

The Teacher



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Inside this Issue በውስጥ ገጾች

Editorial	1
Research	2
Commentary.....	36
ቅኝት	43
Let's Mind our Language	49
ትውፊት	53
Edutainment	58
ጤናችን	63

Quote of this issue

“Anyone who stops learning is old, whether at twenty or eighty.
Anyone who keeps learning stays young.”

Henry Ford, Ford Motor Company founder

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EDITORIAL

Dear Readers,

This bulletin, *the teacher* Vol. 7, No. 14, 2016, is the fourteenth edition since the time we began participating in publication services to maintain the bridge that exists between our institution and the community at large. In the past eight or nine years, we have been trying our level best to present a variety of research articles and other entertaining pieces so that our readers could obtain some insightful understanding and infotainment based on their field of interest.

In this issue too, as has been the case in all others in the past, we have tried our best to include some important materials that could satisfy all our readers.

In the research column, we have given priority to those pieces that deal with especially the teaching learning process. To this end, the one that focuses on students' participation in the decision making of higher education institutions is

presented under the title, "Student Participation in Higher Education Governance: Trends and Practices in Ethiopian Public Universities". This research article surveys the current situation with respect to students' involvement in decision making based on the information obtained from nine public universities in Ethiopia.

The study under the title, "Feedback in Second Language Teaching and Learning" has also important points with regard to the essence and significance of feedback in the learning-teaching process. It gives us some highlights on how we can employ our feedback in educating and positively shaping our students in class or in any teaching environment.

Under the study titled "Multicultural Classrooms", we glean some vitally important conceptions when we are in multicultural classrooms as teachers. In countries like ours whose definitive features include multiculturalism, having

the knowledge of how to deal with such problems is unquestionably essential to avoid any seemingly discriminatory approach among our students. The ones mentioned here above and more others are awaiting your voracious appetite in this section and we hope you will enjoy them.

Other columns are also set for a range of your reading interests as usual. The column "Mind your Language" has something to say about idioms and their usage in our daily communication. It covers both Amharic and English in a very limited manner though due to space constraint.

The section on edutainment is fully prepared to make you swim in an ocean of smiles. The short anecdotes and experiential episodes presented in Amharic and other brief stories are impatiently waiting your arrival to each page they are ready to get your kind attention. Good read.

"A quality education has the power to transform societies in a single generation, provide children with the protection they need from the hazards of poverty, labor exploitation and disease, and give them the knowledge, skills, and confidence to reach their full potential." Audrey Hepburn



Research

Student Participation in Higher Education Governance: Trends and Practices in Ethiopian Public Universities

Wondwosen Tamrat (Associate Professor, SMU)



Overview

One of the major principles of good governance in higher education alludes to the concept of shared governance or distributed leadership. This, among other things, requires the representation of the various stakeholders (including students) in the decision making processes of universities. As compared to the representation of administrators or faculty, student representation, which is defined as “students’ formal and/ or actual ability to influence decisions made in the context of a higher education institution and administration” (Klemencic 2012), still remains to be one of the most disenfranchised aspect of higher education governance both in theory and practice. It appears that the situation is not different in Ethiopia.

In the Ethiopian context, university governance has been considered as a critical component of the success of the expansion scheme that has been aggressively pursued by the government in the last two decades. However, despite its significance, little is written and researched about this area. Even the limited work available

focuses on such other areas as state-management relations, the role of leadership, and the application of such management tools as Business Process Reengineering (BPR) and Business Score Card (BSC) in the context of managing universities (VUA 2006; Yizengaw 2008; Mehari 2010; Aschalew 2011).

In view of the existing void and the importance it holds both to the sector and individual institutions, this paper investigates the trends and practices of student participation in the decision making processes of Ethiopian public universities. The investigation has been made on the basis of current theoretical underpinnings and secondary data collected for the purpose of the research.

Objectives

The purpose of the research is to:

- * outline the legal framework created for student participation in university governance and identify the extent to which universities subscribe to these policy regulations;
- * explore the types and extent of student involvement in the decision making processes of Ethiopian public universities.

Methodology

This exploratory research is a desk review and analysis of data available on student representation in university governance in Ethiopia. Accordingly, secondary data drawn from national regulations, institutional websites, previous research and Quality Audit Reports of the national Higher

Education Relevance and Quality Agency (HERQA), are analyzed to identify the most prevailing trends and practices with regard to student participation in the decision making processes of public universities.

The study focuses on nine public universities that have been selected on the basis of availability of pertinent secondary data. The institutions chosen were: Addis Ababa University, Adama University, Arbaminch University, Bahir Dar University, Gonder University, Haromaya University, Hawassa University, Jimma University, and Mekele University. These universities are the oldest from the existing 33 public universities in Ethiopia. On average each university accommodates a student population of 20, 000 to 45, 000 and faculty whose number ranges from 400 to 1500. Comparatively speaking, they are also the biggest and most studied universities within the sector.

Current international trends with regard to student participation in university governance are discussed in the Literature Review section given below which provides the conceptual and normative foundations that are needed for assessing the Ethiopian situation. This will be followed by discussions on the major findings of the study which constitutes the second part of the paper.

Review of Related Literature

Genesis

At the earliest phase of the establishment of the world’s oldest universities, students assumed a

dominant power in terms of administering institutions by virtue of their being the major payers for the setting up of universities and for the salary of their professors. However, as this power was gradually lost, the responsibility of making decisions within universities moved to administrators and faculty (May 2010; Moore et al 1998). This led to a situation whereby students were literally sidelined and institutions claimed to assume the role of *in loco parentis* - acting as a substitute parent (Jones 1974). This apparent neglect or role substitution eventually led to student revolt and relentless quest for student governance that dates as far back as the 1700's (May 2010).

Over the centuries, the need for more student participation has been driven by a multitude of factors related to dissatisfaction with institutional rules and disciplinary procedures, the need for extracurricular outlets, disengagement with the academic curriculum, and the desire for academic empowerment (May 2010).

The response to the aforementioned continuing student demands has also taken several forms. Until World War II, this included the formation of literary societies, honor systems, student assemblies, class councils and different forms of student associations (May 2010). Since the 1960s which are known as 'the years of students' quest for freedom' (Jones 1974), student involvement in university governance has increasingly assumed an important place in the higher education systems of many countries in the form of improved representation and has been necessitated by a plethora of factors and new developments within the higher education sector. In this regard, the influence of new concepts and theories such as participative decision making, distributive leadership, the university democratization process, writings on student rights and new forms of managerialism have been substantial in effecting the changes (Zuo and Ratsoy 1999; Boland 2005;

Menon 2005; Luesher- Mamashela 2013; Planas et al 2013).

The Rationale for Student Participation

It can be argued that student participation in university governance has a variety of advantages that can extend to the individual student, the institution and the society at large (Lizzio and Wilson 2009). Correspondingly, the need for student participation in the decision making process of universities has been discussed from different perspectives. Luescher- Mamashela (2013) posits that the various arguments in favor of student representation can be subsumed under the four major rationales of the politically realist case, the consumerist case, the communitarian case and the democratic and consumerist cases.

The politically realist case argues that involvement of students in university governance is indispensable for containing political activism and student revolt which is widely considered as the major reason that led to student defiance since the 1700's. Involving students in university governance is thus considered to be instrumental in the creation of improved trust and understanding among the university community. Conversely, its lack could result in student unrest and apathy (Jones 1974; Menon 2005).

The communitarian case views students as one member of a university community who deserve to be represented in the decision making process. The basic line of argument in this conception is the need for distributed leadership or shared governance which is regarded by students and other stakeholders as an essential ingredient of organizational practice (Jones 1974; Zuo and Ratsoy 1999; Menon 2003; Menon 2005; Lizzio and Wilson 2009).

The consumerist case, whose arguments appear to be debatable for some and unacceptable for others, posits that students in a university are

consumers/clients who can be easily affected by what goes in their institution and should thus be given some place in its administration (Zuo and Ratsoy 1999; Boland 2005).

In the democratic and consequentialist cases, universities are conceived as 'sites of democratic citizenship' and platforms for developing the individual student. It is only through their participation in the decision making process that students can develop democratic values and the sense of democratic citizenship. Students' personal growth is also considered to be the result of this engagement and the practical learning that comes with it (Moore 1998; Zuo and Ratsoy 1999; Planas et al 2013; Boland 2005; Klemencic 2012).

Universities' conception and adherence to any of the above rationales can eventually determine the type of student participation that might be encouraged within their governance systems. What Luesher- Mameshela (2010) identifies as the four regimes of student governance (i.e. the community of scholars, the representative- democratic university, the prestigious national university, and the market- oriented university) can easily be thought as modalities that show different kinds of student representation within a given higher education institution.

From the point of view of students themselves, their motivation for engaging in university decision making could be dictated by such factors as the chance to improve university governance, to gain experience, and the desire to serve other students (Zuo and Ratsoy 1999).

It is also interesting to note that when institutions permit student participation it may not be necessarily from the perspective of the above altruistic motives or from a genuine acceptance of students' involvement for the ensuing benefits that may accrue. On the negative side, the demand for student participation has also been met with various forms of

resistance ranging from ambivalence to outright rejection.

Student participation may be permitted just because it is regarded as one form of demonstrating 'political correctness'. It may also be accommodated because it cannot cause any threat to the self-governance of universities since students remain to be under-represented (Boland 2005). That must be part of the reason why earlier and contemporary institutional preference for student participation in some contexts is clearly towards an advisory rather than a decision making role and in the form of consultation than partnership (Jones 1974; Lizzio and Wilson 2009; Klemencic 2012).

Student participation in university governance has also been disregarded on various grounds. In this regard, such arguments as the lack of sufficient knowledge (student incompetence), inexperience, requirement of confidentiality, student apathy, student transience, and the need for excluding students from sensitive decision issues (Menon 2005; Zuo and Ratsoy 1999) have been repeatedly forwarded by critics to counter arguments given in favor of student participation.

The Nature and Type of Student Representation in University Governance

The available literature on student participation in university governance reveals that student participation in university governance has already become a universal trend. Although the manners in which students exercise their rights could be different from one context to the other, student participation since the 1960s has taken the major forms of extending membership of existing governing bodies, forged agreements between student organizations and university administration, and formation of new governance structures (Luesher-Mamashela 2013). In spite of these developments, the nature and type of student participation in most parts of the world still leaves much to be

desired. To begin with, the actual impact of student involvement in the decision making process of universities is considered to be positive but limited in terms of meaningful participation (Zuo and Ratsoy 1999; Boland 2005; Kuruuzum 2005; Akomolafe 2014). This is mainly reflected in terms of the types of representations students are given and the decisions they are made to be part of.

In some contexts, university regulations and laws provide little room for student participation (Planas and others 2013; Boland 2005). In many instances the hierarchical structures in higher institutions are found to promote staff discourse and marginalize student views (Lizzio and Wilson 2009). As noted by Boland (2005), student representation is even given less representation at faculty and departmental levels where paradoxically it has the potential to have greatest influence on academic issues that concern students most.

In other contexts where formal provisions are available, involving students focuses only on issues that require low-level decisions (Menon 2003; Menon 2005; Planas and others 2013). While such areas as student welfare, accommodation and health and safety appear to be areas where students participate, academic matters such as teaching and learning, course design and assessment feature at the bottom of the list in terms of students' sphere of influence (Zuo and Ratsoy 1999; Boland 2005; Kuruuzum and others 2005; Luesher-Mamashela 2013). Furthermore, the extent of student participation in committees related to institutional finance, planning and strategy, research and human resources is much less than on committees dealing with matters of teaching, learning and quality assurance and student affairs (Luescher 2009; Luesher-Mamshela 2013);

In addition to the university climate and legislative frameworks

which have substantial influence on student involvement, the nature and success of student participation can be affected by students' lack of knowledge about the mechanisms for participation; how students view their roles; and how other partners like administrators and faculty view their participation in the decision making process of universities (Zuo and Ratsoy 1999; Boland 2005; Lizzio and Wilson 2009; Planas and others 2013).

The foregoing discussion might have shown that despite the encouraging trends towards more student participation in university governance, the actual practice in many countries in terms of translating this espoused ideal to reality still has a long way to go. This is specially so in terms of addressing the existing dissatisfaction about the status quo and the demand for more meaningful participation. In view of the above, the section below investigates the situation in Ethiopian universities.

Legislative Framework

The governance system of Ethiopian higher education institutions is mainly dictated by the Higher Education Proclamation of 2009. According to this proclamation (HEP 2009), the governing and advisory bodies of a public institution comprise a board, president, senate, managing council, university council and academic unit council; academic unit managing council; department assembly; and advisory or specialized committees or councils that may be established by the board or senate.

In terms of composition, the board is constituted of seven members, none of which are students implying that student representation at the board level is not mandated by law.

Except stating that membership on governing bodies is determined by the establishing law of the institution, the Higher Education Proclamation (HEP) of 2009 says little about student representation at the other levels. While enough space is given to senior and meritorious academic staff in

terms of representation, no similar and direct provision is made about students. The only exception is where the legislation establishes that the president of a university is expected to ensure that the institution's academic community (which must include students) is appropriately represented in its membership (HEP 2009).

As is the case in the rest of Africa (Cf. Luesche- Mamashela and Mugume 2014), student representation in Ethiopian universities has been exhibited in the two major forms of student activism and institutionalized student representation. The most dominant form of student participation has, however, been student activism which at its heyday in the 1960s was exercised through university, city-wide and national student unions in the country. With regard to current forms of involvement, HEP 2009 dictates that student representation should be exercised through student unions which would be established to promote and protect students' common interests.

As per the 2009 Higher Education Proclamation, Ethiopian universities are also required to develop and implement rules and procedures that safeguard the rights of students. In light of this framework, one will be tempted to ask how much of what has been promised in the legislation is translated into reality. The next subsection dwells on this important point.

Student Participation in University Governance: Overall Trends and Practices

The secondary sources of data referred for the purpose of the study suggest positive feelings among university administrators about the possible benefits of students' participation in university decision making. This is clearly reflected in the Self-Evaluation Document (SED) of Bahir Dar University:

Student self-government and participation in democratic processes is an essential part of

education, especially for potential leaders of the community. ... In order to promote the enrichment of the University experience, the University encourages the formation of a student organization to promote communications among students and between students and other members of the University community (HERQA 2008d).

However, the discordance between this intention and the actual practice is glaring as may be evidenced from the available representations and the level of engagement taking place at each university.

To begin with, there is virtually no representation of students at the Board level of all universities since the existing legislation does not have any provision for student involvement at that level. Students' quest for representation does not also seem to take this level into consideration compared to their emphatic demand for participating at the lower levels of governance which they find more realistic. This is not surprising considering students' little knowledge about the formation and composition of the board and its externality as compared to the other levels.

Currently, students are represented at the Senate, at the Faculty Academic Commissions of universities and at such ad hoc and standing committees as Academic Standards and Curriculum Review Committee (ASCRC), Food Committee, Discipline Committee and other committees with no similarity of representations across universities.

While the participation at the Senate level is done through two representatives, student involvement at the faculty academic commission is restricted to a single representative. Surprisingly, student representation at the Department level where they are expected to make more contributions and where there is a corresponding high level of expectation on the part of

the students themselves is literally non-existent. The only exception in this regard is Mekele University. This apparent lack of meaningful participation could also be a reflection of the overall governance systems of the universities. As confirmed by another research, a significant number of students in the universities level where they are expected to make more contributions and where there is a corresponding high level of expectation on the part of the students themselves is literally non-existent. The only exception in this regard is Mekele University. This apparent lack of meaningful participation could also be a reflection of the overall governance systems of the universities. As confirmed by another research, a significant number of students in the universities feel that the governance and administrative system of Ethiopian universities is not democratic and participatory (Taye 2008).

As it stands now, the university governance systems are mostly dictated by the interests of the administration and the faculty to the neglect of students. Where representation is granted, students are numerically outnumbered. Understandably, this has serious implications in terms of the quality of their participation and their impact on matters relevant to their interests. The report from Bahirdar University sums up the situation better:

Students complained that even where they were fairly represented, they were not always able to put their own items on agendas. They were of the view that ... student affairs are consequently of low priority (HERQA 2008d).

Students specially find it difficult that such matters of concern to them as food, accommodation, medical services or recreational facilities are never discussed in the fora where they are represented. HERQA's observations also suggest that, with very few exceptions, students'

participations are predominantly passive. The observation on Haramaya University is a testimony to this:

While in theory this (i.e student representation) provides students with a say in many matters that concern them, students reported that committee membership did not necessarily ensure that they were heard and were able to influence decision-making on students' matters. Students reported that because they were in a minority on committees, although they considered their requests reasonable, there is no guarantee that issues will be decided in their favor (HERQA 2008b).

In addition to being a prevalent feature of many of the universities, the lack of meaningful participation even discouraged student councils in some universities like Adama from sending their representatives to the university when they were requested to do so (HERQA 2008a).

The above is perhaps an indication of the fact that, though participatory arrangements are a necessary condition for the realization of democratic habits, they are not necessarily sufficient (Boland 2005) and need to be supported by practical actions.

Conclusions and Recommendations

The fact that it has been based on secondary data and the scanty information available to date are the major limitations of this research. Although this suggests that more empirical studies should be done on the subject, the discussion thus far may also warrant the following tentative conclusions and suggestions.

It is evident that despite some gains in terms of representation, genuine student participation in university governance has received little attention in the Ethiopian higher education sector. This concurs well with most of the theoretical and empirical findings reviewed in the

literature section.

Research has shown that with the right measures student participation can increase significantly (Planas 2013). Hence, the changes that need to be made in Ethiopian universities should mainly focus on creating the needed alignment between legislations and actual practices; promoting more student representation in governance structures; improving the quality of student participation; improving existing attitudes towards student representation; and the assistance students should be accorded in order to realize their ambitions.

This exploratory research has shown that though the availability of policies on student participation is useful, it does not guarantee successful student participation on its own. The alignment between what is promised in legislative frameworks and what is realized in practice is more important in terms of encouraging fruitful student participation.

The existing limited levels of student participation in Ethiopian universities should also be broadened to include such levels as the board and department councils and as many pertinent university-wide committees as possible where the participation of students is lacking. Since the type and quality of participation are important components of the improvement scheme, the overall trend should also change from a consultative to a more active and fruitful participation of students that gives enough space for their concerns and issues.

Since the attitude towards student participation is critical, legislators and administrators should be convinced about its value in the decision making processes of universities. Garnering positive attitude should also include bringing university administrators and faculty on board since without their positive outlook, students could be easily discouraged from university-wide participations.

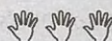
The overall improvement that is being sought also requires preparing students for their new roles which might demand the necessary resources and the development of skills needed to effect meaningful student participation. Providing students with the necessary information, encouragement for participation and support in the form of meeting their training demands are important areas that should be addressed by university administration.

Last but not least, the role of students and their councils in terms of the improvements sought cannot be underestimated. It is through representing the right candidates that students can improve the quality of their participation and compensate for what they may lose through underrepresentation at the various levels of university governance. The student councils should thus work very closely with university administrators in influencing their meaningful participation and ensuring students' representatives discharge their roles appropriately.

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Continuous Professional ...

Continued from Page 34

The CDP discussed in this paper; eventually, will draw attention to the practice going on in schools. Some tables like annual plan are not presented here keeping in mind that the central point is reflected to share experience. The paper uncovers some practices of teachers in schools through the example of a school, Atse Libnedingil. If their practice is effective and efficient, it will be disseminated to other teachers as experience sharing. If their practices are not effective and successful, it will be revised from the beginning and again it may give us a lesson to learn from failure.

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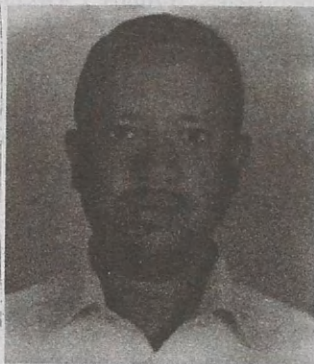


Our progress as a nation can be no swifter than our progress in education. The human mind is our fundamental resource.

John F. Kennedy

Linguistic Taboo: The Power of Language & the Changing Social Norm

Tadesse Girma*, Dilla University



This small paper aims to describe a brief concept of linguistic taboo that illustrates the power of language in social norms. First, it attempts to provide a short discussion on the relationship between language and culture. Then, it briefly discusses various definitions of linguistic taboo to conceptualize the term with its variations in different culture and social groups. Global and local studies have been reviewed to provide a realistic basic notion on the power of language and linguistic respect at various social norms. Finally, a conclusion is given by questioning readers to evaluate and to react to the text based on their personal evaluation of current youth social norm in using language.

Cultural norms of a given speech community are expressed through its language. Language needs to be used according to the norms or an agreed principle of a society. Various scholars note the significant relationship which exists between language and culture. Witherspoon (1980) in Amanuel and Hirut (2014) stated, for example, that it is impossible to study language without culture and to study culture without language. Both language and culture are inseparable. In addition, Fishman (2002: 274) stated that there is relationship between language and culture though it is difficult to precisely conceptualize the relationship.

Culture is a broad term defined differently by different scholars. Taylor (1958:37) cited by Omega (2014:49) defined culture as "complex whole which includes

"Certain things are not said, not because they cannot be, but because 'people don't talk about those things'; or, if those things are talked about, they are talked about in very roundabout ways." (Wardhaugh 1986: 236)

knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." In this definition, there are three characteristics of culture, namely; people, acquire it which means it is not biological, the one who gained the culture will be considered as a member of the society; it is complex in nature, which means it can be analyzed, broken down in to uncomplicated components.

Language expresses culture at various contexts in various ways of language use based on the norms of its speakers. Wardhaugh (1986) lays out that there is a strong belief in a society to use their language according to their cultural norms. In some social areas, some words are forbidden even to say. Consequently, there is a socially agreed ban, or restrictions in using language. In this way, a society can control the behavior of its group to adhere to the commonly, shared norm. In line to this point Gao (2013) stated the power of language as follows:

Language is considered to contain special powers—be able to cure sickness, keep away evils, bring good to oneself and harm to an enemy. This belief that words control objects, people and spirits influences human activities through human history since ancient times. Such language usually has to be used with great care, and meticulous attention is paid to pronunciation and wording. People even tend to avoid mentioning them. When people have to talk about those things, they are talked about in very roundabout ways. Then we have instances of linguistic taboo and euphemism. (Gao, 2013:2310)

Wardhaugh (1986:236) also stated the following about linguistic taboo:

Language is used to avoid saying certain things as well as to express them. Certain things are not said, not because they cannot be, but because 'people don't talk about those things': or, if those things are talked about, they are talked about in very roundabout ways. In the first case we have instances of linguistic taboo: in the second we have the employment of euphemisms so as to avoid mentioning certain matters directly. (p: 236)

Avoidance rules in using language vary from culture to culture. It is culture based since a taboo topic for one culture is not a taboo for another. (Nadja 2013:10). Various scholars have defined the term taboo. Oxford Advanced English Dictionary, (Sixth edition), (2000:1322) defines the word taboo as, "a cultural or religious custom that does not allow people to do, use or talk about a particular thing as people find it offensive or embarrassing." According to Wardhaugh (2010:239) "Taboo is the prohibition or avoidance in any society of behaviors believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame". On the other hand, Qanbar (2011:88) expresses, "a linguistic taboo is any word or a phrase or a topic that if mentioned in public causes embarrassment and feeling of shame or provokes a sense of shock, and it is offending to the hearer's sensibilities or his beliefs." In general, definitions of linguistic taboo seem to focus on avoidance rule of stating certain words in a language because of its unacceptability in a society. Taboo has the concept of not to use or mention certain words, expressions in a language according to the norm of the society.

Greater attentions have been given to studying taboo languages in current studies. Such studies help to have more understanding of linguistic beliefs and linguistic behaviors of one society. It can help to know the various levels of feelings of a society toward taboo topics. Furthermore, it can be used to identify the linguistic features of taboo terms and the associations between one term with another and its euphemisms. It is also possible to understand the substitution mechanism of a society and the linguistic structure of the substituted terms.

Linguistic norms help to maintain the cultural norm and indigenous knowledge of a society. Such method of controlling social behavior is very common in African traditions. For example, in marriage context, calling elders by its proper name is forbidden, particularly for females. When they call their husband or their husband's family members, they use culturally accepted decorated terms (its euphemism) otherwise it becomes linguistic taboo (Mbaya 2002: 224). The term taboo is not only used based on the issue of linguistic prohibitions, forbidden words to talk about but also for others forbidden things to do, to act, to eat and etc. Such restrictions are different in various social groups such as age, gender, class status. For example, Holden (2001:5) stated the following about taboo and its various usages for the case of gender variation:

The term also applied to restrictions placed upon certain members of the society, often women: in Tahiti females were forbidden to eat in the company of men and the Polynesian Mories, places of worship and sacrifice, could never be entered by women. In Tonga, tabu or tapu, indicated all things that must not be touched. Cook also mentioned the 'mysterious significance' of the notion of tabu and the 'mixture of religion' in a ceremony that had been designated taboo (Holden 2001: 5).

According to Omega (2014: 147) there is an expression permitted for male but not permitted for females to say. As a result, there exists a gender difference between male speech and female speech. Similarly, in mentioning of linguistic taboo, there is a difference between male and female.

It seems that stating linguistic taboo seems less restricted for male and have high restriction for females. This has a relation with linguistic sexism and gender stereotype in language use. Scholars like Omega, (2014) Amanuel and Hirute (2014) stated the existence of linguistic sexism in every human language. Such difference in the use of language also exists in using and avoiding taboo expression that can manifest gender inequality. Amanuel and Hirut (2014:2) stated "linguistic sexism gets in to language structure through daily cultural practices and become convention that helps for the perpetuation of the later." Other scholars like Fandrych (2012: 69) stated that "Linguistic taboos can lead to intriguingly far-reaching differences in male and female language use – and even in terms of linguistic structures and phonology." In such cases women are expected to replace the syllables and words which are considered as taboo for married people. This is one indication in which societies protect women to use all linguistic resources. This difference may create certain tension between male and female in case of gender inequality. (Fandrych 2012 : 68).

Cameron (1992) in Fandrych (2012) strengthens the power of language in gender differences:

[...] feminists must have faith in the capacity of language to empower as well as oppress; linguistic resources may very often have been denied us and used against us, but there is nothing immutable about this or any other form of sexism. To place women 'outside language' in our theories is to deny ourselves something of crucial importance: the power to shape new meanings for a different and better world.(p: 68)

The social behavior of language use exists among all society in context of various sociolinguistic behaviors. Such resources of language use or linguistic norms are in continuous changes and shift with culture and language.

Various studies are conducted on linguistic taboo at global and Africa level. Green(2000) studies whether there is gender difference in using taboo terms and euphemisms on sex

and death topics among English and Russian speakers in China. The result of the study reveals that both male and female avoided taboo terms at the same frequency and level of perception of offensiveness. The study also indicates the gender difference in using linguistic taboo is insignificant but the role of contexts or formalities have greater role in using taboo terms with its perceived level of offensiveness. On the other hands, Gao (2013) studied the sociolinguistic nature of English taboo words. This scholar has analyzed English taboo words under various denominations such as bodily excretions, death and disease, sex, four-letter words, and privacy. He also observed discriminatory language and gave descriptive analysis with regard to its euphemistic strategies.

On the other hands, Omega (2014) studied sex variation in the use of taboo expressions among Igbo society in Nigeria as manifestation of gender inequality. According to this study, there exists a gender inequality in using linguistic taboos though there is a strong effort to eliminate all forms of gender inequality. The result reveals that sex is a strong linguistic variable that affects speech of the community so that women are forbidden to use certain linguistic taboo expressions when compared with that of males.

Ghounane (2013) studied the sociolinguistic view of taboo languages and euphemisms in Algerian society. Ghounane focused on attitude and beliefs of Tlemcen speech community. The result of the study reveals that the people have positive attitude and they believe that linguistic taboos are the result of societal, psychological and cultural pressures. The study also identified the use of taboo and euphemism differs from person to person based on sociolinguistic variables such as age, gender, and educational background.

