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The Leacher

A Bi-annual Bulletin of the Faculty of Teacher Education, St. Mary's University College

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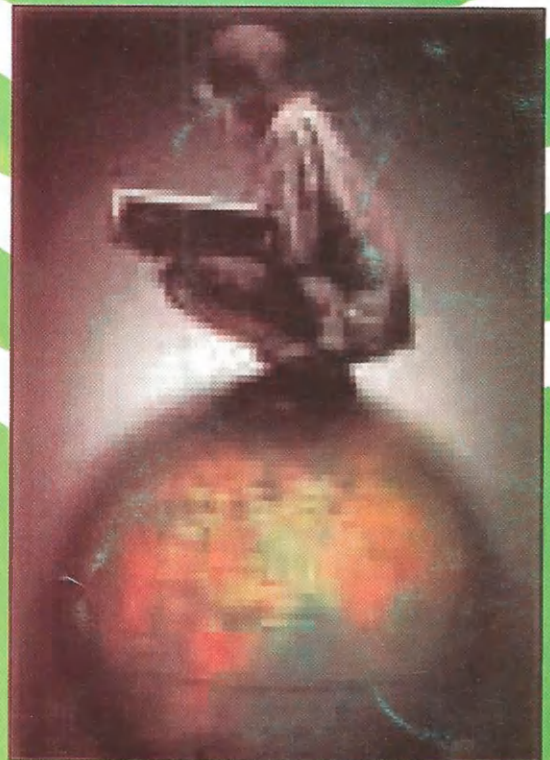
December 2007

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QUOTE OF THIS ISSUE

“Decide what you really want and determine what’s preventing you from having it now. Remember that we get whatever we focus on. Rather than dwelling on what you don’t want, clearly articulate what you do want... “The more specific you are, the more power you will have to rapidly achieve your goal.”.

Anthony Robbins



The Teacher is published by the Faculty of Teacher Education, St. Mary's University College. The Teacher is a bi-lingual bulletin covering a wide range of relevant issues relating to education including research findings, reflections, interviews, and literary works. It serves as a forum among professionals in the area from within or outside the University College.

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EDITORIAL

Education in the New Millennium

The Editorial Team of "The Teacher" bulletin would like to take this opportunity to extend its best wishes to all readers in connection with the New Year and the Millennium. Due to our special calendar which is to be treated in one of the articles in this bulletin, we are some years back from the millennium celebration in most parts of the world.

Nevertheless, the very fact that we have our own unique calendar has never prevented us from being part of the rest of the international community, especially with regard to abiding by global conventions and plan of actions. In light of this, Ethiopia is one of the 189 countries of the world that have adopted a document known as Millennium Declaration. That Declaration, which was signed by 147 heads of state during a UN Millennium Summit held in Sept. 2000, consists of various action plans and targets to surmount the world's main development challenges.

"Achieving Universal Primary Education" is one of those eight Millennium Development Goals which needs much attention from every one of us to hit the target possibly within the time frame mentioned on the plan, i.e., before 2015, only eight years from now.

In most cases, planning is much more easier than implementing. Due to unforeseen circumstances and some other related constraints, a plan may not be realized at all, or may get partial accomplishment, or luckily depending on the conducive environment available, may fully be achieved. Concerning the MDG mentioned here now, people may comment differently based on the empirical situation they observe.

As a matter of fact, as one of the less developed countries, Ethiopia has multifarious problems that need much more attention in the new millennium. One of the problems is that a significant number of children is off school due to poverty and other social impediments such as early marriage, child labour, lack of awareness and the like. In addition, shortage of well trained teachers, and other infrastructures & facilities like schools, roads, transport, etc are also the major problems in dealing with this national headache.

In this regard, vis-a-vis the efforts that are being exerted by the government to curb this profound problem of our country, through such mechanisms as opening new universities, technical & vocational institutions and teachers' training colleges, private higher education institutions should also be encouraged and motivated to play their role in achieving the millennium goal of expanding primary education. To this effect, these institutions, which have been involved in the training of teachers at various levels, should meaningfully participate in the development of their country. In fact, we strongly believe that quality education must be rendered to would be teachers, and we realize that the intervention of the government in checking the quality of education through supervising institutions whether they are carrying out their responsibilities under the preset auspices of the Ministry of Education is crucially vital.

Having said this, we would like to take this opportunity again to express our feeling that the MoE would reconsider its decision made about teacher education programs run by private institutions. We say this for a number of reasons, two of which are worth

mentioning here now. First, citizens along with their institutions should be guaranteed to exercise their constitutional rights, and there shouldn't be any room for some one to indefinitely ration this fundamental right of citizens. Second, when such measures are taken invariably, people who feel threatened become disheartened and lack confidence in their governmental institutions. And we can imagine the negative impact of such seemingly simple measures upon the investment policy of our nation at large. Therefore, the primary focus of government institutions and offices should lie in building the confidence of their people and creating an atmosphere where citizens can live without any sense of insecurity.

In this regard, we shall be hoping to have a unique millennium spree through our integrated and synchronized efforts, and thereby make a new history that dramatically changes the odious image our country has been experiencing up until this time.

"Nothing splendid has ever been achieved except by those who dared believe that something inside them was superior to circumstance."

Bruce Barton

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REFLECTIONS

Achieving Universal Primary Education by
2015: The Case of Ethiopia**A. Millennium Development Goals**

The Millennium Development Goals (MDGs) are eight goals, listed beneath, to be achieved by 2015 in order to respond to the world's main development challenges. The MDGs are drawn from the actions and targets contained in the Millennium Declaration that was adopted by 189 nations and signed by 147 heads of states and governments during the UN Millennium Summit in September 2000.

- Goal 1: Eradicate extreme poverty and hunger
- Goal 2: Achieve universal primary education
- Goal 3: Promote gender equality and empower women
- Goal 4: Reduce child mortality
- Goal 5: Improve maternal health
- Goal 6: Combat HIV/AIDS, malaria and other diseases
- Goal 7: Ensure environmental sustainability
- Goal 8: Develop a global partnership for development

In the Millennium Development Goal's Report, 2007, United Nations (UN), Ban Ki-Moon, Secretary General, UN, indicated that we are now at the mid point between the adoption of the MDGs and the 2015 target date. According to him, so far, our collective record is mixed. The results presented in the report

suggest that there have been some gains, and that success is still possible in most parts of the world. But they also point to how much remains to be done. There is a clear need for political leaders to take urgent and concerted action, or many millions of people will not realize the basic promises of the MDGs in their lives.

B. Goal 2: Achieve Universal Primary Education

The target is to ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling.

As per the UN report (2007), sub-Saharan Africa (Ethiopia is one of these countries) is making progress towards universal enrollment, but has a long way to go. The net enrollment ratio in primary education in the developing regions increased to 88 per cent in the school year 2004/2005, up from 80 per cent in 1990/1991. Two thirds of the increase occurred since 1999. Although sub-Saharan Africa has made significant progress over the last few years, it still trails behind other regions, with 30 per cent of its children of primary school age out of school. A strong push will be needed over the next few years to enroll all children in school and to fulfill their right to a quality education.

*By: Melaku Girma,
St. Mary's University College,
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C. The Reality of Ethiopia in Achieving Universal Primary Education

The Millennium Development Goals Report: Challenges and Prospects for Ethiopia, (The Ministry of Finance and Economic Development of the Federal Democratic Republic of Ethiopia and The United Nations Country Team,) 2004, hinted that Goal 2 is a component of human development and vital to the all-rounded effort of eradicating poverty and hunger in Ethiopia. In the past, Ethiopia had adopted a free education policy up to the then tertiary level. This in itself was an acknowledgeable move as reckoned by successive governments on the premise that education is an opportunity which should equally be made available to all citizens. The report went on saying, despite this fact, Ethiopia substantially lags behind most countries in sub-Saharan Africa in terms of coverage and distribution. Thus, education is a key development goal central to the anti-poverty struggle being waged in Ethiopia. The country report taking a more optimistic view indicated that it may not be that problematic for

Ethiopia to achieve universal primary education by 2015. Some figures show that there has been considerable progress in the last five years regarding the enrollment rate at primary level. In fact, the average of the last five years show that enrollment rate has been increasing at about 13 per cent per annum. Comparing existing trends with the 3.8 per cent that is required to achieve universal primary education, the country has great prospects of reaching this Goal even before 2015. Using the optimistic scenario, if the current trend continues, by 2010, gross enrollment at primary level of education in Ethiopia will be 100 per cent.

The use of longer time series and conservative estimates also show that this particular Goal is achievable. Given the trend of the Gross Enrollment Rate (GER) in the last four decades, it is highly probable that Ethiopia could achieve universal primary education by 2010. Forecast based on this trend shows that the country may achieve a GER of 72, 95 and 124 by year 2005, 2010 and 2015, respectively. Moreover, if the last ten years average ratio of net to gross enrollment (an average ratio of about 80 per cent) is assumed to remain constant, this can be translated into a net enrollment ratio (NER) of 68, 76 and 99.5 for the years 2005, 2010 and 2015 respectively.

The Education Statistics Annual Abstract 1997 E.C. (2000-05), Ministry of Education, 2005, seems

to substantiate the country report claims.

According to the Abstract, the primary (1-8) GER at national level in 1997 E.C. (2004-05) has become 79.8 per cent and when disaggregated by gender, it is 71.5 per cent for females and 88.0 per cent for males. Compared to the previous year (1996 E.C./2003-04), the figures show an increase of 11.4 per cent for both sexes and 12.4 and 10.6 per cent for females and males respectively. The NER at primary level for the year 1997 E.C. (2004-05) is 68.5 per cent for both sexes, 73.2 per cent for males and 63.6 per cent for females.

Even though the trend towards achieving universal primary education appears to be promising, there are some signs that endanger the efficiency and effectiveness of education. In this regard, the following areas are worth mentioning and deserve much attention:

- the low percentage of certified primary school teachers at the second cycle (54.8 per cent in 2004-05);
- increasing trend of primary pupil-teacher ratio (PTR) at national level (60 in 2000/01 and 66 in 2004/05);
- increasing trend of pupil-section ratio (PSR), the target set for PSR for both levels (primary and secondary) is 60. However, in 2004/05 the ratios were 69 and 78 for primary and secondary schools respectively;
- high repetition rate (1-8) 3.7

per cent in 2003/04; and

- high dropout rate (1-8) 14.4 per cent in 2003/04.

Moreover, other factors such as teachers' motivation, the teaching-learning environment, availability of instructional materials, and the capacity to realize the goal at local level are also areas worth focusing on.

Finally, the writer feels that considering the results achieved, success is possible in Ethiopia, However, but that the Goal will be attained only if concerted additional action is taken immediately and is sustained until 2015. All stakeholders including the private sector and non-governmental organizations (NGOs) need to join hands to guarantee quality education by enrolling all children in school. It is imperative to encourage the private sector and NGOs via strong government leadership, good policies and practical strategies to support national efforts by filling gaps that are left untouched by the government educational system. Especially in reaching, the neglected and disadvantaged groups in the cities, marginalized segments of society in rural areas, minorities in the very remote areas, the adult population, and disabled people the participation of whom seems very crucial to maintain complete success in this regard.

What is Teaching? Principles of good teaching

By Kiya Tsegaye
Mekele University
Law Student

People's concepts of teaching vary; some think of it as easy; others as difficult. The truth is that it is not easier or more difficult than other activities that require professional skills; but what many people fail to appreciate is what teaching really is and the skills that are actually required.

Teaching and learning are opposite sides of the same coin, for a lesson is not taught until it has been learned. Teaching, therefore, can be thought of as a process that facilitates learning.

In this process the teacher has an important role to play because s/he acts like a catalyst, actively stimulating learning. In normal speech, we usually say that children are taught by teachers but they learn from books. The role of the teacher is therefore very important in any teaching strategy, especially since her/his direct participation can range very widely, from complete control over what is learned to minimal intervention.

A good teacher is one who has a good understanding of what his students need to learn and also of their capabilities for learning. S/he is able to judge, just how far s/he needs to intervene in each student's learning and knows the most effective way of providing her/his assistance. Thus the basic skill of teaching lies in knowing WHO, WHAT, WHEN, and HOW to teach.

Similarly good educational media are those that require the minimum intervention of the teacher.

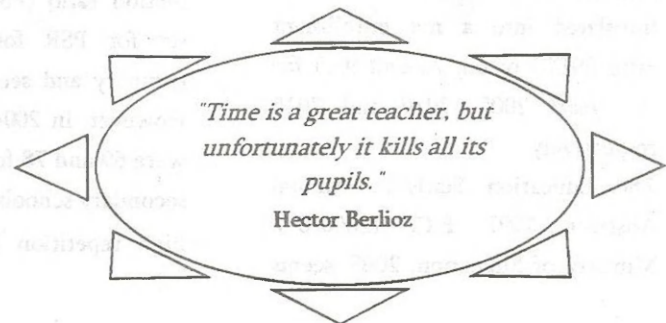
The following are some important points

among professional skills that a good teacher ought to have.

- ❖ S/he establishes a productive classroom atmosphere from the start by means of good organization and carefully planned teaching structures.
- ❖ S/he creates specific types of methodological settings for various lessons, e.g. serious and business like or relaxed and enjoyable.
- ❖ S/he uses friendly humour and creates excellent teacher-student relations.
- ❖ S/he uses students' ideas as much as possible.
- ❖ S/he gives praise generously to students, whenever necessary.
- ❖ S/he teaches in a relaxed manner with no sign of nervous strain.
- ❖ S/he exercises good class control and discipline.
- ❖ S/he explains things to students very clearly.
- ❖ S/he includes a variety of activities in the lessons.
- ❖ S/he deals with problems promptly before they escalate or get out of hand.
- ❖ S/he uses efficient systems for dealing with routine administrative matters such as registrations, giving out books, tidying up after practical lessons etc.
- ❖ S/he does not over-react to children's (pupils') misbehavior but uses appropriate corrective measures.
- ❖ S/he maintains active learning through students' participation.
- ❖ S/he understands the level and learning capacity of students.

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"VVV"

What keeps me going? Although teaching can be difficult and exhausting, seeing children all excited about learning and seeing their progress is what motivates me to keep on."

Leemarys, a New York City teacher

In spite of all the challenges, setbacks, and disappointments, millions of teachers worldwide persevere in their chosen profession. And what motivates thousands of students to strive to qualify to be teachers when they know that they may not receive adequate recognition? What keeps them going?

Inna, a Russian school teacher, explained: "It is a wonderful experience to see your former students as adults, to hear them express that what they learned from you proved to be worth while. It is so encouraging when they say that they have found memories of the years they spent with you."

Guiliano, a teacher quoted in preceding articles, said: "One of the greatest satisfactions is realizing that you have succeeded in stimulating the pupils' interest in a subject. For example, after I had explained a point of history, some students said: 'Don't stop. Tell us more:' These spontaneous expressions can light up a gray morning in school because you realize that you have aroused emotions in the youngsters that are new to them. It's great to see their focus when their eyes light up because they have understood a subject."

Elena, a teacher in Italy stated: "I believe that satisfaction is found more often in the small everyday things, in the pupils' little successes, rather than in earth-shattering results, which seldom materialize".

Connie, an Australian, in her early 30's, said: "It is very rewarding when a student with whom you have bonded academically takes the time to write a letter expressing appreciation for your efforts."

Oscar, from Mendoza, Argentina, shared the same sentiment: "It makes me feel that it is all worthwhile when my students meet me on the street or elsewhere and show appreciation for what I have taught them."

Angel, of Madrid, Spain, said: "The greatest satisfaction for me, having dedicated part of my life to this wonderful but difficult profession, is, without a doubt, to see young ones I have taught become upright men and women, in part as a result of my efforts."

Teaching

The Satisfaction and the Joy

*Alemayehu Abdissa
Degree, Law Student*

Leemarys, quoted at the outset, said: "I really feel that teachers are a special breed. We are also a little crazy for taking on such an amazingly great responsibility. But if you can make a difference, be it with ten children or just one you did your job, and there is no nicer feeling. You do it with joy."

What about you? Have you ever thanked your teachers? Have you, as a student or parent, ever thanked a teacher for the time, effort, and interest they have shown? Or even sent a thank you note or letter? Arthur, of Nairobi, Kenya, made a valid point: "Teachers thrive on commendation too. The government, parents, and students should highly esteem them and their services."

Author-teacher Lou Anne Johnson wrote: "For every negative letter I receive about a teacher, I receive a hundred positive ones, which confirm my belief that there are many more good teachers than bad." Interestingly, many people actually hire a detective to get help in "locating a former teacher." People want to find their teachers and thank them.

Teachers lay the essential foundation for a person's education. Even the best professors at the most prestigious universities are indebted to teachers who took time and effort to prime and cultivate their desire for education, knowledge, and understanding. Arthur, in Nairobi, says: "All top policy makers in the public and private sectors have been taught by a teacher at some point in their lives."

How grateful we should be to those women and men who provoked our curiosity, who stirred the mind and the heart, who showed us how to satisfy our thirst for knowledge and understanding!

From this point of view we all are responsible to give appreciation and reward to our Ethiopian teachers. Because, teaching and teachers are the corner stones of our millennium goals and results thereof!

Time comes. Time

goes. Seconds give way to minutes, minutes to hours, hours to days, days to weeks, weeks to months, months to years, years to decades, decades to centuries, centuries to millennia This natural phenomenon has been going on since the time men started to exist on earth without any interruption and no power seems to have an influence on this law of nature, either to stop or to change the rhythm of the process. The only option we human beings have is to co-exist with it in harmony as very few of us have been trying to do so up until this very day.

We have many idioms to express the essence and importance of time: Such as, Time is precious, Time flies, Don't kill time, Time is best teacher, Time is Gold, etc. But to the dismay of human history, the number of people who make good use of time is discouragingly very less than those who don't. The current grotesque status quo of our world itself can serve as a living witness to clearly apprehend this global fact. Those of us, who understood the correlation between the mortality of man and the immortality of time, have been trying our best to make good history by the good use of our time. On the other hand, those of us who couldn't understand how to make good history, through our good use of time, have been doing evil deeds that worsen or at times exterminate the lives of many people all over the world. Human history has been registering all these kinds of constructive and destructive activities of ours throughout the ages. Ethiopia, as part of the rest of the

Evening came and Morning came: The Eve of the Third Millennium

By: Fanta Ayalew,
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world, has traversed across countless ups and downs in the past and is now found on the threshold of the third millennium that is expected to begin some eight months later from now. In the millennia our ancestors and we were through, there are in fact some positive achievements that are praiseworthy. Nevertheless, it is true that there is much more to do by us if we would like to change our remorseful image in the forthcoming



new millennium. In this regard, we are expected to work hard and reverse the things that have gone astray.

