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## EDITORIAL

### Dear Readers,

Here we are again. We wish you all a happy Ethiopian New Year and a maximum accomplishment of your [annual] plans thereof.

This edition is Vol. 7, No. 13 of *The Teacher* bulletin published by Saint Mary's University. It is one of the many publications the University issues regularly to meet one of its responsibilities with regard to fulfilling the duties of a higher education institute. Just to remind you of the three major responsibilities a higher education institute should engage – they are offering quality education at various levels of under and/or post graduate teaching programs, facilitating research endeavors within and without its premises to enhance the nation's development through scientific way of dealing with societal problems, and addressing social problems through community services, like what the social committee of our University has been doing since its establishment.

As usual, in this edition too, we have tried to cover different issues that could satisfy our readers, readers who are believed to be of members of differing walks of life whose range might fall in between the less educated people and individuals of a relatively high erudition.

In the research section, we

have some articles that deal with various problems which affect the teaching learning process.

For example, to briefly cite the gist of few of them, the research entitled, "Student Retention in the Ethiopian Higher Education Sector: The Need for a Closer Look" mentions some enlightening facts about the need to reconsider our Higher Education Institutions' (HEI's) way of handling the gap between enrollees and graduates of their programs.

The article entitled "Reading Engagement and Academic Performance ..." deals with the chronic problem that is clearly visible with regard to the reading habit (of students) and their academic achievement. As a matter of fact, reading is the major spice of any academic success without which students cannot pass even a small surprise quiz, leave alone final exams. The relationship between these two intrinsically interwoven traits for any academic achievement is shown in this study which was carried out at ASTU, Adama Science and Technology University..

The research article entitled, "Should Ethiopian Teachers Code-switch in an EFL Classroom?" highlights the advantages and disadvantages of using indigenous languages when we teach English as a foreign language. We believe this is one of the major problems in teaching, especially, the English language everywhere in our country, perhaps, even beyond. Have a look at it and you will love it.

The study entitled "Gender Responsive Pedagogy from Gender Equity and Equality Perspective: Are Higher Education Institutions Serving as Models in Implementing Gender Responsive Pedagogy?" also deals with one major problem that should be addressed. It highlights some points HEIs should do to maintain gender equity and equality in the (ir) teaching-learning process. All in all, in addition to what is mentioned here above with respect to the research section, we believe that we have incorporated some other research endeavors which are worth reading and we'd like you to give them your attention.

Other columns, such as "Mind your Language" and "Edutainment", are also awaiting your cognitive and affective domains out of which you could gain some linguistic insight with regard to Amharic and some entertaining bits that would ease one's boredom of routine life. We hope you will enjoy this edition too as the previous ones. Good read.

**"In research the horizon recedes as we advance, and is no nearer at sixty than it was at twenty. As the power of endurance weakens with age, the urgency of the pursuit grows more intense."**

Mark Pattison (1813 - 1884)



# Research

## Student Retention in the Ethiopian Higher Education Sector: The Need for a Closer Look

Wondwosen Tamrat (Associate Professor, SMU)



*Higher education is a strange business. No other form of manufacturing would take in tested components (new students) and produce a final product (graduates) with a wastage rate of 20% or more. Or at least if such a business existed then it would very rapidly go bankrupt. Yet universities not only largely ignore such waste but even appear to take a perverse pride in it, maintaining that it indicates high academic standards (Simpson 2005, P. 34).*

The Ethiopian higher education sector has continued to grow in leaps and bounds. At the turn of the millennium, the system had only two universities, 17 colleges and around 37,000 students but currently it has exponentially grown to accommodate 600,000 students, 34 public universities, and nearly 100 private higher education institutions four of which assume a university status. Despite starting very low even by Sub-Saharan standard, the country has now attained a Gross Enrollment Rate of 9.4 percent which has for the first time gone beyond the regional average with a further plan to augment the same to 15 percent in the coming five years.

As much as this growth has been hailed as an outstanding achievement for a country whose higher education system had slumbered for many years, it has also been viewed by some as a case book example of unbridled growth whose 'consequences' are yet to be reaped in the future. A classical example is Tekeste's characterization of the current development in the education sector as a sign of moving 'from crisis to the brink of collapse' (Tekeste

2008).

It is interesting to note that one element of the debate that has been consistently missing in Ethiopia's current expansion of education is whether what has been talked of as an achievement in terms of access has been truly translated into success in terms of the number of students who complete their studies. Speaking of higher education, it appears that access and completion are treated as different constructs of the system with the latter little discussed and/or addressed as happens to be the case with the former. One possible explanation for the existing void in this area is the poor institutional culture of universities in terms of documenting student progress and the concomitant dearth of data as regards the issue.

The major thrust of this paper revolves around the premise that any discussion on the rate of access to higher education will be a story with only its first part narrated unless it is supplemented with sufficient consideration of the rate of student retention and completion of studies.

### Retention: What it is and why it is a source of concern

Retention could be simplistically viewed as a measure of how much students stay and finally graduate from an institution but the way it is understood and measured could differ from one context to another:

*In Ireland and the United States (US), there are no agreed definitions of retention. Where retention is measured, the data measurement is mostly course-specific.... Completion refers to the number of students who graduate within 150 percent of the normal course time (six years). Ireland differentiates between students who graduate on time and students who graduate late.... In the Netherlands, graduation is defined as 'yield' and refers to the number of students who graduate on time. The Netherlands captures retention as students who stay in HE after the first two years of study. The Netherlands also uses a definition for progress or continuation, that is, the number of students who stay in their courses and progress on time. Australia defines attrition as drop-outs after the first year of HE and defines the completion rate as the graduation rate after seven years of HE (Stolk and others 2007).*

Noel-Levitz (2008) identifies the two most frequently cited statistics in connection with student success as the

freshman-to-sophomore retention rate (or what is called first-year annual return rate), and the cohort graduation rate which considers the number/percentage of students who have successfully completed their studies within a given period of time. That's why the concept of retention usually includes year-by-year retention or persistence rates as well as graduation rates both of which are used as indicators of what is called student success (Ibid).

Optimal outcomes for universities include the participation and, finally, the graduation of their students (Crosling, Thomas and Heagney 2008). When students do not complete their studies, the loss on themselves, parents, institutions and governments is unavoidably substantial. The continued interest in retention since the 1960s is the result of considering such factors as the enormous financial implications of large attrition rates on the national educational system and the moral and civil rights issues associated with relatively low retention rates of minority and economically disadvantaged students (Noel-Levitz 2008). Hence, the value attached to retention is so important that in some contexts it is even used as a sign of institutional effectiveness where institutions are subjected to producing graduation and retention statistics that would help

them secure government support.

**Reasons for Attrition and Non-completion**

It is widely attested that the reasons for university students to discontinue their studies are varied and complex. Jones (2008), as cited in Crosling and Heagney (2009), identified poor preparation for higher education; weak institutional and/or course match; unsatisfactory academic experience; lack of social integration; financial issues; and personal circumstances as the major reasons that force university students to withdraw from their programs. Jensen (2011) below summarizes the key factors that are critical to student success and retention, tiered into and as the interplay of individual, institutional, and social factors.

**Access and Student Success: the Status- quo in Ethiopia**

One of the most glaring achievements of the Ethiopian higher education sector that towers over other aspects of development both in policy debate and public discourse is the expansion of the higher education sector. This pattern is set to continue having been necessitated by national policies and pragmatic considerations.

At policy level, the government has clearly indicated its position in terms of using higher education as a tool for poverty reduction and economic development. This has been evidenced in the various plans and strategies envisioned for the education sector *per se* and/or for the other sectors. The core criterion that governs the manners in which the expansion drive has been guided is what one might call 'equitable access'. This element has been clearly stipulated as one of the objectives of higher education and the operational responsibilities of individual institutions (HEP 2009). Both the geographical distribution of our public universities and the successive emphasis on addressing issues of equity in the Education Sector Development Program (ESDP) are indicative of this trend.

At pragmatic level, the growth at the lower levels of education currently compels any system like ours to expand at a level which allows it to accommodate the desired percentage of pupils that have completed secondary education. Currently there are more than twenty million students enrolled at 34000 institutions of primary to secondary education. Nearly 90 percent of those enrolled in the preparatory programs of secondary schools join universities and the trend set is an increasing one.

Although the achievements from the higher education expansion drive can be guessed, little is known as related to what is

**Table 1. Factors and Contributing Measures Influencing Retention**

Factors Influencing Retention	Examples
Individual Level	
Academic Performance	College GPA and academic performance, high school GPA, course load and credits earned, academic self-discipline
Attitudes and Satisfaction	Positive attitude about academics, commitment to college, sense of belonging and social connectedness
Institutional Level	
Academic Engagement	Undergraduate research activities, university size, opportunities to join clubs
Social and External Level	
Social and Family Support	Faculty and staff support, family support, familiar and authentic cultural environment, sense of belonging and community, mattering or sense of importance

happening in terms of student retention in Ethiopian institutions of higher learning. The major challenge in this area is the lack of definition for student retention and the paucity of data in individual institutions that would allow one to have even basic observations about the issue. Hence, the need for this exploratory research arises from this scarcity of information in the aforementioned national issue.

#### Methodology and Source of Data

The data used for analyses were mainly drawn from the various quality audit reports published by HERQA over the last nine years. The data focusing on student progression were specifically gathered and compiled for the purpose of this research.

The sample universities chosen were all public institutions. This has been deliberately done because it is these institutions that handle over 85 percent of higher education enrollment in Ethiopia.

The census dates used for the analyses span the academic years 2007/08 to 2013/14. The institutions were divided in two groups to see if at all there existed any difference in terms of the retention rate studied. The first eight universities, all of which represent the first generation universities, were audited between 2007 and 2008 at a time when HERQA started the external quality audit exercise at a national level. The second group of universities which are five in number were audited between 2012 and 2014.

#### Discussion of Results

##### *Retention statistics*

One major observation that could be made about the sample universities is the consistent failure in terms of understanding the concept and systematically gathering data related to student progression and retention. In the majority of cases, the data obtained for the universities studied have been further calculated by HERQA auditors who feel that the reality on the ground

may be more exacerbated. Even where the retention rates are calculated by universities, the manners in which the concept is understood is different. This serious gap is both an indication of the system's current deficiency and an impediment to the various interventions that could be made at institutional and/or national level.

Despite the difference in terms of the respective time the audits were made between the first generation and the other relatively young universities, there doesn't seem to be any substantial disparity in the actual findings related to retention. The manners in which data were gathered, the attrition rate calculated for students and the reasons for attrition across all universities bear a significant similarity.

##### *The Attrition Rate in Sample Universities*

In most cases the rate of attrition for students is much higher than one would expect given the possible loss to individual students and the country at large. As the evidence in Annex I might show, Arbaminch University loses nearly fifty percent of its students from a single cohort. The percentage in Mekelle and Jimma is 37 percent and 24 percent, respectively. While Hawassa University claims an overall attrition rate of 12 percent, the attrition rate for freshman students is over 30 percent. With the exception of Jimma, the poor rate of attrition for freshman students appears to be a common feature among many of the sample universities. Even in Wollo University where the only decreasing trend for attrition is reported, the first year is considered to be very critical for survival (Please see Annex II).

With regard to the specific departments where student attrition is observed, it may be difficult to see a clear pattern across universities but the rate in some disciplines is exceedingly high. In Debreworkos University an attrition rate of 50 percent is recorded in the Department of Mathematics. In Debrebirhan University the attrition rate calculated for the departments of Mathematics, Psychology and Economics for the 2008/9 entry was 31, 35, 45 percent, respectively.

Recent data in the same university shows higher rates of dropouts in the departments of Engineering. In a similar vein, the attrition rate for students in the Faculty of Business and Economics at Haramaya University is 37 percent while the rate for students at the Faculty of Education in the same University is 27.5 percent.

An alarming rate of loss with a high level of consistency across the sample universities is gleaned as related to the retention and progress of female students. For instance, for every 100 female students in Adama University, only 42 progress to the final semester. In the case of Bahirdar, half of the first year female students do not progress to second year. In Mekele, the average attrition rate for female students is 64 percent. Even in such new universities as Wolaita Sodo the drop out rate for female students is 45 percent while the withdrawal ratio rises to 54.4 percent.

The level of consistency observed about female attrition is also maintained at departmental level. In almost all universities the rate of attrition for female students across departments and universities is higher than that of male students. For instance, in Hawassa faculties such as Agriculture, Natural Science and Social Studies are graduating barely 50 percent of females of an entering cohort.

A system that loses as many as 60 percent of its female students cannot claim to be working towards gender parity nor can it be able to bridge this gap in the shortest possible time. In another related piece Wondwosen (2010) argued that despite government policies that promote improved female representation in our tertiary institutions, the objectives are far from being met mainly due to the challenges of the huge drop out and dismissal rate.

##### *Reasons for failure*

The major reasons that explain the failure of students are personal, institutional and social. The reasons in our universities mainly pertain to poor academic background, health problems, family problems, lack of sufficient academic advice and tutorial

support, Inconsistent support and limited tutorial classes, language problems, shortage of reference materials and access to the internet, heavy workloads due to make up classes and large classes.

**Measures Taken to Combat Attrition**

Despite the above shortcomings, little if not no efforts are being made at institutions to curb the existing loss of students due to the various reasons that account for low retention rates. HERQA's audit reports indicate that even where there are claims by institutional authorities in terms of specific efforts made to improve retention, these claims have in most cases been refuted by students who attested that they don't exist, and if at all they exist, they are cosmetic, disorganized and not sustainable.

**Conclusion**

Obviously, higher education brings significant gains to individuals, society and the national economy. That's why countries like Ethiopia have made the issue of human resource development the core segment of their national plans and the expansion of their higher education system one of the most important tools to achieve their goals. Although much has been said about the expansion of higher education in Ethiopia as related to the ever increasing size and gains of enrollment, very little is discussed in terms of student progression which should be a critical component of the expansion scheme.

The findings of this exploratory research revealed that despite its critical importance, the issue of student retention has not been accorded the attention it deserves. To begin with, the definition for retention is not clearly laid and hence there's wide variation among institutions in terms of understanding and computing appropriate statistics on it. With very few exceptions, the majority of our universities do not also have a well organized system that tracks and keeps relevant data on the various cohorts of students enrolled. These problems are

compounded by the lack of institutional and national policies and strategies to address the issue.

From the meager data available, it could be understood that there's an overall alarming rate of attrition across our universities. The issue is further exacerbated when it comes to female students whose attrition rate is unacceptably high. With these realities, it's high time that the system begins to look into whether claims made about the expansion of the higher education system are not fraught with serious challenges.

There may be no easy or quick answer to the myriad challenges of student retention but one obvious area where improvement can be readily made is related to the poor data gathering systems observed both at institutional and national levels. The student record system within our HEIs appears to be highly devoid of the needed focus and attention in terms of tracking student progression. Our universities should thus shore up their information gathering and processing capabilities in order to mine data relevant to retention on a consistent and continuing basis. On the part of the Ministry of

steps that would lead to substantial gains in student persistence and graduation which should eventually accrue not only to individual students but also to the society and the nation at large.

It is unfortunate that despite being one of the most widely studied areas in higher education spanning more than four decades of research interest in other parts of the globe, there's very little amount of debate and study in the Ethiopian context on student retention. Neglecting such a significant issue can no longer be tenable in the context of national needs and government policies that promote wider participation and gender parity.

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HEP 2009

Wondwosen Tamrat (2010)

Tekeste Negash (?)

**NB: Annexes will follow on pages 6 and 7.**

**Currently, there are more than twenty million students enrolled at 34,000 institutions of primary to secondary education.**

Education, the demand for empirical evidence of student success should be one of the requirements the system should impose on individual institutions in the interest of developing the needed knowledge base and designing appropriate solutions to ameliorate current problems.

On the part of institutions themselves, improving the existing deficiencies requires identifying influences and causes of student retention and attrition in the system. Universities should consistently monitor their students' overall progress so that on the basis of such information they can take necessary

**Annex I**  
**Universities Audited between 2007 and 2008**  
**Source: HERQA Audit Reports**

University name and Audit Period	Attrition Rate	Reasons for student failure	University's ability to produce data
<b>Adama</b> 9 <sup>th</sup> - 12 <sup>th</sup> July, 2007	Overall Dismissal Rate: For every 100 male students only 82 progress to final semester. For every 100 female students only 42 progress to final semester	Poor preparation Ill health Financial problems	Unable to produce data on retention
<b>Arbaminch</b> 11 <sup>th</sup> - 14 <sup>th</sup> Dec 2007	Graduation rate: A little over 50 % While female students make up 20% of registration between Sem. 1 & 2, they constitute 54% of drop outs	- Reasons for learning not recorded	Little awareness among managers of the levels of attrition
<b>Bahir Dar</b> 17 <sup>th</sup> - 19 <sup>th</sup> Oct 2007	Attrition Rate : A minimum of 29% calculated by HERQA but could be worse.  Loss of female students higher : Half of them do not progress to second year	NA	Data sources limited. Data incomplete and figures inaccurate
<b>Gondar</b> 27 <sup>th</sup> - 30 <sup>th</sup> Nov 2007	Attrition Rate: Faculty of Management and Economics: Total overall attrition b/n 22 and 36% but for female students b/n 40% and 63 %. College of Medicine and Health Science : women attrition 50 %. Faculty of Social Science & Humanity overall attrition: 25 – 51 % but female attrition : 53 – 70% Faculty of Applied Nat.SC loses 51- 72 % female students	NA	No Data provided at first. Information from Registrar Office used by HERQA
<b>Haramaya</b> 23 <sup>rd</sup> - 26 <sup>th</sup> May 2007	Attrition Rate: Faculty of Business and Economics an average of 37 % but for females 59.3% on average.  Faculty of Education : average attrition 27.5 % (female 56 % )	Low academic achievement Poor academic background legal problems lack of advice and tutorial support heavy work load due to make up classes	Limited data provided
<b>Hawassa</b> 29 <sup>th</sup> Oct- 1 <sup>st</sup> Nov 2007	Overall attrition rate of at least 12%. The attrition rate for an entering cohort of female students: over 30% Faculties such as Agriculture, Natural Sciences, and Social Studies may be graduating barely 50% of females of an entering cohort. The Faculty of Veterinary Medicine may be losing 25% of students.	academic failure social problems sickness lack of affirmative action support large classes lack of continuous assessment	Poor ways of calculating attrition
<b>Jimma</b> 18 <sup>th</sup> - 21 <sup>st</sup> 2008	Overall attrition rate- 24 % but higher for females. Low attrition rate for first year students: between 1.9 % and 18.53%	NA	No report on student progression and attrition
<b>Mekelle</b> 13 <sup>th</sup> - 16 <sup>th</sup> Nov 2007	Overall attrition rate: 37% Average attrition rate for female students: 64%	Academic failure Sickness Family problems Poor preparation	No system for tracking student progress



**Annex 2**  
**Universities Audited between 2013 and 2014**  
**Source: HERQA Audit Reports**

University name and Audit Period	Attrition Rate	Reasons for student failure	University's ability to produce data
<b>Debrebirhan</b> 4 <sup>th</sup> - 7 <sup>th</sup> June 2013	Average attrition during the years 2006/7- 2009/10 was 17%; for female students 38% For 2008/9 entry an attrition rate of 31, 35, 45 for departments of Mathematics, Psychology and Economics Recent data shows that higher rates of dropouts in the departments of engineering	Academic failure Illness and Family problems	Provided comprehensive statistics of enrollment and progression  System for recording reasons for withdrawal lacking
<b>Debreworkos</b> 25 <sup>th</sup> - 28 <sup>th</sup> March 2014	Taking 2002 as an example the highest attrition rate is 50 % (maths Dept) and the lowest is 3 % (history)	Poor academic background Language problems Lack of sufficient academic advice Lack of tutorial support Heavy workloads due to make up classes	No systematic data
<b>Dilla</b> 24 <sup>th</sup> - 27 <sup>th</sup> April 2012	The registrar office does not know how many of the students had left DU because of academic dismissal, dropping out, withdrawals, etc there is higher attrition for first year students than second and above years	. No explanation is compiled about the internal and external factors which forced them to leave.	SED lacks systematically organized data on admission and progression of student cohorts and hadn't explored accurate dates from the registrar office  University does not have a well established system of organizing data to calculate attrition rate and student progression
<b>Wolaita Sodo</b> 25 <sup>th</sup> - 28 <sup>th</sup> March 2014	Female enrollment ratio is 20 % for the regular program but the drop out rate is 45.2% and the female withdrawal ratio is 54.4%	Shortage of reference materials Limited access to internet Inconsistent support and limited tutorial classes Weak educational background Large classes	No sufficient information on student attrition; Data not collected on progression
<b>Wollo</b> 14- 17 May 2013	Rate of attrition: Overall low and trend of decreasing First year critical for survival.	Family problems Health problems Personal conflicts	Lack of systematic and organized data on admission and progression



## Should Ethiopian Teachers Code-switch in an EFL Classroom?

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Code switching (henceforth CS) could be defined as “going from one language to the other in mid-speech when both speakers know the same two languages” (Cook 2001: 174). Gumperz (1982) defines CS as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems.” Myers-Scotton (1988) also elaborates CS as the alternate use of two languages within the same conversation. Thus, CS is the outcome of communication and language contact in bilingual/multilingual contexts.

In the past decades, a considerable attention to CS has led to different investigations and theoretical discussions, which broadened our understanding of the CS behaviors. CS, as a pedagogical strategy gained a huge attention in the 1980s, and ever since, there has been a warm debate, on whether it facilitates or hinders second/foreign language learning.

Scholars like Ellis (1984) Lightbown (2001) underpin intra-lingual teaching strategy, and hence assert that language teachers should provide conducive atmosphere for

the target language learning, as they are the only linguistic models for their students, and believe that the use of CS may bring negative transfer to the target language. On the other hand, there is cross-lingual teaching strategy advocated by Levine (2003) and Chen Liping (2004), who stipulate that CS may facilitate the target language learning, and hence the students' L1 should be used as a teaching technique in foreign language classrooms.

Thus, CS in an EFL class has been the subject of tremendous debate. When scholars deliberate on the use of CS and target language, different opinions are propounded. Those who support only target language or target language exclusivity assert that students do not need to understand everything the teacher explains in the classroom situation. So, practicing CS hinders target language learning (Adendorff 1993). Moreover, Ellis (1984) encapsulates that CS does not lay the ground for students to use their target language input, and hence they may tend to forget the target language. On top of that, avoiding CS is behind many teaching methods; for instance, Direct Method, which was a popular teaching method in the 19<sup>th</sup> century, is against the use of CS in a classroom situation. Even if teachers want to discipline the students and give instructions, only the target language is allowed to do so. In a similar vein, the Audio-Lingual Method does not permit the use of the students' L1 in an EFL class, as it

is oral-based approach, and stipulates that the students' native language habits may inhibit the attempt of mastering the target language (Richards and Rodgers 1986).

On the other hand, there are scholars like Stern (1992) and Cook (2001) who believe that CS plays a pivotal role in facilitating the target language learning, and challenge scholars who believe the otherwise i.e. CS hinders language learning. Cook (2001) justifies his belief of the use of CS in an EFL classroom by raising a basic proposition, i.e. humanistic approach, which gives right to students to express their feelings and thoughts in their L1 without any problem. Also, Stern (1992) strongly recommends the use of cross-lingual teaching method- a method which leaves room for the use of the students' L1. He furthermore explains that students can relate the L2 phenomenon with the L1, and hence can easily build up their L2 input. According to his studies, the majority of the students are not proficient enough in L2 because the explanation given in L2 to the students is not explicit.

On top of that, Cook (2001) stipulates that the avoidance of CS in a classroom situation has restricted the various ways of language learning, and hence the students' L1 is a facilitator, not a damaging resource to successful language learning. Thus, classroom is “a natural code-switching situation” (p.406) and a “highly skilled activity” (p.408), Cook adds. In addition, (Cook 2001; Merritt et al

1992; Adendorff 1993; Ndayipfukamiye 1998) forward the following reasons for teachers and students' CS in an EFL class.

**Reasons for CS in an EFL class**

The purposes CS serves varies from content to language classes, and the reasons given here are applicable only in language classes; thus, reasons for teachers' and students' CS in an EFL class are presented below:

**Reasons for Teachers' CS**

Students code switch in an EFL class, and have their own reasons to do so. In the first place, students shift to their L1 to translate equivalent terms. A teacher may ask what a certain term means, and normally the students' response is in their native language, which may show, according to Eldridge (1996) linguistic deficiency. But the advantage of practicing CS in this particular instance is that there is no communication breakdown due to lack of proficiency in the target language.

The other reason is reiteration, where one message is said in one code, and reiterated in a different code. Thus, the students reiterate the message said in target language by switching to their L1 to construct meaning. Most of the time students code switch for reiterative purpose in order to show the teacher that they have understood the message explicitly.

The eventual reason for students' CS is conflict management. Students attempt to manage misunderstandings by switching to their L1 based on their objectives and intentions in an EFL class. For instance, the absence of some culturally corresponding words between the target language and the students' L1 may stop the transmission of the intended meaning, and hence the practice of CS may take place to circumvent some misinterpretations.

The debate about the practice of CS shows that it is controversial, as there are researchers who are against and for it. In Ethiopia, Kenenisa (2003) and Samuel (2015) show that CS is a common practice in an EFL class not only at the school level but at

the university level. In fact, in some universities, according to these scholars, there is an overuse of students' L1 in English classes.

In conclusion, both teachers and students need to know why they code switch in an EFL class, as the phenomenon is unconscious. After being aware of the reasons, I suggest that both school and university teachers may practice CS in Ethiopia under the following conditions.

First, they need to make sure that all the students know or at least understand the language they intend to switch to, in this case Amharic or any other language based on the region. There could be students who may not understand the language to be switched to in a classroom situation. Second, teachers should make judicious use of CS in an EFL class. Overusing the students' L1 may hinder English language learning, as students do not get maximum exposure to the target language, and also it contradicts with the language policy of Ethiopia, which does not give any room for CS practices in an EFL class. Finally, teachers should be aware of the functions of CS and when they should do so. A number of studies (for example Cook 2011; Kamwangamalu 1998) prove that these functions of CS facilitate language learning. Thus, teachers should shift codes to serve these functions of CS in an EFL class.

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**Acronyms and Abbreviations**

CS	Code switching
ELT	English Language Teaching
L1	First Language
EFL	English as a Foreign Language



## Reading Engagement and Academic Performance: A Case Study at Adama Science and Technology University (ASTU)

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### Introduction

Reading engagement theory stems from constructivism which is a theory of learning. Constructivism emphasizes the active construction of knowledge by the learner in such a way that learning occurs when learners integrate new knowledge with the existing knowledge by engaging actively in the learning process (Woolfolk, 1998). Not only does constructivism view learning as a mental process, but as a natural and ongoing state of the mind. In line with this, Smith (1971) in Christie, Enz, and Vukelich (1997) argues that "Learning is not an occasional event, to be stimulated, provoked, or reinforced. Learning is what the brain does naturally [and] continually" (p. 7).

Engagement in reading is essential for the development of reading comprehension skills and academic achievement. The key elements, while defining reading engagement as a framework, are usually five: motivations, strategies, amount of reading, conceptual knowledge and social interaction (Guthrie, Wigfield and You, 2012). Motivation is a multidimensional term which entails intrinsic and extrinsic motivation, values, self efficacy, goals and social motivations. Strategies refer to the multiple cognitive processes useful for comprehending, self monitoring and constructing meaning from texts during reading. Behavioral engagement refers to the amount of academic and non academic reading that learners carry

out in both school and non school settings. Conceptual knowledge refers to the idea that reading is knowledge driven. Social interaction is the type of collaboration practices, found in the community, among students and between students and instructors (ibid).

The term reading engagement thus refers to the interaction of the reader with the text in both motivated and strategic manner. Engaged readers are motivated to read, highly involved in reading different types of materials, strategic while comprehending, knowledgeable in extracting message from text and socially interactive, i.e. by sharing what they read with others (Guthrie, Van Meter, McCann, & Wigfield, 1996; Guthrie & Wigfield, 2000; Guthrie, Wigfield, & Perencevich, 2004). Having the above qualities by students' means they are able to comprehend effectively any reading materials. If they extract message from different sources, it is likely that they can easily succeed in their academic performance.

According to Boughey (1998) the association between reading comprehension and academic achievement is not understood very well by most language practitioners probably because reading is perceived as mere decoding ability of the written word. Academic performance demands the reading and comprehension of textbooks, in addition to other many tasks. It is through reading that learners internalize a wealth of experience which can enable them to be problem solvers, creative and innovative. Higher learning students, for instance, should apply various strategies, use text structure and features to support meaning, reflect on the topic, react intellectually and emotionally to the text, summarize major ideas, etc. to plunk out the meaning of a text. They should go through a lot of materials in order to analyze, synthesize and

evaluate ideas so as to come with new perspectives and findings which can be produced in the form of essays, reports, projects or research findings. Reading is, therefore, important for tertiary students in order to cope with new knowledge and fulfill the demands of their education. In other words, without sound reading comprehension skill, university learning is a wishful thinking.

The academic language of higher learning is cognitively demanding and context reduced which propel learners to depend on the internal text meaning (Pretorious, 2002a). This kind of discourse is understood by substantiating the message of texts with the help of textual reasoning (ibid). While comprehending academic texts, "knowledge of text types, structure, technical, specialized vocabulary, textual cues and the relationships between the elements of the text will be necessary (Just and Carpenter, 1987). This kind of knowledge is called "language competence as Cognitive Academic Language Proficiency" (CALP) (Cummins, 1984). Studies point out that academic success becomes feasible with the aid of CALP competence.

Studies in Ethiopia, however, pointed out that students are poor in their comprehension skills (Ambactchew, 2003; Genene, 1994; Mendida, 1998). Atlabachew (2005) who examined the English proficiency of Adama University students, focusing on reading, writing, vocabulary and grammar skills and sub skills found out that students were low achievers, failing to score 50% of the exam for all the skills and sub skills components. From the above findings, one can infer that students are not engaged in reading as a result of which they do not develop "language competence as Cognitive Academic Language Proficiency". This problem can stem from various

sources: students may not be motivated to read; they may not employ the right strategies while reading; they may not involve actively in reading different academic and non academic reading materials or all the above factors could have contributed their share to students' poor reading comprehension skills.

There are no, however, available research regarding the above factors and hence the push factors for this study are the lack of research on reading engagement and the escalation of the magnitude of reading problem from time to time. Lack of reading engagement on the part of students can affect the teaching learning process in general and the achievement and quality of students in particular unless intervention is made soon.

### Statement of the Problem

Reading ability and academic achievement are highly associated with each other. Students who are engaged in reading academic and non academic materials are usually equipped with reading skills. In other words, they can easily understand main points, analyze, synthesize, evaluate what they read and apply effortlessly the information for academic purpose and become high achievers in their studies. Most studies focus on one aspect of reading skill despite the multidimensional nature of reading engagement.

Adama Science and Technology University which aspires to be the leading university in the field of science and technology should have engaged in creating proficient readers who can understand the nature and development of higher learning scientific knowledge so as to become problem solvers and inventors in the field of science and technology.

Unfortunately, most studies done in Ethiopia in the field of reading show that most students are poor in their comprehension skills (Ambachtew, 2003; Genene, 1994; Mendida, 1998). Adama Science and Technology University students are

no exceptions in this regard. In fact, according to Atlabachew (2005) the English proficiency of Adama University students in general and their reading proficiency in particular were found out to be low.

Identifying the factors which lead students to disengage from reading can play an important role in finding the solution. In fact, learners' academic achievement may be affected by various factors such as family background, school related setbacks, socioeconomic problems, etc. which are very difficult to deal with in terms of monitoring. Nevertheless, if students are supported to engage in their reading, they can achieve better grades irrespective of the aforementioned problems. This is because the literature supports that an investment on students' reading engagement and skills improves their achievement (Cromley, 2009; Fang et al., 2008; Greenleaf et al., 2009; Greenleaf, Schoenbach, Cziko, & Mueller, 2001; King, 2010; Krajcik & Sutherland, 2010; Norris & Phillips, 2003; Osborne, 2002; Pearson, Moje, & Greenleaf, 2010; Shanahan & Shanahan, 2008; Yore et al., 2004). The literature pinpoints that students will improve their achievement if they are engaged in reading. This means, if they are motivated to read, involved actively in reading and equipped with the required reading strategies, they can easily extract the intended message (knowledge, information, etc.) from the materials they read.

This qualitative study is, thus, conducted to explore the sources of motivation, the types of reading materials and the reading strategies they employ. It also tries to discover the factors which students spell out for the successes or failures of their academic achievement with the aim of understanding and identifying factors that affect students reading engagement and academic achievement. In addition, the study tries to know if there are differences between high and low achievers in terms of reading engagement. In light of this, this study which applies qualitative method puts forward the following exploratory questions:

1. What factors motivate students to read?
2. Do students know the required skills of reading strategies and apply them appropriately while reading? In other words, do they plan, monitor and evaluate their reading?
3. What kind of materials do students read: academic, non academic or both and how often do they read?
4. To what factors do students attribute their academic achievement successes or failures?
5. Is there any difference between high achievers and low achievers in terms of their reading motivation, uses of reading strategies and amount of reading?

### General Objective of the Study

The general objective of this study is to know whether students were engaged or disengaged in reading academic and non academic materials and understand the relationship of reading engagement with students' academic performance from high and low achievers' perspectives.

The specific objectives of the study are:

1. To understand the factors which motivate students to read, the type of materials they read and the frequency of their reading;
2. To know the type of reading strategies students employ while reading;
3. To know whether students plan, monitor and evaluate their reading;
4. To understand the factors which students spell out for their academic successes or failures, and
5. To know whether there are differences regarding the sources of motivation, uses of reading strategies and amount of reading between high achievers and low achievers.

### Research Design and Approach

The study applied a case study design. Deductively, exploration was made regarding purposively selected cases of students' unique experiences of reading motivation, their knowledge and uses of reading strategies in comprehending reading materials, their actual reading behavior and

academic achievement. The reality which was constructed by students themselves was understood. According to Keith (1998, p.150) the aim of case study is "to understand the case in depth and in its natural setting, recognizing its complexity and its context. It has also a holistic focus, aiming to preserve and understand the wholeness and unity of the case."

#### Sources of Data

This study used both primary and secondary data. Students were primary sources, but students' grade transcripts which were collected from the Office of the Registrar of ASTU were secondary data. Participants for an interview were recruited based on their IELTS and CGPA results. The selected interviewees were asked questions about their personal reading motivation, uses of strategies, behavior and academic achievement.

#### Participants

From the 28 sections of regular ASTU students of 2014 freshman students, two sections were selected using simple random sampling, and an IELTS test was conducted in the presence of English instructors after getting the consent of students to sit for examinations. The IELTS test was conducted to identify high and low scorers, so as to nominate cases for interview. For the interview, four students were selected purposively based on the academic achievement and reading comprehension in the IELTS test scores they had, taking two from Economics and two from Civil Engineering students: two of them were high achievers and the other two were low achievers from both departments.

All interviewees expressed their consent to give the interview. To contact the selected students, their cell phone numbers were collected from the Office of the Registrar and the

researcher contacted them accordingly. Having been explained the objective of the call, they were asked whether they were willing to take part in an interview. Two female students expressed their disagreement, and they were replaced by two other students who had equivalent achievements.

The interviewees were asked whether they could speak Amharic well or not. All of them answered that they are able to speak the Amharic language fluently. Hence, the interviews were conducted in Amharic. They were also communicated through their mobile phones to clarify issues which required further explanations.

#### Sampling Procedure

The study employed simple random sampling, purposive and extreme sampling methods jointly to select the cases for interviews. To conduct the IELTS examination, two sections were selected applying simple random sampling. After selecting the two sections with lottery method, the IELTS exam was conducted. Based on the scores of their CGPA and IELTS reading examination, four students were nominated for an interview, applying extreme case sampling method to examine their reading motivation, behavior, strategies and academic achievement, taking from both Economics and Civil Engineering departments.

According to Gerring (2007, pp 101-102) "The notion of 'extreme' may now be defined more precisely. An extreme value is an observation that lies far away from the mean of a given distribution." Extreme case value for this study, therefore, refers to students reading and cumulative academic achievement scores that fall far away in both lower and higher ways from the average randomly selected students' scores. It is not their mere low or high scores which make these cases valuable rather it is their rareness. Besides, extreme case sampling is helpful to know why low achievers score low grades in both the IELTS reading exam and academic CGPA and also

enable to identify the reasons for high achiever learners to score high grades in both the IELTS reading exam and academic CGPA. By doing so, as Stake (1995) pointed out it is possible to maximize our learning from the selected cases. Accordingly, five low achievers and five high scorers were selected based on the results of IELTS reading exam and CGPA.

#### Instruments of Data Collection

IELTS examination, document analysis and interview were the data gathering instruments. IELTS examination was administered to two sections of students, and the scores of first year Economics and Civil Engineering students selected for the IELTS examinations were gathered from the Office of the Registrar. Each section had 30 students, making the total 60. Interview was also used to gather data on students reading motivation, strategy, behavior and academic achievement.

According to Maykut & Morehouse (1994), qualitative research attempts to understand a circumstance constructed by participants. Students were interviewed to understand their level of motivation and its type, strategy uses and reading behavior and uncover the views of students about the relations of reading motivation, strategy uses and reading behavior with their academic performance. The questions are prepared by the researcher, exploiting the work of previous researchers and review of related literature. Grounding on the review of the related literature and the experience of the researcher as an English instructor, a semi-structured interview questions were used. This instrument enabled to explore and get in-depth information about reading, motivation, strategies, behaviour and academic performance. It also allowed the researcher to observe non verbal responses closely. Facial expressions such as frowning, smiles, and nodding may supplement or even contradict the verbal responses of respondents and these would be

known through qualitative methods (Stewart, Shamdasani, & Rook, 2007). As Creswell (2009) argues, the collection of the data in the first phase enables researchers to get the general picture, pattern, and nature of the study. With this assumption, the researcher wants to raise both general and specific questions in relation to reading motivation, reading strategies, reading behaviour and academic performance. Accordingly, the interview checklist includes questions regarding students' reading motivation, strategies, behaviour and academic performance. This is done because the semi-structured interview offers a rich source of data which provides access to the respondents to explain their opinion freely and allow for more in-depth inquiry or probing where necessary (Silverman, 1994, 2009; Koech, 1995). The advantage of probing questions is that they may help to make the argument clearer (Ingham & Zessen, 2009).

#### Validity and Reliability

The IELTS examination is the most valid and reliable exam to check the potential of students whether they can manage higher learning using the English language as a medium. The exam was also shown to English language instructors for review, and the comments they forwarded are incorporated in the exam before it was conducted. They changed what they believed were unclear instructions and suggested to exclude the open ended items of the IELTS tests, feeling that the students would not be able to answer them. The comments of the experts were taken into account and the items which were perceived by instructors as difficult were removed before using the instrument for the study.

The validity of the qualitative data refers whether the evidence reflects reality. The researcher explained to interviewees that if subject biases were to happen, that would affect the result of the study seriously. Thus, they were cautioned to report what they practically do. To avoid observation bias, the researcher made use of tape recorder, personal

cell phone, observation notes and reflection notes. The application of these methods enabled the researcher to triangulate the data. Then, the researcher listened to the recorded data and read the transcripts time and again to avoid unreliable report, unsubstantiated data and unsystematic summaries. The analyses were also examined very carefully to avoid speculation and overgeneralization.

The inter and intra reliability of the IELTS examination should be checked on other students. To do so the answer sheets of the examination were copied in four copies, and an experienced English instructor and the researcher marked the papers. The researcher coded the four answer sheets before giving them to an English instructor for marking. Each marker took two copies of the 58 answer sheets. The first copies were marked and locked in a shelf, and after a month the remaining answer sheets were marked. And the scores of the four papers were gathered to check for the inter and intra consistency of the examination, and the findings of the reliability coefficient displayed .999 reliability for the intra reliability and .996 for inter reliability. And it was then after that the IELTS examination was administered to the randomly selected 60 students.

The reliability of the interview was also done. Reliability for qualitative method refers to the issue of producing the same results if the study gets re-conducted. To this end, the study should be free from both subject error and subject bias. Subject error refers to the process of getting different results on different days, but subject bias refers to pleasing one of the investigators whom the case likes by giving responses which the case assumes s/he expects, but offering different responses for the investigators whom the case does not favor from the favored one.

The selected cases were informed to put forward their genuine responses about their reading engagement practice and academic performance. They were also

informed not to give different responses for the same question at different days since it results in subject bias. Accordingly, to avoid the bias of interviewees, the purpose of the research was explained, and they were informed to tell what factors motivate them to read, what strategies they apply and how they apply them, and what materials they read. The researcher explained to them that if there are subject biases, it will affect the result of the study seriously. Thus, they were cautioned to report what they practically do.

To avoid observation bias, the researcher made use of tape recorder, personal mobile phone, observation notes and reflection notes. The application of these methods enabled the researcher to triangulate the data. The selected cases for the study were genuine while giving the interview. This was known through triangulation of data gathering instruments.

#### Methods of Data Analysis

Data analysis is the process of making sense out of one's data (Merriam, 1985 in Koech, 1995). The methods of data analysis depend on the nature of the basic questions and the type of data collected. The information gathered through semi-structured interviews was transcribed. Back translation was also made by an experienced translator. Then, the data were coded and classified into categories and themes, and discussion followed.

#### Ethical Considerations

While conducting research, due regard should be given to ethical issues by avoiding or minimizing the potential harm of the participants. Ethical considerations involve informed consent, voluntary participation, respect for privacy, safeguarding anonymity and confidentiality, and accuracy of the reports and results.

Accordingly, Adama University administrators and concerned instructors were informed regarding the purpose of the research so as to get their consent to conduct the research in the institution. Similarly, subjects were informed

about the aim of the research. The role of the participants and the time that they would spend for the IELTS reading comprehension examination and interview had been informed. They had also been assured that their responses to the interview would be shown right after the interview and discussion to check the accuracy of their responses transcription which the researcher did. The researcher also assured that the results of the IELTS exam would not be shown to any one; as a result, the researcher locked the exam papers in his personal shelf and burned them after recruiting the cases on the basis of the results.

Before conducting the interview, the researcher established rapport with the participants to put them at ease, and they were quite free

and trustful while giving the interviews.

### Descriptions and Discussion

**Case Study Participants:** Four students were selected for interview. They were selected on the basis of their academic achievement and IELTS reading comprehension scores: two of them were top scorers, while the remaining two were low achievers. The researcher took the results of Economics and Civil Engineering students from the Office of the Registrar, and he selected one top scorer and one low achiever from each department, making the total four. The scores of the IELTS examination was also taken into account while selecting students for the interview. The researcher wanted to take proportional female- male students while sampling

but female students did not want to give an interview for the researcher. The researcher tried to explain the purpose of the interview time and again. Nevertheless, they did not want to take part in the interview. And hence only male students were interviewed. The researcher did not use any other criterion since the focus of the study was in understanding the views and perceptions of students about their reading engagement, reading comprehension and academic achievement. To understand the experiences of students' reading engagement, students were asked about their elementary and high school reading engagement practices. A brief summary of the selected students profile is given in the table below.

**Profiles of Students Nominated for an Interview**

S/N	Pseudo-names (False names)	Regional State	Preparatory School	Age	Gender	Year	Department	CGPA	RCS
1.	Gemechu	Addis Ababa	Dejjazimach Wend Yirad Preparatory School	19	M	1st	Civil	3.81	22
2.	Waktola	Oromia	Gebre Guraccha Preparatory School	21	M	1st	Civil	1.69	12
3.	Beddassa	Oromia	Bako Senior Secondary School	22	M	1st	Economics	3.77	23
4.	Benti	Oromia	Gedio Preparatory School	22	M	1st	Economics	2.19	13

- \* Never argue with an idiot. They drag you down to their level—then beat you with experience. (Dilbert)
- \* A wise man talks because he has something to say; a fool talks because he has to say something. (Plato)

- \* An ounce of practice is worth more than tons of preaching. (M. Gandhi)
- \* Half the lies our opponents tell about us are not true. (Sir B. Roche)



### Sources of Motivation

The sources of motivation for the cases under investigation differ. Benti is an example for intrinsically motivated type of readers. He reads in order to understand the essence of the topic. Gemechu, on the other hand, reads to get knowledge. He claimed that he reads to know. On the other hand, he also claimed that education in general and reading in particular should play an instrumental role. He wants to set his family free from their abject poverty with the help of his education. To fulfill his objective, he assumed that he should score high grades. Irrespective of time and space, for him there is a need to read relentlessly. In his own words, Gemechu has this to say in relation to sources of motivation:

*As I told you, I was a weak reader when I was in elementary and high schools. Now, I want to achieve good scores. I don't read for the sake of rewards. Rewards are secondary for me. After joining ASTU, I am highly motivated to read and want to know a lot. I get satisfaction whenever I read. I assume that I did not use my time seriously when I was in high school.*

*I came from a poor family background, and I should work hard in order to get rid of my family from their poverty through education. I always read thinking about this issue. Here, I always invest my time in my reading. As a result, I want to be in the library the moment it gets opened. This holds true after the end of mid and final examinations.*

Similarly, Beddassa reads for both internal and external reasons. Beddassa reads what he likes. Most importantly, he felt that reading should be instrumental in solving societal problems. As a student, he dislikes to read calculating his personal benefit such as getting better job or much money. He would have joined engineering, had his interest been money. He joined the Department of Economics in order to solve the economic problems he observed while

he was at Ambo town. Beddassa therefore gives due regard to both personal and social factors while reading. Waktola pointed out that he reads to get knowledge and good grades, but he does not read to obtain prizes.

### Material Selection

Students prefer to read both academic and non academic materials independently, being willing to read books recommended by others except a case. Gemechu appeared to enjoy extreme freedom. He always selects his reading materials. He does not want to use handouts; neither does he want senior students' exam papers. He explained his style of material selection as follows:

*When I was in Preparatory High School, I used to read with my friend. He and I should read first and make group reading next. Both of us had the habit of group reading. He used to bring new ideas. He was exceptionally smart. I also used to bring new ideas. I feel that a reader should read alone and besides it is good to read in groups. After coming here, I tried to read in groups since there is a reading club, but I do not approve it, for I do not get what I had planned to get. There are conflicts. They give too much attention to culture but not to reading.*

Waktola has a different view of group reading. He pointed out that he prefers group reading to personal reading. He argued that group reading serves to internalize the core points of handouts, skipped during his personal reading. Waktola explained his practice of group reading as follows:

*I do both but I prefer group reading to personal reading. I usually enjoy reading with others in my dormitory, but not in the library. At times, I skip the main points during my personal reading. I usually call my friends whenever I read, and when I read in groups, others remind me of points which I missed during my personal reading. I ask them for clarification. Personally, I get bored when I read alone. I also*

*become careless, and get asleep early. All in all, I like group reading.*

Gemechu differs markedly from Waktola. Even if Gemechu does not dislike group reading, he prefers reading alone to group reading. He is of the opinion that group reading is useful when there is a need to do difficult questions and to help low achievers. He feels that most students have a preference to read in groups when exam time is approaching. Otherwise, they make fun of students who read during other times. Group reading during exam time is problematic for Gemechu: it does not have mutual benefits. Some students usually ask him to read in groups. They want him to tutor them three to four chapters within a short period of time, and such kind of group reading puts him in a state of stress.

Beddassa did not disapprove group reading. He feels that group reading is useful to clarify difficult concepts. According to Gemechu group reading is not applied successfully at ASTU. He assumed that there is a tendency to look down each other, and some students also consider group reading as a waste of time. From the interview he gave, it is possible to realize that Beddassa does not exploit group reading like that of others.

### Uses of Reading Strategy

The level of reading strategy uses is not uniform among the selected cases. Beddassa, for instance, utilized a lot of reading strategies, and it seems that he is the most knowledgeable of all the cases regarding the uses of reading strategies. He feels that reading should be planned. While explaining his uses of reading strategy, Beddassa says:

*I is not mere reading which makes me a good reader. There is a need to analyze, relate, use my time properly and interpret my reading by myself. There are some theories which I do not accept since I evaluate them using my background knowledge. Sometimes fulfilling all the above conditions, I may fail to extract message from a*

*text. I should google to know the meaning of new words. I should consult the dictionary. If I fail to get the right definition, I usually ask my instructors. I am confident that my instructors give me sufficient explanations. They have better exposures and experiences. The other factor essential for better understanding is to interpret a message, seeing it from different angles. These angles include text exposure, background knowledge and real life issues.*

Beddassa repeatedly reiterates that interpretation is a key when it comes to meaning extraction. He feels that he should interpret what he reads by using different techniques. He also made clear that he should cover topics in advance before instructors offer lectures, if not he will be too much disappointed since he cannot understand lectures comfortably.

By contrast, Gemechu feels that he uses few reading strategies. Gemechu pointed out that he predicts the contents of the book before he reads. If he gets what he predicts, he will be happy. On the other hand, if his prediction is wrong, he understands that he was mistaken while predicting. Gemechu enjoys reading difficult subjects. While sharing his first semester experience during the interview he gave, an instructor told the class that the mid exam will have four questions and two of them would be manageable but the remaining two would not be done by any of the students. He was surprised by what the instructor said, and started to read day and night to master the subject matter which he claimed to have been successful. He sat for the examination. Students were shouting while they were leaving the exam hall since the mid exam was very difficult. To his instructor and classmates amazement, he did all of the four questions superbly and that was witnessed by his score.

If he failed to comprehend what he is reading, Gemechu usually asks his instructors for explanation. Nevertheless, he says that he doesn't usually face difficult concepts or words when he reads.

According to their reports, the remaining two cases used reasonable number of reading strategies. Waktola, for instance, did not like to read a topic from the beginning to the end at a time. He usually reads part of the topic and gets a break and then comes back to read. He told the researcher that he takes notes about the main points of the topic that he reads. He memorizes what he reads and if he fails to understand the gist of the topic, he habitually reads the handout over and over again. For Benti, the first step while reading unfamiliar materials is to preview the content. He, however, does not like to take notes. Doing so for Benti is accomplishing two things at a time: comprehending and taking notes. Such kind of reading does not appeal to him since his mind cannot comprehend the message of the topic while taking notes. Some of the reading strategies that Benti applies include identifying the main points, reflecting on his reading and using his background knowledge.

#### Reading Behavior

In fact, all the selected cases came from materially poor environment. They did not have access to both academic and non academic reading materials when they were in elementary and high schools. They claim that they had poor reading behavior except a case. For instance, those who scored high grades in both Civil and Economics departments were not confident about their reading ability. They had low self efficacy. While explaining, Gemechu, for example, felt that he is not as versatile reader as his friends are. His self appraisal about his reading practice is as follows:

*Personally, I don't think I am a good reader. I think so because I know many good readers whom I appreciate. There are students whom I see as models. They are versatile and have a lot of knowledge about various issues which is not the case when it comes to me. I am not a versatile reader. I want to be like them. However, I have to work a lot to attain the level that they have attained. I work hard and read for a long period of*

*time without being tempted by sleep. I invest too much time on my reading unlike those who can easily comprehend within a short time. A course consumes much of my time to figure out its content. I should read a lot to get prepared for my exams.*

Despite his low self efficacy, he reads both academic and non academic materials. For academic purpose, he reads books, but he does not have the habit of reading digital materials due to lack of personal laptop and frequent network breakdown at ASTU. He reads digital sources very rarely. From non academic reading materials, he enjoys reading newspapers and magazines. In fact, whenever he gets tired of reading academic materials, he has the habit of reading newspapers and magazines, which, according to him, assist him to refresh his mind. He applied the same type of reading strategies for both printed and digital sources. With regard to time, most of it is allocated for academic reading.

Benti also reads both academic and non academic materials, and he has his own preferences when it comes to non academic materials. He likes reading philosophical, religious and inspirational books, on the other hand he does not like to read fiction and tale books. Benti budgets 60% of his time to academic books, while 30% of his time to non academic materials. He admitted that he experiences problems in extracting message from some books, and attributes his failure of meaning extraction to his poor reading background. In relation to his poor reading background, he has this to say:

*When I ... talk about myself, I should talk the reality not the assumption. I do not think I am a good reader. We used to read only texts. Our reading was text based. I do have the interest... I do have the interest to read but the reality was not conducive for me when I was there in high school due to material shortages. Otherwise, I was very much interested to read. I wanted to read non academic materials. As a result of the above reasons I do not think I am a good reader.*

Like Benti, Beddassa also used to listen to the media, but he did not read

materials when he was in elementary and high schools due to shortage of sources. In high school, he used to borrow books to read from his friends. At ASTU he has access to both academic and non academic materials, and he usually reads what he likes. Like other students he does not read digital materials since there are shortage of materials and network problem.

Waktola is slightly different from the above students due to the fact that he lacks interest in reading books. He also does not want to read non academic materials. He is busy in reading handouts. For him, reading books is a waste of time. They are not useful since they are too broad. Most of all, he does not get satisfaction out of book reading. He also differs from the above students in his perception of self efficacy. It is only he who perceives himself as a capable reader.

### Academic Performance and Reading Behavior

Benti and Waktola are not pleased about their academic achievements at ASTU. They attribute their poor performance to external factors. For Benti instructors at ASTU do not encourage wide reading. Examination is handout based which affects his academic performance negatively. According to Benti, other students do not have knowledge, and hence since they memorize the handouts, they score high grades. However, he is convinced that these students have little knowledge. On the other hand, Waktola points out that he reads handouts, but the instructors do not test what they have taught. As a result, he could not score good grades. While telling about his tertiary level academic performance, he describes his dissatisfaction as follows:

*I am not happy about my performance here in the university. Personally, I am a capable reader but I cannot succeed like that of my elementary and high schools. There is a problem on the part of my instructors. They do not evaluate what they teach us. There is a gap between what they teach and test.*

*It is here I follow my study seriously by reading handouts.*

By contrast, Gemechu and Beddassa scored high grades during the first semester. After joining the university, Gemechu always reads. In fact, he has a boundless interest for reading. While answering to the question about the causes of his academic success, he claims that he is a dedicated reader at ASTU, and that is the only secret for his academic success. In spite of his top scores from the department of Civil Engineering, he is unconvinced about his academic potential and success. He questions his achievement saying that "My friends usually praise me. They tell me that I am the cleverest student. But is it really the case? Am I really a clever student? I don't think so."

Beddassa also opines that he succeeded in the first semester because he was a devoted reader. While sharing his reading habit, Beddassa asserts that, "It is only when I take naps that I get a break from my study, otherwise I usually read. However, I do not achieve what I expect. For instance, I scored 3.77 instead of 4.00. I normally evaluate myself. I am sure I will get a better score in the coming semester." Of course, he pointed out that the unfair grading system of Communicative English instructor contributed negatively not to score 4.00. After he and his classmates accused their instructor of poor teaching, six of the students got a "B" grade. And Beddassa seems to have a grain of truth on his claims that the unfair grading system of some instructors affected his grade negatively. He further laments that such grading system not only affects his grade negatively but also decreases his reading motivation too.

### Conclusions

The cases under investigation differ in their sources of motivation. Unlike low achievers high achievers have multiple goals for reading: they read to solve personal and social problems, and to achieve high grades. But low achievers do not have as

multiple goals as low achievers. Both low and high achievers claim that they read for intrinsic reasons. They point out that they do not read to get prizes.

Most of the cases select their own materials while reading academic and non academic books, but a case always selects reading materials autonomously. He enjoys extreme freedom in such a way that he does not want to read materials suggested by others. There is no distinction in terms of material selection between high and low achievers.

Almost all cases approve the significance of group reading, but they have differing views regarding its application. The high achievers feel that since group reading is implemented in the way they want, they pointed out that they do not apply it frequently.