Besides, Rudwick (2008) studied shifting linguistic norm and cultural respects among Zulu in southern Bantu speaking society. The study aimed at investigating the existence of similarity in linguistic and social norms or "hlonipha". "Hlonipha" means the cultural and linguistic system of respect that exists among the people of

southern Bantu. The study reveals the presence of similarity and consistence of hlonipha. Linguistic respect and norm with respect to age, seniority and particularly male is found as part of good manner.

Mbaya(2002) studied linguistic taboo in Ethiopian marriage context particularly in the case of Oromo culture which is known under laguu or lagacha. In his study, it is stated that females are forbidden to call persons of marital relations by their names. The scholar has described the ethno-linguistic phenomenon of the people and has showed that due to linguistic taboo, husband, wife and the in-laws, as well as elders avoid using their respective names and substitute for them several forms of decorated words which can show respect and politeness. Most of the terms are formed by coining. Furthermore, the study also gives analysis to the taboo terms and describes the strategies used for substitution.

To sum up, linguistic taboo is a varying social norm, which shows the power of language use. It is the result of social and cultural norm, which varies from society to society. Even within the same society, linguistic norms vary according to sex, age, social class and educational background.

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- * The majority of students pointed out those quantitative courses require tutorials.
- * Students have mixed feelings about tutorials in such a way that some students prefer individual tasks and study, but others enjoy tutorials.
- * More than half of the respondents claimed that they did not attend tutorials due to information gap.
- * Nearly half of the respondents made clear that they did not have interest to attend tutorials.
- * For a significant number of students the timing of tutorials can affect their level of attendance.
- * Respondents had mixed feelings about the benefit of tutorial. Some felt that they could not get something new out of tutorial program, whereas others felt that they could get something new from tutorial sessions.
- * More than half of the respondents made known that tutorials should be given to both high and low achievers.

Recommendations

The following ways are forwarded to take an action as per the finding from the survey.

- * Students' wellness office should promote the advantage of tutorials to students.
- * It is crucial to use students' union to enable students develop interest to tutorial programs.
- * Reinforcing tutorial attendants could behaviorally retain them and let others join them.
- * It would be preferable and convenient if there could be "tutorial unit" in students' union so that if need arises they can easily call for collaboration from teachers and/or departments.

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"I like talking about things that are taboo, because it makes them not taboo anymore."

Sarah Silverman

An Assessment on ...
Continued from page 23

Conclusions and Recommendations

Conclusions

- * Most students feel that tutorials are conducted for the benefit of learners.



Feedback in Second Language Teaching and Learning

Mekonnen Abebe, SMU



INTRODUCTION

Feedback, as an indispensable part of the teaching and learning process, plays a significant role in the area of language learning. As Nuru (2000:73) comments "feedback is one aspect of classroom interaction that has been a central point of interest for both language teachers and researchers related to the notion of error treatment."

The term feedback is referred to in a number of ways depending upon the purpose of the researcher. According to Kulhavy (1977) "the term feedback is used in a generic sense to describe any of the numerous procedures that are used to tell a learner if an instructional response is right or wrong." Long (1977) also explains the term feedback as error detection targeted to correct them by providing the correct response to learners. Furthermore, others used the term feedback differently as 'error feedback'. For example Makino (1993) says that error feedback is used to refer to teacher cues or hints which are provided to students for the sake of encouraging self-correction.

Ellis (1994: 583-584) also comments that "a number of terms have been used to refer to the general area of error treatment; these are 'feedback', 'repair' and 'correction'. 'Feedback serves as a general cover term for the information provided by listeners on the reception and

comprehension of messages."

In general, though these terms are interchangeably used in the literature, the concept of the term used by all researchers focuses on the provision of information that is given to the learner with the objective of improving their performance regardless of its different meanings.

In viewing feedback from students' perspective, Derb (2007) says, "it is inevitable that students make errors while they try to communicate their messages in writing." Thus, it is natural that students want their teachers to provide them with the necessary feedback for the betterment of their writing skills.

Feedback, in the teaching learning process, has long been considered to be the main concern of ESL/EFL writing programs across the world, for it contributes a lot in learning language and motivating students (Hyland and Hyland, 2006). As Ferris (1995) explains, whatever is a particular teacher's orientation toward responding to student writing, it is clear that teacher's response is important to both instructor and students. Chaudron (1984) also emphasizes that learners develop their effective writing skill only by means of feedback they have received regarding the information about their writing. Moreover, Keh (1990:294-295) comments that "Feedback is a fundamental element of a process approach to writing. Through feedback, the writer learns where he/she has misled or confused the reader by not supplying enough information, illogical organization, lack of development of ideas, or something inappropriate word-choice or tense." As to Kulhavy (1977), telling the right answer to the learners reinforces and

increases the likelihood that they will supply the same correct response on future activities.

Based on the above views of various researchers, it could be possible to generalize that feedback is very useful both in motivating students to correct their errors and enabling them to perform well. However, there are some theoretical arguments on the positive impact of feedback as error correction in the process of language learning. For example, Kulhavy, (1977) says that many studies show that the idea that feedback increases learning doesn't work. Karraker, (1967) and Lublin (1965) as cited in Kulhavy (1977:216) argue that "there is even research in which groups receiving no feedback, or never seeing the questions during learning perform as well as or better than groups who see feedback after every response."

On the other hand, though writing teachers spend hours in providing feedback to their students' errors using a range of techniques to motivate their learners, students' perception of feedback may influence the way they handle and practice it. With regard to students' perception of feedback on their writing in an L2 environment, researches have reached two contradictory conclusions (Taye, 2005). According to Cohen and Cavalcanti- (1990), the first one is that students appreciate the feedback given to them and work to improve their written works as long as the comments are not too many to discourage them. The other aspect is, as to Leki (1986) students show a lack of interest in teacher's reaction to the content of their papers. Students have a very limited knowledge for processing feedback and perceive it as criticism

(Choen, 1987 and Harris, 1995). Hence, this study tries to examine feedback from students' perspectives.

The Concept of Feedback

The concept of feedback is widely used in language learning since it is a way of correcting errors. Dulay et al. (1982) as cited in Nuru (2000:66) describe the concept of feedback as follows:

The notion of feedback has remained at the heart of research efforts aimed at understanding the process of language as it occurs both in natural settings and in the classroom. This is because feedback has been regarded as a critical variable in language acquisition research. Part of the interest in feedback emanates from the assumption that feedback represents one of the language environments to which the learner is exposed.

In addition, Brown (1994:29) says, "Whenever we talk of feedback, it should be understood in the sense that either there is correction of incorrect linguistic utterances or approval of learners for correct and partly correct outputs." He (Ibid) further states that error appears not only in the process of learning other subjects, but also in language learning, too. Other scholars suggest that errors should not be considered as bad since they are good indicators of the learners' stage in their second language development (Brown, 1994 and Lengo, 1995). As Edge (1989) suggests most people agree that making mistakes and corrections are taken as part of learning and teaching, respectively. She further argues that correction should not be taken as a criticism or punishment since it is the way of reminding the learners on the error they make. Norrish also tells us that the most important reason why we correct errors is that "...the error itself

may actually be a necessary part of learning a language" (1992:79).

Sharing the above idea, Makino (1993) adds that, "Learners' errors are seen as a natural and indispensable part of the learning process. They are also seen as inevitable, since learners are encouraged to explore the target language." As to Murphy (1986) correction is a form of feedback to learners on their use of the language.

Consolidating the above views, Lengo (1995) says that errors have a paramount importance in the study of language acquisition in general and in examining second and foreign language acquisition in particular. From the above explanations, it is evident that the way feedback is conceptualized varies depending on different contexts though the end result of feedback seems to be error correction and better performance. In this respect, efforts will be made below to see various issues related to feedback in line with the purpose of this study.

Definition of Feedback

As it is possible to observe from different sources, so far there is no single acceptable definition given to feedback. Different educators and writers define it in different ways. Perhaps, that is why Wondimu (1998) says that the concept of feedback in language teaching has not yet been given a single and a comprehensive definition.

According to Ur (1996) feedback is defined as information given to the learner about his/her performance of learning with a view to improving their performance. Kulhavy (1977:211) defines feedback as "... any of the numerous procedures that are used to tell a learner if an instructional response is right or wrong." Similarly the Dictionary of Language Teaching and Applied Linguistics defines feedback as "...

any information, which provides a report on the result of behavior, verbal or facial signals, which listeners give to speakers to indicate that they understand what the speaker is saying" (1992:137).

Citing the works of Zamel (1985), Wondimu (Ibid) notes that the language of feedback refers to the response given by the teacher to what learners produce in the classroom. In its most narrow sense this refers to teacher's response to error. The term feedback according to Makino (1993) "is used to refer to teacher cues or hints which are given to learners to encourage self-corrections."

Wondwosen (1992:5) also defines feedback as "... teachers' remarks or expressions (verbal/non-verbal) about the adequacy or inadequacy and the correctness or incorrectness of students' statements solicited or initiated in the development of subject-matter." Similarly, Atkins et al (1996:123) say the term feedback refers to "supplying students with clues about spoken or written errors in ways which are designed to promote correction by students. It is also used to refer to giving supportive reactions to students' ideas, way of organizing what they say or write, in such a way as to promote improvement by students." The term correction as Atkins et al further explain is used to refer to any response or reaction by the teacher showing some kind of disapproval regarding what a student has said or written.

Keh (1990) consolidates the above ideas and describes feedback as "input from a reader to a writer with the effect of providing information to the writer for revision." In other words, it is the comments, questions and suggestions a reader gives a writer to produce reader-based prose as opposed to writer-based prose.

Based on the discussions made so far, it is possible to conclude that though the concept of feedback is defined in different ways all of the definitions offered underline the responses or corrections given by the teacher to students on errors made during various writing activities to bring about self improvement in the future activities.

Types of Feedback

Different writers classify feedback in different ways based on their purposes. Nunan (1991:195), for instance, says:

Of various ways in which feedback can be classified, one of the most frequent and simplest distinctions is between positive and negative feedback. ...research has found that positive feedback is much more effective than negative feedback in changing pupils' behavior.

On the other hand, Harmer (1991:146-147) noted that a distinction should be made between two types of feedbacks, i.e., content and form feedback. He (Ibid) further states that content feedback is concerned with the assessment of how well the learners performed the activity rather than language exercises, while form feedback tells students how well they have performed linguistically and how accurate they have been. Still others classify feedback differently on the bases of their purpose.

Brown . (1994:218) classifies feedback into two types: affective and cognitive feedback. According to him, affective feedback is primarily encoded in terms of gesture, tone of voice and facial expressions while cognitive feedback is what is always conveyed by means of linguistic devices like sounds, phrases and structures.

Pedagogical Significance of Feedback in Teaching and Learning

English Language

Feedback plays a significant role in teaching and learning writing. "Feedback is a fundamental element of a process approach to writing (Keh 1990). "We realize that feedback is quite useful and relevant in the teaching and learning process," (Italo 1999:67). It is also believed that feedback is necessary both for learners and language teachers from the point of view of their respective purposes. Related to this issue, Chaudron (1998) cited in Tesfay (1995) comments that, provision of feedback from the teacher's perspective, is a major means by which learners are informed regarding the accuracy of their formal target language production. On the other hand, when it is seen from the point of view of the learners', the use of feedback in repairing their language production and that of their interlocutors' may constitute the most potent source of improvement in the development of target language. Similarly, Gower et al (1995:163) note that "The aim of feedback is to bring about self-awareness and improvement." Hence, it is useful to make learners aware of the importance of feedback in order to improve their activities by way of correcting their errors in the future. Garcia (1999:100) adds, "... there is proof that various forms of feedback on a written composition help students to improve successive drafts..." After feedback is provided on errors, it is assumed that students would use the comments for future activities. Learning from mistakes emphasizes the importance of feedback as a way to learn i.e., mistakes observed should be avoided in the future (Cohen, 1987).

For effective teaching and learning English, feedback is basic and a determining factor whether it

comes from teachers or any other sources. As Dheram (1995:160) notes, "Feedback seems to be central to the process of teaching and learning writing." He further states that it is useful to sensitize both teachers and students about the functions of feedback in order to perform their role effectively in the classroom. This means teachers and learners should create suitable condition for the proper implementation and processing of feedback. Others emphasize the dual function of feedback in the process of error correction. Blair et al (1968:182) cited in Wondwosen (1992) assert that,

Feedback has the dual function of providing motivation and a chance for reinforcement to work, and of giving information that will correct errors. Every reaction of a teacher in response to a student's activity is a kind of feedback that has potential for both these functions.

Drowns et al (1991:213) also state the importance of feedback. "Feedback is an essential construct for many theories of learning and instruction, and an understanding of the conditions for effective feedback should facilitate both theoretical development and instructional practice." Others comment that, responding to students' written work is central to teaching and learning of successful composition (Reid, 1994).

In the same way Kulhavy (1977:229) proposed that "... it [i.e., feedback] confirms correct responses, telling the student how well the content is being understood, and it identifies and corrects errors or allows the learner to correct them." According to Smith and Smith (1968) as cited in Kulhavy (1977: 219) "...feedback functions in two ways: as a device for acquiring data about how accurately a system is working, and as a means for identifying and correcting

error messages." Apart from this, feedback facilitates language learning and has some more pedagogical importance. Matebu says:

In the task of language teaching, support from the teacher plays a much more significant role on the development of the students learning. It is well argued that it serves motivational and informative values and also allows the teacher to build a supportive classroom atmosphere (1998:12).

Nolasco and Arthur (1988:54) also summarize the importance of feedback as follows:

Feedback is a major source of motivation in any form of learning. We like to know what we have done wrong and we generally welcome constructive advice on improving our performance. So feedback is an inevitable constituent of classroom interaction and it is one of the major roles of language teachers.

Keh (1990) as cited by Italo (1999:67) also concludes that, "feedback is a fundamental element of a process approach to writing. To sum up, the role feedback plays is decisive in language teaching in general and in writing activities in particular since it helps the learners know the correct response, motivate and encourage them to process in their writing tasks for better performance.

Major Ways of Providing Written Feedback

The provision of feedback takes place in various ways depending upon the type of activity and the way language learning is conducted. Nunan (1991) suggests that it is useful to create awareness, to devise a mechanism of providing feedback to learners and to check whether feedback is properly conveyed to each learner or not. But according to him teachers in general are not aware, whether the feedback provided is

transmitted to each learner during instruction. This shows that failure of providing the right signals can have an impact on the understanding and appropriate use of the feedback in future written works.

Giving feedback in different ways brings about different effects on learners' performance for it is being received in different ways (Chaudron, 1984). Though ways of providing feedback take different manners, this part focuses on some of the major and most commonly practiced ways of providing feedback, which are more relevant to the purpose of this paper.

Self Correction

Obviously, feedback is necessary when there is an error and self-correction is one of the ways in this case. A person who made a mistake after revising his own work does this type of correction. As Edge (1989) suggests most learners are interested to correct their mistakes rather than be corrected by others. She (Ibid.) further states that self-correction is easier to remember, because it would be possible to put something right in some one's mind. Especially when the mistake is a slip, it is particularly important to give a chance for self-correction.

Gower, Phillips and Walters (1995:170) note that "The students correct as many errors as they can and submit the work for remarking... can aid self-correction by underlining errors and putting symbols in the appropriate place in the margin and /or giving appropriate page reference..." In this case the learners will be able to give more emphasis to the underlined errors while revising their activities in future works. Hence as suggested by the above researchers, self correction should be encouraged because it is remembered by the learners very easily to be processed in future written tasks.

It is much more useful that students are given an opportunity to discover their own errors than be corrected by the teacher (Corder, 1967). According to Lavezzo and Dunford, 1993, Harmer, 1991 as cited by Tesfay (1990:19), "systematic correction doesn't improve the writer's language. What is of help is giving learners time to formulate what they want to say or write."

In discussing student's error, Allwright (1975) as cited in Makino (1990) suggests that learners' errors should be corrected when they are unable to correct themselves. Lewis and Hill (1985) cited by Tesfay (1990) suggest that if in any case the errors are treated immediately by the teacher, an opportunity for real understanding is lost unless the teacher provides some clues for the learners so that they can correct themselves.

Moreover, some research findings show that though error correction does improve the proficiency of learners, correction is necessary if the errors are found to inhibit communication, stigmatize the learner and frequently appear in their activities (Hendrickson, 1978; cited in Makino, 1993).

Contrary to these, however, Semke (1984:82) comments that helping students to correct their errors by themselves with the help of some error codes was found to be least effective in terms of the student's achievement and their attitude.

To sum up, even though some research findings show that self correction is ineffective, the above suggestions may indicate that self correction needs to be encouraged to motivate L2 learners develop self confidence in handling their writing tasks independently.

Peer Correction

This is a type of correction where the students themselves are involved

in responding to each other's work before showing it to the teacher. As reported by Norrish, "Peer checking can save the teacher's time and develop a new channel of learning for the students" (1992:79). In a language class where feedback is necessary, the learners should expect feedback from each other. As Brown (1994:218) says, "One of the keys ... to successful learning lies in the feedback that a learner receives from each others." The idea of peer correction is to encourage cooperation and help students focus on errors. Elaborating this idea, Edge suggests, "The more the students are involved in correction, the more they have to think about the language used in the classroom" (1989:27). According to her, peer correction has the following advantages.

1. When one learner makes a mistake and the other corrects both are listening to each other and thinking about the language.
2. When they correct each other's mistakes, the teacher gets a lot of information concerning their ability.
3. They recognize that they learn from each other and develop confidence that they can work independently.
4. It reduces the amount of time the teacher has to spend on correcting written work.

In addition to this, feedback from peer correction has more advantages. Regarding this, citing the works of Witbeck (1976) Partridge (1981), Bolin, Berezin and Golding (1982), and Brinton (1983), Chaudron (1984) summarizes its advantage as follows.

1. Teachers' time that could be used for editing purpose may be saved and some other helpful related activities could be done instead.
2. Peers' feedback is found to be at their level of development or

interest, thus perceived in a better way than the feedback given by teachers because the teacher is assumed to know more than the learners.

3. *Since more than two peers may involve, learners gain a sense of a wider audience than simply a single teacher.*
4. *The more socially supportive peers can enhance the attitudes of the learners towards writing.*
5. *The learners learn more about writing and revision by reading each other's drafts critically.*

Furthermore, emphasizing the advantage of peer correction, Witbeck (1976:322) suggests that:

1. *The basic advantage of peer correction is that it will give students extensive practice in developing skills necessary for editing and revising their papers before they reach their final destination.*
2. *Composition correction can and should be another opportunity for student - student and student - teacher oral communication.*
3. *One student's correction of another student's error will reinforce and sometimes expand the former's understanding of the nature of the rule in question.*
4. *Peer correction will help students see that errors in composition are in the nature of problems to be solved by all learners of the language rather than individual weaknesses or, more simply, that errors are probably a necessary part of the process of learning rather than merely indications of failure to learn.*

Strengthening the above idea, Atkins et al (1996) comment that peer-correction has two main advantages. The first one is more learners focus on the error critically and the second they can learn from each other by using the idea of the correction made.

Apart from the advantages mentioned above, peer correction has

some other significance. According to Bartels (2003) and Keh (1990), peer correction creates free communication, provides instant feedback and negotiation of meaning, students give and receive responses. As Bartels (2003) and Keh (1990) further explain, monitoring and assessing of peer response becomes easy with written feedback and saves time particularly in a large class where the teacher is unable to deal with individual learner.

Some research works demonstrated that it helps the learners to see different perspectives regarding their topics and to generate clarity and develop their ideas (see Mangelsdorf, 1992).

To sum up, whatever form it may take, peer feedback is an effective strategy through which the learners can communicate freely and get a chance of learning various techniques that help them in improving their writing.

However, peer correction has also some disadvantages. According to Atkins et al (1996:41) a few of the claimed disadvantages of using this method are:

1. *If it is always the same few students who offer to correct their peers, the teacher must find ways of calling on other students;*
2. *Students may find it difficult to accept that peer correction is aimed at encouraging cooperation, instead of just listening negatively for errors in order to criticize;*
3. *They may feel they are being criticized by people who have no right to criticize them;*
4. *They may feel the teacher is not doing his job.*

This may clearly indicate that, apart from its advantage, peer-correction has also some drawbacks that have a negative impact on the provision of written feedback unless it

is exercised after the learners are well introduced and realize its significance through practice.

Whole Class Correction

This refers to another way of providing feedback where the correction is given to the whole class taking one or more selected essays and the students commenting on it. In view of this, Witbeck (1976:323) states that "The simplest and most commonly used procedure is merely to show the class one selected essay from the previous day's batch and ask for corrections." He further states that the selected essay could be put on the blackboard or projected instead of duplicating so that students will focus their attention and write the corrections made easily. The role of the teacher at this time is to provide the necessary guidance as desired and as a group; students can point out and correct errors. The advantage of whole class correction as Witbeck suggests is that, students can respond to it quite well.

On the other hand, as Witbeck further explains, whole class correction does have also several disadvantages as follows.

1. *The first has to do with what may be going on in the mind of the student whose essay has been selected. The feeling of being the chosen one (whether the choice is anonymous or not) can be distracting in several ways depending on the personality of the student.*
2. *Secondly, the discussion will very likely be dominated by certain students.*
3. *Further it is clear that actual student-to-student communication is indirect and minimal since students are really only talking to the teacher and may be more concerned with showing off their skills*

than with solving the problems at hand.

This may suggest that, whole class correction may be threatening to the learners besides its advantages. Therefore, while exercising this type of feedback provision teachers should adopt different strategies that clear up such worries not to create a negative attitude towards feedback.

Teacher Correction

This is a type of correction where the teacher himself/herself is directly involved in correcting learners' errors. Regarding teacher's correction Harmer (1991:146-147) states that:

Where teachers wish to correct the English in written work, they may wish to use a variety of symbols. They can underline the mistakes in the written work and put a mark in the margin to show what kind of mistakes it was.

Other scholars like Nunan (1991) comment that much of the feedback given by the teacher seems to be automatic, whereas its ultimate effect on the learners is doubtful. In addition to this Tsui (1995:14) suggests, "Teachers' feedback on responses given by students is another very important element in classroom interaction. Students need to know whether they have correctly understood the teacher and have provided the appropriate answer." This shows that students rely on teachers' comment and usually expect the feedback for the error produced to confirm their responses.

Gower et al. (1995) claim that teacher's correction is necessary when the students cannot correct their work by themselves. However this could be done after evaluating their effort. The most common role of teachers during English language class is instructing students and providing feedback on performance.

In general teacher's correction is important because it is through feedback that teachers evaluate their students and provide comments on students' performance (Tsui, 1995). That is why teachers' feedback is considered to be part and parcel of classroom interaction so as to enable the learners to correct their errors for future use.

The role of the teacher in responding to student writing involves intervening while the composition is undertaken to offer formative feedback which helps the learners improve their writing (Charles, 1990).

Emphasizing the role of a teacher as a key provider of feedback, Murphy (1986: 148) points out that "If teaching is solely focused on accuracy, the expectation is that learners' talk will be 'right or 'wrong'. The teacher is considered sole judge in the matter and gives feedback in these terms." Tesfay (1995) argues that the role of the teacher in treating errors would be more effective if she/he focuses on provision of feedback that enhances self-correction than if he/she corrects the whole errors on the page.

Based on some research findings, Atkins et al (1996: 142) suggest some useful advice to teachers in providing feedback in language classes.

1. *Teachers should encourage learners to self-correct where possible, to help them become more accurate by their own efforts. So it is better not to correct the errors, but rather to point out where the error is by underlining it. This gives the student a chance to self-correct. If a lot of students are making the same mistake, the teacher knows there is a general difficulty and the item has to be taught again in a different way.*
2. *In making less controlled work the teacher can make correction more helpful by giving students information about the kinds of errors they have made. This can be easily*

done by using a marking code.

To substantiate the above idea, Allwright (1975) and Long (1977) cited in Makino (1990) point out that it is advantageous for teachers not to correct learner errors or provide the right answers immediately, for giving only cues so that they can correct their own errors, will further activate their linguistic competence. As Sheorey (1986) comments, the ESL composition teachers have threefold problems in correcting students' errors. These problems are identifying, correcting and evaluating of errors committed.

From Keh's point of view, to avoid ineffective writing and inefficient comments, "...the first step is for the teacher to respond as a concerned reader to a writer-as a person, not a grammarian or grade giver. The teacher has to communicate in a distinctly humane voice, with sincere respect for the writer as a person, and a sincere interest in his improvement as a writer." (1990: 301).

To conclude, the above views and suggestions may show that teachers should be careful in providing feedback and take into account as to when and how to give the right response. In other words, they should encourage self-correction by implementing different strategies. Besides, teachers should work in harmony with learners while correcting their errors so that they can develop interest and self reliance in handling various writing activities independently.

On the other hand, as some research findings indicate, teacher's feedback has a negative impact on the learners as well. Accordingly, "...teachers often follow the norm and spoon-feed the learner with the answer, arguably an ineffective way of improving accuracy" (Allwright, 1975

as cited in Murphy 1986). Similarly, as Key (1990) points out, most teachers dealing with writing skill will agree that providing comments on students' written works resulting frustration and is usually time consuming. In addition, there are some worries on the teacher's side. Such worries are whether the comments will be understood and produce the desired output and even be read by the students.

How is Corrective Feedback Given?

Provision of corrective feedback to students on their written exercises takes different form. This depends upon the choice of the teacher as to which forms are easily understandable as a clue for the students to correct their errors. Asres (2005) comments that foreign language teachers face crucial challenge to decide the way (the technique) of providing feedback while attempting to treat the errors of their student. Teachers have a variety of options to provide the necessary comments by using one of the corrective forms (codes) which can be easily understood by their students.

Different scholars classify the forms and ways of providing corrective feedback. Atkins et al (1996: 130-131) for instance classify several ways of correcting and providing feedback on students' writing as follows:

1. Correcting all errors in a student's work

Example:-

2. Underlining errors in the text (a) to show that students made errors or leaving errors for students (b) to make their own correction

She did not close~~d~~ the window

She denied to help me.

Example:-

a) How you say it in English?

a) He is suffering with fever

3. Underlining the errors in the text and using letters or symbols in the margin to show what kind of errors they have made.

Example:-

W O *Almost all English books in her section are left aft home.*

W O *The bookshop also is short of books*

V F *So the only alternative she have is to share*

4. Using a symbol in the margin to indicate an error.

Example:-

Prep. *She insisted in going with him to the party.*

5. Commenting on the student's ideas

Example:-

I enjoyed reading this, because it is well organized and you have some interesting ideas. Well done!

Furthermore, Hendrickson (1980: 218) classifies corrective feedback differently into two as indirect and direct corrective techniques.

Indirect corrective Techniques: These techniques indicate either the presence or location of errors which include:

A. Underlining incorrect

orthographic and morphological forms.

E.g:- The woman won't to kook the fisch.

B. Circling inappropriate word

E.g. They are very happy

with plays

C. Inserting an arrow (^) to indicate a missing word

E.g The man ^ saying good-bye to his wife.

D. Placing a question mark alongside a confusing phrase or structure

Example: Two girls are going that brought other tree. ?

1. Direct corrective Techniques: -

These techniques indicate both the presence and location of errors in a sentence and provide clues or tips on how students can correct their own errors.

A. Underlining a word and providing a written tip

E.g. She finds her. *use past tense*

B. Bracketing a misplaced word or phrase and indicating its proper place.

E.g. "Well, nothing is forever," told them (their mother).

(Please imagine an arrow that takes 'their mother' before 'told them', so that it says, 'their mother told them' instead of what it is now.)

Since the objective of using symbols is to provide and deliver the right message to the learners, obviously it needs considerable attention as to which forms should be used.