By the way, if you don't mind, I would be very happy to say something as to when Ethiopia, as a nation with its own unique calendar, should celebrate the beginning of her new millennium. Frankly speaking, when I learned that the inauguration ceremony of the third millennium was to take place on Sept. 12, 2007 (Meskerem 1, 2000), I almost went doolally and nothing consoled my disappointment for several weeks, but at last, thanks to time itself, I got acclimatized with the confusing situation and tried to live with it.

In the near past, I used to hear people saying "Happy new Ethiopian

millennium, I wish you good health and prosperity in this third millennium. ..." These and other expressions of good wish by themselves are not bad, rather, they are nice to say as well as to hear, especially when they are used in their proper timing. In this case, I was very happy when I heard "Happy New Year," for I strongly believe and argue that our millennium is not yet started. Believe me, I don't have any vested interest in my crave to argue. To be more frank, I wouldn't have any objection even if we celebrate it ten years before or fifteen years after so long as we agree that the exact date for the celebration of this grand revelry, the third millennium of Ethiopia, is Sept. 11, 2008 (Meskerem 1, 2001). I don't have any grudge on how, where, or why it should conspicuously be inaugurated. My logical question lies solely on our calculation to identify which date should be marked as the first day of the first year in the third Ethiopian Millennium.

In light of this, unless a millennium is meant an era that consists of 999 years, if it has to have 1000 years, whatever we may call it, the third millennium, or the new millennium, or the 21st century of Ethiopia begins as of Meskerem 1, 2001 (Sept. 11, 2008). But now, at this moment, whether we like it or not, we are still in the last calendar year of the Ethiopian second millennium.

Having said this, I would like to remind you of some of our

social malaise along with my personal suggestions as part of a solution.

In the first place, I don't think we deny our multifaceted chronic problems that have been accumulated for centuries. And we all should be convinced that they need our determination and change of attitude in the find of their solutions. For example, problems such as migration of people (skilled or unskilled), hunger, drought, diseases like HIV/AIDS and malaria, over population, illiteracy, unemployment, ever increasing cost of living, corruption, inflation, hopelessness with all its consequential effects ... should get due attention in a synchronized manner if we aspire to see the eradication of poverty from the surface of our country. To this end, we can mention some important points, especially from the point of view of culture and religion, that should be considered as an antidote in the healing of these and other deadliest infections in the socioeconomic formation of our society.

Seriously speaking, it must be time for all of us to say "enough is enough" to our petrifying problems. It doesn't matter whatever they are, whensoever they started to exist, or by whomever they came into being. The main thing we have to do now must be to get ourselves out of those shackles, the shackles that have demeaned us almost to the level of nothingness, even to the extent of being considered as subhuman in some worst cases. As a matter of

fact, a human being that has lost their dignity, a human creature that has almost been reduced to nothingness, a society that urgently needs a miraculous outlet to come out of the thickest darkness of poverty, a nation that has become an example of failure and entanglement in a time warp, ... has no time, even a fraction of a second, to keep on going as usual. It is time for us to open our eyes and see the light. When we are able to see the light, then we can see the truth; when we are able to see the truth, then we will have the courage to liberate ourselves. For sure no one else knows darkness much better than us. Whatever euphemistic words and phrases we might have been using to forget that we were in darkness, none of them helped us for example, to accommodate job opportunities to the plethora of our young citizens who become an easy prey of sea animals when trying to cross overseas or to our daughters whose lot has nowadays intrinsically been associated with an untold suffering in the Arab world. We have to have the courage to see the misery of the majority. Infact, some of us may lead a luxurious life in or out of the country. But that does not mean all Ethiopians are living that way. In this regard, in the new millennium, we must get ourselves changed in many aspects with the conviction that our real change becomes necessary in many ways.

Firstly, unless the scenario in our country changes possibly in the shortest period of time, we are about to get precipitated headlong

into an abyss of total perdition. No matter how some of us lead quite a sumptuous life, as mentioned here above, or qualify for the utmost salary paid in the world, or construct skyscrapers sporadically here and there, or be able to ride our limousines on first grade asphalt roads and feel as if we are living in the first world, or send our children to the best of best schools, etc the reality on the ground here in our country is extremely different and heartbreaking. Secondly, allegorically speaking, if the ocean is disturbed and stained as well, it is unlikely that the fish in it live peacefully due to the fact that they also need a habitat free of any insecurity. If there is any sort of danger that may result in any insecurity, the life of the fish will be at stake. Likewise, as the general lives for the particular, the particular also should learn how to live for the general. In this regard, we have to examine ourselves and create mutual understanding in order to coexist on our own soil. To this effect, we all need a change of attitude and behavior in the new era. To bring about a change of attitude and behaviour, we need to change our old mentality. Unless we change the way we used to think about ourselves, our environment, our community, our friends, our everything... our promises and plans won't be fruitful, rather they will remain a lip-service and will be having a detrimental effect on our coexistence in exacerbating relations. Therefore, if we want to

see our goals achieved, everyone of us should start the campaign within ourselves. As a matter of fact, any campaign becomes successful only if all the campaigners truly stand for the same purpose in unison. Otherwise, if they fail to be one hearted, they will fall apart.

By the same token, we Ethiopians should gather momentum and gallop our horse in a new direction, a direction that would be beneficial to all. It is quite understandable that we have learned a lot from our dark ages. We now know how to kill each other, how to obstruct the visions or plans of each other, how to trick one another, how to lay traps to each other. Truly speaking, most of us are accustomed to rejoice in pyrrhic victories due to the reciprocal effects of which our country has been suffering a lot in both human life and material destruction. We smartly know how to get immersed in an utterly meaningless tug-of-war, which has been playing a major role in stunting the over all growth and development of our country at large. By and large, if we pause for a while and look into our innermost, we can really observe dozens of ridiculous follies and unbelievable absurdities. It is quite a pity that most of our cultural and religious values along with the social norms and niceties which in the past used as a bond to cement the society have been giving way to an alien form of social interaction, an interaction void of human element in it. We have to

admit now that it is the snow balling effect of all those oddities and irrationalities that has plunged us into an anomalous situation wherein the vast majority of our population is forced to lead far below hand-to-mouth existence. It is therefore, vitally important that we should try to live the leaside of our past. We can start it now, just in our family, in our village, in our 'Edir', in our working places, in taxis and buses, ...

A change within

There is no deadline for someone to change their behavior from bad to good as long as they realize that there is a need for change and the change is truly important for personal and societal growth and development. At the same time, we have to understand that our change of behavior is an indispensable input towards the achievement of the millennium goals. Here what we don't have to forget is that we should expect changes through time, not just overnight. But we have to start changing ourselves now for tomorrow is too far. And as the road to perfection is bending and tiresome, we don't have to be extremely perfectionist and overambitious. "Rome is not built overnight". Provided that we dedicate ourselves for communal prosperity and social upheaval, we will definitely be able to see changes in a short period of time. To this end, we all have to ready ourselves to accept a new personality the make of which may demand our determination to the extent of

metamorphosing our old mentality & attitude for the betterment of our future. As a matter of fact, casting a new personality from the old one may seem difficult especially when the process of change itself needs a great deal of good will and sacrifice. Nevertheless, we do not have to be disheartened by any unyielding circumstance.

People are heard saying, "where there is a will there is a way," to mean that nothing is impossible if we do have the good will. Hence, if we genuinely try our best to bring about a change within ourselves, nothing can hinder us from doing so. And if every one of us look into ourselves and take the necessary corrective measures based on what our country and we crucially need today, it is inevitable that we will succeed. It is then that the aforementioned social problems will give way to our renaissance and our country will repossess her historical place from which she has systematically been shunned by her rivals for a good number of centuries in the past.

Among others, one can ask these questions for the introspection. As a student, do I study hard to acquire the necessary knowledge in my field of study? Or do I try only to pass tests and exams by any means? Do I have a vision to become a great scholar so that my country would be benefited a lot? Am I free of any addictions that could hamper my vision? Do I have the necessary knowledge that befits me to my educational status? As a teacher, do I have the necessary knowledge to

to be continued on page 19

Interview

In the third issue of our bulletin, we have invited two instructors from two higher education institutions, one from Addis Ababa University and the other from Unity University College. They are husband and wife. It is our conviction that especially the younger generation could benefit a lot from the experience of these dedicated teachers who have come across various challenges to attain the success under their disposal. Leading a marital family life on one hand, and earning the first and second degrees on the other hand were the major strives of this couple. How could they manage to get a double success? What do they feel in such state of triumph? Let's hear the answers of these and other questions from them. Ato Getachew Alemu and W/ro Haregewoin Fantahun speak as follows.

The Teacher: *Either of you could answer this question, where and how did you establish your nuptial relationship?*

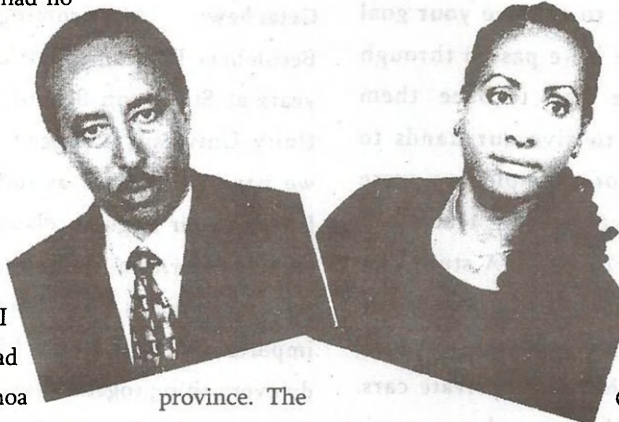
Ato Getachew: We met at Kotebe College of Teacher Education in 1977 E.C. that is before 22 years. It was accidental, a matter of mere coincidence. She came from Southern Wollo; I was from Addis Ababa. We were assigned in the same department, English Department. Fortunately, we became classmates and were doing group works together. Then I was attracted by the fact that she was too young and very intelligent as well even far better than many boys. I very much believe in internal beauty as external beauty fades away. So, I asked her to be my girlfriend. At the beginning I had no intention of getting married because we didn't know where the Ministry of Education could send us to. However, she proposed 'marriage' and I agreed. There were lots of barriers. After graduation, I had to go to Arsi while she had to remain in the then Shoa province. The story is long. But thanks to the almighty God, we managed to remain in Shoa. Then both of us were assigned as high school English teachers in the then Selale Awraja. All these incidents reinforced my attitude towards having a decent marriage life. We then started to enjoy the fruit of life. How sweet it is! We respect each other. We are always like sister and brother. Sometimes we even forget that we are husband and wife. You know, when I was at Kotebe I was a chain smoker. Also I used to drink. The first thing she asked me

when we met for the first time was whether I could give up smoking. I did it on the spot though it was the biggest challenge I had ever experienced in my life. Had it not been because of my lovely wife, I would have not been here. Now, it's our 23rd year since we met, but we always have fresh love.

The Teacher: *Would you please tell us your family and educational background?*

Haregewoin: Let me take the turn. We have only a son but we brought up three of our close relatives. In addition, we are expected to support our parents wherever they live. However, thanks to God, we have a very happy and devoted Christian family. All of us believe in God so we have a peaceful family. A worthmentioning point here is that Gecho and I trust each other and also we are so faithful to each other. We love our family and have joyful life.

Concerning our education, we began with diploma from KCTE, then earned our first and second degrees from A.A.U. Both of us earned our MA in TEFL four years ago. One thing that always makes us happy and different is that in all these study programmes, we were in the same stream (English language), the same faculty, the same department and were classmates. So, we specialised in the same field. (TEFL). Don't you think we are lucky? Graduating three times together? This gave us a



chance to understand each other and become successful in our academic career. Sometimes, there is a kind of competition between us. This is really a positive and healthy competition. To be frank with you, sometimes, I achieve better than Gecho because I used to work hard. He has no patience to read for long hours, he likes sleeping. Anyway I believe that he is happy about that and it is my belief that he is proud of having such a competitive wife. Isn't it true, Gech?

Getachew: Yes, I'm really proud of you.

The Teacher: *How is it difficult to economically support and take care of one's family while attending their degree programs? For example, if both of you joined the AAU at the same time, who else was taking care of the family?*

Getachew: Actually we have a small family, about four. Right from the beginning we know that it is difficult to pursue our further education if we have a large family. Therefore, we decided to limit the size of our family. Nevertheless, we are Ethiopians; we are supposed to support our relatives. That makes life challenging. But we always give priority to education. Other things are secondary. Sometimes in order to achieve your goal you have to pay sacrifice. We have passed through many ups and downs. We had to face them accordingly. We don't have to give our hands to temporary problems easily. For example, we were living in a rented house, we had to teach our brothers in private colleges. For our MA study, we both were self sponsored. With all the challenges, everything passed. We are now enjoying our life. We built our own house, we have two private cars, all our brothers are now employees and our son is in Grade 11. This shows that a better tomorrow is possible if we keep on working hard.

When we were at AAU we were responsible to take care of our family. On one hand, we were working; on the other hand we were students. We had to spend the night working on papers. It was a big challenge. However we didn't feel the pain because we were supporting each other. We used to encourage one

another. Thanks to God we are the happiest couple without exaggeration. Haregewoin is honest and straight forward. She has an all rounded personality. Her interaction with the community, her being a wonderful cook, and her far sightedness are some of her qualities I appreciate. In short if there is a genuine love I don't think there is even a single space for a problem that threatens one's marital relationship. You know, we are satisfied and happy with what we have now.

The Teacher: *Would you tell us the institutions you have been serving up until this day? In addition, have both of you ever worked in the same school or institution?*

Haregewoin: I began teaching at Gerbe Guracha High School while Gecho was at Fitche Comprehensive High School. In 1980 E.C. I was transferred to Fitche and we stayed there till the end of 1983. Then we came to Addis and I taught at Assai Public School for eight years. In September 1993 E.C, I joined Royal College; then I moved to SMUC in 1996 E.C. After 3 years stay at SMUC, I joined AAU, i.e. as of the beginning of last year.

Getachew: After coming back to Addis, I taught at Bethlehem Public School for four years, another four years at St. Joseph School and this is my 8th year at Unity University College. These are the institutions we have worked for as full timers. But, as we have finished our regular classes, we have also tutored students, written different modules and carried out research projects for individuals and institutions. One important thing I would like to emphasize is that we do every thing together, even we mark exam papers by helping each other.

The Teacher: *This question goes to W/ro Haregewoin ... As a matter of fact, to get engaged in teaching as a profession, to lead a household as a wife, to rear babies /a baby in your case/ as a mother and to attend a higher education degree program seem to be pretty difficult tasks to handle at a time. Then, how could you manage to face all those challenging difficulties and what was the role of your husband, in this regard?*

Haregewoin: Obviously, it's so hard. But, thanks to God I have a very kind husband and all the members of my family are good. They all share household responsibilities. They even help me in the kitchen whenever we don't have a house maid. Especially, Gecho is so helpful to me. We both have specialized in TEFL. Most of the time we offer the same courses, so our duties and responsibilities are similar. When I've lots of academic tasks, he helps me, and I do too. He always stands by to give me a drive to my work places. He is also good at arranging the house and shopping. This unreserved support from my family enables me to manage family life and my work together easily and happily.

The Teacher: After all those years of life struggle, what do you feel now, a sense of complacency or what? Shall we expect another academic success from you in the years to come?

Getachew: Now, we really feel happy. Thanks to God we have everything for life. We have our own little house, our own car and a decent job. What do we want more than this? In fact human need is unlimited. But, to tell you the truth we are always

satisfied with what we have. More than anything, our love is blossoming from time to time. It is now nearly 23 years since we get married. However, for us it is like 23 days. We don't remember those long years of marriage life because we are always new and fresh. In the years to come, we are hoping to continue our study. We have a very strong ambition to obtain our PhD in the future.

The Teacher: As a final question, would you please tell us any of your experiences that you think is/are/ very unforgettable if there are any?

Getachew: Well, as a human being, every one may have various experiences, good or bad. As to ours, for example, we never forget the day we won the stiff competition for continuing our study at advanced standing level. A quota of two English language teachers was given to the then Selale Awraja. We were selected because we had the highest GPA relatively. That day remains unforgotten to us forever.

The Teacher: Thank you very much.



Idioms

Choose the best alternative

- He is born with a silver spoon in his mouth.
 - is a son to a merchant
 - is a son to a mayor
 - is a son of a wealthy person
- She is the blackship of the family.
 - is someone to be proud of
 - is somebody to be ashamed of
 - is someone to be dependent upon
- What you say doesn't hold water.
 - is full of tangible facts
 - is full of lame excuses
 - is by no means convincing

4. It has been raining cats and dogs.

- heavy rain
- prickles
- perennial rainfall

5. They finally tied a knot and started to live under one roof.

- agreed to share a building
- agreed to live together as spouses
- Agreed to navigate the same ship

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- ምን ቢወዱት እማገር አይሸጉጡት
- ስሄድ አየኅት ስመለስ አጣኋት
- ሲሄዱ የምትሄድ፤ ሲቆሙ የምትቆም።

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"Men talk of killing
time, while time quietly
kills them."

Dion Boucicault



RESEARCH



Introduction

In the history of language teaching, linguistics has played its own role. As Stern (1993) puts it, the trend in language teaching has shifted from complete dominance by or direct application of linguistics to using it as a resource. Stern also mentions that it had played no part in the interwar period, after which its dominance reached its culmination point. It is after linguistics claimed such an exaggerated position in language teaching that linguists began warning language teachers to evaluate the merits and demerits of any linguistic theory before trying to make use of them.

LINGUISTICS AND LANGUAGE TEACHING:
AN ASSESSMENT OF THEIR RELATIONSHIP

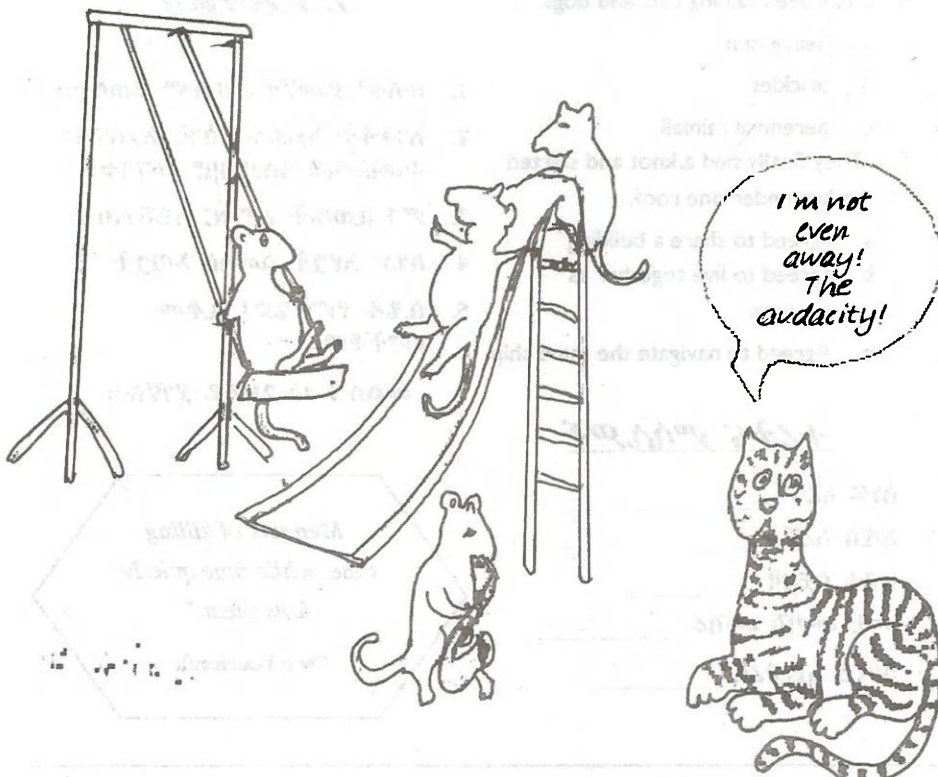
By: Habtamu Lemma,
St. Mary's University College,
Department of Languages

The Controversy

The relevance of linguistics to language teaching has been a controversy for a long time. Some language teachers highly questioned the relationship of the two disciplines and openly declared that there is no real connection. Others tried to show the theoretical and practical base linguistics has offered to a second language teacher. Yet others expressed their doubt about the relevance of each and every linguistic and language acquisition theories to second language teaching and suggested that teacher trainers

promote those theories which could be relevant to their trainees.