All the cases have reasonable knowledge and uses of reading strategies; nevertheless, they differ markedly in their actual uses of reading strategies. The high achievers appear highly planned compared to their counterparts, and they also read to master the contents of their subject matter by self regulating their reading highly.

Both high and low achievers except a case did not have high self efficacy about their reading ability since they assumed that they came from a poor reading material environment. While talking about their self efficacy, three of the cases informed the researcher that they did not have access to materials when they were in high schools though they had interest to read. They also compare their reading ability with others; as a result, they label themselves as poor readers. To put another way, the poor reading environment they had at elementary and high schools for the cases was the cause, according to the respondents, of their low reading self efficacy.

Most of the cases except one read both academic and non academic materials. Most of the time, they read academic materials.

High achievers attribute their academic success to their dedication and engagement in their reading

while low achievers attribute their poor performance to external factors. High achievers attribute their success to internal factors; whereas low achievers attribute their low academic performance to external factors. One of the low achievers for instance spelled out that instructors test what they do not teach. The second low achiever made it clear that the exams are handout based and that is the reason for his low academic performance.

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**“A good book is the best of friends, the same today and for ever.”**

**Martin Farquhar Tupper (1810 - 1889)**

**“Book reading is a solitary and sedentary pursuit, and those who do are cautioned that a book should be used as an integral part of a well-rounded life...A book should not be used as a substitute or an excuse.”**

**Garrison Keillor (1942 - )**

**As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.**

**King James Bible**

## Practices and Implications of TPACK

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### Introduction

Technological Pedagogical and Content Knowledge (TPACK) is a framework to consider and apply the kinds of knowledge in which the teacher develops and acquires skill and knowledge using computer for effective practices of pedagogy and content through technology enhanced learning environment.

The idea of pedagogical content knowledge (PCK) was first introduced by Lee Shulman in 1986 and PCK was replaced by TPACK by Archambault and Crippen (2009) (<http://TPACK.org>). Archambault and Crippen (2009) identified seven different knowledge areas for TPACK.

These are:

1. Content Knowledge (CK)
2. Pedagogical Knowledge (PK)
3. Technology Knowledge (TK)
4. Pedagogical Content Knowledge (PCK)
5. Technological Content Knowledge (TCK)
6. Technological Pedagogical Knowledge (TPK) and
7. Technological Pedagogical Content Knowledge (TPCK).  
(This will be discussed in detail in the main part of this paper)

### Practices of TPACK knowledge areas:

In the recent teacher education program, teacher education courses

such as Mathematics and Science should be assisted by recent strategy of learning using computers. For instance, Technological Pedagogical and Content knowledge (TPACK) emphasizes a teacher's understanding of how technologies, particularly information and communication technology (ICT), can be used effectively as a pedagogical tool (Koehler and Mishra, 2009). According to Koehler and Mishra (2009), TPACK is a complex interplay of three bodies of knowledge: namely, 1) pedagogical content knowledge, 2) technological content knowledge (knowing what kind of technology tools are available for teaching what), and 3) technology pedagogical knowledge (ability to choose an ICT tool based on its provision to address a particular teaching/learning need). To develop TPACK, a teacher not only needs to know how to use computer and software, but should also be aware of the strategies to incorporate ICT tools to enhance students' understanding of a particular subject's content. The TPACK framework highlights complex relationships that exist between content, pedagogy and technology knowledge areas and may be a useful organizational structure for defining what teachers need to know to integrate technology effectively (Archambault & Crippen, 2009). According to Archambault & Crippen (2009), TPACK consists of 7 different knowledge areas, these are:

(i) Content knowledge (CK):-this may be defined as "a thorough grounding in college-level subject matter" or "command of the subject". It may also include knowledge of concepts, theories, conceptual frameworks as well as knowledge about accepted ways of developing knowledge.

(ii) Pedagogical knowledge (PK): this includes generic knowledge about how students learn, teaching approaches, methods of assessment and knowledge of different theories about learning. This knowledge alone is necessary but insufficient for teaching purposes. In addition a teacher requires content knowledge.

(iii), Technology knowledge (TK): this refers to an understanding of the way that technologies are used in a specific content domain. For example, for mathematics teachers, it is an understanding of the range of technologies that mathematicians use in science and engineering. For Physics teachers, it is an understanding of technologies that physicists use in science and industry within the context of technology integration in schools; most often it appears to be referring to digital technologies such as laptops, the Internet, and software applications. TK does however go beyond digital literacy to having knowledge of how to change the purpose of existing technologies (e.g. wikis) so that they can be used in technologies enhancing content knowledge

(iv) Pedagogical Content Knowledge (PCK): Pedagogical content knowledge is knowledge about how to combine pedagogy and content effectively. It is knowledge about how to make a subject understandable to learners. Archambault and Crippen (2009) report that PCK includes knowledge of what makes a subject difficult or easy to learn, as well as knowledge of common misconceptions and likely preconceptions students bring with them to the classroom. A research article by Betule, Fatma, Esen and Ayesegul (2014) focused on how interactions among pre-service teachers' pedagogical content knowledge (PCK) components throughout a 14 week content

representation based mentoring enriched practicum course, and the nature of those interactions. According to the study data was collected from three pre-service teachers, information rich cases, by the use of content representation (CoRe) and semi structured interviews. Content analysis and the constant comparative method were employed in the data analysis. The results revealed that the development of integrations was idiosyncratic. Additionally, PCK integration moved from fragmented to a more integrated and coherent one by the end of the semester. Implications for science and math teacher education and research are discussed.

(v) Technological Content Knowledge (TCK): this refers to knowledge about how technology may be used to provide new ways of teaching content (Niess, 2005). For example, digital animation makes it possible for students to conceptualize how electrons are shared between atoms when chemical compounds are formed.

(vi) Technological Pedagogical Knowledge (TPK): this refers to the capacity and self control of technology as different teaching approaches (Mishra & Koehler, 2006). For example, online collaboration tools may facilitate social learning for geographically separated learners and

(vii) Technological Pedagogical Content Knowledge (TPCK): this refers to the knowledge and understanding of the interplay between CK, PK, and TK when using technology for teaching and learning (Koehler & Mishra, 2009). It includes an understanding of the complexity of relationships between students, teachers, content, practices and technologies (Archambault & Crippen, 2009). An article by Stipek, Givvin, Salmon and MacGyvers (2001) from Stanford University, assessed teachers' beliefs and practices related to Science and Mathematics instruction using TPACK through sixth grade

teachers, at the beginning and the end of the school year; teachers' beliefs about (a) the nature of mathematics and science (i.e. procedures to solve problems using cloud computing), (b) Science and Mathematics learning (i.e. focusing on getting correct solutions versus understanding Science and mathematical concepts through the internet), (c) who should control students' science and mathematical activity, (d) the nature of Science and Mathematical ability (i.e., fixed versus malleable), and (e) the value of extrinsic rewards for getting students to engage in Science and Mathematics activities were assessed, (f) teachers' self-confidence and enjoyment of mathematics and Science teaching using computer were also assessed. Analysis was conducted to assess the coherence among these beliefs and associations between teachers' beliefs and their observed classroom practices and self-reported evaluation criteria. Findings showed substantial coherence among teachers' beliefs and consistent associations based on their observed classroom practices and self-reported evaluation criteria. Findings showed substantial coherence among teachers' beliefs and consistent associations between their beliefs and their practices. Teachers' self-confidence as mathematics and science teachers was also significantly associated with their students' self-confidence as mathematical and science learners. All of the above mentioned knowledge areas are considered within a particular contextual frame work and school environment.

When TPACK is related to Ethiopian teacher education curriculum it is stated by MoE (2010) that teacher education curriculum had been criticized for lack of correspondence between the training curriculum and the curriculum of primary and secondary schools. According to MoE (2010), the existing teacher education institutions for the different levels

have been expanded, some of them upgraded and new ones built. The training curricula are being revised. There remain problems in meeting the demand for more teachers, making the training curricula more relevant to schools; and also updating existing teachers using new technologies like TPACK to effectively implement the new curricula and use child centered/ learner centered methods of teaching so that the quality of education will be improved.

Concerning TPACK Johnson, Adams, Cummins, Estrada, Freeman and Ludgate (2013) state that the New Media Consortium (NMC) K-12 Edition examines emerging technologies for their potential impact on and use in teaching, learning and creative expression within the environment of Teacher education. According to Johnson et al (2013) the six technologies featured in the NMC Horizon report: 2013 K-12 Edition are placed along three adoption horizons that indicate likely time frames for their entrance into mainstream use for teaching learning and creative inquiry. Johnson et al (2013) note that the near term horizon assumes the likelihood of entry into the mainstream for schools within the next 12 months, the midterm horizon, within 2-3years, and the far term, within 4-5 years. The authors argue that the NMC Horizon report is not a predictive tool; it is rather to highlight emerging technologies with considerable potential for our focus areas of education and interpretation. As argued by Johnson et al (2013), 21<sup>st</sup> educational technologies to be implemented in teacher education colleges and schools are listed in rank order as follows (pp.7-11), including suggested challenges:

(1) Education paradigms are shifting to include online learning, hybrid learning, and collaborative models. Students already spend much of their free time on the internet, learning and exchanging new information. Hybrid models when designed and

implemented successfully enable students to travel to campus for some activities, while using the network for others, taking advantage of the best of both environments.

(2) Social media is changing the way people interact, present ideas and information, and communicate. According these researchers, more than one billion people use face book regularly. Hence, it is not uncommon to see teachers using face book, twitter, Google handouts, and other platforms to connect [with] their students.

(3) Openness: As the authors' concepts like open content, open data, and open resources, along with notions of transparency and easy access to data and information is becoming a value. As authoritative sources lose their importance, there is need for more remedial and other forms of validation to generate meaning in information and media.

(4) As the cost of technology drops and school districts revise and open their access policies, it is becoming more common for students to bring their own mobile devices. Then schools are launching a rule "Bring your own device" (BYOD).

(5) The abundance of resources and relationships made easily accessible via the internet. Institutions must consider the unique value that schools add to a world in which information is everywhere, and generally free.

(6) In addition to formal learning experiences cloud computing enables rich informal learning experiences using Smart phones, Tablets, iPods etc. to solve mathematical problems, and construct knowledge through cooperative learning, from different parts of the world by connecting computer devices to students of the world. Some challenges like internet access, computer access, interest and skill of teachers and learners to use the computer and their phones and to make one self ready to learn from other parts of the world are forwarded as challenging factors by the authors.

### Conclusions

Nowadays educational institutions have a better chance to learn/share experiences to each other. This had been described by the New Media Consortium report (NMC) in 2013. In the report it indicates that it is essential for teachers, educational leaders, policy makers etc. to understand new and emerging technologies and its potential impact on teaching, learning and research. In addition to this NMC is a comprehensive research venture established in 2002 that identifies and describes emerging technologies likely to have a large impact over the coming five years in education around the world.

In the research report it is underlined that technology is relevant to teaching, learning, and research through the internet. In the report how and why teachers, education leaders, policy makers and institutions can practice TPACK through the six major techniques mentioned in this paper is described. Thus, TPACK can be applied through:

1. Creating access for free information exchange
2. Opening and enhancing online courses
3. Developing computer skill and knowledge for college/university graduates
4. Creating opportunities for learners to participate in online activities
5. Creating access for students to learn through the internet
6. Allowing Education paradigms that shift to include online learning, hybrid learning and collaborative models to flourish.

Thus the implication of using technology for teaching and learning like TPACK helps huge number of students not to come to school/institutions for all programs which can be learned through the internet. In addition to this, it reduces the large number of students who get crowded in a particular learning

class, library, laboratory etc. It also saves the students' time and money.

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**"There are three things to remember when teaching: know your stuff; know whom you are stuffing; and then stuff them elegantly." (Lola May)**

## Gender Responsive Pedagogy from Gender Equity and Equality Perspective

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### Introduction

According to Forum for African Women Educationalists (FAWE) (2005) there is misunderstanding about gender. Many people think that gender is the issue of women. However, gender refers to classification of women and men's roles and responsibilities in society based on the societal norms and values. That means gender roles and responsibilities are determined by the society. Thus, gender roles and responsibilities are different from biological sex roles of men and women.

Studies conducted worldwide show that there is gender inequality and equity problems in different areas of life including educational access and opportunities (FAWE, 2005). This article deals with using gender responsive pedagogy in educational institutions' (specifically in higher education institutions) roles and responsibilities in promoting gender equity and equality. It is pointed out that achieving gender equity and equality in education is very essential for a number of benefits to a country. Among others, these include: delaying females' marriage, family planning, and income generation and economic development of a nation (Summers 1992).

For the purpose of this article, the writer feels that it is important to give definitions about gender

responsiveness, gender responsive pedagogy, pedagogy, gender equity and gender equality. FAWE (2005) defines them as follows: gender responsiveness means ensuring gender equity and equality through taking appropriate actions to gender equity and equality barriers such as bias and discrimination among male and female students to opportunities and resources in higher education institutions. Gender responsive pedagogy means using teaching-learning strategies that give equal consideration to female and male students' needs and other background differences. In this case, teachers should use different pedagogical strategies such as lesson planning, teaching, classroom management, creating suitable environment that male and female students are not biased, harassed, and mistreated and performance monitoring and evaluation based on male and female students' needs and interests. Pedagogy is a generic term that refers to "what is taught, how teaching takes place and how what is taught is learnt" (FAWE, 2005, p.7). On the other hand, gender equality refers to achieving equality of female and male students in having equal opportunities and benefits in their learning and other related areas in the higher institutions, whereas gender equity means equal treatment of female and male students regarding opportunities, access and benefits in their education and related issues in higher institutions.

Higher education institutions have the power to produce manpower equipped with knowledge and skills of attitudes and values towards gender equality and gender equity. They serve as one of the major settings in which cultural practices, identity formation and other related practices are conducted. These institutions have also capacity to

mitigate gender equality and equity problems (Ogwang, C. (n.d)). Therefore, higher institutions should work as models in using gender responsive pedagogy and promote gender equity and equality in their institutional structures. This has to be implemented regardless of field of study/discipline differences.

As FAWE (2005) argues, gender equity and equality in educational institutions can be achieved by using different strategies. These include among others using of gender responsive: lesson preparation and implementation, teaching-learning materials, verbal and non-verbal language, classroom arrangements and interaction among students, sexual harassment prevention and controlling; institutional administrative structures; and monitoring and evaluation mechanisms to ensure implementation process and achievements. The institutions should also empower females and males with knowledge, skills and attitude towards gender equality and equity. Each of these issues is discussed briefly below under the subheadings given.

### 1. Empowering Students with Knowledge, Skills, ...

Our knowledge and attitude have power to determine our functioning. According to Hunt (2003), our knowledge about something may be beneficial for us: "to conceptualize cgoals, to anticipate and perceive events, and to respond in accordance with the changing needs, purposes and desires" (p.101). Similarly, our attitudes determine our feelings and our thoughts, what we do (Loreman, Deppeler and Harvey, 2005).

Higher education institutions should play a leading role in empowering female and male students in gender equity and



equality by using gender responsive pedagogy. For instance, female students should be empowered with knowledge and skills about and positive attitude towards: speaking out, decision-making, negotiation, assertiveness, building self-confidence, leadership and improving academic performance. Moreover, males in higher institutions should be empowered with knowledge and skills about and positive attitude towards: accepting and supporting gender equality and equity and actively participate in gender equality and equity activities (FAWE, 2005).

## 2. Gender Responsive Lesson Planning and Delivery of the Lesson

Studies indicate that teachers, that is, both male and female teachers (including higher education institutions teachers) are product of society in which gender equality and equity are not achieved (Challenges for Teacher Training, 2005). Therefore, they themselves should be trained in gender equity and equality issues. Further, their teaching-learning process has to be in line with promoting gender equity and equality (Aikman, Unterhalter and Challender, 2005). As a result, they should implement gender responsive delivery of the lesson through using strategies that help both female and male students participate equally and equitably in: class activities, group leadership and membership and presenting and discussion of their findings/activities. Teachers should also work hard to make sure that both female and male students are mixed in a group and there is positive teacher-student and student-student interaction in the teaching-learning process and related areas, respectively (FAWE, 2005).

## 3. Prevention and Controlling of Sexual Harassment

According to FAWE (2005), studies show that both females and males can be victims of sexual harassment. The sexual harassment in higher education institutions can

be committed by students, teachers and others who may or may not be members of the academic institution. Sexual harassment damages victims' physical and psychosocial wellbeing and educational achievement. It also humiliates and shames the sufferers. Therefore, higher education institutions should devise mechanisms to prevent and control sexual harassment and should serve as models to other institutions and to the society at large.

Sexual harassment in higher educational institutions can be prevented and controlled by creating awareness to teachers, students and other stakeholders. Besides, teachers have to take roles and responsibilities in creating suitable school environment that help them make free of sexual harassment. Moreover, the institutions need to have rules, regulations and code of conduct which prevent and control sexual harassment among students (FAWE, 2005).

## 4. Making Teaching and Learning Materials Gender Responsive

FAWE (2005) asserts that most teaching and learning materials are not gender responsive. Most teaching and learning materials send the message that "women and girls are weak, passive and submissive. They are mostly depicted in domestic care giving and supportive roles. On the other hand, men are "portrayed as powerful, assertive and intelligent, as well as leaders in society" (p.12). This tradition is brought from society's culture and values that give roles to men and women.

Making teaching and learning materials gender responsive is one of the methods that help educational institutions to attain gender equity and equality. This can be ensured by: providing equal access of teaching and learning materials to both male and female students. Among others these include: providing equal access and opportunities to both female and male students regarding textbooks, library facilities, laboratory

equipment and other teaching and learning materials. In addition, these materials must be checked that they are free from gender stereotypes. If gender stereotypes are there, the institutions should take appropriate actions to make the materials and associated issues free from gender stereotyping problems (FAWE, 2005).

## 5. Gender Responsive Language Use in Classrooms

Language has power to motivate or demotivate students' learning, social interaction and other activities. Language uses can be verbal, non-verbal or both. These languages can be used inappropriately in a way they can damage both female and male students. As a result, they can be victims of inappropriate language uses. For instance, teachers' constant use of inappropriate words like "you are stupid" and other threatening words may make students believe that they can't learn or do an activity or make a study. Obviously, this reduces the victims' motivation to learn and psychosocial health. In this case, females are more victims than males (FAWE, 2005).

Therefore, higher education institutions should develop methods to promote gender responsive language use in order to enhance gender equity and equality in the institutions. To prevent and reduce such problems, teachers, students and other staff members should get training and awareness raising activities. Besides, teachers and the institution's management committee should have roles and responsibilities in conducting studies, taking intervention measures based on study results and share results to students, teachers and other staff members.

## 6. Gender Responsive Classroom Set Up

Both male and female students should participate equally in their learning process. This can be hampered by problems in classroom

setup. Thus, the classroom setup should be established in a way it: allows mixing of female and male students for different group works and related issues; enhances participation of both females and males; and encourages females to speak up and overcome their shyness. Moreover, chairs, desks and shelves should be arranged properly. Other resources should be appropriate in size and shape that enable active participation of males and females in their learning. Besides, it is necessary to check that visual aids and other postings send unambiguous message and maintain gender equity and equality messages (FAWE, 2005).

The above discussion suggests that the higher education institutions should take appropriate actions to make sure that gender responsive classroom setup is implemented. They should also check that this can serve as model to their trainees/ students of both sexes.

### 7. Establishing Gender Responsive Institutional Management System

As FAWE (2005) states, gender equity and equality in educational institutions can also be strengthened by establishing gender equality and equity structures in the governance and operations of the institutions. This can be attained through establishing gender responsive management committee, rules and regulations and code of conduct that help to ensure the implementation of gender responsive pedagogy in an institution.

The established committee should have the following roles and responsibilities: representing equality of gender in the committee; practicing of rules and regulations that ensure a gender responsive environment which include taking actions to get rid of all forms of sexual harassment; and creating conducive teaching and learning environment and other related situations.

### 8. Monitoring and Evaluation

Monitoring and evaluation is essential to check whether or not a given program is in line with the intended objectives. The monitoring and evaluation activities are also essential to modify the implementation of the program. Furthermore, the monitoring and evaluation activities are necessary to build capacity implementers by identify strengths and weaknesses of these personnel (Catholic Relief Services, Vietnam, 2010).

Therefore, higher education institutions should create methods to monitoring and evaluating of implementation and effectiveness of gender responsive pedagogy strategies mentioned earlier. FAWE (2005) suggests that they need to conduct monitoring and evaluation through the following strategies among other things: planning goals and objectives for change based on study results, monitoring and evaluation of the activities processes and results; conducting regular meetings and discussions with all stakeholders including students; documenting the findings and reporting the findings to the stakeholders of the institution; and sharing the results with other stakeholders other than the institutions like policy makers, researchers and so on.

### Conclusions

The problem of gender equity and equality originates from society's cultures and values. People who run educational institutions are also product of society that suffers from gender inequality and inequity. However, educational institutions especially higher educational institutions have the capacity and power to promote gender equity and equality through gender responsive pedagogy. Besides, they have roles and responsibilities in serving as models to all educational institutions and others in using gender responsive pedagogy and enhancing gender equity and equality in their

institutions. Therefore, they are expected to serve as role models in implementing gender responsive pedagogy strategies mentioned above from 1-8 and other related issues.

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# Reflection

## The Role of Higher Education Institutes (HEIs) to Tap the Untapped Potential of Sports for Development

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### Introduction

Sport is a powerful tool that mankind can use to improve the well being of society. This is because sport is good for the mind, body, and spirit. Moreover, team sports are good for learning accountability, dedication, and leadership among many other traits (Njororai, 2012).

Further still, sport has been projected as an effective medium for promoting national, regional and international peace and understanding for a long time. There has been an upsurge in interest by the United Nations, which wants to have sport play a more conspicuous role in the pursuit of development and peace. Experts in the fields of development, education, health, sport, economics, and conflict resolution are now actively using sport as a medium by which to enhance human development.

Here comes the significant role of Higher Education Institutes (HEIs). As HEIs are invaluable resource centers for their respective countries, the sportsmen and sportswomen enrolled in the various

university colleges have a potential to become professionals in a number of sporting activities in their respective countries (in our case Ethiopia). This, in turn, has tremendous contribution to the global sporting landscape. It also serves as a tribute to those who wear their National Flag with pride. Furthermore, the role sports play as medium by which to teach important values and life skills including honest endeavor, self confidence, teamwork, communication, inclusion, discipline, respect, and fair play will effectively be deposited and transferred to the next generation (Turner, 2012)

By taking this into account, this paper examines what sport is; what the criteria for sport are; and what the areas where sport can play an effective role in changing the life conditions of people in developing countries are. Moreover, it explores what the various social inclusion and equal opportunities sport constitutes.

In conclusion, the significances of higher education institutes for tapping the untapped potential of sport for development are reflected upon.

### What is sport?

Etymologically "Sport" comes from the Old French *desport* meaning "leisure", with the oldest definition in English from around 1300 being "anything humans find amusing or entertaining" (Wikipedia, the Free Encyclopedia)..

According to the definition given by Sport Accord:- Sport (or sports) is all forms of usually competitive physical activity which, through casual or organized participation, aims to use, maintain or improve physical ability and skills while providing entertainment to participants, and in some cases, spectators. Hundreds of sports exist, from those requiring only two participants, through to those with hundreds of simultaneous participants, either in teams or competing as individuals.

As per the definition given in Oxford Advanced Learners Dictionary:-

"Sport is an activity involving physical exertion and skill in which an individual or team competes against another or others for entertainment."

According to Nelson Mandela "Sport has the power to change the world. It has the power to inspire. It has the power to unite people in a way that little else does. It speaks to youth in a language they understand. Sport can create hope where once there was only despair. It is more powerful than government in breaking down racial barriers. It laughs in the face of all kinds of discrimination."

### What is the criterion for sport?

Sport Accord uses the following criteria, determining that a sport should:-

- have an element of competition
- be in no way harmful to any

living creature

- not rely on equipment provided by a single supplier (excluding proprietary games such as arena football)
- not rely on any "luck" element specifically designed into the sport

They also recognize that sport can be primarily physical (such as rugby or athletics), primarily mind (such as chess or golf), predominantly motorized (such as car racing or power boating), primarily co-ordination (such as billiard sports), or primarily animal-supported (such as horse race).

**What are the areas where sport can play an effective role?**

There are a number of areas where sport can play an effective role in changing the life conditions of people in developing countries. Some of these include:-

**A.** Encouraging children and youth to undertake regular physical activity. This helps put them on a positive path to healthy development. Many physical education and sport experts concur that participating in regular physical activity and play are essential for the physical, mental, psychological, and social development of an individual.

**B.** Providing physical education, sport, and play programs help to improve the health and well being of individuals while extending life expectancy. Engaging in physical activity on a regular basis helps to minimize the onset of several non-communicable diseases including heart disease, diabetes, and blood pressure. Although these are known to be major health issues in the developed world, there are increasing signs that developing countries are following suit, hence the urgent need for intervention before the situation gets worse.

**C.** Using sport and play as mediums by which to teach important values and life skills including honest endeavor, self confidence, teamwork,

communication, inclusion, discipline, respect, and fair play. This can only be done effectively at institutional and community levels when deliberate efforts are made to transfer sport values to normal life in the community.

**D.** Accessing physical education and sport has a positive impact on a child's growth and development process. Physical education typically improves a child's physical and social ability through experiential learning. Providing well guided movements and play help to increase school attendance and overall achievement by school children. The experiential learning mode helps children to be active, interactive, and expressive as they learn.

**E.** Exposing women and girls to physical activities that were for a long time reserved for men and boys contributes to their development. The skills and values learned through sport and play are especially important for girls, given that they have fewer opportunities than boys for social interaction outside the home. Through sport, girls are given the chance to acquire motor skills, be leaders, improve their self-confidence and self-esteem, practice interpersonal skills, and access new opportunities.

**F.** Being involved in sport, which is one of the fastest growing industries in the world, is a catalyst for the economic development of individuals, communities, and nations. Individuals with a solid background in sport have opportunities to benefit from the many sectors of the sporting industry through careers as professional players, sport journalists, marketers, agents, and promoters, among others. The training of coaches and physical education teachers leads to jobs. Mega sport events, which have become very regular, can significantly impact a country's economy. Demand for sport-related goods such as shoes, kits, balls, equipment, and clothes make it a viable manufacturing sector.

**G.** Capitalizing on the popularity and convening power of sport provides a powerful tool for reaching people and communicating important messages, including messages of health e.g. awareness of HIV/AIDS, polio and malaria. Sport brings people together and has the potential to cross boundaries and create new dialogue. This is vital in encouraging peaceful co-existence and inter-communal harmony. Many of the core values of sport parallel those necessary for peace, such as respect, justice, and honesty (Njororai, 2012).

**What are the various social inclusions and equal opportunities sport constitutes?**

Online Sports' Community indicates that sport constitutes various social inclusion and equal opportunities including:-

**I. Social inclusion and integration**

Sport can be an effective tool for social inclusion. The Nice Declaration 2000 March underlines that "sporting activity should be accessible to every man and woman, with due regard for individual aspirations and possibilities". It also recognizes that "for the physically or mentally disabled, the practice of physical and sporting activities provides a particularly favorable opening for the development of individual talent, rehabilitation, social integration and solidarity and, as such, should be encouraged."

At the same time there is a need to better use the potential of sport as an instrument for social inclusion in the policies, actions and programs of any country envisioning development and transformation in the near future. This includes the potential of sport as an employment creation factor, particularly in disadvantaged areas. Also in this light, sport activities contributing to social cohesion and to social inclusion of vulnerable groups can be considered as social services of general interest.

a victim of injustice, and throughout the movie seeks to recover what is rightfully his or hers. And when they finally get to the end, we cheer the hero's revenge, "All right, go for it, that evil person deserves it!" But how does God want us to respond to people who hurt us? Whether that person is a family member or an enemy, how should we react?

The Bible speaks quite plainly to the issue of revenge: "Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord." (Romans 12:19 NIV) Just in case there is any confusion-God does not need you to tell Him when or how to get revenge. So how does God want me to respond to those who hurt me? Luke 6:27-36 speaks to this issue with great detail. In some areas of the Christian life we struggle to find out how God wants us to respond. That is not the case here. God's instructions are detailed. Jesus said, "But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you." (Luke 6:27-28 NIV)

In the following verses Jesus gives several specific examples of how to treat those who have hurt you, and He concludes with, "Be merciful, just as your Father is merciful." (vs. 36 NIV) Talk about an impossible standard!

Let's take a look at each of these instructions Jesus gave us, but let me warn you in advance-they are not logical from a human perspective.

### Love Your Enemies

So who are your enemies? We look at other parts of the world where war is raging, and we see this on TV-the Arabs and Jews in a cycle of violence, hatred, and death. But who fits the label of "enemy" in your life?

Many of those who come to Teen Challenge for help are from a background of violence and anger. A huge percentage of them have been deeply damaged as children. Juan's mother gave him away to an uncle because she didn't want him. The uncle raised Juan, but cruelly abused him. Eventually Juan ended up in a series of foster

homes and jail before coming to Teen Challenge. So who were the enemies in Juan's life? Rita came into a home with a mom who didn't want her. She too was given away and ended up in foster homes. One foster mother would discipline her by putting a plastic bag over her head and hold it tight until Rita passed out. Sexual abuse was also part of her childhood experiences. So how long is Rita's list of enemies?

For many of us the definition of an enemy is "a former friend." You were in a relationship with someone that should have been a positive friendship-but they betrayed you. And Jesus says, here is how I want you to respond to that enemy today-love them! "This does not make sense!" you say. Why should I love them? Look at all the damage this person caused in my life, and now you just want me to love that person? If this enemy has come to beg for my forgiveness-if they have really changed-I still find it hard to forgive and love them.

But what about the enemy who has not changed-they are still the same evil person that hurt me so deeply. Or maybe your "enemy" is a Christian, perhaps even a pastor, or some other church leader who hurt you. "Why should I love this hypocrite? They should know better-they are a leader. They should have been showing me love- instead they betrayed me!"

In response to all your "whys" Jesus simply says, "Love your enemies."

### How Can I Love My Enemies?

The questions remains to be 'how'? How does Jesus want me to show love to my enemies? I simply do not have any love in my heart for that person. Are you saying that I should have "warm fuzzy feelings" in my heart for this person? God knows our weaknesses, and He has promised to provide the power we need when we do not have the strength to do what He asks us to do. So the good news is that if you don't know how to love this enemy, God will help you. The promise of 2 Timothy 1:7 offers great hope to you: "For God did not give us a spirit of timidity, but a spirit of power,

of love and of self-discipline." (NIV) God will give you the power to love your enemies the way He wants you to love them. The best place to start is the list of love characteristics given in 1 Corinthians chapter 13. Over 15 different expressions of love are listed here, and not one of them talks about romantic warm feelings for the other person.

The first love trait relates well to enemies-"love is patient." How can I express patience in relating to this enemy? Let's look at it from the other end-when you show patience toward this person, you are expressing God's love. So does this mean I let this person keep on abusing me-and I respond by showing patience as they abuse me? Not at all!

As much as it is in our power, we need to put in place boundaries that keep us safe from the damage our enemies try to bring into our lives. We need to seek help from others who can assist in providing this safety. The wife who is being beaten by her husband should call the police. To simply stay in that place of abuse, and say, "I'm just being patient, doing what God says," this is not God's way to express love to that abuser. Patience can be expressed toward our enemies by what we think and what we say. It is "normal" and easy to lash out with our words, or at least in our thoughts, toward the one who has hurt us. Love can be shown by not going down the path of revenge-even in our thoughts. The second expression of love in 1 Corinthians 13 states, "love is kind." Perhaps the most important prayer you need to say is, "God, how do You want me to show kindness to this person? God give me the power to show kindness to this person, because in my own heart, I simply do not have the desire or the power to do this." Look in the life of Jesus at how He showed kindness to those who mistreated Him.

The list in 1 Corinthians 13 goes on, each trait very specific and practical in providing appropriate expressions of love toward our enemies. And there are many other scriptures that speak to love.

But with all this scripture, you may still be saying, "I just do not want to

**II. The gender dimension**

The gender dimension of equal opportunities is mainstreamed in most of the democratic countries policies. Although figures differ and are not available in most countries, there is a general impression of under-representation, to varying degrees, of women in sport, in terms of participation. Nevertheless, the presence of sport archives pave favorable ground to take correcting measures regarding the organization and management of sport activities, leadership positions in sport, and media coverage of competitions involving sports women.

**III. People with disabilities**

The concept of equal opportunities in sports for people with disabilities is based on three fundamental pillars: (a) access to sports premises as sportspeople, (b) access to sports premises as spectators, and (c) support for people with disabilities who wish to practice sport (e.g. the cost of equipment, training of staff and adapting facilities). It seeks to demonstrate that the educational and social values of sport also matter to people with disabilities. In light of this, sport (both competitive and recreational) is a cross-cutting tool for integration, job creation and equality for people with disabilities.

**IV. The situation of sport and physical activity in higher education institutes**

Higher education institutes could take better advantage of the values conveyed through sport to develop knowledge, motivation, skills, readiness for personal effort and also social abilities such as teamwork, solidarity, tolerance, fair play and the ability to endure losses. Time spent in sport activities, be it during school time, extra-curricular activities and/or university colleges sport festivals, can produce health and education benefits which need to be enhanced. The establishment of links between sport and formal and non-formal education and sport festivals to make better use of the educational potential of sport is also a key

issue in view of the new integrated life-long learning strategy.

**What are the significances of higher education institutes to tap the untapped potential of sports for development?**

Taking the above illustrations into account, the following significances of higher education institutes can be cited to tap the untapped potential of sports for development:-

- To serve as the take off ground to take better advantage of the values conveyed through sport .
- To develop knowledge, motivation, skills, readiness for personal effort and also social abilities such as teamwork, solidarity, tolerance, fair play and the ability to lose,
- To serve as invaluable sources for national sport heroes those who wore their National Flag with championship pride,
- To initiate the young generation to follow the footsteps of national sport heroes,
- To promote and execute the concept of equal opportunities in sports for people with disabilities
- To promote and execute the concept of equal opportunities in sports for women,
- To provide a powerful tool for reaching people and communicating important messages, including messages of health e.g. awareness of HIV/AIDS, polio and malaria.

**Conclusion**

This paper tries to examine what sport is

**It's a game, for Chrissakes, and winning is everything. It's a shame it has to get nasty sometimes. Allen Klein**

meant and what the criteria of sport are. Moreover, it explores the areas where sport can play an effective role in changing the life conditions of people in developing countries. It also assesses various

social inclusions and equal opportunities sport constitutes. Finally, it highlights the major significances of higher education institutes to tap the untapped potential of sports for development.

In conclusion, it is advisable to reflect the role Higher Education Institutes (HEIs) should play in this aspect. To this end, it is worth mentioning that Saint Mary University's best practices. As it is well known, through the media and other information outlets, Saint Mary University has been taking part in the national sports activities such as in football, in both men's and women's soccer teams. In doing so, it is directly involving in sport which is one of the fastest growing industries in the world and becoming a catalyst for economic development of individuals, communities, and nations. Last, but not least, it is taking the initiative to demonstrate that the educational and social values of sport also matter to people with disabilities and women. And so, all higher education institutes should make every possible endeavor to tap the untapped potential of sports for development.

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## Parent – Teacher Relationship at Atse Libnedingil Elementary School

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### Introduction

Families send children to school, where they hope their children will become learners with the tools they need to succeed in life. Schools take children from and send them back to their families, where they assume the families will provide the support that children need to grow and learn. This circle, in which home and school share the resource of children, is one that has been the focus of development. Their integrity is vital to the overall success of the learning teaching process.

### Parent-Teacher Partnership

One of the most beneficial aspects of teaching is building positive relationship with parents. Effective parent and teacher communication is essential for a teacher to be successful. A good relationship between parents and teacher is invaluable towards maximizing the time that the teacher has with that student.

A student who knows that the teacher communicates on a regular basis with their parents and who knows that their parents trust the teacher will likely put more effort into school.

There are many ways to communicate these days. Notes, phone calls, and parent teacher conferences are some of the most popular

ones. An effective teacher will likely use several means over the course of the year. Good teachers communicate frequently.

A positive parent-teacher relationship contributes to students' success. "The school's best ally in the task of nurturing a student's innate 'urge to learn' is, first and foremost, the parents," says Bernie Poole in his online book entitled 'Education for an Information Age: A Nation at Risk', (1984). While parents do have "an undiminished concern for the well-being of their children", the school output will stride to the front.(ibid)

### Parents' Involvement

Although parents conscientiously send their children off to school every day and expect them to do well, they can add an important extra ingredient that will boost their children's success. Parents' active involvement with their child's education at home and in school brings great rewards and can have a significant impact on their children's lives. According to research studies, the children of involved parents do better academically from pre-school through high school. Good parents are classroom helpers and assist school activities.

When parents contribute effort and time, they have the opportunity to interact with teachers, administrators, and other parents. They can learn first-hand about the daily activities and the social culture of the school, both of which help them understand what their child's life is like.

By staying involved with their child, parents can be a source of support, create a climate for discussing issues and

serve as role models for responsible and empathic behavior.

To sum up, parents should fulfill basic levels of support for safe education. They are expected to undertake activities to support children learning. Involvement of parents at school like in parent-school committee, in voluntary services like contributing books, fund raising, participating in co-curricular activities are expected to have positive outcome.

### Atse Libnedingil Primary School

This study is about the relationship of parents and teachers concerning the students' academic performance at Atse Libnedingil Primary School. Both parents and teachers have a large stake in students' success and the linkages promoted to facilitate it. In addition to this as I belong to Atse Libnedingil Primary School, I consider that collecting data would be easier and more effective time wise. The study also limits its scope to studying the contribution of school leaders towards parents and teachers' relationship to the effective instructional process.

This study is very important to give information regarding the way parents and teachers' relation should be crafted in such a way that students' needs are adequately cater. The study also gives clue as to what the school leaders should do to bring parents and teachers' responsibility together; as a result, they could develop positive attitude towards students' academic performance.

### Objectives of the Study

The major objective of this study is to explore the extent of parents and teachers relationship in

in relation to students' performance at school and to assess their level of responsibility regarding the way students learn. With this objective in mind, the study had the following specific questions to answer:

- What is the extent of parents' contribution to their children's education?
- How do teachers link relation with parents?
- Do teachers and parents have communication with regard to students' education?

**Methodology**

Questionnaire was the major data collecting instrument in this study. Both close ended and open ended questions were incorporated to draw information about teachers and parents communication with regard to students' education. Interview was conducted with school

representative.

Tables were used to analyze data. Data acquired through questionnaire was effectively recorded, tabulated and analyzed quantitatively.

**Discussion and Results**

This study examined the efforts of parents to the better achievement of their children academically. The data was obtained through questionnaire. The parents and teachers responses which had five categories (*always, usually, sometimes, rarely and never*) were reduced to three categories in the analysis part as *always* and *usually* (*agree*); and *rarely* and *never* (*disagree*) were treated together. However, it is presented as five in the tables.

**Parents' Response**

Parents were asked about their contribution for students' achievement. Parents' saying on their relationship with school was assessed in Table 1, and Table 2.

times help their children. In item number 2, 44% of the respondents limit their children's playing/TV watching time and 28 % of them do not limit the time. Thus, it seems children get support in time management from their parents.

Concerning item number 3, 72% the respondents said that they have discussion about school with their children. And 16% of them said that they sometimes ask their children about school. In item number 4, 76% of parents said that they help their children in the home work/studying tasks. Only 8%of them said they don't. It seems parents help children in their academic task. The last item, which is about children's behavior, got that 96% of the respondents controlled the behavior of their children. Thus, parents follow their children's behavior.

**Table 1: Parents saying on whether they help their children at academic work at home**

No.	items	Total No.	al-ways	%	us ually	%	so me times	%	rar el y	%	nev er	%
1	I help my child organize his/her time	25	11	44	5	20	8	32	1	4	-	-
2	I limit television viewing/ playing time of my child after school.	25	5	20	6	24	7	28	2	8	5	20
3	I talk to my child regularly about what's going on in school	25	9	36	9	36	4	16	2	8	1	4
4	I check homework every night; help my child studying	25	14	56	5	20	4	16	-	-	2	8
5	I control my child's behavior (e.g. not to be absent from school. not to involve in bad things)	25	16	64	8	32	1	4	-	-	-	-

leaders.

The subjects of this study were 3 educational leaders, 10 teachers and 25 student parents (from grade 8 section B students). As 20% of the total population in this case was tak-

As Table 1 indicates, related to the first item 64% of the respondents said that they help children to organize their time properly. 32% of the respondents said that they some-

**Everything is dear to its parent.** (Sophocles)



**Table 2: Parents' saying on their participation in the school environment / activities**

No.	items	Total No.	al-ways	%	usu-ally	%	Some-times	%	rarely	%	never	%
1	I discuss academic matters/challenging with the school	25	4	16	3	12	13	52	3	12	2	8
2	I participate in parent-teacher committees and school decisions	25	6	24	4	16	7	28	3	12	5	20
3	I assist, coaches at (e.g. sporting events, library assistant; help with Red Cross club)	25	9	36	2	8	4	16	6	24	4	16
4	I work on the school fund-raising activities	25	10	40	4	16	2	8	3	12	6	24
5	I go to school when my child is requested to call me	25	13	52	5	20	3	12	4	16	-	-

Table 2 is about parents' participation in the school environment. In item one, 28% of the respondents agreed that they discuss academic matters with the school. 52% of the respondents said they sometimes discuss matters with the school and the rest 32% said they don't discuss academic matters.

It seems that parents sometimes discuss academic and related matters with the school. Concerning parents' participation in committees, 40% of them responded that they participate.

28% of them sometimes and 32% of them do not agree with the point. In item number 3, 44% of the respondents said that they assist the school in different activities. 40% of the respondents; however, disagreed by saying that they do not participate in school activities. In item number 4, 56% of the respondents said that they participate in fund raising activities. 36% of responded that they do not participate in the fund raising activities.

In item number 5, when parents were asked to come to school, 72% of the respondents said that they go to school and contact the concerned body. Thus, parents visit schools for the sake of their children.

**Teachers' Response**

Teachers were asked about parents' contribution for students' achievement. Teachers' expectation of parents and school relationship was assessed in Table 3, and Table 4 as follows.

**Table 3: Teachers' saying whether parents help their children at academic work at home**

No.	items	Total No.	al-ways	%	usu-ally	%	some times	%	rarely	%	never	%
1	Parents help their child organize their time	10	2	20	1	10	3	30	3	30	1	10
2	Parents limit television viewing/ playing time of their child after school.	10	1	10	2	20	2	20	3	30	2	20
3	Parents talk to their child regularly about what's going on in school	10	1	10	1	10	2	20	5	50	1	10
4	Parents check homework every night; help their child studying	10	2	20	1	10	3	30	4	40	-	-
5	Parents control their child's behavior (e.g. not to be absent from school, not to involve in bad things)	10	3	30	-	-	4	40	3	30	-	-

Table 3 indicates the teachers' perception of parents' effort to support children. In item number 1, 40% of the teachers agreed that parents help children to use their time properly. 30% of them said that parents sometimes help students. The rest 40% of the teachers said that parents do not help their children. It seems some parents help and some others do not help their children. In item number 2, 30% of the respondents agreed that parents limit their children playing/TV time. 50% of them said that parents do not limit the children playing/TV time. Concerning item number 3, 20% of the respondents said that parents discuss with their children what is going on in the school environment. 60% of the respondents; however, said that parents do not discuss matters going on in the school environment. This may indicate that they do not know about the school environment. 30% of the respondents in item number 4 said that parents check students' home work and help on their study. The other 30% of respondents said that they sometimes help and the rest 40% said that parents do not help their children. Regarding children's behavior in item number 5, 30% of the respondents believed that parents control their children's behavior. 40% of the teachers believed that parents sometimes control students' behavior. And the rest 30% of the respondents believed that parents do not control their children's behavior. It seems that some parents control their children's behavior and some others do not.

**Table 4: Teachers saying on parents' participation in the school environment/ activities**

No.	items	Total No.	always	%	usually	%	sometimes	%	rarely	%	never	%
1	Parents discuss academic matters/ challenging with the school	10	1	10	2	20	5	50	1	10	1	10
2	Parents participate in parent-teacher committees and school decisions	10	-	-	1	10	4	40	5	50	-	-
3	Parents assist, coaches at (e.g. sporting events, library assistant; help with Red Cross club)	10	-	-	-	-	5	50	2	20	3	30
4	Parents Plan and work in fundraising	10	-	-	-	-	3	30	5	50	2	20
5	Parents go to school when their child is requested to call them	10	-	-	1	10	5	50	4	40	-	-

In Table 4, teachers reflect their perception of parents' participation in the school environment. In item number 1, 30% of the respondents said that parents discuss academic and related matters with the school. 50% of them said parents discuss matters sometimes and the rest 20% said parents do not discuss matters with the school. This may indicate that parents discuss matters sometimes with the school body. Parents are sometimes a bit of a disappointment to their children. They don't fulfill the promise of their early years. Anthony Powell (1905 - 2000)

Regarding item number 2, 40% of the respondents said that parents sometimes participate in the school committees. And 50% of them responded that parents do not participate in the school committee works. In item 3, whether parents assist the school, 50% of the respondents said that parents assist the school and the rest 50% responded that parents do not assist the school in activities. It may indicate that many parents do not participate in helping the school activities. Concerning item number 4 whether parents participate in the school fund raising, 70% of the respondents said that parents do not participate in it. Item number 5, which is visiting school when parents are called, got that 50% of the teachers responded that parents sometimes come to school when they are called, and 40% of them said that parents do not come to school when they are called. It seems parents are not in a position to come and communicate the school.

**Findings and Conclusion**

**Findings**

In the discussion, parents' involvement in the school activities was assessed. Parents agreed with the point that they support the school in different ways. They carried out positively the following issues.

- helped children in time management
- assisted children in their academic work
- Participated in the school activities
- Involved in fund raising to the school
- Visited the school regularly

However, teachers pointed out that parents' participation in the school environment is not as such promising. They said parents are weak in the following points.

- did not help their children to use time properly
- did not discuss with children about the school situation
- did not assist their children on academic matters
- did not participate in the school activities

**Conclusion**

To conclude, there was mismatch between parents' perception of their involvement in their children academic achievement and teachers' perception towards parents' involvement for their children betterment in the learning teaching process.

This indicates that parent-teachers relationship is very weak. As a result, they stood in different point of views concerning the parents' involvement is the school environment to the betterment of students' academic achievement.

**Recommendations**

The following points are recommended

- Teachers, directors and parents should read this outcome

- There should be discussion between teachers and parents
- There should be done a work of awareness on the duties and responsibilities of teachers and parents through regular communication among stakeholders
- Students should regularly be informed to tell the class situation to their parents

**Actions Taken**

In this study, teachers' and parents' view concerning parents' participation in the school environment has been assessed. Teachers' point of view towards parents' efforts to improve their children's academic performance was uncovered. Parents also indicated their effort to improve their children's performance. In light of the findings the following actions were taken.

- The results were communicated to the school's director.
- The results were disseminated to teachers.
- There was discussion in the staff meeting wherein directors and the school teachers participated.
- The school's director communicated with parent and school committee members.
- I called some parents and discussed the results with them

**Parents' Duty**

Parents should establish a family routine. Routines generally include time for completing homework, doing other activities, and going to bed at an established time.

Parents should use television wisely and limit the amount of time children spend watching and help them choose appropriate programs. Parents play an important role in influencing the child's confidence and motivation.

Parents should keep in touch with the school. They should stay aware of what their children are learning, what their assignments are,

and how they are doing. They are expected to talk with the teachers to their children well being.

**Teachers' Duty**

Teachers should involve parents in classroom activities because parents can be helpful and can assist with specific activities.

Teachers should plan ahead for parent-teacher communication. When meeting with family members, the school should create a comfortable environment in which parents feel free to share information, ask questions, and make recommendations.

To summarize, when parents are involved in their children's education in positive ways, the children achieve higher scores, have better attendance, complete more homework, and demonstrate more positive attitudes and behavior. It is believed also that a child's academic success is greatly enhanced when teachers and parents are partners in the process. Finally, it is worth mentioning that the stakeholders involved in this study have agreed upon the existence of the aforementioned problems in the school and decided to find viable solutions.

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## Parenting Styles and Adolescent Depression

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### Introduction

Every society has its own problems. Depression has always been a problem faced by all societies all over the world. Today, depression is estimated to affect about 350 million people and it is major contributor to the global burden of disease (WHO, 2012). Depressive disorders often start at adolescent age; they decrease people's functioning and often are persistent. For these reasons, depression is the leading cause of disability worldwide in terms of total years lost due to disability (WHO, 2012).

Depression is said to be a complex phenomenon that takes many forms and stems from a number of interacting variables. This has led many researchers to study the causative factors of depression. As a result different researchers have come up with their own explanation about the causative factors of depression. Some of these investigators have been trying to find out the biological bases of the problem, while others were emphasizing on the psychological, sociological and environmental factors. Parenting style and socio economic status are major sources of depression repeatedly mentioned in the literature as a possible causes of depression.

The degree to which adolescents experience depression is somewhat dependent upon the nature and the magnitude of parent adolescent relationship and socio-economic status.

Therefore, to have a clear picture on this issue, in the present study, an attempt was made to further examine

the relationship of parenting style and socio-economic status with adolescent depression.

### Parenting styles and Depression

Parents are perhaps the most influential persons that one will ever encounter in life. Their impact is both intense and long lasting. Therefore, to see the impact of different parenting styles on the later behavior of children, many scholars tried to classify parenting practices into separate bodies and to rebuild the innate complication of parenting (Lipps *et al.*, 2012). Baumrind was the first psychologist to categorize parenting style into discrete bodies (Baumrind 1971). Her classification was based on four important characteristics of parenting styles.

According to Baumrind authoritarian parents happen to be as highly demanding and instructive, and not responsive. They present a well-organized and structured environment with clearly declared rules without much responsiveness. On the contrary, authoritative parents are both demanding and responsive. Permissive parents display more responsive behavior than demanding behavior.

Following Baumrind, Maccoby and Martin (1992) added new parenting style to the model, which is neglectful parenting style and characterized by low acceptance and involvement.

Different researches suggested that the strategies which parents use to guide and discipline their children are significantly related with depression (Lipps, *et al.*, 2012; Baumrind, 1996; Browne, Oduyungbo, Thabane, Byrne & Smart, 2010). According to these researches those children that come from authoritative parenting exhibit low level of depression compared to children from less loving, less controlling and less demanding families.

### Parent's Socio-Economic Status and Adolescent Depression

Exposure to adverse social conditions has been proven to affect the psychological health of children

(Gilman, 2002). These days, most studies have emphasized that the inadequate resources and unbalanced allocation of wealth in a society act as a mediating force to increase the risk of psychological effects of people living within the lower socio-economic groups (Evans, 2004; McLeod & Shanahan, 1996). As a result, the inextricable bond that exists between exposure to negative conditions and mental health substantiates the amplified risk of depressive symptoms in adolescents from the lower socio-economic status (McLeod & Shanahan, 1996).

In countries where comparable epidemiologic studies have been carried out, the lowest educational group had a higher prevalence of psychiatric morbidity (Andrade & Caraveo-Anduaga & Berglund 2000). Poorer coping styles, ongoing life events, stress exposure, and weaker social support are some examples of psychiatric risk factors that are more prevalent in lower SES groups. The results of such higher mental morbidity have also been found to be unequally distributed.

For the same level of severity, lower SES groups faced more disabilities and a poorer prognosis. In countries providing less generous welfare support, lower SES groups also faced less favorable access to health care; whatever the welfare coverage, they were less likely to use specialized mental care (Lorant *et al.*, 2003).

### Gender Difference in Depression

According to American Psychiatric Association report women are at significantly greater risk than men to develop depression at some point during their lives. Further, the report indicates that depression occurs twice as frequently in women as in men (DSM-IV; American Psychiatric Association (APA), 2000). Similarly, Lorant *et al.*, (2003) and Kessler, McGonagle, Swartz, Blazer & Nelson, (1993)

reported that the proportion of depression episodes is higher among women than men. Women have lifetime prevalence for major depressive disorder of 21.3%, compared with 12.7% in men.

Most explanations for the gender difference in depression have focused on individual variables, and studies have attempted to show that one variable is better than another in explaining the difference. However, no one variable has single-handedly accounted for the gender difference in depression. Nolen-Hoeksema, (2001) in her research focused on two major explanations. First, because women have less power and status than men in most societies, they experience certain traumas, particularly sexual abuse, more often than men. They also experience more chronic strains, such as poverty, harassment, lack of respect, and constrained choices. Second, even when women and men experience the same stressors, women may be more likely than men to develop depression because of gender differences in biological responses to stressors, self-concepts, or coping styles.

## Method

### Sample

The population of the study was outpatients of Amanuel Mental Specialized Hospital, who were found between the ages of 13-22 and diagnosed with Major Depressive Disorder and following treatment.

The rationale for selecting the study area was the availability of people with depression.

According to Morca (2012), the total number of depression patients who visited the hospital over the previous 12 months in 2012 was 16,776. Therefore, the average number of depressed patients per month was calculated and found to be 1398. Among these patients around 17% (238) were between the ages of 13-22. Out of 238 patients 120 (70 females and 50 males) were selected using Purposive Sampling. This sample size determination was based on Krejcie & Morgan (1970). The questionnaires of 10 adolescents were discarded due to response inconsistency and the final analysis was done on the data com-

puted from 110 (45 males and 65 females) adolescent patients. The researcher set up exclusion criteria in order to exclude patients who were not competent to understand and filling out the questionnaires.

### Measures

In seeking answer to the aforementioned questions, the investigation employed three instruments of data collection: parenting style inventory, socio-economic status scale and beck depression inventory (BDI II). These scales were adopted and directly taken from these existing measures (eg. Lamborn *et al.*, 1991; Dornbusch, 1987 & Elias, 1999).

The reliability of the instrument was computed for both split half and Cronbach Alpha. In both cases, the computed reliability of the instrument is high which is 0.82 and 0.76, respectively for parenting style, 0.82 and 0.72 for socio-economic status and 0.86 and 0.80 for Beck depression inventory.

### Procedures

The questionnaire containing socio-economic status inventory, parental style inventory and Beck depression inventory was administered to the representative samples of depressed patients who were selected from the total population using purposive sampling. The questionnaire was disseminated after getting informed consent from the patients and their guardians (in the case of patients who are less than 18 years old and who are not competent to give informed consent). It was administered to patients by two research assistants (Professional Nurses).

### Statistical Analyses

Different statistical analyses were made for the following purpose. In order to summarize and describe the data, preliminary descriptive statistical procedures such as mean, standard deviation and percentage were computed.

To understand the inter correlation among the variables (independent and dependent) Correlation analyses was computed using Spearman Rank Order and Pearson Product Moment

correlation. Multiple regression analysis was also conducted to explain the relationship between dependent and independent variable. The individual and/or combined effect of each of the independent variable was identified using step wise regression analysis.

Finally, independent t-test was computed to see the difference between male and female respondents with respect to depression. Alpha value of 0.05 was selected for all significant tests.

## Results

### Association of Parenting Style and Depression

The finding of this study indicated that parenting styles (Authoritative, Authoritarian, Permissive, and Neglectful) were significantly related with adolescent depression. In agreement with many previous studies, adolescents who perceive their parents differently showed different depression level.

Adolescents who perceive their parents as authoritative show low depression level ( $r = -0.724$ ). While authoritarian ( $r = 0.622$ ) and neglectful parenting style ( $r = 0.541$ ) shows positive relationship with depression.

Permissive parenting on the other hand was related with adolescent depression slightly and negatively ( $r = -0.202$ ). Regarding the strength of the relationship, only authoritative parenting style shows strong relationship with depression, whereas authoritarian and neglectful parenting demonstrate moderate relationship with the criterion variable. All the above correlations are highly significant at the 0.01 level of significance. In contrary, the result of permissive parenting style was not found to be significant at 0.01 level of significance and demonstrate weak relationship with depression.