Hyland (1990: 279) argues that it is necessary to consider some important points while providing the correct response by using appropriate correcting codes (forms) as follows:

A central issue when correcting written work is deciding exactly how much correction to provide. Simply writing out a correct response is unlikely to offer much of a stimulus to future improvement. Too much 'redding' is obviously disheartening. Clearly, our approach must reduce the negative effects of indicating errors without reducing the benefit of conscientious marking. One widely-used means of accomplishing this is to use a shorthand of 'correcting codes' written in the margins or above the error. Most teachers have found it useful to adopt symbols such as T= tense, SP= spelling, WO= word Order, R= reference unclear, etc to guide students to their errors and indicate the kind of mistake made.

Example showing a piece of work which has been corrected using such a coding system;

Example 1

Urbanization have (Ag) caused our great diversity of lifestyle to regress (V). People leaving to cities leave (T) part of their cultural values. Health service is another factor. The effective (WF) of modern drugs cause the (Ar) people to loss of confidence in traditional medicine. (Sp.)

Key:- = Ag= agreement

SP= Spelling

T= tense

V= wrong word

WF= word form

Ar= article

Example 2

Gr The mining industry are able to bring two things to the country. First a large amount of revenue to the country

E and also jeopardy to the natural environment. BCL and other mines all over the world are a good example of

L this. Therefore we must only have local companies to mine

Key- Gr- Surface form

E= Expression

L= Logical development

Students' Reaction to Feedback on their Written Works

The issue of what students think about feedback is the main concern in the area of language teaching particularly in writing since feedback will be effective and fruitful when learners are motivated and recognize it as part of the teaching - learning process (Italo, 1990). However, despite many researchers (for example, Keh 1990, Chaudron 1988, Cohen 1987, Gower et al 1995, Dheram 1995, Drowns et al 1991, Ziv 1984 and Harrison 1986 cited in Getnet 1994) agree on the feedback's effectiveness and helpfulness for future improvement when it is followed by subsequent revision, though some students do not seem to attach the importance claimed to teachers responses.

Leki (1990) argues that students show lack of interest in teacher's comments to the content of their papers and are more interested in their grades than the feedback provided. Similarly, that L2 students rarely read the comments more than once or read them but do not attempt at all or rarely incorporate teacher's corrections in their subsequent drafts is reported (Zamel 1981, Morzano and Arthur 1977 cited in Cohen 1987).

In addition, other researchers like Kreizman (1984) argue that students

are more interested in their grade rather than the teachers' comment while they receive their paper back. Kreizman further argues that students only did a minimal reading of the comments provided by their teacher(s) and some learners listened to the comments directed to the whole class but were not motivated to read the comments on their paper.

Moreover, Leki (1991) reports that L1 students rarely read and even discarded low graded papers. Leki further claims that students may not read over their papers when they get it back and put it away without giving considerable attention to feedback on their works.

Apart from this, Raimes (1983) says when the written work is returned embellished by teachers' corrections, the students groan, put it away, and hope that some how they will get fewer red marks next time.

Studies in L₁ reviewed in Leki (1990), Hairston (1986), Moxley (1989) cited in Getnet (1994:31) revealed that in general students do not seem to have positive attitude towards teachers' comments. A study made on the responding style of L1 writing teachers presented the following report.

A. Students often do not comprehend teachers response to their writing:

B. Even when they do, they do not always use those responses and may not know how to use them:

C. When they use them, they do not necessarily write more effectively as a result.

Based on the above views it is possible to generalize that students do not give considerable attention to teacher's correction and the effort they make to incorporate comments provided in their further written works is very limited. This may indicate also that students did not perceive the importance of feedback as error correction and the best way of improving their performance.

On the other hand, various research findings show that students give considerable attention to teachers' comments. As noted by Hendrickson (1978) and Nunan (1989) there is a strong preference for error correction and provision of feedback

from the learner's perspective. Wondwosen citing Allan (1991:61) further states that "Many adult students feel that the teacher is not doing his or her job properly if correction is not provided." In the same way some research findings show that after the feedback is provided by the teacher, the students made a mental note of the comments (Cohen 1987, 1996).

Cohen and Cavalcanti (1990) McCurdy (1992) cited in Italo (1990) reported that, in general students pay attention to the feedback provided and consider it as helpful to them. Other researches also reported that ESL writing students in general take their teachers' feedback quite seriously and pay a lot of attention to it (see Ferris, 1995).

The above discussions may suggest that some students recognize feedback as helpful for improving their writing and show an effort to deal with the suggestions provided in previous lessons to make a mental note of the comments.

Factors Affecting Students' Perception of the Usefulness of Feedback

There are a number of factors responsible for the failure of L₁ students to recognize feedback as helpful to improve their writing.

One of the factors according to Leki (1991) is negative criticism that the students are particularly hostile to it. Kulhavy (1977:221) argues that "one of the reasons why the corrective aspects of feedback has received so little attention is simply that many studies fail to analyze error and correct responses separately."

As to Hyland (1990), the feedback methods employed in the classroom affect students' perception as well since some feedbacks encourage them to return to their work after it has been assessed.

Besides, Cohen and Cavalcanti (1990) cited in Wondimu (1998:17) concluded that students might not take teachers' feedback into account for several reasons.

...such problems may come either from the teachers' side or that of the learners'. On the part of the teachers, they may not give clear, easily understandable and detailed enough response, which guide students to improve their writings. Moreover teachers' responses may emphasize only negative points or criticisms. As a result students may not be motivated to proceed towards the problems or they may even discard it all. And on the parts of the learners, their different reactions towards teachers' response are crucial. When the students receive their papers-their focus may be only on their grade not on the subject matter (improving their writing or students may lack clear knowledge of handling responses). As a result, they may do little or none to process the feedback in their compositions.

In general, the problem is related to both the teachers and the learners. From the teachers' sides, the problems arise due to the failure of providing clear and easily understandable responses. In addition, teachers give more emphasis to negative points of the works that results in discouraging the students to be motivated and process the feedback provided. From the students' perspective, their different reaction towards teachers' response and limited knowledge of handling the comments in their future tasks highly influences student's perception.

Though feedback is taken as one part of the teaching learning process, students are not aware of the usefulness of feedback given by the teacher. As cited in Cohen (1987:57), Zamel(1981) claimed that "... learners would rarely read through the comments more than once and that they rarely wrote subsequent drafts incorporating the teachers' corrections." Similarly, Marzano and Arthur (1977) as cited in Cohen (Ibid), after having studied the reaction of the students towards teacher's comments on twenty-four 10th grade English-native-language writers by assigning them to three treatments, found that "... students did not read the teachers'

comments or read them but did not attempt to implement the suggestions and correct the errors."

As could be drawn from the above views of various researchers, one of the factors for the failure of student's perception of the usefulness of teachers' comment is they are not forced to read the comments and perceive it as one part of the teaching learning process. As suggested by the above researchers, negative feedback also plays an important role for the failure of students' perception of the usefulness of feedback.

Conclusion

Feedback as a means of error correction is a fundamental element useful to promote students' writing and an essential part of language learning and teaching that influences students' learning and achievement for it helps both the teachers and their students meet the goals and instructional means in learning and teaching. However, it has become a common problem in that most students in various levels are not conscious enough of the role of teachers' comments on their performance and the effort made to process in their writing task is very limited. Thus, in order to help learners improve their writing skill by making use of feedback and encourage teachers of writing to convey the right message, teachers are advised to supply adequate, necessary and sustainable feedback at the right time in each and every written tasks of their students.

The effect of feedback on students' performance is realized when the right and required message is conveyed to the students. Therefore to avoid information breakdown, teachers should be able to provide clear and easily understandable feedback with legible hand writing so that learners can interpret and use it appropriately. Otherwise, it may have a negative impact on students' awareness of the significance of feedback.

Furthermore, thought providing comments in the form of phrases is found to have some advantages such as saving time etc., the feedback provided should be detailed enough

and preferably given with relative clues as this encourage students to correct their errors by themselves. Thus, language teachers particularly those who are engaged in teaching writing skill, should be selective while treating the errors of their students in providing appropriate comments that are familiar and easily understood by their students. Teachers can also use some corrective codes or symbols that are well known by students for this in turn saves teachers' time. Comments should, in general, convey an appropriate, sufficient and the required message for all students to enhance students' writing skill.

Besides, students need to receive the necessary support and encouragement from their teacher to incorporate the given comments provided in their subsequent drafts and should be given an opportunity to practice teacher's feedback in various ways such as class work, homework writing tasks and in their essay examinations as it helps them to correct their errors and use the language appropriately.

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"What is the shortest word in the English language that contains the letters: abcdef? Answer: **feedback**. Don't forget that **feedback** is one of the essential elements of good communication."

Michael J. Gelb

"We all need people who will give us feedback. That's how we improve."

Bill Gates

An Assessment on Students' Failure to Attend Tutorial Classes

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Introduction

Tutorials are constructivist learning environments, in which the search for solutions to a problem that is ill-structured (in the sense that it is messy, like real-world problems) leads to complex reasoning, including analogy, induction, deduction, hypothesis rationale and prediction. In tutorials, students construct knowledge and learn to work collaboratively while interacting with one another in their search for solutions to a pedagogically modeled course issue based on departments (Gari & Iputo, 2015).

Gari and Iputo have shown the factors that influence tutorials by categorizing the factors into four learning chunks. These are the social dimension, motivational dimension, cognitive and self-directed learning. These dimensions are so influential especially for tutorial implantation and effectiveness. In their study on tutorial group performance at Walter Sisulu University, it was shown that tutorial group performance is positively influenced more by motivational and cognitive factors than by social and self-directed learning factors. Social dimensions should be prioritized when training tutors and self-directed learning emphasized for students. The poor productivity of extra-tutorial group discussions suggests the need for a critical evaluation of this activity (Gari & Iputo, 2015). But in this study the emphasis is on factors that affect students' attendance on tutorials.

Harrison, Sharma, Mendez and O'Byrne, (2005) in their study about the correlation between student attendance at optional tutorials and performance as measured by the final grade in the course wherein they made

the two courses were studied along with a large course in Physics for the Life Sciences and a somewhat smaller liberal arts course in Physics without Mathematics. For both courses, students who attended all or most tutorials received a mean final mark in the course just over a full letter grade higher than students who attended none or very few tutorials. They discuss the difficulties in untangling cause and effect in the correlation of these two factors.

Lack of interest on the part of students to attend tutorial classes were the push to carry out this study.

In terms of significance, this study is deemed to be vital for further intervention to help students' learning in the institution the study had been carried out, i.e, St. Mary's University. In addition, it is helpful to strive for delivery of quality education.

The general objective to have such a study in the University was derived from the fact that the number of students expected to attend the tutorial classes was dramatically low and there was a need at the department level to know why such incident occurred in the tutorial program. In light of this major objective, the team of the research stipulated the following specific objectives and moved on to action to find anything that has hampered the schedule and made it below expectation. The aforesaid specific objectives are:-

- * To identify time and information factors for missing tutorials.
- * To distinguish students' personal factors that made them miss tutorials.
- * To investigate interest and perception of students towards tutorials.

With respect to research questions, the following were the major

themes through which the research was pivoting.

- * Why do not students attend English tutorial sessions?
- * Is self-direct learning the reason for missing tutorials?
- * Do students not believe that tutorial classes help to enhance academic performance?

Data Analysis and Finding

In this section, data analysis of the finding was made. A questionnaire was distributed among 115 second year students of St. Mary's University and these students were randomly selected from each class to be representing the whole sections. The instrument consisted of ten items.

Background of Participants

All the respondents were second year students. They have had the opportunity to attend tutorial sessions or classes for the last two years. The researchers thus selected them as subjects for the study since they have firsthand experience when it comes to tutorial classes.

Perceived Benefits of Tutorial

Table 1: Benefit of Tutorials

Tutorials are for the benefit of every student.		Freq:	%
O p t i o n s	Strongly Dis-agree	3	2.6
	Disagree	4	3.5
	Neutral	17	14.8
	Agree	24	20.9
	Strongly Agree	67	58.3
	Total	115	100

As can be observed from Table I, most respondents (78%) pointed out that tutorial classes are conducted for the benefit of students.

Nevertheless, nearly 7% of the respondents disagreed with the notion that tutorials benefit learners. Of the respondents, 14.8% were neutral. From the above responses, most students know that tutorials are held for the benefit of learners.

Factors Influencing Tutorial Attendance

In this topic the factors are analyzed based on the respondents' response. To mention few, the course types, preferences, information gap, interest for tutorial, tutorial timing, perception and time availability are investigated.

Table 2: Courses for Tutorial **Table 3: Preferences**

Mathematics and other quantitative courses are subjects for tutorial.		Frequency	%
Options	Strongly Disagree	5	4.3
	Disagree	8	7
	Neutral	17	14.8
	Agree	40	34.8
	Strongly Agree	45	39.1
	Total	115	100

Table 2 displays whether mathematics and other quantitative courses are subjects for tutorials, and more than a quarter of respondents (73.9%) agreed that mathematics and other quantitative courses are subjects for tutorials, but 11% of the respondents disagreed that mathematics and other quantitative courses are subjects for tutorials. 14.8% of the respondents were neutral. For the majority of students, quantitative courses are the type of subjects which require tutorials. Some students expressed their disagreement and neutral

positions namely because they might have felt that other courses should also be incorporated in the tutorial session instead of focusing only on quantitative courses.

I prefer individual tasks and studies to tutorial.		Frequency	Percentage
Options	Strongly Disagree	11	9.6%
	Disagree	23	20%
	Neutral	29	25.2%
	Agree	39	33.9%
	Strongly Agree	13	11.3%
	Total	115	100%

Students were asked whether they prefer individual tasks or tutorials, and as can be seen in Table 3 above, 44.1% of the respondents opined that they prefer individual tasks and study to tutorial, where as 29.6% opted for tutorial in place of individual tasks and study. 25.2% were neutral. From the above Table, one can infer that a significant number of students prefer individual tasks and study.

Table 4: Information Gap

Students miss tutorial due to information gap.		Frequency	Percentage
Options	Strongly Disagree	7	6.1
	Disagree	11	9.6
	Neutral	29	25.2
	Agree	42	36.5
	Strongly Agree	26	22.6
	Total	115	100

Table 4 asks if students miss tutorials as a result of information gap. 59.1% of the respondents pointed out

that they miss tutorials due to information gap; nonetheless, 15.7% of the respondents did not miss tutorials due to information gap. 25.2% of the respondents were neutral. Since close to 60% of the respondents attributed their non participation in the tutorial classes to information gap, there is a need to offer information about the university's tutorial program using different media.

Table 5: Interest for Tutorials

Students do not attend tutorials due to lack of interest.		Frequency	Percentage
Options	Strongly Disagree	9	7.8
	Disagree	14	12.2
	Neutral	39	33.9
	Agree	34	29.6
	Strongly Agree	19	16.5
	Total	115	100

Table 5 demands learners if it is due to lack of interest that they do not attend tutorial classes. While answering, 46.1% of the respondents expressed their agreement about lack of interest in attending tutorial classes. In other words, learners did not have interest in attending tutorial classes. On the other hand, 20% of the respondents failed to attend tutorial classes not because they lack interest but because due to other reasons. 33.9% of the respondents were neutral about the item. Close to half of the respondents are not interested in attending tutorial classes, and it implies that students have already felt that they do not benefit out of the tutorial sessions which require further qualitative investigation to know about the causes for forming such perception.

Table 6: Tutorial Timing

The time when tutorials are arranged matters for students' attendance.		Frequency	Percentage
Opinions	Strongly Disagree	11	9.6%
	Disagree	17	14.8%
	Neutral	36	31.3%
	Agree	28	24.3%
	Strongly Agree	23	20%
	Total	115	100%

Table 6 indicates whether the timing of tutorial affects learners. From the respondents, 44% agreed that the timing can affect tutorials, and yet 24.4% reacted that tutorial timing did not affect them to attend tutorials. 31.3 % of the respondents were neutral regarding the timing aspect. Based on the above responses, one can safely conclude that there is a need to arrange tutorial classes during learners' free time to make them attend classes comfortably.

Table 7: Perception of Tutorials

Students miss tutorial since they think that nothing is different.		Frequency	Percentage
Opinions	Strongly Disagree	17	14.8
	Disagree	23	20
	Neutral	35	30.4
	Agree	24	20.9
	Strongly Agree	16	13.9
	Total	115	100

Table 7 shows whether students miss tutorial since they think that nothing new can be gained out of it. 34.8% of the subjects made clear that they did not take part in the tutorial session since they assumed that they could get something new out of the tutorial; by contrast, 34% of the respondents disagreed that they missed tutorial classes since they think nothing new can be gained out of the program. 30.4% of the respondents did

not agree or disagree to the item. From the above responses, it appears that the university should make learners aware about the merit of tutorial classes to make them take part in the tutorial sessions.

As a general rule, teachers teach more by what they are than by what they say.
Unknown

Table 8: Tutorials and Academic Performance

Tutorials are provided for academically poor students only		Frequency	Percentage
Opinions	Strongly Disagree	37	32.2
	Disagree	23	20
	Neutral	19	16.5
	Agree	20	17.4
	Strongly Agree	16	13.9
	Total	115	100

As can be seen from Table 8, 31.3% of the respondents claimed that tutorials should be offered for those students who are academically weak, but 52% of the respondents disagreed that tutorials should not only be given to academically weak students alone. In other words, they feel that other students who are academically competent should benefit from tutorial programs. Of the total respondents 16.5% of the respondents were neutral.

Education is not to reform students or amuse them or to make them expert technicians. It is to unsettle their minds, widen their horizons, inflame their intellects, teach them to think straight, if possible.

Robert M. Hutchins

Table 9: Lack of Time

Lack of extra time is a cause for missing tutorial sessions.		Frequency	Percentage
Opinions	Strongly Disagree	10	8.7
	Disagree	18	15.7
	Neutral	33	28.7
	Agree	28	24.3
	Strongly Agree	26	22.6
	Total	115	100.

Table 9 displays that if lack of time is the cause for missing tutorial classes. From the total respondents, 46.9% of the respondents claimed that they missed tutorial classes due to lack of time, where as 24.4% disagreed that they did not miss tutorial due to lack of time. 28.7% were neutral about the item. Nearly half of the students attributed their non participation to lack of time.

To be continued on page 10

ፈገግ ቢያስኝም

ፈገገታ እንዲህ እንደዋዛ በቀላል አይገኝም። አንድን ሰው ፈገግ ለማሰኘት ሌላውን ማዘዝ የሚያስፈልግበት ጊዜ በዙጠት ነው። ሁሉም ቀልድ ወጪ አለው። ካለወጪ መኖር ብቻ ሳይሆን መሳቅና ፈገግ ማለትም የሚታሰበውን ያህል ቀላል እንዳልሆነ ልብ ማለት ይገባል። ስዚህ ነው በዙጠት የሚኖሩን በራሳቸው በመቀለድ ሰውን በሳቅ የሚያንፈራፍሩት። በሰው ቢቀልዱኛር እነሱ ራሳቸውን በጠክሰው በብጥ የሚያንፈራፍሩ አስቀያሚ ክስተት በየመድረኩና በየቦርድ በተፈጠረ ነበር።

ቁም ነገርን በዙጠት ጊዜ አያስቀምጥ። ሌግ አውነቶችም ያላቸው የማስፈገግ ኃይል እስከዚህም ነው። የሚያስቁት የተጋነኑና የተንሻፈሩ አውነቶችና አውነተ መሰል ትርክቶች ናቸው። አንድ የቀልዳ ቀልድ መጽሐፍ ላይ ያገኘሁትን እንደሚከተለው ተርጉሜ ላስፈገግኛቸው ነውና ተዘጋጁ - ዕድሉን ልጥክር።

ተርጉሙ የመረጠ በአንድ ደስ የሚል ብራ የሰንበት ማለዳ ካህናት በቤተ መቅደስ ተገኝተው የዕለቱን ቅዳሜ ሊያከናውኑ በዝግጅት ላይ ናቸው። የአካባቢው ወደ ገጽ 28 ተዛውረረል

An Overview of Engagement, History and Philosophy in the Traditional and Modern Ethiopian Education System

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Ethiopia has gone through the implementation of different educational philosophies, which range from idealism to modernism by answering the above questions differently at different times. The area of engagement has also been diverse. At the beginning, learners were prepared for church and mosque services. They used to focus on acquiring readymade ideas and beliefs of the church and mosque curricula. In other words, they were not active learners. Then, there were shifts of ideologies from idealism to existentialism, modernism and progressivism, and side by side the nature of students' engagement also changed in line with the enacted educational philosophies.

Type(s) of engagement, history and philosophy of Ethiopian education is summarized below. Education in Ethiopia started in the six century when the Sabeian alphabet was introduced along with Christianity. The education system of the church served the nation for centuries, preparing graduates for religious and governmental leaders (The Education Sector Review, 1972). The philosophy of the church education in Ethiopia appeared to be idealism. Its metaphor was supernaturalism. The epistemology of the education system was faith. According to Teshome (1990) the role of education was to prepare youngsters for church service. The church system of education in Ethiopia has its own coherent indigenous philosophy. In its teaching, man is assumed to be made of two entities: a body and a soul. The body has four elements: water, fire, earth and air which make man part of

the material world having its own desires being in conflict with the soul. The soul is spiritual and it is eternal and higher. According to the church, the main goal of life (education) is to attain the wish of the soul and to that end trainings were given to overcome the cravings of the flesh (body) in the form of praying, fasting and hardships such as engaging in elongated working hours. The church believes that man is the replica of the omnipotent God, and he is endowed with innate knowledge. The mind is perceived as the jug of this wisdom, and the act of learning should activate the hidden treasures and use them for good intentions. The power of God is essential to release knowledge from within, and He is at the center of everything. The role of the teacher is to interpret knowledge, and his authority could not be questioned. (ibid)

The school system of the church can be classified into four: the Nebab Bet, Qeddase Bet, Zema Bet and the Mestsahift Bet (Haile Gebriel, 1970; Teshome, 1990). The primary level, the Nebab Bet, literally means the "House of Reading", is open to all children where students learn alphabet (Fidel), read the Psalms of David and get exposure to different religious books. According to Haile Gebriel (1970, P.83) "The prime function of the Nebab Bet is to teach children to read religious books, practically all of which are in Ge'ez [syllabus], and are drilled in the art of good reading".

Then comes Qeddase Bet – the training of the altar priest. Priests get training at this stage of the education system. Their training qualifies them "to administer the Mass and sacraments, to serve as Yenefis Abbat (Father-the confessors for the people), to baptize children [and converts from other religions], and to perform burial rites and ceremonies" (Teshome, 1990, pp.38&39). The mentor usually teaches only the hymns essential for the liturgy of the Church.

Zema Bet (School of Hymns)

which can be considered as the first stage of higher education entails four disciplines: Degwa Bet, Zimare-Mewasi'it, Qeddase and Se'atat, and Aquaquam. Zema Bet is known as the House of Music where students learn how to sing in the first three schools. In Aquaquam, learners practice how to sing in a choir (Ibid).

The second stage of higher education is *Qine Bet*. Students get training on how to appreciate and compose religious songs. It is at this stage that students appreciate the meaning of Ge'ez literature in its deepest sense. Mentors expose their students to various types of poetry making models. There are many models of *Wax and Gold*, of which nine of them are famous, ranging from two rhyming verses to eight verses. Learners are expected to compose their own *qine*. It is only then that they will be considered as mature scholars (Teshome, 1990).

The pinnacle of learning in the church education system is the *Mestsahift Bet* which contains several branches of studies such as the *Bluey* (the Forty six books of the Old Testament), the *Haddis* (the thirty five books of the New Testament), the *Liqawint* (the writings of the church fathers), the *Bahre Hasab* (the calendar calculation) and the *Fetha Negest* (canon Laws). Here, students learn the history, tradition, law and theology by interpreting the various individual writings, applying different schools of thought. For Teshome "the *Mestsahift Bet* was in essence a university where the whole approach of learning, including the qualifications of the professors, methods of teaching and learning, and the popular attitude toward the leadership of the community of scholars, reflected maturity of mind and the ideals of democracy in action" (1990, p.39).

With regard to the teaching learning method, the subsequent style is a typical example of a *Mestsahift Bet*

lesson:

Students come to the teacher in a group of three or four, all studying the same text. One of the groups reads a sentence into Amharic and then comments on it. The teacher first translates the sentence into Amharic and then comments on it. The students listen attentively and try to remember the comment word for word. When this group leaves the teacher, another group or individual comes to read to the teacher and hears his commentary. After leaving the teacher each group moves apart and tries to comment on the text just as the teacher did, as much as possible word for word. If one misses a word or an idea, another member of the group recalls it and supplements. After some time the group goes again to the teacher and reads the same text and again comments on it. This way the group can compare its progress to know how far it has grasped the interpretation of the previous time. (Haile Gebriel, 1970. P.95)

The pedagogy of the church as can be understood from the above quotation was highly dependent on repetition, memorization and strict adherence to the convention of the teacher. Students were not active in their learning; they simply tried to memorize word for word- the stock of knowledge which was handed down by their teacher. They did not have room to construct knowledge by analyzing, synthesizing, evaluating and reflecting. They did not try to understand their learning experiences in an autonomous and reflective manner.

The above teaching method holds true to the Qu'ran School too. The curriculum of the Qu'ran School entailed some chapters from Qu'ran, grammar, and Islamic thoughts, and the education system had two levels: *Tahaji*, the lower level where learners were expected to identify Arabic letters and memorize texts, and *Mejlis*-the higher level- where students used to study grammar, religion, politics and civic concepts. Both the *Tahaji* and/or the *Mejlis Qu'ran* are the initial stages of learning whereby students identify Arabic letters so that they would be able to read the Holy Qu'ran. The teacher teaches his students both orally and in written form.

The next step is called *Nahew*.

Here students learn the grammar and its usage of the Arabic language.

The third stage is High Fikh. At this stage, students learn canon laws: the study involves both holy and worldly issues such as family responsibility, marriage and inheritance issues, followers' responsibilities, etc. The next high level education is *Hadith*. The commandments of Mohammed, his deeds and other scholars' commentaries and thoughts are taught in *Hadith*. *Qu'ran Tafsir* is a stage where learners learn the interpretation and analysis of respected scholars of the Qu'ran. The students are called *Deres* (Haile Gebriel, 2007).

Like that of the education system of the Orthodox Church, rote memorization was enhanced in the Qu'ranic schools during Arabic reading. The interpretation and teaching styles of Qu'ran Tafsir are similar to that of the church education. The student reads part of the Quran in front of his teacher, and the teacher translates the Arabic passages into students' first language, followed by his analysis. Then, learners revise what their teacher told them either individually or in groups (Ibid).

The major objective of the teaching learning process is to know the contents and interpretation of Qu'ran, and there is no room to add or subtract contents since the contents are assumed to have been descended from Allah through revelations to Prophet Mohammed. Whatever happens within the society or upon nature, explanation is given from the Qu'ran (Ibid).

When it comes to Ethiopian Orthodox Church, educationalists analyze its education system in different ways. For some, it nurtured the required psychic and spiritual energy to sustain life in a modest manner withstanding foreign aggressors and creating solidarity and conviviality within the nation through sharing and loving one another (Teshome, 1979). For Girma Amare (1964) quoted in Teshome (1979) and others, the education of the church was trying to prepare learners to accept the existing status quo as it is with the intention of preserving whatever has been handed down through the

years, and to pass it on without modifying to the next generation. Consequently, learners failed to get room to be critical and reflective thinkers. If we try to analyze the teachings of the religious institutions, based on the aim of modern education, it is possible to claim that students were restricted to accept the prevailing order which clashed with the principle of modern education i.e., to take the initiative in order to engender new dimensions and skills and be responsive to the social, economical, technological and environmental needs of Ethiopians. Nevertheless, the aim of modern education is believed to be highly different from that of the religious one due to the fact that, according to modern educationalists, it plays the following roles in society:

...[In modern education, the purpose of learning] is not acquiring a stock of ready-made ideas, images, sentiments, beliefs etc.: it is learning to look, to listen, to think, to feel, to imagine, to believe, to understand, to choose and to wish. It is a postulant to a human condition learning to recognize himself as a human being in the only way in which this is possible; namely, by seeing himself in the mirror of an inheritance of human understandings and activities and thus himself acquiring (in the words of Leibniz) the character of un miroir vivant, doue d'action interne, acquiring the ability to throw back upon the world his own version of a human being in conduct which is both a self-disclosure and a self-enactment.