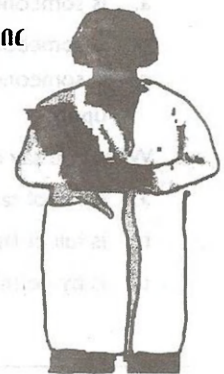
The above three stands were reflected by ELT scholars in an E-Journal discussion I recently came across. Of the prominent scholars who argued against the relevance of linguistics to language teaching is Charles Nelson, Kean University, USA. His argument revolves around the premise that "linguistics does not provide an understanding of how language is really organized because it is a formal theory that pays almost no attention to acquisition." The first part of Nelson's argument seems



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unclear for what linguistics is all about is forming generalizations and theories of how the sound, word and sentence patterns of a language work. It seems that Nelson wanted to argue that no theory of language has successfully explained how language is organized. Even that is denying the fact that generative and structural theories have partially explained what language is. Richards and Rodgers (1986) say linguistic theories developed so far and methods of language teaching dealt with a portion of what language is. But until we have a more comprehensive linguistic theory that explains what language really is, we must rely on different theories that give partial, but successful, explanation of it.

The second part of the argument, that these formal theories do not pay "almost no attention to acquisition" is understandable. The disparity between the preoccupation of the linguist and the language teacher could be a good ground for Nelson's argument. The linguist tries to form generalizations of the sound, word, and sentence patterns of a language and is not pre-occupied with how to teach that language. The language teacher's concern, on the other hand, is the latter.

Nelson also rejects linguistics on the ground that it "has taken over the old realm of grammar ... and given it new names, but it still remains much the same content." Here, Nelson is referring to the general consensus reached after the debate on the importance of formal grammar teaching. The outcome of the debate, which later on was backed up by intensive research, is that formal grammar teaching has very few to offer in enabling students to communicate with the language. Nelson's argument is, if we believe that formal grammar teaching has very few to offer learners to develop their communicative competence, there

is no need to accept linguistics to language teaching because the content it offers is no different.

According to Nelson, all a foreign language teacher has to know is the target language itself, how it works in use and names for grammatical constituents. And for understanding and guidance of what the teacher does in the classroom and how students learn, Nelson advises the teacher to refer to social and psychological theories of learning.

Nelson's argument seems to have a major loophole. He fails to show clearly why a discipline like linguistics whose major concern is language itself, should not be consulted at least as a possible resource for the language teacher, while he recommends social and psychological theories of learning whose Prime focus is not language learning.

On the other hand, scholars like Bill Snyder, Bilkent University, Ankara, Turkey and Joanne Pettis, argue for the relevance of linguistics to language teaching. Snyder, for instance, underscores that linguistics provides "competing views on the nature of language structure and its function", which teacher educators can choose from in order to equip their trainees with the required knowledge. Snyder seems to believe that all linguistic views about language may not be valid, and only those with sound views about language should be given due attention.

In the same way, Pettis tries to show the relevance of linguistics to language teaching by forming an analogy between language teaching and studies of methodology, curriculum and testing. According to her, these courses are offered to teachers so that they can rely on their knowledge of these areas to help students develop their communicative competence in the best way possible. By the same token, knowledge of linguistics can be a

better guide for the language teacher because linguistics is a field of study on how languages are organized.

The contribution of linguistics in formulating theories of language is also one strong point mentioned by scholars in favor of the relationship. In addition to these theories dominating language teaching practices in the past (Stern, 1983), the recent and most accepted goal of language teaching, i.e. communicative competence, is informed by linguistics. Our knowledge of language being both rule-governed and creative is another contribution of linguistics to language teaching. The assumption is that the teacher who is well informed about the different theories of language can use their knowledge of it to form their own theories of teaching more effectively than the uninformed one (*Ibid*).

Snyder's conclusion of the argument better sums up the discussion in favour of the relationship. Every classroom practice of the ESL/EFL teacher is based on a certain theory of language and of learning be it conscious or unconscious; and all else being equal, the teacher who can explain the reason for his choice of a language theory or learning theory is better than the one who cannot.

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The Ethiopian Calendar

HERITAGE

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Tips on Ge'ez Alphabet and Numerals

Ethiopia is the only African country having its own form of ancient calendar that has survived for thousands of years. This ancient calendar is said to have been evolved from other oldest calendars mainly the Julian and the ancient Egyptian (Coptic) calendar systems though it is unique with no resemblance in the world today.

Initially, most of the major calendar systems of the world seem to have been derived from the same source. The pioneer calendar was based on the work of the ancient Egyptian astronomers who discovered that the solar year lasted for 365 ¼ days. It was then modified by the Roman Emperor, Julius Caesar who developed his own calendar based on the former. The Julian calendar system was again inherited by

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ancient Egyptians (Copts) and built their own calendar system upon it. In due course, the Copts handed this calendar together with other methods of computing the date of religious holidays to their descendants and the Ethiopian Orthodox Church which was under their jurisdiction for about 1600 years. It is the Ethiopian Orthodox church, hence, that had contributed the calendar system to the country along with many other important things including the writing system.

Ethiopia is known to be the only country in Africa that possesses its own unique alphabet and numerals for more than 2000 years. Its alphabet is known as Ethiopic or Ge'ez. Locally, it is called 'Fidel' (literally means 'letter'). Formerly, the writing system of Ge'ez script was called 'ABUGIDA' (አቡጊዳ). But nowadays, it is called 'HA-LE-HA-ME' (ሀሊከመ).

The Ge'ez alphabet has been serving as the script of the Ge'ez language for thousands of years. Ge'ez was an ancient and classical Ethiopian language that belongs to the south Semitic group and closely related to the Sabean. It had been an official language in Ethiopia at least from the Aksumite period upto the rise of Emperor Tewodros II to power in 1855. At present, Ge'ez is serving only as the liturgical language of the Ethiopian Orthodox Church. However its letters are used especially by the for Amharic (the official language) and Tigrigna speakers.

The Ge'ez alphabet is said to have been derived from the Sabean alphabet. As an evidence, there are 24 corresponding characters of Ge'ez and the Sabean alphabet as shown in the table below.

Ge'ez	ሀ	ለ	ሐ	መ	ሠ	ረ	ሰ	ቸ	በ	ተ	ገ	ን
Sabean	ሂ	ሃ	ሄ	ህ	ሆ	ሇ	ለ	ሉ	ል	ሎ	ሏ	ሐ
Ge'ez	አ	ከ	ወ	ዐ	ዘ	የ	ደ	ገ	ጠ	ጸ	ፀ	ፈ
Sabean	ከ	ሰ	ፀ	ፀ	ዘ	ዘ	ዘ	ገ	ገ	ገ	ገ	ገ

It is important to note that the Sabean language was once a spoken and literary language of the Aksumite empire before the development of Ge'ez. It was perhaps introduced into Ethiopia by the south Arabian immigrants around the 5th century B.C.

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The Ethiopian ...

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The Julian Calendar was a widely accepted calendar by the Christian world until it was modified by pope Gregory XIII in 1582 A.D. This new modified calendar has been known as the Gregorian calendar named after pope Gregory XIII. The pope is said to have reformed the Julian calendar due to the fact that the Easter holiday was drifting away from its spring time origins and so lost its relations with the Jewish Passover. Since then (1582), the Gregorian calendar has become the religious, cultural and civil calendar for most of the Western World. However, due to the ideological differences, the Eastern and the Ethiopian Orthodox Churches did not accept the Gregorian calendar. Instead, they have continued to use the Julian based calendar system with lunar tables for calculating Easter together with other religious and cultural holidays.

The year of Ethiopian calendar contains 365 days to which an extra day is added in every fourth year which thus becomes 366 days then. Each year is divided into 13 months. The first month of the year is September and the last (the 13th) month is Pagumue, which comes after August. Each month (from September to August) has 30 days and the 13th month, Pagumue, has 5 days and /or 6 days in a leap year (every four

years). The Ethiopian leap day is Pagumue 6.

The Ethiopian Orthodox church has played the major role in initiating, developing and maintaining the Ethiopian calendar system. According to the church, the calendar in general and its holidays in particular are calculated based on the traditional document called 'Bahre Hassab!' (Sea of Thought). The rules of calculation were established by Abba Demetros of Alexandria, archbishop of the Coptic Orthodox church. Accordingly, it is possible to know in advance the date of Easter and other Christian fasting days as well.

The Ethiopian Orthodox church begins to count the calendar since the creation of the world. According to her belief, God created the world 5500 years before the birth of Jesus Christ. It is now 2000 since Jesus Christ was born. The period from the creation of the world up to the end of the world is believed to be eight thousand years and known as 'Amete Alem' or 'year of the world'. It comprises the years both before and after the birth of Jesus Christ. The old era which is equivalent to the years before Christ (B.C.) is termed as 'Zemene Bluy' (B.C.) (period of the Old Testament). The years after the birth of Christ (A.D.) is called 'Zemene Haddis' (period

of the New Testament). The latter one is also termed as 'Amete Mihret' (year of Mercy). Based on the time line we are now in the year 7500 of the eighth Millennium, which is the sum of 5500 (years before Christ) and 2000 (years after the birth of Christ).

Years of the Ethiopian calendar have a four-year cycle. Each year in this four year period is dedicated to one of the four Evangelists who come in the usual order as Mathew, Mark, Luke and John, respectively. The year of Luke is the Ethiopian leap year. In other words, the extra day of the leaps is added at the end of the period of Luke. Each year has four seasons similar to autumn, winter, spring and summer.

Although the Gregorian and the Ethiopian calendars have the same number of days in a year i.e. 365 and/or 366 days in a leap year, the number of days in each month and the number of months in each year is different. The Ethiopian calendar is always seven years and eight months behind the Gregorian calendar between September and December and 8 years and 4 months behind January and August. The Gregorian calendar consists of 12 months with January, March, May, July, August, October and December having 31 days; April, June, September, and November 30 days, and February having 28 days (29 days in leap year).

There are various speculations regarding the discrepancy between the Gregorian and the Ethiopian calendars. The former one is inflated but the later is delayed. Some have suggested that the discrepancy is resulted from the differences between the Ethiopian Orthodox and the Roman Catholic Churches to date the creation of the world. Others say the difference has happened due to the continuity of the Ethiopian calendar years after the completion of 5500 years but modifications had been made in the Gregorian calendar particularly by Pope Gregory XIII in 1582. Some others presume that the difference could occur due to the fact that the news of the birth of Jesus Christ was heard in Ethiopia some seven years

after the real timing. However, this is not acceptable because there are various evidences that can testify the arrival of the news into Ethiopia even before it reached the Western World and the Romans as well. Ethiopia has also its own way of telling time. Each day has 24 hours with 12 hours of day light followed by 12 hours of the night. In other words, 24 hours are equally divided into day and night, each consisting of 12 hours from sunrise to sunset and vice versa. Ethiopian days begin at sunrise at 1:00 local time (7:00 a.m.) and the end is around sunset at 12:00 local time (6:00 pm). However, it should be clear that the Ethiopian clock time is six hours different from the international one. For instance, one o'clock Ethiopian time in the

morning is exactly seven o'clock in the international time. In addition, the local time here is three hours ahead of Greenwich Mean Time (GMT) or Coordinated Universal Time (UTC). For example, eight hours in Ethiopia is equal to five hours GMT.

The Ethiopian Calendar is also sometimes known as the Ge'ez calendar. The names of both the months and days of the week are derived from the Ge'ez words.

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Tips on ...

Continued from page 14

The oldest evidences of Ge'ez alphabets were discovered in the inscriptions of Matara (a site around Axum) and this dates back to the 5th century B.C. However, they are only consonants without vowels. Similarly, Ge'ez consonants that were used to write the royal inscriptions of the kingdom of Damat were discovered in Yeha. Damat was an Ethiopian state existed immediately before Aksum.

The first vocalized Ge'ez texts with vowels are dated to the 4th century A.D. during the reign of king Ezana. The Ge'ez vowels are said to be created by St. Fremnatos, the 1st bishop of the Ethiopian Orthodox Church. He is also known to have designed the writing style from left to write across the page on horizontal lines.

At present, each symbol of the Ge'ez alphabet represents a combination of consonants and vowels. They are organized into groups of similar symbols on the basis of both the consonant

and vowel. There were about 26 basic consonant symbols used to write Ge'ez. However, due to the differences in phonological structure between Ge'ez and Amharic languages, seven additional symbols are created for the later, which make the total number thirty three (33).

Like the alphabet, Ethiopia has also its own unique number system. These numbers are also called Ge'ez numbers. Each number is letter-like symbol and has bars above and below it.

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Edutainment



Polish Divorce

A Polish man moved to the USA and married an American woman. Although his English was far from perfect, they got along very well until one day he rushed into a lawyer's office and asked him if he could arrange a divorce for him - "very quick." The lawyer said that the speed for getting a divorce would depend on the circumstance, and asked him the following questions:

- LAWYER: "Have you any ground?"
 POLE: "JA, JA, acre and half and nice little home."
 LAWYER: "No," I mean what is the foundation of this case?"
 POLE: "It made of concrete."
 LAWYER: "Does either of you have a real grudge?"
 POLE: "No, we have carport, and not need one."
 LAWYER: "I mean, What are your relations like?"
 POLE: "All my relations still in Poland."
 LAWYER: "Is there any infidelity in your marriage?"
 POLE: "Ja, we have hi-fidelity stereo set and good DVD player."
 LAWYER: "Does your wife beat you up?"
 POLE: "No, I always up before her."
 LAWYER: "Is your wife a nagger?"
 POLE: "No, she white."
 LAWYER: "WHY do you want this divorce?"
 POLE: "She going to kill me."

LAWYER: "What makes you think that?"

POLE: "I got proof."

LAWYER: "What kind of proof?"

POLE: "She going to poison me. She buy a bottle at drugstore and put on shelf in bathroom. I can read, and it say, 'Polish Remover'."

☺☺☺

New York - A public school teacher was arrested today at John F. Kennedy International Airport as he attempted to board a flight while in possession of rulers, a protractor, a set square, a slide rule and a calculator.

At a morning press conference, Attorney General John Ashcroft said he believes the man is a member of the notorious Al-gebra movement.

He did not identify the man, who has been charged by the FBI with carrying weapons of math instruction.

"Al-gebra is a problem for us," Ashcroft said. "They desire solutions by means and extremes, and sometimes go off on tangents in a search of absolute value.

They use secret code names like 'x' and 'y' and refer to themselves as 'unknowns', but we have determined they belong to a common denominator of the axis of medieval with coordinates in every country.

As the Greek philanderer Isosceles used to say, 'There are 3 sides to every triangle'.

When asked to comment on the arrest, President Bush said, "If God had wanted us to have better weapons of math instruction, He would have given us more fingers and toes." White House's aides told reporters they could not recall a more intelligent or profound statement by the president.

Source: Internet

Can the English language survive after Bush?

"The vast majority of our imports come from outside the country."
 * * *

"If we don't succeed, we run the risk of failure."
 * * *

"I have made good judgments in the past. I have made good judgments in the future."
 * * *

"The future will be better tomorrow."
 * * *

"For NASA, space is still a high priority."
 * * *

"Quite frankly, teachers are the only profession that teach our children."
 * * *

"It isn't pollution that's harming the environment. It's the impurities in our air and water that are doing it."
 * * *

"One word sums up probably the responsibility of any Governor, and that one word is 'to be prepared'.
 * * *

"We're going to have the best educated American people in the world."
 * * *

"I stand by all the misstatements that I've made."
 * * *

"We have a firm commitment to NATO, we are a part of NATO. We have a firm commitment to Europe. We are a part of Europe."
 * * *

"Public speaking is very easy."
 * * *

"A low voter turnout is an indication of fewer people going to the polls."
 * * *

"It's time for the human race to enter the solar system."
 * * *

George W. Bush
 Source: The Internet

"ልዩ የትርጉም ተሰጥም"

በትርጉሙ ላይ ወደ ለማርኛ የተተረጉሙ መንፈሳዊ ቪሲዲ ስመለከት አንድ አስገራሚ ትርጉም አየሁ። ይህን ያየሁትን የትርጉም ሥራ እንዳለ ገልገልዎ የላክሁላችሁ ለሌሎች ተርጓሚዎች ትምህርት ይሆናል ብዬ ነው። "ከመጠምጠም መማር ይቅደም ይላሉ አባቶች።" "In the name of the father, the Son and the Holy Ghost" የሚለውን - "በአብ፣ በወልድና በቅዱስ ጣሪም ትምህርት" ብለው ተረጉሙት (መስመር የተጨመረ)። በዚህ ብቻ አላበቁም። ብዙ የተሰፋበት ሥራ ስለሆነ አባዛቱ መሸጥ ለሆነ ያስቀጣል።" ይላል- የማ.ገር.ም ትርጉም-የማ.ገር.ም ማስጠንቀቂያ። ቀቀቀቀቀቀ

x x x x x

Some Important Laws which Newton forgot to state

LAW OF QUEUE: If you change queues, the one you have left will start to move faster than the one you are in now.

LAW OF TELEPHONE: When you dial a wrong number, you never get an engaged one.

LAW OF MECHANICAL REPAIR: After your hands become coated with grease, your nose will begin to itch.

LAW OF THE WORKSHOP: Any tool, when dropped, will roll to the least accessible corner.

LAW OF THE ALIBI: If you tell the boss you were late for work because you had a flat tire, the next morning you will have a flat tire.

BATH THEOREM: When the body is immersed in water, the telephone rings.