### The Relationship between Socio-Economic Status and Depression

Socio-economic status was found to be significantly related with adolescent's depression. The result of correlation analysis clearly showed that there was a moderate negative and statistically significant correlation

between socio-economic status and depression ( $r = -0.55$ ) and the correlation is highly significant at the 0.01 level of significance.

The present finding further suggests that there is even a greater prevalence of depression in the lower socio-economic group than the relatively upper group since the correlation coefficient appeared to be negative. However, the step-wise regression analysis showed that the contribution of socio-economic status to the variance in depression was very low.

#### Results of Multiple and Step-wise Regression

It is of interest in this study to further discern the combined effect of these independent variables on the dependent variable using multiple regression models. Regression method brings out the relationship between variables whose relation is imperfect. Thus, multiple and step wise regression analysis were carried out on the data generated from parenting style inventory, socio-economic status inventory and Beck depression inventory. Therefore, in order to examine the gross contribution of all the predictor variables (the four parenting styles and socio-economic status) for the prediction of the dependent variable (depression), all the independent variables are employed simultaneously using the full model.

Accordingly, 62.4% of the variation accounted for in the dependent variable is due to the combined effect of the mentioned predictor variables. But, sometimes  $R^2$  tends to somewhat over-estimate the success of the model when applied to real world.

Therefore, to see the success of our model in the real world adjusted  $R^2$  is more preferable than  $R^2$ . According to adjusted  $R^2$ , the variation explained by the regression of depression on the combined effect of all the predictor variables is 60.6%. Following the multiple regression, stepwise regression analysis was carried out. The main purpose of using stepwise model in the present study was to identify the variable that best correlates to the dependent variable and to build a concise model that makes good prediction possible.

In the first step of the analysis (Authoritarian and authoritative parenting styles) entered in the regression model. The total variation explained by the regression of depression on authoritative and authoritarian parenting styles is about 61.9%. Had the remaining variables been included in the regression model, the total variance accounted for in depression would have been 62.4%. Therefore, the variation explained by the regression of depression on Socio-economic status, Permissive and neglectful parenting styles) is about 0.5%. The step-wise regression analysis disclosed that authoritarian and authoritative parenting styles appear to be the best predictor of depression, at least among the variables included in the study.

#### Gender Difference in Depression

The difference between male and female adolescents with respect to depression found to be statistically significant. The result of the study indicated that a statistically significant difference between male and female adolescents with respect to depression. Female adolescents scored the highest mean value on depression scale than male adolescents.

#### Discussion

##### Parenting and Depression

While the predominant parenting style was authoritative in this study, the author found that this parenting style, which involves higher levels of warmth as well as monitoring, is associated with adolescents reporting lower levels of depressive symptoms. This is consistent with international literature ((Lipps, *et al.*, 2006; Liem, Lusting & Cavell, 2010; Steinberg *et al.*, 1994; Albertine, *et al.*, 2006; Adelus, & Coker, 2013)).

Permissive parenting style which is characterized by high levels of warmth and low levels of monitoring was also associated with lower depression scores. Regarding the relationship between permissive parenting and depression, different researchers proclaim conflicting results. Several researches associated permissive parenting with lower depression score (Lipps, *et al.*, 2012; Steinberg *et al.*, 1994; Sharma, Sharma & Yadava,

2011). While other studies associate it with higher depression score (Ijaz & Mohammad, 2009).

Neglectful parenting style is the repeatedly mentioned parenting style in relation to adolescent's depression. Many researches (Steinberg *et al.*, 1994; Albertine *et al.*, 2006; Lipps *et al.*, 2012) have demonstrated that adolescents who are raised in neglectful homes where rejection, physical and psychological abuse and negative response prevail, scored the highest on measures of depression than other adolescents. From the results of the present study it has been detected that the relationship between neglectful parenting style and depression is positive and statistically significant.

Authoritarian parenting style, which is characterized by high behavioral control and low warmth, is strongly associated with depression. The present findings with respect to authoritarian parenting is in agreement with previous research outcomes, Lipps *et al.*, (2012) and Albertine *et al.*, (2006)

##### Socio-Economic Status and Depression

The result of correlation analysis clearly showed that there is a moderate negative and statistically significant correlation between socio-economic status and depression.

The present finding further seems to suggest that there is even a greater prevalence of depression in the lower socio-economic group than the relatively upper group since the correlation coefficient appeared to be negative.

In line with this finding, a Meta-analysis which is done on socio-economic inequality in depression by Lorant, *et al.*, (2003) on 51 prevalence studies, 5 incidence studies and 4 persistent studies found that socio-economic status has moderate to strong prevalence correlation with depression. Similarly, Michele (2010) demonstrated that socio-economic status indexed by the highest parental education and occupation in the household was significantly and negatively related to depressive symptoms in children.

**Gender Difference in Depression**

The result of the present study regarding gender difference in depression revealed that there exist differences between male and female adolescents with respect to depression. The independent t-test analysis revealed that there is statistically significant sex difference between male and female with respect to depression. Further, the result indicated that female adolescents are more depressed than male adolescents among the study population.

This result is consistent with international literatures. For example, Nolen-Hoeksema, (2001) reported that women are about twice as likely to develop depression as male. This is true whether depression is indexed as a diagnosed mental disorder or as subclinical symptoms. Several studies by (Lorant *et al.*, (2003); Kessler *et al.*, (1993) showed that women are at significantly greater risk than men to develop depression at some point during their lives. However, the finding of the present study is inconsistent with a study conducted by Hailemariam *et al.*, (2012) in Ethiopia. The results of the study (Hailemariam *et al.*, (2012)) demonstrate the absence of significant difference between males and females with respect to depression. Even though the analysis of mean difference on depression indicates the highest mean score of females than their counter part male adolescences, the result is not statistically significant.

**Conclusions**

Based on the preceding findings we conclude that the strategies which parents use to guide and discipline their children affect the children's emotional and mental development. Therefore parents, guardians and the society as a whole should be aware about their parenting style and their impact of their children's later life. Trainings on child rearing practices and the effect of each parenting style on the child's emotional adjustment should reach parents on more scientific bases.

Several researches indicated that socio-economic status is one of the most prominent environmental risk factor of depression. The present study also seems to support this hypothesis. Based on this finding one can conclude that people with high income, occupational status, and education tend to be healthier and less likely to suffer from

depression than people with low socio-economic status.

It should however, be noted that parenting style and socio-economic status in which an individual is living in, are not the only elements that can possibly predict the incident of depression. The problem of depression can't be explained only on the basis of these two variables. The problem is more complex and there are a number of variables associated with it that seek further study.

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## “How to Respond When People Hurt You”

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### COMMENTARY

*I feel like giving an introduction, just a mini one, before I extend my earnest invitation to my esteemed readers to peruse my selection of very interesting piece among tens of its likes. For some time in the near past, I was immersed in an absolute serenity of private world wherein I busied myself in “voracious” reading especially with regard to materials related to human nature. But unfortunately, I was not able to get anything promising from my efforts that could console my soul; rather, I came out of my little world more confused and more ignorant than ever due to the myopic nature of the human species to which I belong involuntarily [I usually say that I’d rather be a rat than a man; it is my choice, you can’t help!].*

*In my personal territory, to my own domain, I declared then that humans are undefined with a natural bent of ostensibly unavoidable fallibility. I believe this “declaration” of mine would be shared by many others who have tried, in their little worlds like that of mine, to deeply study the intrinsic nature of human beings. Irrespective of their achievements such as in education, wealth, experience, knowledge, reputation, etc., humans are subject, in one way or another, to willy-nilly follow the darkest path of Ms. Yin instead of pursuing Mr. Yang’s brightest path for their benign eternity. Whether you read it in books, or watch it on TV channels, or hear it from any source, frankly speaking, there are myriads of daily experiences that belie the purported importance in changing humanity of education on this bloody planet, namely, Earth. Basically, education is said to be “the selected and cherished values of any given society”, and it is mainly used “to bring about a change of behavior and attitude” in us. But based on the empirical conditions, it is painfully regrettable that both the positive side of education and human creatures have seemingly chosen not to join their ends at any parabolic curve; they appear to remain asymptote to each other. I admit that it may not be good and didactic as well, to be so pessimistic in such a peevisish degree I am exhibiting now, but due to certain disturbing circumstances you may get pushed to such nasty state of affairs and be-*

*come desperate. And I think sometimes we should tolerate people who air grievances, of theirs or others, and try to assess life’s gloomy side in time of necessity. As a matter of fact, releasing inner emotions has cathartic effect on the individual in question.*

*Binary opposition left aside, currently, this world is strangled by some forces whose category is nearly the same. Primarily, it seems some sort of negative energy is blanketing this planet in differing forms and pseudo-contradictions or pretentious conflicts just to bamboozle the majority and make-believe the “considerate nature” of it. On the other hand there is one forceless force that struggles only to survive; this “force” which can be likened with David the shepherd, is harmless and is living under the mercy of its predator, Goliath. It is just a matter of prey and predator, to use the food chain we know in our biology classes. Their relationship is so different from that of the relationship which exists in an ordinary binary opposition which is vitally important for development and continuation of life on earth. Philosophy has it that “polarization is the basis of development”. This type of opposites is not only normal and hence very much welcome, but also a necessity; the nuclei and electrons of an atom give us light and heat energy, man and woman give us beautiful babes; nights go when days come – quite normal. This kind of natural polarity is thus different from the manmade discrepancy which, eventually, will come out as a fully-fledged nemesis in our inevitable demise, provided, of course, we keep on heading towards the direction most of us have chosen. I am simply reminding the general truth, not disclosing a new fact. Mind you, in many cases what is, is not and what is not, is. Remember the motto of intelligence organs - “suspect the worst!”*

*As a matter of fact, it is in this seemingly irreconcilable duality that humans focus on the fleeting paraphernalia and bicker upon ephemeral trivialities forgetting their lot in the realm of timelessness that has been and will remain to be above the self. According to my superficial*

*knowledge of psychological theories or terminologies if you will, whether we call them psychiatric or psychological problems, cognitive dissonance or delusions of grandeur, Multiple Personality Disorder or schizophrenia, paranoia or megalomania, superiority or inferiority complex, ... all in all these psychic illnesses and other purposive criminal acts, which may feed with each other, have been greatly marring the otherwise beautiful nature and peaceful co-existence of humans on this pretty planet. Nowadays, if you see beyond your horizons, people seem to seek a minute cause of fighting. If truth be told, greediness and selfishness, lying and untruthfulness, impatience and restlessness, dishonesty and injustice, bias and prejudice, the list goes on endlessly, are becoming the mores of most societies in the today’s world replacing the relatively good norms that had been in place before. Had Diogenes been alive now, he would have repeated his search for true people with the help of his lantern in addition to the scorching broad day light. What is irritating and puzzling is the fact that the age we are in is said to be an age of super technology with a multitude of ‘erudite’ citizens all over the world, learned citizens who are apparently too feeble to change the grotesque shape of our time. In light of this, it remains to be an irony of history that ancient times which had very little number of elites, elites in the sense of the level of education in their time, were far better than this stupidest time in many aspects; such as in terms of morality, humanity, culture, ethics, etiquette, and religiousness.*

*Now, to whichever direction you stare at, nothing of it helps you get rid of your hopelessness; it rather obliges you to surrender to fatalism. You observe people hurting one another for the sake of satisfying their ego, an ego not more reasonable than that of protozoa’s. It is lamenting that we humans are getting reduced to a level of nothingness. At times other animals are far better than us in various ways. For example, a lion is always a lion; and as a lion it characteristically acts as what a lion is naturally expected to act. Comparatively, change of*



behavior is observed less often in animals than in humans. They are straightforward; they do not lie; they do not misjudge; they do not involve in corruption; they do not declare big wars like humans, except some natural skirmishes for food, in names like WWI, WWII, or WWII; they do not have a phrase known as "sexual orientation" to deceive their conscience or audience, if you will; they do not desecrate their natural gifts; they do not overeat; they do not go to sorcerers to get superfluous wealth in shortcut or to eliminate their innocent victims. ... Dear readers, in light of this, who do you think we are? On my behalf, I doubt we are some steps far away from reaching an acceptable level of human evolution; in this regard, for instance, I guess pigeons are far better than us in meeting the qualities a perfect pigeon should attain, though I am not sure what criteria should pigeons fulfill to be perfect. By the way, do you know the fact that a pigeon always dedicates itself only to one lover and suffers loneliness if it is bereaved? Our oral tradition endorses this allegation.

Our case is quite different from theirs, i.e. from the rest of animal world. This time around, it has become the fad of the time to hear bad news which breaks the killing of innocent people just because of their difference in religion or ideology with that of the killers. To me, these days the logical relationship between cause and effect is regrettably digressing from the central truth, like for example, if you believe in, "All animals are equal," you shouldn't entail another contradictory notion which may say "But some animals are more equal than the others." If you intentionally or unintentionally fluctuate between these two diametrically opposing matrices, it means, you are playing double standard and you must realize that you are unfairly benefiting your 'beloved ones' or depriving others of their rights for the sake of feeding your insatiate id. In such skewed process you are staining your conscience or karmatic record. As a matter of cosmological fact, such disparagingly shameful actions, inactions or reactions may cause you to suffer in any future time so that you can atone your missed chances of being among the 'chosen ones'. What I am talking is not something you should turn up your nose at. It is serious and I am serious too. There is no free lunch, dear brother. Therefore, if you believe that one is subject to reap what they sow, my friend, strictly follow this oft-reiterated adage of Confucius: "Do unto others as you want them to do unto you".

In light of the aforementioned facts and contemporary scenarios, my rudimentary third-eye reading of the current page of world history tells me that vengeance and hatred are taking over the place of the conscience of millions of people. And because of this millions of innocent people are being treated unjustly. People are becoming merciless to each other; the so called empathy and sympathy have given way to indifference or nonchalance. The religion of many people seems to be accumulation of wealth, in all the means this world can offer based on the old axiom, "The end justifies the means". Whoness seems to be measured by what one has and this dangerous trend is tempting millions to join this nasty competition from where no one can come out as winner. It is self-destruction if one involves in dirty games. And it is impossible to expect beatific happiness thereof, for the ways we follow to realize our carnal desires antithetically antagonize those of the ways we follow to achieve spiritual exaltation.

On top of the miseries people create amongst themselves, nowadays large scale fights and natural disasters are taking their toll in an alarming rate. No human history has ever witnessed such destructions in terms of frequency, intensity, and expanse. Imagine the Middle East along with the beheadings and abolition of historical sites by the so called ISIL or ISIS or IS, whatever they are called; think of the daily bloodshed and suffering of blameless citizens in Iraq, Syria, Afghanistan, Turkey, Yemen and others. Think of refugees flooding into Europe, especially to Germany. In the meantime analyze how human cruelty has reached to an unimaginable peak.

On the other hand, look how you and I see each other; are you positive to me and me to you? Do we love each other? If we do so, is our love genuine and Platonic? Are we compassionate to those who need our help? Is our love free of pretension and fulsome? Do we exchange real love free of flattery for any personal interest? Do you blame or have you ever blamed people for not being just and fair while you yourself might at times be unjust and unfair to others, like for example, in terms of treating the haves and the have-nots, the close and distant friends, etc.? Have you ever looked into yourself using the yardsticks you apply to examine and comment others, perhaps your friends? Have you ever inspected yourself to know how far your judgments are sound and nearer to the reality? In this regard, dear brother, dear sister, examining the self is crucially important to correct what has gone wrong in us and come to

our senses. Though it is the easiest thing to do, censuring wrongdoers may not be morally right if we, in one way or another, are disciples of their doctrine. Whoever does it, injustice is always injustice; there is no injustice which is good when you do it and evil when others do it. In other words, killing is killing whether you kill them by shooting bullets or hang them on gallows, or perhaps using your ex officio power you deny them of their spiritual sanity. Truth be told, the minds of millions of people on this crazy planet seem to be corrupted. The current world situation is loudly telling us this fact in clear tone, no one seems to heed though. It must be from this vintage point that few religious scholars confidently assert claims of end of the world or the second coming of Jesus Christ based on the ominous signs stated in the Christian bible and other religious books.

Despite differences in magnitude and type of calamity, it is observable throughout the world that there are woeful civil wars, devastating global conflicts the actors of which are willing to enjoy pyrrhic victory at the expense of their people, natural catastrophes, food shortages, migrations, etc. which are demanding zillions of lives. Oceans and seas are becoming fed up of sinking people; abusing women and children is the news headline in all media outlets; human trafficking, drug trafficking, theft of kidneys and other human body 'spare parts', etc. are becoming the means of livelihood to thousands of inhuman citizens; no one from the above or below seems to intervene to adjust this anomalous situation any human history has ever witnessed hitherto. This time around is very critical in all aspects.

On the other hand, it goes without saying that Homo sapiens has (have?) declared their own independence defying the rules and regulations of both nature and God. For further information, google the web to watch or to attend online when Mr. Williams and Mr. John get married in front of a reverend clergy at the church in their vicinity. Browse the net to observe a wedding ceremony of W/i Almaz and W/i Tizita. Adios Ms. Nature! Adios Father the Almighty! By and large, to the dismay of many sane citizens, it seems we need another Big Bang to see a different world, a world that respects at least the laws of nature, a world full of mutual understanding, a world full of sound judgment, a world full of mutual respect and human dignity, a world full of justice and fairness, a world blessed with God's all rounded generosity. Not yet started my introduction, at least up until now. Let's move to eat, oops! I

mean to it.

I know two anecdotal stories in two religions, Islam and Christianity. They are almost similar. Let me briefly remind you the Christian one. Gee! I should tell you which denomination it is! It is the one I claim to be part, E.O.C. Labeling here, labeling there; I dislike it very much. I wish we remained prototypic like our primordial ancestors, Adam and Eve or whoever people of the same belief call them in their languages. History shows us that differences are catastrophic if abused and/or misused.

There was a priest preaching his congregation after the Holy Mass was over. He was preaching about goodness, goodness in every sense of the term including, of course, charity. In his sermon, he included these golden words. "Yea, you may have faith that shifts the position of mountains; you may pray all day and night, but unless you live in love, unless you love your friend, eh, unless you love your enemy, you will never get into heaven when you die. This is what Jesus had taught us while He was on Earth. Dear my people, how do we know if someone is loving or not? Who can tell me? Yes, we identify a good Christian by his deeds! Love is expressed through benevolent actions, not only by words of mouth. Such actions or deeds include charity, giving out what you have and what you can to the poor. For example, if you have two shirts, just give one to the needy; because it is then that you please your Lord, Jesus Christ. Do not be mean; get yourselves free of the shackles of greediness, my fellow Christians. It is when you give that you are given in abundance...."[What a lovely preaching!]

Unfortunate to the priest, his wife was attending that sermon. About five days later, the priest asks his wife to hand him over one of the two of his traditional shirts (in Amharic *eje'tebab*). His wife replies, "I gave it to a beggar last time after hearing your preaching in the church. That beggar was almost naked...." Before she finished the sentence she had begun, the priest abruptly turned to seriousness and shouted at her saying, "Who on earth told you to give my shirt to the poor? Did I mention my shirts in my sermon? Do you think I should abide by all the teachings I convey to the people at the church? Do not do it again. My responsibility is teaching, not giving..."

By extension, my 'responsibility' here is presenting what is true and what is good to read for the growth and development of our mind. In principle, I believe one should live as s/he advises others. But it is too difficult for a

person to be or to do or to have what he mentions in his/her pieces; quite impractical. I wish I had the stamina to strictly abide by what is said in this article, but it is sometimes thorny to get along with what you favor. For example, medics, naturally and as a matter of their professional ethics, teach people that anyone should avoid smoking, but some, if not all, medics do it so. Therefore, ... Oh! I must halt my endless 'therefore's' and 'moreover's' here and let me leave you alone to the following important piece of writing which is taken from the web....good read.



What comes to your mind in response to the questions, "Who has hurt you? Who has offended you? Who has lied about you? Who has betrayed you?" How quickly can you make a short list of people who have caused you pain? And who were these people who hurt you? Family members? Your wife? Your husband? One of your parents? Your children? Or was it a person at work? Or a friend from church- perhaps better labeled "a former friend."?

How many friendships have been shattered because their cruel words or actions left you feeling betrayed? Hollywood makes blockbuster movies with a simple story line-the hero of the movie is hurt or a victim of injustice, and throughout the movie seeks to recover what is rightfully his or hers. And when they finally get to the end, we cheer the hero's revenge, "All right, go for it, that evil person deserves it!" But how does God want us to respond to people who hurt us? Whether that person is a family member or an enemy, how should we react?

The Bible speaks quite plainly to the issue of revenge: "Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord." (Romans 12:19 NIV) Just in case there is any confusion-God does not need you to tell Him when or how to get revenge. So how does God want me to respond to those who hurt me? Luke 6:27-36 speaks to this issue with great detail. In some areas of the Christian life we struggle to find out how God wants us to respond. That is not the case here. God's instructions are detailed. Jesus said, "But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for

those who mistreat you." (Luke 6:27-28 NIV)

In the following verses Jesus gives several specific examples of how to treat those who have hurt you, and He concludes with, "Be merciful, just as your Father is merciful." (vs. 36 NIV) Talk about an impossible standard!

Let's take a look at each of these instructions Jesus gave us, but let me warn you in advance-they are not logical from a human perspective.

#### Love Your Enemies

So who are your enemies? We look at other parts of the world where war is raging, and we see this on TV-the Arabs and Jews in a cycle of violence, hatred, and death. But who fits the label of "enemy" in your life?

Many of those who come to Teen Challenge for help are from a background of violence and anger. A huge percentage of them have been deeply hurt as children. Juan's mother gave him away to an uncle because she didn't want him. The uncle raised Juan, but cruelly abused him. Eventually Juan ended up in a series of foster homes and jail before coming to Teen Challenge. So who were the enemies in Juan's life? Rita came into a home with a mom who didn't want her. She too was given away and ended up in foster homes. One foster mother would discipline her by putting a plastic bag over her head and hold it tight until Rita passed out. Sexual abuse was also part of her childhood experiences. So how long is Rita's list of enemies?

For many of us the definition of an enemy is "a former friend." You were in a relationship with someone that should have been a positive friendship-but they betrayed you.

And Jesus says, here is how I want you to respond to that enemy today-love them! "This does not make sense!" you say. Why should I love them? Look at all the damage this person caused in my life, and now you just want me to love that person? If this enemy has come to beg for my forgiveness-if they have really changed-I still find it hard to forgive and love them.

But what about the enemy who has not changed-they are still the same evil person that hurt me so deeply. Or maybe your "enemy" is a Christian, perhaps even a pastor, or some other church leader who hurt you. "Why should I love this hypocrite? They should know better-they are a leader. They should have been

showing me love- instead they betrayed me!"

In response to all your "whys" Jesus simply says, "Love your enemies."

**How Can I Love My Enemies?**

The question remains to be 'how'? How does Jesus want me to show love to my enemies? I simply do not have any love in my heart for that person. Are you saying that I should have "warm fuzzy feelings" in my heart for this person? God knows our weaknesses, and He has promised to provide the power we need when we do not have the strength to do what He asks us to do. So the good news is that if you don't know how to love this enemy, God will help you. The promise of 2 Timothy 1:7 offers great hope to you: "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline." (NIV) God will give you the power to love your enemies the way He wants you to love them. The best place to start is the list of love characteristics given in 1 Corinthians chapter 13. Over 15 different expressions of love are listed here, and not one of them talks about romantic warm feelings for the other person.

The first love trait relates well to enemies-"love is patient." How can I express patience in relating to this enemy? Let's look at it from the other end-when you show patience toward this person, you are expressing God's love. So does this mean I let this person keep on abusing me-and I respond by showing patience as they abuse me? Not at all!

As much as it is in our power, we need to put in place boundaries that keep us safe from the damage our enemies try to bring into our lives. We need to seek help from others who can assist in providing this safety. The wife who is being beaten by her husband should call the police. To simply stay in that place of abuse, and say, "I'm just being patient, doing what God says," this is not God's way to express love to that abuser. Patience can be expressed toward our enemies by what we think and what we say. It is "normal" and easy to lash out with our words, or at least in our thoughts, toward the one who has hurt us. Love can be shown by not going down the path of revenge-even in our thoughts. The second expression of love in 1 Corinthians 13 states, "love is kind." Perhaps the most important prayer you need to say is, "God, how do You want me to show kindness to this person? God give me the power to show kindness to this person, because in my own heart, I simply do not have the desire or the power to do this."

Look in the life of Jesus at how He showed kindness to those who mistreated Him.

The list in 1 Corinthians 13 goes on, each trait very specific and practical in providing appropriate expressions of love toward our enemies. And there are many other scriptures that speak to love.

But with all this scripture, you may still be saying, "I just do not want to love this person. They had no right doing what they did to me." You cannot change your enemy-but you can change your response to this person. That is what God is concerned about for you- what is your response? God will give you the power to change if you are willing to change.

**Do Good to Those Who Hate You**

This second response from Luke 6:27 calls us to action-to "do good to those who hate you." This response cannot be fulfilled with kind thoughts alone-action is required.

God created us to do good works. "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Ephesians 2:10 NIV) What an incredible promise for us to stand on! We were created for a purpose-our life has a mission-a mission planned by God Himself! Our whole reason for being on earth is to do the good works that God Himself prepared in advance for us to do! Luke 6:27 makes it quite clear that the good works He has planned for us are not to be restricted to those who love us and do good things to us. God has a bigger plan. Not only does God want us to do good works, He also equips us for these works. "May the God of peace . . . equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory forever and ever. Amen." (Hebrews 13:20-21 NIV) "His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires." (2 Peter 1:3-4 NIV) So how do I know what are the good works that God wants me to do for the one who hates me? We need God's help in making that decision.

Don Swartzlander, the director of Teen Challenge in Buffalo, NY, recently told me of an experience with a lady who hated their ministry. She was a well-

known "advocate" for anyone who had a complaint in their city. She had been protesting Teen Challenge's move to a new location where they could expand their ministry. One day Don was at a community meeting, and saw this lady come limping into the meeting. "God spoke to my heart and told me to pray for her," stated Don. "So I bowed my head and breathed a prayer to God for her. Instantly in my heart God responded -'No, you go pray for her!' "So at the end of the meeting I went up to where she was seated and asked if I could pray for her. She was willing, so I placed my hand on her shoulder and prayed a very simple prayer for her."

A few weeks later Don saw this same woman at another community meeting. "When she entered the room, she loudly called out-'I love you!' " Don stated, "I was not paying much attention to her, since she was always talking loud. But she repeated this, and came right up to me, threw her arms around me and gave me a great big grandma hug!"

"God had touched her-not only had she experienced God's healing physically, but God had touched her heart," shared Don. "From that day on she was a friend and advocate for Teen Challenge in any issue that related to our ministry."

When God calls us to do good to those who hate us, it rarely seems logical. But God has a plan bigger than we can see. I cannot guarantee that your act of doing good will bring results as quickly as Don experienced.

God wants us to do good works whether or not the other person changes. Your job is not to change your enemy. Your job is to follow Jesus, and do what He directs you to do. Jesus made the point that even when we give a cup of cold water to someone in need, God sees this and will reward us. (Matthew 10:42) Jesus also illustrated clearly that whatever we do to others, we are really doing it to God. (Matthew 25:31-46) So however we treat our enemies is really how we are treating God. If you don't know what to do for that person, then pray, "God I am willing to do whatever you want me to do to express kindness to this person."

**Bless Those Who Curse You**

The third response God calls us to do toward those who have hurt us is "bless those who curse you." (Luke 6:28) Why should I bless someone who is cursing me? Human logic says the opposite. How do people curse you? Let's broaden

the definition beyond those who swear at you. When others show you disrespect that qualifies as "cursing you." Let's also include when they say hateful things, or lie about you, or do hurtful things toward you, or betray you.

God says bless them-not after they have repented, but bless them even if they continue with that hurtful behavior. Why would God want you to bless someone who is treating you so badly? Blessing others is a powerful protection to keep you from becoming bitter, hateful, and bent on revenge. The normal response to someone who curses you is to curse them back. When we do that we fall into the same sinful gutter the other person is already in. We stoop to their level. God has a better plan for you- He has created you to do good works-not to curse others. Your actions need to be determined-not by the response of the other person-but in focused obedience on what God wants you to do. When you bless those who curse you, you show you are not a slave to that other person's behavior.

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God gave a powerful promise to Abraham in the Old Testament. "I will bless those who bless you, and whoever curses you I will curse." (Genesis 12:3 NIV) God says, I will stand back and watch how other people treat you-and their response will determine My response.

God says my way of treating people determines how He will treat me. When you bring this powerful truth into the picture, it begins to make more sense why you should bless those who curse you. When you bless others you bring God's blessing on your life! And God's blessing is far more important than the curses from other people. So the greatest benefit from following God's instructions to bless

those who curse you-the greatest benefit comes to you. God will bless you

The one who is cursing you may continue to treat you badly. But God has a better plan for you!

So how do you bless someone who is cursing you? Instead of planning revenge, offer a simple prayer. "God, please bless this person." Every time this person comes to your mind, use those thoughts to trigger this simple prayer. You may find yourself praying this prayer a hundred times a day-keep doing it! What does this prayer accomplish? First it frees you from thinking curses back on this person. It also fits closely with God's view of forgiveness-you release to God the full responsibility to punish their sin. This prayer of blessing enables you to be at peace in your heart even though the relationship may not have changed.

Blessing those who curse you also speaks to how you talk about this person who has cursed you. Instead of speaking to others about the hurt and how wrong the other person is, you can choose to only speak in a positive way about that person. Do not repeat the curses of this person so the whole world can know how wrong they are; instead choose to speak kind words.

If you can't say anything else, tell others you are praying that God will bless this person who has hurt you.

**Pray for Those Who Mistreat You**

God's fourth assignment for you is to "pray for those who mistreat you." (Luke 6:28) Many times we are not in a position to force the other person to stop their hurtful behavior. Rarely do we have the power to change them, but we do have the power to change our response to this person. God simply says, pray for them. So what should I pray about? Pray that God will help you to love this person. Pray that God will help you to see what are the good things God wants you to do for this person. Pray that God will bless this person.

What do these prayers do? They focus your attention on God. Instead of being consumed with the hurt, you focus on God the one who can heal the hurt, and give you the power to respond in a radically new way. I remember seeing a young child run to his mother with a sad face, and as soon as he was in the arms of his mother he burst out crying, and eventually told her why he was so sad. I remember being so amused by this child because he had waited until he got to his mother before he started crying. But what a beautiful picture of how God wants us to respond! Instead of sitting down in the

midst of the one who has hurt us, and crying to ourselves about the hurt, we need to keep our mouth shut, and run to Jesus, and pour out our heart to Him.

King David demonstrates this many times in the Psalms he wrote, speaking of the betrayal by friends and enemies- calling on God to punish them. What is interesting to note is that David did not cry out to his generals to go kill those who were treating him this way.

When David was fleeing for his life because his son Absalom was leading a rebellion, a man named Shimei came out and cursed David and threw stones at him. When one of David's generals asked permission to take off his head, David responded-leave Shimei alone, perhaps God has told him to curse me. (See 2 Samuel 16:5-14.) What an incredible response in such a difficult time! David protects himself from sinning by trusting God, and assuming that God's plan is beyond his own understanding. How can we pray for those who mistreat us? King David's response gives a powerful example. God may want to use the hurtful behavior of others to help you grow.

The example of Christ sends the same message. Those who crucified Jesus did it with the intention of getting rid of Him. But God used their evil actions as His path to provide for the salvation of the whole world.

When people say and do hurtful things, God has a plan for our response. These four steps in Luke 6:27-28 are only the beginning of what God says in the Bible, but they will provide most of us with a fulltime challenge of putting them into practice.

These four responses God calls us to use do not in any way send the message that God endorses the hurtful things others do to you. God sends the message to you that He has a plan for your response, and His plan will take you beyond the hurt to a place of healing and growth.

Then, just like Joseph you will be able to look back on that hurtful experience and say, "You intended to harm me, but God used it for good to accomplish His plan in my life."

**Joseph - A Lifetime of Hurtful Things Done by Those Around Him**

Joseph was cruelly sold by his brothers into slavery, as a way to make money off him rather than just killing him. As a young man in Egypt, he had plenty of reasons to harbor anger toward his brothers for their evil actions. But it's clear that Joseph put his trust in God, and chose to have a positive attitude toward his circumstances. Soon he was the leader in

Potiphar's house. Then betrayal came crashing on him again, when Potiphar's wife falsely accused him of raping her. This time he ends up in prison-probably spending many of the best years of his young adult life behind bars.

Even in prison Joseph continues to put God first in his life, and God blesses him. Joseph had no way of knowing what the future held for him. Yet he harbors no bitterness toward Potiphar.

Finally God opens the prison doors and in one day Joseph goes from prisoner to leader of Egypt, second only to Pharaoh. God uses him to prepare the nation for the coming famine. When the famine finally affects Joseph's brothers and father, they come to Egypt looking for food. Joseph could have planned revenge and killed his brothers, but instead he loves them, and brings them all to Egypt to live with his blessing. When his father dies many years later, the brothers come pleading for mercy because of their past actions. Joseph still responds with love and forgiveness, showing in his answer how he sees this past painful experience: "You intended to harm me

but God intended it for good to accomplish what is now being done, the saving of many lives." (Genesis 50:20 NIV)

**Seven Reasons to Be Kinder to People Who Have Hurt You**

When someone hurts you, it's hard to find the reason to be kinder to them. Sometimes people say and do things that hurt us deeply and most of us try to hurt them in return, but that's a huge mistake. Being rude or vengeful will make you feel worse and can even cause you lots of problems. No matter how painful your situation might be, it's important to be nice and kind to others. Just like Henry James once said, "Three things in human life are important: the first is to be kind; the second is to be kind; and the third is to be kind." Below is the list of a few undeniable reasons to be kinder to people who have hurt you.

**1. It shows what a good person you are**

While you don't have to prove anything to anyone, being kinder to people who've hurt you will prove what a wonderful and intelligent person you are. People around you will perceive you as a smart and strong person who knows what to say in a difficult situation. Many of us can't find the right words to say to the people who've hurt us. Try to be

kinder to people around you, even if they've hurt you many times, and inspire others to do the same.

**2. It softens your attitude towards them**

Another reason to be kinder to someone who's hurt you is because it can soften your attitude toward them. Sure, you can respond to them as mercilessly as they've been to you, but this will only make a bad situation worse. Being kinder to them is a smart way to respond to them. This way, you'll feel less hatred toward them. I always pity someone who's hurt me for being such a miserable and hateful person.

**3. You won't feel miserable and guilty**

If you're kind to people who have hurt you, you will have nothing to feel guilty about. Being rude in return means that you might feel down about two things. You might feel miserable because they've hurt you and you might feel guilty because you was rude to them. The best way to respond to unkindness is to smile and be kind to those who have hurt you.

**4. You'll feel good about yourself**

When you're kinder to someone who has hurt you, you'll feel good about yourself and you will know that you are better than that person. Rudeness won't make you feel better. Always set an example for others by being kinder to people who have hurt you, and everyone will respect you for it.

**5. You'll kill them with your kindness**

It's always a good idea to kill people who've hurt you with kindness (as the saying goes) than hurt them in return. Maybe your kindness will make them admit their mistake and apologize. Even if they won't admit their mistake, your kindness will simply drive them crazy and they will leave you alone. Avoid communicating with them, instead surround yourself with kind and positive people who make you happy.

**6. It'll change their rude behavior towards you**

Being kinder to people who have hurt you could change their rude behavior towards you. Your kindness might make them reconsider their actions. It's hard to change someone's behavior towards you, but you need to at least try. My kindness made many people who had hurt me sorry for their rude behavior towards me. This is a good reason for me to be kinder to rude people and those

who've hurt me.

**7. Others will speak well of you**

When someone hurts you in front of others, being kind to them won't show to others that you are weak. It will allow others to know what a wonderful and smart person you are. They will definitely notice this personality trait and they will respect you even more than ever before. Moreover, the persons who have hurt you will notice your kindness as well, whether they want it or not.

Being kinder to people who have hurt you is both a skill and an art. It's a challenging task, but try not to hurt anyone in return. Many people think that kindness is a sign of weakness, but it's not true. Khalil Gibran said, "Tenderness and kindness are not signs of weakness and despair, but manifestations of strength and resolution." Remember it the next time someone hurts you. What's your best way to respond to those who've hurt you?

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*Do all the good you can,  
 By all the means you can,  
 In all the ways you can,  
 In all the places you can,  
 At all the times you can,  
 To all the people you can,  
 As long as ever you can.*

John Wesley (1703 - 1791)

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He who bears the interests of  
 humanity in his breast, that  
 man is blessed.

Johann H. Pestalozzi (1746 - 1827)

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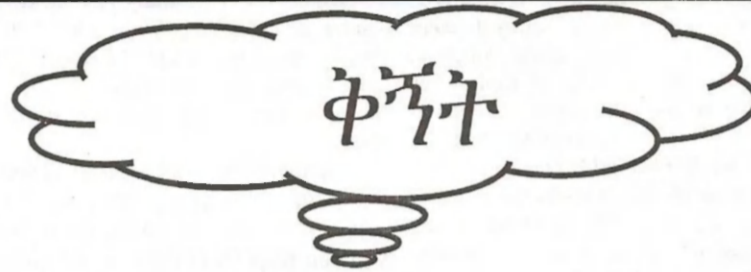
*They say such nice things  
 about people at their funerals  
 that it makes me sad to realize  
 I'm going to miss mine by just  
 a few days.*

Garrison Keillor (1942 - )

Source: Microsoft © Encarta © 2009.

### ፍልስፍና እና ፖለቲካ

ማርቆስ ኃይሌ ቅ.ማ.ዩ መምህር



ጊዮርግ ሂግል እንደሚለው የፍልስፍና ቁጥነት ምልክት ነው። ፍልስፍና የጥበብ ወፍ ነች። ይህም ፍልስፍና ቀጣይነት የሚኖራት ሞት ወፍ የሌለት ምን ጥላላዎች። የሌሊት እና ውልደትን አጣምራ ስትንዝ ነው። ወፍ ግን የምትበረው ቀኑ ሲያልቅ አልቱዘር ፍልስፍና በሳይንስ ላይ በጨለማ ነው፤ ፍልስፍናም ከዕውቀት የሚመሠረት፤ ታሪክ የለሽ እና ቀን በኋላ (ከእውነተኛው ዓለም ሁልጊዜ ተመሳሳይ ነገር ነው' ይላል። ተሞክሮ በኋላ በጨለማ የምትመጣ ፍልስፍና ድርጊት ነው። አዲስ ሀሳብ የትምህርት ዘርፍ ነች። ማምጣት እና አዲስ ብያኔ

ሀሳት ነገሮችን ማክብ እንችላለን። መዘርጋትም ጭምር። ፍልስፍና አዲስ የፈጠራ ውጤት ለበሰር ጫፍ የሚወለደው ድርጊትን በመድገም ላይ ደርሷል። እናም አዲስ ፍልስፍና ነው። ድርጊቱ ሲፈጸም ያለውን በጨለማ እንደሚመጣ እንጠብቅ? ነባራዊ ህኔታ ግምት ውስጥ

ይህ ጽሑፍ አደናጋሪ የሆነውን ወይስ ሥልጣኔያችን ተሟጦ ያስገባል። ታሪካዊ ዐውዱ የፍልስፍና እና የፖለቲካ ጉድገት አልቋልና የወደፊት ጉዳይ ሊታይ የሚጠይቀው አዲስ የገሊና ሥርዓት ለውይይት መነሻ እንዲሆን በማሳብ የማይቻል ጨለማ ውጤታል። ስለዚህ ያመጣል። ፊላሰፊው ሌዲ። ብያኔ እንዲከተለው ቀርቧል። ፍልስፍናም ቀስ በቀስ በጨለማ ሲሰጥ አዲስ የገሊና ፈጠራና አዲስ

እውነት በወቅቱ ስለታየ ነው። የሂግል ይታያል? የወደፊት ጉዞው ምን ሀሳቶች አጣራዎ ብዙ የታሪክ እና የፍልስፍና ትስስር ሲሆን ይችላል? (የሚለውን መጠይቅ ተግዳሮቶች አሉበት። 'ፍልስፍና ምንጭ የፈረንሳይ አብዮት ነበር። እንደመገቢያ በማንሳት ሱዋስ መጨረሻ ላይ ደርሷል' ማለት ፕሌቶ ምድራዊ እና እውነተኛ ዓለም አልቱዘርን ጠቅሰን ውይይታችንን ፍልስፍናዊ እና አወንታዊ ሀሳብ ሁሉ ብሎ ሲከፋፍል በጂኦሜትሪ እና እንደምር።) አልቱዘር እንደሚለው ቆይቷል። ለምሳሌ ሂግል 'ፍልስፍና ቁጥር ሀሳቦች ተደንቀ ነበር። ኒቸ ማርክሲዝም እንዲወለድ ሀሳት መጨረሻ ላይ ደርሷል' የሚለው የግሪክን ትራጂዲ ክፍልስፍና ጋር አብዮቶች አስፈልገው ነበር። ታሪካዊ የእርሱ ፍልስፍና "ፍጹም ዕውቀት" በተቃርኖ ሲያስተሳስር ባግነር ቁስ- አካልነት (Historical መጨበጥ ሲቸል ነው። ለማርክስ በፈጠረው የሙዚቃ ድራማ በተነቃቃ materialism) እና ይህንን የሚተነትን የፍልስፍና ሚና 'ዓለምን ለመረዳት ስሜቱ ነበር።

አዲስ የዲያሌክቲካዊ ቀስ-አካልነት ከመሞከር ይልቅ ተጨባጭ ለውጥ በዚህ መሠረት ስለ ፈጠራዊ ፍልስፍና ዘይቤ (dialectical እዚህ ዓለም ላይ ማምጣት ነው' ። ዳግምነት (creative repetition) materialism) አብዮቶች። በእርግጥ እዚህ ብያኔዎች ግን አዲስ መንገድ፣ ማውራት አንችላለን። ፍልስፍና ቅርጽ ይህ ጉዳይ በሌሎችም ፈላጎጆች ላይ አዲስ ዓላማ፣ በራሱ ከነበረ ፍልስፍና አሰራር። ቅርጾች የተለያዩ ናቸው። በግልጽ ይገለጻሉ። ፕሌቶ ከሂሳብ፣ ውስጥ የማምጣት ሙከራዎች ለዚህም ነው ፈላጎጆችና ካንተን ከኒውተንና ፊዚክስ ናቸው። ፍልስፍናቸው ምንም እንኳን በብዙና እንደማንኛውንም ማለት ነው። ለመሆኑ ሌላ ሙሉ ለሙሉ እርስ በርስ የማይስማሙ ቢሆኑም

የፍልስፍና የወደፊት ጉዞ አዲስ ነገር መጀመር ያዳግት ይሆን? በቀላሉ ቅርጹን መለየት የምንችለው። በዋናነት በፍልስፍና እና በፍልስፍና ፍልስፍና እንደገና የማይወለድበት ካንተ በትክክል እንዳለው ታሪክ ላይ አይመሠረትም። ይልቁን ምንም ምክንያት የለም። የደረሰው 'የፍልስፍና ታሪክ የጦርነት አውድማ በሳይንስ ውስጥ በሚመጡ ፍልስፍና ልክ እንደ ደሮ ሰው ነው። ነገር ግን ተመሳሳይ ጦርነት እውነታዎች ላይ ይመሠረታል። ሞቷል። ነገር ግን ይህ ሞት የአዲስ በተመሳሳይ ቦታም መድገም ነው። በዚህም መሠረት ፍልስፍና ከራሱ ሰው ትንሳኤ እና የአዲስ ፍልስፍና ይህ ሁሉ የሚሆነው ግን አዲስ ነገር ውጪ ባሉ መሠረቶች ላይ ሲነገና መወለድም ጭምር ነው። ሲፈጠር ነው። የሂግል አባባል ከሚመጡት ለውጦች ጋር እራሱን ምናልባት የፍልስፍና መጨረሻ ትክክል የሚሆነው ለዚህ ነው። ሲያሻሽል (ሲያሳድግ) ይኔ ፍልስፍና እና የአዲስ ሀሳብ ጅምር መያያዝ ፈላጎጆች የሚሰሩት እውነተኛ አዲስ የወደፊት ይራመዳል። የሚያሳዩን መሠረታዊ የሆነ ሀሳብ ከመጣበት ቀን በኋላ በማታ

ነው። ከነዚህ የሌሊት ሀሳቦች ዛሬ አንድ ፖለቲካ የሚያስጨንቅ አይደለም።

ፖለቲካ እና ፍልስፍና አንድ እንግዳ የሆነ ጉድጓት አላቸው። ይላል የዘመናች ድንቅ ፈላስፋ አለን ባዲው ። የመጀመሪያው እና አስገራሚ ጉዳይ በተቃርኖ የሚገለፁ መሆናቸው ነው። በአንድ በኩል ፍልስፍና ዲሞክራሲያዊ እንቅስቃሴ ነው። በሌላ በኩል ደግሞ የአብዛኛዎቹ ፈላስፎች ፖለቲካዊ ሀሳብ ምንም ዲሞክራሲያዊ ይዘት የሌለው መሆኑ ነው። በሌላ አገላለጽ ፈላስፎች ለተለመዱት ፖለቲካዊ ሥርዓትና ሀሳብን የመግለጽ መርሆች ዕውቅና አልሰጡም።

በዚህ መሠረት እውነተኛ የሆነው የፍልስፍና ተፈጥሮ ማለትም ዲሞክራሲያዊ የሆነ የኅሊና ክርክር እና በነፃ ሀሳብን መግለጽ ከህዝባዊ ፈላጭ ቆራጭ ሥርዓት ጋር ተቃርኖ ያሳያል።

በዲሞክራሲ፣ ፖለቲካ እና ፍልስፍና መካከል መግረስ(paradox) አለ። ሁላችንም ከዲሞክራሲ ወደ ፍልስፍና መሄድ አለብን። በትክክል እንደምናውቀው ጥንታዊ ግሪኮች ፍልስፍና የወለዱት በዚህ መንገድ ነው። ፍልስፍና ከመወለዱ በፊት ግሪኮች የመጀመሪያውን ዲሞክራሲያዊ ሥርዓት ፈጥረው ነበር። ይሁንና ከፍልስፍና ደግሞ ወደ ፖለቲካ ማለፍ ይኖርበታል። በእርግጥ በፍልስፍና አመጣጥ ታሪክ ውስጥ ፖለቲካ ጥያቄ የፈላስፎች ሥራ ሆኖ ቆይቷል። ከዚህ ዓይነት ፖለቲካ ግን ወደ ዲሞክራሲ ለማለፍ በጣም አስቸጋሪ ነው። ስለዚህ መስጠት አንጻር ሳይሆን “ፖለቲካዊ ዲሞክራሲ ለፍልስፍና ጆማሮ ወሳኝ ሲሆን በፍልስፍና ጫፍ ላይ ደግሞ ከባድ ይሆናል ማለት ነው።

ለመሆኑ ምንድን ነው በፖለቲካ ውስጥ ያለ ፍልስፍና ጥቃት ምክንያት ዲሞክራሲ ሲጀምር የግድ፣ በስተመጨረሻ ግን አስቸጋሪ የሚያደርገው ነገር? የዚህ ችግር መቀመጫ የሚሆነው የዲሞክራሲያዊ ነፃነት እና ፍልስፍናዊ እውነት ያላቸው ጉድጓት ነው። የፖለቲካ እውነት የምንለው ነገር ካለ ይህ እውነት ለሚያገናዝብ አእምሮ አስገዳጅነት ያለው መሆን አለበት። በውጤቱም ነፃነት ይገደባል።

በተገላበጠሽ ደግሞ ምንም ገደብ ከሌለ አለው ይላል። ለፕሌቶ ፍትህ ምንም እውነት (ፖለቲካዊ) አይኖርም። በቤህ ጊቤ ፍልስፍና እና ስያሜ (እኩልነት) ከሆነ ከነፃነት ይበልጣል።

ፖለቲካ እውነታዊ ጉድጓት አይኖራቸውም። ፍልስፍና ሁለት ዋና ዋና ባሕርያት አሉት። አንደኛው፡- ፍልስፍና ከሚናገረው ስው ነፃ መሆኑ ነው። ፍልስፍና እውነትን መፈለግ የሁሉም ስው ነው ትላለች። ማንም ስው ፈላስፋ መሆን ይቻላል። ፈላስፋው የሚመዘነው በተናገረው ጉዳይ ብቻ ነው። የፍልስፍና ተቀባይነት የሚመነጨው ከራሷ ነው። ይህ የፍልስፍና ዲሞክራሲያዊ ባሕርይ ነው። ሁለተኛው ደግሞ ፍልስፍና ሲነሳ ሁሉን አቀፍ (universal) ሲሆን አቀርቦቱም ለሁሉም ስው ቢሆንም በውጤቱ እና በዓላማው ግን ዲሞክራሲያዊ ሊሆን አይችልም። ሁሉም ስው ፈላስፋ ሊሆን ይችላል ብንልም የሁሉም ስው ሀሳብ ግን እኩል ሊሆን አይችልም።

በአእምሮ እኩል ብንሆንም በሀሳቦችን ግን እኩል አንሆንም። ትክክለኛውን አስተያየት ከተሳሳተው አስተያየት፣ አስተያየትን ደግሞ ከእውነት መለየት ይኖርብናል። የፍልስፍና ዋና ዓላማ እውነትን ከአስተያየት መለየት በመሆኑ ዲሞክራሲያዊ የሆነውን የመናገር ነፃነት በፍልስፍና መተርጎም አንችልም። ፍልስፍና ብዝሃዊ እና አንጻራዊ አስተያየትን በሁሉን አቀፍ እና አንድነት ባለው እውነተኛ ይቃወማል።

ስለዚህ ፍልስፍና ፖለቲካን ሲመረምር ከነፃነት እና ከአስተያየት መስጠት አንጻር ሳይሆን “ፖለቲካዊ እውነት” ምን ሊሆን ይችላል? በሚል ነው። ፖለቲካ በፍልስፍና ዓይን ሲታይ ሁለት ዋና ዋና መርሆችን ሚሟላት ይኖርበታል። እነዚህም የኅሊናን እኩልነት እና ለሁሉን አቀፍ እውነት (universal truth) እራስን ማስገዛት ናቸው። የእነዚህ ሁለት ነገሮች መማላት ፍልስፍናዊ ስም ‘ፍትህ’ ይባላል።

በፍትህ’ እሳቤ ውስጥ አኩልነት ከነፃነት፣ ሁሉን አቀፍነት ከጠባብነት የበለጠ ቦታ አላቸው። ሪቻርድ ሮርቲ ‘ዲሞክራሲ ከፍልስፍና ይበልጥ ዋጋ አለው’ ሲል በተቃራኒው ፕሌቶ ‘ፍልስፍና ከዲሞክራሲ ይበልጥ ዋጋ

አለው ይላል። ለፕሌቶ ፍትህ ለህዝቦች እውነት የሚስጥ ፖለቲካዊ ስያሜ (እኩልነት) ከሆነ ከነፃነት ይበልጣል።

የፈረንሳይ አብዮት አቀንቃኞች እንደሚሉት ሽብር የሚመጣው ከፖለቲካዊ እውነት ጀርባ ያለው ሁሉን አቀፍነት ከንፁሳን አካላት ፍላጎት ጋር ሲጋጭ ነው። አብዮተኞቹ እንደሚሉት ሥነ-ምግባር ሲወድቅ ሽብር ይከተላል። ሥነ-ምግባር የህዝባዊ ንቃተ-ኅሊና መገለጫ የሆነ ፖለቲካዊ ፍላጎት ነው። ይህ ንቃተ-ኅሊና እኩልነትን ከግለሰብ ነፃነት በላይ ያስቀምጣል። ሁሉን አቀፍነት ከግለሰብ ፍላጎት በላይ ይቀመጣል።

ይህ ዕይታ በዘመናችን ያለ የውይይት አጀንዳ ነው። የምዕራቡ ዓለም ለግለሰብ ፍላጎት የሰጠው ቦታ ያስከፈለው ዋጋ እኩልነት ማጣት ነው። ከፍልስፍና አንጻር በዘመናችን ፍትህ ጠፍቷል። ለዚህ ደግሞ ምክንያቱ የሥነ-ምግባር መንገድ ነው። የሥነ-ምግባር አለመኖር ደግሞ ሽብር እንዲከተል በር ይከፍታል። ይህንን ሽብርተኞችም አይደለንም። አንድ ታዋቂ ምሁር ‘ሥነ-ምግባር ም ሽብር ም የማይፈልገው ይህ ተውልድ የሚፈለገው ምንድን ነው?’ ተብሎ ሲጠየቅ ምላሹ መሰኝነት የሚል ነበር። በብዙዎች ዘንድ በሙሥና የመጨማሪያ ምኞት አለ። ይህ መሠኝነት በዋናነት የኅሊና ሙሥና ነው። ምንም የሚከተለው መርህ በሌለበት ሁኔታ የግል ተጠቃሚነት ላይ ብቻ ተመርኩዞ ያለንበትን ዓለም ከመቼውም ጊዜ በላይ የተሻለ አድርጎ የሚወስድ የኅሊና ሙሠንነት ተንሠራፍቷል።

ከላይ እንዳየነው ዲሞክራሲ የፍልስፍና መሠረት ቢሆንም ፍልስፍና ከፍትህ ጋር ምንም ቀጥተኛ ጉድጓት የላትም። ፍትህ የፖለቲካ እውነት ፍልስፍናዊ ስያሜ ነው።

በሚታወቀው የአብዮታዊ ፖለቲካ ዕይታ የምናገኘው ዓላማ ፍትህ ነው። በዚህም መሠረት በምርጫችን ውስጥ እኩልነት፣ ሁሉን አቀፍነት እና ተከታይ ውጤቶችን የመቀበል ዕድሎች ይካተታሉ። እያንዳንዳችን ምርጫችንን በመቀበል መጀመር ወደ ገጽ 57 ዞራል

ጋንዲ፣ የሰላም ሐዋርያ

ትርጉም፡ ጎጣ ተሰማ

ምንጭ፡ ማንካይንድ በጅን ኤፍ ፍሬዘር

እነዚህ ወርሃ መስከረም ናለምን በእጅግ ካናወጧት እንቅስቃሴዎን ከለወጧት ታላላቅ ሰዎች መካከል አንዱ የሆነው የሞሃንደስ ከረሞቻንድ ጋንዲን ልደት ያስታውሰናል። እናም ጋንዲ ከተወለደ 129 ዓመት መውላቱን የ2008 ዓመት የመስከረም ወር ያበስረናል።

ጋንዲ በተለይ ወደ ነጻነት ትግሉ ከመግባቱ በፊት በአካሉ የኮሎኔል ከመሆኑም በላይ በእራሱም ሆነ የትኛውን ፖሊሲ መከተል እንደሚገባው እርግጠኛ ያልነበረ ሰው ነው። ጓላ ግን የሆነድን ህዝብ የነጻነት ጎዳና ያነፀ ታላቅ ጠብብ ለመሆን በቅቷል። ኖሎቁ መግፍርት ለሌላቸው የሆነድ አርሶ በሌዎችና ለተረሱ ዜጎች የመኖር ተሰፋቸውን ሊያለመልም ችሏል። የዘወትር መለያው ከነበሩት አንዲት መነፅር ከሚያገለግሉት ትንሽ ብጣሽ ጨርቅና በወገቡ ላይ ከሚያንጠለጥላት የሰዓት መቁጠሪያ በስተቀር ምንም ያልነበረው ጋንዲ ላፍታ እንኳን ግንባሩን ሳያጥፍ ለሆነድ ነፃነት የታገለፍ ሆነዳውያንን ለነፃነት ያበቃ የሌዲሲቲ ሆነድ ነበር።

ጋንዲ እጅግ ተራርቆ የቆየውን የሀገሩን ከተሜ ምሁርና ገጠሬ ማይም ለማገናኘት የበቃ ጠንካራ ድልድይ በመሆን አገልግሏል። ከህዝቦቹ ሁሉ ልዩ የሆነው ነገር ግን ከእነርሱ እንደ አሽከር ሆኖ ከማገልገልም በላይ ከእርሱ በፊት ማንም ሊናገር ስላልደፈረው የሆነድ ጎሰዳሎች ጉዳይ እንደነበሩው ተጎላቂው በአደባባይ የተናገረ እጅግ ታላቅ ሰው ነበር። በእርግጥ ይህ ሰባል ደግሞ ጋንዲ መልአክ ነበር ማለት አይደለም። እንደማንኛውም ሰው ጋንዲ ይናደዳል። ጋንዲ ይበሳጫል። ከሁሉም በላይ ጋንዲ ለጅሎች አይበለጥም። ጋንዲ ተራ ሰውም አልነበረም ይልቁንም እጅግ የረቀቀና አስፈላጊ ሆኖ ሲገኝ ሰው በቀላሉ ሊረዳው የማይችለውን ዘወርዋራ ባሕርይን የሚላበስ አስገራሚ ፍጡር ነበር። ከሁሉም በላይ ግን ጋንዲ ደክመኝ ስለቸኝ ሳይል ሆነድና ህዝቦቹን ያገለገል ጠንካራ ሰው ነበር። የጋንዲ ጓደኛ የነበረው ጂ ቤርሳ “የጋንዲ ያላሰለሰ ጥረት የሆነድ ህዝብ በየዕለቱ አዳዲስ ሃሳብ ፎካሎችና ራዕይ እንዲገለጹለት አስችሎታል።” ሲል ስለጋንዲ ጥረት ውጤት ተናግሯል።

በዚያን ዘመን ጋንዲ ካፈለቃቸው ጠንካራና አዳዲስ ሃሳቦች ውስጥ ዋናው የነበረው (በሆነድ ልሳን ሳትያግራ የተሰኘው) ሰላማዊ ተቃውሞ /non violence/ ነበር። ይህ ለነጻነት የተደረገ ሰላማዊ የተግል ሥልጣት እስከዛሬም ድረስ በሆነ በበርካታ ሰዎች ዘንድ የተሳሳተ ትርጓሜ ሲሰጠው ይስተዋላል። ይህንን ይህ የተግል ሥልጣት የዘመናችን “ወላማዊ ሠልፈኞች” በየአደባባይና በየአውራ ጎዳናው ከባለ ሥልጣናት ጋር ከሚያደርጉት መሬዳደሩና ግተርነት ከተሞላበት ፍጥጫና ግብግብ ጋር ምንም ዝምድና የለውም። በተቃራኒው ለጋንዲ ሰላማዊ ዐመፅ (በእርሱ አጠራር “የእውነት ኃይል”) ማለት ከወርነትም ሆነ ከአብዮታዊ ዐመፅ በእጅግ የሚያይል የነፃነት መገናኛ ሥልጣት/ መግሪያ ነው። ከድል በኋላ አንድ አዛውንት የሆነድ ባለሥልጣን “በዚህ መንገድ የእኛ ድል ሊረጋገጥ የቻለበት ዋናው ምክንያት ይህ ሥልጣት በእግዚአብሔርና በፍፁም ለአላዊነቱ እምነት ላይ በዕኩ የተገነባ እኩዩን ሁሉ መመከት የሚችል መግሪያ በመሆኑ ነው።” በማለት ስለሰላማዊው ትግል ጥንካሬ ተናግሯል። የጋንዲና የተከታዮቹ የሰላማዊ ትግል መርህ “ለነፃነት የሚታገሉ ህዝቦች በበዳዮቻቸው ላይ የጥላቻ ስሜት ማሳደር የለባቸውም። ምክንያቱም ለዕኩዩ ድርጊት አፀፋውም ዕኩዩ መሆን የለበትምና። ነፃነት ፈላጊው ወገን ትግሉን ሲጀምር በቅድሚያ የነፃነት ተጋራዎቹን ተሰባጊ እንደማይቀበል ለባለጋራዎች ይፋ ማድረግ ይኖርበታል። የሰላም ታጋይ ህዝብ ከሁሉም በላይ ሥቃይን ከባሰም ሞተን ለመቀበል ምንጊዜም ዝግጁና ፈቃደኛ መሆን ይገባዋል። እርሱ የቆመለት እውነት ከእርሱ ሐይወት ይበልጥ ፋይዳ አለውና።” ይላል። በእርግጥም ይህ የትግል ሥልጣት ተፃምራዊ የሆነ ፈውስ ያስገኘ ታላቅ መድሐኒት ሊሆን ችሏል። ጥንካሬውም በጋንዲ እጅ በሚገባ ተረጋግጧል። የሕንድ ሀገር የወደፊት ዕጣ እውነተኛ መልኩን እንዲይዝ አድርጓልና።

የህልውናው ውልደት

እ.ኤ.አ በመስከረም ወር 1868 በሆነድ ምዕራባዊ ክፍል በሚገኝ ፖርባንደር በሚባል ክፍለ ግዛት በዚያ

ዘመን ጠቀላይ ሚኒስትር ከነበሩት አባቱ ተወለደ። አሥራ ስምንት ዓመት ሲሞላውም የህግ ትምህርት ለመከታተል ወደ እንግሊዝ ሀገር አቀና። በእንግሊዝ ቆይታው ከህግ ትምህርቱ በተጨማሪ የፈረንሳይኛ ቋንቋ፣ የዳንስና የሥነ ንግግር ትምህርቶችንም መከታተል ጀምሮ ነበር። ይህንን እነዚያን ትምህርቶች ለማጥናት የሚፈጀው ከፍተኛ ገንዘብና ትምህርቶቹም ለሆነድ ምሥን ወገኖቹ ያላቸው ፋይዳ-በስነት ሲታሰበው መከታተሉን ወዲያውኑ አቋረጠ።

በሌላ በኩል በሀይወቱ ለመጀመሪያ ጊዜ የሂንዱን ኦርቶዶክስ ገይማኖታዊና መንፈሳዊ ጽሑፎች ማንበብ የጀመረው እዚያው እንግሊዝ ሀገር ሳለ ነበር። “የመንፈሳዊ ጽሑፎቹ መልእክት በልቤ ውስጥ በዕኩ ሊሰርዕ ተባል። በተለይም ... ለኔ ግን እላችኋለሁ ከፋውን አትቃወሙ። ዳሩ ግን ቆኝ ጉንጭህን ለሚመታህ ሁለተኛውን ደግሞ አዘርሉኑ የሚለው መልዕክት ለመንፈሴ ሃላፊነት ሰጥቷል።” ብሏል ጋንዲ በስተጀለኛው ዘመኑ ሲጽፍ።

በመጨረሻም ጋንዲ የህግ ትምህርቱን አጠናቆ በሰኔ ወር 1891 ወደ ሀገሩ ሮንድ ተመለሰ። ይህን ስንጂ ለጋንዲ ከሆነድ ይልቅ ጸብሳብ አፍሪካ ነበረች ቀጣይ ሀገሩ ልትሆን የበቃችው። በ1893 ከደቡብ አፍሪካ ለጎዳ ጥሪ ይቀርብለታል። ይኸውም በዚያን ዘመን በሽዎች የሚቆጠሩ የሆነድ ስደተኞች በደቡብ አፍሪካ ውስጥ ይኖሩ ነበር። እናም በዚያ የሚኖሩ የሙስሊም ሆነድ ነጋዴዎች የነግድ ድርጅት የፍርድ ቤት ክርክር ይገጥመውና ለድርጅቱ ጠበቆች ሙያዊ ርዳታ ይሰጥ ዘንድ ድርጅቱ ለጋንዲ ጥሪ ያስተላልፍለታል። ጋንዲም ጥሪውን ሳያቅማማ ይቀበለውና ወደደቡብ አፍሪካ ያመራል።

ጋንዲ በደቡብ አፍሪካ ደርባን ከተማ ከደረሰ በኋላ ወደ ጆሃንስበርግ የሚያደርሰውን ባቡር ለመያዝ ሲዘጋጅ ያላሰበው ነገር ይገጥመዋል። በወቅቱ እርሱ ሊገባበት ከነበረው ፉርጉ ውስጥ የሚገኝ አንድ ነጭ ክፍሉን ከ “ኩሊ” ጋር ለመጋራት እንደማይፈቀድ ለጋንዲ በቁጣ ይገልፀለታል። (ኩሊ በዚያን ጊዜ ነጮች ህንዳውያኑን የሚጠሩበት



የማንቋሸሻ ስም ነበር።) እናም ጋንዲ ከነሻንጣው ከባቡሩ እንዲወርድ ከተደረገ በኋላ ሌሎችን ሙሉ በባቡር ባቢያው በብርድ ተቆራምዶ ይድራል። “የቺ ዕለት በህይወቱ ውስጥ ትልቅ ተምህርተ ያገኘሁባት ጤናማ ቀን ናት። የእኔም ሰላማዊ ትግል/ ዐመፅ የጀመረው ከዚያች ዕለት ጀምሮ ነው።” ብሏል ከዓመታት በኋላ ስለዚያች ስለተዋረደባት ቀን ጋንዲ ሲናገር።

ከዚያ በኋላ የጋንዲ ዓላማ መበቀል ሳይሆን ሁኔታዎችን በሰላማዊ መንገድ መለወጥ ሊሆን ቻሏል። በመሆኑም በደቡብ አፍሪካ የሚገኙት ህንዳውያን ወገኖቹ በመጀመሪያ ራሳቸውን መለወጥ እንደሚገባቸው፣ ለዚህም በሥራ ላይ ታማኝ እንዲሆኑና የእንግሊዘኛ ቋንቋ እንዲማሩ፣ ከሁሉም በላይ በመካከላቸው ያሉትን የካስትና(በቦታችና በበላይ የኅብረተሰብ ዘርፍ መክፋፈልን) የኃይማኖት ልዩነቶች እንዲያስወግዱ አበክሮ አስተምሯቸዋል።

ከዚህም በተጨማሪ አፍሪካ ውስጥ የደህንነት ማኅበር እንዲቋቋም በዋነኛነት ከማገዝም በላይ 1899-1902 በቦርሶችና በታላቋ ብሪታንያ መካከል በተደረገው ጦርነት ወቅት 1100 የመጀመሪያ ዕርዳታ ሰጪ ህንዳውያንን በማድራጀት በረድኤተ ሥራ ላይ እንዲሰማሩ አድርጓል። ለዚያም ሠናይ ተግባሩ የእንግሊዝ መንግሥት የንግሥቱቱን የደቡብ አፍሪካ ሚዳሊያ ሸልሞታል።

በመቀጠልም ጋንዲ የአኗኗር ሁኔታውን በአዲስ መልክ መምራት ይጀምራል። እናም ለህይወቱ የሚያስፈልጉትን እድገት መሠረታዊ የሆኑትን ብቻ በመምረጥ በገብተኛ ወጪ ለመኖር ይወስናል። መኖርም ይጀምራል። ይህንንም ዕቅዱን ይበልጥ ገቢራዊ ለማድረግ ‘የስቸለው ዘንድ ደርባን አካባቢ አንድ የእርሻ መሬት በመግዛትና ከድሆቹ ጋር በመሆን በኅብረት ኑሮና በጠንካራ ዲስፕሊን ላይ የተመሠረተ ማኅበረሰብ ለመመሥረት ችሏል።

እንግዲህ ሳትያግራ/ሰላማዊ ዐመፅ የተመሠረተውም ከዚህ ማኅበረሰብ ምሥረታ ጥቂት ጊዜ በኋላ ነበር። ይህም የዐመፅ ሥልጣን የተግባር እንቅስቃሴ ያሳየው በ1907 ሲሆን መነሻውም ትራንስካል በተባለ የደቡብ አፍሪካ ግዛት ውስጥ በወቅቱ በሀገሪቱ ከፍተኛው ፍርድ ቤት የደነገገውን ህግ በመቃወም ነበር። ህጉ ማንኛውም በዚያ የሚኖር ህንድ እንዲመዘገብና

ፈቃድ እንዲያገኝ የሚል ሲሆን ጋብቻን በተመለከተም ከቅርስቲያን ጋብቻ ውጭ የሂንዱ፣ የሙስሊምና የፓርሲ ጋብቻዎች በሙሉ ህጋዊነት እንደሌላቸው ያስገነዝባል። እንዲያውም በእነዚህ ህጋዊነት ባልተሰጣቸው ጋብቻዎች ምድብ ውስጥ የሚገኙ ሚስቶች በህግ ራት እንደቅምጥ ወይም ውሽግ እንደሚቆጠሩ ይገልጻል።

ድንጋጌውን በመቃወም ጋንዲ 50000 የደቡብ አፍሪካ ተቀጣሪ ላባደሮችን ያቀፈ ሰላማዊ የዐመፅ እንቅስቃሴ አደራጀ። አባላቱም ተቃውሟቸውን ለመግለፅ አደባባይ በመውጣታቸው በሺህ የሚቆጠሩ ህንዶች ከጋንዲ ጭምር ለእስራት ተዳረጉ። ተቃዋሚዎቹ በጊዜው በፖሊስ ጭካኔ የተሞላበት ድብደባና እንግልት ቢደርሰባቸውም አፀፋውን በኃይል ለመመለስ በጭራሽ አልሞከሩም።

በዚህ ዓይነት ሁኔታ ከስምንት ዓመታት የልተቋረጠ ትግል በኋላ የደቡብ አፍሪካ የነጮች መንግሥት አጅግ ሰቀጣጭ የሆኑትን የመድልያ ህግጋት እንዲሸር ተገድዷል። እንግዲህ ከዚህ በኋላ ነበር አዲስ ፖለቲካዊ ኃይል ብቅ ያለው።

**እነርሱ ሲራቡ ተራብ**

በአፍሪካ የነበረውን ሥራ እንደጨረሰ ጋንዲ በ1915 ወደ እናት ሀገሩ ህንድ በመመለስ አጅግ ኅስቋላና አሳዛኝ የሆነውን የወገኖቹን ኑሮ በመላው ህንድ ውስጥ ለአንድ ዓመት ያህል በባቡር፣ በጋሪና በእግሩም ጭምር እየተዘዘረ በአካል ለማየት በቅቷል። በዚያም አላበቃም። በቤናሪስ በሚገኘው በሂንዱ ዩኒቨርሲቲ ማዕከላዊ ኮሌጅ ውስጥ በተደረገው ስብሰባ ላይ ተገኝቶ ግልፅነትና ድፍረት በተሞላበት መንፈስ “አንዲት ነጻ ህንድ!” በማለት እንግሊዎችን ሳይፈራ ተናግሯል።

በሲሃሪ ክፍለ ግዛትም ውስጥ ባቀናጀው የተቃውሞ እንቅስቃሴ በዚያ ተንሰራፍቶ የነበረውን የእንግሊዝ ሀብታም ገበሬዎች የብዝሃ ሥርዓት ድል ለመንሳት ችሏል። ከዚህም በተጨማሪ አህጉረአባድ በተባለው ቦታ የሚገኘውን የጨርቃ-ጨርቅ ፋብሪካ ባለቤቶችን በመቃወም የፋብሪካውን ሠራተኞች የተቀውሞ እንቅስቃሴ መርቷል። ተከታዮቹ የፋብሪካው ሠራተኞችም ከእንግዲህ የትግላቸው ሥልጣን የኃይል ዐመፅ መሆን እንደማይገባው ቃል በመግባት

ትክክለኛ የትግል መስመር ያሉትን የረሃብ አድማን መረጡ። ጋንዲም “እነርሱ ሲራቡ ተራብ” በማለት መደምደምን ተያያዘው። ያንንም የገም/ረሃብ ዐመጽ “ብርሃን ያየሁበት ወቅት” ሲል በስተኋላኛው ጊዜ ጽፏል። በዚያም የነጋንዲ ዓመፅ በወቅቱ የታለመለትን ግብ በመምታት ተደመደመ። እንግዲህ ከመቼውም ይልቅ በዚያን ወቅት ነበር ያ ኤዲባጌ፣ ልበሙሉና ትሁት የሆነ የድሆች ጠቢቃ ማህተማ ጋንዲ የመላውን የህንድ ህዝብ ዓይንና ቀለብ ለመላብ የቻለው።

**እምቢተኝነት**

እነሆ በእንግሊዝ ገዢዎችና በህንድ ተገዢዎች መካከል የነበረው ግጭት አይበገሬ ለሆነው ለህንድ የነጻነት ታጋይ ለታላቁ ጋንዲ ወደ ትግሉ ሚና ብቅ ማለት ምክንያት ሆነ። እናም ከዚያ ወዲህ የእንግሊዎች ትኩረት ያነጣጠረው እንደቀድሞው በመላው የህንድ ህዝብ ላይ ሳይሆን በዚህ ሰው ላይ ሆነ።

በፑንጃብ ክፍለ ግዛት ውስጥ የምትገኘውንና በዐመፅ የተናወጠችውን የአምራተኛነት ከተማ ለማረጋገጥ ሲሉ እንግሊዎች በከተማ ይቱ ውስጥ ማናቸውንም ህዝባዊ ስብሰባ የሚከለክል ዐዋጅ ዐወጁ። ይሁንና ባለማወቅ ይሁን በግዴታ ስነት 10000 የሚጠጉ ህንዳውያን በአንድ በታጠረ አደባባይ ስብሰባ በማድረጋቸው በድርጊታቸው የተናደዱት የእንግሊዝ ባለሥልጣናት ወታደራዊ ርምጃ እንዲወሰድ ትዕዛዝ ሰጡ። በዕለቱ በተወሰደው ጥቃት 400 ህንዳውያን ዜጎች ሲገደሉ ከ1000 በላይ የሚሆኑት ደግሞ ለክፍተኛ የአካል ጉዳትና ቁስለት ተዳርገዋል። ያ እጅግ አስቃቂ የሆነው የእንግሊዎች ድርጊት ጋንዲን ክፉኛ ስላስቆጣው ከዚያች ዕለት ጀምሮ በእንግሊዎች ላይ የነበረውን አቋሙን ለአንደኛ ለመጨረሻ ጊዜ በመለወጥ አዲስ የዐመፅ ሥልጣን እምቢተኝነት/ አለመተባበር በመባል የሚታወቅ መከተል ጀመረ። ሥልጣን የተለያዩ ቅርፆች ቢኖሩትም ጋንዲ በመጀመሪያ ለህዝቦች ያስገነዘበው ማንኛውም ህንድ የውጭ ሀገር ልብሶትን እንዳይለብስ የሚለውን ነበር። በዚያም መሠረት ህንዶች ይለብሷቸው የነበሩና በእንግሊዛውያን የፋብሪካ ባለቤቶች የተሠሩ ልብሶች ሁሉ በዐማፅ ይሉ ለእሳት ተዳረጉ። ወደ ዐመድነትም ተለወጡ።

የገነፈለው ዕመፅ ከቁጥጥር ውጪ በመምጣቱ ዐማፅ ይሉ በርካታ የእንግሊዝ

ዐቃታ አስብረ ፖሊሶችን ደበደቡ። ብዙዎችንም ገደሉ። ወዲያውኑም የዐመፀን አደገኝነት በመረዳት ከዚያ በኋላ የዚያን ዓይነት የተግል ሥልጣን መቆም እንዳለበት ጋንዲ ለተከታዮቹ መልዕክት አስተላለፈና ዐመፀ በዚያው ተገታ። በሌላ በኩል ጋንዲ ይህንን የተግል ሥልጣን በዚያው እንዲቀር በማድረግ በርካታ የህንድ ፖለቲከኞች በእጅጉ ቀር ተሰንተውበታል። ምክንያቱም በእነርሱ እምነት ሥልጣን አደገኛ ቢሆንም እንኳ ህንድን በቆሎ ለገንባት ድል የሚያበቃት ነበርና ነው። ለሚንኛውም በዚያ ዐመፀ ምክንያት ጋንዲ ወደ ዘብ ጥያ ወውረዱ አልቀረለትም። ጋንዲ ተጽኦ ብሎ ደቡብ አፍሪካ እያለ 249 ቀናት በእስር ቤት ያሳለፈ ሲሆን በዚያው ዐመፀ ሳቢያ ደግሞ 2089 ቀናት በህንድ እስር ቤት ማቋል። ጋንዲ ከእስር ከተፈታ በኋላ ለጊዜው ፖለቲካውን ገሸሽ በማድረግና በህንድ ማኅበራዊ ችግሮች ላይ በማተኮር በበርካታ ቦታዎች እየተዘዋወረ ሰለሴቶች እኩልነት በመስበክ ለተቸገሩ ወገኖቹ ምሳሌ ለመሆን ሲል የሽመና ሥራ በመሥራቱና በማሰተግር ታላቅ ቁም ነገር ሠርቷል።

እንደዚያም ሆኖ ጋንዲ ለጊዜው እንጂ ከፖለቲካው ለም ከነአካቱው አልተገለጸም። ይልቁንም በማርች 12 ቀን 1930 የተጀመረውንና 24 ቀናት የፈጀውን የ“ጨው ሠልፍ”ን /Salt March/ በቆራጥነት በመምራት ተደናቂነትን አቅርቷል። በዚያ ጊዜ የጨውን አጠቃቀም በተመለከተ እንግሊዞች ማናቸውም የህንድ ዜጋ ጨው ማግኘት የሚችለው በህንድ ከሚገኙ የእንግሊዝ ነጋዴዎች በመግዛት ብቻ እንደሆነና ከራሱ መሬት ላይ ቆናሮ መጠቀም እንደማይችል የሚያዝ ነበር። ዐዋጁ የህንዳውያኑን መሠረታዊ ፍላጎት የሚጋፋና በእጅጉም የተማረ ራሱ በት በመሆኑ ጋንዲ እንግሊዞችን ለማጥቃት እንዲችል አመቺ መንገድ ሊከፍትለት ችሏል። በመሆኑም ጋንዲ የዐዋጁን አስከፊነት በመግለፅ ከእንግሊዝ ለዐዋጁ ተገዥ እንደሚሆን በህንድ ለሚገኘው የእንግሊዝ መንግሥት እንደራሴ በግልጽ ካላወቀ በኋላ ህንዳውያን ወገኖቹም የእርሱን አርዳኝነት እንዲከተሉ መልዕክቱን አስተላለፈላቸው።

ማርች 12 ቀን 1930 ጋንዲ በርካታ ወገኖቹን በመምራት 241 ማይል የሚፈጀውን የሳልት ማርች በመጀመር በኤፕሪል 6 ቀን 1930 ካሰበበት የህንድ የባህር ዳርቻ ሊደርስ በቅቷል። ጋንዲና ተከታዮቹ ሊደረስባቸው የሚችለውን እስራትና እንግልት በመናቅ የጨው

ምርታቸውን በልበ ሙሉነት መሰብሰብ ጀመሩ። እንደተጠበቀውም ከጥቂት ሳምንታት በኋላ 10000 የሚጠጉት የጨው ሠልፍኞች ጋንዲን ጨምሮ ወደ እስር ቤት ተወረወሩ። ይህንና እነጋንዲ ያ ወደ ባህሩ ዳርቻ ያደረጉት የቆራጥነት ጉዞና በዚያም ሳቢያ የተቀበሉት መከራ ህንዳውያን የራሳቸውን ዕድል በራሳቸው ለመወሰን በቁርጠኝነት እንደተነሱ ለጎልም ህዝብ ፍንትው አድርጎ ያሳየ የጀግንነታቸው ዐምድ ሆኗል።

**የፀያፍነት አሰቃቂ ገፅታ**

ከጋንዲ ዐበይት ዓላማዎች ውስጥ አንዱ “ህንድን ማንገተ” የሚለው ሲሆን ይህም በሀገሪቱ ውስጥ ተንግራፍቶ የቆየውንና አሳፋሪውን የፀያፍነት/ርኩስነት አስተሳሰብ ከምድረ ህንድ ማጥፋት ነበር። ስመራቱ ጋንዲ የሂንዱን የካስት ሥርዓት በተወሰነ ደረጃ ይቀበለዋል። ነገር ግን ሥርዓቱ 40ሚሊዮን የሚሆኑትንና በኅብረተሰቡ “ፀያፍ” ተብለው የሚጠሩትን በጋንዲ አጠራር ግን የ“እግዚአብሔር ልጆች” የሆኑትን ሰብዕና እንዲጎናፀፍና እንዲክድ መደረጉን በእጅጉ ይጠላዋል። አይቀበለውም።

እነዚህ “ፀያፍኞች” በሂንዱ ሥርዓት ከማንኛውም ኅብረተሰብ የተገለሉ ከመሆናቸውም በላይ መንገዶችንና መፀዳጃ ቤቶችን እንዲያፀዱ የሚደረጉ ሲሆን በተቀደሱት የጸሎት ቤቶች ከ መግባትና ኅብረተሰቡ ከሚጠቀምባቸው የውሃ ጉድጓዶች ከመቀዳት መብቱ የተነፈሳቸውና በራሳቸው ወገኖች ባይተዋር የተደረጉ አሳባኝ ዜጎች ናቸው። (በሂንዱ ካስት ሥርዓት እምነት ዐያፍኞች ከዚህ በፊት በምድር ላይ ኖረው የሞቱ ነገር ግን እንደገና የተወለዱ እንደሆኑና በፊትኛው የሀይወተ ዘመናቸው ለፈፀሙት ኃጢአት በመቀጣት ላይ የሚገኙ ፍዳ ቆጣሪዎች ተደርገው ይወሰዳሉ።)

ይህ በእንዲህ እንዳለ በ1932 የእንግሊዝ መንግሥት እነዚህ በራሳቸው ወገኖች ዐያፍ የተሰኙ ዜጎች ከሌላው ህንድ በተናጠል የሚኖሩበትን መልክ የሚያሰዝ ህገ መንግሥት በማርቀቅ ለሀዳውያኑ ይፋ ያደርጋል። ጋንዲ ግን የዚያን ውጥን ዓላማ በፅኑ ይቃወማል። ዐያፍ የተሰኙትን የህንድ ዜጎች ችግር የሚፈታው የእንግሊዞች የይሰሙላ መፍትሔ ሳይሆን ሂንዱዎች ስለፀያፍኞች ያላቸው አመለካከት ሲለወጥ ነው ሲል አጥብቆ ተከራክሯል። ጋንዲ ያንን ተቃውሞውን በሚያሰማበት ሰዓት

የሚገኘው በእስር ቤት ነበር። ተቃውሞውም ይበልጥ ተደማጭነት እንዲኖረው በሚሰብ ለሞተ ሊያደርሰው የነበረውን ምን በግሉ ያሟል። የሂንዱ ካስትና የፀያፍኞች ተወካዮች ለመደራደር ስምምነት ላይ እስከደረሱበት ድረስ ለአሥራ ሦስት ቀናት ከያው በኋላ ምግብ ሊቀምስ ችሏል። ምናልባትም ያቺ ሰዓት የሂንዱ ካስቶችና ዐያፍኞች ለመጀመሪያ ጊዜ አብረው ከአንድ ማዕድ የተጸደቡዋት ጊዜ ልትሆን ችትላለች። ስለዚህ ጉዳይ አንድ ህንዳዊ ታዛቢ ምስክርነቱን ሲሰጥ “እስከዛሬ ድረስ ስለፀያፍኞች የነበረውን የአጉል እምነት አከርካሪ ሊሰብር የቻለ ርምጃ ቢኖር ይህ የጋንዲ ምን ብቻ ነው።” በማለት ጽፏል።

ሌላው ዘጠላታ መንፈስ ላይ የተመሠረተ የህንድ ችግር ደግሞ በሂንዱዎችና በሙስሊሞች መካከል የነበረው ሥር የሰደደ ግጭት ነበር። በተቃራኒው ጋንዲ አዘውትሮ ይናገር የነበረው ግን በህንዱ ህንድ ውስጥ ሂንዱዎችና ሙስሊሞች እንደ ወንድማማች ሆነው በጋራ መኖርና መሥራት እንደሚገባቸው ነበር። ጋንዲ ያንን ይበል እንጂ በእርግጥም አንድነት እርሱ የሚያሰበውን ያክል ቀላል አልነበረም። የሆነው ሆኖ ከሂንዱዎችም ሆነ ከሙስሊሞች በኩል ተለያይቶ መኖር እንደሚኖሩ መፍትሄ ይሆናል ብሎ የሚያሰብ ወገን ይኖራል ብሎ መገመት ባይቻልም የዚያን ዘመን የሙስሊም ሊግ ፕሬዚደንት የነበረው አሊ ጂና ግን በሙሉ ወገኖች ሊኖር የታቀደው አንድነት የማይታለም እንደሆነ ሽንጣቸውን ገትረው ከሚከራከሩት ግለሰቦች ውስጥ ግንባር ቀደሙ ነበር።

ጂና በዚያን ሰዓት ሙስሊም የህንድ ዜጎችን ይሰብክ የነበረው ጋንዲ ጋንዲ የሙስሊሞች ሀገር በመሆን ለብቻዋ እንድትገነጠል ሲሆን ለዚህም ማንኛውም ሙስሊም በዚያች ሀገር ለመኖር እስከፈቀደ ድረስ መኖር እንደሚችል ተሰፋ በመሰጠት ነበር። ባለመውም መሠረት በ1946 የክረምቱ ወቅት ጂና ለዕለቱ “ቀጥተኛ ርምጃ የሚወስድበት ቀን” የሚል ሲያሟ በመሰጠት በቤንጋል ክፍለ ግዛት ውስጥ የሚገኙ የካርጆ ሙስሊሞች በካሊካታ ህንዶች ላይ ጭፍጨፋ እንዲያካሄዱ ችፍሩ ሰጠ። ጂና እንደተመኘው በሰው ብዛት የተጨናነቀው ካሊካታ የሂንዱዎች ሬግ ፀውድማ ሆነች። እናም ያ የዕልቂት ክረምተ ሕንድ በሰላማዊ ዐመፅዋ የመታወቁን ጉዳይ ዕንቁቅልሽ አደረገው።

ተንሽ ቆይቶም በንጋል ከሚገኘው ከኖካሃሊ አባደንጋዎቹ የሆነ የብቀላ ማሰፈራሪያ ለጋንዲ ይደርሳል። ይሁንና ጋንዲ በ77 ዓመት ዕድሜው ከ"ዐይፎች" ጋር የሚኖርባትን ደልሂን ለጊዜው ከመልቀቅ በስተቀር ለባቻው አልተንበረከክም ነበር። በዚያን ወቅት ጋንዲ ሰላሳየው የመንፈስ ጥንካሬ አንድ የሆነ ዘጋቢ "ከጋንዲ ህይወት ውስጥ ይህ ወቅት ታላቁን ምዕራፍ ይይዛል። ሰማኒያ በመቶው መሰለጥኝ የሚኖሩበት ከነዚህም ውስጥ አብዛኛው በሂንዱዎች ላይ ከፍተኛ ጥላቻ ባለውና ህግ በማይገዛው አክራሪ የመሰለም ዜጎች በሚበዘብተ ክፍለ ግዛት ውስጥ ሲቀመጥ ጋንዲ የፖሊስ ጥበቃ እንዲደረግለት ተጠይቆ ነበር። ይሁንና ጋንዲ የንን ሁሉ አሻፈረኝ በማለት በዚያ ግዛት በተከላት ድንኳን ውስጥ ከጸሐፊውና አስተርጓሚው ጋር ሊቀመጥ ችሏል።" ሲል ጽፏል።

ጋንዲ በዚያ ዕድሜው 116 ማይል የሚደርሰ ርቀት በየሰዓቱ ውስጥ በመዘዋወር በብጥብጡ የተረበሱትን ነዋሪዎች እንዲረጋገጡ አድርጓል። በዚያም ምክንያት ለአራት ወራት የቆየው ብጥብጥ ለጊዜው ጋብ ሊል ችሏል።

**ብርሃኑ ጨለመ**

እ.አ.አ ነሐሴ 15 ቀን 1974 ለመላው ህንድ አንፃራዊ የድል ቀን ነበረች። ለጋንዲ ግን ይህ ዕለት የድልም የሽንፈትም ቀን ሆነች። ምክንያቱም በአንድ በኩል ህንድ ከእንግሊዞች ነፃ የወጣችበት ቀን ሲሆን በሌላ ወገን ደግሞ አንድ ህንድ የነበሩት ህንድና ጋንዲ ሁለት ሀገሮች የሆኑበት ቀን ነበርና ነው።

እናም በፍንጽበ ይኖሩ የነበሩት መሰለጥኝ በምዕራቡ በኩል ወደ ጋንዲ ለጋንዲ ሂንዱዎችና ሲኮች ደግሞ በምሥራቁ በኩል ወደ ህንድ ሲገሰግሱ በመካከሉ በመንገድ ላይ እያሉ ተጋጩ። በዚያም ከሁለቱም ወገኖች በታሪክ ውስጥ ከፍተኛ ዕልቂት ደረሰ። በወቅቱ የቤንጋል ክፍለ ግዛትም ለብቻ ቀ እንድትተዳደር ታሰቦም ነበር። ይሁንና በጋንዲ ጣልቃ ገብነት ከመገንጠል ልተተርፍ ችላለች። ጋንዲም ያንን በማስደረጉ በቀጣዩ ህይወቱ ላይ ሌላ ጣጣ ሊመጣበት

ችሏል። በመቀጠልም በካልካታ ከፍተኛ ብጥብጥና ረብሻ በመገኘቱ ምክንያት ብጥብጡ እስኪሰክን ድረስ ጋንዲ ለመገም ቁርጥ ውሳኔ አደረገ። ከአራት ቀናት ጠንካራ ምን በኋላ ወደ ሠላሳ አምስት የሚጠጉ የብጥብጡ ተዋናይ የጎበኙት ሰዎች ወደ ጋንዲ በመምጣት ለፈፀሙት ግድያ ይቅርታ ይደርግላቸውና ያሙንም ያቆም ዘንድ በእጅጉ ተማሪዎች። በመጨረሻም ሂንዱዎች ሲኮችና መሰለጥኝ ጋንዲ በም ደክሞ እስከተኛበት ቦታ በመሄድ ከእንግዲህ እንደዚያ ዓይነት ብጥብጥና ግድያ እንደማይፈፀሙ ምላው ተገዝተው ነገሩት። ጋንዲም ያሙን አቆሙ። እነርሱም ቃል ኪዳናቸውን አከበሩ።

ኛግሩ ያ መሀላ ለብዙ ጊዜ ሊቆይ አልቻለም። በ1948 መጀመሪያ ላይ በድጋሚ ደልሂን ያና ወጣት የመሰለጥኝና የሂንዱዎችን ግጭት ለማብረድ ሲል ጋንዲ ያሙን ተያይዘው። በተጨማሪም በወቅቱ የህንድ ጠቅላይ ሚኒስትር የነበሩት የጃዋርላልን መንግሥት ህንድና ጋንዲ ሁለቱን በተመለከተ ድርሻውን እንዲወጣ ጋንዲ አጥብቆ ወትወቷል። ይኸውም ጋንዲ ሁለቱን ጋንዲ አንድነቷን ልተጠብቅ ችሏል ዘንድ የህንድ መንግሥት 550 ቢሊዮን የህንድ ገንዘብ ለጋንዲ ሁለቱን በማለት ነበር ጋንዲ የጠየቀው። ይሁንና በህንድ መንግሥት ቸልተንነት ምክንያት በሁለቱ ሀገሮች መካከል የተቀሰቀሰው የመለያየት መንፈስ ጥላቻን አብቀለና በካሻሚር ጦርነት ተቀሰቀሰ። ይህ የሁለቱን አገሮች ግንኙነት ከፍቶ መረዘው። ይህም ግጭት መፍትሄ እንዲያገኝ ጋንዲ የህንድን መንግሥት መውትወቱን አልተወም ነበር። በመጨረሻም ሀሳቡ በመንግሥት ተቀባይነት ማግኘቱንና ጦርነቱም መብረዱ ሲነገረው ጋንዲ ለጊዜው ውሃ በመነገጨት ያሙን ሰበረ።

ጃንዋሪ 30 ቀን 1948 ከቀኑ በ10:30 ላይ ጋንዲ መክሰሱን ከቀመሰ በኋላ በቤቱ ጓሮ አካባቢ ከሚገኘው ህዝብ ከተሰበሰበት

የጸሎት ቦታ ጸሎቱን ለማድረስ በቦታው ይገናል። ከዚያም አንድ ወጣት ህንድ በህዝቡ መካከል ወደ ጋንዲ እየገሰገሰ ይመጣና ጋንዲ ፊት በመንበርከክና አጎንብሶ እጅ በመንሳት ለጥቂት ጊዜ ከቆየ በኋላ በድንገት አውቶ ማቲክ ሽጉጥ በማውጣት ጋንዲን በሶስት ተከታታይ ጥይቶ ይመታዋል። ጋንዲም ከነበረበት ወደ ኋላው ሲወድቅ የሰማው ቃል ቢኖር "አቤቱ አምላክ! አቤቱ አምላክ!" የሚል ብቻ ነበር። ጋንዲ ህይወቱ በዚያው አለፈች። ጉዳዩ ኋላ ሲጣራ የጋንዲ ገዳይ የሂንዱ አክራሪ ቡድን አባል እንደነበርና የግድያውም ምክንያት ጋንዲ ለእሳዎቹ በእጅጉ የዳላል የሚል ጭፍን እምነት እንደነበር ለማወቅ ተችሏል። በዚያን ጋንዲ በተገደለበት ምሽት ጠቅላይ ሚኒስትር ኔህሩ በገዘን በተዋጠ ሰሜት "ብርሃናትን ተነጠቀ! ከእንግዲህ በየትኛውም ቦታ ጨለማ ነው!" በማለት ለመላው ህንድ የገዘን መግለጫ አሰምተዋል።

እናስ ከሃምሳ ዓመታት በኋላ ወደ ኋላ ተመልሰን ሰንመለከት ምን ይሰማናል! እንደእውነቱ ከሆነ የህንድን አጓራማ/ጎስቋላ መንገዶች የጋንዲን ያክል የተራመደባት ወደ ከእርሱ በፊትም ሆነ በኋላ ማንም የለም። በመገኘትም ህንድ ጋንዲን ከማንኛውም ልጅ አሰበልጣ ትወደው ነበር። እርሱም በተራው ለሂንዱዎችና ለመሰለጥኝ እንዲሁም ለ"ዐይፎች"ና ለሂንዱ ካሰቶች ወንድማማቶችን እውን መሆን ባደረገው ከፍተኛ ጥረት ለህንድ የነበረውን ፍቅር በግልፅ ሊያሳይ በቅቷል። ጋንዲ ወጥ ሰላማዊና በቀል በሌለበት መንገድ ህንድን በድል የመራ የሰላም ሐዋርያ ነው። ጋንዲ "ማንኛውም የሰው ልጅ እስከ ላሬ ሊወጣው ያልቻለውን የህይወት አቀጠት እንዲወጣ የሚያስችለው ኃይል በውስጡ አለው።" የሚል የማይናወጥ እምነት የነበረው የሰላማዊ ዜጎች ሁሉ አባት ለመሆንም የበቃ ታላቅ ሰው ነው። ነፍሱ በገነብ ሰማይ ያረፈች እንደምትሆን አይጠረጠርም።

# Let's Mind our Language

## በዐማርኛ አልፍኝ ትንሽ ቆይታ (ክፍል ሁለት)

ፋንታ አያሌው፣ ቅ.ማ.ዩ፣ መምህር



አንድምን ለንግሥትሁ አላትሁ፤ ባለፈው ዕትም በዚህ ርዕስ ዙሪያ ስለዐማርኛ አንዳንድ ነጥቦችን ለንግሥት ማብቃትን የሚታወስ ነው። ጥቂት የማትባሉ አንባቢያን የሰጣችሁት አስተያየት ብርታትን የሚሰጥ ነው። ልባዊ ምሥጋናችን (ሁላችሁበት ይደረግታል። በተለይ የ "IFESH" የኢትዮጵያ ዳይሬክተር የሆኑት አቶ ማሞ መንገሻ በስልክ የጠቆሙን አስተያየት እዚህ ሊጠቀስ የሚገባው ነውና በመጠኑ ማስታወስ ያስፈልጋል። እርሳቸው እንዳሉት በዚያ ጽሑፍ ውስጥ የተጠቀሙ በዐማርኛ አጻጻፍም ሆነ አነጋገር ላይ የሚሰተዋሉ ግድፈቶች በተለይ በውጣቱ አካባቢ በጉልህ ስለሚንጸባረቁ ከዚያ የበለጠ ትኩረት እንዲሰጣቸውና ያን መሰል ትምህርት አዘል ሥነ ልሃናዊ ጉዳይ በመጽሐፍ መልክ ታትሞ ለትምህርት ተቋማት በሠራጭና ወጣቱ ትውልድ እንዲጠቀሙበት ቢደረግ ማለፊያ መሆኑን በአጽንዖት ገልጸዋል። እኛም በዚህ አጋጣሚ የርሳቸውን ጥቆማ ለሚመለከተው አካል ልናስተላልፍ እንወዳለን።

ካለፈው ጽሑፍ የመጨረሻ አንቀጽ ብንነግድ "ከአግዚአብሔር ፈቃድ ጋር በሚቀጥለው ዕትም በአንቀጽ አወቃቀርና በጉራማይሌ የቋንቋ አጠቃቀም እንዲሁም በሌሎች ሥነ ልሃናዊ ጉዳዮች ዙሪያ ለመገናኘት እንሞክራለን፤ አሁን በዚህ ድካማነት መቀጠሉ የሚመከር ሆኖ አላገኘሁትም - ሲቻልና አንዳንድ ለሰው ማዘንም ጥሩ ነው። እንጂ እነሳሴ ጥቂት ወደፊት ለመጓዝ ነበር - እናንተን ይደክምብኛል ብዬ ፈራሁ። እስከዚያው ታዲያ ሰላም። ለቀብድ ይህል ግን አንድ ሁለቱን ንዑሳን ርዕስ ጉዳዮች እነሆ፡-

- የአንቀጽ አወቃቀርን በተመለከተ
- ጉራማይሌን በተመለከተ

በሚል ነበር የተለየው። ይህም ዛሬ ደግሞ የአንድዬ ፈቃድ ታክሎበት በሁለተኛው ክፍል ልንገና በትተናል።

ባለፈው ጽሑፍ ስለቃላት ብዙት ስለሞከረ ሆኖትና ስለጠያፍ የቃላት ብዙት በመጠኑ ለማየት ሞክረናል። ለዛሬ ወዳስቀመጥናቸው የአንቀጽን አወቃቀርና መሰል የቋንቋ አጠቃቀም እንከናቸው ዙሪያ ገብተን ጥቂት ሃሳቦችን እንለዋወጥ።

አንቀጽ ምንድነው? በሚለው ጥያቄ መነሳት እንትላለን? የዐማርኛ ቋንቋ መምህራን አንቀጽ ማለት "ብር" ወይም "መግቢያ" ነው ይላሉ። "አንቀጽ ብርሃን" ሲባል እንግዲህ "የብርሃን መግቢያ ብር" እንደሚለት ነው። ማሰሪያ አንቀጽ ስንል ደግሞ ዐረፍተ ነገርን ለመዘጋት እንደበር የምንጠቀምበት ቃል ነው። ለምሳሌ "አበበ ጌሾ ወቀጠ።" በሚለው ዐረፍተ ነገር "ወቀጠ" የሚለው የግስ ቃል ማሰሪያ አንቀጽ ነው። አንቀጽ በቻውንና ከሌሎች ተጠማሪ ቃላት ጋር ሲነገር እንደየአገባቡ የተለያዩ ፍቺዎች አሉት።

አንድ ቃል የተለያዩ ትርጉሞች ወይም ፍቺዎች ሊኖሩት ይችላሉ። በብዙ ቋንቋዎች የአንድ ቃል ተርጉም በአንድ ጽንሰ ሃሳብ ብቻ የተወሰነ እንዳልሆነ ጥናቶች ያስረዳሉ። ይህ ሥነ ልሃናዊ እውነት በዐማርኛም ይሠራል። ለምሳሌ አንቀጽ በዐማርኛ ቋንቋ የሰቀሰው ትምህርትና በህግ ትምህርት የተለያዩ ፍቺዎች እንዳሉት ፈጣሪ ቆጥረናል ያልን ሁላችን እናውቃለን፤ "አንቀጽ 17 ንዑስ አንቀጽ 5" ሲባል "በቀጣዩ ርዕስ ከ500 ባልበለጠ ቃላት ሦስት አንቀጻት ይሉት ድርሰት ጻፍ" ሲባል እና/ወይም "የዚህን ዐረፍተ ነገር ማሰሪያ አንቀጽ ለይተህ ግርጌው ላይ አስምር" ሲባል በቃሉ ዐውጭ አገባብ ምክንያት የተለያዩ ትርጉሞችን እንደሚያስተላልፍ ግልጽ ነው። ከፍ ሲል እንደተገለጸው ይህ ዓይነት አገባባዊ የቃላት ፍቺ ልዩነት በብዙ ቋንቋዎች የሚታይ ሥነ ልሃናዊ ክስተት መሆኑ እንዳለ ሆኖ በቋንቋዎቹ ዕድገት ላይ ያለው አወንታዊ ሚና ቀላል አይደለም።

ከተሳሳትን ዐበይ ትኩረት እንጸር በዐማርኛው "አንቀጽ" በእንግሊዝኛው "Paragraph" ስንል ምን ማለታችን እንደሆነ ጠንቁቅ እንመልከት። አሁን ዓለማችን ከደረሰችበት ወደ አንድ መንደርነት የመጠቃለል ደረጃ አኳያ ሁለቱን ቋንቋዎች ማለትም የኢትዮጵያን የሥራ ቋንቋ ለማርናንና አብዛኛው የዓለም ክፍል የራሱ ያህል ቆጥሮ እንደልቡ የሚጠቀምበትን እንግሊዝኛን እያፈራረቅን ብንጠቀም ወቃሽ ያሉብን አይመስለንም። ስለሆነም በሁለቱም ቋንቋዎች እንደልቡ እንደመላለስ ፈቃዳችሁ ይሁንልኝ።

[A paragraph is defined as] ... a subdivision of a written composition that

consists of one or more sentences, deals with one point or gives the words of one speaker, and begins on a new usually indented line.

[A paragraph is] ... a group of closely related sentences that develop a central idea. ... A paragraph conventionally begins on a new line, which is sometimes indented.

The paragraph has been variously defined as a "subdivision in a longer written passage," a "group of sentences (or sometimes just a sentence) about a specific topic," and a "grammatical unit typically consisting of multiple sentences that together express a complete thought."

ዋጮን ቢገለብጡት ያው ዋጮ ነው ይባላል። ከየትኛውም ምንጭ ወሲድን የአንቀጽን ብድኔ (ደፊኒሽን) ብንመለከት ከቃላት መለዋወጥ በስተቀር ተመሳሳይ ነው። ከዚህ በላይ የስቀመጥካቸው የእንግሊዝኛ ድፍነያዎች ከሁለት ሥፍራ የተወሰዱ ናቸው - ከድረገፅ። (ዶ. ፈቃድ አዘዘ በእንግሊዝኛው ደፊኒሽን የሚለውን ቃል ወዳማርኛው ጠልፎ ባማርኛው (የቃላት) ሥርዓተ ተዋልዶ በማጥመቅ መደፍነድ፤ ድፍነያ፤ ድፍነቶ፤ ይደፍይ ዘንድ። ... እንዳለው አስታውሳለሁ።)

አንቀጽ በእንግሊዝኛው "ደደፍነይ" ወይም በቻይንኛ ለውጥ የለውም። እናም አንቀጽ ስንል የአንድ ጽሑፍ አካል ሆኖ ሃሳብን በሥርዓት እደራጅተን ለአንባቢ የምናቀርብበት። እንደባህላዊው የአጻጻፍ ሥልት ከሆነ ገብ ብሎ የሚጀምር፤ የዋናውን ርዕስ አንድ ነጠላ ሃሳብ ብቻ ይዞ በተወሰኑ ዐረፍተ ነገሮች የሚያብራራ፤ እነዚያም ዐረፍተ ነገሮች በጋራ ቃል ወይም በመንደርደሪያ ዐረፍተ ነገር የሚመሩና ከታይሌ ቃሉ ሊያፈነግጡ የማይገባቸው። ግልጽነት ተያይዥንትና የሃሳብ አንድነት ... ሊኖረው የሚገባ የ(ሥነ) ጽሑፍ አንዳንድ ዋናው ፈርጥ ነው።

አንድን ሃሳብ በአንቀጽ ከፋፍሎ ማቅረብ ለተነባቢነትና በጽሑፍ ለመግባባት ያለው አስተዋፅዖ ከፍተኛ ነው። ይህ ሲባል ግን ለጽሑፉ ውበት ተብሎ ብቻ አንድን ምንባብ በቅርጽ ብቻ በሚያማምሩ አንቀጻች ከፋፍለው ቢያቀርቡ ትክክል አይሆንም። አንቀጽ የሚነቀጸው በዕውቀት እንጂ በግምት አይደለም። ጥሩ አንቀጽ ለመጻፍ የአንቀጽን

ቅርጻዎና ይዘታዎ ገጽዎች መረዳት ይገባል። የዐረፍተ ነገር መብዛተ ወይ ማንሰፍ፣ ገባ ብሎ መጀመር ወይ አለመጀመር ውሳኔን ባሕርያት እንጂ ምሉዕ አይደለም። ተልቆ ነጥብ እንዲያውም - ከይዘት አኳያ ከተመለከትን - አንድ አንቀጽ ከአጠቃላይ የምንባባችን ይዘት አንድ ነጠላ ሃሳብ ብቻ ነቅሶ መርጠን በምንከተለው የቅደም ተከተላችን ምሪት መሠረት በአንድ ወይም በተወሰኑ ዐረፍተ ነገሮች ሃሳብን በጽሑፍ ማስቀመጥ ነው። “እንዲህ ስናደርግ” ይላል አንድ የአንቀጽን ምንነት የሚያስረዳ ምሁር - “እንዲህ ስናደርግ ለአንባቢያችን ያለንን ቀና አመለካከትና አዘኔታ እንገልጻለን። ምክንያቱም በሃሳቦች ባሕር ገብቶ እንዳይንበራጨቅ ማንበብ ያለበትን ነገር በመልክ በመልክ እናስቀምጥላታለንና።” እንደወረደ ላስፍርሳችሁ መሰለን የዚህን ስውዬ አስተያየት፡-

“Paragraphing is a kindness to your readers because it divides your thinking into manageable bites.”