Since the very concept of education was conceived differently from modern education, the church and mosque education systems could not produce critical thinkers who could generate wisdom useful for the transformation of their country. That is why Mulugeta Wodajo's remark, made in 1961, still reverberates: "With her three thousand years of history, although Ethiopia is one of the oldest nations in the world, she is also one of the youngest. Nowhere else is this paradox more evident than perhaps in the field of education." This is the case because education was limited only to religious aspects, leaving aside

other major socio economic needs of the country particularly technology, economy, environment and science.

The lag of the church and mosque education in being responsive to the material needs of the nations led the way to modern education. Modern education was started during Emperor Menelik. He realized the inadequacies of religious education. Consequently, he declared the historic educational proclamation saying: "In other countries not only do they learn, even more they make new things. Hence, as of today all six year old boys and girls should attend school." (Ayalew, 2005). Despite his enthusiastic proclamation, the achievement on the ground in expanding schools and in making new things was little, so it seemed that the Emperor was crying for the moon. It was simply the basics particularly languages along religion that the curriculum presented as the contents of education. Learners were not engaged in a curriculum which could make them innovative and problem solvers. Of course, there was a tendency to shift from idealism to basics (existentialism) but it failed to bring the desired aim, i.e. creating new things due to its foreign based curriculum and teaching staff and the conservative nature of both the church and the people.

The clergymen of the church at that time were especially anti technology. A case in point would be their strong protest against the introduction and use of telephone and car by the Emperor, assuming that the technologies were the inventions of Satan. There was no conflict between 'atomism and holism' here. The Bible informs us that the world is the works of his hands, as a vase is the work of the potter. The point is Christianity is a collaborator to scientific technology as far as the invention has positive role in the day to day activities of mankind.

Anyway, invasion followed which brought attitudinal changes towards education (Ayalew, 2005). The Italian invasion demolished the country's educational system which had been at its infancy stage. The invaders killed the elites systematically. They tried to

preach the philosophy of fascism with the intention of propagating the superiority of Italians over Ethiopians. It was a short lived philosophy due to their eviction after their five year's stay. However, the conquest had taught people in the hard way that modernization was compulsory for the existence of their country. To maintain independence, in the eyes of the people, modern education was seen as key to equip oneself with the required technology.

During the restoration period, education became secular without facing any notable resistance from the people. The late Emperor also felt that education was the key for development. The aim of education was to produce semi professionals hinging upon the British school system at the beginning and the American system later. The state was engaged excessively in the expansion of the education system without giving due regard to the relevance of the curriculum probably because the education system did not have the right educational engineers so as to formulate relevant educational policy. According to MoE as quoted in Wubit (2006, p.19):

... from 1942 to 1972, the education sector was allowed to expand with confidence and optimism. Gross Primary enrollment increased by 60% between 1968 and 1972. Between 1961 and 1971, the government expanded the public school system more than fourfold, and it declared universal primary education a long-range objective. In 1971 there were 1,300 primary and secondary schools and 13,000 teachers, and enrollment had reached 600,000.

Enrollment at all levels rose from 196,000 to 1,100,000 between 1960/61 and 1974/75. When viewed from the perspective of philosophy, it can be said that essentialism followed, having other traits too. Even if the expansion was commendable, according to Tekeste (1996), the education system was highly elitist, divorced from practical aspects. Besides, the education system was characterized by high drop outs and lack of equity between urban and rural areas (Fasil G/ Kiros, 1990).

Then, Ethiopia experienced political revolution. The unanticipated military regime came to power, upholding socialism as its guiding principle. The education policy, according to the MoE (1976), concentrated on implementing three major themes: using education for production, scientific consciousness and socialist consciousness. With regard to education for production, it attempted to create an awareness among the youth about the dignity of labor and its importance for the community at large. Education for scientific consciousness claimed that the "world is knowable". Accordingly, critical thinking, research and creativity were encouraged. Finally, education for socialist consciousness which emanated from Marxist-Leninist philosophy dictated class struggle.

The country's education system went through a very radical type of change which was almost educational revolution as a result of which it lacked legacy (Mohammed, 2012). The shift was so extreme which took the nation from fear of God to the denial of God. Besides, the philosophy of Marxist-Leninist did not have rooms for the so called feudalists, capitalists, merchants, religious people, etc. which brought its own negative impact on the education system by nationalizing all types of private schools. According to Wubit (2006, p.27), "Private sector development and the development of the market incentive structure both in the education sector and in the labor market were highly discouraged."

Even if it was highly centralized, the education sector expanded greatly. For instance, from 1975 to 1990, the increment of primary education was 12% per annum, so was the increment of junior and secondary education. The number of primary schools expanded from 3,196 in 1974/75 to 7,900 in 1985/86.

The educational philosophy of the Dergue regime was absolute modernism, applying reasoning as its epistemology, but it did not have the appropriate native intelligence that could advance the borrowed thoughts by amalgamating with the local needs of the country. Besides, according to

Tekeste (1996), the training failed to link thoughts with actions due to lack of finance and infrastructure. The education system of the Dergue also failed to engage learners in the local needs and experiences of the nation since the curriculum was borrowed from the Soviet Union. In line with this, educational engagement for Oakeshott (1998,p.291) should accomplish the following tasks:

The engagement to educate is a transaction between the generations in which newcomers may enjoy what they can acquire only in a procedure of learning: namely, an historic inheritance of human understandings and imaginings. And the idea 'School' is that of a place apart where a prepared newcomer may encounter this inheritance unqualified by the partialities, the neglects, the abridgements and the corruptions it suffers in current use; of an engagement to learn, not by chance, but by study in conditions of direction and restraint designed to provoke habits of attention, concentration, exactness, courage, patience and discrimination and the recognition of excellence in thought and conduct; and of an apprenticeship to adult life in which he may learn to recognize and identify himself in terms other than those of his immediate circumstances.

Since modern education during the Dergue was foreign driven in its educational contents, the inherited experiences of Socialism were not useful in preparing learners to Ethiopian mode of adult life by equipping them with the values of the required local thoughts and manners. Since education was highly politicized, instead of promoting friendship, tolerance and modesty, class struggle was the fashion of the day and so was the killing of one another. This made the country lose its best minded students of that generation the repercussion of which is pronouncedly felt even today.

On the other hand, the non formal education system of the Dergue had its own strength. The literacy campaign, which was started in 1975, reduced illiteracy from 93 per cent to 37 within a short period of time (Tekeste, 1996). In fact, the literacy campaign got interna-

tional praise when the United Nations Educational, Scientific, and Cultural Organization (UNESCO) awarded Ethiopia the International Reading Association Literacy Prize in 1980.

When it comes to higher learning, minimum higher learning institutional standards were, by and large, maintained both in teaching and research, and colleges and universities used to entertain only the fine minds of the country, and graduates were not worried about securing jobs. Unlike primary school graduates (31.3%) and secondary school graduates (5%) who were, for example, unemployed in 1980/81, the proportion of unemployment for some university education was only 2% for the same period (Fasil G/Kiros, 1990). In other words, university graduates did not face serious unemployment compared to other primary and secondary graduates. It does not necessarily mean that the economy of the country was able to absorb graduates, but the government used to assign them in its different sectors.

The structure of Ethiopian education system between 1962 and 1994 followed a 6-2-4 structure. It had six years of primary education, followed by 2 years of junior schooling and 4 years of senior secondary education. National examinations were held at the end of each structure, i.e. grade 6, 8 and 12.

The present structure of Ethiopian education system is 4-4-2-2/3. Unlike the previous structure which used to administer national examination three times, the present education system conducts national examinations only twice at grade 10 and 12 (World Bank, 2005, & Teshome, 2007). As to political ideology, the present government claimed that it enacted federalism (World Bank, 2005). The education system has been decentralized at region level. The aim of education, according to the Education and Training Policy (1994), "is to strengthen the individual's and society's problem solving capacity, ability and culture starting from basic education and at all levels". The curriculum contains some of the elements of progressivism as part of its education system.

Unlike the previous regime, the actor of education is not the government alone but the private sector too. The private sector which contributes, according to TGE (1994), 17.3% of the

higher learning has brought its own merits to the education system particularly by creating space for those who cannot join public universities. When it comes to the government, higher learning has expanded, having 35 universities.

Nevertheless, the issue of quality is a pressing problem for the present education system. Universities couldn't meet the minimum standards due to lack of professors, and the economy of the country is not in a position to absorb graduates due to their continuing outflow which casts doubt on the problem solving ability and creativity of the higher learning curriculum (Saint, 2004; Wubit, 2006). The English language competence of students and the academic and language competence of fresh instructors are also worrying. Scholars in the field proposed the need to change the emphasis from expansion to quality education, and to balance the level of graduates with the country's market capacity (Saint, 2004; Tekeste, 2006, & Wubit, 2006). In addition, they pinpointed the need to incorporate some positive elements from the fertile ground of Ethiopian church and mosque education essential values such as friendship, tolerance, modesty and self pride in the curriculum so as to produce ethical graduates.

In line with the curriculum, scholars criticized Ethiopian governments for failing to incorporate Ethiopian local and traditional values in the education system. In other words, Ethiopian students have been engaged in irrelevant curricula and poor quality learning which may be the causes for the dissatisfaction of learners and for failing to be creative and problem solvers.

To rectify the above problem, it seems imperative to give due attention to the comments of Maimire Mennasemay (2006). For him, modern education has failed to instill the native culture in the mind of students and into its education system, as a result: "It has deprived students of the opportunity to make the crucial transformation from the unhistorical consciousness of youth to the historical consciousness of adults who understand the man-made nature of their circumstances and recognize themselves as collective agents capable of changing these circumstances within the historical possibilities they share with their compatriots". The civilizing process is far

from Ethiopian way of life, and it seems compulsory to awaken the traditional values which have been accumulated for years in the church, mosque and Gada systems instead of packing our education system with irrelevant western baggage. However, he cautions that "...to awaken this humanizing and civilizing process of traditional education means also to inquire into the reasons that prevented traditional education from bringing about productive social transformations in Ethiopia."

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ፈገግ ቢያሰኝም

ከገጽ 23 የዞረ

ምዕመናንም እንደወትሯቸው ሁሉ ከነማሰቶቻቸውና ሕጻናት ልጆቻቸው ጋር መጥተው በቤ ተክርስቲያናቸው የጸሎት ቦታ ተክልኩለዋል። ቦታውም ጆንስታውን

የማባል በሰሜን አሜሪካ የማገኝ እነሱተኛ ከተማ ነው።

ቅዳሜው ከመጀመሩ በፊት ምዕመናኑ ስለራሳቸው ሕይወትና ስለቤተሰባቸው እርስ በርስ እየተንሸነሹ ማውራታቸውን ቀጥለዋል። በዚያ መሀል ግን አንድ ያልተጠበቀ አስደንጋጭ ነገር በቅድስተ ቅዱሣቱ አቅጣጫ በኩል መንበረ ሥዕል አድገኖው ላይ ታዩ። እርሱም በአካል በመከሰት የቁሱን ቦታ ቀምቶ እንደሥራ የተገተረው ሰይጣን ነው።

ያኔ ቤተ ክርስቲያኑ እንዳለ በሁከት ተሞላ። ሰው ሁሉ እግር አውጪኝን ባገኘው አቅታጫ መርጥ ያዘ። ካህናቱና ዲያቆናቱም "በስማም" ማለታቸውን እንኳን ረስተው ነፍሳቸውን ስተው ይርጡ ገቡ። ምዕመናን ሁሉ ከዚያ ቤተ ክርስቲያን ወጥተው ቢያልቁም አንድ ሰው ግን - በጣም ደፋር ሰው - ሲገባ ተቀምጦበት በነበረው መንበርከኪያ ያለው አግዳሚ ወንበር ላይ ተረጋግቶ እንደተቀመጠ ነው። ያኔ ሰዎችን ሊያስበረግጥ የገባው ሰይጣን ራሱ በዚህ ሰው አሰመደንገጥ በጣም በመደንገጥ በአግራሞት ፈገዝ ቀረ።

"አንተ ሰው ለመሆኑ እኔ ማን መሆኔን አውቀሃል" ሲል ጠየቀው። "በማገባ አውቃለሁ። ሰይጣን ነህ።" ሲልም ሰውዬው መለሰለት።

"ታዲያ ካወቅህ ያ ሁሉ ሕዝብ እኔን ፈርቶ እግር አውጪኝ ሲል አንተ ተጎልተህ የቀረኸው አትፈራኝም ማለት ነው?" ብሎ ጠየቀው።

"በጭራሽ አልፈራህም ጌታው!" አለው ፍርጥም ብሎ በልበ መላኩት።

"ይገርማል! እንዳንተ ዓይነት ፍጡር ከሰዎች መካከል ገጥሞኝ አያውቅም። ለመሆኑ ለምንድን ነው የማትፈራኝ? ሲል መልሱን ለማወቅ በጉጉት እየጠበቀ ሰይጣኑ ሰውዬውን በአግራሞት ጠየቀው።

"እ...ሀ፣ ታናሽ እህትህን አግብቼ ላለፉት 25 ዓመታት ስቃጠል ስለኖርኩ በተዛዋሪ ከአንተም ጋር በደምብ እንተዋወቃለንና ለምን እንዳዲስ እፈራሃለሁ" ብሎት አርፍ።

ነገር በምሳሌ ጠጅ በብርሱ ነው እንግዲህ። የገባችሁ መጭም ገብታችኋል - ተጨማሪ ማብራሪያ አያስፈልገም።

ሴቶች ስለወንዶች ማለትም ማስተኛ ስለባሎች የማሉት ነገር ካለ ብሰማ ደስ ባለኝ። ምናልባት የዛሬን አያድርገውና "ባልና ጉንፋን የት ይጠፋል?" "ባል በለበላው ይጥፋ!" "ባልና ጉንፋን በሩቅ..." ከሚሉ ጥቂት አባባሎች በስተቀር በዘም ሲባል አልሰማሁም። በማለት ላይ ግን ብዙ የባሎች ቅሬታ አለ። ካልተሰለቻቸው ትንሽ አንጓዝ ይሆን?

አንዱ እንዲህ አለ አለ። ማስት ማለት ምሕጸረ ቃል ሲሆን ሲፈታ "ሚጥማጥጣ ስትልስ ትኖራለህ" ማለት ነው። እንዲህ ብሎ የሚሰጥን ትርጉም ያዛነፈ ሰው ምን በገጥመው ይሆን?

ጆን ድራይደን የተባለ የ17ኛው መቶ

ክፍለ ዘመን እንግሊዛዊ ባለቅኔና ፀሐፊ ተውኔት ደግሞ የማስቱ የመቃብር ሐውልት ላይ የሚከተለውን ጽፏል አለ።

Here lies my wife: here let her lie! Now she's at rest, and so am I. በሞት የተለየችኝ ባለቤቴ በዚህ ሐውልት ሥር ተጋድማለች!

በዕረፍቷ ሰላሜን እንዳገኘሁ ለሷም መኝታዎ ምቹ ይሁን።

ሲሞን ዴ ቦቫር የተሰኘች ፈረንሣዊት ደራሲ ደግሞ "The Second Sex" ("ሁለተኛው ፆታ" - ከአጻም ቀጥሎ ማለቷ ነው) በማለው መጽሐፏ እንዲህ እንዳለች የድረገጽ ጉልህላችን ይጠቁማል፡- "To catch a husband is an art; to hold him is a job." (በግርድፋ ሲተረጎም - "ባል የማግኘት ጥረት ከገንጠባዊ ችሎታን የሚጠይቅ ቀለል ያለ ነገር ሲሆን ክርሱ ጋር መቆየቱ ግን ትልቅ የጉልበት ሥራ ነው።)

እንዲት የመጨረሻ። ሁለት የዩኒቨርሲቲ ትምህርት ጓደኞቻች ተጠፋፍተው ከርመው ትልልቅ ሰዎች ከሆኑ በኋላ ይገናኛሉ። ሰላምታ ከተለዋወጡና ቤተሰብ ከተጠያየቁ በኋላ ስለቀደሞ ጓደኞቻቸው ማውራት ይጀምራሉ።

በዚህን ጊዜ ከአንደኛው ጋር እምብዝም የማይሰማማ የነበረ የአንድ ሰው የቀድሞ ጓደኛቸው ስም ይነሳና መጠያየቅ ይጀምራሉ።

ለመሆኑ ያ "አሊክስ" የማባል ጓደኛችን የት እንደገባ ታውቃለህ?

አ! እንዳንተው በጣም ተጠፋፍተን ከርመን አሁን በቅርብ ጊዜ ነው የተገናኘነው፤ ፒያሣ አካባቢ አገኘሁትና ብዙ ተጫወትን፤ እንዴት አምሮበታል መለሰህ!

እዚህ አገር ነው ያለው ማለት ነው። አዎ፣ እዚህ ነው ያለው። በቅርብ ማለት እንዳገናኝ አንድ ልጅ እንደወለደ ሁሉ አጫውቶኛል። ጥሩ መሥሪያ ቤት እንደገና ጥሩ ሕይወት እንደሚመራ እርሱ በደብቅ እንኳን የሰውነቱ ሁኔታ በግልጽ ያሳብቃል። እኔንም አታየኝም....

የፋጨት አስተማሪ መስዬ...

አይ፣ እረ አንተስ ምንም አትል። እኔን አታየኝም? ግን ግን አሊክስ ማስት አገባ ነው ያልከኝ?

አዎ፣ ምን የመሰለች ቆንጆ ሴት እንዳገባ ነግሮኛል።

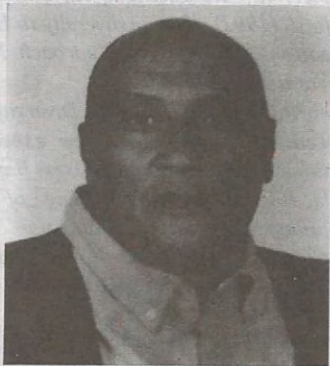
አሌክስ አገባ አልከኝ? እንኳን አገባ! ይህም ሲያንሰው ነው! ክፉ ሰው ነበር።

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Multicultural Classrooms

Melaku Girma, PhD, St. Mary's University



Introduction

Multicultural education is an essential topic for teachers. The central point is a concern about equity and fair treatment for groups that have traditionally experienced discrimination.

Multicultural education applies to differences based on language, gender, class and exceptionality as well as racial and ethnic differences. Given the diversity of modern society, increasing international interdependence and past histories of discrimination, it is critical for teachers at any level to become culturally aware and instructionally effective with diverse groups of students.

Why Teach Multiculturally?

Some may ask why schools should concern themselves with these larger social problems. It may be unfair, even unrealistic, to expect schools to remedy such inequalities.

Dr. Nancy Winitzky from University of Utah in Arends (1994) noted that there are at least three arguments that could be advanced in response. The first is that these issues should be of major concern to every citizen, that it is incumbent upon us as citizen to work toward the public good by trying to ameliorate these problems. Since we are citizens who happen to be educators, we can do our part through multicultural education.

The second argument is that modern societies have a strong belief in the power of education as the route to later

success in life-economically, politically and culturally. This belief is supported by research, which consistently shows that education is related to income. The argument has intuitive appeal as well, in that educated persons are equipped with the tools to escape from poverty and to participate fully in all economic and political systems.

Finally, many believe that we really have no choice. We simply live in a multicultural world, and our schools should reflect the aspect of modern life. Children in today's schools come from an enormous range of backgrounds, languages and abilities. To meet their educational needs teachers must understand and promote teaching that is multicultural.

Definitions

Multicultural education is a field of study based on the idea that students from diverse backgrounds should have equal opportunities to education. It draws on insights from a number of different fields, including ethnic studies and women studies, but also reinterprets content from related academic disciplines (Banks & Banks, 1995).

Multicultural education, also viewed as a way of teaching, promotes principles such as inclusion, diversity, democracy, skill acquisition, inquiry, critical thought, values of perspectives, and self-reflection (O'Donnell Commentary). O' Donnell added that multicultural education encourages students to bring aspects of their cultures into the classroom and thus, allows teachers to support the child's intellectual and social /emotional growth.

Multicultural education refers to any form of education or teaching that incorporates the histories, texts, values, beliefs, and perspectives of people from different cultural backgrounds. At the classroom level, for example, teachers may modify or incorporate lessons to reflect the cultural diversity of the students in a particular class. In many cases "culture "is de-

finied in the broadest possible sense, encompassing race, ethnicity, nationality, language, religion, class, gender, sexual orientation, and "exceptionality"- a term applied to students with specialized needs or disabilities(The Glossary of Education Reform, last updated 08.29.13).

Multicultural education is a progressive approach for transforming education that historically critiques and responds to discriminatory policies and practices in education; it is grounded in ideals of social justice, education equity, critical pedagogy and a dedication to providing educational experience in which all students reach their full potentials as learners and as socially aware and active beings locally, nationally, and globally (Gorski, 2010).

Creating classrooms that are Multicultural

There are clearly wealth of options for developing classrooms that are multicultural. Teachers are encouraged to work on their own knowledge and attitudes; to improve classroom management and organization; to enhance instruction, interaction and expectations; to enrich the curriculum; and to alter the school organization in a comprehensive strategy for accomplishing multicultural goals (Arends, 1994).

Teachers can improve their own knowledge and attitudes towards people of different cultures as a first step in developing multicultural competence. They must take the initiative to learn about the subcultures in their area, strive to uncover and conquer their own biases, and master the dynamics of intercultural interaction. There are different teachers' differential interaction patterns with various groups of students- minority versus majority , boys versus girls, lower socio- economic status versus higher socio- economic status, and regular versus exceptional students. Many times these patterns are determined by the expectations teachers hold for students from various groups. Becoming aware of one's expectations and learning how to minimize differential interactions is probably the single most

important action teacher can take to create classrooms which are free from bias and instructionally effective (Heath, 1983).

In addition to attending to their own personal and professional development, teachers have a number of curricular strategies they may turn to as they develop multicultural classrooms. A pre-requisite to any curricular change is necessary for teachers to broaden their conceptions about what is important to teach; teachers need to move beyond the standard canon & become more inclusive in their choice of content. Next, teachers can evaluate the textbooks & other materials they use for bias. Recall the forms of bias – linguistic, stereotyping, invisibility, imbalance, unreality, and fragmentation. Teachers can supplement learning activities with additional materials to redress bias. By the same token, when teachers make presentations they need to supply examples & illustrations that are grounded in a variety of cultures. Alternatively, teachers can raise the issue of bias & discuss it directly with their students. In addition to these minimal curricular reforms, there are also general approaches to incorporating multicultural cultural aims & topics in to the curriculum (Means and others, 1991).

There are a number of instructional strategies teachers can use to develop classrooms that are multicultural (Dilworth, 1992). When teachers group students for instructional purposes, they can lean heavily on heterogeneous grouping & minimize ability grouping. Teachers can also design learning activities that mesh with a variety of learning styles. There are several style dimensions along which teachers can vary their instruction. One route is to incorporate visual, auditory, tactile and kinesthetic modalities into lessons. Teachers can also apply cooperative as well as individual task and reward structures. Further, teachers can vary their lessons by making them more or less concrete or abstract more or less formal or informal and by emphasizing in- context as well as out- of- context learning. A related consideration in planning & presenting lessons is to capitalize on students' existing abilities. One an-

other factor should be considered in every lesson: assessment of student learning. Through both teacher- made & standardized tests, bias is often introduced into the classroom. To circumvent this bias, teachers need to do two things: (1) rely on a variety of methods for evaluating learning via written or oral tests, student reports & projects, observations, interviews & discursion with parents & (2) test at a variety of levels- recall, comprehension, application, analysis, synthesis and evaluating.

A related instructional concern is classroom management (Kushner and others, 1992). Management frequently poses problem for new teachers, & these problems are exacerbated when cultural differences are added. One means to alleviate the problem is to foster classroom democracy. In addition to reflecting on and modifying their own classroom practice, teachers can help effect multicultural reforms at the school level. One of the most consistent findings from research is that tracking by ability does not promote achievement. A good place to start multicultural reforms then is to reduce or eliminate tracking. Many schools are beginning to experiment with reorganizing into teams of teachers and students, with developing interdisciplinary curricular, with relying heavily on cooperative learning in heterogeneous groups, and with alternatives to standardized tests.

Summary

Today's classrooms are characterized by diversity. It is critical for teachers to develop classrooms which treat all students equally, regardless of their gender, racial or ethnic heritage or learning difficulties. In creating multicultural classrooms, effective teachers adopt an ecological perspective and view their classrooms as a system of interconnected elements- students, teachers, learning materials, instruction and goals- all of which interact to produce or inhibit student learning.

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We are a multicultural country - always have been, and to our credit, always will be. It is something that we should be very proud of and embrace. Cheech Marin

xxx

“We need to give each other the space to grow, to be ourselves, to exercise our diversity. We need to give each other space so that we may both give and receive such beautiful things as ideas, openness, dignity, joy, healing, and inclusion.”

Max de Pree

Continuous Professional Development : The Case of Atse Libne Dengil School

Elleni Kassa, Gulele Subcity Education Office



Introduction

Background

Schools should promote their duties and responsibilities effectively in the learning teaching process. To be effective, continuous professional development is very useful since it provides an overview of educators' professional development to data. As school supervisor, it reminds me of my achievements and how far I've progressed. It uncovers gaps in my skills and capabilities and directs my career. It helps me focus on my goals and my career development.

This paper is prepared based on the package of continuous professional development (CPD) that was prepared for primary school teachers and administrators.

This professional plan considers the wastage of class time that is observed in the school being done by some of the school's teachers. The main issues that are considered in the module are the site and situation of the school, objective, need, priorities, impacts of detailed annual plan, activities to be included, evaluation procedures and things to be included, main parts of a plan and implementation procedures and possible recommendations. In addition, issues and concerns that need to be considered while implementing actions are also included.

This paper will help teachers like me to identify the wastage of class time in schools. It will also help peo-

ple to see into the possible solutions to the problem. This in turn will provide us with the opportunity to adjust the problem and see how the impact of my findings tackles the problem.

School Setting and Module Topics

I am working as a cluster supervisor of four schools. One of the schools in which I compile my portfolio is Atse Libne Dengil Primary school which is found in Addis Ababa, Gulele Sub-city, Woreda 4. There are 53 teachers and 34 administrative staff in this school.

Personal Module Topics:

- * Improving the time management practice of those teachers who waste class time;
- * Improving quality education by avoiding unnecessary wastage of time.

Detail of priority areas

- * Improving the time management practice of those teachers who waste class time.

We can minimize wastage of class time in our school by:-

- * Arriving to class before the students;
- * Avoiding early leaving from class;
- * Properly utilizing the allocated class time;
- * Compensating classes that are missed due to an uncontrollable conditions;
- * Adjusting the class schedule of teachers who come from distance places.

Improving quality education by avoiding unnecessary wastage of time

- * Covering the teaching material on time by properly using the class time;
- * By arriving to the school before students;
- * By being a role model to students

and others:

Objectives

The major objective of this task is to explore the extent of teachers' class hours' usage in relation to students' performance at school and assess their level of responsibility regarding the time invested to provide effective teaching. The Module will treat as an objective whether all teachers will cover the classes properly, teachers will compensate missed classes; and whether teachers will develop sense of responsibility. With this objective in mind the preparation has the following specific question.

- * What is the extent of teachers' class hour's wastage?
- * How do leaders address teachers about wastage of class?