LAW OF ENCOUNTERS: The probability of meeting someone you know increases when you are with someone you don't want to be seen with.

LAW OF THE RESULT: When you try to prove to someone that a machine won't work, it will!

LAW OF BIOMECHANICS: The severity of the itch is inversely proportional to the reach.

THEATRE RULE: People with the seats at the furthest from the aisle arrive last.

LAW OF COFFEE: As soon as you sit down for a cup of hot coffee, your boss will ask you to do something which will last until the coffee is cold.

Source: Internet Contributed by Samson Tilahun St. Mary's University College

በአንድ የገጠር መንደር አዲስ ት/ቤት ተሠራና የመንደሩ ልጆች ለመጀመሪያ ጊዜ ት/ቤት የመሄድ ዕድል አገኙ። አንድ ቀን የኢሳብ መምህሩ «በአንድ አጥር ጥግ ዐሥር በጉች ቢኖሩና ስድስቱ አጥሩን ዘለው ቢሆኑ ስንት ይቀራሉ?» ሲል ለክፍሉ ተማሪዎች ጥያቄ አቀረበ። ከተማሪዎቹ አንዱ «ምንም በግ አይቀርም» አለ።

በዚህ ጊዜ አስተማሪው «ተው እንጂ መቅረትማ ይቀራሉ! ስንት ይቀራሉ ነው? እንጂ የምልህ» ይላል።

ተማሪውም «መምህር አንድም በግ አይቀርም! አንተ ስለሁላችሁ በደንብ ብታውቅም ስለበጉች ምንም አታውቅም ማለት ነው» አለው።

✘

ተማሪ፤ «መምህር፤ እንደሥራዎ ከሆነ ዜሮ ማግኘት አይገባኝም ነበር።»

መምህር «አኔም ይገባሃል አልልም። ግን ከዚያ በታች መስጠት አይፈቀድም።»

✘

ለሥራ ፈላጊዎች ማወዳደሪያ ከወጡ ጥያቄዎች አንዱ «ፀሐይ ከምድር ምን ያህል ትርቃለች?» የሚል ነበር። ታዲያ አንደኛው ተፈታኝ «በትክክል አላውቀውም። የሆነ ሆኖ የምወዳደርበትን ሥራ ለመሥራት የሚያስችግር ትርበትም ሆነ ርቀት የላትም» በማለቱ የውድድሩ አሸናፊ ሆነ።

✘

አንደኛው ሠራተኛ፤ «ይህን አለቃችንን አሁንም እንደ ገና ግጫው ግጫው ይለኛል።»

ሁለተኛው ሠራተኛ፤ «ከአሁን በፊት ገዳተኛው ነበር?»

አንደኛው ሠራተኛ፤ «የለም፤ ከአሁን በፊትም እንደዚህ ተሰምዶኝ ነበር።»

✘

ወጣቱ ሠራተኛ ወደ ባለድርጅቱ ቢሮ ተጠራና ገባ። ባለድርጅቱም «ከሠራተኞች ሀሉ እጅግ ታታሪው አንተ ነህ። ሰዓት አይወስንህ፤ ደከመኝን አታውቅ! ሥራህ እንከን የለሽ ነው» አለው።

ሠራተኛው በደስታና በጉጉት እሺ ጌታዬ አለ፤

«ስለዚህ» አለው ባለድርጅቱ «ከሥራህ ላብርርህ ግድ ሆኖብኛል። ምክንያቱም እንዳንተ ያሉ ናቸው እዚህ ሲሠሩ ቆይተው ይወጡና አደገኛ ተወዳዳሪ የሆነ ድርጅት ለራሳቸው መሥርተው ለውድቀት የሚዳርጉን።»

✘

የአንድ ድርጅት የሽያጭ ክፍል ኃላፊ ድምፁ ጉርናና ከመሆኑም በላይ ሲናገር በጣም ጭህ ብሎ ነው። አንድ ቀን ሥራ አስኪያጁ በዚህ ሲያልፍ ተልቀ ጩኸት ስለሰማ የጸሐፊዋን ቢሮ ከፊት አድርጎ «ምንድን ነው ይህ ሁሉ ጩኸት?» አላት።

«የሽያጭ ክፍል ኃላፊው ናዘሬት ካለው ወኪላችን ጋር እየተነጋገሩ ነው» ትለዋለች።

ሥራ አስኪያጁ፡- «ታዲያ በስልክ አይጠቀምም?» አለ።

✘

ወዳጅ እምሩ ሰፊገታ፤ 1984

Evening came ...

Continued from page 8

teach my students? Do I update myself through reading? Am I professionally ethical? Am I fair? Do I deserve to be a teacher after all? Am I properly molding the young generation? As a scholar, what did I do to my country? What practical contributions do I have? Which of my papers did solve which social/community problems? What should be my role in the process of building my country? What should I do to avoid brain drain? What role should I play in the process of policy making? As a religious person - Is the way I worship my Creator healthy and to the expectation of Him? Am I not derailed from the right track? Do I strictly practise and respect my religious rules? Do I obey the commandments of my religion? Am I sham follower of my religion, just to show off? Am I honest or dishonest to my creed? According to the holy scripts, do I deserve an eternal life after my death? Is my life guided by the teachings of prophet Mohammed/Jesus Christ or any of others (peace be upon them)? As a religious leader, do I lead my congregation properly? Am I good example in my ways of behaving according to the Holy Book? Am I not misleading my people through the incongruent nature of my preach with my way of life? Am I serving the devil in disguise? Am I the right person to give liturgical rites? Am I as good as the words I speak in my religious services? As a merchant, do I obey the national and global trade laws? Do I understand what 'fair trade' means? Do I run fast just to get myself prosperous within the shortest period of time possible? Am I shortsighted to the extent of profiting far above from the profit margin? Do I really know the principles of trade? ... As a civil servant, do I use my working time

properly? Do I serve my people genuinely? Am I corruptible? Am I impartial? Am I disciplined? Do I serve my people faithfully? Do I have the necessary skill and knowledge? As a politician, am I loyal to the interests of the people? Am I free of any political intrigue? Do I deserve this political power? Do I believe in merit? ...

We can list down zillions of things to ask ourselves based on our profession and career. Generally speaking, every ordinary citizen can play a major role in changing the seemingly amorphous picture of our country on condition that there is a will. After all, the role of few individuals in worsening the life of a society is very much limited. It is when the majority creates conducive atmosphere for their cunning personality that their negative influence becomes highly tremendous. In this regard, if the majority automatically stops its collaboration which they may consider as a bonanza for their mushrooming fortunes, in any ways, they will definitely be responsive to the public discontent and will react accordingly before much more harm is done and the general public suffers the consequence. For instance, we can recall how the price of hot pepper went up. Had we had a little patience to stay a while without it, its price would have remained the same or a little bit more than the previous one. Therefore, neither the government nor the merchants of 'berbere' had contributed the lion's share of the blame; it was us, the majority consumers. Some of us, for example, seemed as if we would die soon if we did eat 'Injera' with 'alcha wot'. Isn't it surprising?

Finally, I would like to quote some verses from the Holy Books before I end up my stuff. But before that let me remind my readers of what I wanted to say here above.

We need to change ourselves in the new millennium. In due course of changing ourselves for the betterment of our

future, we have to realize that we need to listen to each other; to listen to each other we need to respect one another; to respect one another, we need to love each other; to love one another, we have to forgive our brothers and sisters who might have offended us and we should reconcile ourselves with those people with whom we are on bad terms. Unless we respect, love, and listen to each other, we will never succeed in our future. Our ears should be ready to listen; it is when we listen that we are heard;

when we respect that we are respected, when we forgive that we are forgiven. Let's not forget the old adage that any one reaps what they have sown. God bless us all.

Useful Verses

If I have all the eloquence of men or of angels, but speak without love, I am simply a gong booming or a cymbal clashing. If I have the gift of prophecy, understanding all the mysteries there are, and knowing everything, and if I have faith in all its fullness, to move mountains, but without love, then I am nothing at all. If I give away all that I possess, piece by piece, and if I even let them take my body to burn it, but am without love, it will do me no good whatever Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it doesn't take offence; and is not resentful....

Corinthians 13:1-5

In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.

To be Continued on page 21

ትውልድ

ምሳሌያዊ አነጋገሮች የሥነ-ቃል አንድ ፈርጅ መሆናቸውን የዘርፉ ምሁራን ይገልጻሉ። በንግግርና በዕሐፍ ጥልቃ ሲገቡ ሐሳብን ለማድመቅና ለማጉላት ይገለጻሉ።

“ምሳሌና ተረት እንዲሁም ቃላት በሥነጽሐፍ ረገድ አንድ ትልቅ ክፍል ከመሆናቸውም በላይ የሕዝቡን አእምሮ መጠን፣ የሀገሩን ልማድ ዓይነት የመንፈሱና የአስተያየቱ መግለጫ የኑሮውና የታሪኩ መስታወት ስለሆነ በቃልም በዕህፈትም ከትውልድ ወደ ተውልድ ተላልፎ እየተጠበቀ የሚወረስ ነው” (ሐጂ የሰፍ አብዱራህማን፡ 1942)

ከዚህ ሐሳብ መረዳት እንደሚቻለው ቋንቋ ወሰጥ እነዚህ ምሳሌያዊ አነጋገሮች መኖራቸው ከአስተሳሰብ ዕድገት ጋርም ግንኙነት እንዳላቸው ነው። ሐሳብን አሳጥሮ ለመግለፅ ስለሚያስችሉም አጭራጭ የሐሳብ መግለጫዎች በመሆን ያመራምራሉ። ያዝናናሉ። በዚህ ሐሳብም ብዙዎች የነገር መጀመሪያ ወይም መቋቋሚያ በመሆን የአድማዱን ወይም የአንባቢን ቀልብ የመግዛት ኃይል አላቸው።

ምሳሌያዊ ንግግርን ምንነት አስመልክተው ከተሰጡ አስተያየቶች የሚከተለው ይገኝበታል።

ለዎች ምራታቸውን ሀዘን ደስታቸውን ስለ ህይወት ያላቸውን አመለካከት ያንጸባርቁበታል። እምነታቸውን ይገልጹበታል። በተጨማሪም ቅሬታቸውን የሚያሳውቁበት፣ አስነዋሪ ተግባርን የሚነቅፉበት፣ ዕኩይ ድርጊትን የሚያንቋሽሹበት ሠናዩን የሚያሞግስበት ባጠቃላይ በማጎበራዊ ሐይወት በሚደረጉ ክንፍዎች ላይ ሂሳብ የሚሰጡበት እጥር ምጥን ያሰ የሐሳብ መግለጫ ነው። የማጎበ ረሰቡን አሻራ ይዞ ስለሚነሳ በማጎበረሰቡ ውስጥ የሚደረጉ ኑሮአዊ እንቅስቃሴዎችን በመከተል ይመሠረታል። (ዘሪሁን አሰፋው፣ 1992:35)

ይህ አስተያየት በማንኛውም ኅብረተሰብ ውስጥ የሚነገሩ ምሳሌያዊ አነጋገሮች የኅብረተሰቡን አመለካከት፣ እምነትና የዕ

ለት ተዕስት ክንውኖች መግለጫ ሆነው እንደሚያገለግሉ ነው። በተጨማሪም የምሳሌያዊ አነጋገሮች በተለያዩ ኅብረተሰቦች ውስጥ የመመሳሰል ጉዳይ የክንፍዎችን ተመሳሳይነት ያሳያል። እስቲ እነዚህን የእንግሊዝኛና የአማርኛ ምሳሌያዊ ንግግሮች ይዘት እንመልከት።

A bird in the hand is worth two in the bush.
በደጅ ከተበተነ አዝመራ በእጅ የተጨበጠ ሽንብራ

Hunger is the best sauce.
የእንጀራ ወጡ ረሃብ ነው / የሚጣፍጥ ምግብ ሊርብ የበሱት ነው

From frying pan to the fire.
ከድጡ ወደ ማጡ / ከሳቱ ወደ ረመጡ

When there is a will there is a way.
ካንጀት ካለቀሱ እገባ አይገድም

Prevention is better than cure.
ታዎ ከመማቀቅ አስቀድሞ መጠንቀቅ

ከፍ ሲል ለመግለፅ እንደተሞከረው ምሳሌያዊ አነጋገሮች የተረቶች መቋቋሚያ ወይም መጀመሪያ ሆነው በማገልገል ከትውልድ ወደ ትውልድ እንደሚተላለፉ ነው። ለዚህም ሳይሆን አይቀርም ተረትና ምሳሌ ወይም ምሳሌና ተረት እየተባሉም የሚጠሩት። ከተረት ተጨምቀው የሚወሰዱ ፍሬ ነገሮች ወይም ምሳሌዎችን የሚያስከትሉ ተረቶች መሆናቸው የምሳሌና የተረትን ጥምረት ያመለክታል። ቀጥሎ የቀረበው ምሳሌ ሐሳብን የበለጠ ግልፅ ሊያደርግ ይችላል።

በአንድ አገር የምትኖር አንዲት መልክ ቀናና ሀብታም ሴት ነበረች። ነገር ግን ትልቅ እንቅርት ስላለባት ውበቷን በእጅጉ ቀንሶባታል። ወዳጅ ዘመዶቿ የሆኑ ሁሉ ጉዳዩን ብዙ ሀብት እያለሽ መልክሽን እንቅርቱ ሊያጠፋው ለምን ዝም ብለሽ ታያለሽ? እንደምንም ብለሽ ማስወገድ አሰብሽ ይላት ነበር። እሷ ግን የሰዎችን ምክር ችላ በማለት በፀጋ ተቀብላው

በምሳሌያዊ
መምህርት ጸጌ ታፈሰ ትድስት ግርያም የሚክርክሩ ካሉ፤ የመምህራን ትምህርት ፋካልቲ

ከእንቅርቷ ጋር ተኖር ነበር። አንድ ቀን ዘራፊዎች በሌሊት ወደ ቤቷ ገቡ። ድንገት ስትነቃባቸው አረድን ብለው እንቅርቱን ገዝገዘው ጥለዋት ሄዱ። ሲነጋም ሴትየዋ በህይወት ትገኛለች። ጠሊህ የተነሳም “ያናሩት እንቅርት ያገሰግላል።” ብላ ተረተች ይባላል።

ያስቀመጡት ነገር ወሎ አድሮ አንድ ጠቀሜታ ሊሰጥ እንደሚችል በመጨረሻ ከተነገረው ምሳሌያዊ ንግግር መገንዘብ ይቻላል።

ምሳሌያዊው ንግግርን ፋይዳ አስመልክተው “ቋንቋ ያሰ ምሳሌያዊ አነጋገር ሊኖር ይችላል፤ ነገር ግን አጥንተ ያለሥጋ ሰውነት ያለ ነፍስ እንደሆነ ያህል ነው።” (Ruth Finnegan 1930:445) የሚሰው አስተያየት የሚያስረዳን ለቋንቋ ለዛ በመስጠትና የማጣፈጫ ቅመም በመሆን ምሳሌያዊ ንግግርን ተግባራዊ ሚናን ከፍ በማድረግ እንደሚያገለግሉ ነው።

ዘሌላ በኩል በመማር ማስተማር ክንውን መምህራን ሐሳባቸውን ሲያቀርቡ በምሳሌ እያጠናከሩ የመሆኑ ጉዳይ ከማስተማሪያ ሥነዘዴ ፋይዳ አንጻር የሚታይ ነው። ምሳሌ ግንዛቤን ለማሳደግና ለማዳበር ዕውቀትን ተጨባጭ ለማድረግ የሚረዳ የአንድ ጉዳይ ወኪል ስለሚሆን ባገኘ ባቸው ቦታዎች ሁሉ ምሳሌያዊ ንግግሮችን የመጠቀም ልማድ ቢያዳብሩ ለተማሪዎቻቸው አይረሱት ያለው ዕውቀት ሊያስተላልፉ ይችላሉ የሚል እምነት በብዙዎች ዘንድ አለ።

ለምሳሌ አንዲተ የእንግሊዝኛ ቋንቋ መምህርት “If clause”ን በሃላፊ ጊዜ ስታስተምር ዕንሰ ሐሳብ “ላለፈ ክረምት ቤት አይሠራለትም” እንደማለት ነው ብላ ስትነግራቸው ሁኔታውን በማገናዘብ በቀላሉ እንደተረዱት ትናገራለች።

እንግዲህ እነዚህን ለማስታወስ የማያስቸግሩና ሐሳብን በእጭሩ የሚገልፁ የቋንቋ ፈርጦች እየተጠቀሙ ተግባራትን ቀላል ማድረግ መልካም ነው።



ምሳሌያዊ አነጋገሮች የሚነገሩበትን ማህበረሰብ ጥበብና ባህሪ ማስተላለፊያና ማቆያ ናቸው። በሚል ሽፋን ሁሉንም እንክን የሸሽ አድርገን አንቀበላቸው ማለት አለመሆኑንም ልንረዳ ይገባናል። በጎና ጠቃሚ ገፅታ ያላቸው የመኖራቸውን ያህል ጉዳት ያላቸውም አንዳሉ መመርመር አስፈላጊ ነው።

“ልጅ ካሳመረው አባት ያበላሸው ይሻላል”፤ “ልጅ ያቦካው ለራት አይበቃም” ተብሎ በደምሳሳው እየተነገረ የሕጻናትን የመሥራትና የመፍጠር ችሎታ በማቀጫጭ ሥነልቦናቸውን ማላሸቀ ተገቢ አይደለም።

“ሌት ልጅ በማጀት ወንድ ልጅ በችሎት”፤ “ምን ሴት ብታውቅ በወንድ ያልቅ” በሚሉት ጊላ ቀር ምሳሌያዊ ንግግሮችም

የሴትን ሕይወት በጎዳ ገድቦ በማስቀረት ለአደባባይ የማትበቃ አድርጎ በማቅረብ በጨቅላዎቹ አእምሮ አጉል ነገር መጠንሰሱ ማገባራዊ ጉዳት እንደሆነ አለመዘንጋት ነው።

“ድር በይብር አገላለጽ ያስር” “አለባብሰው ቢያርሱ በአረም ይመለሱ” ብእጅ የያዙት ወርቅ ከመዳብ ይቆጠራል” በሚሉ በጎ መልዕክት ባላቸው ምሳሌያዊ ንግግሮች በመጠቀም የመተባበርንና ሥራን በጥራት የመሥራትን ጥቅም እንዲሁም የሌሎችን ከመመኘት የራስን ችሎታ ለመጠቀም መሞከር ያለውን ፋይዳ ማሳወቅ የሚበጅ ነው።

ስለዚህ ጊዜ ያለፈባቸውን በመተው ወጣቶችን ዕውቀት በማስጨበጥ ረገድ ረብ ያላቸውን በጥንቃቄ መርጦ መጠቀም የግድ ይላል።

ማጣቀሻዎች

ሐጂ አብዱራህማን። 1942። የአግርኛ ምርጥ ምሳሌና ተረት። አዲስ አበባ፤ ብርሃንና ሰላም ማተሚያ ቤት።

ዘሪሁን አስፋው። 1992። የሥነጽሑፍ መሠረታዊ ድንጋጌ። አዲስ አበባ፤ ንግድ ማተሚያ ቤት።

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Evening came ...

Continued from page 19

And when it is said unto them: make not mischief in the earth, they say: we are peacemakers only.

Are not they indeed the mischief makers? But they perceive not.

Lo! Allah defendeth those who are true.

Lo! Allah loveth not each treacherous ingrate.

Woe unto every slandering traducer, who hath gathered wealth (of this world) and arranged it.

He thinks that his wealth will render him immortal.

Nay, but verily he will be flung to the Consuming One. [Hell!]

Holy Qu'ran: Surah II: XXII, and CIV

... if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering.

Matthew 5:23

Remember this, my dear brothers, be quick to listen but slow to speak and slow to rouse your temper.

James 1:19

A sudden fortune will dwindle away, he grows rich who accumulates little by little.

Better to have little and with it fear of God, than to have treasure and with it anxiety.

Better have little and with it virtue,

than great revenues and no right to them.

The people's curse is on the man who hoards the wheat, [በርብሬ?] a blessing on him who sells it.

A false balance is abhorrent to God;

A just weight is pleasing to Him.

Treasures wickedly come by give no benefit,

but right conduct brings delivery from death.

Proverbs (H.B)

“Habit is either the best of servants or the worst of masters.”

N. Emmons

5. ላላ
4. ገዛ
3. ጎሳት
2. ሁላላ
1. ነርጅ

ገላትገላት

ሀሀሀሀ ማህበረ
ግላግላ ለሀሀሀሀ ጌጌ
ላላ ጎሳት ግላግላ
ፊተሀሀሀ ጎሳት
ሀሀሀሀ ጌጌ ጎሳት

ጌጌ ሀሀሀ ፊተጎሳት

5. ላ
4. ገ
3. ጎ
2. ሁ
1. ነ

ጎሳት

ግላግላ ጎሳት ግላግላ

ዳሰሳ

ከተምራት ጋይሌ

"ሰ" አዲሱ ዓመት፣ ለሦስተኛው ሚሊኒየም ዋዜማና ለሁለተኛው ሚሊኒየም አጠቃላይና ሁለንተናዊ ሒሳብ ማወራረጃ የመጨረሻ ዓመት እንኳን በሰላም አደረሳችሁ፤ አደረሰን" ብዬ ሁተ ታዩን ብጀምር ብዙ የረፈደብኝ አይመስለኝም። እናም በድጋሜ እንኳን ለጠቀሰኝቸው ድርብ ድርብ በዓላት በጤና አደረሳችሁ።

ብዙዎቻችን - ሁላችን እንኳን ባንሆን - በብዙ ነገር ከሰተት እንገረማለን። በእርግጥም ሰው ሆኖ ተፈጥሮ ከሰው ጋር እየኖሩ በሰብአዊም ሆኑ በተፈጥሮ ልማዳዊና በመን አመጣሽ ጉዳዮችና ክንዋኔዎች ዙሪያ መሪዎችና መደመም፣ ማሰብና መጨነቀ ከጤናማ ሰው የሚጠበቅ ነው። ግምት ውስጥ የሚያሰገባ እግባብነት የሌለው ነገር ቢኖር ከጠረፍ እስከ ጠረፍ እጅግ በርካታ አሳሳቢ ጉዳዮች ሞልተው እንደነበሩት ወይም እንደ እንሰላ በደመ ነፍሰ የሚኖር ሰው ሲታይ ነው። እዚህ ላይ የዶፍ ዝናብን መምጣት በጆሮዎቿ ቅሰራ እየመለከተች በዱላ ቢነርቷት የማትሄደውን አሁን፣ የመራትን መንቀጥቀጥ በልዩ ተሰጥአዊ የምትገልጸውን ፓንዳ፣ በጥቂት ቀናት ውስጥ በሰፈር ውስጥ "ሰው እንደሚሞት ለመጠቀም ፈልገው" እንደሚያላዝኑት ወሾች፣ ጉጉቶችና ጅቦች... የመሳሰሉ እንስሳት ስለዓለምና ስለአካባቢያቸው እንደሚይዩት ሊያስረዳን የሚችል የማን ባህሪ እንስሳት ሊቀ ሊቃውንት ሳያሰፈልገን አይቀርም። በመሆኑም የዓለም ሰላም ለሁሉም እንደሚበጅ ሁሉ ስለ ዓለም ሰላምም ሁሉም ቢጨነቅና ቢጠበብ የተገባ እንጂ የሚያስጠይቅ አይሆንም።

በበኩሉ ቀን የገለፍ ዕረፍተና ሊት የሰላም እንቅልፍ አስከማጣ ድረስ በውን ቅዠትና በሀልም ቅብዥር የሚያንገላቱኝ ዓለም አቀፍና ብሔራዊ ጉዳዮች እንዳሉ ከማንም ልዩብቅ አልፏልግም። እነዚህን ጉዳዮች ደግሞ ያለመደበቅ መብት ብቻ ሳይሆን የመግለጽ ግዴታም እንዳለብኝ ይሰማኛል። እየተገባደደ ባለው ሁለተኛው ሚሊኒየም ዘተለይም ሰው ከነአስጠሊታ አመዛኝ ታሪኩ ወደ ታሪክ መዝገብ ሊተ ላለፍ በጣት የሚቆጠሩ ወራት ብቻ በቀ ረው የመጨረሻው ምዕተ ዓመት ውስጥ ሀገራችንን ጨምሮ በዓለማችን ዙሪያ የተ ከናውንና አሁንም በስፋትና በጥልቀት በመከናወን ላይ የሚገኙ ድርጊቶችን ሳሰብና ሳሳለሰል በጣም ይገርመኛል። ይደንቀኛል፤ አልፎ አልፎም ይሰቀጥጠኛ

ል። በሰብዓዊ ፍጡርነቴ በሀፍረት እስከሸማቅትና የዚህች ዓለም አባልነቴን እስከራገም ድረስ በተለይ በራሴ የህልውና መብት ላይ ከቅድመ ልደቴ ጀምሮ አንዳችም መብት የለላኝ መሆኔ በንዴት ያሳርረኛል። ደህን ሁሉ ስል ታዲያ እኔ ጻዲቅና ምሳሌ በኩላሄ ሆኜ ሳይሆን እኔም ውስጥ ያለው ጉድለቴና የዘመኑ ልክ፣ት ውርደት ላይ የሚያንገበግበኝ መሆኔን ልሸገግ ብል አይሆንልኝም። በዚህ ዘመን በየትኛውም የዓለም ሀገር የሚገኝ ትውልድ የሚገረፍባቸው ሸንጭ ጅራፎች ሞልተዋል። ሰንፍ፣ ቅናት፣ ምቀኝነት፣ ተንኮል ሰሰኝነት፣ ገንዘብ ወዳድነትና አምላኪነት፣ የሀይማኖት ልልነት፣ ከሀዲነት፣ ለብነት፣ መሰኝነት፣ ነ ፍ ፡ ሰ

የፍጻሜው መዳረሻ

ገዳይነት፣ ዘረኝነት፣ ጠብ ጫሪነት፣ ግትርነት፣ ንፋግነት፣ ራስ ወዳድነት፣ ... ስነቱ ተዘርዘር ያልቃል? ታዲያ ከነዚህ የዓለምን ምድራዊ ገነትነት ወደ እውናዊ ሲያልነት እየለጠጡ ከሚገኙ ማኅበራዊና ሰብዓዊ ነቀርሳዎች ማን ነጻ ሊሆን ይችላል? በአንዱ ወይ በሌላው ያልተነካ «ፍጹም ሰው» መሆኑን ሊያስመስክር የሚችል ሰው በምድራችን ላይ ሊገኝ ይችላል ብዬ አላምንም። መስካሪ ተቋምም ሆነ አስመስካሪ ደፋር እስከአሁን ባለው የዓለም ታሪክ የተመዘገበ አይመስለኝም። ከዚህ አኳያ ምጽሐፍ «ሁሉም በጋጠኤት ሥር ወድቋል» እንዳለው ወይም ሰዶምና ገሞራ በእሳት ዝናብ ከመጥፋታቸው በፊት ፈጣሪ ለሉጥ ተገልጾ «ከእንተ ሌላ በኔ ህግ የተገዛ አንድ ሰው እንኳን ካገኘህ ቅጣቴን አስቀራሱ» በሚል እንደምታ ቁጣውን ለሚወደው ታዛዥ ከገለጸ በኋላ የዚያን ጊዜውን ተውልድ በበረከተ መርገመ የሥራውን እንደሰጠው— ዛሬና አሁን ራሱን ሊያጸድቅ የሚዳዳው፣ በጸድቅ ወ ዝበር ሊቀመጥ የሚችልና የሚዛውም አንድ ሰው እንኳን ቢኖር ዓለም ምንኛ በታደለች ነበር? ያሰብላል።

የቱን እንሰቼ የቱን እንደምጥል እስከዚች ቅጽበት በውል አላውቅም። ብቻ ከሚገርመኝ በርካታ ክስተቶች ውስጥ በአንዱ ላይ ለመጻፍ መሻቴን ግን አውቃለሁ። የምመርጠው የሀሳብ አወራ ረድ ሥልት ደግሞ በተጠየቅና በአመክንዮ የታጠረና ስሜትን እንዳመጣጠ በነባራዊ አቀራረብ የመግለጽ መብቴን የማይነፍገኝ

እንዲሆን ወደድኩ። ስለዚህ ዋናው የምጽፍበትን አንድ ጉዳይ እንዴ ልወስን እንጂ የአእምሮዬን ሀሳብ የመግለጽ ወጣ ገብ ፈለግ ለማደናቀፍ አልቃጣም።

አንድ ነገር መጣልኝ። በዚያን ሰዎን በሀገራችን የሚገኙ የግል ኮሌጆች የሚያሰለጥኑዎቸውን መምህራን በተ መለከተ መንግሥት አንድ መግለጫ ማውጣቱ በመገናኛ ብዙኃን ተገለጸ። በትምህርት ሚኒስቴር የወጣው ያ መግለጫ በቅጡ የገባንም ያልገባንም የየራሳችንን መግለጫ በግልም (በምስት 'ት/ቤቶች' ሞምር) በቡድንም ሰጠን። አባት ይናገራል። ልጅ ያዳምጣል። በዘመናዊ ቤተሰብ ቀርቶ በባህላዊው ቤተ ሰብ እንኳን ልጅ አባቱን በጥምና ካዳመጠ በኋላ ከአባቱ ጋር የሀሳብ ልውውጥ ያደርጋልናማድረገንም ለአውንታዊ መግባባትና ለዘለቄታዊው የዝምድና ትስስር ይጠቅማልናየግል ተ ቋማቱ ያዳመጡትን መግለጫ ተ መርኩዘው የተሰማቸውን ቤተሰቦቻቸው በኩል ገለጹ። በመግለጫው የተጠቀሰው የግል ኮሌጆች የጥራት ማነስ ችግር አውነትነት ቢኖረው እንኳን ችግሩ የሚቀ ረፍቦትን ብልሃት ቢጋራ መንደፍ ሲቻል በመስኩ የተሰማሩ ባለሀብቶች ብዙ ንዋይ ካፈሰሱ ፎኛ፣ ተቋማቸውን አደራጅተው ለበርካታ ዜጎች የሥራ ዕድል ከከፈቱ በኋላ፣ ህገ መንግሥታዊ መብታቸውን ተ ጠቅመው ውጥናቸውን ወደ መሀል መንገድ ከገፉ በኋላ፣ ዕውቅና ተሰጥቷ ችው በጥረታቸው የሀገራችን የመምህራን ዕጥረት ለመቅረፍ ግማሽ መንገድ ከተጓዙ በኋላ "ሀልም አልም" የሚያሰኝ ያን የመሰለ መግለጫ መውጣቱ በመስኩ የተ ሰማሩ ባለሙያዎችንና የተቋማቱን ዕጩ መምህራን ማስደንገጡን በሚመለከት ልጫጭር ፈለግሁ። ግን ባለፈ ነገር ላይ ጊዜ ማጥፋቱን አልወደድኩም፤ ተ ውከት። ደግሞም በዚህ ጉዳይ ዙሪያ ለመጻፍ ጥናት ማካሄድ ያስፈልጋል። ጥናት ቢጤ እንዳላካሂድ ደግሞ የ'ስፖንሰር' ነገር በቀላሉ የሚላካልኝ አልሆነም።

የጥናትን አስፈላጊነት በሚመለከት ይልቅየሰ አንድ ምሁር ወዳጅን አስታወስኩ። በዚህ አጋጣሚም ላክፍላችሁ ወደድሁ። ፈገግታን ከማጫር ፍጆታ በላይ እንዳታዩብኝ ግን አደራችሁን። ወዳጅ ጋር ሰንገናኝ እንደጥንት እንደጠቀቱ እንዳሻኝ ማውራቴን ካቆምኩ ሰነበትኩ። ዱሮ ሳይም ላይ ይሁን ውሀ ቢጤ ሰንቀምስ እንደልቤ አጫወት ነጠ። እየቆይ ግን ተቸገርኩ። ምንም ልናገር



"የት አገንዝው? ምንጩን ልትጠቅሰልኝ ትችላለህ? በጥናት የተደገፈ ነው? እንደሱ ለማለት ጥናት ያስፈልገዋል..." እያለ አፍ አፈን ይለኛል። የሠራራችን ሰው ሞቶ ቀብር መሞሉን ብንገረው አንኳን "ምን ማስ ረጃ አለህ ስመሞቱ? አሚሚቱንና የቀብርን ሥነ ሥርዓት የሚያሳይ ጥናታዊ ጭብጥ አለህ?" ሳይለኝ የሚቀር አይመስለኝም። በሁሉም ንግግራ ላይ እገላ እንዳለው 'ማለት የሚኖርብኝ መሆኔን ስረዳ "መናገራን ብተውስ?" ብዬ አረፍኩ። በመሠረቱ የጥናትን አስፈላጊነት አሉ አልልም። የጓደኛዬ ሁኔታ ግን አልበዛብኝም አልላችሁም።

ዘላለ በኩል ደግሞ በጥናት ስም የሚወጣው አጠቃላይ ዓለም አቀፍ ወጭ ሲታሰብኝና ብቡ ንዋይ የፈላስፋቸው በርካታ "ጥናቶች" ከመጠቃቀሚያነትና ከግብር ይውጣ ታይታዊነት በዘላለ ምንም ማሳበረሰባዊ ፋይዳ አለመስጠታቸው ሲታወሰኝ በእጅጉ ማዘኔ አልቀረም። በስንትና ስንት ሲምገዘዎቹ፣ ኮንፈረንሶች፣ በውደ ጥናቶች፣ ሰሚናሮች... ላይ የቀረቡ የሚያማምሩ ጥናቶች በስንትና ስንት የማወራረጃ ደረሰኞች ስንትና ስንት ነንዘብ ተከስክሰባቸው መደርደሪያ ማሞቂያና የሽረራት መናኸሪያ ሆነው መቅ ረታቸው ያበላጩል። ከዚያ ይልቅ ንንዘቡ የድሃውን ሕዝብ መሠረታዊ ችግሮች መቅ ረፍ የሚያስችሉ የትምህርት፣ የጤና፣ የመንገድና የንጹሕ ወሀ አቅርቦትን በመሳሰሉ አገልግሎቶች ላይ ቢውል ኖሮ በያዝነው ሚሊኒየም መጨረሻ፣ በመጨው መጀመሪያ አካባቢ በዓይን ሲታይ የሚችል ተጨባጭ ለውጥ መመልከት ይቻላል እንደነበር መገመት አይከብድም። እናም ለማይና ምድርን የሚያደባልቅ ጥናታዊ ጽሑፍ በግልም ይሁን በቡድን ቢሠራ እንኳን እንዳች መሠረታዊ የማገባ ረስብ ችግር ቢያንስ መቅረፍ በብዛ ማስወገድ እስካልቻለ ድረስ ርባና ቢስና ትርፋ በኪሣራ የሚወራረድ እንደሆነ ለመጠቀም ፈልጌ በዚህ ዓለም አቀፍ ችግር ዙሪያ መጠነኛ አስተያየት ለመጻፍ ተነሳሁ። ነገር ግን "ምን አገባኝ? ደግሞስ ማን ሊሰማኝ?" ብዬ ተውኩት። የሚሊኒየሞቻችን ችግር ሆኖ እንዳይቀጥል ግን ማሳሰቢያ ቢጤ ብለጥ ደስ ባሰኝ ነበር።

ሌላ የምጽፍበት ጉዳይ ሳለሰል አንድ ነገር ትዝ አለኝ፡- የትምህርት ጥራት በሀገር አቀፍ ደረጃ - በየትኛውም እርከን እያሽቆለቆለና ክፋኛ አየወረደ መጥቷል ሲባል ይሰማል። በተለይ የጳጳሩ ችሎታን (እንግሊዝኛን ለማለት ነው) እና የሃሳብ ማፍለቅ ክሂልን አስመልክቶ ከአሁን ዘመን ተመራቂዎች ብዙዎቹ አገገት ያስደፋሉ ሲባል መስማት ያሳዝናል። በመሠረቱ እንደዚህ ያለ ጠቅላላ ያለ አስተያየት መስጠት አስቸጋሪ እንደሆነ የሚገልጹ አሉ - ጥናት

ያስፈልገዋል በማለት። እኔም አምኜታለሁ። ስሁሉም ነገር ጥናት ያስፈልጋል የሚሉ ወገኖች መኖራቸውን ጠቆም አድርጌያለሁ። እርግጥ ነው የሰሞኑን የበርበራ መወደድ ለመግለጽ ጥናት ማስፈለጉን ሊናገር የደፈ ረ አልገጠመኝም። የጤናንና የዘይትንም እንዲሁ። በግልም ሆነ በመንግሥት የመምህራን ትምህርት ተቋማት ከሚመ ረቁ መምህራን የተወሰኑት የጥራት ችግር ሊኖራቸው እንደሚችል ከግምት በላይ አስ ረግጦ መናገር ይቻላል። ይህን ለማለት ግን አሁንም ጥናት ያስፈልጋል ባይ ነኝ። ቀጣዩ ትውልድ የባለ የትምህርት ጥራት ችግር ውስጥ እንዳይዘፈቅና "እንዴት አደራችሁ" ሲባሉ "ተልባ እንዘራለን" እንዳሉትና በአንድ ቋንቋ እንኳን መደማመጥና መግባባት ያቃታቸውን ሰ ምች የመስለ ፅግ ፈንታ እንዳይገጥመው መንግሥትና ጉዳዩ የሚመለከታቸው ዜ ጉች ሁሉ በአዲሱ ዓመተና በቀጣዮቹም የአዲሱ ሚሊኒየም ዓመተና በጋራ ተግተ ወ መሥራተ የሚኖርባቸው መሆናቸውን የአቅሜን ለማሳሰብ ፈልጌ ነበር። ነገር ግን በዚሁ ጉዳይ ዙሪያ ብዙ ስለተባለ ተ ወኩት።

፫፻፲፯ መናገርና መጻፍ ሳይሆን የምንለውን ሆነን አስመገኝታችን ይመስለኛል። ትልቅ በሽታ። ትምህርት ለአንድ ሀገር ዕድገት ወሳኝ መሆኑን የሚያመለክቱ በርካታ ጥናቶች አሉ። ትምህርት ሲባል ደግሞ በቀለም ትምህርት ብቻ ሽቅብ ተወርጦ ዲፕሎማና ዲግሪ፣ ዶክትሬትና በሂደት ደግሞ የፕሮፌሰርነት ማዕረግን ማግኘት ብቻ እንዳልሆነ ብዙ ምሁራን በጥናቶቹ ችው አስምረውበታል። በቀለም ትምህርት መግፋት አንድ ነገር ነው። ከዚያ ባሻገር ግን የቀሰሙትን ዕውቀት በትክክል ሥራ ላይ ማዋል፣ በቀንነት ሀገርንና ወገንን ማገልገል፣ ከተማና ገጠር ሳይሉ ሀገር በምትፈልጋቸው የሥራ ቦታና በተ ማራባት/በሰለጠነብት መያ መሰለፍ፣ የግል ፍላጎትን ምቹትን ለሕዝብ መሰዋት፣ እጅን፣ ልብንና ለዕምሮን ከማንኛውም ዓይነት እድፍ ገጽሕ ማድ ረግ፣ ከቢሮክራሲያዊ ነገር የአሠራር ማነቆ ተላቀቆ ተጠያቂነት በለፈነበት ሁኔታ ለወገን ባዛ መሆን፣ በቢሮ ውስጥ ካለበቁ ሥራ ተቀምጦ በግዴላሽነት ዕ ድሜን መግፋት ሳይሆን ዘልዩ ልዩ መያ ምች ስልጥኖ በመስክ ሥራዎች ላይ ባጭር ታጥቆ መሰለፍ፣ በሀገርና በሕዝብ ፍቅር ስሜት በወኔ ተነሳሰቶ ለሎች ያደጉ ሀገሮች ከደረሱበት የዕድገት ደረጃ ለመድ ረስ በመንፈሳዊ ቀናተ መሞላትና እምቅ ኃይልን በልማታዊ ሥራዎች ላይ ማዋል፣ ... ከዚህ ችግር የሚጠበቅ ሲሆን በመንግሥት በኩል ደግሞ የሕዝቡን የልብ ትርታ አዳምጦ የሀገሪቷ አቅም በሚፈቅደው መሠረት የሥራ ዕድሎችን

ከማመቻቸት ጀምሮ ስሕዝብና ለሠራተኛ ው ኃይል ማድረግ የሚገባውን ሁሉ ማድ ረግ፣ በኑሮ ውድነት ጫና ሕዝቡ እንዳይሚረርና ሀገሩን በመጥላት ወደ ስደትና ወደ ባዕዳን የባርነት አገዛዝ ሄዶ እንዳይንከራተት መጣር፣ "ላታጣ ያጣች" እየተባለች በገደሉ ማዳን ዘይቤ የምትሞካሸው ሀገራችን ለአንድና ምናልባትም ለመጨረሻ ጊዜ ባላት የተ ፈጥሮ ሀብትና በልጆቿ ዕውቀት ተደግፋ በአጭር ጊዜ ከአደጉ አገሮች ተርታ እንድትሰለፍ ከልብ መሥራተ፣ ብዙ አገሮች መረራቸውም ጣማቸውም እያጣጣሙት የሚገኙትን ሥልጡን ዴሞክራሲያዊ ሥርዓት በማስፈን በዜጎች መሀል መቻቻልና ተከባብሮ በሰላም የመኖር ባህል እንዲዳብር ከልብ መትጋት፣ 'ዕድሜ ዩኒቨርሲቲ ነው' እንደሚባለው ባሰፋት በርካታ ምዕተ ዓመታት በሀገራችን የታዩ አሉታዊ አሠራሮች ተወግደው እውነተኛ ህዳሴ እውን እንዲሆን ከአንጀት ቆርጦ መነሳት ... እኔ ባጉደልኩ ፈጣሪና አገባቢ መሉበትና ... ለነገ የማይባሉ አስቸኳይ ተ ግባራት መሆናቸውን እንዳቅሚቲ ለመሞኘጫጫ ፈልጌ ነበር። ይህም ጉዳይ ቢሆን በርካቶች የደከሙበት መሆኑ ታወሰኝና ከመጻፍ ተቆጠብኩ። በዚህ ረገድ ቲቪና ሬዲዮውስ መች ባዘኑ?

ይልቁንስ አንድ ነገር ብልጭ አለልኝ። ስው ለምንድነው ከሌሎች እንሰሳት ወንድም እቶቹ ያነለው? በመላው ዓለም ያለውን ወቀታዊ ሁኔታ ተመልከቱ። ሀገራችን ወቀታዊ ያለውን ሁኔታም ቃኝ። በደረጃ ይበላሰጥ እንጂ ፊጂና የስሎሞን ደሴቶች ውስጥ የሚፈጸመው ወንጀል ኢትዮጵያ ውስጥም ይፈጸማል። በፖለቲካው ፣ በማህበራዊው ፣ በኢኮኖሚው... በሁሉም ዘርፍ "አግዚአ! ያንተ ያለህ!" የሚያሰኝ ወንጀልና ደባ ሲፈጸም ይሰተዋላል። አልጠግብ ባይነት፣ ሃይማኖት የሰሸነት፣ ጥላቻ፣ ቂም በቀል፣ የሃይማኖት ግጭት፣ ወንበር ልቀቅ አለቅም፣ ለማንያየን ቀደድ አልቀድም፣ ፍቺኝ አልፈታህም፣ አፈቅርሻለሁ- ታስጠላኛለህ፣ እውድሃለሁ-አርምሽን አውጪ... አንዱ አክራሪ ለላው ለዘብተኛ... አንዱ ታጋሽ ለላው ግልፍተኛ፣ አንዳንዱ አስተዋይ ብዙው ዘገምተኛ፣ ጥቂቱ ታታሪ በርካታው ልግመኛ፣ ... ተነግሮ አያልቅም።

የዓለም አቀፍ የዜና አውታሮችን ለምሳሌ ዛሬ ማታ ክፈቱ። ምን ይታያል? ምንስ ይወራል? እንደፍካሬ እየሰሰ የመጽሐፍ ቃል "ሕዝብ በሕዝብ ላይ ይነሳል፣ መንግሥት በመንግሥት ላይ ይነግሣል፣ በጆሮአችሁ መልካም ዜና አትሰሙበትም፣ በዓይናችሁ ደግ ነገር አታዩበትም ..." የተባለው ትንቢት

እየተፈጸመ ይሆን? ላይ ላይን ሲታይ በአሥር ደቂቃዎች ውይይት መፍትሔ የሚያገኝ የሚመሰለው ችግር ወንድምን ከወንድም፣ ሚስትን ከባል፣ ጉሳን ከጉሳ፣ ጉረቤትን ከጉረቤት፣ ዘመድን ከወዳጅ ... ሲያገዳደልና ሲያጨራርስ ይታያል። ፍቅር ታጥባ ገደል የገባች ትመሰላለች፣ መተዛዘንና መተሳሰብም እንዲሁ። ዓላማው ምንም ይሁን ምን ከ140 በላይ ገደብን ዘገብን በሰምብ ፈጅቶ (ፓኪስታን) የሚደሰት የዓለም ዘገብ ሲታይ በውነት ምን ይባላል? የምን መቅሰፍት ነው? ሰዎች ወይት እየሄድን ነው? ...

በዚያን ሰዎችን የአሁንም ሚያንምር የቀድሞዎ በርማ ውስጥ የተከሰተውን እናስታውሳለን። እንደ ተማሪዎች ለላ ጊዜና ቆይታ ደግሞ መነኮሳት የጥይት ሲላይ ሆኑ። የሆጥታውን ም/ዘት ሳይቀር 'አስጨንቀኝ፣ አስጠበቅኝ' ይህም ፍርጃ ነው። በዚያው ተመሳሳይ ወቅት በፓኪስታን፣ በአንድኛውም፣ በሰራላኝ፣ በአፍጋኒስታን፣ በሱዳን (ዳርፍር)፣ በደረጃገገ፣ በኮትቶታ፣ በቻይና፣ በቱርክ፣ በሊባኖስ፣ በኮሎምቢያ፣ በሶማሊያ ... የነበረው ሁኔታ ይታወቅዎታል። የአራቅና የአፍጋኒስታን ሁኔታማ በነዚህ አገሮች በየተኩ ሰዎች ፈንጂ ካልፈረገና ራሳ ካልተለወጠ።

በየዕለቱም የደም ግብር ለእንደኛው ርኩስ መንፈስ ካልቀረዘ ሀገሮቹ ወለው ማደር የማይችሉ ነው የሚመስሉት። ይፋዊ ጦርነት አይታወቅባቸው እንጂ ከሞላ ጉደል በሁሉም የዓለም ሀገሮች ውስጥ ጦርነት አለ - ቢያንስ የሥነ ልቦና ጦርነት። ለላው ይቅርና እንድም ጥይት አይተኮስባትም በምትባለዎ አይሰላንድ ውስጥ በዓመት በብዙ መቶዎች የሚቆጠሩ ወጣቶች ራሳቸውን እንደሚያጠፉ አልሰማችሁም? ምንው ቢባል የእርካታ ዕጦት በሚያስከትለው የመንፈስ ጭንቀት ይሉናል ጉዳዩን የሚከታተሉት ወገኖች። በዓለም በብልጽግናና በደገንነት እንደኛ እንደሆነች በሚነገርላት ኖርዌይ ውስጥ ከሕዝቡ ቀላል የማይባል መቶኛ ወፈሬ ወይም አብሻም እንደሆነ ሰምታችኋል? ምንው ቢባል ይህ ወገንቀኛ የእርካታ ዕጦት በሚያስከትለው የመንፈስ ጭንቀት። በጃፓን፣ በጆርጅን፣ በአሜሪካ... ውስጥ ሰማይና ምድር ሊሰሙት፣ ሰምተውም ሊሸከሙት የማይቻላቸው የወንጀል ሰንክሳር ይፈጸም የለም? በደምሳሳው እንግዲህ ዓለማችን "In a state of no war or no peace" ውስጥ እንደምትገኝ ቢታመን አያስከድ ይሆን? በዚህ ዙሪ

ያም ልጽፍ አልኩና የሚዲያዎችን ሥራ መሻማት ይሆንብኛል ብዬ ተውኩት።

በጣም የመጨረሻ ጉድ የሚያሰኝ ነገር ደግሞ ታወሰኝ። ሰማቸውን መጥራት የማያሰፈልገኝ እንደ የእንግሊዝ ሊቀ ጳጳስ ስቲፈን ሳክር ከተባለ የቢቢሲ አፋጣኛ ቃለ መጠይቃዊ ዝግጅት አቅራቢ ጋዜጠኛ ጋር ባለፈው ሰዎች በብ.ቢ ይወራከቡ ነበር። ይገርማችኋል። በኢትዮጵያዊ ባህል እንዳደገ እንደ አገገት ደሬ ጥሁት ዜጋ ከዚያ ውይይት በመነሳት የዓለም ፍጻሜ መቃ ረቡን መገመት አይከብድም። ከፍራ ነገሮቹ በአጭሩ ለመቀንጨብ "በሰለጠነው" ዓለም ግብር ሲደማዊ ሆኖ በዲቶናና ትስና ይቅርና በሊቀ ጳጳስና ማሰረግ እግዚአብሔርን ማገልገል። "ሊዘዘያን በሆኑ የሴት ሊቀ ጳጳስ ቀምሰና አድባራት መተዳደራቸው፣ ከሆነናት አባቶቻቸው መቶኛ የዚህ ነው። ስለላ

የዓለም ገጽታ ደግሞ ቢል ጌተስ የተባለው ቱጃር ሀብቱ ከሀብታምነት ጣሪያ በሉት ኮ ርኒስ በላይ ሆኖበት በችግር አርንቃ ውስጥ መዘፈቁ ነው። ሲያልና ገነት - አልቃሽና ዘፋኝ እንደሚለት ነው። ይህ ዓይነቱ ጭፍን ምድራዊ ብዩኔ እንዴት ሊከሰት እንደሚችል ከመገመት ውጭ ማንም በውል የሚያውቅ እንደሌለ ጥናቶች ሳያረጋግጡት የሚቀሩ አይመሰሉም። በዚህ አፍትሃዊ የዓለማችን የሀብት ክፍፍል ላይ ትንሽ ሃሳብ ለመሰንዘር ፈልጌ ሳለ የኔ ቢጠ ድሆችን ሆድ ማባስ ይሆናል ብዬ ስለሰጋሁ ይህንንም እንደሌሎቹ ችላ አልኩት። ሁሉንም የአርባ ተን ሰድሉ ያውጣው ከማለት ውጭ ምን ሊባል

በእውሮፓውያን የሀብት ቀመር ስሌት መሠረት በዓለም ከ2.6 ቢሊዮን ሕዝብ በላይ ከድህነት ጠለል (ወለል) በታች ይኖራል።

መሆኑ ወዘተ. እንደጸድቅ እንጂ እንደጎጠአት አይቆጠሩም።

በሃይማኖቱ በረያ ይህን የመሰለና ዘክፋት ክብደት ከዚህ እምባም የማይተናነሱ ኃጢአቶችና ወንጀሎች በዓለም ዙሪያ እንደሚፈጸሙ ይነገራል። ጥንት "ቁንጅና እንደተመልከቱ ነው" ይባል የነበረው ብሄል ዛሬ ሃይማኖት፣ ወንጀልና ኃጢአትም እንደዚያው እየሆነ መጥቷል ማለት ነው። እናም ይህ ዓይነቱ ሁሉ ዘላቂ ጥሰታዎችና። ዘዚህም ልጽፍበት ፈለግሁና አዘዘያንን ማስበርገግ ይሆናል ብዬ ተውኩት። በምን መጻፍ እንዳለብኝ ሳላውቅ እስከዚህ መድረሱ አያስገርምም?

በጣም ድሃ ከነበሩ የአፍሪካ አገሮች የምትመደበዎ ማላዊ በለስ ቀንቷት አዝመራዎ ስላከራት ለጉረቤት ሀገር የእህል ዕርዳታ መላኩን በቅርብ ስለማ ደስታ ተሰማኝ። "አያልፍ የለም አለፈና፣ ኑ ይሏችሁታል እቡና" እንደተባለው መሆኑ ነው። በእውሮፓውያን የሀብት ቀመር ስሌት መሠረት በዓለም ከ2.6 ቢሊዮን ሕዝብ በላይ ከድህነት ጠለል (ወለል) በታች ይኖራል። በቀን ከአንድ ፓውንድ በታች ገቢ እንዳላቸው የሚገመቱ ናቸው እነዚህ በቢሊዮን የሚቆጠሩ ዜጎች። ማላዊ ከዚህ የምንዱባን ጉራ ልትወጣ ነው ማለት ነው - በዚህ ከበረታች። የሚገርመው ለላው

ይችላል? ምንም። በተቀቂ የዓለም ሃይማኖቶች ዘንድ ትቡል ከሆነው የእምነቶች መደላድል ተነስተን ብንገር የሰው ልጆች የዘር ግንድ ከመነሻው ከአንድ ተጥሎም ከሁለት ግለሰቦች ይነሳል - ከአምና ሔዋን/ ከአደምና ሔዋ። ከሁለት ተነስተን ሰዎች ቢሊዮን አካባቢ እስከንደርስ ባላላፍነው ረጃም ጊዜ ውስጥ ምን እንደነሳን ሳይታወቁ ዘሃይማኖት ወዘር፣ በጉሳ፣ በቡሐር፣ በክልል፣ በተለም፣ በሥልጣኔ፣ በክፋት፣ በዕ ውቀት፣ በጥበብ፣ በተከታከኛ በቴክኒክ ጠብቀው በርሀራሄና በጭካኔ ደረጃ ... ክፋኛ ተለያይተናል። የአንድ ሃይማኖት ተ ከታዩች የነበርን፣ አንድ በር የነበርን፣ አንድ መልክ የነበርን፣ ... እሁን በመሆኑን የገዛ ገብቶ የዓለምን ሕዝብ እንዲህ ሲንጠን መታየቱ ከአግራሞተ በላይ ነው። ይህንን የጋልቶሽ የፈጠጠ እውነታ አገናዝቦ "አ ረ ጉብዝ እንዴት ነው ነገር? አንድኑ ነበርን ምንድነው እንዲህ አይጥና ድመት ያደረገ?" " ብሉ የሚያስብና የሚያስታርቅ ትልቅ ሰው ጠፋና እስማኤል ማታ የአላት ወንጭፍ ለወንድሙ ለይሰሃቅ ሲልክ፣ ይስሃቅ ደግሞ በፋንታው ተሲያት ላይ የድኝ ናዳውን በወንድሙ በእስማኤል ላይ ያወርደዋል። የፋክክር ደጃፍ ሳይዘጋ ያድራል እንደሚባል ተስማምቶ በፍቅርና በድሉት መኖር ሲቻል ተጣልቶ በጥላቻና በሰቆቃ ይኖራል-ነሮ ተብሎ። ደግሞ ከዚያም የከፋ አለ። ቢያውቅ ሆድ ያስብሳል እንጂ። በውነቱ ብዙ ሞኝነት ይስተዋላል። የብዙው ሞኝነት መሠረት ብልጠት ቢመስልም ቅጥ ያጣ ብልጠት ራስን ወደ ማጥፋት ጅልነት ስለሚያመራ ያው ከሞኝነት ቢቆጠር ተጠየቁ ያስከዳል።

በሮግ

ጊዜ እና ቀጠሮ

ከሠለምን አሰማኸን በገንሰ ሉዲኤንን /ሌ.ሀ.ወ/

ወ ግ

ጉበዝ

እንዴት ናችሁ? ሠላም ሠነበታችሁ? ሞት ሰሠው ሰሠው ሰሠው... ገን እንዴት ድንቅ የሚሰኝ ነገር አለ። ምን ስትሰኝም? የጊዜው ማለፍ። "ስንቀጣጣሽ እንኳን ማለፍ። በአበቦች ማለፍ እንምነሽን... ብሰን ስዲሱን ዓመት ከተ ቀዘሰን እና ሚሲኒየሙን ማክበር ከጸመርን ደህን ያህል ቀደተናሰ እንዴት ሠላሳ ቀናት ፍት ብሰው 'በጥቅምት ስንድ ስጥንት' ማለት የጸመርነው። ነገረ ስኛን ሙቅ ደገደናሰ ደኸው የጊዜ ፍደደ ምንነት ሳይዘሰቅን ሁለት ሺ ዓመት ስክበርን ስደደሰ?

ባለፈው ስንድ ወዳዲ ምሳ ጋብዘኝ ቤት ሂደ ምን ታዘብኩኝ ማለፍ? በቤት ገደገዳ ሳይ በትዕቅ ወረቀት በጥረ ስድ ይሁሩ "ጊዜ ወርቅ ነው!" የሚሰ ጥቅስ ስላሰ ሰንደኛ ው በሰሰክ ስላት ኪሱ ጸሐባር ሻይ እየወጣ እንዲጠብቀው ደነገረዋል። ከወደደኛው የሰሰክ ሜፍ "እሺ በሰንት ሰዓት?" ቢሰው "ከ11 ሰዓት ስሰክ 12 ሰዓት ጠብቀኝ እመጣለሁ" ደሰዋል። የሰዓት ርዝመት ገርሞኝ እፈን ሰደዝ ... ደባሰ ስታምላ እንዲሱ ሆነና ሙሰሶ ደውሎ "ምናሰባት ስደታውቀም ባረፍዶ እሰክ ምሽት ስንድ ሰዓት ወብቀኝ" ስሰው። እንዴት ነው ነገረ? ሰሚቀጠረው ሰው ጊዜ ወጠር ነው። ስሸዋ? ደገሞ የባኛው ሙሰማማት ደነቀኝ። ሙጠጠር ስደከፍም ሰደደ ሠውዬ በተሰየ ሙሰክ ከ24 ሰዓት ተ ወሚሰ "ሰኮርት" ሰዓት ስሰው እንዲ ያሰኛል። የዚህ የውዳዴ የቀጠሮ ስሠጣጥ ቅሸቴን ስላርሮኝ ሳሳበቃ የተከፈተው ፈደዬ "ስድማጦች የዚና ሰዓታችንን ባሰመጠበቃችን ደቀርታ እንጠደቃለን፤ እሁን ከቀኑ 7:00 ሰዓት ከ8 ደቂቃ ነው፤ ዚና ስናሠማለን።" ቢሰ "ወደ የጊዜ ስጠቃቀም?" ስሠኝ።

ከቢህ ወዳዴ ቤት ሰ7:00 ሰዓት ነበር ምሣ የተጋበዘኩት... የሰበሽ ቀጠሮ ነው ባጊዜ ስትመጣም በሚሰ ስሰተዘጋጅንም ብሰው ዘጠኝ ሰዓት ሳይ በሰኛ ሰውላ ስሰ... በረ ሳይ በኮ ምገውተር ተሰፎ የተሰጠፈው ጥቅስ "ትናንት የተመነዘረ ችክ ነው። ነገም የተሰፋ ሰነድ ነው። ዛሬ ገን በስደኝን ሳይ ያሰ ጥሪ ገንዘብ ነው።" የሚሰውን ሳይ "ሠው ምነው ሳይተገብ ረው ጥቅሶችን ባደመሰከ?" ስሰኛ።

ስድሚ ወጋ ነው ስደደሰ የሚሳሰጠው? ስድሚ ሰሠጠኝ ፈጣሪ ምስጋናዬን ስቀርቤ በዚህች

'ሚጠጠዬ' ስድሚዬ በዚህ ጉዳይ የታዘብኩትን ስንድ ሁለት ሰበሰ። እንገዲህ ስደሪ እዚህ ጋር ወራድ ስሰ እንዳትሰ። በተሰደ ሴቶች የሰ ድሚ ነገር ሲነሣ ስትወደም ስሰ። ምን ሆነ ሙሠሳችሁ? ዘንድር ነው። በስንድ ዩኒቨርሲቲ ስዲሰ ተማሪዎች ፎርም ሲሞሱ ሰድቷ ሰድሚ የሚሰው በታ ሳይ 16 ብሳ ትሞሳሰች። ታዲያ ስብረት ገፈገፈችረ /የሙሠናዶ ትምህርት/ የተ ሚረ ሰድ ስጠገባ ነበርና "እንዲ 11ኛ ክፍል ስሰታውሳሰሁ 16 ነው ያሰሸው ስና ያንኛ ሰ ድሚ ከሁለት ዓመት በኋላም ስደደደምም እንዴ?" ቢሳት "ድርም ከስገርህ ሰድ ጋር ስትሠደድ ደባሳሰ። ቀይ ደገሞ ስንተ ስብ ረኸኝ ተማርክ ስንዲ ስሞሰደኸኛል? ስደገርምህም ቀሰብ እየተሠረረሰኝ የኖርኩትን ኑር በሰድሚዬ ሳይ ስሰደምርም።" ... ስደሰቶ ባንዴት ስትናገር የቃሳት ጦርነትን ሳማሚሚቀ የተሠበሰቡ ሰድቶ በስዲ ያሰውን ቀሰ ሲያየ sex የሚሰው በት ሳይ ያታሞን ሳይሆን ሲሳ ነገር ሰፋ ነበርና የባን ሠሞን የገቢው ዚና ሆኖ ከርሞ ነዘር ስሰ። ምን ስደባበቀኝ - "sometimes" ብሳ ነው የባረችው ስሳ። የሚሚረ ብዙዎቹ የሚያነበት የሚገባቸው ጥቂቶቹ ስንዲሱ ሆኖ ነው።

ስደ ሰድሚ ያንኛ ነገር ስንተን እወቃሞቃል። ደገሞ ስኮ የሚገርመው በዚህች ምድር ሳይ ሰትነሽ ጊዜ የምንኖረው ስኛ ነን። በዚህ ሳይ ደባሰ ብሰ- ባሬ ሲደሰ ስንተን ወጣትና ገ-ሰማሣ ሲሰውም ስን ገ-ገር ዳዲን ስየመነጠ ረ ባሰዘት ጊዜ በሰድሚ ስንት የሚባሉ ሠዎች ብዙም በሴሱበት ሀገር በሰድሚ ገፋ ያሰ- የሰድ ሰድ ያዩ ስናችንን "ስማማ" ብትሰ... "ስማ ስንዲሙ ያሚሚህና ሂደህ ስማሚህን ስሰፈርህ ፈሰገ፤ እኔ ምነ ነው ስማማ የሚያሠኝኝ?" ትባሳለሁ። ስርገጥ ነው ስኚህ ሴትዬ በቻይና ስሪ ዘነጥ ብሰው ቀንድባችውን ተቀንዶበው ሸበታችውን በሀደድርዲን ስቀሰሙ ከስርድኛ ጋር ገብገብ የገጠሙ ቢሆኑ ስትፍረዲባችው - ስድሚ ያሳሳል!

ስኛ ሀገር ስገርተኛው ስድሚ ደቀንሳሰ። ስታዲጊ ወጣች ተብሎ የሰገርት ጠድድር ቢዘጋጅ በከሰብ ጠሰጥ ስሥር ዓመት የተ ሚወተው ስገርተኛ ሲሰሰፍ ማየት ተሰምዷል። ታዲያ ሰድሱን ደነረገና ሰምዶ ማገኘት በሚገባቸው ውድድር ሰምዶ ሳያካብሩ ደቀረና ያሰተተኪ ስገርተኛ ውጤት ብቻ ናፍቂዎች ሆነናል። ሥሪ ሰመቀጠሮ ስሥሪ ሁለተኛን

ወርሶ ስሰር ዓመት የተቀመጠ "ትዳሰሽ ገሳሰ ሞጭ" ሰድሚ ሲበሰ ስሥሪ ዘጠኝ ደሳሰ። እንገዲህ የሠው ሰድ ስንደ በገ ወደም ዘፈ ሰንት ጥርሰ ሸርፏል ተብሎ ሙንጋሞሳጠ ስደታዬ... ብቻ ገማሹ ሰሥሪ ሲሳው ሰትዳር ሲሰ ከሰድሚጠ- ረብ ያህሰን ገ-ምዶ ሙኖገር የተሰመደ ሆኗል።

እንገዲየው የወሞታ ነገር ስንዲ ከጸመረት የተሸገገ ወሞታን የሚወራ ወሞታ እደደሰ የሚያሳው ... የስገራችን የሙዚቃ ገንጾ ጥሳሁን ገሠሠ ያሰዘረነበት ገዳይ የሰም ስሰ። ሰሰ ቀጠሮ ካዜማቸው ሰንዎቹ ሰጠጊ ማሞቻ ደህን ሰማሰት ወደደከኝ፤

ስርቅ ማሠቢያ ስደሰን ስለምር
እንደምን ተሳነን ሰማከበር ቀጠሮ ...

ታዲያ ቀጠሮ ያሰማከበር ኋላ ቀርነት ከሆነ ሰጊዜ በታ ሰጥቶ ሙጠቀም የሥሰሣኔ በር ሙከፈቻ ቀሰፍ እንደሆነ ስምጥ በሥሪ ሙተ ገዘር እንዴት ስሰሳካ ስሰን? በስርገጥ በቀጠሮ ያሳማርፈዶ የማይታማው ማን እንደሆነ ታውቃላችሁ? ሙጅም ፈረንጅ ትሰኝ ደሆናል? እኔ ገን በስርገጠኝነት የምሰው ጸማሪ ስፍቃል። እንዲያውም ጸማሪ ስፍቃል የሚታማው ከቀጠሮ ሰዓት ስንድ ወደም ሁለት ሰዓት ቀደም በሙገኛት ሰዓትን በየደቂቃው ስያየ ደቂቃው እንደ ሰዓት፤ ሰዓቱ እንደ ቀን እንደሚረዝምበት ነው። ስንደንድ ጸማሪ ስፍቃልን ሰድቷ ብትቀር እንኳ እንዴት ትቀረደሰሽ? ብሰ- ደቀርታ ሙጠቀን ሳይሆን የሚፈሰገው ስሳ ሰሰቀረች..... ሙጅም ትመሠደሰሽ በሚሰ ሰሰሥር ሰዓቱ ቀጠሮ ስሥሪ ሁለት ሰዓት ድረሰ በሙጠቀ ደቀርታ ስድርጊሰኝ የሚሰ ስሰ። ሲሳው ዓዳነቱ የገጣሚ ቴዎድሮስ ወጋዬን "ባትመሠውም ቀጠረኝ" የሚሰውን ገጥም ሲያሰታውሠኝ በሚችሰ ሙሰክ- እንደማትመጣሰት እየወቀ ስሥር ጊዜ ስሰደገፍው ሰ11ኛ ጊዜ ቀጠሮ ሰሚኝ ባይ ነው።

ሰላሪ ወጊ ማሠሪያ ደሆን ዘንድ በስርሚዳ ሰብወሰድ ሳይ ሞኖው ገፀ በህሬ ወጋዩ ኃይሰማርያም ምን ደሳሰ ሙሠሳችሁ "ሴቶችን ስምሰት ደቂቃ ሙጠቀ ገዲታ ነው፤ ደገባል። ስሥር ደቂቃ ሙሰጠት ወሞታን ነው። ከቢያ ዘሳይ ሙቅየት ገን ሞኝነት ነው" ደሳሰ ስናንተሰ ምን ትሳሳችሁ? የጊዜ ስከባሪ ያድርገን። ሠላም ስለናንተ።



ገጠመኞች ላይ ለሚገኝ ስርዓት

አጫጭር ገጠመኞች

በአነጋገር ብሂላችን «ጉድ ሳይሰማ መስከረም አይጠባም» እንላለን። ወደን አይደለም። ገሊናን የሚሰቀጥጡና ስሜትን የሚነኩ መጥፎ አጋጣሚዎች በየጊዜው ሲደርሱ ስለምናይ ወይም ስለምንሰማ ነው እንዲህ የምንለው። ይህን አግራሞትን ገላጭ ነባር ብሂላ የጥንት አባቶች ይሉት እንደነበር ሁሉ እኛም እንለዋለን። ቀጣይ ትውልዶችም ማለታቸውን ይቀጥላሉ። ለምን ቢባል መስከረም ጠብቆ አስኪያሪጅ ሌላውና አዲሱ መስከረምም አስኪመጣ ድረስ የማንሰማው ጉድ የለምና።

ለነገሩ የልማድ ነገር ሆኖ የጉድን ወይም የመጥፎ ወራን መስማት ከመስከረም መጥባት ጋር አያያዝነው እንጂ አይደለም በወራት፣ በቀናትና በሰዓታት ልዩነትም በርካታ ጉዶችን ማየትና መስማት ዘቅለይ ባለገበት ዘመን እንደብርቅ ሳይሆን እንደተራ የዕለት ተለት ስሜቶችን ተላምደናቸዋል። እናም ጠቅለል ባለ አገላለጽ ባህልና ወገን፣ ሀይማኖትና ማኅበራዊ ሥርዓትን፣ ተፈጥሮአዊና ሰብአዊ ሕግጋትን ወዘተ. በእጅጉ የሚጸረጸ አላዛኝ ድርጊቶችን ከማንኛውም የመስከረም ወር መጥባት በፊትም ሆነ በጋላ በስፋት ለመታዘብ መገደዳትንን መግለጽ ምናልባት «የአዋጅን በጀር» እንደማለት ነው ቢባል ትክክል ነው።

በዚች የአጫጭር ገጠመኞች ዓምድ ሥር ለሃራዎ ኅተመት ለንባብ እንዲበቁ ከመረጥናቸው እውነተኛ ገጠመኞች መካከል በአንዲት እህት የደረሰው አስገራሚ የሕይወት ገጠመኝ እንዲ ነው፤ ቅንብሩን እነሆ።

ታሪኩ የተፈጸመው ከጥቂት ዓመታት በፊት ነው - በአንደኛው የሀገራችን ክልል ውስጥ - ከአዲስ አበባ ወጣ ብሎ። ወጣቷ ጥሩ ሥራ ያለው አጫኛ አላት፤ እርሷ ግን ዘላንድ የትምህርት መስክ ሥልጠናዋን አጠናቅቆ ሥራ ለመያዝ በጋዜጣ የሚወጡና በመንገድ ዳር ሠለዳዎች ላይ የሚለጠፉ ማስታወቂያዎችን እያደነች ማመልከቻዋን በማሰባት ሥራ ፍለጋዋን ተያይዛለች። «ለአንድ ብርቱ ሁለት መድኃኒቱ» እዲሉ ነውና ወጣቷ ከአጫኛዋ ጋር ለሦስት ጉልቻ በቅተው በአንድ ጎጆ ጣሪያ ሥር ከመከተማቸው በፊት የትዳርን አኮኖሚያዊ ጫና በጣም ራትግል ለመጋፈጥ በማሰብ በተመረቀችበት ሙያ ሥራ አፈላልጋ አስገታገን ጋብቻዋን ከአጫኛዋ ጋር ተመካክራ ላልተወሰነ ጊዜ አዘግዶታለች። ይሁን እንጂ የሠርጋቸው ሥነ ሥርዓት ለጊዜው ቢራዘምም የእህል ውህ ገመድ ሊያስተሳስራቸው ዳር ዳር የሚላቸው ሁለቱ ተጋቢዎች በመንፈስ ብቻ ሳይሆን በአካልም በአንድ አካባቢ የሚኖሩ በመሆናቸው እንዳሻቸው እየተገናኙ ከመጫወትና ሰለመዓኪው የጋራ

ሕይወታቸው ከመመካከር አኳያ አንዳችም ገደብና ከአዩኝ አላዩኝ የሚመነጭ ሰቀቀን የለባቸውም።

ቀደማ ባለገባቸው አንድ የሥራ ማመልከቻ ምክንያት ከዕለታት በአንደኛዋ ይህን ወጣት ወደ አንድ መሥሪያ ቤት ትጠራለች። ለሥራ መደቡ እንዲወዳደሩ ከተመረጡ አመልካቾች ውስጥ እርሷ እንደኛዋ እንደሆነች ይገለጻላትና ለአሁኑና ለቀል ፈተናዎች የተያዘው የጊዜ ቀጠሮ ተነግሯት በደስታ ወደቤቷ ትሄዳለች። ከብዙ ልፋት በጋላ ለዚህም መብቃት በራሱ አንድ ነገር ነውና ወዲያውኑ ይህንን የምሥራች ለአጫኛዋ ትነግረዋለች። የመጨረሻውን ውጤት ለአንድዬ ሰጥተው ሰጊዜው ሁለቱም ይደሰታሉ።

የአሁኑ ፈተናው የሚሰጥበት ዕለት አይደርስ የለምና ደርሶ ወጣቷ ትፈተናለች፤ በአንደኛው ታልፋለች። ለቀጣዩ የቃል ፈተና)ቀጠሮ ተነግሯት አሁንም ተደስታ ትሄዳለች። ይህም ቀን ይደርስና የቃል ፈተናውን ዘማገብ ማለፍን ነገር ግን የሌት ልጅ ፈተናዋ ከአስኪያሪን ጊዜዎቹ መደባኛ የማጣሪያ ፈተናዎች የሚያልፍ መሆኑን የሚያረዳ መጥፎ ዜና ከፈተና ኮሚቴው ሰብሳቢ በማያወጣው ግልጽ ቋንቋ ይገለጻላታል። "ፈተናዎቹን በሚገባ አልፏል፤ ይሁን እንጂ ይህን የማየውን ውበትሽን ለማድነት ዕድሉን ልትሰጡኝ ይገባል..." የሚል ቃና ያለው ለሌላ በሥራው ፈተና ልትቀመጥበት የሚገባት ሦስተኛ ማጣሪያ ይቀርባላታል። በውጫዊ ውብቷ ውስጣዊ ማንነቷን እንድትፈተሽና ጥንቅቆን ወይም ድክመቷን እንድትይ አስቸጋሪ የሕይወት ፈተና የተጋጠሙት ጉብል ይሄ "የኔ ወንድም ይህን ዕድል ያገኘሁት ብዙ ተንቅራት፤ ነውና እነዚህን ዕድሉን አታብላሽብኝ። የምትለኝ ነገር በፍጹም የሚሆን አይደለም። እኔ አጫኛ ያለኝና በቀጠራ ሠርጊን ለመደገስ በመዘገጃት ላይ የምገኝ ሰው ነኝ" ትልና ራርቶ እንደተለገች በመሻት የቃል ኪዳን ቀለበቷን ታሳየዋለች። ሰውየው ግን "ወይ ፍንክቸ! ያባ ቢላዎ ልጅ" ይሉትን ዓይነት ይሆንባት ይልቁንም አስባበት እንድትመጣ ተጨማሪ ጊዜ ሰጥቶ ይሸኛታል። ወጣቷ በዓላማዋ የጸናችና ሥራ ለመያዝ ብላ ክብረ ገሊናዋን የማያገድፍ መጥፎ ተግባር እንደማትፈጽም ለንደኛቿ ከመግለጻም በተጨማሪ ይህን ከአጅዋ የገባውን የሥራ ዕድል ሊያሳጣት የሚችል አስነዋሪ ገጠመኝ እንደደረሰባት ጉዳዩን ከመነሻው አስኪያሪን ጊዜ መድረሻው ለአጫኛዋ ታስረዳለች።

አቶ አጫኛ የትዳር አጋሩ የገባችበትን ፈተና

በጥምና ካዳመጠ በጋላ "ታዲያ ምን ትግር አለው? ሥራውን ከምታጨ ለተወሰነ ጊዜ 'ውጪሰትና' መብትሽን አስከብራ። አንቺ እምቢ ብለሽ ሥራውን ብትተይው ለላዎ ትገባበት የለም? ስለዚህ አያምልጠን እሺ' በይው ..." ይላትና የፍቅራቸው መጠን ከሮሚያና ገፍለየት "ዕጥፍ ድርብ የሚያስከነዳ" መሆኑን የሚያስገዝብ የማንነቱን ባይነት በኩራተ ይደሰኩርላታል። እስኪ እናንተ አገቢያንን ምን ተሰማችሁ? ፍቅር-ትዳር-ገዝብ-ወሲብ-የቱ የቱን ሲሸገገፍ ታያችሁ? ከአደጋችሁበት ማጠራጠሪያ ወገን ልማድ፣ ባህልና ሃይማኖት ... ጋር በማገናዘብ ከገሊናችሁ ጋር ተሟገቱበት።

ወጣቷ ግን እንዲህ አደረገች። የአጫኛዋን ምክር በጥምናና በከፍተኛ የድንጋጤ አርምም አዳመጠች። እነዚያ ቃላት የቀልድ ይሁኑ የእውነት ለማጣራት ጊዜ አልወሰደባትም። የምታውቀው ይመስላት የነበረውን አጫኛዋን በፍጹም የማታውቀው እንደነበር በዚያን ቅጽበት ትገነዘባለች። ከዚያን በጋላም ከዚያን ዓይነት ሰው ጋር እንኳን በተዳር ዓለም በጊዜያዊ ፍቅር፣ ለወራት አይደለም ለቀናት መቆየት የሚያስችላት ተፈጥሮአዊ ዝንባሌ አንደሌላት ይከስትላታል። ሳታውቅ በገባችበት መጥፎ ምርጫ የማይር አይደለም የማምሽትም ፍላጎት የሌላት መሆንዋን ራሰዋን ያሳወቃቸው ይህች ወጣት የመወሰን ብቃቷን ለማሳየት ቀናት ወይ ላምንታት አላስፈለገችም።

በዚያን ሰዎን ነው። የቅጥር ፋይሊን ይዞ በለዘበ ቋንቋ አያዋዛ በውብ ደረቷ ላይ ምናባዊ ለሚ ሲወረወርባት ወደነበረው ሰውዬ በቀጥታ ትሄዳለች። ከእርሱም ጋር በጥያቄው ምንነትና ዘላቂነት ዙሪያ የጠፈ ውይይት ተካሂዳለች። ...የሰይጣን ጆሮ ይደፈንና ከዚህኛው ጉልማሳ የሀኪምና ዶክተር ጋር ድል ባለ ድግስ ትዳር መሥርታና የሙሽት አንድ ወንድ ልጅ ወልዳ ... ካልሉን በመንበረ ማገገጥ ቋጥራ የዕድሜ ድካው ተገባዶ ገልፈቱ በይፋ ሲታወጅ የወራት ዕድሜ ብቻ በቀረው ማሊኒየም የመጨረሻ ዓመት አጋማሽ አካባቢ ልትገላገል በዝግጅት ላይ ነች - "እልህ ጨቤ ያሰውጣል" መባሉ ስለዚህ ይሆን? ግን ግን ማን ያውቃል? "ወደው የዋጡት ቅልጥም ከብርንዶ ይጥም" እንደሚባለው በእልህና በቁጩት የሚውጡት አንዳንድ ጨቤ ከጉራጌ ክትፎና ከትግራ ጥልሆ ይበልጥ የሚጥም ቢሆንለት? የወጣቷ ምዕራፍ ለጊዜ ው ተዘጋ። ወደ ለላ ገጠመኝ።

በደብዳቤ የሀገራችን ክፍል ከሚገኙ ከተሞች በአንደኛው ውስጥ የተፈጠረ አውነተኛ ገጠመኝ ደግሞ ይህን ይመስላል።

ታታሪው ተማሪ

ማዕረግ ለጥቂት ዓመታት ለጥቢያ ቤተ ክርስቲያን ካገለገለ በኋላ የቅስና ማዕረግ ሊቀበል ወደሚቀርበው የሊቀ ጳጳስ በእት ያመራል።

የተማሪውን ስም መጥቀስ አስፈላጊም ተገቢም አይደለም። ይህ አስገራሚ ክስተት የተፈጠረው ከጥቂት ዓመታት በፊት ነው። ተማሪው በወቅቱ የሁለተኛ ደረጃ መልቀቂያ የነበረውን 12ኛ ክፍልን ለመማር ተመዝግቦ የፈተናው ጊዜ እስኪደርስለት በቡና ለቀማ ሥራ ተጠምዶ ይውል ነበር እንጂ ፊቱን ወደ ትምህርት ቤት ዝር አያደርግም ነበር።

ው ተማሪ የሞዴል ፈተናውን ለፈተን ትምህርት ቤት ይመጣል። ት/ቤቱም "ሥራው ያውጣው" በሚል ይመሰላል ፈተናውን አንዳይወስድ አልከለከለውም። ተማሪ ሆኖ ታዲያ በአማርኛ ፈተና ላይ ስምና ወርቃቸውን ለይቶ እንዲጽፍ በተሰጠው አሥራ አምስት የገብር ቀኔ ጥያቄዎች ላይ ስሙ በሚለው - የውድ ወርክ አስተማሪ ወርቁ ሆሚው - የአማርኛ አስተማሪ በማለት በሁሉም ክፍት ቦታዎች ላይ ግጥም አድርጎ ይሞላል የመልስ ወረቀቱን ለፈታኝ ይሰጣል። እዚህ ላይ ምን እጃል? "something is better than nothing" ወይንስ "የማይረባ ነገር ከተጻፈበት ወረቀት ይልቅ ምንም ነገር ያልተጻፈበት ወረቀት ይሻላል።" የትኛውንም ለመምረጥ ያለን መብት እንደተጠበቀ ሆኖ ከዚህ ተማሪ ታሪክ ጋር መጠኛ መመሳሰል ወዳለው ተያያዥ ታሪክ እንሰናድ የዛሬውን የገጠመኞች ወግ እንታዳ።

እንደዓለማዊው የክፍተኛ ትምህርት ማስረጃ ሁሉ ማንኛውም የቤተ ክርስቲያን ማዕረግ ከህነትም ያለ ፈተና አይሰጥምና ይህም ዲያቆን ሲቀስስ ከልቡ ሽታልና ለፈተና ይቀመጣል።

የዚህን 'ታታሪ ተማሪ' ትምህርታዊ እንቅስቃሴ አንዛቢያን በቅጡ ይረዱ ዘንድ ታዲያ በዚያን ጊዜ በትምህርት ቤቱ ያስተምሩ ከነበሩ መምህራን መካከል ቢያንስ የሁለቱን ስም ከሚያስተምሩት የትምህርት ዓይነት መግለጽ የግድ ይላል። አንደኛው "ሰሙ" ሲሆን የሚያስተምረው የእንጨት ሥራ (Wood Work) ነው። ሁለተኛው ደግሞ "ወርቀ" ነው - የሚያስተምረው አማርኛ ቋንቋ። የአባታቸውን ስም መጥቀስ አስፈላጊ ሆኖ በመገኘቱ በይሁንታ ተዘሏል። የቡና ለቀማውን ሲያሳድድ የሰነድ

ነገሩ የሆነው አገር ቤት ነው። አንድ የቆሉ ተማሪ ነው። የቤተ ክህነት ትምህርቱ እየጠጠረበት ይቸገራል። የዲቁና ማዕረጉን እንደምንምና በድግፍግፍ ሊቀበል መቻሉ ብርታት ስጥቶት በዚያ

ጥያቄ አንድ- አበቢ ሦስቱን ሥላሴዎች በስም ግለጽ?

መልስ አንድ- እታት እቆላው ላይ ያለው ቆላድባ ሥላሴ፣ ከተልባ ማሻ ማርያም ማዶ ያለው አቶአምባ ሥላሴ እና ወዲህ አልፍ ብለው ያለው ደብርአምባ ሥላሴ ናቸው ብፁዕ አባታችን - ብሎ አረፈው።

ጥያቄው አልቀጠለም፤ መልሱም አንዲሁ። ለጠቅላላ ዕውቀት ያህል የጥያቄው ትክክለኛ መልስ - ሶስቱ ሥላሴዎች በስም ሲገለጹ አብ - ወልድና መንፈስ ቅዱስ ናቸው - በትሽ።

ጭጭርጭር

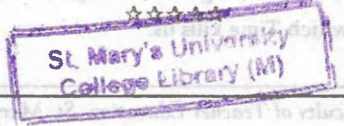
የፍጻሜው . . .

ከገፅ 24 የቀጠለ

በዚህ ረገድ በዓለም ጉልተው ስለሚታዩ የብልጠት ሞዳኖች ልጻፍ ብዬ አሰብኩና ሳመዛዘነው የሰዎች ችግር በአብዛኛው የዕውቀት ማነስ ሳይሆን አንዳንድ ለማወቅ ያለመፈለግ ይበልጡን ደግሞ የሚያውቁትን ተግባራዊ ለማድረግ የሚያስፈልገውን ጥበብ የማጣት ችግር መሆኑን ስንምት ጊዜ ይህንንም እንደሌሎች ንቁ ተውኩት። ሁሉን ቢያወሩት ሆኖ ዛሬ ይቀራል ይባል የለም? ከፍ ሲል እንደተገለጸው በዓለማችን ዙሪያ ብዙ የሚሰቀጥጡ ጉዳዮች ሞልተዋል - ይህን ማን ይክዳል? አንዱ በቁንጣን ሲገፈራገጥ ሌላው በጠኔ የዕድሜ ልክ ቱን ባጭሩ ይቋጫል። አንዱ ሀገር የአህል ምርቱን ለመቀነስ ፍልቁ መሣፍርት የሌለው ቶን ጥራጥራ ለባህር ዓዎች ሲደፋ ሌላው ሀገር በጉርፍ ለተፈናቀሉ በመቶዎችና በሺዎች ለሚቆጠሩ ዜጎች የሚያቀርበው ለወር የሚበቃ ድንገት ደራሽ ዕርዳታ ይቅርና ለአንድ ቀን ቁርስ የሚያግደረድር መጠባበቂያ በጀት የለውም። የአንዲት አፍሪካ ሀገር

የእግር ኳስ ተጫዋቾች (ከአሜሪካን?) ወዳገራቸው መመለሻ ገንዘብ ቸግሯቸው አንድ የሰፖርት ቤተሰብ አትዮጵያዊ ባደረገላቸው ችሮታ አውርጥላን ተከናትረው እንደተመለሱ በጊዜው ስምቻሉ - በጣም ቀደም ሲል። በሌላም በኩል አንዱ ሀገር ባለው የገንዘብ ብዛትና የጦር መሣሪያ ክምችት ምክንያት የዓለምን ሕዝብ የፈጠረና በእርሱ በጉ ፈቃድ ብቻ የሚኖሩ አስኪመስለው ድረስ የሀገራት መሪዎችንና የፖለቲካ ሥርዓታቸውን ባሻው መንገድ ሲጠፈጥፍ ሌላው ሀገር በዋና ከተማው ላይ ሳይቀር ቁጥኝ ቁጥኝ የሚያካክል የቦምብ ኩይላ እየወረደበት በልማትና ዕድገት ቀኝ ኋላ ዙር ሲል ቢታይ "የዓለም የፍትህ ሥርዓት እንዲያ ነው ማለት ነው?" ብሎ ከመደመም ውጭ ተገፍቦ የለም። ይህም ሁሉ በውነት ይገርማል። በዚች ዓለም በአንጻራዊ አነጋገር ጻዲቅ ሊባል የሚገባው ኃጥዕ፣ ኃጥዕ ሊባል የሚገባው ደግሞ ጻዲቅ ሆኖ ቢገኝ "በቃ! ምናባህ ታመጣለህ!" የሚል ውስጠ ወይራ እንደሚከተል በመረዳት አፍን በዳቦ ማለቱ ብቻ ነው የሚያዋጣው። ከሚያማምሩ ቃላት ጀርባ ብዙ ደባና ወንጀል መኖሩን መጠርጠርም እንዲሁ ሞኝነት ነው። ዘፋኙ ጉመን በጤና' ያለው

ለቀልድ አይደለም። ካለህ አለህ - ከሌለህ የለህም። ስነጥሩ እኔን ምን እገባኝ? ግን እንዴትስ አያገባኝ? የአራን ስም በሚዲያ በተጠራና ከአሜሪካ ጋር ኮስታራ ቃላትን በተሰናዘሩ ቁጥር ገና ለገና ነገር ይደፈርሳል ተብሎ በሚቆለል የነጻዩ ዋጋ ሳቢያ አይደለም እንዴ አዳሜ የምንለቃየው? ይህስ ይሁን - ለመሆኑ ማረቆ ላይ ዶፍ እንደሚዘንብ ተተንብዮ ይሆን? ወይንስ አድላና ጉጃም ላይ የጠፍ ተምች ገብቶ ይሆን? የጉንደር ነግና ስለጥስ ወደ ዘይትነት ላለመጨመቅ አድማ መቱ ይባል? የቦረናና የጨርጨር ለንጋዎችስ፣ የየገዳው ደርዎችና ዕንቁላልስ ምን እዚም ጣለባቸውና ዋጋቸው ተስቀለ? ነጋዴውስ ምን ዞረበትና ነው የማመዛዘን ችሎታው የተሰለበው? ይህና ሌላው አስተውሎትን የሚጠይቀው ጉዳይ ሁሉ መስተካከልና ከህዝቡ አቅም ጋር መገናዘብ እንደሚጠበቅበት ልጫጭር አሰብኩና "አይ - ባገር በመጣ ነገር እኔን ምን አስጨነቀኝ?" ብዬ እንደልማይ ተውኩት። ታዲያ ምን ልጻፍ? ምንም።



Unlike the alphabet, the Ge'ez numbers are said to be adopted from the Coptic (ancient Egypt) numerals. The Coptic numbers themselves were perhaps developed from the ancient Greek numeral system as indicated in the table below.

Arabic Numeral	Greek Numeral	Coptic Numeral	Ethiopic Numeral	Ethiopic syllable
1	α'	Ⲁ	፩	አ
2	β'	Ⲃ	፪	በ
3	γ'	Ⲅ	፫	ገ
4	δ'	Ⲇ	፬	ደ
5	ε'	Ⲉ	፭	ሀ
6	ς'	Ⲑ	፮	ወ
7	ζ'	Ⲓ	፯	ዘ
8	η'	Ⲕ	፰	ሐ
9	θ'	Ⲗ	፱	ጠ
10	ι'	Ⲙ	፲	የ
20	κ'	Ⲛ	፳	ከ
30	λ'	Ⲝ	፴	ለ
40	μ'	Ⲟ	፵	መ
50	ν'	Ⲡ	፶	ነ
60	ξ'	Ⲣ	፷	ሠ
70	ο'	Ⲥ	፸	ዐ
80	π'	Ⲧ	፹	ረ
90	ρ'	Ⲩ	፺	ጸ
100	ρ'	Ⲫ	፻	ቀ

Ge'ez numbers don't have a number zero. Instead, other options are used to replace the role of this number (zero). Alphabets are also used to represent multiples of hundred like 1000, 10,000, 100,000, 1,000,000, ... as shown in the table below.

1	፩
10	፲
100	፷
1000	፻
10000	፻፻ (አልፍ)
100000	፻፻፻ (አረፍ)
1000000	፻፻፻፻ (አረፍ ገ)
10000000	፻፻፻፻፻ (ትአልፎት)
100000000	፻፻፻፻፻፻ (ትአልፎታት)

Chinese Sayings.

Silence is gold; Eloquence is silver. ዝምታ ወርቅ ነው፤ ርቱዕ አንደበት ደግሞ ካፎት የወጣ ሰይፍ ይመልሳል።

It is easier said than done. ለእናንተ አብዮት የለውም።

What has been said can't be unsaid. ከእናንተ ከወጣ አፋፍ።

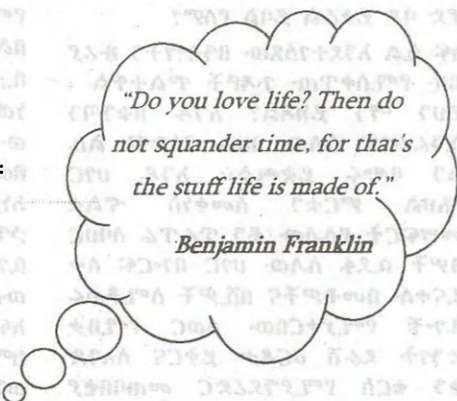
It's the noisy bird that is easily shot dead. በለፈለፍ በእናንተ ይጠፋ።

Downy lips make thoughtless slips. ሰው ሥራ ሲያጣ ወዳጁን ያማል።

A Real man should be good at thinking, but weak at speaking. መታፈር በከንፊር።

"A physician can sometimes parry the scythe of death, but has no power over the hands in the hourglass." Hester L. Piozzi

"In reality, killing time is only the name for another of the multifarious ways by which Time kills us." Osbert Sitwell



Key questions about your lesson management

1. Does my lesson start smoothly and promptly, and induce a positive mental set among pupils?
2. Does the management of the lesson help to elicit and maintain pupils' attention, interest and motivation?
3. Is the pace and flow of the lesson maintained at an appropriate level and are transitions between activities well-managed?
4. Do I carefully monitor the progress of pupils so that the effectiveness of the lesson is maintained by giving individual help or making modifications and adjustments to the development of the lesson, as appropriate?
5. Do I give clear guidance and direction concerning what is expected of pupils during each activity, and manage their time and effort, in relation to their involvement in and the sequencing of the various activities, to good effect?
6. Do I make effective use of the various materials distributed?
7. Do I organize and control the logistics of classroom life, such as how pupils answer questions, collect equipment or form into groups, so that the order necessary for learning to occur is maintained?
8. In particular, do I use effective management strategies in handling pupil movement and the general level of noise?
9. Is the feedback conveyed to pupils about their progress helpful and constructive, and does it encourage further progress?
10. Do my lessons end effectively, in terms of ending on time, drawing the topic of the lesson to an appropriate conclusion, and having a well-ordered exit by pupils from the classroom?

Source: Essential Teaching Skills, 1998

the
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