አዎ፣ “አፍ የሚገርሰውን እጅ ይመጥንዎል” እንዲሉ የአንባቢያን አእምሮ በአንድ ቅጽበት ሊረዳው የሚችለውን እየመጠን የሚልከለት የአንቀጽ አወቃቀር ትሎታትንና የአጻጻፍ ሥልታችን ነው - አርግጥ ነው አንዳንዴ ከመቻሉ ወይም ከግንዛቤ ማነስ አሊያም ልብ ካለማለት የተነሣ ጥሩ አንቀጽትን በመጻፍ ረገድ ሁልጊዜ ይሣካልናል ማለት አይደለም፤ የጽንዖት ስምምነት ባለመያዝ ራሳችን የምንገድፋቸው ነገሮች ማለትም የምንሳሳትባቸው ሁኔታዎች ብዙውን ጊዜ ይስተቀላሉ። ሁሉን ነገር ተጠንቅቆ ማከናወን መልካም ነው፤ አንዳንዴ ግን በአንድ ወይ በሌላ ምክንያት ያሰቡትንና የራሳችን ያህል የሚያረካ ላይሆን ይችላል። ወጥ ሠራፊ ጠላ ጠጣዎን ከጸሐፊ ጋር የሚያመሳሰላቸው ነገር አለ - ጥፍጥፍ። በተኛቸው ከተነሱ ሁሉም በየሚሠሩት ይወደሳሉ፤ ካልሆነ ይወቀሳሉ። ሁሉ ደግሞ ላይሣካላቸው ይችላል። በዚያ ላይ ትምህርትና ሥልጠና እንዲሁም ዝንባሌና ተስጥዖ (ልምድም) ወሳኝ ናቸው።

በነገራችን ላይ የአንቀጽ አጀማመር (ጥንተ አመጣጥ)፣ የአንቀጽ ዓይነቶች፣ ወዘተ. ውስጥ አንገባም። አነሳስን ያስታልና። “ወደገደለው” እንግባና “ጥሩ አንቀጽ ምን ዓይነት ነው? ጥሩ ያልሆነውን እንዴት ያለው ነው?” በሚለት ጠቃሚ ነጥቦች ላይ ትንሽ እንቆገም።

ለምን በምሳሌዎች አናይም?  
ቀጣዩን አንቀጽ እስኪ ልብ ብለን እንመልከት።

(1) በቅድስት ማርያም ዩኒቨርሲቲ (ያኔ ገና ኮሌጅ ነበር) ከተቀጠርኩ ጀምሮ ያሳለፍኳቸው ውጣ ውረዶች እጅግ ብዙ ናቸው። (2) በቅድሚያ ስቀጠር የተማሪዎች ጉዳይ ቢሮ ኃላፊ ሆኜ እንዳገለግል ስለነበር በወቅቱ የነበረው የሥራ ጫናና ቤተሰቤን አጋጥሞት የነበረው የግል ችግር ሥራየን በአግባቡ እንዳላከናውን ተፅዕኖ ያደርገብኝ

ነበር። (3) በሌላም በኩል ሃሳብ ጤንነቱ ከፊት ያጠራጥረኝ ነበርና ወደ አንድ ክፍተት የጤና ማዕከል ሄኒባ ዳይሬክቶራት አጠቃላይ ምርመራና የዚያን ምርመራ ውጤት ተከትሎ ዶክተሩ ለብቻየ በነገረን አስቀያሚ የበሽታ ና። ከተ ምክንያት ሌት ከቀን እንቅልፍ አጥቼ ከፊት አጨነት ስለነበር ለሥራየ ተገቢውን ትኩረት መስጠት አልተቻለኝምና መደበኛ ሥራየን እበድል ነበር። (4) በዚያም ምክንያት ከሥራ ኃላፊዎቼ ጋር ዘወትር ንጉርብ፣ ጭቅጭቅ ውስጥ እየገባሁ ከሥራ ገበታየ በአንዲት መስመር ደብዳቤ ከመባረር የተረፍኩት የፈጣሪ ልዩ ጥበቃ ታክሎብት ይመስለኛል። (5) በዚያ ሂደት ውስጥ እየላሁ ነው እንግዲህ ቀድሶተ ማርያም ዩኒቨርሲቲ ከአንድራ ኃንዲ መታሰቢያ ዩኒቨርሲቲ ጋር ተባብሮ ለመሥራት የተዋዋለው። (6) ባይገርማትሁ የውሉን ቅጂ ወደዐማርኛ የተረጎምኩት እኔው ነበርኩ። (7) ለማጠቃለል ያህል የምሠራበት ተፃፍኖ እኔ ያሳለፍኩው የሰታም ይሁን የሀዘን አጋጣሚዎች እንዲሁ በቀላሉ በቃል ብቻ ተነግረው የሚያበቁ ሣይሆኑ መጽሐፍም ቢታተምላቸው የሚያንሳቸው እንጂ እንደማይበዛባቸው አምናለሁ።

ከዚህ በላይ የተቀመጠውን አንቀጽ ከአንቀጽ አጻጻፍ ሥልት አንጻር እንገልጻለን። በቅድሚያ ግን የአንቀጽ የሃሳብ ይዘት ላይ ማተኮር እንደሌለባቸው ማሳሰብ አገልጋሪሁ - ባብዛኛው የሀሳብ ነውና። እውነተኛ ታሪክ በመጻፍ በአስረጃነት ማቅረብ ይቻል ነበር - ነገር ግን “እንደወሰኑት የሚቀል ነገር የለም” ከሚል የተሳሳተ ግንዛቤ ተገብቶ ሣይሆን ደንገት ብልጭ ባለልኝ ጉዳይ ላይ ጻፍኩ፤ እናም ይቅርታ።

1. ይህ አንቀጽ ስባት ዐረፍተ ነገሮች አሉት። አንደኛው የአንቀጽ ኃይል ቃል/መንገድ/ደረጃ ዐረፍተ ነገር (topic sentence/general idea of the paragraph) ሲሆን ቀሪዎቹ የአንቀጽ ዝርዝር ዐረፍተ ነገር እንዲሆኑ ታስበው የተጻፉ ናቸው። በነገራችን ላይ የአንድ አንቀጽ ኃይል ቃል መገኛ ሥፍራ አራት ናቸው። ከአንቀጽ መጀመሪያ፣ ከአንቀጽ መሀል፣ ከአንቀጽ መጨረሻ ወይም ለአጽንዖት ሲባል ይው አንዱ ኃይል ቃል በተለይ አገላለጽ በመጀመሪያም በመጨረሻም ተጽፎ ልናገኘው እንደሚችለን የዘርፉ ምሁራን ያስረዳሉ። ከዚህ አኳያ የዚህ አንቀጽ ኃይል ቃል ከአንቀጽ መገኛ ላይ የሚገኘው ቁጥር 1 ዐረፍተ ነገር ነው።

2. አንድ አንቀጽ በኃይል ቃሉ የተገለጸውን አንድን ነጠላ ሃሳብ ብቻ አገልጥ እንዲያሳይ ይጠበቅበታል። የተለዩ ሃሳብ - ተቃራኒም ይሁን የማይቃረን - ተካትቶ ከተገኘ የአንቀጹን አንድነት ያፋልሳል - አንባቢንም ግራ ያጋባል። በዚህ አንቀጽ ውስጥ ስውዬው ስለደረሰበት ውጣ ውረዳ እያወራ ባለበት ሁኔታ የቅድስት ማርያም ዩኒቨርሲቲ ከሌላ ተቋም ጋር አብሮ ለመሥራት መዋዋል መጠቀሱ ጭራሽ የሚገኝ አይደለምና በዚህ አንቀጽ ውስጥ መካተቱ ፈጽሞ አግባብ አይደለም። ይህን ዐረፍተ ነገር ተንተርሶ የተገለጠው የውል ትርጉምም እዚያ ውስጥ

መግባቱ ስህተት ነው። ስለዚህ በዐረፍተ ነገር ቁጥር 5 እና 6 የተገለጹ ሃሳቦች የአንቀጹን አንድነት ስለሚያፋልሱ መውጣት ይኖርባቸዋል። በአንድ አንቀጽ ውስጥ ማየት ያለብን ዝርዝር ሃሳብ ከአንቀጹ ኃይል ቃል ጋር በቀጥታ የሚገናኝ እንጂ እዚያና እዚህ የሚረግጥ ሃሳብ ሊኖር አይገባም። ደግሞም ምንም እንኳን የአንድን አንቀጽ የዐረፍተ ነገሮች ብዛት ለመወሰን ማንም ወገን ኃይልና ሥልጣን ባይኖረውም አንባቢን ላለማስልቸትና ሃሳባችንን አንባቢን ሳናስለች በተገቢው መንገድ ለማስተላለፍ ስንል በጣም ግፋ ቢል ከዘጠኝና ከአሥር ዐረፍተ ነገሮች ባይዘል ይመረጣል። በዚያም ላይ የምንጽፋቸው ዐረፍተ ነገሮች እጅግም ያላጠፉ፣ እጅግም ያልረዘሙና ከሁሉም ዓይነት የተመጣጠኑ ቢሆኑ እንደሚመከር እዚህ ላይ መጠቀም አስፈላጊ ነው።

በምሳሌያችን ያየነው አንቀጽ ለምሳሌ ረጃጂም ዐረፍተ ነገሮች እንደሚጠብቅ መገመት ይቻላል። በተለይ በ41 ቃላት የተገባው ሦስተኛው ዐረፍተ ነገር በጣም ረጅም ነው። ዐረፍተ ነገር በጣም ሲንዘዘ በጽሑፉ ውስጥ የሰዋሰው ግድግዳ ሊከሰት ይችላል - ለምሳሌ በአንቀጽ ጀምሮ ወደአንተታ፣ በነጠላ ጀምሮ ወደ ብዙ ቁጥር፣ በየዋህ ኃላፊ ጊዜ ጀምሮ ወደሩቅ ኃላፊ ... በመንበራተተ ጸሐፊው ሳይታወቀውና ለማረምም ጊዜ (ፍላጎትም ጭምር) ሳይኖረው ስብተቸቸቸን ሊሠራ ይችላል። ስለዚህ ማጠር አለበት። እንዲህ ልናሳጥረው እንችላለን በምሳሌያችን ላይ የተንዘላዘለውን (ረጃጂም) ዐ.ነገር፡- (3) በሌላም በኩል የግል ጤንነቱ ከፊት ያጠራጥረኝ ነበርና ወደ አንድ የጤና ማዕከል ሄኒባ መመርመር ነበርብኝ። ባይረገግሁት አጠቃላይ ምርመራና የዚያን ምርመራ ውጤት ተከትሎ ዶክተሩ ለብቻየ የነገረን የበሽታ ዓይነት ነበር። በዚያም ምክንያት ሌት ከቀን እንቅልፍ አጥቼ ከፊት አጨነት ስለነበር ለሥራየ ተገቢውን ትኩረት መስጠት አልተቻለኝም። (አንዱን ወደሦስት ቦታ ቆራረጥነውና አንብቦ ለመረዳት ምቹ አደረግነው። አንባቢ መጨነቅ አይፈልግም። እንዳይጨነቅ ደግሞ ጸሐፊዎች ከፍተኛ ጥንቃቄ ማድረግ ይኖርባቸዋል - በተለይ የልቦለድ ጸሐፊዎች።)

እንደልምድ ሆኖ አንዳንድ ሰዎች አጠር አጠር ያሉ ዐ.ነገሮችን መጻፍ ይወዳሉ፤ አንዳንዶች ደግሞ ረጃጃም ዐ.ነገሮችን መጻፍ ያዘወትራሉ፤ አልፎ አልፎ እንዲያውም አንዱ መጫኛ የሚያህል ዐ.ነገር ብቻ አንቀጹ ሞልቶት የምናገኝበት አጋጣሚ አለ። ስለዚህ ተነገቢነታችን እንዳይቀነስ እዚህ ላይ የተጠቀሱ ነጥቦችን ልብ ልንል ይገባል።

**አንድ አንቀጽ እንጨምር ይሆን?**

ሁላችንም እናውቀለን። የማያውቅ ስው የለም። የግንዛቤ ትግር አለ ማለት ደግሞ አይቻልም። ግን ወደ ውስጡ አስገብቶ ትኩረት የሚሰጠው ስው ነው የጠፋው። በየሁለተኛ ደረጃና በየከፍተኛ የትምህርት ተቋማት አካባቢዎች ሄደን ብንታዘብ፣ በየጉራጉጉ ሄደን ብንቃኝ በሥራ ሰዓትም

ሆነ ከሥራ ውጪ ብዙ ዜጎች በሱሱ ተጠምደው ሲያመነገሩት በላይም ላይ ሲገራውን ሲያትገለጹት አናያለን። ከዚያም መልስ ምርቃናን ለመስበር በሚል ፈሊግ አብዛኛው ቃላት በብርጭቆ ውስጥ ሲወሰኑ እንቃዘባለን። እንዲህ ዓይነት ወረርሽኝ በጤና፣ በሞራል፣ በቤተሰብ አቋምና ትዳር ምሥራቅ፣ በኢኮኖሚና በመሳሰሉት ማኅበራዊ ተጋምዶዎች ላይ የሚያመጣው ቀውስ ቀላል አይደለም። ይህ ሁኔታ ባፋጣኝ ካልተቀለበሰ ደግሞ ቀጣይም ትውልድ ወይም አቅጣጫ አያገባ አጓጉል ይሰነቀርና ሀገር ተረካቢ ጤናማ ትውልድ የማፍራት ትልቅ ህልዎችን ሳይቀር ቀጭኖ ይቀራል። ስለሆነም ይህን ጫት የመቃም፣ ሲገራ የማጨስና አልኮልን የማዘውተር ጎጂ ልማድ ለመቀነስና በሂደትም ለማግኘት መንግሥትን በዋናነት ጨምሮ ሁሉም ዜጋ የድርሻውን መወጣት ይኖርበታል።

ለፍጹማዊነት አስተሳሰብ አጋድላው አቃቂር ካላወጡለት በስተቀር ይህ አንቀጽ ጥፋ ይመስላል። በይዘቱም ሆነ በቅርጹ ለከፋ የሚሰጥ የአጻጻፍ ችግር ያለበት አይመስልም። አጫጭርና እንዳስፈለገውም ረጅሟል ወይም ለገራትን አመጣጥም ይዟል። የአንቀጹን አንድነት የሚያፋልሱ ሃሳቦች በግልጽ አይስተዋሉበትም። ሁሉም የሚያወጡት በአንቀጹ መጨረሻ ላይ ስለሚገኘው የአንቀጹ ኃይል ቃል ነው። አንደኛው ወረርሽኝ ነገር ከሌላኛው ጋር በአያያዥ ቃላት ወይም በጋራ ጉዳይ ተሰናክሏል። ለምሳሌ የመጀመሪያው ወረርሽኝ ነገር ከሁለተኛው ጋር የተቆራኘው “የማያውቅ” በሚለው ቃል ሲሆን ይህ የማወቅ ነገር በመጀመሪያው ዐ.ነገር በማሰሪያ አንቀጽነት ያገለገለ ቃል ነው። ሌሎች ዐ.ነገሮች ደግሞ “ደግሞ፣ ግን፣ከዚያም፣እንዲህ፣ ...” በመሳሰሉት አያያዥ ቃላት ጎበኒታቸው ጸንቷል። ስለአንቀጹ ከዚህ በላይ መጓዝ ለነገር እንጂ ለበጎ አይባልምና ይብቃን።

እንግዲያውስ ወደጉራማይሌ እንግዳና ጥቂት አውርተን እንሰነባበት።

ጉራማይሌ ምንድነው? ጉራማይሌ የንቅሳትን ወይም ውቅራትን ዓይነት ለመግለጽ ይውላል። አንድ ተመሳሳይ ቋንቋ በሚናገር በድንገት/ማኅበረሰብ ውስጥ የንግግር መንሰቀረር ሲያጋጥም ያን የተግባራት ችግር ለመግለጽም ይህ ቃል ጥቅም ላይ ይውላል። በግጥም ቤት ደግሞ ብዙዎቹን የአሰነኛነት ባሕርያት አሟልቶ ሲያበቃ “ግጥም” ቤት የማይመታ አንታራም ግጥም ሆኖ ሲገኝ ያን የግጥም ዓይነት ለመግለጽ ያገለግላል። በተጨማሪም አሁን ለምንጠቅሰው ሁለት ወይም ከዚያ በላይ ቋንቋዎችን በዙጠን ጊዜ ባላስፈላጊ ሁኔታ እየዘነቁ ወይም እየዳቀሉ መጠቀምን ለማመልከት እንጠቀምበታለን። በጥቅሉ ጉራማይሌ ውበትንም ማስጠሎነትም በዐውዳዊ የፍቺ ልዩነት የሚከሰት ጥቅም-በዙ

ቃል ነው።

ጥቂት አብነቶችን ብናይ “ምን ይለናል?” ምንም!

1. ጥርሷን ጉራማይሌ ተነቀሳ ቢያያይ፤ ልቤ ልቡን ከዳው ቀልቡን ሰባበት። (ቤት ያፈራው ግጥም)
2. ጉራማይሌህን ተውኛና በግልጽ ቋንቋ አስረዳኝ። (ያልተያያዘ ነገርን ማውራት፣ አሽመር መናገር...)
3. ልብሴን አጣጥቤ ወንዙ ዳር ባሰጣ፤ ወዳኝ ነው መሰለኝ ረግጣው አለፈኝ። ምን ያለ በሬ ነው እግዚር የመረቀው፤ እቅብቅቡ ጉብዮ ሣር ይነፈንሳል። አፋፍ ላፋፍ ስሄድ አገኘህ ሚዳቋ፤ ጅራቷን ብይዘው ዐይኔ ፍጥጥ አለ። (ከነባር ጉራማይሌ ግጥሞች)

የጉራማይሌን ልዩ ልዩ አገባባዊ ጠቀሚታዎች ካየን ዘንድ በተለያዩ ቋንቋዎች የአጠቃቀም መዘነቅ ዙሪያ ስላለው ደግሞ በመጠኑ እንቃኝ።

አንድ ዐማርናን የሚናገር ሰው እንግሊዝኛን ወይም ሌላ ማንኛውንም ቋንቋ እየጨመረ በናገር ጉራማይሌ እንላለን። ይህ ዓይነት የአፍ መፍታ ጽንፈኛ ሁለተኛና ሦስተኛ ቋንቋን ከሌላ ቋንቋ ጋር እየዘነቁ መናገር ቀደም ባሉ ዘመናት እምብዝም የተለመደ እንዳልነበርና ከቅርብ ዓመታት ወይም ግን እጅግ በሚያስገርም ሁኔታ እንደሰደደ አሳት እየተዛመተ እንደመጣ ይነገራል። ይህ ከስተት በአትዮጵያ ብቻ ሳይሆን የቋንቋ ጉራታቸውንና ንጽሕናቸውን ለመጠበቅ የማይፈነቅሉት ድንጋይ የሌላቸውን እንደቻደና ፈረንሳይ ያሉ ሕዝቦችን ማይቀር እየተፈታተነ ያለ ጉዳይ መሆኑን አልፎ አልፎ ከምንከታተላቸው የታዋቂ ሚዲያዎች ዝግጅቶች መረዳት አይከብድም። ይህ ዓይነት ነገር በችግርነት የሚፈረጅ ከሆነ ችግሩ ብሔራዊ ብቻ ሳይሆን ዓለም አቀፋዊ ነው።

የኛን ሀገር የተመለከትን እንደሆነ እኔን የዚህን ጽሑፍ አዘጋጅ ጨምሮ “ያልጠፋን” ዜጎችን ለማግኘት እንደደግጋን በጠራራ ፀሐይ ኩራዝና ፋናስ ይዘን በንፈልግ አንድም ሰው የምናገኝ አይመስለኝም። የሚጠነቀቅ ሰው ልናገኝ እንችላለን - ነገር ግን “ዕብድ ቢጨምት እስከከላ ቀን” እንደሚባለው ትንሽ ቆይቶ ይዘነጋውና የባዕድ ቋንቋ ቃላትን በተለይም እንግሊዝኛን ሲግጅር ይገኛል። ኤፍ ኤምቶንና መሰል የኤሌክትሮኒክስ ሚዲያ አውታሮችን ታዘቡ። የተማሪውንም ያልተማረውንም ታዘቡ። ብዙ የተማሪውንም፣ ጥቂት የተማሪውንም፣ በጥራዝ ነጠቅ ብቻ የቀሰማትን የውጪ ቃል በንግግሩ ውስጥ ለመሰነቀር የሚፍጨረጨረውን ምንም ያልተማረውንም ታዘቡ፤ ከሞላ ጎደል ሁሉም ሰው ማለት በሚታል ሁኔታ በጉራማይሌ ደቄ

ተለከፎ “በርግጥ - አፍ ኮርስ፤ እስቴል - እስካሁን፣ አይ ማን - ማለቴ፤ ...” እያለ ቃላትንና አገላለጾችን ሲያባከን ታያላችሁ። በቀዳሚያ ወረርሽኝ ነገር በጥቅስ ምልክት ውስጥ የጠቀስኩትን የመሰለ የደግሞሽ ነገር ደግሞ አይነሳ። በናቀላቀል በአግባብ በናቀላቀል እኮ ቢያንስ ከቃላት ኪሣራ የሚያደሩን ስህተት ነገር የምንሠራው። የበዙዎቻችን ጉራማይሌ ሲታይ ግን ባማርኛ ያልነውን በእንግሊዝኛ ወይም የተገለጠሰ ለየሆነ በሚያሰሉት ሁኔታ ሲደጋገም ይስተዋላል። አንዱ ጉራማይሌኛ ጎረምሳ “በማንኛውም መንገድ - by all means - ልጄቷን የኔ ለማድረግ - I mean to make her mine - የማልፈንቅለው ድንጋይ አይኖረኝም። I mean it really, I will leave no stone unturned, የምልህ ገባህ አይደል? Understand brother? Oh my God, እግዚአብሔርን ምን ዓይነት ሰው ነህ! ሲል ብትሰሙት ስንት ቃላትን በመደጋገም እንደከሰረ በቀላሉ ተረዳላችሁ። የጊዜ ኪሣራ፣ የቃላት ኪሣራ፣ የማንነት ኪሣራ ... የጉራማይሌ ነገር።

ጉራማይሌ የቋንቋ አጠቃቀም መንስኤዎቹ ብዙ ሊሆኑ ይችላሉ። አንዳንድ አማራጭ በማጣት ሊሆን ይችላል - ተካካይ ትርጉም ያለው ቃል ወይም ሐረግ በማጣት። አንዳንድ መማርን፣ ብዙ መማርን ለማሳወቅ ሊሆን ይችላል። አንዳንድ አንድቀልፊ ይለመድና በቀላሉ የማያስወግዱት መጥፎ ልማድ ሆኖብን ሊሆን ይችላል። አንዳንድ በአካባቢያዊ ተፅዕኖ ምክንያት ከጓደኞች ይጋባብንና ለመላቀቅ እንቸገር ይሆናል - ለመላቀቅ ፍላጎቱ እንኳን ቢኖረን።

እርግጥ ነው frankly speaking በግልጽ ለመናገር የአንድ ማኅበረሰብ ቋንቋ የራሱን ባህልና ወግ ለመግለጥ አያንስም። never! Because የትኛውም ቋንቋ በአፍ መፍቻነት ለሚያገለግልበት ማኅበረሰብ አነሳታል ከተባለ ማኅበረሰቡ ሁለንተናዊ ዕድገቱን ሊገልጽበት የሚችል ቋንቋ አጥቷል ማለት ነው - ይህ ደግሞ ሊሆን አይችልም፤ ቋንቋና ማኅበረሰብ ተለያይተው አያድጉምና። ትግር ሊፈጠር የሚችለው በአንዱ ማኅበረሰብ ቋንቋ የሌለውን ማኅበረሰብ ቋንቋ መንፈሳዊ ዕድገት ልግላጽ ብለው ሲነሱ ነው። በዚህን ጊዜ መዘጋጀትና መዋወስ ይከሰታል። ያም ነው አይደለም። ነገር ግን የቋንቋውን አቅም በመናቅ ወይም አሟጠው ለመጠቀም ሳይሞክሩና ፍላጎትንም ሳያሳዩ በሳይቸግር ጤና ብድር ወደ ጉራማይሌ አጠቃቀም ያዘነበሉ እንደሆነ እንዳች ሥነ ልሣናዊም እንበለው ማኅበራዊ ቀውስ ተፈጥሯል ማለት ነው - I mean it - እውነቱን ነው። በራሳችን ቋንቋ መግለጽ ያልቻልነውን ነገር በተውሶ ብንገልጽ “ኃጢአታትን” ቀላል ነው። ይሁንና ተደማጭነትን አገኛለሁ ከሚል ወይም “በዙ

የተማሪ ነው። እንደንባል ወይም በሌላ ሊጠቀስም ላይጠቀስም በሚችል ምክንያት በየዐረፍተ ነገራትን የባዕድ ቋንቋ የምንሞጅር ከሆነ የማንነት ጥያቄ ውስጥ ጉብተናል ማለት ነው - have you got my point - አገንሽን? (የት ይሆን የምታገኘኝ?)

(አዎ። አሁን በጥልቀት ባንገባበትም ከጉራማይሌው በተጓዳኝ ዐማርኛ - እንግሊዘኛና እንግሊዘኛ - ዐማርኛ የአነጋገር ፈላጊ ሌላው ትኩረት የሚያሻው ጉዳይ ነው። ይህ በራሱ ተልቀ ርዕስ ነው by the way። እንደተባዘኝ ምን ማለት ነው ባይታዩ - እንግሊዘኛ እያወሩ መሰረታዊ ዐማርኛ የሚያወሩ አለ። አንባቢውን የቃላት አጣጣሉን እንተወውና ለምሳሌ - አንድ ሰው " you see, he is not a man." "What are you doing here, you are not children." "This person is cooked!" "Tell her to prepare me." እነዚህ "እንግሊዘኛዎች" ከአውሮፕላን ምንጭ በራሱና በጓደኞቹ ካሰበሱ በካታቸው የእንግሊዘኛ - ዐማርኛ ንግግሮች የተጨለፉ ናቸው። የዚህ ዓይነት አነጋገር በስፋት ይደመጣል። አንድ የእንግሊዘኛ ቋንቋ ተናጋሪ ሰው በነዚህ ዐረፍተ ነገሮች አማካይነት ሊተላለፍ የተፈለገውን መልእክት አይረዳም፤ ምንም ላይገባው ይችላል ይቻላል። በነዚህ ዐማርኛ ሊባል የተፈለገው የዐማርኛው " ሕየህ። አሱ ሰው እንዳይመስልህ። (መጥፎነቱን ለመግለጽ ነው - ፈረንጅ ግን ሰው ካልሆነ ታዲያ ምንድን ነው - ጠጣ ነው ወይንስ ዝንጅር? ለል ነው)። ምን እያደረጋችሁ ነው - አናንተ ሕጻናት ናችሁ እንዴት ለማለት የፈለገ አንድ የጋራ ደረጃ መምህር ነው እንዲህ ሲል የተደመጠው። እንዲህ ያለውም ወደጋኛ ደረጃው የመጡ የአንደኛ ደረጃ ተማሪዎችን ነው። ፈረንጅ ቢሰማው አይገባውም - የሚናገረው ለልጆች ነውና! ልጆች ካልሆኑ ምን ሊሆኑ ነው? ይህ ሰው በጣም የበሰለ ሰው ነው - ፈረንጅ ይህን ቢሰማ የሚረዳው ነገር የለም። This man is matured. ቢባል ግን አሳምሮ ይገባዋል። ሕዝታዊ ዘንድ አስቀድሞ እንደተነገረን ንገራት ለማለት ነው የመጨረሻው ምሳሌያቸው። አያ ፈረንጅ እንዲህ ሲነገር ቢሰማ ምን ሊገባው እንደሚችል ራሳችሁ አስቡት። "

ዐማርኛ እያወሩ መሰረታዊ እንግሊዘኛ የሚያወሩ ሞልተዋል - አረ ሞልተናል። " ወንበር ውሰድ፤ ማንበራትን ሲያችን የሚያቅጥበት የእግ አግባብ ስለሌለው ጥያቄያችሁን ተቀብለን ለጊዜው ልናቅፋችሁ ባለመቻላችን እናዘናለን፤ ምክንያቱም ወጋ አይቆጥርም (አያንም ቢባል እንኳ ይሻል ነበር) ፤ ሰብላ ተፈራ በቤቶች ድራማ ቁልፍ ሚና ትጫወት ነበር። ስንብት እናድርግ፤ ወዘተ." ምንም እንኳን በዙፍታዎቹ እንኳን መሰል አነጋገሮች ከአጠቃቀም ድግግሞሽና የውርስ ዘመን ርዝማኔ አኳያ እየተለመዱ ቢመጡና ያማርኛ ያህል ቢሰሙም ሥረ መሠረታቸው ግን እንግሊዘኛ መሆኑን ልብ ይሏል።

ቢሰሙም የሚለው አገለለጽ ራሱ እንግሊዘኛ ነው። I feel it; we feel it. የሚሉትን እናስታውስ።)

ከጉራማይሌ የቋንቋ አጠቃቀም ጋር የሚያያዙ በዙ ነገሮች አሉ። ከኣ ሲል እንደተጠቆመው ሥነ ልቦናዊ መሸርሸር ሲያጋጥም የራሱን የመጥላትና ወይም በራሱ ንብረት የማፈር ነገር ይከስትና በተውሰ ማረጋገጥ ይከተላል። ይህን አደገኛና መጥፎ የባህል ወረራ በአፋጣኝ መግታት ይገባል። እንዴት መግታት ይቻላል? ራሱን በመመርመር። ኢኔ ማን ነኝ ብሎ ራሱን በመጠየቅ። ወደራሱ በመመለስ። የራሱን ማንነት በማወቅና ለራሱ ማንነት ከብር 20 ሆድ አትባላሽ" ይባላልና ከኛው በስተቀር የኛ ሊሆን የሚችል የለምና በጊዜ ወደራሳችን ማንነት በንመለስ ብቸኛ ተጠቃሚዎቹ እኛው ነን። ያለንን እየተውን ለሌላ ማንነት ራሳችንን አሳልፈን ከመስጠትና የዜሮ ድምር ጨዋታ ስለባ ከመሆን ይልቀ በየዝነው ላይ እየደራራብን የተሟላ ስብዕና ባለቤቶች መሆን ነው የሚያዋጣን። ከኛው ጋር በዙ ሞልተና ለቅልውጥ ወይ ወጪ በዙ ርቀን አንሂድ።

እንዲህ ሲባል ዓለማቀፋዊ ስብዕናን ማሳደግ አይገባም ለማለት አይደለም። ሽማ በየፈርጁ ይለባል ይባላልና ለራሱ ክብርን ከማንናጸፉ በተጓዳኝ ለጋራ ዓለማቀፋዊ የወል ማንነት መገለጫዎችም ትኩረት መስጠት አግባብ ነው። በመሆኑም ሁላችንም እንግሊዘኛንና መንደሪን የተባለውን የቻይናውያን ቋንቋ በንለምድ ወይ በንማር ይበልጥ ተጠቃሚዎቹ እኛው ነን። ይህ ሲሆን ግን አንዱን እየደፈጠጠ ሌላውን በሌላው ንፈውና ላይ እያገኘ አይደለም። ለምሳሌ ዐማርኛ እየተናገሩ ሌላ ቋንቋን በተለይ በአላስፈላጊ ሁኔታ ጥገና ትርጉም የለሽ ነው - ብዙዎቻችን ሳንወድ በገባንበት መጥፎ ልማድ የተነሣ እናደርገዋለን፤ ግን ደግሞ ይቆጠንና እንጸጸታለን። ከዚህ መጥፎ ልማድ መውጣት ደግሞ ሞት ይመስላልና ተቀርቅረንበት እንገናለን - በተለይ በመዘናኛ ቦታዎች ላይ እየወለጋይም ቢሆን እንግሊዘኛውን ካማርኛው ጋር እየቀላቀለ ሕዝብ-አዳም ሲናገር እንግሊዘ ሀገር ያላችሁ አስኪመስላችሁ ድረስ አድራሻችሁ ተወነባብደባችሁ የፈረንጆች መዘናኛ ውስጥ ያላችሁ ያህል ይሰማትኋል። መሠልጠንና የሥልጣን ባለቤት የመሆን ስሜት ጥሩ ነው። ነገር ግን የሰው ወርቅ አያደምቅምና ከራስ ጋር የተገናዘበ አመለካከትና ዕድታ ማዳበር ተገቢ ነው። የራሱን ቋንቋ አስጠልቶ የባዕድ ቋንቋን የሚያሰወድድ። የራሱን ባንዲራ ወግ ልማድ አስጠልቶ የባዕዳንን ባንዲራ ጭንቀላት ላይ የሚያስጠመጥምና በፈረንጅ ሂገሆፕ ፋንኪራ የሚያስረገጥ አባዜ ለወገድ ይገባል። በውነት ብዙ ጉራማይሌ እየታዩ ነውና ብዙ መሥራት የሚጠበቅብን ይመስላል - እኛነታችንን ከፈለግነው። የእኛነታችን አሻራ መጥፋት ካላስከፋን የሚያስደስተንን ስለማወቃችን ያጠራጥራል።...

በሚከተሉት ጉራማይሌዎች ፈገግ በሉና በዚያውም ስንብት ሕናድርግ።

እንትና የት ሄደ? አሁን እዚህ ነበር - ወደቤተ ሳይሄድ አይቀርም። እንዴ ምን ማለት ነው፤ ተቀጣጥረን አልነበር እንዴ? Almost ቢጠብቀኝ ምን ነበረበት?

(ጉራማይሌ ከሆነ አይቀር at least ቢል ንግግሩ የተሻለ ሰዎች ቅንብር ይኖረው ነበር። ይህ የሚያሳየን ቋንቋውንም ካለማወቅ የሚመነጭ በስህተት ላይ የሚፈጠርን ሌላ ስህተት መኖሩን ነው። አንድ ሰው በንግግሩ ጉራማይሌን መጠቀም ካለበት የሁለቱን ቋንቋዎች ሰዎች ቁርኝት መጠበቅ ይኖርበታል። ለምሳሌ ስም፣ ቀጽል፣ ግስ፣ ተውሳክ ግስ... የሚባሉትን የንግግር ከፋሎት በአግባቡ እያሰካካ ካልተናገረ ስህተተ ዕጥፍ ይሆናል። "በዚህ ልዩ ላይ ከንፈደንት የለኝም፤ የሰው-ፎው ሲፎ፣ የሰገርመኛል፤ እኔ እንደሆንኩ ለገንፎ ኢንተረስቲንግ የለኝም፤ ልጁ አካውንቲንግ ነው፤ የልጁትን ቢይቲፍል ማንም ሊያጣጥል አይቻለውም፤ ጠቃሚ ምክራን ሂፕኒስ ልትቀበለው ይገባ ነበር። ..." ቢባል ከንግግር ከፍሎች አለመጣጣም የተነሣ አነጋገሩ ስህተት ይታይበታል - ጉራማይሌነቱን ከቀብ ሳንጥፍ ማለት ነው። (ትክክለኛው የቃላት አጠቃቀም እንደቅደም ተከተላቸው - ከንፈደንስ፣ ስሪየስስ፣ ኢንተረስት፣ አካውንቲንግ፣ ቢይቲ፣ ሃፒሌ ነው።)

At least ቢያንስ ቢያንስ ሰማንያ ፕርሰንቲ፣ እስኪልድ ማንንውር በከተሞች አካባቢ ሥራ ላይ አንገድ ያደረገ ይመስለኛል።

Mother serious በትግግር ጊዜ ከቤት ወጥቼ መጣሁልህ። መጽሐፍ ጥሩ አይደለም።

የcountryside መዘቃ ማዳመጥ enjoy አደርገዋለሁ። please አሱን አድርግልኝ።

T! ብራዘር ዐመዱን ሲያስጨብጠኝ happy ነከስኩ።(አራድኛን በዛሬው ዝግጅት "ይብራብኝ" ብዬ በይሁንታ ትቼዋለሁ።)

በዚች አጭር መጣጥፍ understand ተደራርገን up to now መጥተን ከሆነ well and good በጣም ነው ደስ የሚለኝ ያለ - really really። and አምናለሁ properly communicate ማድረግ እንደቻልን። መግባባታችን ደግሞ ማንም ሰው interesting ያደርጋል - because መግባባት በራሱ is a spice of life። not only that ያም ብቻ አይደለም in the future we may meet በሌላ article፤ you know a kind of that, I mean there are ብዙ የምንገናኝባቸው things that could give sense, but for the time being መሰላንባቢታችን ነው - ባባይ።



# ኪነ-ቃል ትናንትናና ዛሬ

ካሣ ዘለቀ፣ የሕዝብ ግንኙነት ባለሙያ



ዘመን ያልፋል፣ ዘመን ይተካል፣ ታዲያ እያንዳንዱ ዘመን ከዕድገቱና ሥልጣኔው ጋር ቁርኝት ያላቸውን አፋዊ ሥነ-ጽሑፍና ጽሑፍ ሥነ-ጽሑፍ ላይ ቀርጾ ያለበትን ባህል በዝርዝርና በግጥም ስሜቱን ይገልጻል። በዚህም ሀዘነን፣ ሄሰታውን፣ ፍቅርን፣ ጥላቻውን፣ እርግጥን... አገልግቶ ያሳያል። ምሥጢሩን በሰምና ወርቅ ይገልጻል፣ የገባው ተሎ ይደርስበትና ይስቃል፣ ይቃጠል፣ ይገረማል፣ ይዘናል... ያልገባው ደግሞ ተሞኝቶ፣ ተቃሎ፣ ተሸፍኖ፣ መሣቂያ መሣለቂያ ሆኖ በሰዎች እገዛ ምሥጢሩ ሲገልጽለት በመሰለው መንገድ ሰሜቱን ይገልጻል። እንደሞኝም ደጋግሞ ይስቃል።

ኢትዮጵያ እንደዛሬው ሰማይ ጠቀስ ህንፃዎች ሳይኖሯት በሣር ቤት ኑሮውን ይገፋ የነበረው ህዝብ ትልቅ ፀጋ ነበረው፣ ከብቶችን ያረባል፣ አዝርዕቶቹን ይዘራል፣ እንደየአቅሙ ምርቶችን በጎተራ ይክታል፣ ይወልዳል፣ ያሳድጋል፣ ልጆቹ ሲደርሱ በጤያቸውን ይፈልጋሉ፣ ይዋደዳሉ፣ ይፋቅራሉ፣ ይተጫጫሉ፣ ይጋባሉ፣ ታዲያ እንደዛሬው በት/ቤት፣ በሠፈር፣ በመንገድ፣ በታክሲ፣ በአውቶብስ በሠርግ... በደቂቃዎች ተዋውቆ ወደተፈለገ ወይም ወዳልተፈለገ ገዛ ገብቶ የሕይወት ምስቅልቅል ውስጥ የሚገቡበት ዘመን ሳይሆን እውነተኛን ፍቅር አግኝቶ ተዳር የሚመሠርቱበት ጊዜ ነበር።

ጨዋታን ጨዋታ ያነሳልና ስሜት፣ መውደድ፣ ፍቅር ራሮት ምን ይዘት እንዳላቸው ላልተገነዘቡና ሕይወትን ባወጣው ያውጣው ብለው

ለማብከከኑ ልዩነታቸውን በያውቁ ይረዳቸዋል በሚል ላነሳቸው ፈለግሁ።

“ስሜት” በውስጡ መውደድን፣ ማፍቀርን ራሮትን አቅፎ ይህል። “ስሜት” ማለት የሰውነታችን ሕዋሳት በከፍተኛ ደረጃ ተነቃቅተው ራሳችንን ከመቆጣጠር ውጭ የምንደርስበትን ሁኔታ በተለያዩ እንቅስቃሴዎች ወይም ንግግሮች የምንገልጽበት መንገድ ነው። ለአብነት ያህል ሁለት የእግር ኳስ ቡድኖች በከፍተኛ ደረጃ ተፎካካሪዎች በሆኑና ዘግጥሚያ ወቅት እንደኛው አጥቂ ተከላካዮቹን አታሉ በማለፍ ወደ ግብ ሊጠጋ የዚህ ቡድን ደጋፊ ከተቀመጠበት ተነስቶ እየተቆነጠነጠ በመጮህ ላይ እንዳለ አጥቂው ወደ ግብ ጠባቂው ሲመታ ደጋፊው በስሜት ከፊቱ የተቀመጠውን ወይም የቆመውን ሰው ጥሩ አድርጎ ግዛድ ይጠልዘዋል። በዚህ ምክንያት ጠብ ወይም ግርግር ለከሰት ይታላል። እንዳንድ ጊዜ በፊልም እንደ ምና ያቸው ተመልካቹ የሚደግፈውም ቡድን ሲያሸንፍ ወይም ሲሸነፍ ክልሉን ጥሶ በመሄድ የከፋ ድብድብ በመፍጠር የሕይወት ማለፍና የንብረት መውደም ሲደርስ ይታላል። በዚህ መልኩ የተለያዩ የራስን ገጠመኞች መዳሰስ ይታላል።

“መውደድ” ጊዜያዊና ወረተኛ ነው። በጓደኝነት በተቃራኒ ጾታዎች ግንኙነትና በመሳሰሉት ይገለጻል። ብዙ ሰዎች የመውደድንና ፍቅርን ልዩነት ባለማወቃቸው ነገሮች ሲሞታታባቸው ይስተዋላሉ። የጋብቃን ጊዜ እንኳን ብንመለከት ባይወልዱም ወይም ልጆች አፍርተውም ከተወሰኑ ዓመታት በኋላ ፍቺ ይመጣል። በሌላ በኩል በንግግርም ይገለጻል። ለምሳሌ፡- በመተጫጨት ላይ እንዳሉ፣ በመንገድ ገዛ ላይ እንዳሉ ፊጠን ብሎ በመሄድ ከፊት ለፊት ያለውን ድንጋይ ይፈነቅላል ወይም ያስወግዳል። ቀጠል አድርጎ “እንዳያደናቅፍሽ ብዬ ነው” የኔ ወርቅ ይልና አንጀት ውስጥ ይገቡዘገቡ። ከዚያ ጋብቻው ይፈጸምና ሰገብትበት ካለ በኋላ እንደተለመደው አብረው ሲጓዙ ካደናቀፋት “ለማይ ሰማይ እያየሽ ነው የምትሄድው አስተውለሽ አትራመጃም!” ብሎ እርፍ። ይህ ታዲያ መውደድ ተሰርሽሮ ሲያልቅ የሚከሰት ጣጣ ነው።

**ፍቅር**፡- እውነተኛ ፍቅር እንደፍም እየጋለ ሥር አየሰደደ “አንተ-ትብስ አንቺ -ትብሽ...” እየተባባሉ ሕይወትን በደስታ የሚገፋበት ሲሆን ዘመን የማይሸረው እስከ መቃብር አብሮ የሚጓዝ ነው። የክረረ ጠብ ቢኖርም እንኳን ትዳር አይፈርስም። ተቻቸሎ ሕይወትን መግፋት ይታይበታል። ታዲያ እንዳንድ ጊዜ ሰዎች በማያገባቸው ገብተው “እንደዚህ በድላው! አንደዚያ በድላት! እንዴት አብራ ወይም አብሮ ይኖራሉ!” በማለት እሳተ ቢለኩሱም አብሮ አስተሳስሮና አዋህዶ የሚቸውን የፍቅር ሰንሰለት መበጠስ አይችሉም። ከዚህ ላይ ፍቅር የሚገለጸው በትዳር ብቻ ሳይሆን የእናት፣ አባት፣ ጌህት፣ ወንድም፣ ጓደኛ፣ ሀገር... በፍቅር ሲገለፅ ይታላል።

**ራሮት**፡- ይህ ስሜት ቅጽበታዊና ብልጭ ብሎ ድርግም የሚል ሲሆን አብዛኛውን ጊዜ በሴተት ላይ ጎልተ ይታያል። አንድ አሳዛኝ ነገር ሲያዩ ይጮሃሉ፣ ገባቸው ይለዋወጣል፣ ዕንባቸው ጠብ-ጠብ ይላል። ውብ ሰብአዊ ባሕርይ ነው። አልፎ አልፎ በወንዶች ላይም ይታያል። “ሆደ-በሻ” እንደምንላቸው ልግ ማለት ነው። ከላይ ልዩነታቸውን የገለጽኩበት ምክንያት አለኝ። በተለይ **ፍቅር** በኪነ-ቃል የነበረውንና ያለውን ሚና አግዘፎ ለማሳየት እንዲረዳኝ ነው።

ድሮ ጉንደር የቅኔ የዜማ የአቋቋም... መፍለቂያ በነበረችበት ወቅት ማንበረስቡ ቅኔን በዝርዝርና በግጥም፣ መግትን በበላ-ልበልሃ፣ የአሽመር ንግግርን ወዘተ. አግዘፎ ይጠቀመበት በነበረ ወቅት አንዲህ ሆነላቸው።

አንድ የገጠር ልጅ በሚኖርበት ማይ ቆንጆ ልጅ ያያል። ፍቅር በጤ ይጀምረውና ከቀን ወደ ቀን ፍቅር እየለበሰ ይመጣል። እንዳያናግራት ባህሉና ወጎ ጠፍንጎ ይዘት በውስጡ ብቻ ይብሰሰላል። ፍቅር እየጠናበት ሲሄድ ፍርሀትና ጭንቀቱም እየጠነከረበት ይሄድ ይዳል። ከዕለታት በአንደኛዎ ግን የልቡን ምሥጢር ለማያጫውተው ጓደኛው ችግርን ያወያዩዋል።

“ለመሆኑ ያፈቀርካት ማን ናት?” ሲል ጓደኛው ይጠይቀዋል።



“የእነእነ ልጅ ዕንቁላሊት የምትባለው ሆነ” ሲል ስሟንና ቤተሰቧን ይገልጻለች።

“ታዲያ ለምን በግልጽ አትጠይቃችሁ?” ይለዋል።

“እዩ የሰው ነገር፤ እንኳን ለማናገር ይቅርና ገና ሳያተ ልቤ ይሸበራል፤ ሰውነቱ ይርዳል፤ ለላውን ተወውና ትንፋሹን እንዴት ተቆጣጥሯል፤ ወደማናገር ደረጃ የምደርሰው?” በማለት ዘጠቅሮ መረታቱን ይነግረዋል።

መቼም ጥሩ ጓደኛ ለጓደኛው ቀድሞ ሚቸ ነውና ወደ ዕንቁላሊት ሄዶ ጓደኛው እንዳፈቀራት በቀኔ ይገልጻለች። እሷም ቀልጠፍ ብላ።

“ቢሆንም ይሆናል፤ ባይሆንም አይሆንም ተምሮ ቁስ እንጂ ሰው መላክ አይሆንም” ትለዋለች።

መልእክቱን ተቀብሎ ወደ ጓደኛው ይሄድና እንደደረሰ በራሱ ይምጣ እንጂ ዘመልክተኛ አይሆንም ያለቸውን ቅኔ ይገልጻለች።

በጓደኛው ምክርና ገራራነት ወደ ተፈቃሪዋ ይሄድና ያገኛለች። ከዚያም ዐይኖቿን ካይኖቿ ለማራቅ መሬት መሬት እያዩ በፈራ-ተባ በፍቅር መነደፉን በተውገረገረ አገላለጽ ለገልጽላት ይሞክራል። እርሷም ቀበል አድርጋ።

“የጎንደር ካህናት ቢያውቁም ይውቁብኝ፤

የጎንደር ደባትር ቢያውቁም ይውቁብኝ፤

ሦስት ራብዕ ፊደል ቆጥረህ ድረስብኝ” ትለውና ታሰናብተዋለች።

መልሷን ተቀብሎ በደስታ እየፈነጠዘ ወደቤቱ ይመለሳል። እሱ ገብቶታል እርስዎስ? ሦስት ራብዕ ፊደል ስትል ምን ማለት እንደሆነ ለማወቅ ይሞክራ፤ መልሱን በዚህ ጽሑፍ መጨረሻ ላይ ያገኛለች።

ከዚያ ያገኘውን መልስ ይዞ አመሻሽ ላይ ወደ ቤቷ ሄዶ ይጠጋል። ታዛው ሥር ሆኖ ይጠባበቅ ጀመር። ብቅ ሳትል ትቀርና ተመልሶ ወደቤቱ ይሄዳል።

ከዚያ በማግሥቱ ከብቶቿ ስታመጣራ ያገኛለች።

“ ለተ ጅቡ ለባላን እንዲያ ሲያባትተኝ

“ የስምሽ አባቱ ሮሆ አሰናብተኝ” ይልና ብሶቱን በቀኔ ይነግራታል። እሱቱ “የስምሽ አባቱ” የተባለው ማነው?” መልሱን ለማመሳከር በዚህ ጽሑፍ መጨረሻ ያገኛለች።

መቼም ጨዋታን ጨዋታ ያነሳዋልና አነሳሴ ኪነተ-ቃል፤ በመሆኑ፤ አሁንም ወደኋለኛው ዘመን ልመልስዎትና አንዴ ደግሞ እንዲህ

ሆነ። የሱትየዋ ወንድም ሀብታም ገበሬ ነበር።

ታዲያ ልትጠይቀው በሄደች ቁጥር በግ ታርዶ። ወጥ ተሠርቶ ትደርሳለች።

በምሳ ሰዓት አይት አጥንት ስታድል ለአንግሳዋ ድሃ እህት ሳላይሰጥ ትሠጣታለች። ድሃዋ የባላ እህት ወንድሟንና ቤተሰቡን ልተጠይቅ ወደቤቷ ዘመጣች ቁጥር በመጣች ቁጥር ሁልጊዜ የምትሠጣት ያንኑ ሳላይሰጥ ነበር። መቼም ሰው ሆኖ ከሞት የሚቀር የለምና ወንድሟ ደንገት ይሞታል።

የሚቸ አህተና ሚስት መቃብር ላይ ይገናኛሉ። የሚቸ እህት እንዲህ ታለቀሳለች።

“አንት ሳላይሰጥ ሥጋ ዘወር በል ከፊቱ።

ባላ ሞቶባታሪ ላላቀሳት አይቱ” በቢህ ሳታበቃ ቀጣዮቹን ስንኞቶች ትጨምርላታለች።

እዚህ-ልኝ ለአኔ ለአኔ ልጅ አህቱ፤ እሷስ ታገባለች ባመቱ ባመቱ።

አንድቷን ያቃጠለችት የወንድም ሚስት በምላሽቸ።

“አንቲ ጥቁር ምላስ ግፍን ተናጋሪ፤ እንደኔ መቆዘስ ባመቱ ተዳሪ” በማለት የመልስ ምቷን በጆሮዋ ታምቡር ታጮሀባታለች።

መቸም ጀምራ እርስዎን ፈገግ አያሰኘሁና እያዘናገሁ፤ ትልቁን የሥነ-ጽሑፍ ዘርፍ የሆነውን ኪነ-ተቃል።

ማስተዋወቅ ነውና በዚሁ ሁኔታ መቀጠል ነው። በዚያው ዘመን አንድ የማያርፍ ወንድ ከትጻፍ በላይ ይማግጥ ነበር። ብዙም ርቆ ሳይሄድ ከሠፈሩ ይወሳልት ነበርና ወሬ ስለማይደበቅ ከሚስቱ ጆሮ ይደርሳል።

ሚስቱቱ ትጻጅን ላለመብተን ስትል ስሜቷን እየተቆጣጠረች ስምታ ያልሰማት በመምሰል ቸል አድርጋው ትኖራለች።

ባል ድንገተ ይሞትና ሚስቷና ውሽማ የጋራ ሰውያቸው የቀብር ሥነ ሥርዓተ ላይ ይገናኛሉ።

የባል ወዳጅ(ውሽማየደቱ) ከሚስት በልጣ ይዙኝ ልቀቁኝ ስትል ቆይታ ሚቸ ላይ አፈር ሲመለስበት “እኔንም አብራትሁ ቀበሩኝ” እያለች ለያዥ ለገናዥ ታስቸግራለች። የማች ሚስት እርር ድብን ያለውን ቆስተን ጨለስ ለማድረግ ስትል ከውፍረቷ የተነሣ ስትሄድ ደብለል ደብለል የምትለውን ጣውንቷን።

“ፈንዳሲት ገንዳሲት የድሮው መስሎሻል፤ ግቢና ሞክረው ምስጥ ያነክትሻል” ብላ ምሥጢሩን አደባባይ አወጣቸው።

በድሮ ዘመን ሲቶቸ ሲፈትሱ፤ ሲሰሩ፤ ሲወቅጡ፤ ሲያበጥሩ፤ ሲያለቅሱ፤ ሲዘፍኑ ... በግጥምና በዜማ ነበር። በሴቶች ጉልተ ይታያል ለማለት አንጂ ወንዶቻችም በፍክራ በሽላ በእርሻ... ያስነክታል።

ሲወቅጡ፤ ሲያበጥሩ፤ ሲያለቅሱ፤ ሲዘፍኑ ... በግጥምና በዜማ ነበር። በሴቶች ጉልተ ይታያል ለማለት አንጂ ወንዶቻችም በፍክራ በሽላ በእርሻ... ያስነክታል።

ሴቶቹ በጦርነት ጊዜ አልጋ ሥር ለሚደበቀው ፊር እንዲህ ይሉለት ነበር። እውዳላሁ ጅግና ፈሪ ግን አልወድም፤ አቅፎው ስተኛ ይመስለኛል ወንድም፤

«ባትዋጋ እንኳ በል እንገና እንገና፤

ያባትህ ጋሻ ትኒኑ ይርገና። አለቀሰ ቤልጅግ ሰቀቅ ብሎ እንደሰው፤

አልጋ ላይ ተንቶ ትኒን እየላሰው፤ ፈሪ ለእናቱ ያገለግላል።

ምጣድ ስተጥድ መግድ ያቀብላል። የሴቶቹ አጫዋቾ ከገፈረ መካከል።

እጅ ስለሌለው እንቅፋት ሲመታው ኮለል አለ እንባው። ለጅግኖቹ ደግሞ። “እያይዘውና አርጥቡን ከደረቅ፣ እዚያው ጭሶ ጭሶ እዚያው ነዶ ይሰቀ!

አተንኩት ይህን ጅብ ይለፍ በመንገዱ፤ ያ! በላይ ዘባቀን፤ እነሽፈራውን አርግዟል በሆዱ።

እነሱም ይላሉ ተክሱን አንስትም፤ እኛም እንላለን ተክሱን አንስትም፤ እንዲህ ብለን ብለን የተገናኘን ለት።

ተሰብስብ አሞራ እንድትበላ ዱላት” ከዚያ ፋክራው ይቀልጣል።

እስቲ ወደ ሀዘኑ እንግባና ትንሽ እንቆገም። መቼም ሁሉም ሰው እናቱን የሚወድበት፣ ፍቅሩን፣ ሀብቱን፣ የሚገልፅባቸው መንገዶች አሉት።

የእናት ሀዘንን ለመግለፅ፤

“እናት ሞተት አሉ እናት የተኛይቱ”

አብልታ አጠጥታ ዕድሜ ለማንቱ፤ እህልም ይገኛል ዘርቆ ባመት ባመት፤ እናት አትገንም ተበልታ በመሬት፤ እናት የሌለው ልጅ ሆዱ መክራ ነው።

ክንፉን ከተመታ አሞራስ ምን አለው።

እናት ወለላይቱ ወይ እናት ገረቁ፤ አብልታ አጠጥታ ዕድሜ ለማንቱ፤ እናት የሌለው ልጅ ሰባራ ማድጋ፤ ዘላለም ይኖራል ክንፉ እንደተወጋ፤

እናት ፋሲካዋ ቀዳስ ዮሐንስ፤ ብሉልኝ ትላለች ለራሷ ሳትቀምስ፤ የእናቱን መጨነቅ እኔ እንዳያሁት፤ ምነው በተራዩ እኔም በወለደኳት፤

ቢርባተ ቢቸግራት ሌማቱ ቢያርባት፤ ጦም አታሳድርም እናት አኮ አናትናት አባት ከሞተ

አባት የሌለው ልጅ ቀላል እንደገሸ

ባይባላም በላ ነው ቢናገርም ዋሾ፡  
 አባት ላለበላ እየሩሳሌም፡  
 የት ነው የሚገኘው እስከዘላለም፡፡  
 በስተሰዋም ያለህ እዚያ ባለህ ባለህ፤  
 በየትም በየትም እዚያው ባለህ ባለህ፤  
 አባተ ድልድይ ሞቷል መሻገሪያም  
 የለህ፤  
 አባተ ከሞተማ ሲሉ እንደመቸገር፡  
 ሃዱ ሃዱ ይላል በማያውቁት አገር--  
 እህት ከሞተች "አባይ እንዴት ትሙት  
 ሩህሩኃ አሁኑ" (ብ አይጠበቅም)  
 የውሃ ጥም ቆራጭ የርሃብ መድኃኒቱ፤  
 ጓደኞቻችሁ ሲሁሉ ሲሁሉ ሲሁሉ፤  
 አፈርሽ ደረሰሽ ዕድልሽ ሆነ አሉ፤  
 አይርብም አትበሉ ይርባል አትሞሱ፤  
 ከዚህም ከዚያም ከእህት ካላመሹ፡  
 ደህና ቆንጆ ማለት የውሰት የውሰት፡  
 ተቆርጣ ወደቀች እንደ መንገድ አሰተ፡  
 እታለም ልጆችን ለምን ወለድሻቸው፡  
 ቀደሽ ላታለብሽ ቆርሰሽ ላተሰጫቸው  
 ለወንድም  
 "ባጥፈው ደነዘዘኝ ምላሴን እንደእግር"  
 ለካሰ ወንድም ኑሯል እንዳሻ  
 እሚያናግር፤  
 በድንጋይ ዘመታን መታሁተ በከብት፡  
 ምን ያደርጋል ብየ ያለወንድም  
 ተልበት፡  
 ትደርሰልኝ እንደው ድረስ በኃላዩ፡  
 በተር ሳይወድቅብኝ ሳይደማ ገላዬ፤  
 ወንድም ሳለ ቀላል የአተር ገለባ ነው፡  
 የአምባገር ለታ የበረሃ ውሃ ነው፡፡  
 እባክሽ እናቱ ውለጅ መንታ መንታ፡  
 ቀኝ እጅ ሲመክት ግራ እጅ ተመታ፡፡

ማሳበራዊ ኪነተ-ቃል

በደርግ የቀይ ሽብር ዘመን፡-  
 ነንደር ውስጥ አባ ማሙኤል  
 የሚባለው አካባቢ አትክልት  
 እየተመረተበት ለተገልጋዩ ማህበረሰብ  
 የሚቀርበበት ቦታ ነው፡፡ በደርግ ዘመን  
 ደግሞ በርካታ ወጣቶች የሚረሽኑበት  
 ሥፍራ ሆነ፡፡ አንዲት አለልቃሽ ታዲያ  
 እንዲህ አለች፤  
 "የአባ ማሙኤል አተክልተ አልበላም  
 ዕርማ ነው፤  
 በደም ተከተኩቱ በደም ያደገ ነው፡፡"  
 ቀጠል አድርጋም  
 መላኩ ተፈራ የአገዢ ታላቅ ወንድም፤  
 የባራን ማርልኝ ሁለተኛ አልወልድም፡፡  
 ልጆቻቸው ለብሔራዊ ውትድርና  
 በግድ የሚወሰዱባቸው ወላጆች ደግሞ  
 እንዲህ ብለዋል፡-  
 "ምን ያለ ዘመን ነው ዘመነ እመባጫ፤  
 ወልዶ ለዘመቻ ዘርቶ ለመዋጮ፡፡"  
 በሠፈራ ምክንያት ከትውልድ  
 ቀያቸው የሚፈልሱ ዜጎች እንዲህ  
 ብለው ፈጣሪን ወቅሰዋል፡-  
 "አሻቅቤ ባየው ሰማዩ ቀለለኝ፤

እንተንም ሠፈራ ወሰዱህ መሰለኝ፡፡"  
 በግብር የተማረሩ ገበሬዎች፡-  
 ይገባሉ ካላችሁ ዝንጅርም ይገባሉ፡  
 የንጉሥ አይደለም የሚጭረው ምድር፡፡"  
 በሰታቸውን የሚሰማቸው ባላገሮት የከፋ  
 ትግር እንደሚመጣ ለማሰጠንቀቅ ፡-  
 እንዲህ ጨሮ ጨሮ የነደደ እንደሆነ፡  
 ያመዱ ማፍሰሻ ሥርፋው ወዴተ  
 ይሆን፤"  
 በዐፄ ቱዎድሮስ ጭካኔ የተማረረች  
 አንዲት ሴት ገጠመቺው የተባለ፡-  
 "አንድ እግር በርበሬ መንቀል  
 አቀቷችሁ፤  
 አቃጥሎ ለብልቦ አንድዶ ይፍቻችሁ፡፡"  
 የቀኔ ሰው፡-  
 "ዐፄ ቱዎድሮስ እንዴት ተዋረዱ፡  
 የሸዋን መካኒንተ እጅ ነሰተው  
 ሂዱ፡፡"(እጅ እጃቸውን ቆርጠው ለማለት)  
 ለአጤ ምኒልክ፡-  
 "ይገድሉኝም እንደሁ፤ ይሰቅሉኝም  
 እንደሁ ቆምኩኝ እራትዎ፤  
 ያ ለምጣም ምኒልክ ብዬ ሰይብኩዎ፡፡"  
 አጤ ምኒልክ ከልምድም አንዳንድ እያለ  
 ቀረልዎ፤ አምናስ አለማያ ነበሩ -  
 ዘንድሮን ወዴት ሞሉ፡፡"  
 ለአጤ ኃ/ሥላሤ፡-  
 "በቡድን ሆነን ተጫውተን ቁማሩን፤  
 ምነው ዕድሉ በሠመረ ዘውዱን  
 ገልብጬው በነበረ፡፡"  
 በርሀብ ጊዜ፡-  
 "ርሀብ በሆዴ በቅሎ በረዘዘ፤  
 እናቱም ብትኖር ታጭድልኝ ነበረ፡፡"  
 በዕልቀትና በክፋ ዘመን ወቀተ፡-  
 ሞጣ ቀራገዮ ምነው አይታረሱ፤  
 በራ ማላይ መጣሁ ከዚያ እስከዚህ  
 ድረስ፡፡  
 ልጅ አሳድግ ብዬ ከብት እነዳ ብዬ  
 ማስቲን ለሱም ዳርኩኝ እሁቱ ናት  
 ብዬ፡፡(በጣሊያን ዘመን)  
 አይተን መጣን ብዙ ጉድ፤  
 የሰው አገመራ ለታጨድ፡፡"  
 ለቅቤ አባነኝ ሴት፡-  
 "አለ ትሰኛለች ሞኝ መስያተ እኔ፤  
 ቅቤው በራት አልቆ እያሆነት ባይኔ፡፡"  
 ለጅግና ሴት፡-  
 "አምናና ታቻአምና ደህና ሰው ነበረች፤  
 በሽታዋ መጣ ትተኩስ ጀመረች፡፡"  
 በኑሮ የተማረረሩ ለሸፍት ያለበ፤  
 "እረ ጥራኝ ጫካው፡ እረ ጥራኝ ዱሩ፤  
 ላንተም ይሻልሃል ብቻ ከማደሩ፤  
 ነክተው ነክተው የተኛውን በራ፤  
 ተንክሰው ተንክሰው የተኛውን በራ፤  
 ማን ንበዝ ይጠጋው አደረገት ዐውራ፡፡"  
 መቼም ኪነተ-ቃል ያልዳሰሰውና  
 የማይዳሰሰው የሕይወት ውጣ ውረድ  
 ስለሌለ ከዚህም ከዚያም ጥቂት  
 ምሳሌዎችን ለማየት ሞክረናል፡፡ እስቲ  
 ቀጥለን ደግሞ ወደ ፍቅር ግጥምን

ልመልሳችሁ፡፡  
 በቆሎ ተማሪ ላይ ቀልባቸው ያረፈ  
 ደግሞ እንዲህ ይሉታል፡፡  
 "የተማሪ ፍቅር ይቅር ምናባቱ፤  
 ጎራዴ ሲመዘገብ ይላል ባዛኝቱ፤  
 ጎራዴ ሲመዘገብ ባይሆን ኖሮ  
 ራራ፡እስጥለት ነበር ነፍሴን ለተማሪ  
 በፍቅር ተነድፎ ከዚያ አካባቢ ርቆ  
 የሃደ ሰው ትዝታውን እንዲህ ብሏል፡፡  
 "እንዲህ ቅርብ ነው ዲሞ ገዮርጊስ፡  
 የቀማሲን ጠረን አመጣው ንፋሱ፡፡"  
 በማለት የአደሱንና የሌሎችን ግሩም  
 ጠረን በትዝታ ፈረስ ሲያመጣቸው  
 ለላው ደግሞ፤  
 "እሂዳለሁ ሳይንት በሲምቦሳ በኩል፤  
 ጠይም ልጅ ባይኔ ላይ ተሸክማ  
 እንደኩል፡፡" ይልና ፍቅረኛውን  
 ያወድሳል፡፡  
 ደግሞ ገጠር ውስጥ እንዲህ ሆነላትሁ፡፡  
 መቼም አንዳንድ አመል ሳያሰቀብር  
 አይሰቅምና አንዲ ከባላ በላይ ወዳጅ ይዛ  
 ኖሮ ውሽማ ድንገገገገ ሲል ይመጣና  
 ለውተሮው በገሮ ሆኖ የሳል ድምፅ  
 ሲያሰማ ቀልጠፍ ብላ ትወጣ ነበረ፡፡  
 አንድ ቀን ግን አቶ ባል እቤት ሆኖ  
 ጠላውን እየከመኮመ እንዳለ ወዳጅ  
 ይመጣና እንደሰመደው መሳል  
 ይጀምራል፡፡ ድምፁንም እንደሰማች  
 ፈጥና ወደ ጓዳው ተገባና በግድግዳው  
 በኩል፤  
 "አንት የገሮ ፍየል ብተሰል ብታነጥስ፤  
 ዛሬ ባል ነውና ቅጠልም አልበጥሰ" ብላ  
 በዘዴ ታሰረዳዋለች፤ እሱም ምኑ ሞኝ  
 እግራ አውጭኝ ብሎ በያገሰ ለዚያች  
 ዕለት ነፍሱን አተረፈ፡፡  
 ደግሞ አንዳንድ ወደ አገማሪ ቤተ ጎራ  
 ሲሉ የማይደመጥ የሥነ ቃል ዓይነት  
 የለም፡፡ ለምሳሌ፡-  
 "ሌሊቱ እንዳይነጋ በቄሰ አሰገዝቶ፤  
 ደሮውም እንዳይሮህ ቁና ጥሬ ለጥቶ፤  
 ለውነቷ ሲገዛል ጭኗ ሲዘናጋ፤  
 ይህ አሰማታም ለሌት ስምን ጊዜው  
 ነጋ፡፡" ሲል ይደመጣል፡፡ ይህ የሌሊት  
 እርዝማኔ ጉዳይ የወንዶች ቁቻ ማይሆን  
 የሴቶችም ትግር መሆኑን ለማጠየቅ  
 ደግሞ ሴቷ የኪነ ጥበብ ባለሙያ  
 ቀጣዩን ሰንኝ ቋጥራለች፡፡  
 "የሌሊቷ እመቤት እኔ በሆንኩት፤  
 ያለ ዛሬ ማምንት ባላነጋሁት፡፡"  
 ጉድ ነው፡ በሳካላት እኮ ለሷ ፍቅር  
 ሲባል እኛን ጨለማ ውስጥ ዘግታ  
 ልታክርመን ነበር ማለት ነው፡፡  
 ሌላው ደግሞ "ተቀበል!" ይልና፡  
 "አንቺም በቤህላሬ እኔም በዚያ ልሰና፤  
 በዙፋን አልጋ ላይ ውቃሲያችን ይረፍ፤  
 ከአልጋው፤ ከመክዳው ተጽፎ ስምሽ ልቤ  
 ደነገጠ የኔ ዓለም ሲሉሽ፡፡"  
 አንዳንድ ጊዜ ቁርሾ ያላቸው ሰዎች

አገገማሪ ቤት ከተገናኙ የመዘናኛ መድረኩን ለጠብ መጫሪያ ስለሚገለገሉበት ቀላልና ከባድ አደጋዎች መድረስ ብቻ ሳይሆን እስከወዳያኛው የሚያሸልቁበት ሁኔታዎች ይፈጠራሉ። አንድ ጊዜ ልጅ ሁኔታ አገጣጠም ያጫወተኝ ትዝ አለኝ።

ለዎቶ መንገድ ሲሄዱ ውለው መሸባቸውና አንድ አካባቢ ለማደር ይወስናሉ። ከዚያም ወደ አንድ ጠጅ ቤት ጎራ ይላሉ። በትንሽ የአራት ማዕዘን ጠረጴዛ ጭል ጭል የምትል ከራዝ ከወለሉ ላይ ነበረች። ለካ የተጣሉ ሰዎች በመደብ ላይ ተቀምጠው ፊት፣ ለፊት፣ ይተያያሉ። አገገማሪ መጣ። ለብ ብላቸዋል አንደኛው ወገን አገገማሪውን "ተቀበል" አለና።

"ሁሉም በየሰበት በፎክር በያቅራራ። እገሌ አባጠቅጥቅ ማንንም አይፈራራ!" አለና ከጠጁ ተገነጠ። አኔም "ነገር አለ። ሰውነትህን አስቀጣ!" አልኩና። ለንደኛዬ በጆሮው ሸክ አልኩት። ተንሸም ሳይቆይ ሌላው ወገን "ተቀበል" አለና።

"ሁሉም በየሰበት በፎክር በያቅራራ። ዋጋውን ያገኛል ማንንም ያልፈራ" ከማለቱ የመጀመሪያው ገጣሚ የያዘውን ብርሌ ወረወረበት። ከዚያም ምኑ ቅጡ፣ ከራዝ ጠፋች፣ ቤቷም ቀውጠ ሆነች። እኛም መውጫ ስላጣን መደብ ላይ ቆመን እግራችንን ወደፊት በመዘርጋት የሚጠጋንን በእርግጫ እያልን ነፍሳችንን ያዳንነው ከስንትና ስንት ዓመታት በኋላ አሁን ድረስ ይታወሰኛል።

እዚህ ላይ ጽሑፉን ከመጻፍቴ በፊት ከነተ-ቃል እያገኘና እሚያሰተምር፣ መሆኑንና ባለፉት ዘመናት ሀገራችን በከነተ-ቃል ምን ያህል ጉልበታ እንደነበር ጠቆም ለማድረግ እንጂ፣ ሥፍር ቁጥር የሌለውን የማገበረሰቡን ሥነ ቃላዊ ትውፊት በዚህች አጭር ጽሑፍ፣ ለማሳየት አለመሆኑን ማስገንዘብ እወዳለሁ። የቃላዊ ሥነ ጽሑፍ ጥሪታችን ተዝቆ የማያልቅ ባህር ነው። ትናንት አንዲህ ነበር፣ ሳይስ? በመጨረሻም ለተደሙት ጥያቄዎች መልስ እንስጥ።

1. ሦስት ራብል ፊደል ያለችው "ማታና" ነው።
2. የስምሽ አባቱ ጮሆ አሰናበተኝ፣ ስሟ ፊንቁላሊት ስለሆነ መልሱ "አውራ ዶሮ" ነው። ቸር ይግጠመን።



All generalizations are dangerous, even this one. (Alexandre Dumas)

### ፍልስፍና እና ፖለቲካ

ከገጽ 45 የዞረ

አለብን፤ ታሪክ እንዲያስተምረን ምርጫው ከሁለት ነገሮች ወይም ከሁለት መደቦች ነው የሚሆነው - አብዮታዊ መንገድ ወይስ ወግ-አጥባቂ መንገድ ከሁራተኛው ወገን ወይስ ከቡርገኛው ወገን። የግል ሐይወት ወይስ ማገበረሰባዊ ህይወት። የምርጫችንን ውጤት ለመቀበል ዝግጁ መሆን አለብን። ይህም አቋም ተግል እና መስዋዕተኝነት ሊጠይቅ ይችላል። የሐሳብ ነፃነት እና የአኗኗር ዘዴ የሚባል ነገር የሰም ያለው ለማሸነፍ የሚረዳ ስትራቴጂ መዘርጋት እና በዲሲፕሊን መታገል ብቻ ነው። ውጤቱም ዲሞክራሲያዊ ሥርዓት አይደለም። ዓላማውም የንዑሳን ሥልጣን መጨበጥ አይደለም። ሁሉንም መደቦች እና አ-እኩልነትን ማጥፋት ነው።

ዲሞክራሲ የአንጽ ሀገር ቀርጾ ስያሜ ሲሆን ይችላል። ይህ ስያሜ ከአብዮታዊ ፖለቲካ (ፍትህ) ጋር ምንም ግንኙነት የለውም። ዲሞክራሲ የሀዘቦች እንቅስቃሴ መኖር የሚያሳይ ስያሜ ሲሆን ዓላማውም የፖለቲካ ምህዳር በመሆን ፍትህ ማሰፈን ነው። ዲሞክራሲ የፖለቲካዊ እውነት አይደለም። ነገር ግን ፖለቲካዊ እውነት ለማግኘት የሚረዳ አንድ መንገድ ነው። ፍልስፍና ሁልጊዜ ዲሞክራሲያዊት ናት።

#### መውጫ

ከፍልስፍና አንፃር ዲሞክራሲ ሀዘብን ነፃ ማውጫ አንድ መንገድ እንጂ የማገበረሰብ ህግ (ተጨማሪ ሐውነታ) አይደለም። ለዚህም ነው በአስተማማኝ ሁኔታ ከፍልስፍና ወደ ዲሞክራሲ መሄድ የማንችለው። ፍልስፍና ግን ያለ ዲሞክራሲ አይታሰብም። ዲሞክራሲ ሁለት የተለያዩ ትርጉሞች አሉት።

ፍልስፍና ሲነሳ(ሲጀመር) ቅርፃዊ መሠረቱ ዲሞክራሲ ነው። የሚያመለክተንም ሀሳቦችን ለነፃ የክርክር ሥርዓት አሳልፎ መስጠት ነው። እዚህ ጋር የሰውየው ሀሳብ ብቻ ዋጋ የሚሰጠው ጉዳይ ሲሆን የማንም ሰው ሀሳብ ከዚህ አንፃር የመታየት ዕድል አለው።

ፍልስፍና ጫፍ ላይ ሲደርስና እውነተኛ ዲሞክራሲያዊ እንቅስቃሴ

ሲሆን የሚያመለክተን ነገር አንድ ነፃ የሚያወጣ ህዝባዊ ፖለቲካን ነው። የእነዚህ ሁለት ተርጉሞች መዋሀድ ማገበረሰባዊነትን ይሰጠናል። ምክንያቱም የሁለቱ ቅርፃዊ እና እውነተኛ ዲሞክራሲ ውህደት የሀሳብ ምህዳር በመክፈት በፍልስፍና ቅርፃዊ መሠረት ላይ በመመርኮዝ እውነተኛውን ዲሞክራሲያዊ ፖለቲካ ይፈጥራል።

ኅብረተሰባዊነት ለነፃ የውይይት እና የክርክር ሥርዓት አሳልፎ የሚሰጥ፣ ከመነሳው ነፃ የሚያወጣ እውነተኛ ህዝባዊ ፖለቲካን ተመርክብ የሚሄድ ነው። በዚህ እሳቤ ውስጥ ፕሌቶን አናስታውሳለን። የፕሌቶ ፍላጎት በእኩልነት ላይ የተመሠረተ የሰዎች ሰብሰብ (guardians) ፈላጎትን እንደሚፈጥር ዘ ሪፐብሊክ በሚለው ሥራው አሳይተናል። ለዚህም ነው ዲሞክራሲ ባበባት በ19ኛው ክ/ዘመን ብዙ ፈላጎት የነበሩት።

የፖለቲካ ነፃነት ላይ ተመሥርቶ ዲሞክራሲያዊ የሆነው የፍልስፍና መሠረት እራሱን በአዲስ መልክ እንዲወለድ ያደርጋል። በዚህ ጊዜ ሁሉም ነፃ የሚያወጡ ፖለቲካዎች ሁሉን አቀፍ ይሆናሉ። ሁላችንም አንድ ላይ ከሆንን ኅብረተሰባዊ ነን። ኅብረተሰባዊ ከሆንን ፈላጎት ነን።

የፕሌቶን መሠረታዊ ሀሳብ ከአርስቶክራቶች (በእኩልነት ከሚኖሩ፣ መሪ መሆን አለባቸው ከሚባሉ ጥቂት ፈላጎት)፣ እሳቤ ነጻ በማውጣት በፍልስፍና ውስጥ ሁሉን አቀፍ ማገበረሰብ መፍጠር እንችላለን። በዚህም መሠረት ፕሌቶ የከፋፈላቸውን (ሠራተኛ፣ ወታደር እና ፈላስፋ) አንድ ላይ በማካተት ከሁሉም ለሚመጣ ለሁሉም በሚበጅ መሠረት ባለው የፖለቲካ ምህዳር ላይ በመመርኮዝ ከመነሻም ከመድረሻም ያልተከፋፈሉት ዲሞክራሲያዊ ኅልውናን ፍልስፍና ልታረጋግጥ ትችላለች። እናስ አንድ ላይ ነን ወይስ ተለያይተናል? አንድ ላይ ከሆንን፣ ሁላችንም ማገበረሰባዊ ነን። ኅብረተሰባዊ ከሆንን ሁላችንም ፈላጎት ነን። በዚህ ጊዜ ፍልስፍና እና ፖለቲካ አወንታዊ ጉድጓት ይኖራቸዋል።





ሁን ያለው አይቀርም

አንድ ነገር ሲከሰት ከድርጊቱ መሆን በኋላ “አንዲህ ቢደረግ ኖሮ፤ እንዲያ ባይሆን ኖሮ...” የሚል ጉንጭአልፋ አነጋገር ተዘውትሮ ይደመጣል። አንዳንዶቻችን ይህን ዓይነትን ማጽናኛ አይሉት ሆይ ማሰባሰብ ነገር እምብዛም አንወደውም። ምክንያቱም ያለፈ ነገር አለፈ ነው፤ ከነተረቱ “የፈሰሰ አይታፈስ” ወይም “ላለፈ ከረም ቤት አይሠራም” ይባላል። አንድ ነገር መሆን ከሌለበት ይሆናል፤ ሰማይ ዝቅ ምድር ከፍ ቢሉ ከመሆን አይዘልም። የሆነውን በፀጋ መቀበልና ሊማሩበት የሚቻል ከሆነም መማር እንጂ መቆላጨት ትርፍ በሽታ ነው።

ከዚህ ነጥብ አንጻር ብዙ ነገሮችና መጥቀስ ይቻላል። በጥቂቱ ግን ማስታወስ አይቻልም።

ቅርብ ዓመት ነው፤ አንዲት እናት የ14 ዓመት ልጇችውን ኳስ አታይም ብለው ቤት ውስጥ ቆልፎውበት ይሄዳሉ። ከጉዳዮቿ ሲመለሱ ልጇቸው በንዴት ተንጨርጭሮ ራሱን ሰቅሎ ጠበቃቸው - አዲዎስ! “የቀጠጡ ዕለት...” ብለን በታዳጊ ወጣት ሞት አላግባብ ልንቀልድ አይገባንም።

አርቲስት ስብሰባ ተፈራ በወውዳመት ቀን ከቤት እንዳትወጣ እናቷ አጥብቀው ይከለከሏት እንደነበር ከዕለቷ በኋላ በድጋሚ ከወጣ ቃለ መጠይቅ ተረድተናል። ምናልባት የበቀደሙን የዘመን መለመጫ ዕለት ከበቷ ባትወጣ ኖሮ ላትሞት ትችል እንደነበር የኋለት መተንበይ አይከብድ ይሆናል፤ ግን ትንቢት ወደፊት እንጂ ወደኋላ አይሠራምና መሆንን አለመሆን አግዶት ስለማያውቅ የሆነው ሆነ - የሁላችን በር በሀዘን ተቆረቆረ፤ በጣም አዘንን። ለምን ቢባል የአንድ ታዋቂ ሰው ሞት የሁሉንም ስሜት ይሰባልና። እያንዳንዱ የሕዝብ ሰው ለእያንዳንዱ ቤት እንደአንድ የቤተሰብ አባል ይቆጠራል፤ ስለዚህ ከፍተኛ በግልጽ ይታያልና እናዘናለን። እንጂ ሞትማ በሰብሰብ አልተጀመረም - በርሷም አያልቅም። ፈጣሪ ነፍሷን በገንት ያነር። የቅርብ ቤተሰቧንም የጽናናልን።

በመጨረሻም አንድ ወቅት እንዲህ ሆነ። አንዲት እናት ሲያቃገቸው ያድራል። ልባቸው - ሁለመናቸው - በድንጋጤ ይሸበራል። አንድ ልጅ ብቻ አላቸው። እናም በዚያች ቅብኛራም ዕለት ማድገግ የቻሉት ልጇቸው ወደየትም እንዳይሄድ አቤት ዘግቶ ማዋል ነው - አደጋ እንዳይደርስበት። ከፍ ሲል እንደተጠቆሙት እናት እኚህኛዋም በልጇቸው ላይ ቤቱን ቆልፎ ወደቤተ ክርስቲያን ይሄዳሉ - ቀኑ አሁን ነበር። ሲመለሱ ግን ልጇቸው አልጋው ላይ እንደተኛ ፊቱ ደም በደም ሆኖ ሞቶ ያገኘታል። የአሟሟቱ ሁኔታ ሲጣራ በአካባቢው ኳስ ሲጫወቱ የነበሩ

ልጆች በመተኮ ኳስ መስኮቱ ተገንጥሎ የልጁ ሰበ ሰበት ላይ በመውደቁ ነው - ጭንቅላቱ አካባቢ። ከዚህ ይሰውር። “አየሮርቦ” ማለትም ጥሩ ጸሎት ነው። ማንም ሰው ቆርጦ ከመጣ የመጨረሻ አደጋ አያመልጥም። ቢያመልጥ ቀድሞውን የርሱ ቀን አልደረሰትም ነበር - ለአንዳች አስተምህሮም የተላከ ቸግር ነበር ማለት ነው። ያኔ የአይወት መስመርን ባፋጣን መርምሮ መንገድን ማስተካከል ይገባል። ከሰማይ ወደ ምድር ወርዶ ከተራራ ላይ ከተላተመ አውሮፕላን አንድ ወይ ሁለት ሰው እንደአጋጣሚ ምንም ሳይሆን ቢተርፍ ደንቅ ተአምር ነው - እንደገና የመፈጠር ያህል።

እንደምርቃት። አንድ የባላገር ሀብታም እሾህ ወግቶት እንደሚሞት አንድ “ዐዋቂ” (ጠንቋይ) አስቀድሞ ይገግረዋል። ከተነገረው ዕለት ጀምሮ ሥራ ሃቆማል - አግራም ሆነ እጁን እሾህ እንዳይወጋውና እንዳይሞት በመፍራት። ሰውዬው የተዘለት ቀጭን ጌታ በመሆኑ አንድም የሚቸግረው ነገር የለም። ተኝቶ መኖርን ሥራየ ብሎ ተያያዘው። አይሰሉኝ ይሆን?

ከዕለታት በኋላ ደኛዋ ግሩም የበግ መከት እንዳግረው ይገልጻና አንዳን አሽከፍን ወደገበያ ይልከዋል። የተባለውን መከት ገዝቶ ያመጣል፤ ሰውዬው ግቢ ውስጥ እየተንጎራደደ ነበር። በጉን ሲያይ ደስ ለውና የበጉን ውፍረት በዳበሳ ለመገምገም - የተለመደው ነውና - ከላቱ በላይ ያለውን የፍጆታና በግ መከት መፈተሻ አካል ጨበጥ ጨበጥ ሲያደርግ ከበጉ ፀጉር ተሰንቅራ የገበሮች አቃቅማ የምትባል የእሾህ ዓይነት አውራ ጣቱን ጠቅ ታደርገዋለች። በጉን ለቅቆ አጅን ሲያይ ደም ፊንታ እያለ ይፈሳል - በትንቢቱ መድረስ የተጠራጠረ ሰው አልነበረም። ሰውዬው ወርም አልቆይ፤ እሾህ ባስከተለችበት ምርቀዛ (አንፈክሽን) አስከውዲያኛው አሸለበ። “ትንቢትሰ ይቀድሞ ለነገር” ይባላል።

የበጉ ታሪክ

አንድ ሰው አንድ የበግ መከተ ይዞ በጨረታ ለመሸጥ ወደ ገበያ ይወጣል። አንድ ጥጋታ ይዞም ማጫረቱን ይቀጥላል። የጨረታው ሙኝ፣ ብር 25 ሆኖ አምስትም አሥርም ብር እየተጨመረበት ሄዶ ጨረታው ከ50 ብር ንቀንቅ ሊል አልቻለም። ሰውዬው ብዙ ዋጋ እንዲያወጣለት ፈልጎ ሣለ መቶ ብር እንኳ አልሞላለት ይላል።

“ሰለዚህ” አለ ሰውዬው - “ሰለዚህ በማይረገ የጨረታ ዋጋ በገን ጥዩ ከምሄድ ለምን አርጄ ከቤተሰቤ ጋር አልበላውምና ቆዳውን አጫርቼ አልሸጥም?” ብሎ አሰበ፤ አሰባም አልቀረ በጉን አርዶ ከቤተሰቤ ጋር አነከተውና በቀጣዩ የገበያ ቀን ሊጠውን ገበያ አውጥቶ ማጫረት

ጀመረ። በዚያን ቀን የሌጦ ዋጋ ከመቼውም ጊዜ በበለጠ ተሰቅሎ ኖሮ በ20 ብር የተጀመረው ጨረታ በደቂቃዎቹ ውስጥና ሰውዬውን እጅግ ባሰደነገጠ ሁኔታ 100 እና 200ን አልፎ 300 ብር ገባ። የመጨረሻው ተጫራት ባቀረበው 300 ብር የጨረታ ዋጋ ሊጠው ተሸጠና ሰውዬው በደስታ ስከሮ እንደሐጸን እየበረቀ ወደ ቤቱ ተመለሰ። እንዲህም አለ። “ለካንሰ በገን ያራከሰው ሥጋው ኖሯል!” በተምሳሌታዊ የምርምር ቅኔ ሰውዬው ምን ማለት እንደሆነ ራሳችሁን ጠይቁ።

ከእስቴ ሰው የእስቴ ጅብ...

በዙ ተረትና ምሳሌዎች መነሻ ታሪክ እንዳላቸው ይታወቃል፤ የቦታ ስያሜዎችም እንደዚሁ። በዙ ምሳሌዎችን መጥቀስ ይቻላል። ወደርዕሳችን ከመጣችን በፊት ግን አንድ ሁለቱን ማየት እንችላለን።

“ውሾን ያነሳ ውሾ (ይሁን)”። የዚህ ተረትና ምሳሌ አጀማመር እንዲህ ነው ይባላል። በአንድ አካባቢ ከፍተኛ ርሀብ ይገባል። አንድ ሰው ውሾውን አስከትሎ እንሰሳ በማደን ቤተሰቡን ከርሀብ አለንጋ ሊታደግ ወዳካባቢያው ደን ይሄዳል። ጊዜው ከፋ ነበርና በደን ውስጥም እንድም የሚታደን እንሰሳ ጠፋቶ በከንቱ ሲኳትን ይውላል። በመጨረሻው ሰዓት ግን ተስፋ ቆርጦ ሊመለስ ሲል ባዘጋጀው የጉድጓድ ወጥመድ ውስጥ አንድ እንሰሳ ገብቶለት በለሰ ቀንቶት የገኛል።

ጊዜው ጨለማ ነው። ግፋዩን ለመበለት ደግሞ ቢላዎና ረዳተም ያስፈልገዋል። ስለዚህ ሚሰቱን ይጠራና “እንትናችን ውስጥ እንትን ገብቶበት፤ እንትን አምጭልን እንትን አልበት፤ አንቲም ነይልኝ እንትን ትይልኝ” በማለት መራጃ ይዞ መጥታ እንድትገዘው ባሻጋር ይነግራታል። መልእክቱን በኩድ ያሠረበት ምክንያት አካባቢው ስለተራብ ማንም መጥቶ እንዳይሻማው በመፈለግ ነው። ሚስቱ አጠገቡ ሰትደርሰ ደቂቃ አልፎጀባትም። ርሀብ ነዋ! በሴኮንዶች ውስጥ ወጥመዱ ውስጥ ያለቺውን እንሰሳ ገፋፈውና ቆራርጠው የተወሰነውን ከበለና ለቤታቸውም ከቋጠሩ በኋላ በታዩ ትዝ ትላቸዋለች። “ቡቺ፣ ቡቺ” እያሉ ቢጠሯትና ዙሪያ ገባውን ቢፈልጉት የለችም። ርሀብ ተግ ካለላቸው በኋላ ቆዳና ጭንቅላት ቢመለከቱ ለካንሰ ወጥመዱ ውስጥ ገብታ የበላላት ውሾቻቸው ኖራለች! ያኔ ባል “ከእንግዲህ ውሾን ነሣ ውሻ ይሁን” አለ ይባላል።

“የኖሩት እንቅርት ያገለግላል።” የዚህ ተረትና ምሳሌ አጀማመር ደግሞ ይህን ይመስላል። ጣሊያን ኢትዮጵያን ወርሮ በነበረበት ወቅት

ተከሰቶ በነበረ አንድ ጭፍጨፋ ጣሊያኖችና ጀሌዎቻቸው ያገኙትን ኢትዮጵያዊ ህሉ- በጥይትና በጎራዴ እየረፈረፉ ወደፊት ይገሰገሱ ነበር - ግንደበረት እሚባለው አካባቢ ነው የዚህ ተረትና ምሳሌ እምብርት። በዚያ አካባቢ ታዲያ በጣሊያን ሠይፍና ጎራዴ ከተረፈረፉ ሰዎች መሀል ሠራዊቱ ካለፈ በኋላ አንዲት ሴት ከሰመመን እንደመንታት ዓይነት ብድግ ትልና ጉዞዋን ትቀጥላለች - ከሙታን ሠፈር። ሴትየቀ ለካንስ የተቆረጠው የነበራት ትልቅ እንቅርት እንዲህ ለሞት የሚያበቃት ዋናው የደም መረጃ መጠን አልነበረም። ይህ “የኖሩት እንቅርት ያገለግላል” ተብሎ ተተረት ይባላል። ከዚያ ዘመን በፊት በደህናው ቀን በህዝምና አሰውግዳው ቢሆን ኖሮ ይኔ በጭፍጨፋው ሞታ ነበር። እንዲያውም ባላቸው ቦታ ያስቀመጥነው ገንዘብ - ነገራ ያላልነው ሁኔታ ሰውም ሊሆን ይችላል - ወይም ሌላ ነገር ኖሮ በምንቸገርበት ጊዜ ሲደርስልን ይህን ተረት እንቅርታለን።

“ፈሰ መንደር”። ጎጃም ጢስ አባይ ማይ አንዲት ፈሰ መንደር የምትባል ሠፈር አለች። የሰሜን አወጣጥ እንዲህ ነው። አንድ አባት ሲራገገው ጠፍቶበት የነበረ ልጁን “የት ነበርከ?” ብሎ ይጠይቀዋል። እሱም “ፈሰ መንደር” ይለዋል። የመንደሪቱ ስም ከዚያ በፊት ሌላ ነበር። ነገር ግን ያ ልጅ መንደሪቱን “ጎጃም” ለማለት ፈልጎ “ፈሰ” በማለት ስለጠራት በዚያው ጸናለትና አሁን ድረስ እንዲህ ትጠራለች፤ በብዙ የአማርኛ ተናጋሪ አካባቢዎች የፈሰ ፍካራያዊ ትርጉም “ጥቂት፣ ቀላል፣ ትንሽ...” ነው። “ይቺ ጥያቄ ፈሰ ናት” ከተባለ “ቀላል ናት - አትከብረኛም” ለማለት እንደሆነ የማይገባው ያለ አይመስለንም። “ስም ይወጣ ከቤት ይከተል ነበረሁ” የሚባለው ለዚህ አይደለም? ከዚህ አንጻር እር በከንቱ፣ ሠባራ ባቡር፣ ጊጃ ሠፈር፣ እናደረግና እናውጋ ወዘተ. የመሳሰሉትን የቦታ ስያሜዎች አጀማመር ብናጤን ሁሉም መሃሻ አላቸው።

ከወደ አውስትራሊያ በኩል የሰማይውም ካንጋሩ የምትባለው አንስሳ ስም አወጣጥ የሚገርም ነው። ከጎብኚዎች አንዱ የዚችን አንስሳ ስም ለማወቅ አንዱን የአካባቢ ተወላጅ(አባሬጅን) በእንግሊዝኛ ቋንቋ “የዚች አንስሳ ስም ምን ይባላል?” ብሎ ይጠይቀዋል። ተወላጁም ስሚን እንደማያውቅ ለመግለጽ በራሱ ቋንቋ “ካንጋሩ” ይለዋል - “እኔ አንጃ!” እንደማለት ነው አሉ። ፈረንጅም ይህ “እኔ አንጃ” ወይም “ካንጋሩ” ስሚ መስሎት እንስሳዋን ካንጋሩ እንደሆነች መዘገብ ሂደ - ከዚያን ጊዜም ጀምሮ መደበኛ ስሚ ካንጋሩ ሆነ ይባላል - ዳቦ ሳይቆረሰ በቀላሉ የወጣ ደስ የሚል ስም።

አሁን ወደመሃሻችን እንመለስ። “ከእሱ ሰው የእሱቱ ጅብ ይሻላል።” እሱቱ የሚባል ቦታ አለ - ስሜን ምዕራብ ኢትዮጵያ ደብረ ታብር አካባቢ፤ ጎንደር ወሰኑ። አንድ ሰው ፈረሱን አረንቋ ይዞበት የሚያልፍ የሚያገድመውን ህሉ- “እባካችሁን ፈረሱን ከዚህ ረግረግ አዋጡኝ” እያለ ቢለምን ሐንቸካላለን፤ እያሉ ህሉም እምቢ እያሉ ያልፉታል። ሰውየውም የሚያደርገውን አጥቶ መጨረሻውን ለማየት አንድ ጥግ ይዞ ይቀመጣል። በራሱ ኃይል ለመውጣት በመቀሞከር

አቅሙን ጨርሶ ጭቃ ውስጥ የተሰነቀረ ፈረሱን ዐይን ዐይን እየዩ እዚያው ይጨልምታል። ውድቅት ላይ ግን ጆቦች እያሸከኩ ይመጡና ፈረሱን ሊዘነግጥሉት ወደሆዱ ሲጠጉ አያ ፈረሰ ቢድንጋጤ የተቀረቀረበትን ረግረግ በማይታመን ጉልበት በጣጥሶ ይወጣል። ፈረሰ ደግሞ ይህን መስል ትግር ካልገጠመው ኃይለኛ ነው - ጅብን እያስጠጋም። ከዚያ በኋላ ከባለቤቱ ጋር እያሰመሰሰ ቤቱ በሰላም ይገባል - ማንበረጅብም ምራቅን እንዳዘረበረበች ቀረች። ያኔም ነው ያ ሰውየው “ከእሱ ሰው የእሱቱ ጅብ ይሻላል” ብሎ የተተረተውን ምናልባትም ከእሱዎች በስተቀር የመላው ገንጫ ተረተ ሆኖ አሁን ድረስ የዘለቀው። ግን ቢያግዙት ምን ነበረበት እናንተ? ይህን ያህል መጨካከን? ሊያውም ያኔ። ብዙ የምንማርበት አጋጣሚ ይመስለኛል።

መሆንና አለመሆን

አንድ በዕድሜ ጠና ያለ ያንጀት ጓደኛ አለኝ። በተሞክሮ የዳጎሰና ጥርስ የማያስከድን ፎልፎላ ነው። አንድ ወቅት በጣጠነት በሙሉ የታዘበውን የአንድ ጓደኛውን አጭር ትርክት ልንገራችሁ። ጓደኛው በጣም ወጣት ነው፤ ግን ትልቅ ሰው ለመምሰል ጢሙን አለቅጥ አሳደገውና ፊቱን አልታሊዳ አስመሰለው - (በነገራችን ላይ በወጣትነት ጊዜ ሽማግሌ ለመምሰል፣ በሽምግልና ጊዜ ደግሞ ወጣት ለመምሰል መሞከር ብዙ ጊዜ የሚታይ ማንበረሰባዊ ከስተት ይመስለኛል - በኔ ሕይወት ይህን ታዘብያለሁ)። ጓደኛዬና ጓደኛው እየዞሩ ሲዘናኑና እዚያና እዚያ ገባ ወጣ ሲሉ ታዲያ ያ ወጣት መምህር አንዱ ከማሪት ላይ ቀልቡ አርፎ ኖሮ ጠጋ ይላትና “ወድገሽሁና አጫወቻኝ” ይላታል። ሲቲቱ ባላገር እንደመሆኗ የመልክንና የፀጉርን ግንኙነት በውል አልተረዳችምና “ምን ሆነኋል እርስዎ ሰውየው! ይተውን እንጂ አባቱ! ነው አይደለም እንዴ? እኩሁን ጅብ በላብሁ? የልጅ ልጅምን ይጠይቁኛል?” በማለት ባልጠበቀው ሁኔታ ቀልቡን ትገፈዋለች። “ሲሆን ይመላለጡ” እንዳይባል ልጁ ተልቀ የመሆን ወይም ሽማግሌ መስሎ የመታየት ስሜት ተጠናውቶት እንጂ ለመዘነጥ ከጅሎ አይደለም - በተነገረን ሆኖ ወይም በአመልካኝ ጥጥ የሽብት ጉድፍ ለመቀብ የሚፈልግ ሰው የሚኖር አይመስለኝም፤ ሲታል በሰው ሠራሽ ዘዴ ማጠፋፋት እንጂ። ልዩ ግን ያቺ እኩዋው የምትሆን ልጅ እጠውን ዱብ ስታደርገው ወዲያው ወደቤቱ ሄዶ ለማሳደግ ስንትና ስንት የተገባለትን ሂሳብ በአምስት ማንም ምላጭ ድራሹን አጥፍቶ መጣና ለሁለተኛ ጊዜ ልጁን “አስደነግጣት”። ራስን መሆን ሁልጊዜ መልካም ነው። የታችን አልፈንቀል - አይመረጥ። የላዩንም ዕድሜ ከሰጠን እንደርስበት ይሆናል። ስለዚህ ያለንበትንና የያዘውን ጠበቅ ማድረግ ነው ደጉ ምዕመናን።

መሀል ያወጣል ከመሃል

አንድ ትልቅ አባት ያጫወቱኝ ነው። አስገራሚ ከስተት መሆኑን እናንተም ስትሰሙት ትረዳላችሁ። የተከሰተው ገጠር አካባቢ ሲሆን ጊዜውም ራቀ ይላል። አንድ ባለትዳርና የልጆች

አባት ከአንዲት ባለትዳርና የልጆች እናት ጎረቤቱ ጋር ይማግጣል ተብሎ ይታወቃል። ወሬውን የሰማው የሴትየቀም ባል እጅ ከፍንጅ ለመያዝ ማድባቱን ይቀጥላል። በሰው ወሬ ሣይሆን በራሱ ዐይኖች ተመልከቶ ሀሜታውን ለማረጋገጥና ተገቢ ነው ብሎ የመነበትን እርምጃ ለመውሰድ ለብዙ ጊዜ ከትትሉን ይቀጥላል። አንዳንድ ሰው እንዲህ ነው - አንድ ወሬ ከሰው እንደሰማ ቡፍ በማለት የቄም በቀል እርምጃ አይወስድም - ያስቸለቀዋል። ትልቅ ስጦታ መሆን አለበት። ብዙዎቻችን የምንችልበት አይመስለንም።

“እውነትና ንጋት ...” እንዲሉ ነውና የሚታሙት ወስላታ ባለትዳሮች እንደ ወቅት ጉዳዮቻቸውን ፈጥመው ከአንድ ቦታ ሲወጡ እንጅቱ ያረረውና ይህን አጋጣሚ በተጨማሪ ለማየት ይከታተል የነበረው ምሥኪን ባል ያገኛቸዋል። መታገስ ጥሩ ነበር። ትግስት የሰጠው ሰው በራሱ መንገድ ፍትህን ሊያስከብር የራሱን እርምጃ ከሚወስድ በጎብረተሰቡ የጋራ ህግ ቢመራ ከተሳሳተ እርምጃ ራሱን ማዳንና ቤተሰቡንም ከመበተን ይድናል። ከዚህ አኳያ በደል ተፈጸመበት ብሎ ስሜቱን ያነፈነው ባል በየዘው ምንሽር ከሚስቱ ጋር ሲወሰድት ያገኘውን ጎረቤቱን በጥይት ግምባርን ይጠርቅና እስከወዲያው ይገለግላል - ዳግመኛ ከማንም የሌላ ሰው ምሽት ጋር እንዳይወሳልት ያሰበለት ይመስላል።

ገዳይ ዱርቤቱ ይላል። የግብር ቀብር ዕለት ታዲያ እንዲህ ሆነ።

በነገራችን ላይ የገዳይና የሚተ የጠብ መንስኤ በብዙዎች ዘንድ አይታወቅም፤ እዚህ ከተጠቀሰው የግጭት መንስኤ ጋር በተገናኘ እንደተቀያየሙ የሚያውቁ ጥቂቶች ናቸው። የቀብር ዕለት ታዲያ እንጅቱ የጨሰውና በሀፍረት የተኮሚታቸው ሚስቱ እንዲህ ብላ በግጥም ታላቅሳለች።

የፊላግኸው ነገር ሳለ ከቤትህ፤ ምን አልከሰከሰህ እንረቤትህ። የሚስት እናት ማለትም የሚች አማት ደግሞ ቀበል አድርገው። “ተርፎቱ ... ሞልቶቱ...” ብለው አላቀሷት አሉኝ።

ገምጋሚና ተገምጋሚ

ሕይወት መቼም መስትቀት ናት። ብዙ ታሳያለች። ከአንድ መምህር ጓደኛዬ የሥራና የሕይወት ተሞክሮ አንድ ሁለቱን ጨልፍ አድርጌ ላወጋችሁ ነው። ጓደኛዬ አትክኩኝ ባይ ነው። መብቱን የሚዳፈሩበትን በዘምታ አያልፍም። ለማያምነበት ነገርም እይንበረከም - “ሲቀር ይቀራል እንጂ...” ይላል ራሱም ሲናገር “ሲቀር ይቀራል እንጂ” ግሊናየ ለማይቀበለው የማይረባ አስተሳሰብና ጉንድሽ የአመራር ዘይቤ አላጎበድድም። በዚህ ጠንካራ እምነቱ ከግሊናበሰ የሥራ ኃላፊዎቹ ጋር አታካራ ውስጥ የገባቸውና በመንፈስም በአእምሮም የተጎሳቆላባቸው አጋጣሚዎች እንዳሉ አጫውቸኛል። ሁለቱን ቀጥለን እንመልከት።

አንደኛው በአንድ የመንግሥት ትምህርት ቤት ተመድቦ በት/ቤቱ ቅጽር ግቢ እንደተገኘና

ከዚያም በኋላ በርዕሰ መምህሩ ሰለደረሰበት እንግልት ነው። የጠባቸው መነሻ የርዕሰ መምህሩ አምባገነናዊ አስተዳደር መሆኑን ነግሮኛል። ለማስታወስ የህል ርዕሰ መምህሩ መምህራኑን ከሰበሰባቸው በኋላ “ንጽሕናቸውን ጠብቁ፣ መላ ሱፍ ልብሱ፣ ስነከር ጫማ አታድርጉ፣ ዘወትር ገላቸውን ታጠቡ...” የሚል እንደርሱ አባባል ሞራላቸውን ሊነካ በሚችል የንግግር ቃናና የበላይነት ስሜት ይናገራል። መምህራኑም በዚያ በተለይ በመንግሥት ት/ቤቶች እምብዛም ባልተለመደ ውይይትና ማስጠንቀቂያ ይከፋሉ፤ ይበሳጫሉም። እንዲያውም ከተሰበሰቡ መምህራን መካከል አንዱ ተነስቶ “ለመሆኑ ሣሙና ይሰጡናል ወይ ዳድ ርዕሰ መምህር? የሱፍ መግባት ይሰጠናል ወይ?” ብሎ የጠየቀና ቁንጠኛውን ርዕሰ መምህር አሰቆበት እንደነበር አልደበቀኝም። ይህ በሕይወት ያለ ዳድና የበዘያ ሰብሰባ ጥርስ ከተነከሰባቸው ተናጋሪዎች መካከል አንዱ ነበር። ... አለመግባባቱ ከጊዜ ወደጊዜ እየተባባሰ ይሄዳል። ዳድና በሥራው ረገድ ዳደኞቹ ሣይቀሩ በግሩም ሁኔታ የመሰከሩለት ታታሪ መምህር ነው፤ ተማሪዎችም ይወዱታል። መምህሩ ከርዕሰ መምህሩ ጋር መግባባት ሲያቅተው ወደሌላ ሥፍራ ይዛወራል።

የሚያሳዝነው ነገር ያ ርዕሰ መምህር ለዚህ ዳደኛ የሰጠው የግምገማ ውጤት ከእምስት 2.5 መሆኑ ነው። ታሽነ ስለሚሰጥ ስንት እንደተሰጠው አላወቀም። ውጤቱ ወደሚወሰድበት ቦታ ወስዶ ተከፍቶ ሲታይ ግን ያ ፖስታውን የከፈተው ሰው “እንዴ! ገደሎሃል አካ! ምን እድርገኸው ነው?” ይለዋል። ያኔ ነው በርግጥም “መሞቱን” ያስተዋለው። አንዳንድ ሰው እንግዲህ እንደዚህ ነው። ሁሉንም ነገር የሚመለከተው በአንድ ዓይነት መነጻር ነው። መነጻር መለዋወጥ አይሆንለትም። አንድን ሰው አንዴ በከፋ ከፈረጀ ያን ሰው ዕድሜ ልኩን በጭቃ ጅራፉ እንደገረፈና እንዳሰቃዩ ይኖራል፤ ለውጥ መኖሩን እንኳን ይዘነጋና በሬ እንዳሸነፈች ላም ሲያሳድደው ኖራል። አብርሃም ማሰሎው የተባለ አሜሪካዊ የሥነ ልቦና ሊቅ እንዲህ ብሎ ነበር፡- “If the only tool you have is a hammer, you tend to see every problem as a nail.” ምን ዓይነት ድንቅ አባባል ትቶ አለፈ! “የድመት ዓይን የተገጠመለት ውሻ ሁሉም አንስሳ ዐይጥ ይመስለዋል” ብሎ የተናገረ ፈላስፋ ወይም ምሁርስ ይኖር ይሆን? ከሌለ ይመዘገብልኝ - ከአንድ ጨዋ አንደበተ የተነገረ ተብሎ። “ጨዋ” ማለት (ብዙም) ያልተማረ በዕድሜና በልምድ ብቻ ዕውቀት ያከበተ የምሁርነት ማንጻሪያ ተራ ዜጋ ማት ነው።

ከፍ ሲል ከጠቀሰኩት ተቃራኒ ደግሞ አንድ ሌላ ደስ የሚል ታሪክ ነግሮኛል። ከአንድ ርዕሰ መምህር ጋር አንድ ወቅት በከረረ ሁኔታ ይጋጫል - መጋጨት መቼስ አንዱ የሥራ ላይ ግንኙነት መገለጫ ነውና ለምን አይባልም። ነገር ግን መግባባትና መስማማት ሲቀጥል ይገባል እንጂ እንደሕጻን መኮራረፍ ወይም ባለስፈላጊ ሁኔታና ማንንም በማያሳምን ሽፍጠኛ ሥልት ለመበቀል መፍጠን ለትዘብት ይዳርጋል፤ ማንም በማንም ላይ የፈለገውን ቢያደርግ እውነት እንደሆነች አንድም ጋት ሳታፈገፍግ ባለችበት

ትጽናለችና በጊዜ ሂደት በዳይም ተበዳይም የሚፋጠጠበት የትከክለኛ ኅሊና መድረክ ሊፈጠር ይችላል - ያኔ ማሬ እንዳይኖር ታዲያ ከሰሜትና ከአድልዎ በጸዳ መልክ ሥራንና ሕይወትን መምራት ተገቢ ነው። ወደ ወዳጄ ገጠመኝ ላምራ - የጊዮርጊስን ግብር እንደበላ ቀሣጢ ከዋና መስመራ እየተንሸራተትኩ ለምን እንዲህ እንደምቀጥጥ ለራሴም እየገረመኝ ነው። ለነገሩ የጽሑፍ ከራማ በደጃ የምታልፍ(በት/ለት) ሰው እንዲህ ነው አለ።

ይህ ወዳጄ አንድ ቦታ የትርፍ ጊዜ ሥራ - የፊደላዎ ሥራ ነው - የመለከተና የግምገማ ውጤቱን እንዲያመጣ ይገደዳል፤ ፊደላዎው በትምህርት ሚኒስቴር ሥር በመሆኑ ከአባላቱ አመልካቾችን ሲቀበል እንዲያ ያለ ደንብ ነበርና። ሲፈራ ሲቸር በነገር ወደተጋጨው ርዕሰ መምህር ይሄድና ውጤቱን ለተጠቀሰው የትምህርት ፊደላዎ ጣቢያ እንዲልክለት ይጠይቀዋል። ወዲያውም ይልክለታል። የሄደው ውጤት ሲታይ አምስት ሊደፍን የቀረው ጥቂት ነበር። ሰውዎው ማለትም እኩ በሥራው ጎበዝ ነው። የሱና የኔ አለመግባባት ከርሱ የሥራ አፈጻጸም ጋር ምን ያገናኘዋል? ሥራውንም አደንቃለሁ (በዘመናዊ ቋንቋ “አድምዶ” ይሠራ ነበር ማለት ነው)። ስለዚህ ለምን በቂም በቀል ዕድሉን አበላሽታለሁ?” ግሩም ስብዕና! ሕጌ እየተደረገ በእያንዳንዳችን ደም ውስጥ ጭስት ሚደረግ ያለበት የፍትህ ናመት! ሰው ማለት እንዲህ ነው፤ ዓለማችን እንዲህ ያሉ ከግሊናትው ጋር የታረቁ ሰዎችን ነው ያጣችው። የአንድን ሰው አሰርና ምርቅ ከምርቱ እየለዩ መልካሙ ተጠናክሮ እንዲቀጥል መጥፎው እንዲታረምና እንዲሻሻል መሞከር ወደተሰተካከለ የሰውነት እርከን የሚያደርስ ማለፊያ ተግባር ነው። ያ ርዕሰ መምህር ዘሩ ይባረክ። አንቺ በዚያ ርዕሰ መምህር ቦታ ብትሆን ምን ታደርገ ነበር? (ወንድሞቹ የሽጠትን የትንሹ የሱፍን ታሪክ ያላነበበ በዚህ አጋጣሚ እንዲያነብብ ይመከራል።)

በነገራችን ላይ ከፍ ሲል በቂም በቀል ተነሳሽነት ውጤቱን ያበላሸበት ርዕሰ መምህር - በአካል ባላውቀውም አሁን በሕይወት የለምና ነፍሱን ይሞር - ከቢጤዎቹ ጋር ሆኖ በማታው የሥራ መልስ “ትምህርት ቤት” ላይ እንደጀብዳ ሲያወራ ዳደኛየን “ሠራሁለት!” ብሎ መናገሩን ከሰዎች እንደሰማ አጫውቶኛል። የሚያስተምር ተሞክሮ ይመስለኛል።

ለሰው ጉድጓድ አትቆፍር፣ ከቆፈርክም አታርቀው ...

ይህን አሣዛኝ ገጠመኝ የምንግራችሁ ለቅድስት ማርያም ዩኒቨርሲቲ የርቀት ትምህርት ፈተና ወደ አንዱ ማዕከል በሄድኩበት ጊዜ የሰማሁትና የአካባቢው ሃገራዊ ጠንቅቆ የሚያውቀው “ሰው ቢቃኝ!” የሚያሰኝ ታሪክ ነው።

ሁለት ጎረቤታዎች በድንበር ይሁን በሌላ አሁን ትዝ በማይለኝ ነገር ተቀያይመው ኩርፍ ናቸው። በተለይ እንደኛቸው በሌላኛቸው ላይ

የበቀል እርምጃ ለመውሰድ ዘወትር እንዳቆቆበና እንደቋመጡም ይኖራሉ። አንድ ወቅት ግን ምቹ ሁኔታ ራሳቸው ፈጠሩና ተሳካላቸው - በዳለታው ስይጠገንም በሚገባ ሳይጠገኑ አይቀርም።

አንደኛው ከይህ ጎረቤት በባላንጣነት የፈረጀውን ምሥኪን ጎረቤቱን የሃያ ዓመት ወጣት ልጅ “የአራት ዓመት ሕጻን ሴት ልጅን ይፈረብኝ!” በሚል ከሰ የሀሰት ምሥክር አበጅቶ ይከሰውና 20 ዓመት ያሰፈርድበታል። የተከሰሽ ቤተሰብም ሆነ ተከሳሹ ወጣት ምንም በማያውቁት ወንጀል በሀሰት ከሰና በሀሰት ምሥካሬ በደረሰባቸው መጥፎ ዕድል ይሸበራሉ፤ይጨነቃሉ። የፍርድኛው ወጣት አባት ይግባኝ ይልና ወደ ቀጣዩ የፍርድ ሂደት ያመራል።

በዚህ ጊዜ ልጆቹ እንድትቀርብና (ከዚያም የሕክምና ማሰሪያ እንዲመጣ) ምርመራው በዘመናዊ መንገድ እንዲቀጥል ለከሳሽ ቤተሰብ ጥሪ ሲተላለፍ አሳፊረኝ ይሉና ልጄቱን ላለማቅረብ ይወስናሉ። በዚህ ሁኔታ ከሱ የውሸትና የቄም በቀል መወጣጫ እንደሆነ በከፍተኛው የይግባኝ ሰሚ ችሎት ይደረሰበታል። የታሰረው ወጣትም ወዲያውኑ በነፃ ይለቀቃል። በ“ወንጀለኞቹ” የሀሰት ከሳሽቸ ላይ የተወሰደ እርምጃ ስለመኖሩ ግን አላጣራሁም።

በነፃ የሚተው ከሆነ ግን የፍትህን ዐይን እንደመጠንቆል ነው፤ በልጁ አግር መግባት ያለበት በሀሰት ተደፈረት የተባለችም አባትና “ምሥክሮች” መሆን አለባቸው። ለማንኛውም በብሂላችን “ለሰው ጉድጓድ አትቆፍር፤ ከቆፈርክም አታርቀው - ቀድሞ እሚገባበትን አታውቀውምና” እንደሚባለው ሰውን በሀሰት ከመወንጀል መታቀብ የእውነትን መንገድ ከመሳት ይታደጋልና ከዚህ ከፋ ሰው አስጠሊታ ተግባር እንግር - ሽማ በየፈርጁ እንደሚለበስ “የቆሃርን ለቆሃር፣ የእግዜርን ለእግዜር” በሚለው ነገር ሃይማኖታዊ ቃል እንመራ። እናም ሰውን ካለጋጠኑ ለ“ሰቅሎ ሰቅሎ” የዘመነ ድንቁርና የአደባባይ ፍርድ በከንቱ አናጋልጥ። ሁሉ ነገር “ተንጋለው ቢተፉ...” እንዲሉ ነውና የምንሠራው መልካምም ሆነ ከፋ ነገር ሁሉ ተመልሶ ወደኛው እንደሚመጣ ዕንወቀ - አርግጥ ነው - የመምጫውን ጊዜ (የብድራታችንን ከፍያ ጊዜ ማለቱ ነው) ከፈጣሪ በቀር የሚያውቅ የለም። ለምናከናውነው የግሃህ ይሁን መጥፎ ተግባር ቶሎ ፍርድ ስላላገኘን ግን የሚቀር መስሎን መዘናጋትና ክፋት ላይ ክፋት መቆለል አይገባንም - ሁሉም እንደሚያልፍ ብናምን፣ ዕድሜንና ሀብትን - ፍጥነትን ጤንነትን ጨምሮ ሁሉም ነገር ጤዛ መሆኑን ብናውቅ ኖሮ ስለደግነትና ከፋት የምንጨነቅበት የሕይወት ምስቅልቅሎሽ ሳይኖር እዚህ ምድር ላይ ምናባዊቷን መንግሥተ ሰማይን ልንፈጥር በቻልን ነበር፤ ለዚህ ግን አልታደልንም።

እስኪ የብሩህ አእምሮ ባለቤት በመሆን ሚዛናዊ ፍርድ ለመስጠት እንሞክር። ፍርድ ቤቶች የመጡት አሁን በቅርብ ነው። ትምህርት ቤቶችም የመጡት አሁን በቅርብ ነው። በዓለማችን የሚታየው ዕፁብ ድንቅ ቴክኖሎጂና

ሃይንስ ወለድ ሥልጣኔ እንዲህ ግዘፍ ነስቶ የታየው አሁን በቅርብ ነው። እውሮፕላንና የጠፈር መንኮራኩር የመጣው በኔና ባንት ዕድሜ ትናንትና ወይ ከትናንት ወዲያ ነው። ይህ ዓለምን እያባላ ያለው ነዳጅ (ፔትሮሊየም) የተገኘውና ሥራ ላይ የዋለው ራሱ በቀደምለት ነው። ሁሉ ነገር በሩሜ እየሆነ ነው - ምናልባትም ለሆነ መለኮታዊ ዓላማና ለእንዳች ትንቢታዊ ፍጻሜ።... ለማንኛውም ሰውና የጎሊና ፍርድ ግን ቀድመው እንደነበሩ መርሳት የለብንም። ስለዚህ ወደቀደምው የሰው ልጅ ብልህነት እንመለስ። ሰው በተፈጥሮው አስተዋይ ነው። ብልህ ነው፤ ደግ ነው፤ ቸርም ነው። የቃየል ወንጌል በዓለማችን እንዲህ እንዳሁኑ በስፋት መሰበክ የተጀመረው ከቅርብ ምዕተ ዓመታት ወዲህ ነው - የምቅኝነት የከፋትና የተንኮል ወንጌል። ከዚህ ቃየል ወንጌል ስብከተ ወንጌል በመነሳት ታዲያ የሰው ልጅ ተንደላቅቆ ለመኖር፣ ከጓደኛ በላይ ከብሮ ለመታየትና በሀብት ለመጭከር፣ ደህንነትን በአቋራጭ ለማስወገድ፣ ሆድን በጥሩ ጥሩ ምግባችን መጠጠፍ ለመሙላት፣ ወዘተ. ሲባል የቀድሞውን አስተዋይነትን አጥቶ ይሄውና የአሁኑ ዘመን አብዛኛው ሰው ጎሊናውን ከርሱ ውስጥ በመሻጥ በአደባባይ ብቻ ሰው መስሎ ይንጠራወዛል። ቢባል አይወፍር፣ ቢሉብስ እያምርበት፣ ቢጮህ አይሰማ፣ ቢናገር አይደመጥ፣ ቢፈርድ አይታመን፣ ቢታመም አይድን፣ ... ቀልብ ርቆት እንዲሁ ለመኖር ያህል አለ - የሰው ልጅ። የዓለም ቅርጻዊ ብልጭልጭነት ይህን እውነት ሊጋርድ ደግሞ አይችልም - ይዘትና ቅርጽ ዘይትና ወተት የሚሆኑበት አጋጣሚ እየበዛ ልብስና ስውነት ተለይተዋል። እንዲያ ቢሆን ኖሮ ፀጉራም ወቫ ሞቶም የሚኖር ባልመሰለ። ዓለም አጥባቢ ስነ ስርዓት ወዳጅ። አትመናት። አመናትም። ግን ሚዛናዊ መለኪያ ይኑርህ። ... ርዕሰ መምህሩ ግን ደግ አልሠራም - በማታ እንጂራ ተምበሽብሽ ቢሞትም።

ለራብው በሬ ጭድ ያዘለታል

ይህንንም እውነተኛ ታሪክ የሰማሁት ለርቀት ፈተና በሄድኩበት ጊዜ ነው።  
 እናንተ ባይደርስባችሁም እንኳን “የወደደና ያበደ አንድ ነው” ሲባል ስምታችሁ እንደምታውቁ አምታላሁ። ከዚህ ጋር በተያያዘ “ፍቅር ዕውር ነው”ም ይባላል። በፍቅር ወቅት ከምከንያት ይል ቅ ስሜት የጎላ ሚና ስለሚጫወት በሞቃታማ የፍቅር ጊዜ በተፋቃሪዎች መካከል የሚታዩ ድርጊቶችና የፍቅር ጨዋታዎች ከሚዳ ውጪ ለሚገኙ ታዛቢዎች የተለዩ አግራሞትን የሚፈጥሩ ሊሆኑ ይችላሉ። በፍቅር የመጀመሪያ ወቅት “ልነጠፍልሽ፣ልነጠፍልሁ፤ ...” መባባልና በቀጠሮ ሰዓት ደግሞ አፍቃሪ እስኪመጣ ሙሉ ቀንም ቢሆን ተገትሮ በፀሐይና በብርድ መንቃቃት የተለመደ ነው። ወረቱ ስያልቅ ግን እያሳይ ነው፤ መመንቃቃት ከመነሻው እጅግ የሚቃረን ነው። “ዐይንህ ላፈር፣ ዐይንሽ ላፈር” እየተባባሉ ከሰላማዊው ፍቺ በዘለለ ብዙዎች ወደአልተገባ መጥፎ ድርጊት እያመሩ ላልተገባ ችግር ይዳረጋሉ። ይህን መሰሉን አሁን ከዚህ በታች እናይም።

ላለባላ አካባቢ አሸተን የምትባል በሀገር ውስጥም ሆነ በውጭ ጎብኚዎች የምትጎበኝ ቤተ ክርስቲያን አለች - ከዋናዎቹ የላሊበላ ፍልፍል አብያተ ክርስቲያን በተጨማሪ። ይህ ቤተ ክርስቲያን ከላሊበላ ከተማ ራቅ ትላለች፤ ጉዞም እጅግ አድካሚ ነው። ተራራ መውጣትና ቁልቁለት መውረድ ይበዛባታል። ለነፍሱ ወይም ለአእምሯዊ አርካታው ያለ ግን ይሄድባታል። በዘልማድ “ጋይድ” በመባል ከሚጠሩት የአካባቢው አስተባባሪዎች አንደኛው ይለፍልሁ ሲለው ያቺን ቤተ ክርስቲያን ሊያስጎበኝ ከአንዲት ፈረንጅ ጋር ይነጋገርና ይዘት ይሄዳል። ይሁንና ይህ ጋይድ ምን እንደታየው አይታወቅም በተለይ አቅጣጫ ፈረንጅቷን ይወስዳትና በአፍ ጂዶ በማግባባት ጫካው ውስጥ ፍቅር በፍቅር ይሆናሉ - ቅጽበታዊ ፍቅርን ፍቅር ካልነው። ፈረንጅቱ ከዚህ አበሻ ምን የተለዩ የፍቅር ገጠመኝ እንዳገኘች ግልጽ ባይሆንልኝም በዚህ የአፍታ ፍቅር ብን ትላለች - እንዲህ ብዬ በጎራማይሊኛ ብቅኝላኝ ስምን ይለኛል?  
 ፈረንጅ ለፍቅር እንዲህ ስለ ሃወይ፣ በደቂቃዎች ውስጥ መካከል እንዳሞራ። እኛስ ባገራችን በጥንቱ ወግ ልማድ፣ ፍቅረኛ አይገኝም ዓመት ደጅ ሳይጠኑ። (የደራሲው መብት በሕግ የተጠበቀ ነው፤ copyrighted!)

ወደመንገዳቸው ገብተው ቤተ ክርስቲያኒቱን ለመጎብኘት እንደመጫኛ ቀጥ ብሎ የቆመውን አቀባት መጻዘ ይጀምራሉ። “ፍቅር ዕውር” መቻጉን እንግዲህ አሁን ማየት ነው - ፈረንጅት ጋይዱን አገላ ተራራውን ለመውጣት እንደእምቦቀቅላ ሕጻን “ጀርባዩ ላይ ወጥተህ ፊጥ ካላልከ ሞቼ አገኛለሁ” ትላለች። ልጅ ያፍራል፤ ይደነግጣልም። “እንዲያውም እኔ ያደግሁበትና የለመድሁትም ስለሆነ አንቺን ልዘልሽ እንጂ እኔን ልታዘይኝ አይገባም” ብሎ ሃሳቧን ሊያስቀይራት በሃበሻዊ የይሉኝታ ባህል እየታዘዘ ቢሞከርም “የለም፤ አንተ ትደክምበኛለህ የኔ ፍቅር! እኔ አዘዘህ ነው አምወጣው። እምቢዬው! ፍላጎቴን ካልፈጸምክልኝ ደስታየን ትነጥቀኛለህ” ብላ ከርር ትልባታለች። አዎ፣ የወደደና ያበደ አንድ ነውና ... ተሸከማው ወጣች። ግራ ያጋባል። ግን ግን ፍቅር እስከዚህ ያናፍላል እንዴ? ሆ! ይደለላሊበላ ሲመለሱ አሱ ቤት ሄዳ ሸርዋን እያንተከተከች፣ ለሎች የሀበሻ ምግባን እየሠራች ለተወሰነ ጊዜ ከ“ፍቅረኛዋ” ጋር ከቆየች በኋላ ወዳገሯ ሄደች። ይህን ሰው ወደሀገሯ ወሰዳ ታግባው አታግባው አላጣራሁም። ፍቅር ግን በርግጥም ዕውር መሆን አለበት። ከዚህ ነጥብ አንገር እናንተን ወይም ወዳጆቻችሁን ምን ገጥሞ ያውቃል?

መፍረስን ቅመሻት ...

ከላሊበላ አልወጣሁም። ከከተማዋ ጠባብ ፒያሃ ድንበር የምትጋራ፣ ከአብያተ ክርስቲያን ጀርባ አንዲት ሸገር ላይ የምናውቃትን ውቤ በረሃ ዓይነት እሸሽ ገዳሚ የሚባልባት ጥንጥዬ መንደር ነበረች፤ አዲሽአዴ ትባላለች። በዚች መንደር ገብቶ የማይቀልጥ የአካባቢው

ነዋሪ እንደሌለ ሰዎች እያጋነኑ ያውራሉ። ከቅርብ ጊዜ ወዲህ ግን ለአብያተ ክርስቲያን በጣም ከመቅረቧ አንጻርም ሊሆን ይችላል መንደራቱ ፈርሳ ለቱሪዝም መስህብነት ከታጩት የአካባቢው ሠፈሮች ውስጥ ተመድባለች። እናም ያ የዱሮው ድልቂያና ጮቤ ረገጣ የለም።

እንዲህ እንዳሁኑ ሳትፈራርስ ታዲያ አንድ ዲያቆን እግር ጥሎት ወደዚች የአካባቢው “ስሪ ዶርስ” ይሄዳል፤ ውኃ ሲወስድ እያሳሳቀ ነውና ድልቂያውና ቸብርቻቸው ሲጥመው ጊዜ ወደዚያች ቦታ መመለስም ያበዛል - ከአዩኝ አላዩኝ መሳቀቅ ራሱን ነፃ አውጥቶ በግልጽ። ምን አለፋችሁ - ዲያቆኑ ማዕረገ ከሆነቱን በዚች መንደር ምክንያት ያጣና በከህነት አገልግሎት በተከበረበት ቀየ ተራ አወዳሽ ይሆናል። አዲሽአዴ ሕጉን አፈረሰችበት ለማለት ነው በሌላ አማርኛ።

ከጊዜ በኋላ የመንደሪቷን መፍረስ የተመለከተው የቀድሞ ዲያቆን የአሁኑ አርሱ ፈረስ “አዲሽአዴ፣ መፍረስን አንቺም ቅመሻት!” አለና ቁጩቱን ገለጸ ይባላል። ሲያንሳት ነው።

አንዲት ብልህ ተሣፋሪ

አንድ ወዳጅ “ዶልፊን” በሚል ቅጥል ስም የሚጠራ የሕዝብ ማመላለሻ የንግድ መኪና ሾፌር ነው። አንድ ጊዜ ከጓደኞቻችን ጋር በሚታው የትምህርት ክፍለ ጊዜ ስንጫወት የሚከተለውን ታሪክ ነገረን።

አንድ ቀን የመኪናዋ ባትሪ ባላወቀው ምክንያት ሞቶ የገነውና ጧት ላይ ሞተሩን ማስነሳት ያቅተዋል። ያኔ መኪናዋ በቆመችበት ሥፍራ ተሣፋሪዎችን ጭኖ ስለነበር ወንዶቹ እንዲገፉለት ይለምናቸውና መንጭቁ ሞተሩን ያስነሳል። መኪናው ተነስቶ ሞተር እየሞቀ ሳለ ከተሣፋሪዎች አንድ “አስወርደኝ፤ በዚህ መኪና አልሄድም” እየለች ከረዳቱ ጋር ስትጨቃጨቅ ይሰማል። ምክንያቷ ደግሞ “ገና ከአሁኑ በግሬ የተነሣ መኪና እየቆዩ ሌላ ችግር ያመጣና አደጋ ላይ ልንወድቅ እንችላለን” የማል ነው። አጠገቧ ከተቀመጠ ሰዎች አንደኛው “ምን ሆነሻል? ባትሪው ሲሞቅ እኮ ከአሁን በኋላ ችግር የለውም። በዚያ ላይ እግዚአብሔርም ስላለ እመኝ እንጂ አትፍራ” ሲላት የመለሰችለትን መልስ ምን ጊዜም እንደማይረሳው ይናገራል። ተሣፋሪዋ የመለሰችው “አንዴ፣ ምን ማለትህ ነው? አስካሁን የተፈጠሩ አደጋዎች ሁሉ እኮ እግዚር እያለ ነው” የሚል ነው። እውነት ነው። አታድርስ ነው እንጂ በየቀኑ በዓለም ዙሪያ የሚደርሱ የመኪና ሆኑ የሌላ አደጋዎች ሲፈጸሙ የሚታዩት እግዚአብሔር በመንበሩ ተቀምጦ እያለ መሆኑን ማንም ሊክድ አይቻለውም። ስለዚህ እኛም ስለኛ ልንጠነቀቅ እንደሚገባን ከዚች ብልህ ተሣፋሪ መማር ይገባል። እኛን የመጠበቅና በሰላም የማኖሩን ግዴታ እንዳለ ሽክቫሬን ለአርሱ ከሰጠን ከሕጻናት በምን እንለያለን? በሰው ትኩረት የሚኖሩ ሕጻናትና ራሳቸውን መቻል የሚሣናቸው ህመማን ናቸው። የኛንም ኃላፊነት በአግረ መንገድ አናስታውስና ሁሉንም ጠቅልለን ለአንድዬ





ሃይንስ ወለድ ሥልጣኔ እንዲህ ግዘፍ ነስቶ የታየው አሁን በቅርብ ነው። አውሮፕላንና የጠፈር መንኮራኩር የመጣው በኔና ባንተ ዕድሜ ትናንትና ወይ ከትናንት ወዲያ ነው። ይህ ዓለምን እያባላ ያለው ነዳጅ (ፔትሮሊየም) የተገኘውና ሥራ ላይ የዋለው ራሱ በቀደምት ነው። ሁሉ ነገር በሩጫ እየሆነ ነው - ምናልባትም ለሆነ መለኮታዊ ዓላማና ለአንዳት ትንቢታዊ ፍጻሜ።... ለማንኛውም ሰውና የነሊና ፍርድ ግን ቀድመው እንደነበሩ መርሳት የለብንም። ስለዚህ ወደቀደመው የሰው ልጅ ብልህነት እንመለስ። ሰው በተፈጥሮው አስተዋይ ነው፤ ብልህ ነው፤ ደግ ነው፤ ቸርም ነው። የቃየል ወንጌል በዓለማችን እንዲህ እንዳሁት በስፋት መሰበክ የተጀመረው ከቅርብ ምዕተ ዓመታት ወዲህ ነው - የምቅኝነት፣ የከፋትና የተንኮል ወንጌል። ከዚህ ቃየላዊ ስብከት ወንጌል በመነሳት ታዲያ የሰው ልጅ ተንደላቅቆ ለመኖር፣ ከጋደና በላይ ከብር ለመታየትና በሀብት ለመጭከር፣ ድህነትን በአቋራጭ ለማስወገድ፣ ሆድን በጥሩ ጥሩ ምግቦችና መጠጦች ለመሙላት፣ ወዘተ. ሲባል የቀድሞውን አስተዋይነቱን እጥቶ ይሄውና የአሁኑ ዘመን አብዛኛው ሰው ጎሊናውን ከርሱ ውስጥ በመሻጥ በአደባባይ ብቻ ሰው መሰሎ ይንጠራወዛል። ቢባል አይወፍር፣ ቢለብስ እያምርበት፣ ቢጮህ አይሰማ፣ ቢናገር አይደመጥ፣ ቢፈርድ አይታመን፣ ቢታመም አይድን፣ ... ቀልብ ርቅት እንዲሁ ለመኖር ያህል አለ - የሰው ልጅ። የዓለም ቀርጫዊ ብልጭልጭነት ይህን እውነት ሊጋርድ ደግሞ አይችልም - ይዘትና ቅርጽ ዘይቱና ወተት የሚሆኑበት አጋጣሚ እየበዛ ልብስና ሰውነት ተለይቶታል። እንዲያ ቢሆን ኖሮ ፀገራም ውሻ ሞቶም የሚኖር ባልመሰለ። ዓለም አጥባቢ ርኅት ወዳጅ። አትመናት። እመናትም። ግን ሚዛናዊ መለኪያ ይኑርህ። ... ርዕሰ መምህሩ ግን ደግ አልሠራም - በማታ እንጀራ ተምበሽብሽ ቢሞትም።

**ለራብው በሬ ጭድ ያዘለታል**

ይህንንም እውነተኛ ታሪክ የሰማሁት ለርቀት ፈተና በሄድኩበት ጊዜ ነው። እናንተ ባይደርስባትሁም እንኳን “የወደደና ያበደ አንድ ነው” ሲባል ስምታችሁ እንደምታውቁ እገምታለሁ። ከዚህ ጋር በተያያዘ “ፍቅር ዕውር ነው”ም ይባላል። በፍቅር ወቅት ከምከንያት ይልቅ ስሜት የሳላ ሚና ስለሚጫወት በሞቃታማ የፍቅር ጊዜ በተፋቃይታች መካከል የሚታዩ ድርጊቶችና የፍቅር ጨዋታዎች ከሚዳ ውጪ ለሚገኙ ታዛቢዎች የተለዩ አግራሞትን የሚፈጥሩ ሊሆኑ ይችላሉ። በፍቅር የመጀመሪያ ወቅት “ልነጠፍልሽ፣ልነጠፍልህ፣ ...” መባባልና በቀጠሮ ሰዓት ደግሞ አፍቃይ አስከጣጣ መሰሉ ቀንም ቢሆን ተገትሮ በፀሐይና በብርድ መንቃቃት የተለመደ ነው። ወረቱ ሲያልቀ ግን አያሳይ ነው፤ መመነቃቃቱ ከመነሻው እጅግ የሚቃረን ነው። “ዐይንህ ላይሮ፣ ዐይንሽ ላይሮ” እየተባባሉ ከሰላማዊው ፍቺ በዘለለ ብዙዎች ወደአልተገባ መጥፎ ድርጊት እያመሩ ላልተገባ ችግር ይዳረጋሉ። ይህን መሰሉን አሁን ከዚህ ቢታች አናይም።

ላሊበላ አካባቢ አሸተን የምትባል በሀገር ውስጥም ሆነ በውጭ ጎብኚዎች የምትገባኝ ቤተ ክርስቲያን አለች - ከዋናዎቹ የላሊበላ ፍልፍል አብያተ ክርስቲያን በተጨማሪ። ይህት ቦታ ከላሊበላ ከተማ ራቅ ትላለች፤ ጉዞም እጅግ አድካሚ ነው። ተራራ መውጣትና ቁልቁለት መውረድ ይበዛባታል። ለነፍሱ ወይም ለአእምሮቱ አርካታው ያለ ግን ይሄድባታል። በዘልማድ “ጋይድ” በመባል ከሚጠሩት የአካባቢው አሸተኝ ለገጠኛው ይላፍልህ ሲለው ያጅን ቤተ ክርስቲያን ለያስገባኝ ከአንዲት ፈረንጅ ጋር ይነጋገርና ይዘት ይሄዳል። ይሁንና ይህ ጋይድ ምን እንደታየው አይታወቅም በተለይ አቅጣጫ ፈረንጅቷን ይወስዳትና በአፍ ጂዶ በማግባባት ጫካው ውስጥ ፍቅር በፍቅር ይሆናሉ - ቅጽበታዊ ፍቅርን ፍቅር ካልነው። ፈረንጅቷ ከዚህ አበሻ ምን የተለዩ የፍቅር ገጠመኝ እንዳገኘች ግልጽ ባይሆንም በዚህ የአፍታ ፍቅር ብን ትላለች - እንዲህ ብዬ በጉራማይሌፍ ብኝላኝ ስምን ይለኛል? ፈረንጅ ለፍቅር እንዲህ ስህ ሃወይ፤ በደቂቃዎች ውስጥ መከከፍ እንዳሞራ። አኛሽ ባገራችን በጥንቱ ወግ ልማድ፤ ፍቅረኛ አይገኝም ዓመት ደጅ ሳይጠኑ። (የደራሲው መብት ቢካግ የተጠበቀ ነው፤ copyrighted!)

ወደመንገዳቸው ገብተው ቤተ ክርስቲያኑን ለመጎብኘት እንደመጫኛ ቀጥ ብሎ የቆመውን አቀባት መጓዝ ይጀምራሉ። “ፍቅር ዕውር” መሆኑን እንግዲህ አሁን ማየት ነው - ፈረንጅት ጋይዱን አዝላ ተራራውን ለመውጣት እንደአምበቀችላ ሕጻን “ጀርባዩ ላይ ወጥተህ ፊጥ ካላልክ ሞቼ እገኛለሁ” ትላለች። ልጅ የፍራል፤ ይደነግጣልም። “አንዲያውም እኔ ያደግሁበትና የለመድሁትም ስለሆነ አንቺን ልዘልሽ እንጂ እኔን ልታዘይኝ አይገባም” ብሎ ሃሳቧን ሊያስቀይራት በሃበሻዊ የይሉኝታ ባህል እየታዘገ ቢሞከርም “የለም፣ አንተ ትደክምበኛለህ የኔ ፍቅር! እኔ አዝዞህ ነው እምወጣው። እምቢዬው! ፍላጎቴን ካልፈጸምክልኝ ደስታየን ትነጥቀኛለህ” ብላ ከርር ትልበታለች። አዎ፣ የወደደና ያበደ አንድ ነውና ... ተሸከማው መጣ። ግራ ያጋባል። ግን ግን ፍቅር እስከዚህ ይፍላል እንዴ? ሆ! ወደላሊበላ ሲመለሱ እሱ ቤት ሄዳ ሽሮዋን እያንተከተከች፣ ሌሎች የሀበሻ ምግብን እየሠራች ለተወሰነ ጊዜ ከ“ፍቅረኛዋ” ጋር ከቆየት በኋላ ወዳገሯ ሄደች። ይህን ሰው ወይገባሯ ወስዳ ታግባው አታግባው አላጣራሁም። ፍቅር ግን በርግጥም ዕውር መሆን አለበት። ከዚህ ነጥብ አንፃር እናንተን ወይም ወዳጆቻችሁን ምን ገጥሞ ያውቃል?

**መፍረስን ቅመሻት ...**

ከላሊበላ አልወጣሁም። ከከተማዋ ጠባብ ፒያሣ ድንበር የምትጋራ፣ ከአብያተ ክርስቲያኑ ጀርባ አንዲት ሽገር ላይ የምናውቃትን ውቤ በረሃ ዓይነት አሸሽ ገዳሜ የሚባልባት ጥንጥዬ መንደር ነበረች፤ አዲሽአዴ ትባላለች። በዚች መንደር ገቡቶ የማይቀልጥ የአካባቢው

ነዋሪ እንደሌለ ሰዎች እያጋኑ ያወራሉ። ከቅርብ ጊዜ ወዲህ ግን ለአብያተ ክርስቲያኑ በጣም ከመቅረቧ አንጻርም ሊሆን ይችላል መንደሪቱ ፈርሳ ለቱሪዝም መስህብነት ከታጨት የአካባቢው ሠፈሮች ውስጥ ተመድባለች። እናም ያ የዳሮው ድልቂያና ጮቤ ረገዝ የለም። እንዲህ እንዳሁት ሳትፈራርስ ታዲያ አንድ ዲያቅን አግር ጥሎት ወደዚች የአካባቢው “ስሪ ዶርስ” ይሄዳል፤ ወታ ሲወስድ እያሳሳቀ ነውና ድልቂያውና ቸበርቻቻው ስጥመው ጊዜ ወደዚያች ቦታ መመላለስም የበዛል - ከአዩኝ አላዩኝ መሳቀቅ ራሱን ነፃ አውጥቶ በግልጽ። ምን አለፋችሁ - ዲያቅኑ ማዕረግ ከሆነቱን በዚች መንደር ምክንያት ያጣና በከህነት አገልግሎቱ በተከበረበት ቀዩ ተራ አወዳሽ ይሆናል። አዲሽአዴ ሐገን አፈረሰችበት ለማለት ነው በሌላ አማርኛ። ከጊዜ በኋላ የመንደሪቷን መፍረስ የተመለከተው የቀድሞ ዲያቅን የአሁኑ አርሱ ፈረስ “አዲሽአዴ፣ መፍረስን እንቺም ቅመሻት!” አለና ቁጨቱን ገለጸ ይባላል። ሲያንሳት ነው።

**አንዲት ብልህ ተሣፋሪ**

አንድ ወዳጅ “ዶልሬን” በሚል ቅጥል ስም የሚጠራ የሕዝብ ግመላለሻ የንግድ መኪና ሾፌር ነው። አንድ ጊዜ ከጋደኞቻችን ጋር በሚታው የትምህርት ክፍለ ጊዜ ስንጫወት የሚከተለውን ታሪክ ነገረን። አንድ ቀን የመኪናዋ ባትሪ ባላወቀው ምክንያት ሞቶ ያገኘውና ጧት ላይ ሞተሩን ማስነሳት ያቅተዋል። ያኔ መኪናዋ በቆመችበት ሥፍራ ተሣፋሪዎችን ጭኖ ስለነበር ወንዶቹ እንዲገፉለት ይለምናቸውና መንጭቅ ሞተሩን የስነሳል። መኪናው ተነሳቶ ሞተር እያሞቀ ሳለ ከተሣፋሪዎች አንዱ “አስወርደኝ፤ በዚህ መኪና አልሄድም” እያለች ከረዳቱ ጋር ስትጨቃጨቅ ይሰማል። ምክንያቷ ደግሞ “ገና ከአሁኑ በግፊ የተነሣ መኪና እየቆዩ ሌላ ችግር ያመጣና አደጋ ላይ ልንወድቅ እንችላለን?” የሚል ነው። አጠገቧ ከተቀመጡ ሰዎች አንደኛው “ምን ሆነሻል? ባትሪው ሲሞቅ እኮ ከአሁን በኋላ ተግር የለውም። በዚያ ላይ እግዚአብሔርም ስላለ እመኝ እንጂ አትፍራ” ሲላት የመለሰችለትን መልስ ምን ጊዜም እንደማይረሳው ይናገራል። ተሣፋሪዋ የመለሰችው “እንዴ፣ ምን ማለትህ ነው? እስካሁን የተፈጠሩ አደጋዎች ሁሉ እኮ እግዚአብሔር እየለ ነው” የሚል ነው። እውነት ነው። አታድርስ ነው እንጂ በየቀኑ በዓለም ዙሪያ የሚደርሱ የመኪናም ሆኑ የሌላ አደጋዎች ሲፈጸሙ የሚታዩት እግዚአብሔር በመንበሩ ተቀምጦ እያለ መሆኑን ማንም ሊከድ አይቻለውም። ስለዚህ እኛም ስለኛ ልንጠነቀቅ እንደሚገባን ከዚች ብልህ ተሣፋሪ መማር ይገባል። እኛን የመጠበቅንና በሰላም የማኖሩን ግዴታ እንዳለ ሽክካፊን ለአርሱ ከሰጠን ከሕጻናት በምን እንለያለን? በሰው ተከሻ የሚኖሩ ሕጻናትና ራሳቸውን መቻል የሚሳናቸው ህመማን ናቸው። የኛንም ኃላፊነት በአግረ መንገድ እናስታውሰና ሁሉንም ጠቅልለን ለአንድዬ

ከመስጠት እንቅጠብ - the moral of the story - ይሉት ነበር ይህንን "ቃለ-ቡራኪ" ጓደኞቼ ፊት ብደሰኩር ኖሮ። አንድ ሌባ ደግሞ ምን ነበር ያለው? - አዎ፡ ትዝ አለኝ። "ቤታቸውን ከፍት ይተውና ሰው ሌባ ይላሉ"።

ከታሪክ ማሳደር

ከዚህ በታች አንደኛው የምናገኘው ጸሐፊ ስለአንድ የአጤ ቴዎድሮስ የፍርድ አሰጣጥ ሂደት የሚያወሳ ነው። የተጻፈው የዛሬ 110 ዓመታት ሂደት - በሀገራችን የመጀመሪያውን ልቦላድ "ጠቢቅ"ን የደረሰው። የጽንፍን ለውጥና "ዕድገት" በሚመለከት ብዙ ይማሩበታልና ትኩረት ሰጥተው ያንብቡት - አ.አ.ሐ. በ1905 ከተጻፈ አንድ የቆይ መጽሐፍ የተገኘ ነው።

አጤ ቴዎድሮስ

አንድ ሌባ፡ በጨለማ፡ ተጠቃሚ፡ ተሰባ፡ ገብቶ፡ ላም፡ ሲሰርቅ፡ ባለቤቱ፡ ነቃና፡ ትልቅ፡ ጦሩን፡ እየሰበቀ፡ ለመግደል፡ ያባርረው፡ ይህ። አባራሪና፡ ተባራሪ፡ ሁነው፡ ሲሯሯጡ፡ በፍጫ፡ ሌባው፡ አባተ። (በረታበት ለማለት ነው)

እንዳመለጠው፡ ባየ፡ ጊዜ፡ አባራሪው፡ በቴዎድሮስ፡ ስም፡ ተቆም፡ ለተላወሰ!

አለፍ፡ ያን፡ ሌባ፡ ተማጠነ። ይህን፡ ቃል፡ በሰማ፡ ጊዜ፡ ጭራሹን፡ እንደማመለጥ፡ ሁሉ፡ ያው፡ ሌባ፡ እሺ፡ ብሎ፡ ቆመለት። በዚህ፡ ጊዜ፡ አባራሪው፡ ቀርቦ፡ አመቻቸና፡ የታባህ! ብሎ፡ በያዘው፡ ጦር፡ ስነበቀው። ደም፡ አፈታ፡ በትና፡ ያ፡ ልብ፡ ግል፡ ጭፍ፡ በሌባ፡ ወይን፡ አባራሪው፡ ገድ የዋለሁ፡ መስሎት፡ የወጋበትን፡ ጦር፡ ደም፡ ጠራርን፡ ወደከሸቶቹ፡ ተመለሰ። ያም፡ የተወጋ፡ ሌባ፡ ደም፡ አስከሮት፡ ነብሱን፡ አጥቶ፡ ከዚህ፡ እንደወደቀ፡ አመዳይ፡ ተጋግሮበት፡ አደረ። በማግሰቱ፡ አንድ፡ አጸደቅ፡ ባይ፡ ጎዳና፡ ጭርስ፡ አለመሞቱን፡ ባየ፡ ጊዜ፡ ተሸክሞ፡ ወሰዶ፡ ታንድ፡ ደጀሰላም፡ አስጠጋውና፡ ሄደ። ከዚህም፡ በኋላ፡ ተዘነጋባ፡ ሆኖ፡ መሸለቶች፡ ቆሰሉን፡ በደሮ፡ ላሻ፡ እያጠፍ፡ ጭን፡ እየሰሰነ፡ በተላሎ፡ አስታመው፡ አዳኝ፡ ት።

ያው፡ ሌባ፡ ወዲሁ፡ ተቆሰሎ፡ እንደዳነ፡ ሃሩ፡ ላጤ፡ ቴዎድሮስ፡ እንዲህ፡ ብሎ፡ ጮኸ፤ ዳነሆይ! እግዚአብሔር፡ ያሳይዎ፡ ከርስቶስ፡ ያመልከተዎ! ልገጥኝም፡ ምሽትም፡ እኔም፡ እራሼ፡ ቢአጠቃኝ፡ እንኳን፡ እህል፡ አምጭና፡ አሉማ፡ ቢጋ፡ ሁኖ፡ ቢአጥጠኝና፡ ልንሞት፡ በንሆን፡ እራሼ፡ ብዙ፡ ያስመኛል፡ ቅንጣት፡ ሆዳም፡ ለጋሱን፡ ስስታም፡ ነቫዩን፡ አባይ፡ ያደርጋልና፡ ተመሞት፡ በየ፡ አድርጌው፡ የማላውቀውን፡ ነገር፡ ልሰርቅ፡ በጨለማ፡ ሄድኩ። ነገር፡ ግን፡ ገና፡ ተሸረቱ፡ እንደገባሁ፡ ባለቤቱ፡ ነቃና፡ የጠቀርሻ፡ ጦሩን፡ ነጥቆ፡ ተከተለኝ። እኔም፡ ስሮጥ፡ እሱም፡ እየፈከረ፡ እየተንደቀደቀ፡ ሲከተለኝ፡ ምንም፡ በጠገብ፡ ገልበቱ፡ በውዝገዛ፡ እንደተቻለኝ፡ ተፈናጥፈው፡ አለመጥሁት፡ እንዳመለጥሁት፡ ባየው፡ ቢዜ(ጊዜ?)

አሱ፡ ማን፡ በቴዎድሮስ፡ አምላክ፡ በቴዎድሮስ፡ ሞት፡ ቀም፡ አትላወስ!

አለኝ፡ እኔም፡ እኔንስ፡ ብሎ፡ ታቆመኝ፡ መቶሦ፡ አይወጋኝ፡ በየ፡ እንዳመለጥ፡ ማንም፡ ገብ፡ ሆኖ፡ እሺ፡ ብየ፡ በስምም፡ ተገኝ፡ ጭን፡ ሌባ፡ ምን

ም፡ አላለ፡ እንዲሁ፡ ባውራ፡ እጣቱ፡ ቁም፡ ሲለበራድ ደው፡ የነበረውን፡ ጦር፡ በሽንጤ፡ ላይ፡ ወደወደብኝ። ከዚህ፡ በኋላ፡ በደም፡ አባላ፡ ተነከረ፡ እለምሮየን፡ ስቼ፡ ወደቁ፡ ባየኝ፡ ጊዜ፡ ጨርሻለሁ፡ መሰለሁ፡ ጥሎኝ፡ ተመለሰ፡ አገሩ፡ ተዘለው፡ እንደወደቀሁ፡ አድራ፡ በሽንጤ፡ አንስቶ፡ ወደቤተ፡ ክርስቲያን፡ እድሞ፡ አስጠግቶኝ። መሸለቶች፡ አስታመው፡ አዳኝ፡ ጭን፡ እሱን፡ ግን፡ ነገሩን፡ እንዲሰሙት፡ በየ፡ ወገኖን፡ ከሰሸ፡ ይሄው፡ አመጣሁት፡ እግዚአብሔር፡ ያሳይዎ፡ ጳጳሪ፡ አለ።

አጤ፡ ቴዎድሮስ፡ ግን፡ እኔን፡ ሁሉ፡ ነገር፡ ዘም፡ ብለው፡ አድምጠው፡ በመጨረሻ፡ በጨለማ፡ በሰው፡ ተሰው፡ በረት፡ ገብቶ፡ ከብት፡ የሚወስድ፡ ሰው፡ ጅብ፡ ነው። እንዲሁ፡ ሰው፡ አይባልም፡ አሁን፡ ጭን፡ ቢወጋ፡ ለምን፡ ወጋ፡ ብለህ፡ ነው። መከሰሰህ፡ አሸኛ፡ ወጋህ! አሉና፡ ተቆጡት፡ ወዲሁም፡ ወደዚያ፡ ወደወገው፡ ዘወር፡ አሉና፡ ነገሩን፡ የዋጡለት፡ መሰለው፡ አንተሳ፡ ከሳሽህ፡ የተናገረው፡ ሁሉ፡ የውነት፡ ነው።

ብለው፡ እየሳቁ፡ ጠየቁት፡ ተከሳሹ፡ በዚህ፡ ጊዜ፡ አድርጎት፡ የተወደደለት፡ መስሎት፡ አወን፡ እርግጥ፡ ገሠ፡ ብሎ፡ መለሰ።

አጤ፡ ቴዎድሮስ፡ አወንን፡ በሰሙ፡ ጊዜ፡ በዚህ፡ ሰው፡ ሁሉ፡ መሀል፡ ካሳ፡ የመደሳ፡ ልገር!

ብለው፡ ፈኩና፡ አያችሁ፡ በኔ፡ ስም፡ እራዊቱ፡ ጅብ፡ ላይቀር፡ ሲገዛና፡ ስዳኝ፡ የሌት፡ ሌባ፡ ጅብና፡ አውሬ፡ ነው። ይህም፡ አውሬ፡ በቴዎድሮስ፡ አምላክ፡ ቢባል፡ ቀጥ፡ በሎ፡ ቆመ፡ ብለው፡ ለመኳንንቱ፡ ሁሉ፡ አሰሙት። ቀጥለው፡ ግን፡ ተከሳሹን፡ ተሸረጉ፡ ምን፡ ያህል፡ ቁም፡ አለህ፡ አሉና፡ ጠየቁት፡ እሱም፡ ተጥጃውም፡ ተምም፡ በየ፡ እንድ፡ አምስት፡ መቶ፡ ያህል፡ ቀም፡ አለኝ፡ አለ። እስንት፡ ልጆች፡ አሉህሳ።

አሉት፡ ምሽቱ፡ መሽግ፡ ጥናት፡ ምንም፡ ልጅ፡ የለኝ፡ ብሎ፡ መለሰ። እንዲህ፡ ተሆነ፡ መልካም፡ አንተ፡ በቴዎድሮስ፡ አምላክ፡ ቁም፡ በትለው፡ ታመለጠህ፡ ወዲህ፡ ተቆም፡ እሱ፡ ሌባው፡ ቢቆም፡ አንተ፡ ሳትቆም፡ ወግተህ፡ ጣልኸው፡ እንዲሁ፡ ተሆነ፡ እኔን፡ የኔን፡ ስም፡ ነው። አ፡ ነጂ፡ የወጋህ፡ አሰን፡ አይደለም! ስለዚህ፡ ከሳሽህ፡ እኔን፡ ጭን፡ መኳንንቱ፡ ይፍረዱ፤ ፍርድ፡ ቢሰጥህ፡ ዳንገ፡ ቢነሳህ፡ ተቀጣ። ብለው፡ ንጉሠ፡ ከሰሱት።

መኳንንቱም፡ ለቃውንቱም፡ አንድ፡ ሁነው፡ እንዲህ፡ ብለው፡ ፈረዱት፡ በፍጫ፡ ተጋጥጠው፡ በጉልበት፡ ተሞካከረው፡ አባራሪው፡ በተሻራራው፡ ለመድረስ፡ ስንገድ፡ ባይሆንሉት፡ ባምላኩ፡ ብሎ፡ የመለጠውን፡ ከሰሰ። አገሩ፡ ተከሰሰኝ፡ ለሰራት፡ አ፡ ነጂ፡ ለመውጋት፡ አላሰሰኝም፡ ብሎ፡ ተቆም፡ እሱ፡ ከሳሽህ፡ ግን፡ ስራቱን፡ ትቶ፡ ወደጉልበቱ፡ ተመልሶ፡ ወጋና፡ ጣለው። እኔን፡ ታደረግ፡ ቀን፡ ግራ፡ ተካሳ፡ ቁም፡ ተዳኛ፡ ፊት፡ ተመሳጡ፡ መሀል፡ አንዱን፡ እንደመግደል፡ ያለ፡ ነውና፡ አደሻሻይ፡ ወጥቶ፡ ጥዘቱ፡ ላይ፡ ይሰቀል፡ በቃ፡ ብለው፡ ፈረዱበት።

አጤ፡ ቴዎድሮስ፡ ግን፡ በቅል፡ ይመሰል፡ አሱን፡ ተመሰጠው፡ ይፈቁ፡ በሱ፡ ንብረት፡ ያ፡ የተወጋው፡ ይግባበት፡ ወገውም፡ ተሰር፡ ቤት፡ ነብሶት፡ በጅብ፡ ይታሰርና፡ እድሜዬ፡ ይፍታው። ምሽት፡ ግን፡ በሱ፡ አሸኛ፡ አትወረሰምና፡ ጣማ፡ ገንዘቧን፡ ተወራሹ፡ ጋር፡ ተከፍላ፡ ትኝ፡ ብለው፡ ፈረዱ።

ማሳሰቢያ፤ የዚህን ጽሑፍ "የአማርኛ ትርጉም" ፈሪ ካደረገን በቀጣዩ ዕትም ልናቀርብ እንሞክራለን። በሁለት ነገሮች ላይ ግን አስተያየት መስጠት ያስፈልጋል። አንደኛው በዚህ ዘመን በየቃላት መካከል ከፍት ቦታ በመተው እንደሥርዓተ ነጥብ መጠቀም ሲቻል በዚያን

ዘመን ግን ሁለት ነጥብ በማድረግ እንደነበር በዚህ ጽሑፍ ዋቢነት መረዳት ይቻላል። ሁለተኛው "በ" እና "ብ" መካከል የምናየው የአጠቃቀም አገባብ እንዲህ ነው። "በ" ዘሮች የ"በ"ን ዘሮች ቦታ ተከተው የምናገኛቸው ቢቃላቱ ወስጥ ልል የሆነ "በ"ን ስናገኝ ነው። ለምሳሌ "አባባ" እና "አበባ" ለዩቅል ናቸው። "አባባ" ላይ ያሉት የ"በ" ዘሮች አይጠብቁም - ስለዚህ በንግድኛው የአፈወርቅ ገብረ አብራሃም በቅርብ ደግሞ አቶ ባዬ ንጋቱ በደረሱት "የማይቸኝ ፀጋ" የሚል መጽሐፍ ውስጥ እንደሚታየው አጻጻፍ ላልተው በሚነገሩ "በ"ዎች የ"በ" ዘር ሲገቡ፡ ጠበቀው በሚነገሩ የ"በ" ዘሮች ደግሞ ራሱ "በ" ይገባል ማለት ነው። እንግዲህ አዲስ አበባ ውስጥ የሚኖረው ታናሽ ወንድማችን አበበ ከዚህ ነጥብ አኳያ ብዙ ግንዛቤ ያዳብራል ብለን እንጠብቃለን። የነአባተ አህት አባቶቻችን ግን ይህን ጽሑፍ ታገንዋለች ብለን አናስብም።

ፈገግ ብታሰኝም

አንድ መሥሪያ ቤት ለአንድ ከፍት የሥራ ቦታ ሦስት የተለያዩ ሙያ ያላቸውን ዕጩ አመልካቾች አወዳድሮ ለመቀጠር ይፈልግና አመልካቾቹን ለቃለ መጠይቅ እንዲገኙለት ጊዜ ወሰኖ ማስታወቂያ ይሰጥል። ባለሙያዎቹም የሒሳብ፡ የእስታትስቲክስና የሂሳብ ሠራተኛ (የአካውንቲንግ) ናቸው።

በቅድሚያ የተጠየቀው የሒሳብ ምሩቁ ነው። "500 ሲደመር 500 ስንት ይሆናል?" የሚል ነበር የቀረበለት ብቸኛ ጥያቄ። እርሱም በቅጽበት "1000" ሲል ይመልሳል። ወጤቱ እስከታወቀም ወጪ እንዲቆይ ይነገረውና ይወጣል።

ሁለተኛው ተጠያቂ - እስታትስቲክስ ይገባና ተመሳሳይ ጥያቄ ይጠየቃል። ትንሽ አሰብ ያደርግና "እም... 1000 ይመስለኛል መልሱ። 95 በመቶ እርግጠኛ ነኝ" ብሎ ይመልሳል። ልክ እንደመጀመሪያው ተጠያቂ ወጤቱን ወጪ ሆኖ እንዲጠበቅ ይነገረውና ይወጣል።

ሦስተኛውና የመጨረሻው ተጠያቂ - አካውንታብሎ - ይገባል፤ ያንኑ ተመሳሳይ ጥያቄም ይጠየቃል። ስመልስም "እናንተ ስንት እንዲሆንላችሁ ነው የምትፈልጉት?" ይልና እንደሚፈልጉት ለመመለስ ምርጫውን ለነሱ ይተዋል። ጠያቂዎቹም በዚህ "ባለሙያ" መልስ ተመስጠው ከሌሎቹ ቅድሚያውን በመስጠት በጋራ በተሰማሙበት ደመወዝ ይቀጥሩታል።

ምንጭ፤ ድረገፅ (ትርጉም እዚቺው)

"ዋሽ ቢሉኝ እዋሻለሁ፡ ንፋስ በወጥመድ እይዛለሁ።" (ባህላዊ ሥነ ቃል)  
"With lies you will go far, but not back again." (Anonymous)

ወደ ክፍል ዘግይቶ የመጣው ተማሪ

አንድ የመጀመሪያ ደረጃ ተማሪ ተማሪዎች ክፍል ከገቡ በኋላ በጣም ዘግይቶ ቁና ቁና እየተነገሩ ወደ ክፍል ይመጣል። መግቢያው ተማሪው እንዲገባ ከመፍቀዱ በፊት "ለምን ዘገየህ?" ብሎ ይጠይቀዋል። ተማሪውም "እናትና አባቴ እየተጣሉ ስለነበር ነው" ብሎ ይመልስለታል። መግቢያውም "እንዴት የእናትና አባትህ መጣላት ከአንተ መዘግየት ጋር ምን ይገናኘዋል?" ብሎ ሲጠይቀው "አይ፣ እንደኛውን ጫማየን እናቴ - ሌላኛውን አባቴ ይዘው ተፋጠውበት ስለነበር ጠባቸው ለይቶለት ጫማየን እስኪጫማ መጠበቅ ስለነበረብኝ ነው።"

George W. Bush

George W. Bush visits Algeria. As part of his program, he delivers a speech to the Algerian people: "You know, I regret that I have to give this speech in English. I would very much prefer to talk to you in your own language. But unfortunately, I was never good at Algebra. ..."

Girlfriend

"What happened to your girlfriend, that really cute math student?" "She no longer is my girlfriend. I caught her cheating on me." "I don't believe that she cheated on you!" "Well, a couple of nights ago I called her on the phone, and she told me that she was in bed wrestling with three unknowns. ..." [ha ha ha...]



A man walked up to a school and said, "Can you teach me to read and write?" The administrator said, ' Yes, we can! Just fill out this form."



Tommy dropped out of school and his buddy asked; "why?" "I got discouraged, that is all. I flunked every subject except geography." "Every subject except geography?? How do you explain that?" "I didn't take geography."



- The most wasted of all day is one without laughter.
Unbeing dead isn't being alive.

e.e cummings

School Jokes

Mom: What did you do at school today?
Mark: We did guessing work.
Mom: But I thought you were having a math exam.
Mark: That is right!

Teacher: John, what is the chemical formula of water?

John: H-I-J-K-L-M-N-O.

Teacher: What are you talking about?

John: Yesterday you said it was H to O.

Teacher: Daniel, I've had to send you to the principal everyday this week. What do you have to say?

Daniel: I'm glad it's Friday.

Teacher: Where are the great plains?

Tommy: At the great airports!

Math Teacher: If you had 13 apples, 12grapes,3pineapples,and 3 strawberries, what would you have?

Billy: A delicious fruit salad.

Math Teacher: A man from Los Angeles drove toward New York at 250 miles per hour and a man from New York drove toward Los Angeles at 150 miles per hour. Where did they meet?

Johnny: In jail!

Teacher: Tommy, can you tell us where the Declaration of Independence was signed?

Tommy: Yes, Madam. At the bottom [of the paper, of course].

Jordan: My teacher says I have to write more clearly.

Mom: That is good idea, Jordan.

Jordan: No, it's not. Then she'll know I can't spell.

Teacher: How can you make so many mistakes in just one day?

Student: I get up early!

Teacher: George, go to the map and find North America.

George: Here it is.

Teacher: Correct! Now, class, who discovered North America?

Class: George!

Q. What is a teacher's favorite nation?

A. Expla-nation.
XXX

To steal ideas from one person is plagiarism. To steal ideas from many is research.

Source: internet

Teacher: Simon, can you say your name backwards?

Simon: "No Mis."

Teacher: How can we keep the school clean?

Student: By staying at home.

ይህን ያውቁ ኖሯል?

ከዓለም ትልቁ የመሬት ውስጥ ባቡር መንገድ የጃፓንን ሁለት ከተሞች ሆካይዶንና ሆንቩን የሚያገናኘው ነው። ይኸው የምድር ውስጥ የባቡር መንገድ 55ኪ.ሜ ርዝመት ሲኖረው ከመሬትና ከባህር በታች 100 ሜትር ርቆ ተቆናሯል። መንገዱ በተሠራባቸው 21 ዓመታት ውስጥ 30 ሰዎች ሕይወታቸውን አጥተዋል። የመንገዱ ወጪ 3 ቢሊዮን 750 ሚሊዮን ዶላር ነበር።

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በኖርዌይ ለአሰሎ ከተማ ኤሌክትሪክ በሚያመነጨው ደኔሬተር ላይ ያረፈት አንዲት ድመት የጅኔሬተሩን የኤሌክትሪክ ኃይል ሥርጭት በአካሏ ስትገድብው (ቮርት ስታይርገው) ከተማዋ ለተወሰነ ቅጽበት በጨለማ ተውጣ ነበር። ይኸን ድመት አስፈንጥሮ የወረወራት የኤሌክትሪክ ኃይል መጠን 10 ሺህ ሶልት ነበር። (በየቤታችን ለብርሃንና ለልዩ ልዩ አገልግሎት የምንጠቀምበት ኃይል 220 ሶልት መሆኑን ልብ ይሏል)። ድመቷ ላይ የደረሰው ጉዳት መለስተኛ የፀጉር መለብሰብ(መቃጠል) ብቻ ነበር።

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"ኤሌትት በርድ" የሚሉትን የማዳጋስካር ወፍ ያህል በምድር ላይ ግዙፍ ወፍ እስካሁን አልታዩም። ይህች ወፍ ከከብደቷ የተነሣ በረጅምና ጠንካራ አግሮቿ ከመንከላወስ በስተቀር መብረር አትችልም። የወፍ አግር ርዝመቷ ሦስት ሜትር ሲሆን ከብደቷ ግማሽ ቶን ወይም 500ኪ.ግ ነው።አንዱ ዕንቁላላ እስከ ዘጠኝ ኪ.ግ ይመዝናል።

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"ዘ ታራንቱላ ስፓይደር" የተሰኘችው የሸረራት ዝርያ የለምግብ ለሁለት ዓመታት፣ ያለውን ደግሞ ለሰባት ዓመታት ትቆያለች፤ አማካይ የሕይወት ዘመኗ ደግሞ 30 ዓመት ነው።(ዕድሜዋ ቀርቶብኝ ሊላውን ተሰጥቶም እኔም ባገኘሁት! እህል ውኃም አይደል ሰውን ከሰው በታች የሚያደርግ?)

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እንደዛሬው የደወል ሰዓቶች ሣይፈለሰፉ በመካከለኛው ዘመን የኖሩ ቀሳውሳት በሚተኙበት ጊዜ በአግራቸው ጣት መካከል የሚበራ ጣፍ ያስፋ ነበር። ጣፉ ነዶ ሲያልቅ መቀቱ አግራቸውን ስለሚጠብላቸው ከእንቅልፋቸው በመነሣት ሌላ ጣፍ ይላኩላሉ - የሚነሱበት ሰዓት ካልደረሰ። በዚህ ዓይነት ተረኛው ካህን በተፈለገው ሰዓት ከእንቅልፉ ተነስቶ ሥራውን ደጀምሯል። (ሀንዳውያን ተማሪዎች ትምህርታቸውን ሲያጠኑ እንቅልፍን ለመከላከል ባልዲ ውኃ ውስጥ አግራቸውን ይዘራዘፋሉ ከሚባለው ጋር ይቀራረባል።)

ምንጩ:- ካዘፍ፣ ሻለቃ ዓባይነህ አበራ፣ 1982



# ጤናችን

## ጭንቀት ምንድነው? እንዴትስ መከላከል ይቻላል?

ታምራት ኃይሌ

የጭንቀት የመዘገብ ቃል ትርጉም ከፈረንጅኛው መዘገብ ቃላት ተጨልፎ እንደወረደ ሲቀመጥ "Stress is a strain felt by somebody: mental, emotional, or physical strain caused, e.g. by anxiety or overwork. It may cause such symptoms as raised blood pressure or depression." የሚል ነው - ምንጩም ኢንክርታ መዘገብ ቃላት 2009 እ.አ.አ.። ወዳማርኛ ተወራርሶ ሲጠለፍ " ጭንቀት ማለት አንድ ሰው የሚሰማው አእምሮአዊ ፣ ስሜታዊ ወይም አካላዊ ድብቃ ወይም የመጫጫን ስሜት ነው፤ ይህም ስሜት ከሥራ ብዛት ወይም በአንድ ነገር ላይ አብዝቶ ከመጨነቅ የተነሣ ሊከሰት ይችላል። ምልክቶቹም የደም ግፊት መጨመር ወይም የመደበኛ ስሜት ሊሆኑ ይችላሉ።"

ያለንበት ዘመን ለጭንቀትና ጥበት ከምን ጊዜውም በላይ የሰጠ ይመስላል - በዚህ እንኳን አይታወቅም ለማለት ያህል ነው። ሰዎች በብዙ ምክንያቶች ይጨነቃሉ። አንዳንድ ሰዎች ብዙ ላለመጨነቅ ስጥና ሲታዩ፣ ብዙዎች ግን ይህን መጥፎ ዕድል ሲያመልጡ አይሰተቀሉም። ለዚህም ይመስላል በርካታ ሰዎች ከሌላ ሰው ጋር ሳይሆን ከራሳቸው ጋር አያውኑ እጃቸውን ሲያወናጭፉና ብቻቸውን መንገድ ላይ ሲያውፉ የሚታዩት። አንዳንድ ለዚህ ይመስላል የአእምሮ ሀሙሳዎችን የሚቀበሉና የሚያከሙ በሀገራችን አማካኝ ሆስፒታልን የመሰሉ የሕክምና ተቋማት በአእምሮ በሽተኞች ተጥለቅልቀው የምናየው። አሁንም ለዚህ ይመስላል ትግስት ጠፍታ ብዙዎች ሲነታረኩና በቀላል ወይይት መግባባት ላይ በሚደረሱባቸው ነገሮች ሳይቀር እስከመገዳደል ሲደርሱ የሚታዩት። ጭንቀት እጅግ መጥፎ ከሆኑ የሰውን ልጅ የሚያጠቁ ማኅበራዊና ቤተሰባዊ ነቀርሳዎች ውስጥ አንዱ ነው።

በተለይ አሁን በምንገኝበት አሳሳቢ ብሔራዊና ዓለም አቀፋዊ ሁኔታዎች ውስጥ ጭንቀትን በመከላከል ዙሪያ ብዙ ካልተሠራ ዳፋው ብዙ ነው። ከጭንቀት የተነሣ ሰዎች ራሳቸውን ያጠፋሉ፤ ከጭንቀት የተነሣ ሰዎች የሌሎች ሰዎችን ሕይወት ይቀጥፋሉ፤ ከጭንቀት

የተነሣ ዜጎች ካሰበበት ጥሩ ደራጃ ሳይደርሱ ባጭሩ ይቀጫሉ። ሰዎች ሲጨነቁ የሚያደርጓቸውን ብዙ ነገሮች ስናጤን በርካታዎቹ ከሰውነት ደረጃ የሚያወጡና ወደ ወንጀል የሚያመሩ ናቸው። ለምሳሌ ገንዘብ በማግኘት ዙሪያ የሚጨነቅ ሰው ብዙ ኢሞራላዊና አፍትሃዊ ተግባሮችን በመፈፀም እኩዮቹ ወደደረሱበት የሀብትና የዘና ጫፍ ለመውጣት ይሞክር ይሆናል፤ በሚሰቱ የሚቀናና የሚጨነቅ ሰው በሀገራዊና ሃይማኖታዊ መንገዶች ችግሩን ከመፍታት ይልቅ ብዙ በመጨነቅ በራሱ መንገድ ሊፈታ ሲሞክር ከሁለት አንድኛቸው ወይም ሁለቱም ወደሚቀርባቸው የመቃብር ሥፍራ ወይም ዘብጥያ ሊወርዱ ይችላሉ። ... ሥራ በማጣቱ የሚጨነቅ ወጣት ከጭንቀቱ ለመገላገልና በማሳለፍ መንገድ ለመክበር ወደሀሽሽ ዝውውር ሊገባና ለወንጀልነት ከፋ ዕጣ ሊዳረግ ይችላል። ጭንቀት ባጭሩ እጅግ መዘዘኛ የሀገርም የቤተሰብም ጠንቀ ነው። ባጭር ታጥቀው ካልተቀጡት የዋዛ በሽታ አይደለም። ጭንቀትን ማስወገድ በሚቻልባቸው ሥልቶች ዙሪያ ብዙ ዐቁቂዎች የየብዙላቸውን አስተዋዕቅ አድርገዋል። ከዚህ በታች የምናገኘው ጠቃሚ ምክር ክድረገፅ የተወሰደና ከእንግሊዘኛ ቋንቋ የተተረጎመ ነው። በተለይ ለወጣቶች በጣም እንደሚጠቅም በማመን እንደሚከተለው አቅርባለን።

### ጭንቀትን የማስወገጃ ሥልቶች ሥልት አንድ

አላስፈላጊ ጭንቀትን ስለማስወገድ በመሠረቱ ሁሉንም ጭንቀቶች ማስወገድ የሚቻል አይደለም። አለመጨነቅ በራሱም የሚደገፍ አይደለም። ምክንያቱም ለሁሉም ነገር ግድየለሽ ከሆንና በሰጠ ጭንቀት ማስወገድ ሁሉንም ነገር ችላ ብለን ከተውነው አመርቂ ሥራ መሥራት አይቻለንም። ቸልተኞች እንሆናለንና። ስለዚህ ልዩ ተኩረታችንን ወስደው ሊያሳሰቡንና መፍትሔ እንድንፈልግላቸው ሊያስገድዱን በሚችሉ ነገሮች ላይ በአግባቡ እንጨነቅና አግባብ ያለው ምላሽ እንስጣቸው። ከዚህ አኳያ፡-

- ሰውን ያስደሰትክ እየመሰለህ ሁልጊዜ "እሺ" በማለት ራስህን ለጉዳትና ለማያባራ ጭንቀት ከመዳረግ ይልቅ አስፈላጊ ሆኖ ስታገኘው "አይ፣ ይህ እንኳን አይሆንም" ማለት እንደሚገባህም ዕውቅ። ይህ ሁሉንም እሺ የማለት ጠባይ የብዙ ሰዎች የጭንቀት መነሻ ነው - ሰውን ላለማስከፋት ሲባል። ስለዚህ የሚደረግ አቅምህን ግምት ውስጥ በማስገባት እምቢታንም የሕይወትህ ቅመም አድርግ። ("አንድ በየዋህነቷ ውኃ ወሰዳት" የሚባለውን ተረት አስታውስ ወንድሜ።)

- የጭንቀት ምንጭ ከሆኑ ሰዎች ወይም ሁኔታዎች ራስህን አርቅ። ለምሳሌ ሁሉ እየነዘነዘ የሳሊና ዕረፍት የሚያሳጣህ የቅርብ ጓደኛ እንኳን ቢኖርህ የማያስከፋ ዘዴ ቀይሰህ ከዚህ ሰው ጋር ያለህን ግንኙነት አቋርጥ። ስላምህ ይበልጥብሃልና። (ጎመን በጤና እናትዩ!)

- አካባቢህን ለመቆጣጠር ሞክር። ለምሳሌ የምሽት የቴሌቪዥን ዜናዎች የሚያበሳጨህ ከሆነ በገዛ ቲቪ ለምን ለጭንቀት ትዳረጋለህ? ስለዚህ ጠርቅመውና ሌላ የሚመችህን ሥራ ሥራ። ወደ አንድ ቦታ ስትሄድ የምትጓዝበት መስመር በመኪናና በሰው የተጨናነቀ የአእምሮ ሰላምህን የሚጎነታትል ከሆነ ረዘም ሊል ቢቸልም እንኳን ሌላ አማራጭ መንገድ ፈልገህ ተጠቀም። ወደሰጥር ማርኪት ሄዶ አስቤዛ መሸመት የሚያስጠላህ ከሆነ ቤትህ ቁጭ እንዳልከ በአንላይ ግብይት የልብህን አድርስ። (እኛ ሀገር ይቺ ነገር ተጀምራ ይሆን?) ("ባመጣሁት ዳኛ ሆነኩኝ እስረኛ" የምትለዋን ብሂል አሰብ ወዳጄ።)

- ትኩሳትህን ከሚጨምሩ የክርክር ርዕሶች ራስህን አግልል። ለምሳሌ ሃይማኖትና ፖለቲካ ሲነሱ ፀጉርህ የሚቆም ከሆነ ለምን ራስህን ታናውሳለህ ወንድማለም? ተቀቸውና በሌላ የሚመችህ ርዕሶ ጉዳይ ላይ ከሚመስሉህ ሰዎች ጋር ተነታረክ። ከቢጤዎችህ ጋር በተገናኘህ ቁጥር

**"There are a few times when I get home at night and everything has got on top of me when I shed a few tears, silently, alone."** Margaret Thatcher

ተመሳሳይ ጉዳይ እየተነሳ የምትወያይ ወይም የምትጨቃጨቅ ከሆነም ይህም ለጭንቀት ይዳርግሃልና አስወግደው:: ለውጥ እንደሚያስፈልግም አስረዳቸውና በአዳዲስ ጉዳዮች እንደትወያዩ ገፋፋቸው:: እምቢ ካለ ከማግኘት ራስህን አስወጣ:: ("የደንቆር ለቅሶ መልሶ መላልሶ" ወይም "የሞኝ ዘፈን ሁልጊዜ አበባዩ" ይባላል::)

• በቀን ወይ በሳምንት የምትሠራቸውን ሥራዎች በቅደም ተከተል መዝግብና በዕቅድ ተመራ:: የአቅምህን ውሳኔን ደግሞ ተገንዝብ:: ሁለት አገር አለኝ ተብሎ ሁለት ዛፍ ላይ አይወጣምና መፈለግና ማድረግ የሚለያዩ መሆናቸውን ልብ በል:: እናም አጠቃላይ የጊዜና የገንዘብ አቅምህ ከሚፈቅድልህ በላይ ብዙ ሥራ ለመሥራት አታቅድ - እንዲያም ሣትሠራ ብትቀር ጭንቀቱና ቁጭቱ ይገድልሃልና - አንተ ስትቀር ሁሉም ለሚቀረው ለማን ደቼ ብለህ ነፍሱን ሥጋህን እንደቆዳ ትወጥራቸዋለህ? ስለዚህ ቅድሚያ ለምትሰጣቸው ቅጂ-ጊዜውን እየሰጠህ አማሳኛቹን ከዕቅድህ ስርዛቸው - ከፈለጉ ተራቸውን ይጠብቁ:: ያኔ ከ-ልል ያለ የሥራ ውጤት ይኖርሃል፤ ትደስትበታለህም:: ("ራስ ጤን" በላለች አሉ የራስ ቀማል - ሆይ እንዳይገድል እኮ ነው:: ለራስህ ቅድሚያ ስጥ)

ሥልት ሁለት

ከባቢያዊ ሁኔታዎችን ስለመለወጥ አንድን አስጨናቂ ሁኔታ ማምለጥ የማትችል ከሆነ ባለሀብት ሁኔታ ውስጥ ሆነህ ለውጥ እንዲኖር ጥረት አድርግ:: አንድ ትግር ውስጥ ስትገባ የችግሩን መንስኤ አጥናና ለወደፊት እንዳይከሰት የቅድሚያ ጥንቃቄ እርምጃዎችን ውሰድ:: ይህ ዓይነቱ ነገር በየዕለቱ ከሚያጋጥሙ የቤተሰብና የመሥሪያ ቤት ግንኙነቶች ጋር ይበልጥ የሚገናኝ ነው:: መቼም ቢሆን ከባለቤትህ ጋር በተኮራረፍህ ቁጥር ወደ ፍቺና ትዳር ብተና ሂደት ውስጥ ወይም በዘነዘና አናት በርቀስ ወይ ከርቸሌ መወርወርን እንደማትመርጥ አገምታለሁ - እንዲህ ዓይነት ሞያዎች አይኖሩም ተብሎ ባይገመትም ማለቴ ነው:: ስለዚህ እንደዚህ ዓይነቶቹ አስቸጋሪ ሁኔታዎች ሲገጥሙህ (አስከወዲያኛው ካንተ ያርቃቸውና)፡-

• ስሜትህን አፍነህ በውስጥህ ከማብላላትና ለመፈንዳት ከመድረስ ይልቅ በተገቢው መንገድ ተንፋሳቸውና ይውጣልህ:: ለምሳሌ አንድ ሰው በነገር ትንኮሳም ይሁን በሌላ የሚያስቸግርህ ከሆነ በግልጽና ስብአዊ ከብሩን ጠብቀህ በትህትና አስረዳውና "እንዲፈታህ" ጠይቀው (አራድኛ ቋንቋም በአግረ መንገድ እንደማግር ጎበዙ "ተፋታህ" ማለት ተወኝ ማለት ነው::) ችግርህንና ብሶትህን ባትገልጽ የጭንቀትህ መንስኤ እንዳለ ይቀጥልና የተወሰነበት አእምሮዊ ምስቅልቅል ውስጥ በመግባት ሕይወትህ መቆየት አጥቶ ሊቀር ይችላል:: ታዲያ ለምን ታብዳለህ? ("በሽታውን ያልተናገረ መድሐኒት አይገኝለትም::")

• አንተ ራስህም ግትር አትሁን:: አንድ ሰው እንዲለወጥልህ ስትፈልግ ይህ የለውጥ አሳቢ ባንተም እንዲሠራ ፈቃደኝነቱና ተነሳሽነቱ

ይኑርህ:: ለውጥን ከራስህም ጭምር እንጂ ከሰው ብቻ አትጠብቅ:: አንተ ራስህ ብቻ በአሸናፊነት ለምትወጣባቸው ድርድሮች የምትቀመጥ ከሆነ ለድርድር ሳይሆን ለጦርነት እንደተቀመጥህ ቁጠረው:: አንተና ተቀናቃኝህ በድርድር መሀል መንገድ ብትገናኙ የሚከሰር ስለማይኖር ግንኙነታትሁ የአንጀትና ዘላቂ ይሆናል:: ስለዚህ በንጹሕ ልብ ለመቀራረብና የጋራ ትግርን በድርድር ለመፍታት ሞክር፤ ለማሸነፍ ብቻ ቆርጠህ ወደ ድርድር የምትገባ ከሆነ ሽንፈትህን ለመቀበል ባለመፈለግና ለመቀበል በመገደድህ መካከል የሚፈጠረው ጭንቀት ሊያሳብድህ ይችላል:: ታዲያ ለምን ታብዳለህ? ሚዛናዊነትንና ፍትሃዊነትን ተማራ! (win-win) ("ለራስ ሲቆርሱ..." ሲባዛ ደግ አይደለም::)

• መብትህን በአግባቡ ለማስከበር የመብትህ ተሟጋች ሁን:: ለሕይወትህ ስኬትም ሆነ ከሽፈት ዋናው ተጠያቂም ሆነ ተጠቃሚና ተገዢ አንተው በመሆንህ ስለራስህ ሕይወት ግዴላሽ አትሁን፤ ሌሎች መብትህን እንዲያስከብሩልህም ብዙ አትጠብቅ:: ችግሮቻህን ፊት ለፊት ተጋፈጥ፤ ለመፍትሔያቸውም የሚቻልህን ሁሉ አድርግ:: ለምሳሌ ለፈተና እየተዘጋጀህ ባለሀብት ወቅት አንድ ዳደኛህ ቤትህ ድረስ መጥቶ በማያባራ ትርኪ ምርኪ የወሬ ዶፍ ሊያሳንፍህ ወይ ሊያዘናጋህ ቢግክር እርሱን ለማነጋገር ከአምስት ደቂቃ የበለጠ ጊዜ እንደሌለህ ፈርጠም ብለህ ዕቅድን በማሳወቅ የሀበሻን የይሉኝታ ቡልኮ አፊቱ በጫጫቅህ ጣልለት:: ያኔ ማንነትህን ሲረዳ ለራስህም ተምህርት ያገኛል - አእምሮው ካልደዘነ:: ("ለነገረኛ ሰው ጀርባህ ስጠው/አውሰው" ይባላል::)

• ጊዜህን በአግባቡ ተጠቀም:: ደካማ የጊዜ አጠቃቀም (በብዙዎቻችን ላይ የሚሰተዋል ትልቅ ችግር ይመስለኛል) ለብዙ ጭንቀት ይዳርጋል:: ብዙ ለመሥራት አቅደህ ጊዜህን ግን በአግባቡ የማትጠቀምበት ከሆነና የምትንቀረፈፍ ከሆነ መንጫጭህና ለነገሮች አትከሮት ማጣትህ የማይቀር ነው:: ለአያንዳንዱ ሥራህ ተገቢ ጊዜ በጅቱህ የምታከናው ከሆነ ግን ከጭንቀት ትገላገላለህ:: (አንዳቢያ በሬ ተነገሮ ከርሞ ከኤሊ ጋር የሩጫ ውድድር እንደገጠመቺው እንደጥንቸሉ ብዙ በመጨረሻው ደቂቃ - በአሥራ አንደኛው ሰዓት በመባባስ ላይሆንለት የሚንደፋደፍ ሰው ግን ከራሱ በቀር ሊወቅሰው የሚገባ ሰው መኖር የለበትም፤ ይቼን ችግሩን የሚያስወግድልኝ ባንኝ የአንድ ወር ደመወዜን በስድስት ወር ክፍያ በሰጠሁ! ገንዘብ ምናባቱ::) ("ጊዜ ታከሲ አይደለም አይጠብቅም ቆሞ፤ ካልተሣፈሩበት ቶሎ ተሸታፊዎቹ የሚለውን የዘፈን ግጥም አስታውሰልኝ ታዲያ::)

• የሥራ አካባቢህን ሁልጊዜ ጽዱ አድርግ:: ጠረጴዛህ ባላስፈላጊ ወረቀቶች የተወረረ ከሆነ፤ አካባቢህ የተዘረከረ ከሆነ፤ ዕቃዎች በአግባቡ ያልተቀመጡ ከሆነ፤ የሥራ ቦታህ ንጹሕና የተጓደለ ከሆነ ... ምን እንደሆነህ ሳታውቀውና የጭንቀትህ መንስኤ ምን እንደሆነ ሳይገባህ እንኳን ብዙ ልትጨነቅ ትችላለህ፤ የሥራ መንፈስህም ይዳከማል:: ስለዚህ ለሥራ ከመንግስት በፊት አካባቢህን ጽዱ አድርግ::

የማያስፈልገህን ወረቀቶችና መዛግብት ቦታ ቦታ አስይዝና ጠረጴዛህ ቀለል ይበለው፤ ለውጡን ታየዋለህ አንተም ያኔ ይቀልሃል፤ የሥራ መንፈስህም ይነቃቃል::

ሥልት ሦስት

ከሚያስጨንቅህ ሁኔታ ጋር ተዛመድና ለመርሳት ሞክር

• የጭንቀትህን መንስኤና ጭንቀትህን ራሱን ለመለወጥ ሞክረህ ካቃተህ - መቼስ ምን ይደረጋል - ራስህን ከአካባቢህ ጋር ለማመሳሰል መጣር ሊኖርህ ነው:: በዚህ ሂደት የአስተሳሰብና የአመለካከት ለውጥ ማድረግ ከአንተ ይጠበቃል:: የምትጠብቀው ቀርቶ የምትጠብቀው ነገር ቢከስት ለዚያ ሁኔታ ራስህን ማዘጋጀት እንጂ መንጫጭና መናደድ ለባስ ጉዳት ይዳርግሃል:: (የቅንፍ ጨዋታ ጥሩ ነው - አንድ የ28 ዓመተ ወጣት ኑሮ የሳጉራ አየዩቺው ተቸገረና ጠንቋይ ቤተ ይሄዳል አሉ - እንዲያልፍለትና በሀብት እንዲዘማኝን ቋምጠ:: ወረሩው ይደርስና ጠንቋዩ ፊት በማንባሩ ይደፋል:: "ምን ፈልገህ መጣህ አንተ ጉብል?" ብሎ ጠንቋዩ ሲጠይቀው "ዳደኛቼ አዳኛ አግኝተው ዕድላቸው ሠምሮ የትና የት ሲደርሱ እኔ ደሃ ሆኜ ቀረሁ፤ ጌቶቼ እኔም እንደነሱ እንዲያልፍልኝ ብዬ ከራማምን ልማጠን ነው አግርሁ ሥር የተደፋሁ" ይላል:: "መልካም ነው፤ ችግርህ ዕድሜህ 30 ዓመት አስኪሞላ ብቻ ነው!" ብሎ ጠንቋዩ ይመልስለታል:: ደሃ መቼም ጉጉ ነውና ፈጠን ብሎ "ከዚያስ በኋላ ጌቶቼ" ብሎ ይጠይቃል:: ጠንቋዩ ይቀጥልና "ምን ከዚያ በኋላ አለው - ከዚያ በኋላ ማ ችግርህን ትለምደዋለህ!" ብሎት አርፍ:: ቁርጥ ያጠግባል::)

• ችግሮችን ወደጥሩ አጋጣሚ መለወጥ በሚያስችልህ ሁኔታ ቃኛቸው:: ችግሮችን በአሉታዊ ጎናቸው ብቻ ከማየት በመቆጠብ በአወንታዊነት መነፅር ከተመለከትናቸው ከውስጣቸው የሙከራ ምንጭ ሊፈልቅልን እንደሚችል በሂደት መገንዘብ ይቻላል:: ለምሳሌ በትራፊክ መጨናነቅ ወደኋላም ወደፊትም መንቀሳቀስ የማትችል ሆነህ መኪናህ በመኪናች መሀል ተሰንቅራ ቆማለች እንበል:: ያኔ መሪዎን በቡጢ እየነረትክ የመኪናህን ዕድሜ ከምታሳጥር የቀድሞ መሠሪያዎችን በመኪናህ ቴፕ ከፍተህ በማዳመጥ ወይም አንዳች የሚነብብ ነገር በመቃኘት በቀድሞ ትዝታዎችህ ልትዘናና ትችላለህ - ችግሩን ለተወሰነ ጊዜ መርሳትና በራስህ ዓለም በምተፈጥረው ዘዴ መጽናናት:: ይህ ሁኔታ የሚያሳየን ትግሮች ከአቅም በላይ በሚሆኑበት ጊዜ ለነሱ አጅ ከመስጠት ይልቅ አማራጭ ብልሃት በማፍለቅና የትኩረት አቅጣጫችንን በመቀየር ራሳችንን እንዳንገዳ መሞከር ብልህነት መሆኑን ነው:: (ወይኒቱ አልበሰለችም፤ ከምጣጣ ናት! ቀበሮ ትሆን ተኩላ እንዲህ ብላ ራሷን ከጭንቀት የገላገለችው? አዎ: ጥሩ ዘዴ ነው - ይሞታል አንዴ ታዳ?)

• የሚያስጨንቅህን ነገር የከብደት ደረጃና ውጤቱን አጠገን:: ለምን ነው የምትጨነቀው? የሚያስጨንቅህ ነገር አንተን ምን ያህል ገንዘብና ጊዜ ወይም ሌላ ዓይነት መስዋዕትነት ያስከፍልሃል? የስሙኒ ዶሮ የብር ገመድ ይዛ

መጥፋት የለባትም - በዳርው ተረት። በአጭር ጊዜ እንደጤዛ ለሚረግፍ ነገር ብለህ ብዙ ብትጨነቅ ዳግም ልታንሠራራ በማትችልበት ሁኔታ ራስህንና ቤተሰብህን እንዲሁም ድርጅትህንና ሀገርህን ልትጎዳ ትችላለህ። አንድ እያሰጨነቀህ ያለ ነገር በእርግጥ ያን ያህል ልትጨነቅለት የሚገባው ነው ወይ? ቀላል ነገር ከሆነ እርሳውና ትኩረትህን ወደሌላ አዙር፤ በርግጥም የሚያስጨንቅህ ከሆነ ግን ከፍ ሲል በተገለጹትና ዝቅ ሲል በሚገለጹት የጭንቀት ማስወገጃ ሥልጣኖች መሠረት መፍትሔ ፈልግለት።

• የፍጹምነት መለኪያ ደረጃዎችህን አስተካክል። ፍጹምነትን መሻት ሲያስወግዱት የሚቻልና የሚገባም አንዱና ተልቁ የብዙ ሰዎች የጭንቀትና ጥበት መንስኤ ነው። በዚህች ምድር ማንም ፍጹም አይደለም፤ ልሁን ቢባል እንኳን ከምንት የሚያልፍ አይሆንም። ምንትህ ላይ ተቀምጦ ምንትህ ገማኝ እንደማይባል ሁሉ በአንጻራዊ ሁኔታ ነገሮችን እያመዘኩ የተሻለውን ከማይሻለው ወይም ከባለበት በመምረጥ መቀበል እንጂ “እኔ ካስብኩት በጣም የወረደ ነው” በሚል ፍጹምነትን የመሻት ፍላጎት ተሸንፎ ለሁሉም ነገሮች አሉታዊ መሆን ለጭንቀት ያጋልጣል። ሁሉም ጭንቀት (በራሴው ደንብ) እንዲህ ይላል፡- “ሰዎች እንዲህ አሉኝ ብለህ የምትቀየሩኛቸው ከሆነ የአንተም እንደሰጡ ሲከፈት ስንቶችን እንደምታስቀይም አስተውልና ተቻችለህ በይቅርታ ለመኖር ሞክር።” (“አንዱ ባንዱ ሲሰቅ ጀምሮ ጥልቅ” አለ።)

• አወንታዊው ላይ እነጣጥር። በጭንቀት ተወጥረህ ሁሉንተናህ በጽላሎታዊ ድብብ ሲጀበን ከፍ ከፍውን ሳይሆን ደግ ደጉን ለማሰብ ሞክር። ያሉህን ጠንካራ ጎኖች፣ ያሳለፍካቸውን መልካም ጊዜያትና የምታደንቃቸውን የሕይወት ገጽታዎች እያስታወስክ ከራሱ ጋር በውስጥህ ተነጋገር። ያኔ በአወንታዊ አስተሳሰብ ስለምትቀድሩ የከፋ መንፈስ መንጠላዕት ተገፍፎ በርሃናማው የወርቅ መጋረጃ ከአእምሮዊ መራቆት ባፋጣኝ ይታደግሃል። ያኔም ገብተህ ተቀንበህ የነበረውን የሞኝነት ባሕር እያሰብክ እጅጉን ትደመማለህ። ሁሉም ማለፊያ ይታወስህናም ትደስታለህ። ወንድ ከሆነክ እስከ አሁኑኑ ሞክረው ለውነት ሴት ከሆነሽ እስከ አንድም አሁኑኑ ሞክረው! (“ከርስቲያን ተሰፋ አይቆርጥም አለ አለ አንዱ በንግግር ጫፍ። ዘወር ሲል ለካንስ መሰረም ዳደኛው አጠገቡ አለ። ምኑ ሞኝ “እንዲሁም አስላም” አለና ንግግሩን አስተካክላ!)

**ለነገሮች ያለህን አስተሳሰብና አመለካከት አስተካክል**

አስተሳሰብህና ለነገሮች ያለህ አመለካከት ለስሜታዊውና አካላዊው ደንንትህ ትልቅ አስተዋፅዖ አላቸው። ስለራሱ መጥፎ ባሰብህ ቁጥር ሰውነትህ በጭንቀት ይዋጥና በጦርነት ቀጣና የመኖር ያህል ይቆጥረዋል። ብዙውን ጊዜ በሃሳባችን ያለው በእናነታችን ውስጥ ትልቁን ሚና ይጫወታል - ባጭሩ አንተም ሆነህ አንቺ የምታስቢውን ነህ ወይም ነሽ ለማለት ነው። ጥሩ ስታሰብ ጥሩ ትሆናለህ፤ መጥፎ ስታሰቢ መጥፎ ትሆናለሽ - ያልዘፍት አለሙበቀሉ

የነበረና ያለ፣ ተፈጥሮ ሕግን እስካልቀየረች ወደፊትም የማኖር ነው። የራሱን ሽንፈት ከሚገልጹ አባባሎችም ተቆጠቡ። ለምሳሌ “ፈጽሞ አይሆንልኝም፤ በጭራሽ አልሞክረውም። እንዴት ተደርጎ? አረረረረረ...” የሚሉ አፍራሽ አስተሳሰቦች በራስ ላይ ሽንፈትን የሚጋብዙ ናቸውና ካንተ አርቃቸው። (“እመን እንጂ አትፍራ”)

**ሥልት አራት**

መለወጥ የማትችላቸውን ነገሮች አምነህ ተቀበል

ቀደም ሲል እንደተገለጸው አንዳንድ የጭንቀት መንስኤዎች በቀላሉ ሊወገዱ የማይችሉ ናቸው። ለአብነት ያህል የምታራቅረውን የቤተሰብ አባል ወይም የዳደኛ ሞት ልታስቀር አትችልም፤ ብትታወቅም በመታከም ለመዳን መሞከር እንጂ ህመምን እስከወዲያኛው ከአንተ ማራቅ አይቻልም፤ በሀገር የመጣ የኑሮ ውድነትንም ስትገጨረጨር ውለህ በተገጨረጨር ብታደር ይህን ዓለም አቀፍ የሚመስል ወረርሽኝ ለመቀየር አንድም ነገር ማድረግ አይቻልህ ይሆናል። እነዚህን የመሳሰሉ ሊያመልጡቸው የማይቻሉ ተፈጥሯዊና ሰው ሠራሽ ከስተቸች ሲያጋጥሙ በከንቱ ከመብከንከን ይልቀ ከአውነታው ጋር መለማመድና አቀልን ገዝቶ የገዛ ነፍስን ከአሁኑ ወደሰኛ ማሻገር ተመራጭ ነው። እርግጥ ነው እንዲህ ያለውን መሪር ከስተት መቀበል አስቸጋሪና አንዳንዴም ፈታን መሆን ግልጥ ነው። ግን ሌላ አማራጭ ለም - መቼስ ማልገደድ። ፀሐይ በምሥራቅ እንጂ በምዕራብ አትወጣም። ስለዚህ፡-

መቆጣጠር የማይቻልህን ነገር ለመቆጣጠር አትሞክር - ትጋጋጣለህ ትላላጣለህም። በሕይወታችን ውስጥ ብዙ ነገሮች ከቁጥጥራችን ውጪ ናቸው - በተለይ ደግሞ የሌሎች ሰዎች ጠባይና ምግባር። ስለሆነም መለወጥ የማይቻልህ የሰዎች ጠባይ ላይ ከመቅከንከን ይልቅ ችግሮችን እንዳመጣጣቸው ለመፍታት በመሞከሩ ዙሪያ ትኩረት ማድረግ የበለጠ ጠቀሜታ አንዳለው ተገንዝብ። የችግሮችህን ግልባጭ ጎን አጠገን። “የሕይወት ምዕራፋችንን በግድያ የማይዘጋ ችግር ይበልጥ ያጠነክረናል” የሚል አባባል አለ። ስለዚህ ከባድ የሕይወት ውጣ ወረድ በሚያጋጥመን ጊዜ እነዚያን ውጣ ወረዶች ወደ መልካም አጋጣሚ በመለወጥ የተሻለ የኑሮ መሠረተ መጣል ይገባል እንጂ ለፈተና መንበርከክ ተገቢ አይደለም። (መናገር እንዴት ቀላል ነው ጃል!) ለምሳሌ በገዛ ምርጫ በገባህበት ጉዳይ የምትበላጭ ከሆነ ከዚያ ገምቢ ትምህርት ቀስመህ የወደፊት ሕይወትህን አሻሽልበት። ካልሞትከበትና ከማትሞትበት ወይም ሞትን ከማያስከትልብህ ስህተትህ ተማርበት ነው እየተባልህ ያለኸው ባጭሩ። ከሞትከማ ምኑን ተማርከበት - ተቀበርከበት እንጂ።

የማስማህን ለሁኔታ አካፍል። በቀላሉ የማትወጣው ችግር ሲገጥምህ ከምታምነው ዳደኛና ዘመድ ጋር አውራውና ይውጣልህ - ይቀልሃል። በዚያውም የመፍትሔ ሃሳብ ልታገኝ ትችላለህ። እንደሁኔታው ለሀኪም(ህ)ም አማካር - እነሱም ለችግርህ አንዳች አብነት አያጡም። ለሰው በመናገርህ የምታጣው ነገር የለም። መጠንቀቅ ያለብህ ግን ለምድረ ወንፈት ተናግረህ

ምሥጢርህ የባቁላ ወፍጮ እንዳይሆንብህ ነው። የምትናገረውን ዕውቅ ታዲያ። (“ካለመናገር ደኝኸማችነት ይቀራል” ይባላል። በእግረ መንገድ “በለፈለፉ በአፍ ይጠፉ!” የሚለውንም ብሄል አትዘንጋ)።

ይቅር ማለትን ዕውቅ። ቀደም ሲል እንደተገለጸው የምንኖርባት ምድራዊ ዓለም የፍጹማን መኖሪያ እንዳልሆነች ተገንዝብና ሰዎች ስህተትን እንደሚሠሩ - አንተም ጭምር - ተረዳ። ገደብህን ብስጭትህ እንዲያልፉ (እንዲከስሙ) አድርግ። ከዚያም በንጹሕ ልብ የበደሉህንና ያስቀየሙህን ሰዎች ይቅርታ አድርግላቸው - ቁም በሰው ላይ አትቋጥር፤ በቀልንም ከሰውነትህ አውጥተህ ጣላት፤ ሌሎችም አንተን ይቅር እንዲሉህ በጥፋትህ ተጸጽተህ ይቅርታቸውን በፍጹም ትህትና ጠይቅ። ራስን ከአፍራሽ ውስጣዊ ቃይል በማጽዳት የይቅርታና የምሕረት ሰው መሆን የትልቅ ስብዕና ምልክት ነው። እስካሁን ካልሞክርከው እስከ ከአሁን በኋላ ሞክረው።

**ሥልት አምስት**

ለ መዝናኛና ለ ጨዋታ ጊዜ ስለ መበጀት

ከፍ ሲል ከተጠቀሱት ልዩ ልዩ የጭንቀት ማባረሪያ ሥልጣኖች በተጓዳኝ አንድ ሰው በቂ የመዝናኛና ከዳደኛና ቤተሰብ ጋር የመጨዋወቻ ጊዜ መመደብ እንዳለበት ሊዘነጋ አይገባም። ዓለም ዘጠኝ ናት - አሥር ሞልታ አታውቅም ይባላል፤ የምትሞላው ምናልባት በግለሰብ ደረጃ ያውም ሲሞት ብቻ መሆን አለበት። ከዚያ በኋላ ምን ያሳስበዋል? በአፀደ ሕይወት እስካለን ግን ሁል ጊዜ ቀንም ሌትም አብዝቶ መባተል ደግ አይደለም። ለቤታችን፣ ለልጆቻችን፣ ለትዳር አጋርቻችን፣ ለዳደሩቻችን፣ ለማኅበራዊ ግንኙነታችን፣ ለማተሳትን ወዘተ. እንደደፍርኸችው የተመጣጠነ ጊዜ መመደብ ይገባናል። አለበለዚያ ጉድለት ይከስታል። የሚከሰተው ጉድለት ደግሞ ሕይወታችንን እስከማመስቃቀልና አልፎ ተርሮም ከናካቱው እስከመቀማት ድረስ ከባድ ሊሆን ይችላል። በዚህ መሠረታዊ የማኅበረሰብ ችግር ላይ በግልጽ እንነጋገር ከተባለ ብዙ ነጥቦችን ማንሳት ይቻላል። ለምሳሌ አንድ ሰው ትዳር ከያዘ ለትዳር ዳደኛው በቂ ጊዜ መሰጠት ይኖርበታል። ካልሰጠ አንድያውን ቢመንገድ ገዳም ቢገባ ይሻለዋል። ሁለት ተቃራኒ ነገሮች በአንድ ጊዜ አይወደዱም፤ ስለሆነም አብሮ መኖርና አብሮ አለመኖር በየትኛውም ምድራዊም ይሁን ሰማያዊ መልኪያ ሊጣጣሙ አይችሉም - መሆንና አለመሆን ጎብረት የላቸውም - አንዱ ባለበት ሌላው የለም። ልጆችን ሲያፈራም ለልጆቹ በቂ ጊዜ ሊሰጥ ይገባዋል። አለበለዚያ እነዚያ ልጆች በወላጅ ፍቅር ዕጥረተ ሥነ ልቦናቸው ይጎዳላሉ። እነሱም ሲያደጉ የጣሉት ፍቅር በግባቡ ለልጆቻቸው አይሰጡምና ይህ ዓይነቱ ስንሰለታዊ ችግር የዘረ ድምሩ በጣም አደገኛ ነው።

በመሥሪያ ቤት አንዳች ችግር ደርሶበት እየተነጫነጨ ወደቤቱ የሚገባ ሰው ከቤተሰቡ ጋር ከብ በመሥራት በጨዋታና ቀልድ የተወሰነ ጊዜ ቢያሳልፍ ከጭንቀቱ ለፎይ ማለቱ አይቀርም - ቢያንስ እስከነጋና ወደመሥሪያ ቤቱ እስኪሄድ ድረስ። ችግሩ እቤቱም ውስጥ አሳት ካለ ነው። ይሄኔ ነው መሸሽ አሉ አትኩ ጠጂቱ! እንዲህ ያለ ሁኔታ ውስጥ የገባ ሰው ማየት ዳቦ ሆነ ማለት ነው

- አላይ አሳት አታች አሳት፤ ደግሞ እንዲህ ዓይነት ሰው ጀሃም አይገባም አሉ - አሉ እንዴ ግን? አዎ፡ እዚህ ተቃጥሎ ጨርሶት ምን የሚቃጠል ነገር ይዞ ወደዚያኛው ዓለም ይሄዳል ዳሩ። ለማንኛውም ለሁሉም ነገር ጊዜ ይኑረን፤ ጊዜ በሕይወት ጉዞ ትልቅ ንጥረ ነገር ነው። በጊዜ ውስጥ እንወለዳለን፤ በጊዜ ውስጥ እናድጋለን፤ በጊዜ ውስጥ እኛም እንወልድና ቀናትን ሲደርስ እንዳልነበርን ሆነን ወደትቢያት እንለወጣለን - ሳስብው እኛ ሰዎች የሩጫችን ሁሉ መቋጫ ትቢያ መሆኑን ካለመገንዘብ ወይም ከመርሳት የተነሣ ይመስለኛል የጭንቀታችን ሁሉ መንስኤ። (በነገራችን ላይ ነገር እየተዋዘ ሲነገር ነው የሚገባ - የምን ኮምጬጭ ማለት ነው! እውነቱን እኮ ነው። ዘና እየላችሁ አንቡ - "ንንን መብቅ አድርጓት ታዲያ።)

ቅጥ አምባሩ በጠፋበት የሕይወት አዙሪት ውስጥ ራስህን እስከትረሳ ድረስ አትዘፈቅ - ለራስህ ጊዜ ስጥ ወንድሜ። ሲቀር ለሚቀረው - በደቂቃዎች ውስጥ ዘደም ግፊትና ተጓዳኝ ጊዜ-ነሺ መቅሰፍቶች ተለይተሃት ለምትሄደው የቅጽበታዊ ዓለም ተማታ ብለህ ፍጻሜን አትይ። ተስፋ-ላስቆርጥህ አይደለም - እንዲያውም በተቃራኒው በተስፋ ልምላም ሕይወትህን በተረጋጋ ሁኔታ እንድትመራት የሚያስችልህን ክጠቢባን በዕር የራሳቸውን የዕውቀት ብሬ ላስከመኩምህ ነው። ከሥራ መልስ ራስን በተገቢው መንገድ ማዘናናት የምርጫ ጉዳይ ወይም ለቅንጦት የሚደረግ ሳይሆን የግዴታ ያለው መወሰድ ያለበት የሕይወት ቅመም ነው። ስለዚህ፡-

- የመዘናኛ ጊዜ መድብ። በየቀኑ የተወሰነ የዕረፍትና የመዘናኛ ጊዜ ይኑርህ። እንዲህ ስታደርግም መደበኛ ሥራዎችህ እየመጡ ዕረፍትህን እንዲረብሱ አትፍቀድ። ዕረፍትና መዘናኛት ከሆነ ዕረፍትና መዘናኛት ነው - ከታ በየፊርጁ ይለበሳል፤ የቄሣርን ለቀሣር የእግዚርጌም ለእግዚርጌ። ገባ? ስለሆነም የተፈጥሮ ባትራህን በምትሞላበት ወቅት የሚያጎድለው ጣልቃ-ገብ ኃይል ሊኖር አይገባምና ሌላው ነገር እቢሮህ ይጠብቅህ ወይም የሚቻል ከሆነ ሌላ ሰው ወክል።
- ከሌሎች ጓደኞች ጋር ተገናኙ። በሕይወትህ አወንታዊ ሚና ለጫወተ ከሚችሉ የአንጀት ጓደኞች ጋር አብረህ ተዘናኛ። ንፋግ፣ ምቀኞችና ተንኮላኞች ከሆኑ አሰለጥ "ጓደኞቼ"፤ እየሣቁ መቃብርህን ከሚቆፍሩ አስመሳይ ወመኔዎች ግን ራስህን ጠብቅ። በወሃደር መነሣት በሚከብድባት ምድር ላይ እየኖሩ መዘናጋት አይገባምና ከመጥፎ ጓደኛ ራስህን ተከላክል።
- በየቀኑ አንዳንድ አዘናኝ ተግባራትን አድርግ። ደስታን ሊሰጡህ የሚችሉ ለምሳሌ በማታ ከየከብትን መመልከት፣ ፒያኖ መጫወት፣ ብስክሌት መንዳት የመሳሰሉ ተግባራትን ብታከናውን ጭንቀት ብስጭትህ ይቀንሳል፤ ዕድሜህም ይረዝማል።
- ሣቂታና ቀልደኛ ሁን። ሁልጊዜ ኮስታራነት ደግ አይደለም - በመሣቅ ዕድሜህን ታረዝማለህ፤ በማልቀስና በመከላከል ዕድሜህን ታሳጥራለህ - ይህ አውነተ በጥናት ተረጋግጧል - ከነርቭ እንቅስቃሴ ጋር ይገናኛል። እንዳስፈለግክት መሣቅ መጫወት ተገቢ ነው። በሌሎች ሰዎች ላይ ብቻ ሳይሆን በራስህ ላይም ሣይቀር ሣቅ። እውነተኛ ሣቅ የብዙ ጭንቀቶች መግፈፊያ ዓይነተኛ አብነት ነውና ሣቅህን አትገድብው። ስትስቅ ደግሞ የፋጌ (የፋጌ) ሣይሆን የእውነት ይሁን።

ሥልት ስድስት

ጤናማ የሕይወት አቀጣጫ ይኑርህ

አካላዊ ጤንነትህን በማዳበር ለጭንቀቶች ያለህን ተጋላጭነት መቀነስ ትችላለህ።

የአካል ብቃት እንቅስቃሴ ብትችል በየዕለቱ አድርግ። አካላዊ ስፖርታዊ እንቅስቃሴ የጭንቀት መዘዞች በሰውነታችን ላይ በቀላሉ ተከስተው እንዳይጎዱን በማድረግ ረገድ ቁልፍ ሚና እንደሚጫወት በጥናት ተደርሶበታል። ስለዚህ በያንስ በሣምንት ለሦስት ቀናት በአያንዳንዱ ቀን ለ30 ደቂቃ ስፖርታዊ እንቅስቃሴ ብታደርግ ለአጠቃላይ የመንፈስም ሆነ የአካል ጤንነትህ ጥሩ ነው። በሰውነት ውስጥ የተከማቸን ጭንቀትና ውጥረት ከኢርቢክ ስፖርት በበለጠ የሚያቃጥለው ሌላ ነገር እንደሌለ በሚገባ ታውቋልና በዚህ ረገድ አትባዘን።

- አመጋገብህን አሳምር። አገኘህ ብለህ ያገኘኸውን ሁሉ እንደ አትገርጉድ። ምግብ ሲባል የአንድ ነገር ብዙ ሳይሆን የብዙ ነገሮች ጥቂት ጥቂት መሆኑን ልብ በል። በአንድ ነገር እስካንገት መጥገብ ይቻላል - ያ ግን ተስማሚና ተገቢ አመጋገብ አይደለም። ተመጣጣኝ ምግብ መመገብ ያስፈልጋል። ከነተረቱ "ሆድን በጎመን በደልሉት ጉልበት በዳገት ይለማል" ይባላልና በጤና አንጀራ ሆድን ከመጎስር ይልቅ ከየይነቱ መመገብ ለጤንነት የሚገባው ከህክምና ከሣራም የሚያድን ጠቃሚ ነገር ነው - ላለለት ነው ታዲያ። ከሰሃራ በታች ባለው የአፍሪካ ክፍል ተቀምጦ በአመጋገብ ረገድ መሞላቀቅ ለቅሶት ነው እንዳተሉ ራራሁ። ለማንኛውም እኔ ነግሬአለሁ - ወርድ ከራስ። ራረስ ያደርሳል እንጂ አይቀጋም። (ይሄ መናገር እንዴት ቀላል ነው ግን? ቁልቀላት!)
- የካሬጋንና የስኳር ፍጆታህን ቀንስ። ካሬጋንና ስኳር በብዛት ሲወሰዱ በደባባዊ ስሜትና በኃይል (mood and energy) መካከል ጭንቀትን ይፈጥራሉ። ስለሆነም የቡና፣ የለሰላሳ መጠጠትን፣ የቸኮሊትና ስኳር የሚጠቀሙትን ምግቦች ከምግብ ዝርዝርህ በትቀንሳቸው ዘና ያለ የሰውነት አቋም ይኖርሃል፤ ጥሩ እንቅልፍም ይወስድሃል። (አማኝቻቸው እንቅልፍ ልጣ ያልከኝ ማለት? ለ...?)
- አልከል። ሲጸገሩ ዕዎትን አስወግድ። ጭንቀትን ለመከላከል ወይም ለጊዜውም ቢሆን ለማስወገድ ሲባል እነዚህን ነገሮች በብዛት መውሰድ እየተዘውተረ ከመጣ ብዙ ሳይሆን ተቀጥረዋል (ዶሮ ምሳ ምሳ የራሱን መታረጃ ቢለም አወጣት አላገ ማንኛን አንባቢ ትሆኝ ከነዚህ ዘመን-አገንን ወረርሽኝት - ከአንዱ ወይ ከሌላው - ነፃ የምትሆን? አሁንስ ደመወዜን ላሣርፋት መሰለኝ - እንጂ ይኛ ባለፍ ባገደም የምሳተፍባት የማታ ትምህርት... )።

ለመዘናኛት ከሚል ሳይሆን ከጭንቀት የተነሣ አልከል የሚጠጣጥ ጫት የሚቆም እንዲሁም ህሽሽ የሚምግ ሰው ብዙ ነው። ነገር ግን እነዚህ ነገሮች ለጤንነት እጅግ ጠንቅ መሆናቸውን መረዳት ያስፈልጋል። ከገዚያዊ አፍይታ ባለፈ ዘላቂነት ያለው መፍትሔ ስለማያመጡ ይልቅም ጤንነትን ከማቃወሱ በተጨማሪ ለኢኮኖሚና ማኅበራዊ ችግሮች ስለሚዳርጉ ከነዚህ ነቀርሣዎች መታቀብ ከአንድ ብልህ የዓለም ዜጋ ይጠበቃል። ("ጨው ለራሽ ስትይ ጣፍጭ")

- በቂ እንቅልፍ አግኝ። ሰውነታችን የሚታደስው በቂ እንቅልፍ ስናገኝ ነው - ቅጥትና ቅጥር የሌለበት ሰላማዊ እንቅልፍ። ነገር ይዞ አልጋ ወይም መድብ ላይ መጋደም ለጭንቀት ይዳርጋል። በአለምሮ የተሰነቀውን በሶት እየብሰሰሰሉ እንቅልፍ አይወስድ ይልቅ ሌሊቱ ወገን ይላል። (ይቺንም የሚያውቅ ያውቃታል) ። የኔ ታዲያ የአካልም የመንፈስም ድቀት ያጋጥምና መደበኛ ሥራን በአግባቡ ለማከናወን ይዳግታል። በዋናነት ግን በዕንቅልፍ ጊዜ ሰውነታችን በራሱ ሂደት የተፈጥሮ ህክምና በማከናወን የሚያስወግዳቸው ብዙ

የምናውቃቸውም ሆኑ የማናውቃቸው ህመሞች መኖራቸውን መረዳት ይገባል - ወረፋ መጠበቅ፣ ካርድ ማውጣትና ኪሳን የሚያጥብ ከፍተኛ መከፈል ሳይጠበቅብን እንዲሁ ቡባላሽ። ስለዚህ ቢያንስ በቀን ለሰባትና ለስምንት ሰዓታት ያህል ሰላማዊ እንቅልፍ ማግኘት ለአንድ ሰው ጤናማነት ትልቅ አበርክቶ አለው።



ፈገግ ቢያሰኝም

የዋልጊነትና የመደደነት መናኸሪያ ሆኖ በተለይ አፍላ ወሳቶችን በማበላሸቱ ረገድ የሚጫወተውን አሉታዊ ሚና ማንኛውንም ፈስቶክ አዝናኝነቱን ጨምሮ የተጠፋፋና የተራራቁ ጓደኛዎችን ለማቀራረብ እያበረከቱ ያለውን አወንታዊ ድርሻ ልናደንቅ እንደሚገባን አምናለሁ። ብዙ አስተማሪና አዝናኝ ጽሑፎችንና ሥዕላዊ ልጥፎችን(posts) እናገኛለን - ከፈስቶክ ድረገፅ። ፈገግ ቢያሰኝም እንዲሁ ለአብነት አንመልከት።

አንድ ወጣት እናትና አባቱን በስለት መሣሪያ ገድሎ ፍርድ ቤት ቀርቧል። የፍርድ ሂደቱ ተጠናቆ ብይን ሊሰጥ ዳኞች ትሎት ላይ ተሰይመዋል።

የመሀል ዳኛ፤ ለመሆኑ እናትና አባትህን በስለት መግደልህን ታምናለህ?

ወጣቱ ተከላኸ፤ አዎ፤ በሚገባ አምናለሁ - የተከበሩ ዳኛ።

የመሀል ዳኛ፤ መልካም፤ የምታቀርበው የፍርድ ማቃለያ ካለህ ተናገር።

ወጣቱ ተከላኸ፤ አመሰግናለሁ የተከበሩ ዳኛ። ጥፋቱ የመጀመሪያ መሆኑ፣ በዚያም ላይ ወላጅ አልባ መሆኔም ግምት ውስጥ ገብቶልኝ በቻል በነፃ እንድለቀቅ አለዚያም አ ጭር የ እ ሥር ጊዜ እንዲፈረድልኝ ክቡር ፍርድ ቤቱን በትህትና እጠይቃለሁ።

"A person who has good thoughts cannot ever be ugly. You can have a wonky nose and a crooked mouth and a double chin and stick-out teeth, but if you have good thoughts they will shine out of your face like sunbeams and you will always look lovely." (Roald Dahl)

**... About Blood Pressure**

Two factors determine blood pressure: the amount of blood the heart pumps and the diameter of the arteries receiving blood from the heart. When the arteries narrow, they increase the resistance to blood flow. The heart works harder to pump more blood to make sure the same amount of blood circulates to all the body tissues. The more blood the heart pumps and the smaller the arteries, the higher the blood pressure.

The kidneys play a major role in the regulation of blood pressure. Kidneys secrete the hormone renin, which causes arteries to contract, thereby raising blood pressure. The kidneys also control the fluid volume of blood, either by retaining salt or excreting salt into urine. When kidneys retain salt in the bloodstream, the salt attracts water, increasing the fluid volume of blood. As a higher volume of blood passes through arteries, it increases blood pressure.

Scientists do not fully understand the causes of hypertension. In up to 95 percent of cases no clear cause can be identified. This type of high blood pressure is known as essential hypertension, and scientists suspect that genetic factors may play a role in its development. In about 5 percent of cases high blood pressure develops as a result of another medical disorder, such as kidney or liver disease, or as a side effect of certain medications. This type of high blood pressure is known as secondary hypertension. Other factors that may contribute to elevated blood pressure in some people include a diet high in salt, physical inactivity, obesity, and heavy alcohol consumption.

**... About Diabetes**

Diabetes is detected by measuring the amount of glucose in the blood after an individual has fasted (abstained from food) for about eight hours. In some cases, physicians diagnose diabetes by administering an oral glucose tolerance test, which measures glucose levels before and after a specific amount of sugar has been ingested.

Once diabetes is diagnosed, treatment consists of controlling the amount of glucose in the blood and preventing complications. Depending on the type of diabetes, this can be

accomplished through regular physical exercise, a carefully controlled diet, and medication.

Individuals with Type 1 diabetes must receive insulin, often two to four times a day, to provide the body with the hormone it does not produce. Insulin cannot be taken orally, because it is destroyed in the digestive system. Consequently, insulin-dependent diabetics have historically injected the drug using a hypodermic needle or a beeper-sized pump connected to a needle

**Very Important!**

inserted under the skin. In 2006 the United States Food and Drug Administration approved a form of insulin that can be inhaled and then is absorbed by blood in the lungs.

The amount of insulin needed varies from person to person and may be influenced by factors such as a person's level of physical activity, diet, and the presence of other health disorders. Typically, individuals with Type 1 diabetes use a meter several times a day to measure the level of glucose in a drop of their blood obtained by pricking a fingertip. They can then adjust the dosage of insulin, physical exercise, or food intake to maintain the blood sugar at a normal level. People with Type 1 diabetes must carefully control their diets by distributing meals and snacks throughout the day so as not to overwhelm the ability of the insulin supply to help cells absorb glucose. They also need to eat foods that contain complex sugars, which break down slowly and cause a slower rise in blood sugar levels.

Although most persons with Type 1 diabetes strive to lower the amount of glucose in their blood, levels that are too low can also cause health problems. For example, if a person with Type 1 diabetes takes too much insulin, it can produce low blood sugar levels. This may result in hypoglycemia, a condition characterized by shakiness, confusion, and anxiety. A person who develops hypoglycemia can combat symptoms by ingesting glucose tablets or by consuming foods with high sugar content, such as fruit juices or hard candy.

In order to control insulin levels, people with Type 1 diabetes must

monitor their glucose levels several times a day. In 1983 a group of 1,441 Type 1 diabetics aged 13 to 39 began participating in the Diabetes Control and Complications Trial (DCCT), the largest scientific study of diabetes treatment ever undertaken. The DCCT studied the potential for reducing diabetes-related complications, such as nerve or kidney disease or eye disorders, by having patients closely monitor their blood sugar levels four to six times a day, maintaining the levels as close to normal as possible. The results of the study, reported in 1993, showed a 50 to 75 percent reduction of diabetic complications in people who aggressively monitored and controlled their glucose levels. Although the study was performed on people with Type 1 diabetes, researchers believe that close monitoring of blood sugar levels would also benefit people with Type 2 diabetes.

For persons with Type 2 diabetes, treatment begins with diet control, exercise, and weight reduction, although over time this treatment may not be adequate. People with Type 2 diabetes typically work with nutritionists to formulate a diet plan that regulates blood sugar levels so that they do not rise too swiftly after a meal. A recommended meal is usually low in fat (30 percent or less of total calories), provides moderate protein (10 to 20 percent of total calories), and contains a variety of carbohydrates, such as beans, vegetables, and grains. Regular exercise helps body cells absorb glucose—even ten minutes of exercise a day can be effective. Diet control and exercise may also play a role in weight reduction, which appears to partially reverse the body's inability to use insulin.

For some people with Type 2 diabetes, diet, exercise, and weight reduction alone may work initially, but eventually this regimen does not help control high blood sugar levels. In these cases, oral medication may be prescribed. If oral medications are ineffective, a person with Type 2 diabetes may need insulin doses or a combination of oral medication and insulin. About 50 percent of individuals with Type 2 diabetes require oral medications, 40 percent require insulin or a combination of insulin and oral medications, and 10 percent use diet and exercise alone.



## Verbatim

“A child cannot be taught by anyone who despises him, and a child cannot afford to be fooled.” (James Baldwin)

“Teaching is the one profession that creates all other professions.” (unknown)

“It is the supreme art of the teacher to awaken joy in creative expression and knowledge.” (Albert Einstein)

“If a child can't learn the way we teach, maybe we should teach the way they learn.” (Ignacio ‘Nacho’ Estrada)

“A smile is the prettiest thing you'll ever wear.” (unknown)

“A wise old teacher once said: ‘I consider a day's teaching wasted if we do not all have one hearty laugh.’” (Gilbert Highet)

“Children are like wet cement. Whatever falls on them makes an impression.”

“Children want the same things we want. To laugh, to be challenged, to be entertained, and delighted.” (Dr. Sruss)

“Children today are tyrants. They contradict their parents, gobble their food, and tyrannize their teachers.” (Socrates 420 BC)

“Creativity: Take the obvious, add a cupful of brains, a generous pinch of imagination, a bucketful of courage and daring, stir well and bring to boil.” (Bernard Baruch)

“Impossible is a word to be found only in the dictionary of the fools.” (Napoleon Bonaparte)

“Not only does a smile cost less than electricity, it also brightens your day.” (unknown)

“Once you get people laughing, they are listening.” (Herbert Gardner)

“Spoon feeding in the long run teaches us nothing but the shape of the spoon.” (E.M. Forster)

“The wise teacher knows that 55 minutes of work plus 5 minutes laughter are worth twice as much as 60 minutes of unvaried work.” (Gilbert Highet)

“The test of a good teacher is not how many questions he asks his pupils that they will answer readily, but how many questions he inspires them to ask him which he finds it hard to answer.” (Alice W. Rollins)

the  
teacher

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