Methodology

Questionnaires have been used as the major data collecting instrument in this study. Both close ended and open ended questions are incorporated to draw information about class hours with regard to students' lesson. Interview and group discussion has also been conducted.

The participants of this task are 3 education leaders, 10 teachers, and 16 students of Atse Libne Dengil Primary school. Data acquired through questionnaire has been effectively recorded, tabulated and analyzed quantitatively.

Literature Review

Continuing Professional Development (CPD)

It refers to the process of tracking and documenting the skills, knowledge and experience that you gain both formally and informally as you work, beyond any initial training. It's record of what you experience, learn and then apply. The term is gen-

erally used to mean a physical folder or portfolio documenting your development as a professional. The CPD process helps you manage your own development on an ongoing goal and objective basis. Its function is to help you record, review and reflect on what you learn.

CPD can be:

- * Observing colleagues at work/teaching
- * Engaging in peer review
- * Working with a mentor /coach
- * Reading academic, professional books, journals
- * Action research/enquiry based development
- * Attending a course/conference

The best CPD truly engages and empowers the individual and arises out of their role and context. Many schools have developed “coachers” who build the capacity for individuals to become better “reflective practitioners”.

School Interaction

The school we work at and the network we have with other schools and external expertise are possible sources of CPD. In the school environment, lessons can be obtained and feedback could be collected and used as a major input for progress. Teaching plans can be set in a collaborative manner, good practices can be shared, and staff concerns in the school can be discussed. Cross schools networking help to share good experiences. External expertise provide advices on the school improvement. Donors can provide trainings as tool of professional development.

There are direct relationships with the classroom. Educators’ relation with classrooms will help them to invest the skill and knowledge in proper place so that clients can get their input since it involves observation and feedback. As a result there are peer support and opportunity to work with colleagues and share prac-

tice. The process over a period of time to embed learning into classroom practice gives opportunities for independent self study.

Time Management

Teaching takes time and in school, as elsewhere, there’s never enough of it. Like any executive responsible for the efforts of others, you will find managing time-yours and the students’-is one of your biggest challenges. An educational program is set by time framework. It should be encompassed with objectives to maintain effective teaching learning process. Thus, educators should have an organization which is the cornerstone of time management. Lack of this may lead to wastage of time and loss of proper coverage of lesson plans. This is observed in the school class hours when some teachers miss classes. As continuous professional development,

teachers should care for class hours. Missing class means unable to cover the subject’s content and as a result it is impossible to achieve the objectives set.

Therefore, class hours should be used effectively to bring about an effective learning that has positive impact on students’ change of behavior and attitude.

Discussion and Analysis Concerns on my CPD plan

First, I would like to disclose the fact that I am the one who have designed the third part in the annual CPD plan of the school and would like to recommend that teachers follow this to implement. Moreover, any other stakeholder(s) should give due attention to what I am doing with this respect.

It is empirical that a plan should

be accomplished within its own time frame. In light of this, I have decided my plan to be accomplished within a certain time framework. Then after, I will have to observe if my plan will have worked out at the end keeping in mind the following

1. What changes do I expect?
 - * I expect that all teachers in the study use their class time to finish their lesson plans and enable their students to have achieved the objectives of the lessons given.
2. How do I get time to improve my continuous professional development?
 - * I will use my extra time out of my regular working time.
 - * I will try my best to minimize and/or avoid wastage of time during class time.
 - * I will apply the advices on my private continuous professional

	Item	Total	Always		some-times		never	
1	Teachers come to class late	10	-	-	2	20%	8	80%
2	Teachers leave class early	10	-	-	1	10%	9	90%
3	Teachers give make up class for the wasted time	10	8	80%	2	20%	-	-
4	The missed hours are effectively balanced	10	10	100%	-	-	-	-

development
3. Which action will be included in my continuous professional development 20 hrs plan?

- * I will update myself through CPD plan in my spare time that doesn’t affect my regular working time.

Tasks to make CPD plan effective

Activities that are included in the 20 hrs CPD plan

- * Collecting information on the treatment of wasted periods
- * Discussing them with teachers
- * Giving awareness on makeup classes

* Punctuality when observing a class

N o.	Item	Total re- sponse	Always		Some- times		Never	
				%		%		%
1	Teachers come to class late	16	4	25 %	10	62.5 %	2	12.5 %
2	Teachers leave class early	16	2	12.5 %	10	62.5 %	4	25 %
3	Teachers give make up class for the wasted time	16	2	12.5 %	11	68.75 %	3	18.75 %
4	The missed hours are effectively balanced	16	4	25 %	4	25 %	8	50 %

* Following up the coverage of wasted hours

* Following up the usage of the whole period properly and systematically

Response about wastage of class time

Based on the questionnaire and the data collected the following two tables are set. The first one is teachers' response concerning class time wastage. The second table is about students' response regarding teachers' wastage of the class time.

Table 1: Teachers' response about wastage of class time

In response to item number 1, 80% of the respondents said that teachers do not come to class late. Regarding leaving class early, 90% of the respondents said teachers never leave class early. Ninety percent (90%) of the respondents said teachers never leave class early. It seems teachers respect their class hours.

In item 3, 80% of the respondents said that teachers give a makeup class for the wasted time. And they added in item 4 that all teachers (100%) give effective makeup for the wasted time. It seems teachers balance the lesson by giving makeup classes.

Table 2: Students' response about wastage of class time

In item number 1, 25% of respondents said that teachers come to class late. Another 62.5% of them said that teachers sometimes come to class late. It seems that teachers waste time by coming late to class.

Regarding item number 3, 68.75% of the respondents said that teachers give makeup class for the wasted periods. 18.75% of respondents said that teachers do not give makeup class for the wasted time. Concerning item number 4, 25% of respondents said that teachers sometimes give makeup classes to compensate the wasted hours. 50% of them responded that teachers never give makeup class for the wasted time. It seems teachers do not effectively use the makeup class schedule to correct the wrong done by their absence.

Findings and Conclusion

Teachers' and students' perception of class hours and wastage of them differ in some way as follows:-

- * Teachers believe that they do not waste class time but students believe that sometimes teachers come to class late so that there is wastage of class time during this time.
- * Teachers believe that they do not leave class early; however, students believe that sometimes teachers leave class early so that students do not get lesson when teachers leave out.
- * Regarding conducting a makeup class, teachers believe that they provide the makeup class for the wasted time effectively. In contrast, students believe that teachers sometimes give a makeup class and even if they do so, there is mismatch between missed class hours and makeup hours.

It is obvious that in some way or another

teachers miss class hours. Thus the good way is to bear in mind the following suggestions and to take proper action to adjust oneself correctly.

- * Individual teachers should be communicated concerning missing classes
- * The Administration should follow up the case properly
- * Discussions should take place among teachers

Discussion with Teachers

I asked teachers some questions and they answered as follows:-

1. Why does wastage of teaching time exist in our school?

- * Due to boredom created by big number of class load
 - * Due to the long distance teachers come from
 - * Due to lack of enthusiasm of teachers because of students' inattentiveness & lack of interest
 - * Due to some other unexplainable personal problems
 - * Due to the administration's negative outlook towards teachers
 - * Due to dissatisfaction of teachers in terms of salary and overall privilege
2. What solution can we have as remedy to get rid of the aforementioned problems?

- * Increase the number of teachers to minimize the class load
- * Schedule sensible teaching problem that favors those teachers who come from distant places
- * Persuade teachers who come from far places to wake up earlier so that they can reach in time
- * Advise students to respect their teachers and to love their education.
- * Convince teachers to give make up classes when they miss one based on sound reasons
- * Solve problems through discussion forums between the administration and the teaching staff
- * Adjust the salaries of teachers so that they can bear the challenges of the skyrocketing living cost.

Discussion with Students

I discussed some issues with some students who could be considered as representatives of all students of the school. It is presented along with the projected suggestion and solutions. I forwarded the following questions to 16 students and they gave me the following responses.

1. What do you say about class time wastage?
 - * Sometimes some teachers waste class time; they waste at least five minutes
 - * There are teachers who leave class earlier
2. What shall be done to avoid these problems?
 - * Teachers must come to class as soon as the bell runs
 - * They should also leave class when the bell goes
 - * They should come prepared along with the necessary teaching aid and text books
 - * It is also necessary for the administration to oversee such teachers and take corrective measures any time if there are irregularities.

Interview with Administration

Suggestions given from administrative staff for the following questions:-

1. Is there any class time wastage by teachers?
 - Yes, there are some class time wastages in every class.
2. If you observed such problems, what was your reaction?
 - * Teachers who didn't use their time properly are advised. They have been informed that each and every lesson should be conducted in a given period of time.
 - * The administration would register the time wasted
3. What would you do after you registered the wasted time?
 - * The administration would warn the concerned teachers to give a makeup class.
 - * If it is necessary to inform other teachers, a notice would be posted about the wasted time, and makeup condition.
4. If they don't give make up class,

what is your reaction?

- * The administration would give oral warning.
 - * This would push teachers to give a makeup class.
 - * Since teachers in the school are duty minded, until now we didn't face any teacher who failed to abide by the rules and regulations of the school.
5. What should be done to tackle wastage of class time before happening?
 - * It is better to reduce teachers' burden. For example when we assign committee works, we have to see that tasks are evenly distributed.

Group Discussion and Its Solutions

In my discussion, with administration, teachers and students concerning wastage of class time and its effect, I identified the following solutions as input to tackle the challenges.

Sharing experience with other schools is one. In relation to this I communicated the Birhane Hilina Primary School's supervisor and got the following experiences.

1. Why do teachers waste class time?
 - * Carelessness to the work they are responsible for
 - * Distance of living place from the school where they work
 - * Unable to bear responsibilities
 - * Personal problems(e.g. social affairs, being sick etc.)
2. What are the possible solutions?
 - * The administration should set time and hold discussion with careless teachers.
 - * There should also be group discussions among teachers to have proper experience sharing.
 - * The administration as well as model teachers should provide their advice.
 - * The teacher should be aware of the distance between the school and his/her residence and adjust to be on time to the class.
 - * Wasted class time should be compensated through makeup to have proper flow of the lessons effectively

After I collected the above information, I communicated directors and

teachers. I discussed points like recording missed hour, informing concerning teachers and following makeup classes with the school directors. I also discussed points like reasons for class time wastage, distance of residence from school with teachers in staff meeting and with some teachers who regularly do not respect their class time.

Summary and Conclusion

As supervisor, I shall focus on class hours. Since lessons are delivered in a given period of time, class hours should be respected by teachers. If teachers do not respect their class time, they may be forced to jump some lessons or run on them with few explanation in order to cover the subject; this is totally unfair as this practice hurts students. Therefore, in relation to wastage of class time I discussed matters with directors, teachers and other school's supervisor to share experience. At the end I proposed some suggestions.

Some Actions should be Revised after Application

1. Are prior tasks implemented as planned in the working document? If not what are the reasons?
2. Did you allocate enough time to the tasks depending on the depth of the lesson?
 - * Which tasks need more time?
 - * Which tasks need less time?
3. Are the wasted hours compensated?
 - Is it possible to reduce the practice of missing classes?
 - * If not, why not?
 - * What are the challenges that create gap in missing classes?
4. Is the plan you design to reduce wasting class hours helpful and may bring about observable changes:
 - * If it is not reducing, what is the reason not to do?
 - * Which parts have been done effectively?
5. Do teachers give make up classes properly? Do they reduce wasting class hours?
 - * If not, why not?
 - * Which tasks are challenging?

To be continued on page 7

Shared Ethical Principles

The council for the advancement of Standards in Higher Education (CAS) has served as a voice for quality assurance and promulgation of standards in higher education for over twenty five years. CAS was established to promote inter-association efforts to address quality assurance, student learning, and professional integrity. It was believed that a single voice would have greater impact on the evaluation and improvement of services and programs than would many voices speaking for special interests by individual practitioners or by single-interest organizations.

Teachers should consider the following principles

Principle I- Autonomy

We take responsibility for our actions and both support and empower an individual's and group's freedom of choice.

- * We strive for quality and excellence in the work that we do.
- * We respect one's freedom of choice.
- * We believe that individuals, ourselves and others, are responsible for their own behavior and learning.
- * We promote positive change in individuals and in society through education.
- * We foster an environment where people feel empowered to make decisions.
- * We hold ourselves and others accountable.
- * We study, discuss, investigate, teach, conduct research, and publish freely within the academic community.
- * We engage in continuing education and professional development.

Principle II- Non-Maleficance

We pledge to do harm.

- * We collaborate with others for the good of those whom we serve.
- * We interact in ways that promote positive outcomes.
- * We create environments that are

educational and supportive of the growth and development of the whole person.

- * We exercise role responsibilities in manner that respects the rights and property of others without exploiting or abusing power.

Principle III- Beneficence

We engage in altruistic attitudes and actions that promote goodness and contribute to the health and welfare of others.

- * We treat others courteously.
- * We consider the thoughts and feelings of the others.
- * We work toward positive and beneficial outcomes.

Principle IV- Justice

We actively promote human dignity and endorse equality and fairness for everyone.

- * We treat others with respect and fairness, preserving their dignity, honoring their differences, promoting their welfare.
- * We recognize diversity and embrace a cross-cultural approach in support of the worth, dignity, potential and uniqueness of people within their social and cultural contexts.
- * We eliminate barriers that impede student learning and development or discriminate against full participation by all students.
- * We extend fundamental fairness to all persons.
- * We operate within the framework of law and policies.
- * We respect the rights of individuals and groups to express their options.
- * We assess students in a valid, open, and fair manner and one consistent with learning objectives.
- * We examine the influence of power on the experience of diversity to reduce marginalization and foster community.

Principle V- Fidelity

We are faithful to an obligation, trust, or duty.

- * We maintain confidentiality of interactions, student records, and information related to legal and private matters.

* We avoid conflicts of interest or the appearance thereof.

* We honor commitments made within the guidelines of established policies and procedures.

* We demonstrate loyalty and commitment to institutions that employ us.

* We exercise good stewardship of resources.

Principle VI- Veracity

We seek and convey the truth in our words and actions.

* We act with integrity and honesty in all endeavors and interactions.

* We relay information accurately.

* We communicate all relevant facts and information while respecting privacy and confidentiality.

Principle VII- Affiliation

We actively promote connected relationships among all people and foster community.

* We create environments that promote connectivity.

* We promote authenticity, mutual empathy, and engagement within human interactions.

When professionals act in accordance with ethical principles, program quality and excellence are enhanced and ultimately students are better served. As professionals providing services in higher education, we are committed to upholding these shared ethical principles, for the benefit of our students, our profession, and higher education.

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The Journey from OAU to AU

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Commentary



Introduction

The main purpose of this article is to review the history, exertions, prospects and challenges of a unity process in Africa. It is the aim of this review to analyze the transition process from the Organization of African Unity (OAU) to African Union (AU) in an effort to achieve the vision of Pan-Africanism.

The Metamorphosis Process – from OAU to AU

In 1963, when a small number of African leaders met in Ethiopia to found the OAU, they supposed that in order to set the continent free from colonialism and racism, they had to be unified first. Over the years, the OAU lent a hand in promoting solidarity among the then independent states and tried to safeguard the idea of autonomous territories. On the other hand, as a consequence of its policy of “non-interference” in the domestic affairs of sovereign states, the OAU failed to put-off conflicts, bring to end genocides or oppose dictator leaders. When 43 leaders met in Durban in July 2002, they hoped that the African Union could not become another toothless lion as its predecessor. In his opening speech, the then President of South Africa and the first chairman of

the Union, Thabo Mbeki, said that people must develop the culture of collective action and build up new levels of partnership by stressing human rights, good governance and democracy as fundamentals for continental growth.

Subsequently, African leaders dissolved the Organization of African Unity (OAU) and transformed it into the African Union (AU). The main emphasis of the time was more of political issues notably on democracy. The commitment of the leaders to maintain free and fair elections and set-up independent electoral commissions to monitor polls was a significant step forward that reflects the materialization of a modern generation of African leaders. Whereas the scope of the OAU was to contest colonialism and apartheid, on the other hand, the AU’s scope was and still is to unify its member states politically, socially and economically. It further aims to attract investment and development in general by way of upholding human rights, good governance and democracy.

Nowadays, most African leaders can hardly claim the full control of their political and economic policies and the fate of their local political affairs. It is now clear that the main source of Africa’s problem is the continent’s position in the unbalanced international political system. However, many believe that if the AU succeeds, it may redefine the difficulties that Africa is confronting. It is stated by some practitioners that the AU is unlike from OAU not

because of the elimination of letter “O” from its name but because the current institution is now more committed to make use of the international system by concerted and effective programs. In addition, the involvement of civil societies in its operations enable the AU to negotiate more effectively with external institutions such as the WTO, Cotonou, and AGOA.

Mock-up on the European Union (EU), the AU encompasses an Assembly, a Commission, a Central Bank, a Court of Justice, and ultimately a Parliament, and even a sole currency that will be applied through time. The Assembly, which is the highest body of the organization, is composed of all the heads of state and government forming the Union. The Commission assists the Assembly in the government of the Union. Even though its mandate should deal with both economic and political amalgamation, but its actual power depends mostly on resources management.

What is the difference between the then OAU and the current AU?

As a result of Globalization, continents on the globe are coming closer and closer, let alone nations in a single continent. Africa, which is one of the last continents to get liberty from colonization for its member states in the 20th century, became conscious of the need for social and economic development in the 2nd half of this century when OAU was formed in 1963. However, it was after 35 years in 1999 that heads of States of OAU agreed to set-up an

institutional structure that deals with unionization. The main purpose is to speed up the process of social and economic integration in the continent of Africa.

The newly constituted African Union, on 9th July 2002, proclaimed a new era in the history of the continent, as member states send-off the former instrument of Organization for African Unity (OAU) and greeting AU as an organization to redefine the place of Africa in the global scenario. Member states hoped that AU would be more successful in achieving the aspirations of the people of Africa and take on political, economic and social issues in a better manner. Everyone believed that OAU fulfilled its purpose since it led the decolonization process of the continent.

The topic of "intervention" is one of the main disparities between current AU and the then OAU. There was a rule in OAU not to intervene in local affairs of member states that came to be out-of-dated by AU's peer review clause, which authorizes circumstantial intervention in the internal affairs of member states. The next difference is that the then OAU was really quiet on the theme of democracy and human rights in the member states.

The aforementioned points created the backbone of AU as there are institutions in AU to take care of these important issues. AU is different from OAU in the sense that it has special organs like an African Standby Force, Peace and Security Council, a court of justice, and African Bank to mention just few of its efforts.

Even though OAU served its purpose in a good manner, it did not reflect the will, hopes and aspirations of the people of Africa according to changing times, and didn't help the great continent of Africa occupy its

rightful place in the new world structure. On the other hand, AU has a broader mandate and structure than OAU, which was designed keeping in mind the challenges of globalization in the 21st century. However, at least AU reflects comparatively better willingness and transparency to respect human rights in a way acceptable to the international practice.

The African Union: prospects and constraints

The African Union is an organization with ambitious objectives of integrating the African continent. Its inauguration in 2002 was a reaction to global challenges of the Africans through the promotion of good governance, peace, human rights and gender equality.

Consequently, the decision for the formation of the African Union in Sirtè (Libya) in 1999, the authorization of its Constitutive Act in Lome, July 2000, and its formal inauguration in Durban, July 2002 were significant milestones in the process of creating political continental unity and an achievement for the materialization of Pan-Africanism.

Of course, it can be said that identity issues fueled the creation of the AU. So that the AU is an outcome of pre-AU debates, but in another sense, it is a political reaction to the globalization that defined post cold war changes in the world in general and in Africa in particular.

During the formation of the OAU in 1963, the shadow of apartheid in South Africa was the main debate among the delegates since liberation was the main interest that had unified them to establish OAU. The release of South Africa from apartheid in 1994 closed up one of the main columns on which the OAU had been constructed. That was why, after OAU was dissolved, the lately set-free South

Africa was unanimously allowed to host the establishment summit of its successor, i.e., AU.

Actually, it is not yet clear if the AU is the right political structure to define Africa's future. The huge challenge the AU is already confronting confirms the reality that change cannot take place overnight. The African Union replaced an organization that was widely condemned for its inability to intercede the continent's conflicts. The most powerful element of the AU is its authority to intervene in the local issues of member states. The main factor now is if the AU is able to use its new powers or if the self interests of its heads of states will paralyze it. In spite of some initial doubt, the African Union opened a new visionary period for Africa, where good governance, democracy, and peace are expected to finally be accredited as the prerequisites of development.

Inheritances from the OAU

By the early 1990s, the end of the Cold War and globalization had forced African states to recognize the structural weakness that had prevented the OAU from responding effectively to inter and intra state conflicts. Concurrently, there is a criticism that the West and the UN Security Council were not responding promptly to African problems of that time. In particular, security matters were the main agenda. That is why the OAU summit of 1990 resolved to issue the declaration on Socio-economic and political situation in Africa and the fundamental changes taking place in the world. As per this declaration, African leaders pledged to work together concerning the rapid resolution of conflicts. In line with this, the pledge resulted in the coming into being of the Cairo Declaration of 1993 that created the OAU's instrument for Conflict Prevention, Management and Resolution.

Through this device, the OAU

responded to a variety of conflicts, including those in Liberia, the Comoros, Ethio-Eritrea war, Burundi, Angola, the Central African Republic, the DRC, Guinea-Bissau, Somalia, Sierra Leone and Rwanda. Yet, the structural incapacity of the OAU led to a further consciousness that Africa needed a new organization that could take responsibility in promoting peace, security, and development.

Correspondingly, it is clear that the OAU bequeathed a lot of AU's legacies. For instance, some of the organs, objectives and principles of the AU are evidently different from those of the OAU; on the contrary others only went through cosmetic alteration.

Even if the liberation of the continent which was concluded with South Africa's conversion to democracy in 1994 is taken as the OAU's most excellent achievement, the rest of its past performance was largely inadequate since it failed to free Africa from disease, poverty, bad governance and dependence. During the time of the OAU African states not only cleaned up dictators but also allowed destructive actions such as corruption to go unchecked.

Boundary Issues are the institution of state sovereignty and its derivative, territorial integrity. As discussed above, the OAU used the principle of "non-interference" in the internal affairs of member states to turn a blind eye to acts of brutality that were taking place in most of African States. Of course, the AU has dealt with this through Article 4 (h) and 4(j), which permits the Union to intervene in member states "in respect of grave circumstances". Under Article 23 of the Constitutive Act, the AU can also inflict sanctions on member states that neglect "to comply with the decisions and policies of the Union."

The AU also inherited from the OAU numerous unsettled intra-state crises that have challenged its

credibility. The long-festering problems in the Democratic Republic of Congo (DRC), the mysterious state and peace rebuilding in Somalia, and the social mess in Zimbabwe, are only the few to mention.

Basic Prospects and Challenges of African Union

A) Basic Prospect 1: Non-Indifference

The founders of the AU Peace and Security Council conceived it as an instrument that would be suitable to respond adequately and in a timely manner to the collective aspirations regarding peace and security as set in the constitutive Act of the African Union of 2000. This body would make it possible for the AU, in the name of non-indifference, to interfere in the local affairs of member states in the occasion of imminent threat to peace, security and stability. As a concept, non-indifference recommends the operational modalities and institutions endorsed to take preventive action on the AU's behalf.

In the motto of African solutions to African problems, the AU has boldly been promoting non-indifference as rallying cry of African solidarity and legalization of its self-imposed constitutional "responsibility to protect" (R2P). This vitality is showing some reasonable results. There is growing impression in the international community taken as a whole that the AU is a legitimate colleague in the preservation of continental peace and security in Africa.

B) Basic Prospect 2: Africa's Defense Force

Another different approach of AU from OAU is its peacekeeping mechanisms. The AU intends to attain much more in terms of incorporating the African defense forces and reduce

the overall costs that individual countries have to finance their own military power. This would in effect proclaim the formation of a Pan-African Armed Forces. The AU has set up military organ to have its own Pan-African Stand-by Rapid-Reaction force made up of five regional brigades coming from the five African regions: central, west, east, south and the north.

C) Basic Challenge 1: RECs security mechanism

Sub-regional security mechanisms, which are fixed in the RECs (Regional Economic Communities), were established before the adoption of the Peace and Security Council (PSC) Protocol. Even though their mandates and structural purposes are basically the same, their relation with the continental PSC is weak. The RECs' security mechanisms would have to be modified in an effort to synchronize with the continental PSC.

D) Basic Challenge 2: AU vs. RECs Nexus

The AU vs REC's relationship is something important but it is a main challenge since the cooperation between the AU and the RECs has not always been soft. From a continental integration point of view, this situation is unfortunate, since it held up the development of a common African position on issues of significant importance for the continent and its people, particularly now that Africa is enthusiastic to be considered as speaking with the same consistent voice.

Resource Mobilization

The utilization and mobilization of resources is one more potential bone of contention. Both the AU and the RECs suffer from a chronic need of resources to finance peace activities. This issue needs the attention of leaders of African states as financial resources are scarce throughout the continent.

"I am not African because I was born in Africa but because Africa was born in me." Kwame Nkrumah

Conclusion

The continent now has a real prospect to fix the dreams of our forefathers. There is still a possibility to fulfill the unification dream. The current generation of leaders is responsible to empower the continental body in an effort to direct to the aspired way. UNs PSC action within Africa needs to be examined in a critical manner. The involvement and decision of non-African states on African issues has to be challenged and must have green light from the Africans side. In this regard, the AU should get a permanent seat in the UN's Security Council with veto power in order to decide on matters related to peace and security issues in the continent and to significantly minimize the challenges. Therefore, the question is "to be" or "not to be" the permanent member of the PSC of the UN.

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"Unite we must. Without necessarily sacrificing our sovereignties, we can forge a political union based on defense, foreign affairs and diplomacy, and a common citizenship, an African currency, a monetary zone and a central bank. We must unite in order to achieve the full liberation of our continent." Kwame Nkrumah.

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ከገጽ 52 የዞረ

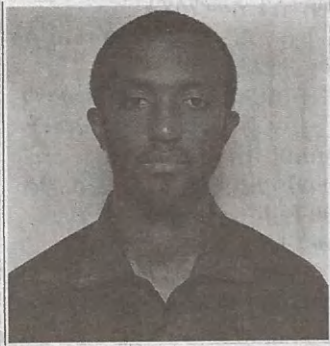
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- 1. ነገራችን ሁሉ _____ እየገነብን ተቅጥርን። (ውል አለመያዝ) ሀ. ምሉዕ በኩልሄ ለ. የእምቧይ ካብ ሐ. ልብ-ቤስ ሙ. በማይ ጠቀስ
2. ባለቤቷ ከሞተ ወዲህ ጥብቅ ስለሆነች _____ ቢጥሉባት ቀብ ነው የምታደርግ። (መጽኅሰን ለመግለጽ) ሀ. ካስ ለ. ብርድ ልብስ ሐ. ሱሪ ሙ. ቀማሽ
3. የአኩ ወጋየሁ ልጅ በዚያን ሰሞን _____ ። አንዴት ያለ ባል አገባች መሰለህ! ሀ. ሁለት ጉልቻ ማጽኑ ለ. ባል አገባች ሐ. መቀነቷን ፈታች ሙ. ተዳረች
4. የኛ ጉዳይ እባክህን _____ ነው፤ አንድ ስንዝርም መራመድ አልቻለም። ሀ. ውኃ በወቀጡ አምሳይ ለ. እየፈጩ ጥራ ሐ. የአሁያ ሆድ ሙ. ሀ እና ለ
5. ማንድም _____ እንደሚበልጥ አታውቅም? ለሥጋው በይደላ በርሱ አልተደመረ! ሀ. ከዘመድ ዘመድ ለ. ከሥጋ ሥጋ ሐ. ከጣት ጣት ሙ. ሀ እና ለ
6. በ _____ የተጠመደ ተውልድ በመሆኑ ደስታና ፈንጠዘያ አመዘኛ ይታይበታል። ሀ. ጭቃ እሶህ ለ. አዛኝ ቅቤ አንጓች ሐ. ከርጥ ጥጃ ሙ. አሥረሽ ምኒው
7. " _____ ያለው የግባሽ _____ ያለው? ብትባል _____ ያለው የግባኝ አለች" ይባላል። ሀ. አፍ/ገንዘብ/አፍ ለ. ቤት/አፍ/ገንዘብ ሐ. አፍ/ገንዘብ/ቤት ሙ. አፍ/ገንዘብ/ገንዘብ
8. " _____ " እንዲሉ እንዳይሆንብን ይሄን ነገር ገዜ ሰጥተን ረጋ ብለን ብናስብበት ይሻላል። ሀ. ሲሮጡ የታጠቁት ሲሮጡ ይፈታል ለ. የጨው ተራራ ሲናድ ብልጥ ያለቅስ፤ ሞኝ ይስቅ ሐ. ለተቀማጭ ሰማይ ቅርብ ሙ. አሻር ይዘህ ወዳለው ተጠጋ
9. "ግመል ምን ተሸክመሻል? _____ ፤ ምን ያወዛውዝሻል? _____" አሉ እመት ዘርፌ! ሀ. ከብት/አብት ለ. ሽመል/ዐመል ሐ. አንጨት/ንጠረት ሙ. ቁርብት/ ልግመት
10. "አንበሳ ምን ይበላል? ቢሉ ተበድሮ፤ ምን ይከፍላል? ቢሉ _____ ።" ይባል የለም ልጅ! ሀ. ሥራ ሠርቶ ለ. ምርት አምርቶ ሐ. አሁንም ተበድሮ ሙ. ማን ጠይቆ (መልሱ በዚሁ መጽሔት ገጽ 62 ላይ ይገኛል።)



ተስፋ ወይስ የክሸፈ ህልም?

ፋሲል መርዓዊ፣ አ.አ.ዩ፣ አ.አ. ሣይንስና ቴክኖሎጂ ዩንቨርሲቲ
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በአሁኑ ጊዜ የዘመናዊነት ጥያቄ የሰው ልጅ ባለፉት አራትና አምስት መቶ ዓመታት የወጠናቸው ግቦች የሰው ልጅን ነጻ አወጡ ወይስ የውድቀት አዘቅት ውስጥ የበለጠ ከተቱት የሚለውን ጥያቄ እንድናነሳ ይረዳናል። በሰው ልጅ ታሪክ ውስጥ የዘመናዊነት ሃሳብ ለመጀመሪያ ጊዜ በግልጽ የተቀመጠው የክርስትና እምነት ራሱንና የዓለም ዕይታውን ከቀደመው ሃይማኖት የለሽ ሥርዓት ለመለየት በሞክረ ጊዜ ነበር። በዚህም ጊዜ ዘመናዊ መሆን የነፃነትን ጎሕ መቅደድ ነበር። ይህን የዘመናዊነት ሃሳብ በኋላ ላይ የተለያዩ ማኅበረሰቦች ከሌላው የላቀና ዘመናዊ የሆኑ እንደሆኑ አድርጎ ለማሳየት ተጠቅመውበታል። ዘመናዊነት አውሮፓውያን የሣይንስና ቴክኖሎጂ ድል ከተቀዳጁ በኋላ ከባህል ወግና ሃይማኖት ራሱን ነፃ የማውጣት ጉዞ ሆኖ ታይቷል። ስለዚህም ዘመናዊው ሰው ራሱንና ዓለምን በደንብ መረዳት ከቻለ በሣይንስና ቴክኖሎጂ የተገኘውን ተስፋ ወደ ማኅበራዊና ፖለቲካዊ ሕይወት ለማስረጽ እንደሞከረ መገንዘብ አይቻልም። እዚህ ጋ ሆይ እና ማካርቲ “Critical Theory” በተባለው መጽሐፋቸው እንደሚያሳዩን ከሆነ ዘመናዊነትን በሁለት ተቃራኒ ሃሳቦች መግለፅ ይቻላል።

እንደ መጀመሪያው እሳቤ ከሆነ ምክንያታዊነት ባልዳበረበት ማኅበረሰብ የተለያዩ የዕድገትና የለውጥ ማነቆዎች ይስተዋላሉ። በዚህ ላይ ተመርኩዘን ምክንያታዊነት የለውጥ፣ የተስፋና

የሰው ልጅ ብቸኛ የነፃነት ጉዞ ነው ማለት እንችላለን። ከዚህ በተቃራኒው ለሁለተኛው አመለካከት ዘመናዊው አመለካከትና ዘመናዊው ሰው ምንም እንኳን ለለውጥ ቢነሱም በጊዜ ሂደት ግን ይህ ተስፋ ከሽጮ የሰውን ልጅ ለውድቀት ዳርጎታል። ይህ የክሸፈ ህልም በሰው ልጅ ታሪክ ውስጥ በታዩት ዕልቂቶች፣ ጦርነቶችና ሌሎች ምክንያቶች የለሽ ግጭቶች አማካይነት ሊገለጽ ይችላል። ይህች ጽሑፍ ዘመናዊነት “የለውጥ ተስፋ” ወይስ “የክሸፈ ህልም” የሚለውን ጥያቄ ከአፍሪካውያን ጭቆናና በዘመናዊው ዓለም ውስጥ ከተሰጣቸው የማንነት ምንነት አካያ ለማሳየት ትሞክራለች።

ዘመናዊነትና አራቱ ገፅታዎች

ምን ጊዜም በሆነ ስለዘመናዊነት ስናስብ ከዘመናዊነት ጋር የተገናኙ አራት ሃሳቦችን እናገኛለን። ሁሉም ሃሳቦች ሞዶ እና ሞደርኒስ ከተሰኙት የላቲን ቃላት የሚፈልቁ ናቸው። በታሪክ አመጣጡም ዘመናዊነት ሲባል በጊዜው ዳብር የሚታየው አመለካከት ከድሮው እንዴት እንደሚሻል ያሳያል። እዚህ ጋ ሞደርኒቲ፣ ሞደርኒዝም፣ ሞደርናይዜሽንና ፖስት-ሞደርኒዝም የዘመናዊነት ሃሳብ እንዴት በተለያዩ መንገዶች እንደተቀረጸ ይጠቁማል። ሞደርኒቲ በዘመናዊው ዓለም ውስጥ የሰው ልጅ ከወግ ባህልና ዐላቀቂነት መውጣት ግለሰባዊ የሆነ ምክንያታዊነት ብቸኛው የነፃነት መንገድ ነው የሚለውን ሃሳብ አዳብሯል። ይህ ምክንያታዊነት በጠባዩ ግለሰባዊ ሊሆን ራሱንና አካባቢን የመመርመር ሃይት የሰውን ልጅ ወሳኝ የሆኑ ማኅበራዊ፣ ፖለቲካዊና ሌሎች ጥያቄዎችን መመለስ እንደሚችል ያሳያል። ይህን ሃሳብ በማጠናከር ጀርመናዊው ፊላስፋ

የርገን ሀበርማስ ሞደርኒቲ በቋንቋ የሚገለጹ ሃሳቦችን ማዳበር አመክንዮታዊ ለውጥን እንዴት እንደሚያዳብር ያሳያል።

ይህ የሞደርኒቲ ሃሳብ ከሞደርኒዝም ከፍተኛ ትችት ቀርቦበታል። ሞደርኒዝም ሥነ ጥበብና ሥነ ጥበባዊ የሕይወት ገፅታ የዘመናዊ ማኅበረሰብን ውስንነት ማሳየት ይቻላል የሚል ሃሳብ አዳብሯል። ሞደርኒዝም ዘመናዊነትና የሰው ልጅ የተጎናጸፋቸው ድሎች እንዴት የሰውን ልጅ ምክንያት አልባ እንዳይረገጉና የካፒታሊዝም ሕይወት ለሰው ልጅ ነፃነት እንዴት ማነቆ እንደሆነ የሥነ ጥበብ ሥራዎችን በመጠቀም ለማሳየት ሞክሯል።

ሦስተኛ ዘመናዊነትን የመተርጎም ሙከራ በሞደርናይዜሽን ሲገለፅ የዘመናዊነትን ዕንባ ሃሳብ ከኢኮኖሚያዊ ዕድገትና የሣይንስና ቴክኖሎጂ መዳበር ጋር ያቀራገጥል። ለሞደርናይዜሽንም ዘመናዊ መሆን አካባቢን በሣይንስና ቴክኖሎጂ መረዳትና ቁሣዊ ዕድገትን ማምጣት ነው። ስለዚህም ሞደርናይዜሽን የሁለት ክምችትና የምርት ማግኘት፣ የከተማ ሕይወትና የማዕከላዊ አስተዳደር መጠናከር የዘመናዊነት መገለጫዎች እንደሆኑ ያሳያል።

በመጨረሻም ዘመናዊነትን በሞደርኒቲ ግለሰባዊነት፣ በሞደርኒዝም ሥነ ጥበብና በሞደርናይዜሽን ቁሣዊ ዕድገት የመግለጽ ሙከራ ከፖስት-ሞደርኒዝም ከፍተኛ ትችት ቀርቦበታል። እንደ ፖስት-ሞደርኒዝም አቀንቃኞች ከሆነ በድኅረ ዘመናዊ ዓለም ውስጥ አውነት በአመለካከት ዓለማዊነት በባህላዊነትና ተመሳሳይነት እንዲሁም በልዩነት እየተተኩ ይገኛሉ። ለፖስት-ሞደርኒዝም አውነትን በዓለማዊነት ይዘት ከመፈለግ ይልቅ ቋንቋንና የሰው ልጅ ግንኙነቶችን በማጥናት እንዴት ከዘመናዊነት የለውጥ ተስፋ ጎን የጭቆናና የውድቀት ታሪክ እንዳለ ያሳያል። በዚህ ላይ ተመርኩዘን ምን ጊዜም ስለዘመናዊነት ስናስብ ይህ ጉዞ ግላዊና ምክንያታዊ፣ ሥነ ጥበባዊ፣

ቁህነላዊ ወይስ የእውነትን ገዕታ ከዓለማዊነት ጋር ከማዛመድ አኳያ እንደሚያተኩር ማሰብ ያስፈልጋል።

ዘመናዊነትና የኅሊና አብርሃት
የዘመናዊነት አቀንቃኞች ዘመናዊ መሆን ብቸኛው የሰው ሰዓት ተስፋ መነገድ እንደሆነ ያቀርባል። የሰው ልጅ ለራሱ ማሰብ ሲጀምርና ዓለምን ሲመረምር የኅሊና አብርሃትና ንቃተ ኅሊናው ይዳብራል። ይህም ምክንያታዊነት በዘፈቀደ በወግ ባህልና በሃይማኖት በማመራ ዓለም ውስጥ የሥነ አመክንዮ ህጎች በሰው ልጆች መካከል መግባባት እንዲኖር ይረዳሉ። እዚህ ጋር ጀርመናዊው ፈላስፋ ሄግል በሥራዎቹ ውስጥ የዘመናዊነትን ሃሳብ በሁለት መነገሮች በግልፅ አስቀምጧል።

በመጀመሪያ ደረጃ አንደሄግል አሳቤ አሥራ ዘጠነኛው መቶ ክፍለ ዘመን ላይ ሆነን ያለፉትን የሦስት መቶ ዓመታት ታሪክና የአዲሱን ዓለም መገኘትና የሪይኒስሳንስ ሪፎርሜሽን ንቅናቄዎች ከቅድመ ዘመናዊው ዓለም የመጡትን ለውጥ በማየት ዘመናዊነትን በታሪክ ውስጥ ማኖር እንችላለን። በሁለተኛ ደረጃ ዘመናዊነት በግላዊ ነፃነትም ሲገለጽ ይችላል። ስለዚህም ዘመናዊነት እንዴት ዘመናዊ ሰው በግለሰብ ደረጃ ነፃነትን እንደተጎናጸፈና የሰው ልጅም እንደሚገባበረሰብ የሰው ጥቅም መጨረሻው ደረጃ ላይ እንዴት እንደረሰ ያሳያል። ይህ ዘመናዊነትን የነፃነት ጉዞ አድርጎ የማቅረብ ሃሳብ በአሁኑ ጊዜ በሌላው ጀርመናዊ ፈላስፋ የርገን ሀበርማስ እየዳበረ ይገኛል። ሀበርማስ በፍልስፍናው ውስጥ ዘመናዊነት በአሁኑ ሰላዊው ዓለም ውስጥ ያልተቋጨ ውጥን እንደሆነ ይናገራል። ለሀበርማስ ዘመናዊነትን በአዲስ መሠረት ላይ ማጠናከር የሰው ልጅ ብቸኛው ተስፋው ነው። ሀበርማስ The philosophical discourse of modernity በተባለው ሥራው እንደሚያሳየን ከሆነ ዘመናዊነት በሰው ልጅ ታሪክ ውስጥ ከቅድመ ዘመናዊ ወደ ዘመናዊው ዓለም በተደረገው ለውጥ ውስጥ ምክንያታዊነት ቀን ከቀን በምንጠቀመው ቋንቋ ውስጥ እንዴት

እንደተቀረጸ ያሳያል። ዘመናዊነትን እውን የመካድ አባዜ ይታይበታል። ነቺ ይህንን የሚያደርገው የሰው ልጅ በራሱ ውሳኔ ተርጉም አልባነት የሎሌአዊ ግብረገብ እውነትን ከባህል ወግና ሃይማኖት ነፃ በጊዜው በዳበሩ ፍልሰፍናዎች ማውጣትና ቋንቋ ውስጥ ምርምር ሃይማኖታዊና ሃይንሳዊ አመለካከቶች በመጀመሩ ነው። በተጨማሪም ውስጥ ለማሳየት ሞክሯል። ይህ የዘመናዊ ዓለም ግቦች ውድቀት ሆርካይመርና አዶርኖ

“ከምን ጊዜውም አንተነትህ በበለጠ ጥሩ ሰው ለመሆን የምታደርገውን ጥረት ማቆምህ የሚጠቁመው፣ ከበፊተኛውና በአንጻራዊነት የተሻለ ነበር፣ ይባል ከነበረው ማንነትህ የባሰክ መጥፎ ሰው ለመሆን የምትጀምርበትን የቁልቁለት ጉዞ ነው።” ካርል ብሪያንት

ዘመናዊነትን ያልተቋጨ ውጥን የሚያደርገው የሰው ልጅ በጦርነት አሸባሪነትና የኢኮኖሚያዊ ተቃርኖ በሚኖርበት በአሁኑ ዓለም ውስጥ እውነትንና ማህበረሰባዊ ለውጥን ቋንቋ ውስጥ አብሮ መረጠጥ ነው።

በዚህ ላይ ተመርኩዘን ነገሮችን በኃይል ከመፍታትና እውነትን ከባህል ከመውረስ ይልቅ ዘመናዊ መሆን ነገሮችን በምክንያት መፍታት እንደሚቻል ያሳያል።

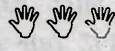
የዘመናዊነት ህልም መክሸፍ ምንም እንኳን ዘመናዊነት እንደለውጥ ተስፋ ተደርጎ በቀርብም ነገር ግን ይህ ሃይት በጊዜ ውስጥ ያመጣቸውን ችግሮችና መሰናክሎች በማየት የዘመናዊ ዓለም ተችዎች ዘመናዊነት ለሰው ጥቅም የተነሳ ግን የከሸፈ ህልም ነው ይላሉ። በፍልስፍና ውስጥ የመጀመሪያው የዘመናዊ ሕይወት ጉዥ በፍሬድሪክ ኒቸ ፍልስፍና ውስጥ ይገኛል። Beyond Good and Evil በተባለው ሥራው አንደሚያሳየን ከሆነ አውነትን በሌት ብንመስላት ፈላስፎች እስከ አሁን ድረስ በደግሞ ስለታሰሩ ሴትን አልተረዱትም። ይህንን እውነት ያስመረጡት ችግር ለዘመናዊነት መክሸፍ በምክንያትነት ያቀርባል። ለኒቸ መናጃነትን የሚያስተምረው ዘመናዊ ፍልስፍና አስተምህሮት የሰውን ልጅ ሕይወት ጎርጎም አልባ አድርጎታል። በተጨማሪም የሰውን ልጅ ዕውቀት ከነባራዊ ሁኔታዎችና ከሰው ልጅ ፍላጎት በመጣጠል ዘመናዊ ሕይወት ለውጥን

Dialectic of Enlightenment በተባለው ሥራቸው ውስጥ የበለጠ አዳብረው ታልፈዋል። በዚህ ሥራ ውስጥ እንደምናየው ከሆነ በሰው ልጅ ውስጥ ሁለት ዓለምን የማወቁያ መነገሮች ዳብረዋል። በመጀመሪያ በዘፈቀደ ወግና ባህል ላይ የተመረከዘ አመለካከት (myth) ሲሆን የሰው ልጆችና የዓለምን ተፈጥሮ የጎላን ታሪክ በመውሰድና የሰው ልጅ የተለያዩ ገዕታዎች ሁሉም ከአንድ ምንጭ እንደፈለቁ በማሳየት ለማስረዳት ይሞክራል። እዚህ ላይ ኢንላይትንምነት ሲባል ምክንያትን ተጠቅሞ ዓለምን ከማወቅና ግለሰባዊ አስተሳሰብ ጋር ይገናኛል። ነገር ግን በጊዜ ውስጥ የሰው ልጅ ንቃተ ኅሊናና አብርሃት ዓለምንና አካባቢያችንን ወደ መቆጣጠርና መበዘበዝ አባዜ ተቀይሯል። ሆርካይመርና አዶርኖም እንዲያሳየን ዘመናዊው ሰው ዓለምንና ሌሎች ግለሰቦችን ወደተበዘበዘ ቀሶች ቀይሯል። ስለዚህም የሰውን ልጅ ነፃ ለማውጣት የተነሳው የነፃነት ጉዞ በመጨረሻ ምክንያታዊነትን ከብዝሃነት ጋር በማቆራኘት ከሸፈነ።

ምዕራባዊ ዘመናዊነትና የአፍሪካውያን ስብዕና እንደ ኒቸ ያሉ የዘመናዊ ዓለም ተቺዎች እንዳሳዩት ዘመናዊው ዓለም በተቃርኖ የተሞላ ነው። ነገር ግን አሁን የኢኮኖሚያዊ ልዩነት፣ የአሸባሪነትና አርስ በርስ ጦርነት እንዲሁም የተፈጥሮ ሀብቶች መጥፋት በሚታይበት ዓለም ውስጥ ዘመናዊነት ብቸኛው ተስፋ ነው ማለት አንችላለን። የሰውን ልጅ ታሪክ ለመመርመር በአሁኑ ዓለም የተጋረጡትን ችግሮች ለመረዳትና የሰው ልጅ ወደ ፊት ምን ዓይነት የሰው ጥቅም ተስፋ እንዳለው ለመረዳት ዘመናዊውን ዓለም በደንብ መረዳት ያስፈልጋል። ዘመናዊነት

በምዕራብ ዓለም የሌላውን ዓለም በፈጠራቸው የሃይንስና ቴክኖሎጂ ሥራዎችን መመርመር ከመጀመሩ አንስቶ በሌላው ዓለም ውስጥ እንደ አሸባሪነት ያሉትን ጥያቄዎች እንድንመረምር ይረዳናል። እዚህ ላይ ዘመናዊነት በሃይንስና ቴክኖሎጂና ዓለማዊናዊ ትብብር በዳብርም ከጎነ ጦርነቶች፣ ጅምላ ዕልቁት፣ የተፈጥሮ ሀብት መመናመንና ምክንያት የለሽነትንም አስከትሏል። ነገር ግን ለማህበረሰባዊ ለውጥ ምክንያታዊ እውነት ተኮር ትችቶች ያስፈልጋል። ይህም ጉዞ በዘመናዊነት ዳብሯል። ለአንድ ማህበረሰብ ዘመናዊነት መቀጠል ራሱን እንዲመረምርና ዐላዋቂነትን በምክንያት ተኮር ፍለጋ እንዲተካ ይረዳዋል። በተጨማሪም ዘመናዊነት የዕድገት ጥያቄ በዋናነት ቁሳሁኖች ሳይሆን ከምክንያታዊነትና ዕሴቶች ጋር እንደሚገናኝ ያሳያል። ዘመናዊ መሆንም የበለጠ ዓለምን ለመቆጣጠርና ከመስፋፋት ይልቅ ራስን መረዳትና ለማህበረሰባዊ ሕይወት የሚጠቀሙ ዕሴቶችን እንድናዳብር ይረዳናል። ነገር ግን ዘመናዊነት በዘመናዊው ዓለም ውስጥ እንዴት አፍሪካውያን ሌላ ማንነት እንደተሰጣቸውና የአፍሪካውያን ጭቆና ከዘመናዊነት እንደሚይነጣጠል ማሳየትም ይኖርበታል። አፍሪካዊው ፈላጊ ሊማኑኤል ኤዜ እንደሚያሳየን ከሆነ ዘመናዊነት ምዕራባዊ ሥልጣኔና የአፍሪካውያንን ጭቆና የሚሰብክ ውጥን ነው። በዘመናዊነት ውስጥም ምዕራቡ ዓለም የሥልጣኔ ምንጭ ነው። “ምዕራቡ ዓለም ለብቻ ለሰው ልጅ ዕድገት ትልቅ አስተዋፅኦ አበርክቷልና የሰው ልጅ የመጨረሻው ግብ ምዕራባዊውን ዓለም መምሰል ነው” የሚሉ አመለካከቶችን እናገኛለን። ይህም አድሎአዊ አመለካከት በምዕራቡ ዓለም ፍልስፍና ታሪክና ሥነ ጽሑፍ ውስጥ ተንጸባርቋል። በዘመናዊው ዓለም ውስጥ ምዕራባውያን ራሳቸውን በቻ ምክንያታዊ እንደሆኑ በማመን የሌላው ዓለም ሐዘብ በባርነት የሚኖርና

በነሱ ለመሰልጠን እየጠበቃቸው እንደሆነ ለማሳየት ሞክረዋል። ስለዚህም ምንም እንኳን ዘመናዊነት የለውጥ ተስፋ ቢሆንም ነገር ግን ይህ ውጥን የሰው አኩልነትና የተለያዩ ማህበረሰቦችን አስተዋፅኦ እኩል ማንጸባረቅ ይኖርበታል። ዘመናዊነትን የበለጠ ዘመናዊ ማድረግ የምንችለውም የተለያዩ ድምጾችን ማድመጥ ስንጀምር ነው።



As countries grapple with modernization, people who are left behind tend to hold firmer and firmer to their view of the evil of modernity.

Richard Holbrooke

“ሚቹ አምላክ”

ከገጽ 44 የዞረ

ምንም እንኳን በተፈጥሯዊው ዓለም ውስጥ ሰዎች ደኅንነታቸውን ለመጠበቅ ሲሉ ያሻቸውን እንዲያደርጉ የሚፈቅድ ተፈጥሯዊ መብት ያላቸው መሆኑን ሆስብ በያስመርበትም በሌላ በኩል ደግሞ ሰዎች ተፈጥሯዊ ህግ ያለባቸው መሆኑን ያሰምርበታል። ነገር ግን በተፈጥሯዊው ዓለም ነገር ውስጥ አንድ ሰው ይህን የተፈጥሮ ህግ አክብራለሁ ብሎ በነሳ በአንፃሩ ሌሎችም ልክ እንደሰው ሁሉ ይህን ተፈጥሯዊ ህግ ሊያከበሩ የሚችሉበት አንዳችም ማረጋገጫ (Reasonable assurance) ባለመኖሩ ህጉ ተፈጻሚ የመሆኑ ጉዳይ በሰዎች ስምምነት የሚፈጥርን ሌላ አካልን የሚፈልግ ነው። በሆስብ ምልክታ በተፈጥሯዊው ዓለም ውስጥ ያለ የመጀመሪያውና በእጅጉ አሰፊላጊ የሆነው ህግ “ሰዎች ሰላምን እንዲሹና የሰላምን ጎዳና እንዲከተሉ የሚያደርገው ነው”። ምክንያቱም ይህ ህግ ሰዎች በተፈጥሯዊው ዓለም ውስጥ ለደኅንነታቸው ሲሉ ያሻቸውን

እንዲፈፀሙ የሚያደርገው የተወሰነ የተፈጥሮ መብታቸውን ከሌሎች ጋር በማድረግ የወል ስምምነት (social contract) ወይም ቃል-ኪዳን ለሚመሠረት አዲስ አካል ወይም አዲስ ኃይል (sovereign power) መሠረት በመሆኑ ነው።

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

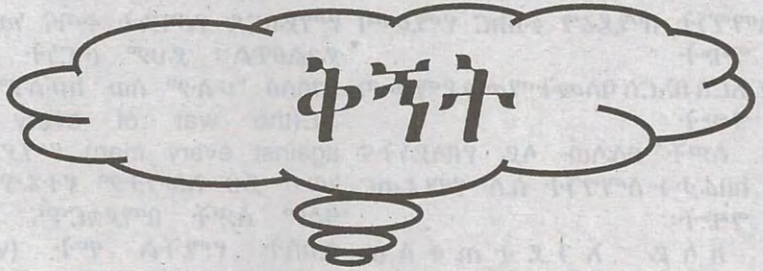
ሁለተኛው ጉዳይ ደግሞ ሰዎች በወል ስምምነትና ቃል-ኪዳን ሲታሰሩ አንዳች የሆነ ተጠቃሚነትን በማስላት መሆኑ ነው። ማለትም ሰዎች ቃል-ኪዳን ወይም ውል ውስጥ የሚገቡት ቃል-ኪዳን ወይም ውል በራሱ ጥሩ (in and of itself good) ስለሆነ ሳይሆን ሰዎች በነዚህ ጉዳዮች መነሻነት ራሳቸውን በተሻለ ለመጠበቅ ያስችላል ብለው በመገመት ነው (በሆስብ የፖለቲካ ጉዳይ የራስ ደኅንነት የፍልስፍናው ማጠንጠኛ ነው)። ያም ሲባል ከወል ስምምነቱ በኋላ የሚመጣ ማናቸውም አኗኗር ከተፈጥሯዊው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



“Religion and philosophy, philosophy and religion - they're two words which are both... different. In spelling.”
Eddie Izzard

“ሚቹ አምላክ”

ብሩክ ሸዌደግ፣ ኢ.አ.ዩ.፣ ኢ.አ. ማይንስና ቴክሎጂ. ዩኒቨርሲቲ፣ ኢ.ሜ.ዶል biruk_shewadeg@yahoo.com



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

ከፕሌቶ “Republic” ጀምሮ፣ የአነ ጆርጂ ቤንታም “A Fragment on Government” የቶማስ ሆብስ “Leviathan” የጆን ሎክ “Two Treatises on Civil Government” የጂ.ዶን ሩሶ “Discourse on the Origins of Inequality” እንዲሁም ሌንጅና ማርክስን ጨምሮ በቅርባቸው የተለያዩ ነገር ግን በመሠረታዊ ጭብጣቸው ተመሳሳይ (ፖለቲካዊ ፍልስፍና ላይ የተከሩ) ሥራዎች በተለያዩ ዘመናት ተበርክተዋል።

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

የማስ ሆብስ የ17ኛው ክ/ለመን ዝነኛ አንግሊዛዊ የፖለቲካ ፈላስፋ ሲሆን፣ በሕይወት በቆየባቸው ዓመታት ከ Leviathan በተጨማሪም “Elements of Law” እና “De cive” (የላቲን ጽሑፍ) የተባሉ ሥራዎችን አበረክቷል። ወደ ሆብስ ፖለቲካዊ ፍልስፍና በቀጥታ ከመግባታችን በፊት ግን የግለሰብን የኅላዊነት ፍልስፍና (metaphysical

assumptions) ጨረፍ ማድረግ ተጠይቆ ይሆናል። ምክንያቱም የሆብስ የፖለቲካ ፍልስፍና ላይ በአንድም ሆነ በሌላ መንገድ የኅላዊነት ፍልስፍናው ጥላውን ስለሚያጠላበት ነው። በመሆኑም ሆብስ የመካኒካዊ ቁስ አካላዊነት (mechanical materialism) በተባለው የኅላዊነት ትምህርት (school of thought) ውስጥ የሚገኝ ፈላስፋ ነው። በዚህ የአስተሳሰብ አድማስ አምነተ መሠረትም በነ-ሯችን ላይ ያለው ዋነኛ እውነት (reality) ቁስ አካል ነው። ሐሣብ (thought) ደግሞ ከቁስ አካላዊነት በኋላ የሚመጣና ከቁስ አካል ተለይቶ ለብቻው ሊኖር አለመቻሉ የዚህ አስተምህሮ አምነተ ነው። ሐሣብ ከውጭ ለሚታየው ዓለም በምንሰጠው ምላሽ (reflection) የሚፈጠር ነገር ነው።

ሌላው ሆብስ በ Leviathan ምዕራፍ 6-8 የሚያነሳው ጠቃሚ ነጥብ ደግሞ የሰዎችን ሥነ-ልቦና ለሁለት መክፈሉ ነው። የመጀመሪያ ሰዎች በተፈጥሯቸው የተወሰኑ ነገሮችን የሚወዱና ለዚህ ለወደዱት ነገርም ተገዢ ናቸው ይላል። ሁለተኛው ደግሞ ሰዎች ለተወሰኑ ነገሮች ጥላቻ እንዳላቸውና እነዚህም ነገሮች በሕይወታቸው እንዲገጥሟቸው የማይፈልጉ ናቸው። ሰዎች በተፈጥሮ የሚወዷቸው ነገሮች አራተ ባሕርያት አሏቸው። አንደኛ አብረውን የተወለዱ (inborn) ናቸው። ሁለተኛ ማለቂያ በስ ናቸው (they have no end)። ሦስተኛ ቀጣይነት ያላቸው (continual) ናቸው። በመጨረሻም ከሰው ሰው በዓይነተና ጥልቀት ሊለያዩ የሚችሉ ናቸው። እዚህ ላይ ሁለት ነገሮችን ማለትም የሆብስን የኅላዊነት አመለካከትና ስለሰዎች ሥነ-ልቦና ያለውን ምልክታዊ ይዘት ቀጣይ ነጥቦችን ለማየት እንሞክራለን።

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

ከላይ የተጠቀሱትን ሁለት አመለካከቶች ታሳቢ በማድረግ ምንም

ዓይነት ሰው ሠራሽ ህግ እና ተቋም የሌለበትን ሰዎች ለራሳቸው ልክ ነው ብለው የሚያስቡትን ነገር ያለማንም ሀይ ባይ እንዳላቸው የሚደርጉበትን ዓለም ተማስ ሆብስ ተፈጥሯዊው ዓለም (state of nature) ብሎ ይጠራዋል። ይህን ዓለም የ“ቢሆን” ዓለም ያልኩበት ምክንያትም እንዲህ ዓይነት አኗኗር በሆብስ ጭንቅላት ውስጥ የተፈጠረ ዓለም እንጂ በእውነተኛው ዓለም ላይ ስለመኖሩ ወይም ኖሮ ስለማለፍ ማረጋገጫ ስለሌለ ነው። ስለዚህም ተከታዮቹ ሀሳቦች የሆብስ የምናብ ዓለም ውጤቶች ናቸው። በሆብስ አመለካከት፣ እያንዳንዱ ሰው በተፈጥሮ ከሌላው ጋር ከሞላ ጎደል እኩል ነው። ተፈጥሮ ሁሉንም ሰው በአእምሮ ችሎታና በተክሉሰውነት ብቃት በአንፃራዊነት እኩል አድርጋ ፈጥራለች። ምንም እንኳን በሰዎች መካከል አነስተኛ የሆነ የአዕምሮ ችሎታና የተክሉ ሰውነት ልዩነት ቢኖርም በሆብስ ክርክር ይህ ልዩነት የሰዎችን ጎልውና የሚፈታተን ሊሆን አይችልም። ሆብስ አንደሚለው በጉልበተኛውና በደካማው ሰው መካከል ጎልቶ የሚወጣ ልዩነት ቢኖር እንኳን ደካማው ምሥጢራዊ በሆነ መንገድ ወይም ከሌሎች ጋር ኅብረት በመፍጠር ትልበተኛውን ሊያጠቃው ስለሚችል፣ ይህንንም ጉልበተኛው የማወቅ ዕድል ስላለው በተፈጥሯዊው ዓለም ውስጥ አንፃራዊ የሆነ እኩልነት በኗሪዎቹ መካከል ሊኖር መቻሉን ለማሳመን ሆብስ ይከራከራል።

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

- 1. ውሱን የሆኑ ሀብቶችን

ለማግኘት በማደረግ ፋክክር የሚመጣ ግጭት

2. እርስ በእርስ ባለመተማመን የሚመጣ ግጭት

3. ሰዎች በሌላው ላይ የበላይነትና ከበራታን ለማግኘት ሲሉ የሚፈጠር ግጭት።

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

ሌላው ሰዎች በተፈጥሯዊው ሃላም ውስጥ ሲኖሩ ዋነኛ የቤት ሥራቸው ራስን መጠበቅ (self-preservation) ነው ይላል ሆኖ። ነገር ግን ይህ ራስን የመጠበቅ ኃላፊነት ምን ጊዜም ከሥጋት (ፍርሃት) የፀዳ አይደለም። ይህ ዓይነቱ የፍርሃት ስሜት (feeling of insecurity) ደግሞ በኗሪዎቹ መካከል አለመተማመን እንዲኖር ያደርጋል። ይህ አለመተማመን በበኩሉ ዋነኛ የተፈጥሯዊው ሃላም ሰዎች የቤት ሥራቸው የሆነውን (ራስን ከመጠበቅ) አልፎ ሌሎችን ቀደመው ወደ ማጥቃት አመለካከት ይወስዳቸዋል። ስለዚህ የሰዎች የእርስ በርስ አለመተማመን ሁለተኛ ምክንያት ይሆናል ማለት ነው። በሦስተኛ ደረጃ ላይ የተቀመጠው የግጭት ምክንያት ደግሞ እንደ ሆኖ ክርክር ሰዎች በተፈጥሯቸው ሥር የሰደደ ከበራታን የመሻት (vanity) እና በሌሎች ላይ የበላይ ሆኖ የመገኘት ባሕርይ አላቸው። ይህ ዓይነቱ ባሕርይ ደግሞ እንደ ተፈጥሯዊ ሃላም ባለ ሰዎች አንፃራዊ እኩልነት የሠፈነበትና ምንም ዓይነት ተዋረዳዊም ሆነ የጌታና ሎሌ (patron-client) ግንኙነት ለማያውቅ ሃላም የግጭት መነሻ መሆኑ የማይታለፍ ጉዳይ ይሆናል።

ሆኖ በአሥራ ሦስተኛው ምዕራፍ ላይ እንደሚከራከረው ደግሞ፣ ከላይ በዋናነት በሦስት በተከፈሉት የግጭት ምክንያቶች ሳቢያ፣ ተፈጥሯዊውን ሃላም ቋሚና

የማይበርድ የጦርነት ቀጣና ነው ሲል ይገልፀዋል። ይህም ጦርነት በሆኖ አገላለፅ “ሁሉም ሰው ከሁሉም ሰው” ጋር (the war of every man against every man) የሚያደርገው ነው። ይህ እውነታም የተፈጥሯዊው ሃላም ሰዎች በማያቋርጥና መቼም ሊከሰት የሚችል ሞት (violent death) ፍራቻ ውስጥ እንዲኖሩ ያስገድዳቸዋል። በቢህ ምክንያትም በተፈጥሯው ሃላም ውስጥ የሳይንስ፣ የቴክኖሎጂ፣ የንግድ፣ የጥበብ ወ.ዘ.ተ..... ዕድገቶች የማይታሰቡ ነገሮች ይሆናሉ። በዚህ ዓይነት ሁኔታ ውስጥም የሰዎች ሕይወት በበቸኝነት የተሞላ፣ ፍፁም ጨለምተኛ፣ አስፈሪና አጭር ነው ሲል ሆኖ ይከራከራል።

ሰዎች በተፈጠሯቸው ሞትን ይፈራሉ እንዲሁም ይጠሉታል። ምክንያቱም በሆኖ አገላለጽ “ሞት” የሚጠላ ነገር /object of aversion/ ነው። ከላይ እንደተቀመጠው ደግሞ በተፈጥሯዊው ሃላም ውስጥ ሞት በማናቸውም ጊዜ ሁኔታ ውስጥ ሊከሰት የሚችል ነው። የሰዎች በተፈጥሯቸው ሞትን የመፍራት ሁኔታ ደግሞ የተፈጥሯዊው ሃላም ሰዎችን ሰላምን ወደመሻትና ተፈጥሯዊው ሃላምን ወደማብቃት ምክንያታዊነት ይወስዳቸዋል። ልብ ሊባል የሚገባው ጉዳይ ይህ ዓይነቱ የምክንያታዊነት ሐሳብ በተፈጥሮ የሚመጣ /innate/ ሳይሆን ሰዎች በአካባቢያቸው ካለ ሁለንተና ጋር በሚኖራቸው መስተጋብር የሚመጣ መሆኑን ነው። በዚህም ሆኖ ሰዎችን ስለራሳቸው ደህንነት ብቻ እንዲያስቡ የሚደርጋቸውን የአኗኗር ሁኔታ “ተፈጥሯዊ” ሲሉ ሰላምን የመሻት አስተሳሰብ ደግሞ “ሰው ሠራሽ” ይለዋል።

ምንም እንኳን በተፈጥሯዊው ሃላም ውስጥ ሰዎች ደኅንነታቸውን ለመጠበቅ ሲሉ ያሻቸውን እንዲያደርጉ የሚፈቅድ ተፈጥሯዊ መብት ያላቸው መሆኑን ሆኖ በ.ያስመርበትም በሌላ በኩል ደግሞ ሰዎች ተፈጥሯዊ ህግ ያለባቸው መሆኑን ያሰምርበታል። ነገር ግን በተፈጥሯዊው ሃላም ኑሮ ውስጥ አንድ ሰው ይህን የተፈጥሮ ህግ አከብራለሁ ብሎ ቢነሳ በአንፃሩ ሌሎችም ልክ እንደሱ ሁሉ ይህን ተፈጥሯዊ ህግ ሊያከበሩ የሚችሉበት አንዳችም ማረጋገጫ (Reasonable assurance) ባለመኖሩ ህጉ ተፈፃሚ የመሆኑ ጉዳይ

በሰዎች ስምምነት የሚፈጥርን ሌላ አካልን የሚፈልግ ነው።

በሆኖ ምልክታ በተፈጥሯዊው ሃላም ውስጥ ያለ የመጀመሪያውና በእጅግ አስፈላጊ የሆነው ህግ “ሰዎች ሰላምን እንዲሹና የሰላምን ጎዳና እንዲከተሉ የሚያደርገው ነው”። ምክንያቱም ይህ ህግ ሰዎች በተፈጥሯዊው ሃላም ውስጥ ለደኅንነታቸው ሲሉ ያሻቸውን እንዲፈፅሙ የሚያደርገው የተወሰነ የተፈጥሮ መብታቸውን ከሌሎች ጋር በማደረግ የወል ስምምነት (social contract) ወይም ቃል-ኪዳን ለማመሠረት አዲስ አካል ወይም አዲስ ኃይል (sovereign power) መሠረት በመሆኑ ነው።

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

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

ወደ ገጽ 42 ዞረሯል

“The reasonable man adapts himself to the world: the unreasonable one persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man.”
George Bernard Shaw

የሥራ ክብርነት

ደራሲ - Matthew Licht
ትርጉም - ፋንታ አያሌው

ለሰዎች ለሌሎችም ይሁን በሌላ ቦታ በደመወዝ ተቀጥረው ከሚተዳደሩባቸው ሥራዎች ውስጥ አንዱ የጽዳት ሥራ ነው። የጽዳት ሥራ ከሥራዎች ሁሉ እጅግ አስፈላጊና መሠረታዊም ነው። የአንድ የጽዳት ሠራተኛ ዋና ተግባር ሠራተኛው በሚመደብበት የሥራ ክፍል ቀሻሻን በማንገዝ በጋሪ ወይም በሽክም ወይም በመኪና ቆሻሻው ወደሚጣልበት ሥፍራ ማድረስ ነው። ከዚያም የሚቃጠለው ይቃጠላል፤ የሚቀበረውም ይቀበራል። ወደ ዐፈርነት የሚለውጠው ደግሞ በጊዜ ሃይት በስበሰ ዐፈር ይሆናል።

በአንድ ትምህርት ቤት ከሚማሩ ሕጻናት ተማሪዎች መካከል አንደኛዋ ጆዲ ትባላለች። አባቷ የጽዳት ሠራተኛ ነው። በዚህ ምክንያት በጀርባዋ የተቀመጡት የክፍል ተማሪዎች ያንሾካችሁ ትባላለች። ይህን ደምጸቸውን ያጠፋሉ። ይህን መጥፎ ጠባይ የሚያሳዩት፣ መምህራቸው ሚስተር ዌልስ ስለሰዎች የተለያዩ የሥራ መስኮች ሲናገር የሰሙት ከኋላ የተቀመጡ አንዳንድ ተማሪዎች ናቸው። እኒያ ተማሪዎች የጆዲ አባት ሥራ በጠባቢ ከተማቸው ውስጥ የጽዳት ሥራ መሆኑን የሚያውቁ ናቸው። ከዚህ በተያያዘም ተማሪዎች ወደፊት ምን መሆን እንደሚፈልጉ መምህሩ ጠየቋቸው።

መጀመሪያ የጠየቁት ቤልን ነው። ቤል “አባቴ የባንክ ሠራተኛ ስለሆነ እኔም ትልቅ ስሆን ባንክ ውስጥ ተቀጥራ መሥራት እፈልጋለሁ፤ በባንክ ውስጥ ደግሞ ብዙ ገንዘብ ይቀመጣል።” አለ።

ኤሚ ቀጠለች። “ወላጆቼ ግሮሠሪ አላቸው። አባቴ ከባንክነው በስተኋላ ሆኖ መጠጠንን ያቀርባል። እናቴ ደግሞ ገንዘብ ትቀበላለች። እኔ ሳድግ መሆን የምፈልገው ግን አውሮፕላን አብራሪ ወይም ፓይላት ነው።”

ጆዲ መምህሩ ይህን መሣይ

ጥያቄ መጠየቅን ወዳዋለች። ተራዋ ይሄኔ እስከጆሮ ግንዳችን ድረስ ደርሶ እርሷም ልትጠየቅ በቆሻሻ ተውጠን ነበር። በቆሻሻ መምህራቸው ወደርሷ ሲያማኑሩ ግን መዋጥ የሚፈልግ ተማሪ አለ?” ከኋላ የተቀመጡት ተማሪዎች በግቅ ለፊነዱ ደረሱ። ከዚያም ገና መምህሩ ጥያቄውን ከመጀመሩ ሸርሊ የተባለ ተማሪ “የጆዲን አባት ሥራ እናውቀለን፤ ጽዳት ሠራተኛ ነው” አለና በማሾፍ ስሜት ተናገረ።

ያኔ ክፍሉ ግቅ በግቅ ሆነ፤ ከመምህሩና ከጆዲ በስተቀር የክፍሉ ተማሪ እንዳለ በግቅ አውካካ። ጆዲም በሀፍረት ተሸማቀቀች። የምትገባበትን አጣች። በደንጋጤና በሀፍረት ፊቷ ፍም መሰለ። ክፍሉን ሁሉ ከዳር እስከዳር አማተረት። ሁሉም ተማሪዎች በርሷ ላይ ይስቃሉ። እንዲያውም ይባስ ብለው አንዳንድ ተማሪዎች አፍንጫቸውን ይዘው በግቅ የሚንከተኩም ነበሩ።

ጆዲ ወደመምህሩ ተመለከተች። መምህሩ በተማሪዎቹ የግብገባ ተግባር አዝኖና ተክዞ ቆሞ ተመለከተችው። የተማሪዎቹን ጠያፍ ድርጊት ለጥቂት ጊዜ ዝም ብሎ ካስተዋለ በኋላ ተግባሩ ተሟጦ በማለቱ “ዝም በሉ! ሁላችሁም ፀጥ እንድትሉ እፈልጋለሁ።” በማለት በቁጣ ገሰጸቸው። ሄኔ ሁሉም ፀጥ አሉ።

የተማሪዎቹ ግልፈጣም ወዲያው ረጭ አለ። ያኔም የመኪናዎች ድምጽና የሰዎች ሁኔታ በመስኮቱ በኩል መሰማት ጀመረ። “በራሳችሁ ልታፍርሩ ይገባችኋል!” በማለት መምህሩ ንዴት የተቀላቀለበት ንግግርን ቀጠለ። “ቆሳሳን የማንሳት ወይም የጽዳት ሥራ ማለቴ የጽዳት መሃንዲስ ሥራ አስቸጋሪ ግን ጠቀሜታው ከሁሉም የላቀ ነው። ለምሳሌ ለትምህርት ቤታችን የጽዳት ሠራተኛ ለሚስተር ቦሪስ ልባዊ

“We must not be defined by what we do, but we must be what and who we are, then only happen to do what we do!” C. JoyBell C.

ምሥጋና ልናቀርብለት ይገባናል። ተመልከቱ - እርሱ ባይኖር ኖሮ ምን ይውጠን ነበር? እውነቱን መምህር ዌልስ አጠገቧ መጥቶ ትከሻዋን መታ መታ እያደረገ

“ቀልድ አይደለም ተማሪዎች” አለና መምህሩ ቀጠለ። “ቆሻሻ ከባድ ነገር ነው። ይህን ሥራ የሚሠራ ሰው ትልቅ ክብርና ሙገሃ ያስፈልገዋል። በምድር ላይ ሌብነትንና ውሸታምነትን ከመሰሰሉ መጥፎ ድርጊቶች በስተቀር ሁሉም ሥራና ሁሉም የሙያ ዘርፍ ያስከብራል። አንዱ ካለሌላው ሊኖር አይችልም። የአንዱ መኖር ለሌላው መሠረት ነው። ከዚህ አንጻር የጽዳት ሥራም የሚያስከብር እንጂ የሚያዋርድ አይደለም። ስለዚህ ጆዲን ይቅርታ ልትጠይቁት ይገባል። ቀጥሎም ለጆዲ አባት በየግላችሁ ደብዳቤ ጽፋችሁ የሚሠሩት ሥራ ምን ያህል ጠቃሚ እንደሆነ፤ ካለርሳቸው የጽዳት ሥራ የእኛ ጎልውና የተሟላ እንዳልሆነ፤ ከተማትንም የዕብይት ከተማ ልትመስል እንደም ተቸል ልትገልጹላቸው ይገባል። ከተማችን ጽዱ ካልሆነች ወይም የቆሻሻ ክምር እዚህም እዚያም የሚታይባት ከሆነ ማንኛችንም ጤናማ ሕይወት ልንኖር እንደማንትል ተረዱ። ማንኛውም ሰው ጤንነቱ የተቃወሰ ይሆናል። ስለዚህ ሁላችሁም አጥፍታችኋልና ከአጉል አስተሳሰባችሁ በቀሎ ተላቀቁ። ሥራን የሚንቅ ሰው መጥፎ ሰው ነው።” በማለት የሥራን ክብርነት በዝርዝር አስረዳቸው።

አብዮቶቹ ተማሪዎች የመምህሩን የተቀበሉት አይመስልም። ስለዚህም ብዙዎቹ በተቃውሞ አገረመረሙ። ለይምሰል ግን “ጆዲ ይቅርታ!” አለ። እሷ ግን ይቅርታው ከልባቸው ነው ብላ አላመነቻቸውም። ለአባቷ ደብዳቤ ይጽፋሉ ብላም አልጠበቀችም። መምህሩ ተማሪዎችን ደብዳቤ እንዲጽፉ ባያስደርጉ ደግሞ ወደደች። በተማሪዎቹ የሚያናድድ ድርጊት ፊቷ ከመቀላቱም በተጨማሪ አልቅሽ አልቅሽ የሚል ስሜት ተፈታተናት። የጆዲን በጣም መከፋት የተረዳው መምህር ዌልስ አጠገቧ መጥቶ ትከሻዋን መታ መታ እያደረገ

ያጽናናት ጀመር። “ተማሪዎቹ አንቺ ገና ሕጻን ስለሆንሽ ...” እያለ ደብዳቤዎቻቸውን እስኪጽፉ ድረስ የሚያስለቅሳትን እንድትነግረው ወዳዳራሽ እንሂድና አንቺና እኔ አግባባት። እናውራ።” ብሏት ወደ አዳራሹ እጇን ይዞ ወሰዳት።

እዚያም እንደደረሰች አፍና ደዛው የነበረውን ዕንባ ለቀቀትው፤ በጣምም ማልቀስ ጀመረች። ቁመተ ረጂሙ መምህር ዌልስ ተንበርክኮ ያባብላት ጀመር፤ አንድተናፈሩዋቸውም መሀረቡን ከከሱ አውጥቶ ሰጣት። “እንዲህ በመሆኑ በጣም አዝናለሁ ጆዳ!” በማለት ሊያጽናናተ ሞክረ። ቀጠለና “ነገር ግን ጠንክረው የሚሠሩበት ማንኛውም ነገር እንደሚያኮራ ልታውቁ ይገባል። የቆሻ... ማለቱ የጽዳት መሃንዲስ ሆኖ መሥራት የሚያስከብር እንጂ የሚያስነቅና አይደለም። በፍጹም።” በማለት የሆነው ነገር ሁሉ ከግንዛቤ ዕጥረት የተነሣ መሆኑን አስረዳት።

እንደተለመደው ወደቤቷ ሊወሰዳት የጆዳ አባት የመለቀቂያ ጊዜያቸውን ጠብቆ ልክ በሰዓቱ መጣ። እንደበሬቱ ግን ሮጥ ብላ እቅፋ ሥር አልገባችም። ከትምህርት ቤት እስከቤቷ በፀጥታ ተወጣ ከተጓዘች በኋላም የቤት ሥራዋን ከመሥራቷ በፊት ወደራሷ መኝታ ክፍል ገብታ ረዘም ላለ ጊዜ በዕንባና ልቅሶ ትነፋረቅ ያዘች። ልቅሶዋን አባቷ ሰምቶ ኖሮ ጆዳ ወዳለችበት ክፍል ሄደ።

አባቷ ወደ ክፍሏ መጣና “ምን ሆነሽብን ውድ ልጅ ጆዳ? ለምንደነው የምታለቅሽው?” ብሎ ጠየቃት።

በመጀመሪያ የሆነችውን ነገር ላባቷ ልትነግረው አልፈለገችም። መናገር ያልፈለገችበት ምክንያት ደግሞ በጓደኞቿ ያልተገባ አነጋገር ምክንያት የአባቷ ሰሜት እንዳይጎዳባት ፈርታ ነው። የደበቀችው ነገር እንዳላት የገባው አባቷ ከአልጋዋ ጫፍ ላይ ቁጭ ብሎ እጆቹን ትከሻዋ ላይ ጣል በማድረግ “አይዘሽ ውድ ልጅ! የሚያስጨንቅሽን ነገር ሁሉ ሳትፈሪ ንገሪኝ። አባት አይፈራም ወይም አይታፈርም። እሺ? የተለዩ የራስሽ ምሥጢር ከሆነ ግን እንድትነግረኝ አላስገድድሽም። የሚያስለቅሽን ነገር ለሰው የማይነገር ምሥጢር ነው አንዴ ግን? ለነገሩ ከቆሻሻው ጋር እናገኛለን። ሰው ግን

በራሱ አይሸትም። ያን የምናገኘውን የሚሸት ቆሻሻ ግን ከሥራ ባልደረባቸው ጋር በጥንቃቄና በእጃችን ሳንነካ ወደመኪና እንጭነዋለን። የቆሻሻ መኪናው የሚገባለትን ማንኛውንም ዓይነት ቆሻሻ እየፈጨ ወይ አየጠቀጠቀ ወደ ዱቄትነት ይለውጠዋል ወይም ይለነቁጠዋል። ያኔ የቆሻሻው መጠን በጣም ስለሚያንስ መኪናው በሕንጻ ብዙ ቆሻሻ ይዞ ወደመጣያው ቦታ ይወስደዋል። ከዚያ በኋላ እኛ ወደየቤታችን ሄደን በሙቀ ውኃና በግሙና ገላችንን ሙልጭ አደርገን እንታጠባለን። ሥራዋን እወደዋለሁ ጆዳ። አብረውኝ የሚሠሩትንም እንደዚሁ በጣም እወዳቸዋለሁ።

ይህን ከተናገረት በኋላ ጆዳ አባቷን ትኩር ብላ ተመለከተች። አባቷ ጆዳ በተናገረችው ነገር የተቆጣ ወይም ያዘነና ስሜቱ የተጎዳ አይመስልም። ይልቁንም ፈገግ እንደማለት ብሎ “አሃ! እነዚያ ትናንሽ ጓደኞቻችን የጽዳት ሥራ ምን እንደሆነ አልገባቸውም ማለት ነው። በሩቅ ሲያዩት ላያምር ይችላል እንጂ ሲይዙት እየተዘናኑ የሚሠሩት እንደማንኛውም ሥራ ቀላል ነው።” ብሎ በሥራው ደስተና እንደሆነ ነገራት።

እንዲህ ሲላት ባላወቀችው ምክንያት ልቅሶዋን አባብሳ ቀጠለች። አባቷም እቅፍ አድርጎ ያጽናናት ገባ። “እውነቱን ንገሪኝ ጆዳ ... አሁን እኔ መጥፎ መጥፎ እሽትሻለሁ?”

ጆዳ ወዳባቷ ቀረብ ብላ አሸተተችውና “አይ፣ እንዲያውም እንደላውንድሪ ሣሙና ቆንጆ መዓዛና ጠረን ነው ያለሁ።” አለችው። አባቷ በምፀት ፈገግ ብሎ፣ “አይ፣ ግዴለሽም ጆዳ (አንደ አንዳች ነገር ትሸታለህ ውድ አባቴ ብለሽ እውነቱን ንገሪኝና ቁርጫን ልወቀው።”

ጆዳ ፈገግ አለች። “አረ በጭራሽ! እውነቱን ነው - በጣም ቆንጆ ጠረን ነው ያለሁ፤ እኔ እስከማውቀው ድረስ ደግሞ ሁልጊዜም እንደዚሁ ነህ።”

“የሆኖ ሆኖ የትምህርት ቤት ጓደኞቻችሁ ብዙም አልተሳሳቱም። እንዳሉት የጽዳት ሥራ ተኛ መሆን ከቆሻሻ ጋር እጅግ ቅርብ ያለው ሥራ በመሆኑ ተማሪዎቹ በሚሉት ብዙም አላዝንባቸውም። ጥራጊና ሥራ በመሆኑ ተማሪዎቹ በሚሉት ሽታው ራስን የሚያዘር ነገር በየቀኑ ወዳቂ ነገር ማለት ቆሻሻ ማለት ነው። ሽታው ራስን የሚያዘር ነገር በየቀኑ አው ግን አድምቀው አየች። ከወንዙ ማዶ

ወደመኪና እንጭነዋለን። የቆሻሻ መኪናው የሚገባለትን ማንኛውንም ዓይነት ቆሻሻ እየፈጨ ወይ አየጠቀጠቀ ወደ ዱቄትነት ይለውጠዋል ወይም ይለነቁጠዋል። ያኔ የቆሻሻው መጠን በጣም ስለሚያንስ መኪናው በሕንጻ ብዙ ቆሻሻ ይዞ ወደመጣያው ቦታ ይወስደዋል። ከዚያ በኋላ እኛ ወደየቤታችን ሄደን በሙቀ ውኃና በግሙና ገላችንን ሙልጭ አደርገን እንታጠባለን። ሥራዋን እወደዋለሁ ጆዳ። አብረውኝ የሚሠሩትንም እንደዚሁ በጣም እወዳቸዋለሁ።

በዚህ መሀል የጆዳ እናት እራት መድረሱን ጮክ ብላ ተናገረች።

“ብዙ ነገር ነገርኩሽ ጆዳ። ነገ ቀዳሜ ነው፤ ግን እንደምታውቁው አንዳንዴ ቀዳሜ ቀዳሜ ሥራ ልንገባ እንችላለን። ለዛሬ አሁን ሂጅና በጊዜ ተኝ። ነገ ከኔ ጋር ውለሽ የጽዳት ሥራ ተኛው አባትሽ ምን ሲሆራ አንደሚውል በዐይንሽ በብረቱ እያየሽ ትረጃለሽ።

ጆዳ ስትተኛ ሁለት ልብ ሆና ነበር። በአንድ በኩል አባቷ ወደሥራ ቦታው ሊወሰዳት መሆኑ ደስታን ፈጥሮላታል፤ በሌላ በኩል ግን የሚሸትና ሲያዩት እንኳን የሚቀፍ ቆሻሻ አጠገብ መገኘት ወይም መንኳት እንደሚያስጠላት ከወዲሁ በማሰብ የመሄዳ ነገር ከአሁኑ አሳሳቢታል።

በማግሥቱ ጧት አባቷ ወደጆዳ ክፍል ገብቶ ቤቱን ለማናፈስ መስኮቱን ሲከፍት ጆዳ ከአንቅልፏ ነቃች። ውጪው ገና ጨለማ ነበር። አባቷ እቅፍ አድርጎ ከአንሶላው አወጣትና ከርሱ ጋር ለመሄድ እንድትዘገጃጅ ነገራት። “ሰሜኝ የኔ ቆንጆ ጆዳ” አለና ንግግሩን በለፍሳስ (በሽ-ክሽ-ክታ) ቀጠለ። ብዙ ሰዎች እኔና ጓደኞቼ የምንሠራውን የጽዳት ሥራ መሥራት አይፈልጉም። ከሌሎች ሠራተኛ ግን አንድ ማህበረሰብ ሊኖር አይችልም።”

በበሩ በኩል ውጪውን ስትቃኝ በዚያ በጨለመ ንጋት ላይ ዝናብ ያረዘ ደመናዎችን ጆዳ በርቀት ተመለከተች። የከተማዋ የቤቶች ግቢና የመንገድ መብራቶችም ከተማዋን አድምቀው አየች። ከወንዙ ማዶ

ያለው አድማስም በሰማያዊና አረንጓዴ ተለማት አገጣ የፀሐይን መውጣት በገገት እንደሚጠባበቅ ተገነዘበኝ። በዚህን መሀል ጆዲ ጁንስ ስራዋንና ሹራባን ለብሳ ከአባቷ ጋር ለመሄድ ዝግጁ ሆነኝ።

“ቁርጥቶንን መንገዳትን ላይ ወደ አንዱ ምግብ ቤት ጎራ ብለን እንበላለን” አለ አባቷ።

የቆሻሻ መኪኖቹ ማደሪያ ቦታ ከነጆዲ ቤት ብዙም ሩቅ አልነበረም። ወደ ግቢው ሲገባ እንደእውነቱ ከሆነ የግቢው ጠረን ብዙም የሚያስደስት ባለመሆኑ ጆዲ በአፍንጫዋ እንቅስቃሴ የተሰማትን ለመግለጽ ማንንም አልፈራችም።

“አትጨነቁ ልጄ! ትለምጅቀለሽ። በአምስት ጾታ ውስጥ የግቢውን ጠረን ትሰማ መጂውና ምንም የሚሸትሽ ነገር አይኖርም። አፍንጫችን ከሁኔታዎች ጋር ራሱን ለማለማመድና የማይፈልገው ሽታ ሲያጋጥመው ለመከላከል የራሱ ተፈጥሯዊ ችሎታ አለው።”

ጆዲና አባቷ የመኪኖቹ ማደሪያ ሥፍራ ሲደርሱ የማዘጋጃ ቤቱ የጽዳት ሠራተኞች ገና ከማለዳው ሥራ ላይ ተሠማርተው ተፍ ተፍ ይሉ ነበር። ስዎች ወዲያና ወዲህ ይራወጣሉ። ሹራፊሮች የመኪኖቻቸውን ሞተር ት ያሞቃሉ። ሁሉም በእንቅስቃሴ ላይ ነበር። በቤታችን ጊዜ ወንዶችና ሴቶች የጽዳት ሠራተኞች ወደ ጆዲ እየመጡ ለሥራ ባልደረባቸው ልጅ ለላምታ ያቀርቡ ነበር። አባቷ በጣም ጥሩ ስውና ከሁሉም ተግባር እንደሆነም ነገሯት።

ስሙ በግ አል የሚባል የጆዲ አባት የሚሠራበት የቆሻሻ ማንሻ መኪና ሾፊር አለ። በግ አል የመኪናውን ሞተር አስነስቶ መንዳት ጀመረ። ሰውዬው ሰውነቱ ግዙፍ ነው። ያልተለከሰ ሲጋራ በአፉ ይዟል። ብዙም አይናገርም። ብዙውን ጊዜ ዝምታን ይወዳል።

የጆዲ አባት ሁለት ወፍራም የእጅ ጓንቶችን ለጆዲ ሰጣት።

“ዛሬ ከሹፊሩ በስተጋላ ተቀምጠን እንሄዳለን ጆዲ። ግን ሳትፈራ መኪናውን ጠበቅ አደርገሽ ያገር። በግ አል ቀስ ብሎ ያሸከረክራል። ግን ሳይቆም መንቀሳቀስ የለብሽም። በጣም ከፈራሽ ንገራኝ፤ እኔ እየነዳሁ አንቺ

ከመኪናው የፊት ጋቢና ከኔ ጋር ትቀመጫለሽ።

ጆዲም “አልፈራም” አለች። ነገር ግን ውሸቷን ነበር። ብዙ አይሁን እንጂ በመጠኑ እንደፈራች ታስታውቅ ነበር።

ጆዲ ሃሳቧን ሁሉ ወደጎን ጥላ መኪናውን ብቻ አጥብቃ ያበኝ። ከመኪናው ጀርባ አልፎ አልፎ የሚመጣውን የበሰበሰ ብርቱካንና ሎሚ፣ የሙዝ ልጣጭ፣ የቡና አተላና የመሳሰለው የሚያስከትለው መጥፎ ሽታ ሁሉ አልተሰማትም። የመጀመሪያውን የጽዳት ሥራ ያከናውነች አንድ ሃያ ቅያሶችን ከተጓዙ በጎላ ነበር። ከተሳራሪዎች በጎ የቆሻሻ ማንሻ መኪና ውስጥ ሆና አካባቢዋን የምተቃኘው ጆዲ መኪኖች፣ ሰዎችና ዛፎች በራሳቸው እየተወነጨፉ የሚያልፉ መሰላት። የጠራው የማለዳ ሰማይና ሰማይ ጠቀሶቹ የከተማዋ ሕንፃዎችም ማርከዋታል። ለጽዳት ሥራ ለመጀመሪያ ጊዜ ከአባቷ ጋር ከቤቷ የወጣቸው ዶዲ ገና በጣቱ ደቦ ያላት መስላለች።

በግ አል መኪናውን አቆመ። ጆዲና አባቷም ከመኪናው ዘልለው ወረዱ። መታጠሪያው ላይ በፊትታልና በጥላብቱክ ቦርሃዎች ታጭቀው የተቀመጡ ሽታቸው የሚያስጠላ የቆሻሻ ክምርቶ ነበሩ። ክዳን የሌላቸው የቆሻሻ ማጠራቀሚያ ትላልቅ ገረወይናዎችና ባልዲዎችም እስከ አፍጢማቸው በቆሻሻ ተሞልተው ተቀምጠዋል። “ጆዲ፣ እኔ ትልልቆቼን የቆሻሻ ማጠራቀሚያዎች ወደመኪናው እገለብጣለሁ፤ አንቺ ደግሞ እንዳትምሽ ትንንሾቹን ጥላብቱኮች ወደመኪናው ወርውራ። ወደ ውስጥ እንዲገቡ በኃይል ወርውራያቸው ታዲያ።”

የጆዲ አባት ጠንካራ ነው። በግምት 100 እና 150 ኪሎ ግራም የሚመዘኑ የሚመሰሉ ትላልቅ የቆሻሻ ማጠራቀሚያዎችን አፈፍ እያደረገ ወደመኪናው ሲገለበጥ ለተመለከተ ክሬን እንጂ ስው አይመስለውም። ትልቁን ቆሻሻ የያዘ ባልዲ ብድግ ያደርግና መኪናው ላይ ገልብጦ ባዶ ሲሆን ወደነበረበት ቦታ ወስዶ ያስቀምጠዋል። በቤታችን ጊዜ ጣሃዎች ሲጨረሟቸውና ወደ ወረቀትነት

ሲለወጡ፣ ብርጭቆዎችና ጠርሙሶች ሲንከሻከሹና ወደ ዱቄትነት ሲለወጡ

ጆዲ ቆ ማ በአግራ ሞት ትመለከታለች። የቆሻሻ ማንሻ መኪናው የሚገባለትን ቆሻሻ ሁሉ ዐመድ እያደረገ የሰጠ የማይመልሰው ሲሆን ዶጂ በከፍተኛ አድናቆት ተወጣ መታበቧን ቀጥላለች። ከጥቂት ጊዜ በጎላ ያ የተቀለለው ቆሻሻ ሁሉ ወደጭብጥ ብናንነት ተለወጠ። ከዚያ በጎላ ላይ የቆሻሻ ማጠራቀሚያዎችን፣ የጥላብቱክ ቦርሃዎችንና የበረት ባልዲዎችን በቦታቸው አስቀምጠው ከመኪናው ጎላ በሚገኝ ፍርግርግ የሰው መቆሚያ ላይ በመሣራር በቤግ አል ሹፊርነት አባትና ልጅ ወደሌላ የቆሻሻ ማጠራቀሚያ ተመለሱ።

በግ አል ቀስ እያለ መንዳቱን ቀጥሏል - ጆዲ እንዳትፈራ። ጆዲና አባቷ ቆሻሻ ለማንሳት ከመኪናው ሲወርዱ ግን ሁሉም ሥራ በቅጽበት ይከናወናል።

አንድ ቦታ ላይ ሲቆሙ አባቷ በላብቱክ የተቋጠረ ቆሻሻ የታጨቀበት ትልቅ ከረጢት ያገኛል። ልጅን ይጠራትና “ጆዲ፣ ይህን ከረጢት ንክውና ምን እንደሆነ ዕውቁ። አየሽው - በጣም ግዙፍ ነው።” አላት።

ጆዲ ጓንቱ በጣለቁ ጣቶቿ ነካ ነካ አደረገችው። በከረጢቱ ውስጥ ያለው ነገር ደረቀ ሃይሆን ለሰላላና በፈላሽና በጠጣር መካከል ያለ አንዳች ነገር እንደሆነ ተሰማት። “ሄይ! ይሄ ነገር ከመጠን በላይ በመብሰሉ የጣሉት ፓስታ መሆን አለበት! በጣም በጣም ብዙ ስፓንቲካ ሃይሆን አይቀርም። ምንድን ነው ግን አባዬ?” ብላ ጠየቀችው።

“አሃ! ... ይህን ነገር እኛ ልናውቀው አንችልም፤ እንችላለን እንዴ? ይህ አንዱ የጽዳት ሥራ ምሥጢራዊ ጎነ ነው። በየጣሃና ፌስታሉ ውስጥ በቆሻሻ መልክ የምናገኘውን ነገር ሁሉ ከግምት ባለራ አናውቀውም።” ብሏት ያን ቆሻሻ ወደመኪናው ቦርጭ አሸቀንጥሮ ወረወረው። የመኪናው ወፍራም ቆሻሻው ከመወርወሩ ተቀብሎ በመጨረሻለቅ እንዳልነበር አደረገው። ቆሻሻን ከመሬት አንስቶ ወደቆሻሻ መኪና ሆድ ውስጥ

መወርወር አስደሳችም አስቸጋሪም ሥራ ነው። የጆዲ ክንዶች ደክሙ። ሥራው የመጀመሪያዎ በመሆኑም በጣም መድከማ ያስተውቅባቸዋል። ይሁንና አባቷ “አሁን የምሳ ሰዓት ደርሷል፤ ወደምሳትን እንሃድ” ሲልና በ.ግ አል የመከናወን ጥሩንባ እያሰራሽ ወደምግብ ቤት ሲሄዱ ጆዲ እፎይታ ተሰማት።

ምግብ እንዳዘዙ “ጆዲ፣ እጆችሽን በጥንቃቄ ፍትግ አድርገሽ በሣሙና ታጠቢ” ሲል አባቷ አስጠነቀቃት። እሷም እንደታዘዘችው አደረገች።

ምሳቸውን ከበሉ በኋላ ወደሥራቸው ተመልሰው መከናወን በከተማዋ ቆሻሻ ሲሞሉ ዋሉ። በመጨረሻም መከናወን ሲሞላ ከከተማው ዳርቻ ወደሚገኝ የቆሻሻ መጣያ ቦታ ሄደው ከየሠፈሩ ሲያነሱ የዋሉትን ቆሻሻ ሊደፉ ሄዱ።

የቆሻሻ መጣያው ሰፋት አንድ አገር ነው። ሽታው ደግሞ ከአንድ ከሉ ሜተር በላይም ቀድሞ አፍንጫን ይሠነፍጣል። በሽቦ ወደታጠረው የቆሻሻ መጣያ ግቢ ደረሰ። በሽቦ መታጠሩ ጆዲን ገረማት። “ቆሻሻ ማን ሊሰርቅ ይችላልና ነው እንደዚህ የታጠረው” ብላም ተገረመች።

በቆሻሻ መጣያው ሥፍራ አካባቢ አሞራዎችና ጥንብ አንሣዎች ይርመሰመሳሉ። በሰማይ ላይና በምድር ላይ ምናልባትም በአንድ የሚበላ ነገር ሰብብ ሲጣሉ፣ ሲሞክሩና ከወዲያ ወዲህ ሲራወጡ ይታያሉ። አጥሩ ለነሱ ምንም ማለት አይደለም። ወደ ግቢው ከመግባትም አላስጣላቸውም።

የግቢውን ብዙ መንገድ ተጉዘው ቆሻሻው የሚደፋበት ቦታ እንደደረሱ ጆዲና አባቷ ከመከናወን ወረዱ። በ.ግ አል ግን መከናወን እየነዳ ወደቆሻሻው ተራራ ወጣ። መከናወን እዚያ እንዳደረሰ ግን የሲጋራ ቁሩ አፋ ላይ ደቅኖ ከጋቢው ወረደና ጆዲን ጠራት። “ሄይ፣ ጆዲ ነይ ወዲህ፤ ቆሻሻ መድፍት መልመድ ትፈልገያለሽ አይደል?” አላትና የሚነካኩ ነገሮችን አሳይቷት እርሷ እንድትደፋ ወደጋቢው አስገባት። እርሷ ግን ወደመሬት ወረደ።

ጆዲ ጋቢና ገበታ በሽፌሩ ወንበር ላይ ተቀመጠች። የትኞቹን ቁልፎች እንደምትጫንም በ.ግ አል

አሳይቷቸዋል። ጆዲ አንዱን ቁልፍ መጫን ስትጀምር መከናወን ከጎላው በኩል ወደላይ መነሳት ጀመረ። ቆሻሻው መራገፍ ሲጀምር ጆዲ የመከናወን ጥሩንባ ታስሎኸው ጀመር። ያኔ አሞሮቹና ጥንብ አንሣዎቹ “ቋዕ...ቋዕ... ቋዕ...” እያሉ ከቆሻሻው እየተነሱ መብረራቸውን ቀጠሉ።

ቆሻሻው ሙሉ በሙሉ ተራግፎ መከናወን ባዶ ሲሆን የሱፊሩን ወንበር በ.ግ አል ተረከበ። ከዚያም ከተራራው ቀልቀል ወደታች ወርደው የጆዲን አባት በመያዝ እንደገና ወደከተማዋ ሄዱ። ደዲ ግን ስትሠራ በዋለችው ደስተኛ ብትሆንም እንደደከማት ከራት ገጽታዋ ታስታውቅ ነበር።

“አሁን ዋናው የሥራዎ አካል ምን እንደሆነ ልነግርሽ ነው።” አላት የጆዲ አባት ለልጅ። “አዚህ እንደምታያቸው ሁሉም ሠራተኞች ሥራ ላይ ናቸው። እኔ ግን አስቀድሜ ወደቤቴ እንድሄድ ተፈቅዶልኛል። ወደቤት ሄጄም ሰውነቴን በሞላ እተጣጠባለሁ፤ ልብሴን እለውጣለሁ፤ እናትሽን በፍቅር አቅፍ አድርጌ እስማለሁ ... ከዚያም ወደ አንቺ ትምህርት ቤት እመጣና በየቀኑ አንቺን ከትምህርት ቤት ወደቤትሽ እመልሳለሁ። ይህ ዓይነት ያልተገደበ ነፃነት ስላለኝም ነው የጽዳት ሠራተኝነቴን በጣም የምወደው። ገባሽ?”

እንዲህ ሲላት በለበሰው የቆሻሻና ጥሩ ጠረን የሉለው ልብሱ ላይ ጥምጥም ብላ አባቷን ሳመችው። ሁሉ ነገር ገባት። ቀጥላም “አባይ፣ ሳድግ እኔም መሥራት እምፈልገው እንዳንተ ነው። ትልቅ ስሆን እንዳንተና እንደቢግ አል የጽዳት ሠራተኛ መሆን እፈልጋለሁ።” አለችው።

የጆዲ አባት “ወደፊት ገና ብዙ ምርጫዎች አሉሽ ልጅ። ጊዜው ገና ስለሆነ አሁን ለምርጫ የሚያስቸኩል ነገር የለም። ቀስ ብሎ ይደርሳል” አላትና በ.ግ አል እየነዳ መከናወን ወደሚያደርግበት ቦታ አመሩ።

የአባትና የልጅን ወሬ ሲከታተል የነበረው በ.ግ አል ያለቀ ሲጋራውን ከአፋ ኢጥጥቱ እየጣለ “አንቺ በውነቱ ግሩም ልጅ ነሽ ጆዲ። እንዳንቺ ያለች ሴት ልጅ ብትኖረኝ ፍሮ ዕድለኛ በሆንኩ ነበር።” በማለት

ለሕጻኗ ሾዲ ያለውን ፍቅር ገለጸላት። በመከናወን ማደሪያ ደርሰው ወደየቤታቸው ሲሄዱ ሲሉም ጆዲ በ.ግ አልን ልክ እንደ አባቷ ጥምጥም ብላ ሳመቸው።

ከዚያን ዕለት በኋላ ጆዲ የአባቷ ሥራ ምን እንደሆነ ለማወቅ ሰዎች ሲጠይቁት “አባቴ የጽዳት ሠራተኛ ነው” በማለት በኩራት ትመልሳለች። “ውይ! ቆሻሻን ማጽዳት?” ብለው የሚገረሙ ወይም የሚያንቋሽሱ ሲገጥሟት ደግሞ “እንዴ? በሁሉም ቤት እኮ ቆሻሻ አለ፤ ሁላችንም ቤት ቆሻሻ ይወጣል። አባቴ ታዲያ ያንን ቆሻሻ ወስዶ በተገቢው ሥፍራ መጣሉና አካባቢውን ንጹሕ ማድረጉ ምን ላይ ነው ነውሩ?” በማለት የጽዳት ሥራን አስፈላጊነትና ጠቀሜታ ታስረዳቸዋለች። ጆዲ በጣም ጎበዝ ታዳጊ ሕጻን ናት።

There are no menial jobs, only menial attitudes.
William J. Bennett

Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do. Steve Jobs

“If a man loves the labor of any trade apart from any question of success or fame, the gods have called him.” Robert Louis Stevenson

“What is it that you like doing? If you don't like it, get out of it, because you'll be lousy at it.”
Lee Iacocca

ፈሊጣዊ አነጋገር Idiomatic Expression

ፋንታ አያሌው ቅ.ማ.ዩ. መምህር



ሰላምታን ማስቀደም ባህላዊ መልካም ሥነ ምግባር ነው። እንደምን ከረማችሁ ውድ የዚህች ዐምድ ታዳማዎች? በኔ በኩል እግዚሃር ይመስገን፤ ደኅና ነን።

ባለፉት ሁለት ተከታታይ የዘ ቲቸር መጽሔት ዕትሞች “በዐማርኛ አልፍኝ ትንሽ ቆይታ” በሚል ርዕስ የአንቀጽ አጻጻፍን ጨምሮ በአንጻንድ የዐማርኛ ቋንቋ የአነጋገርና የአጻጻፍ ሥልቶች ላይ የተወሰኑ ገለጻዎችንና አስረጅ ምሳሌዎችን ማቅረባችን ይታወቃል። በዚህኛው ዕትም ደግሞ በፈሊጣዊ አነጋገር ምንነትና አጠቃቀም ዙሪያ በምሳሌዎች የተደገፈች አነስ ያለች ደግሰ ይዘናልና ትኩረታት ሁን እንዳትነፍጓት በአክብሮት እንጠይቃለን።

ፈሊጣ ምንድን ነው? ከዘይቤያዊ አነጋገርስ በምን ይለያል?

ፈሊጣዊ አነጋገር ስንል ከአንድ ቃል ጀምሮ እስከ በርካታ ቃላት ድረስ ጥምረት ወይም ኅብረት በመፍጠር ከቃላት መነሻ እማራያዊ ትርጉም በተለዩ ሌላ ፍቺ ወይም ትርጉም የሚሰጡበት የአነጋገር ለዛና ላይ እንደሆነ የሥነ ልሣን ምሁራን ይገልጻሉ። ይህ ዓይነቱ የአነጋገር ሥልት ከቋንቋ ተናጋሪው ውጪ ላለ ተለማማጅ ወይም ቋንቋውን በአፍ መፍቻነት ሳይሆን በሁለተኛነትና ከዚህም ባለፈ ለሚሚረው ወገን ብዙም የሚከሰት ለት አይደለም።



Let's Mind our Language

በቋንቋውና በባህሉ፣ በማኅበራዊ ወገን ልማድ፣ በሥነ ልቦናዊ የጋራ ሰንሰለት መያያዝንና እንደልብ መመላለስን ይጠይቃል። ይህ ሲባል ደግሞ ፈሊጥን ለመጠቀም በግድ የቋንቋው ተናጋሪ ማኅበረሰብ ተወላጅ ወይም አባል መሆን ያስፈልጋል ማለት አይደለም - ቋንቋ በተወለዱሽ ሳይሆን ባደጉብሽና በለመዱሽ በመሆኑ ፈሊጥንም ሆነ ሌላ የረቀቀ የቋንቋውን የአነጋገር ሥልት ለማወቅና ለመጠቀም ተዋልዶአዊ ዝምድና የግድ አይደለም። ፈሊጣዊ አነጋገር ከቀጥተኛው የቃሉ ወይም የቃላቱ የመዝገብ ቃላት ፍቺ ስለሚያፈነገጡ ከቋንቋ ተናጋሪው ማኅበረሰብ ጋር የጠበቀ ግንኙነት እንደሚያስፈልግ ግን ልብ ማለት ይገባል።

የቃልን ፍቺ በሚመለከት በትንሹ ሁለተኛ ነገሮችን ማሰብ እንችላለን። እነሱም እማራያዊና ፍካሬያዊ (denotative and connotative) ፍቺዎች ብለን የምንጠራቸው ናቸው። እማራያዊ የምንለው የቃሉ ፍቺ ትርጉም ነው፤ ማንኛውም ሰው - የቋንቋው ተናጋሪ ማኅበረሰብም ይሁን ወይም ቋንቋውን በመማርም ሆነ በመልመድ መናገር የቻለ ሰው ሁሉ - በእኩል ደረጃ ይረዳዋል ተብሎ የሚገመተው የአንድ ቃል ትርጉም ወይም ፍቺ እማራያዊ ትርጉም/ፍቺ ይባላል። ለምሳሌ “አባብ” በንል በእማራያዊ ፍቺው “አግር የሌለው፣ በመላ ሰውነቱ እየተሳበ የሚሄድ በአብዛኛው መርዘኛ የሆነ ተናጻፊ ፍጡር...” ማለት ነው። ይህን ቃል በየትኛውም ቋንቋ ብትጠራው እማራያዊ ፍቺው ከዚህ የተለዩ አይደለም። በእንግሊዝኛም “snake” ሲባል እንዲሁ ነው። ዐማርኛ እናገራለሁ የሚል ማንም ወገን፣ እንግሊዝኛንም እችላለሁ የሚል ማንም ሰው የዚህን ፍጡር

እማራያዊ ፍቺ የማያውቅ አይኖርም። ካለው ግን ቋንቋውን በጥቅሉ አላውቀም ማለት ነው።

“ይህች ሴት እባብ ናት” በባል ፍቺው ከእማራያዊነት ወደ ፍካሬያዊነት ተለውጧልና ምናልባት የእባብን ሃይማኖታዊ ዳራ ከማወቅ አኳያ በግምት ካልሆነ በስተቀር በርግጠኝነት ለማወቅ የቋንቋው ባለቤት መሆንን ይጠይቃል። የቋንቋው ባለቤት መሆን ሲባልም ከፍ ሲል ለመጠቀም እንደተሞከረው ከቋንቋው ተናጋሪ ማኅበረሰብ ጋር በግድ በደምና በአጥንት መዛመድ ይገባል ማለት ሳይሆን ቋንቋውን በሚገባ መልመድ ያስፈልጋል ለማለት ነው - ቋንቋን መልመድ ሲባል ደግሞ ብዙ ተጓዳኝ ነገሮች መኖራቸውን መርሳት አይገባም። ቋንቋን በመማርና በመልመድ መካከል ያለውን ልዩነትም መረዳት ተገቢ ነው። በአጭሩ ግን መልመድ ሲባል በማኅበረሰቡ ውስጥ ተገኝቶ በተግባራዊ ተራክቦ የቋንቋው ባለቤት ለመሆን መሞከር ሲሆን መማር ግን ወንበር ተዘርግቶና መምህር ተቀጥሮ ግምገማ ባለበትና ምናልባትም ማለፍና መውደቅ በሚጠበቅታት የመማር ማስማር ሃይት ውስጥ በማለፍ የአንድ ቋንቋ ባለቤት ለመሆን የመጣር ሥልት ነው።

ፈሊጣ ተና ምሳሌያዊ አነጋገሮች (Figurative Language) ከተራው አነጋገር (Plain Language) የበለጠ ለስሜት ቅርብ እንደሆኑ ለማጠየቀ አንድ እውነተኛ ግን አስከፊ ግለሰባዊ የሕይወት ተሞክሮ እዚህ ብጠቀስ ቅር እንደሚያላትሁ አምናለሁ - ካነበብኩት ነው። በጣም የሚዋደዱና የሚፋቀሩ አንድ ህንዳዊና አንዳት ሀበሻ ባልና ሚስት ነበሩ። ፈጣሪ አላለላት ሆኖ ሚስት የማሳጸን ድርቀት ገጥሟት

መካን ናት። መካንነቷ ግን ትዳራቸውን አላቀዘቀዘውም። ምቀኛ ከጎረቤት ይፈልቃልና በጥንቃቄ ፍቅርና የሞቀ ትዳር የሚቀኑ የመንገድ ሴቶች በወጣች በገባች ቁጥር ይህችን ሴት በነገር ይተናኮሏት ጀመሩ። እንዲሁ ሴት አንድ ቀን “በቅሎ!” ብላ ትስድባትና ