌԱՆ!”:: “ԴՐԱՆ ՈՒԸ  
ԴՐՈՂՆ ՀՊՊՄ!”:: “ԻՀՄ ՈՒԸ  
ՊՊՄ”:: “ԾՆՔԸՆ ԴՅ ՖԸ ԶՊԴ”  
ՈՒՄ. ՔՄՈՒԸՆ ՀՊՊԼՈՒՄ ԻԼՍ  
ՈՒՄԸ ՀՊՊՊՈՒՆ ՀԱՄՎՈ::

የዚህ ተጠመችና ወር መካና  
እኔዎት ሲት የት:: ይህም ሲት ሲሸጊ  
ልቻን አቅራ በከተማ አውጥበስ  
እናተጊዜ ሰለ በስራናና አጠቃላይ  
በተችመው እናደ ተማሪው የደረሰባት  
መስማቅ በማንም ላይ አይደረሰ::  
የቀልችው ለይ መልከ መልካም  
እልጠረም በቻ ለይሆን ተፈጥሮ  
በድንበው በጥም ቁጥር ንረ:: ይሆም  
በሆነ ገን ቁጥርና ወደና ልቀሻ  
የመጣው ለይሆን በተፈጥሮ  
የተሰጠው - የተችሮ አይጠልም  
በዚህ አገባብ - የተሰጠው በመሆኑ  
ለምች በማያገኘው ገበተው  
ለያንጻጠት ወይም ለያስተበት  
እናገባም:: ለትም ለቻን አገምበጥ  
(በእናደዱው ክናዳ ተቀኑ ለማሳት  
ነው) ወይም ለትም ይቀት የባለ  
ስራናና ለቻን እናደተመለከት “ወይ!  
እናደዚህ ያለ መልከ ተኋ ሲሸጊ  
በአይወቱ አይች አለው ቅም::  
በበማም:: ከዚህ ወልደሻው ነው  
በይ?” በማለት ገና እየጠበት ለለቻ  
ይነቀሳቻል:: በዚህ በስራናና ለድብ  
እናደረሰ እየተከነች ወደ ባለ የጊልጊ  
መቀመጣ ፍቅ ተቀመጠለች:: አጠቃላይ  
ለለውም ለው “ስራናና በልደብ  
እጥረገረገኩ፣ ሚኒ ዓይነቱ ለደ ለው  
ነው!” በለ ተካኔዋልች፣ የልቻን  
ወደፊደ ለተራ:: የኋ ለውጥው ለቻን  
መልከት ይልና “እስከተመለከ ይረዳ  
ይህን በንጻር ለቻን እኔ  
እናይልሰለሁ፣ እናች ሚራናና አጠቃብ  
ሂደና ባለናና ነውልና መሆኑን  
እናከራዊ ማስረወው ገረወው:: ሂደ  
ለድብበው ነይ::” ይላቻል:: “በለፈፋ  
በአና ይጠና” ማለት እናደዚህ  
እናደፈ? ከዚተችው የጊልጊው ባለና  
እናፈው:: ከድረ ገና የተገኘ አሳይች  
ግዢመና ተዋይ::

## የቆየ እውነት ተረት ይመለከለ

አንዳንድ ተረኑ ምማሌወችና  
በቻው ወተቶችን መሄል ማልቂ  
እኩለባንድ ልማ የምንጠቀዹው ተረኑ  
በተወቂ መካናቶው እውነት እንደሆነ  
ለማመን የምንጠቀር እንጂፋናው:: እኩል  
እባባልም ይህን ተርከት በእባባልው  
ተጨማሪ የሆነ መካና እለው:: እኩል  
ሁለት ምማሌወችን ለምን ቅጥል

### ↳ Leggo:-

“የዶፋት አንቀርት ዝገለጻል”፡፡  
የሚለያዊ አባባል ነው፡፡ በጣለያን  
በዚ እንደሆ ሆኖ፡፡ የጣለያን ቅጽ ገዢ  
ወ ቅጽ ደርሃዊ ባለሥልጣና ቅጽ ገዢ  
እነጣራሁያና ለመስራት አይበት አበበ  
ገዢ በአበበርሄ ይጠቃና ምንጠን አስተያየም  
የግድያ መከራከል ሌላረጋገጥው  
የተናደረው የነበረ ወታደርና ወደጋብ  
ስላም አትጥቅናውያንን በትራዲና  
በመር ማሳደቅና ተያዥው፡፡ በዘመና  
ሰበር ከዚ ስሆኑ ለተዘጋጀ ለሰው፡፡  
ይህ ዕልቀት በአይበት አበበ ብቻ  
ናይወስናን መለያን አትጥቅና  
እንደሆናን ቅጽና አገብታል፡፡ ተንሸ  
በረት በሚባለው አገብበት ቅጽና በዘ  
ሰው ተረኞርሱ የቀባሪ ያለሁ እያለ ሰላ  
ማለያናቸው ከሂይና በትራል እንዲት ስት  
ከሆነው መካል ተነስተ ተቋሚለች፡፡  
አትጥቅ ተልቅ አንቀርት ንብረትና  
እናን ገዢነት በለ የሂድው ወታደር  
ለተንስ አንቀርቻን እኩረጋው እንዲ  
የግም ለሆናን አስተያየምና ሌትጥቅ  
ከሞት ተረፈች፡፡ የኔ ነው እንዲሆና  
“የዶፋት አንቀርት ዝገለጻል”  
የተጠለው፡፡ የይኖር ዓይነ ጥቃት ነበረ፡፡  
(ቀድ ሁክምና በኩብ!)

“ወሮን ይነሳ ወሮ ይሆን”፡-  
እነወተረን ከምንጠቀምባቸው ለነ  
ቁለታቸን መከከል እንዳ ነው፡፡  
እነሰ ይሆና፡- እንዳ ወቅት - የር  
ካር - በእንደ እካባቢ በደረሰቁ  
ምኑንያት ወይለች ለህበ ወይም ገኻ  
ይገባል፡፡ ለው ሁሉ የሚሰለው  
የጠል፡፡ የኔ እንዳ ባል የሚታደን  
እንሰሰ ባንኩ በለው ከውሮው ወር  
በቅርቡ ወደሚገኘ መከከል ይሆና  
የድንድ ቁርር ወጥመድ በመዘርቻት  
እንዳች ለሳይ እንዳውርድለት  
ስጠበቅ ወለው ለጠበቅ ያደረሰል፡፡  
በመጨረሻም ዕድል ተሳክቶ እንደ  
እንሰሰ ወካዘዣቸው የተደንደ  
ውጥመድ ወለጥ መግባቱን ምላማም  
በሆነ በቅበባ ይረዳል፡፡ በደስታ  
እየፈነጠዣ ማስተና ይጣና  
እንደሚከተለው ይለታል፡-

“እኔትናቸው ወሰኑ እኔትና  
ገብቶት፤ እኔትና አምጻልኝ እኔትና  
እሰዕት፤ እኔቶም ይረዳኝ እኔትና  
ተደልኝ፤”

ያ በእንተና ካድ የተገለጋ ተረ ሽንጻፋን ለቀበል፤  
 የሚጠሩ ለላ ለው እንዲይገባውና ተረጋሽ ይመጣል በለስብከት በከል፤  
 ከተገኘው ለሳይድ እንዲይከፈልው ለደደርጋች እንደልፋ፡፡  
 ከመፈልግ የመነጂዬ ነው፡፡ ነገሩ አካልናን በየ ሥር ሥርሽ ለከተል፤  
 ወጥመዳቸና ወሰኑ እንሰሳ ገበታልና በአዋጅ አለዋቸና ማሳ ተወጥና ለመደበቅ  
 የሚጠሩት በለዋ ይዘጋልች ነይ፤ አገዴም ተዋጊናለሽና እንዲችቁር “ አይታስለች በየ ከፍርሃቸ ወራ በደስታ  
 ነው መልክኩቱ፡፡ ቅሮ የርሃስና የጂኑ ለውጭ፤  
 ነውና የተገለቻውን ይህ አኩታም የወጋሽናን ሂደር ለጠዋው ለርቁው·  
 ስትፈይ ክቻ በማለት ወጥመዳቸው በአንድ መታየቸ ይስታና ይለንታ ለበን  
 ወሰኑ የገባውን እንሰሳ በጨረሰማው ለነበቀው፡፡  
 ወሰኑ አርፈው ለላ፡፡ ለሁዕ መጥና ሁመጥታውና ለመጥታው ለለ “እኔ እብልጥ፤ እኔ  
 ነውና ወጥመዳቸው ወሰኑ የተገኘው እንሰሳ ከርሃው ወንን እንዲሆነ ለማየት፤  
 እንዲች ተግበት አልነበሮቻውም፡፡ ለቋም ለላ ተፈቻ ለሆኑ የታጠቀው፡፡  
 ሆኖም መግቢ ማገኘዣዎ ለቋምና ትተክ አይበቻም ወይ መቆሙን  
 ቁርጥሮች ለዚ ለለቻ ለሰጥ ለመቻው “በቻ፤በቻ” ለላ ግን ከር  
 የሚል በቻ መሩ፡፡ ለለቻ ወገን እያለ ከስተናገድ ለተጠቀቸውን  
 ለመጥ የቻረዳቻውንና የተበለቻውን እንሰሳ ለመስከት ለተንስ በቻ ሪድ  
 ትት፡፡ ለላ እንሰሳ ከየት መጥቶ እንዲሆነ ይሰጣል ወጋጋ  
 ወጥመድ ወሰኑ ይግባኩ የኔ ነው  
 እንግዲህ የ የሚጠሩ ከሆነቱ ለላ  
 ለማንኛው እንዲይደርሱ በላና ማስከት  
 በመማማል “ውሃን የገዢ ወሃ  
 ይህን” የሚል ቅል ከግን የቻነፈውና  
 እስከዚመናቸና ይረዳው የዘለዋው፡፡  
 ለሆነ በበቻ?

## የግጥም ጥግ

### ተመልከት እንግዲህ

በመሂድ ገይ ሆኖ ለመሂድ ለታትር፤  
 የመደረሰዎን ጥግ ለሰነ ለመትር፤  
 እንዳሰሩት ነገር በገመድ መርጋዬው፤  
 የይጋሽ ሂደር በቻ እንጋዢ እናቀልው፡፡  
 የአሳስቸው ገመድ በውል አይታይም፤  
 መሂድ እናቆሱ መግገድ አይገታቸው፡፡  
 እናሂደው እንዲ ነው ወሰኑ ያልታወቁ፤  
 መደረሰው እንዲ ነው ለጠዋው የሂሳው፤  
 መሂድ እናቆሱ ገጠው መቻ አለው፡፡  
 አይተሽ እንዳለባቸ፤ ለምተና  
 እንዳለባቸ ሆነሽ እያለባቸ፤  
 ለመሳሳት ለጥር ስንት ገዢ የሚረሽ ስንት  
 ገዢ መልክና፡፡ መግገዢ ለቋምና፤

### 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>)

\* \* \*

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."

## እርስዥና ይሞከርት

የሚከተለት ጥቂቃዎች የእንበበን  
ተማትና የሚጠቃቁ ዓይነቶች ከተሰጠት  
ምርመራዎች እናዚህ በመምረጥ መልሰ/  
ነስ:: መልሰቱ በእንደሆዎች ገዢ ይገኘለ::

1. Please 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. በጥቀርና ነው ንርከሁ:: B. በግልጽ የነገሩት መሰላት:: C. ማግኘት  
የቁን በግልጽ አትነገረችም? D. በግልጽ መወያዙት መልካም ነው::  
3. በእንግሉዝ ወጪ ተምጥመን  
ተወቀና ... "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. በድኅንት የሚሰተካከለው የሰም::  
B. ጥለው እናዚህ ንርር ያስታውሳዋል  
C. የጥለው ንርር ያሰሰበዋል D. የግብ  
ጥለው እናዚህ የሰም::

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/smarts

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

A. የሰምና ለሰምና B. ከመራት  
ተከለች C. የሰራን በተው የንዘርነዎች  
D. A እና C

10. "They were caught red-handed." የተሰጠበትን ልላጥ  
በእርስዥና የሚተካው::

A. እና ከፍጋዬ B. እናር በእናር C.  
በይን ለበይን D. ቀይ በቀይ

(መልሰቱ ገዢ 37 ላይ ተገኘዋለህ)

## የታክስ ወሰጥ ተቁስት

- የመል ከለለሽ ወደባለሽ
- ወናረሰነና ወሰት ለባለቤቱ አይታውቁም::
- የለ የሚከተለት መኖር ከልከል ነው::
- ተከለና መግኘሁ ለማት ጥልቶ አያውቁም::
- ስያስቦ መኖር ስያስቦ  
እንደመተካለ ነው::
- የደቃቃቃ እናውጭ ይከናቁስ እናተ  
እናሁን ተከናቁስለሁ::
- የደረግናት ወርጊዧ መልሳ  
በርግዥ::
- እናደን አታውቁ እያደን ፍራቀናት::
- እውነት ለነገር የሚያደግም እውነት  
ከሚናገር የሰለጠ ነው::
- መማርጫን ተምረዋል ማስተዋልን  
ዘንጋተዋል::

## ይህን የወቀ የሻል?

- ከለምና ቅለም አቀፍ ካናወች  
እናዳ ከለምና ከርዳ የተሰማው ካና  
ነው:: ከለም እናዳ ካና ከራስ ህንጻ  
ከለምና ከርዳ ወጪ የለለ ህንጻ ማረዳ  
በእናሁና በአቃል ከፍተኛ ቅጣት  
የሚደርሰበት ልማት ከዚህ በለ  
የምዕራብ ቅለም ፍላጊ ወይም በግዥ  
እናይ በግዥ በምት የሚቀባው መሆኑ  
ቁወቁል:: ከዚህ በተደረገው ተቁስ  
የሚደባው ወጪች ይህን ሁኔታ ጥልው  
በመገኘችው በምት እናይቀባው መደረገን  
ቁመና የዚህ መንገድ በምበል::
- ማስተካ ማለመጥ ወደ እናር በት  
ለይስተወደኛ ይቻላል በለው እናሁው  
የወቀል? እናደ አውርጥዎች  
አቀባበር ከ1992 በስ.ንጂ.ሮ.ር ማስተካ  
ማለመጥ መለ ለመለ በሆም የተከለከለ  
ነው:: በመሆኑም ወደ ህንጻ ማስተካ  
እናደባባ ተከለከለል:: ይህንና  
ስ.ንጂ.ሮ.ር ማቅረብ የሚረዳው የሚስተካ  
የደንብ በማከም ከታወች ማስተካ  
ማለመጥ ይፈቀዳል ... እናደ መድገኑት  
ቁጥር ማስተካ ነው:: ይህ በእንደሆ  
እናደ እናደ ለው ማስተካ መንገድ  
ለይ ተናፍ በግዥ 500 የአመራናን ያለ  
ቁጥት እናደከናል ይፈረጋል::

- በመደና በት ለማጥም የሚለ  
የዋልም ገንዘብ ስርጻዊ እናደሚጠቀመው  
ከወገዙ ልማት ወይም የለበት የሰው  
አማርካችው ንዑስ ለተበበል (10.1  
አ.ማ ወይም 3.97 እ.ንት) ልማት  
ከወገዙ ይግባኝ ችግል ተርጉ  
የምትባው ችግል:: የምትባው ለዘመ  
9.75 አ.ማ ወይም 3.84 እ.ንት ነው::

- በረት-በለ ለው:: (የሚደቃቃሙን  
ነው!) ማቻል ለመተካት ይገባል::  
የፈረንሰድ በግዥ ያለው ለ.ሆን እናደ  
አውርጥዎችን አቀባበር ለኩ 15 ቀን  
1950 ነው የተወለደው:: ማቻል  
ለመተካት ወሰጥ አጥጥም እናደበለ  
ይነጋለቃል:: በ40 ዓመት ቤት መሰጥ  
ማቻል ለመተካት በረት ተመግኘል::  
መቶ ለው በጠናው በረትን  
እይመንበምና "ይህ ማቻል የተባለ  
በለበት ጥንቃና ነው?" በለው  
እይመንበቅ እናቁቅም:: ማቻል ተኩ  
የተባለ የእናወሮም ሁመም ተጠቁ ለ.ሆን::  
የህመመው ቅናና ባከርድ ለወቅ  
በተለምና የሚያደግም ቅዱን ነገሮች  
(በረትና ጥለቤት የመሰረት-ናን)  
እናደንመንበ የሚያደርግ በሽታ ነው::  
ዓለማና የሚታሰማን ጉዳይ የለም::

## እርስዥና ለምና ወርቅ

እርስዥና ለምና ወርቅ በግጥም በቋ  
የሚመለለን በተወቃቁ ነገር:: በእርስዥና  
እናደምናለው በስድ ባባብ መልኩ  
ማስተካቃለ ነው::

በግጥም ከዚህ ወው እናደምናው-ቁጥት::

ገዢ እናር ጥንቃና::

እጠጣ በየ መተካት::

ቁለ ተሰጠው እንደሆለሁ::

በግጥም እልቀቃለሁ:: (እናደምናለው ነው)

በዚህ መሰላ የግጥም ለምና ወርቅ  
ገዢ ተለንድ መረዳለሁ:: የለም ተርጉም  
መስጠትና የውርቅ ተቁስውንም መጠቀም  
የለና የነበረ ነው:: የዚህ ተጥማችን  
ተረጋገጫ ቅል ወይም በተለመው  
እባባል ተጠረ ቅል "በምን እልቀቃለሁ"  
ለ.ሆን የለም ተርጉሙ ከለይቁጥ  
የግጥም ከፍል ወርቅ በቀጥታ  
የሚያደግም ማስተካው ከዚት ወርቅ  
ግጥም ተመግኘል የሚለው ልማት በውርቅ  
ደግም በተናቀድ እናደሰለሁ:: ከዚህ ነገ  
ደልፋል ተለንድ በየ እየዋጥት ከ  
በግጥም የተናቀድ ዓለም ወሰጥ  
እንደሆለሁ" ማስተካ ነው:: በእርስዥና  
ስለምናው የሰምና ወርቅ ተርጉም  
ደግም ተቁስ እናበለ::

ከቀድም በመን የእናደ ተርጉም በት  
የሰለት ትጠመና የተገኘ አውነትና ተረጋ  
ነው:: ከዚህ ተከለከለ እና:: ሁሉተም  
በቀመጥው-ለት ተርጉም የሰምና ወርቅ::  
ተከለስ ከዚያ ወርቅ ተርጉም ተቁስ ተቁስ



# በኩንቃ

አብሽ ለጠና የጊዜ የሀብት በቃላጊ እንደሆነ ያውቃል? ለልብ ድካም፣ ለይም ገዢት፣ ከሰሰትና ለመቀነስ፣ ለመንፈስ እና በስኩር ህጠና (ቅ. የተከለከለ) ለማስቀድ ዓቃን መደብናት ነው፡፡ ገና ለውልድ እና የቃጥ የጠናውን መጠን በተወሰን መልከ በመጨመር በቃላጊ እለው፡፡

የአብሽ ተቃዋቂ ዝርዝር በለው ለቃርጓል የሚከተሉትን ይመለሳል፡-

- የስኩር በስኩን ለመቃጥበር ይረዳል፡ እብሽ ደም መሰጥ የሚገኘውን የስኩር መጠን በመቆጣጠር እንደለን መቃቃምን ይቀናል፡፡
- የልብ በስኩን (Heart Attacks) የሰውቃል፡ የልብ ገዳትን ለመከላከል እና አከላቸትና ወጥረት (oxidative stress) ለማስተኞች ይረዳል፡፡
- የወር አብሽ ተቃጥነትን (Cramps) የስኩቃል፡ እብሽ ከፋርጥማት በተጨማሪ፣ ሪፖርት ማቅረብዎች እና ድካምን ለመቀነስ ይረዳል፡፡
- የጠና መትት የሚርትን የሽያጭል፡ እብሽ ታሪክ እና ትርጓሜ (phytoestrogen) የተባለ የወተት የሚርትን የሚጠውር መሆኑ ለለለው ለማያጠበቅ እና የቃጥ ይረዳል፡፡
- የእርትራይትიስ (Arthritis) ለመም ለመቀነስ ይረዳል፡ እብሽ እንደ አከላይነት እና አንድ እና ትርጓሜ በአርቶይት ለለለት፣ በእርትራይተስ የሚመጣ ለመም ለመቀነስ ይረዳል፡፡
- የምግባ መፍጻዬት ተግርጓ ይረዳል፡ የሆና ድርቀትን እና ከጠናና መቆጣጠት ተግርጓ ለመከላከል ይረዳል፡፡
- በረ - እርቃና ተቃዋው አለው፡ ለቀጥታን መታደሰ አከራናው በቃላጊ እለው፡፡ የቆዳ መጨመር የሚገኘውን ተቃዋዋን መስመርታን በሚስተዋወ ሌላ የእርቃና የሚከትት ለማዘግየት ይረዳል፡፡
- በገኘ ለመፈውስ፡ እብሽ እንደ እንዲለማቸው እና በረ-በኘ ተቃዋዋን ለለለት በገኘ ለመከላከል ይረዳል፡፡
- ቁጥን ለማጠበብ (skin moisturization)፡ የአብሽ የተመለከተለው መሞያ የደረሰ ቁጥጥን በሚስተዋወ ቁጥጥን እንዲረጥበ ይረዳል፡፡
- ከዚህ በታች ደም ከለ የእንተርናት ምንም የተወሰኑ ለሰነድ የቃጥ የሚመሆኑ ይከናወ አስቀም መናልና እንዲበወቃ ወቃቃን ተተወመ-በት፡፡ “የግብ አይተዋዋ” ይሞላልና ከነበረለ በዚያም ገዢ ጉባኤ ክስናው መናልና እንደገኘው እንደገኘውን “ማጠበብ መ-ለው የድርጊል” ለሰነድ ይህን በቃማ ደረሰና በማጠበብን እና ተርናለን እንዲ አንስርም፡፡

## የአብሽ የጊዜ ተቃዋቂ (ከራስበት መንደር የተቃረሙ)

ታምራት ዘይለ፡ ቁጥጥ ማርያም የነበረበት

### 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>)

**፳፻፻፭ አንቀጽ ...**

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. (Marshalled 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 **salivation**, 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. appraisal vs. apprise**

I **thought** it **right** to **apprise** 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 **apprize** the value of the lands. (put a price on)

**Complement vs. compliment**

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

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.







# ቍልስት ማርያም የኩስርስቲ ተወስ

## የመዳደቻት መገኘ መደብር

ቍልስት ማርያም የኩስርስቲ ተወስ የመዳደቻት መገኘ መደብር ከሚከሰት አደባባይ በሆር በት መውረቻ በከላ 150 ማትር የህል ወረዳ በለ ከሚገኘው አይደለም በይህ ነገሮች ማረዳ አጠቃላይ ይገኘል:: በዚህ የመዳደቻት መገኘ መደብር ወሰተ በተለያየ የህንጻ ወሰተና የወጪ ታንቃዎች የተዘጋጀ ለከፍተኛ ትምህር ተማሪዎችና መምህራን፣ ለአዋጅዎችና ለአገልግሎት ግልጋሎት የሚውለ በተለያየ የተምህር ተርጉም የተዘጋጀ መዳደቻት በጀምራዊ በቻርቻር ለተገልጻ የሚገኘው አገልግሎት ተማሪዎችና ለለምናቀርብ መተተው ይገባል::

ለተጨማሪ መረጃ ከዚህ በተቀባዩ አድራሻችን ደውለው ይጠየቁ::

ስልክ: - 0913-426348 ወይም 0920-180642

ለተጨማሪ መዳደቻቻችንን አንቀጽ ያገኘው የተቋማቸዋል::





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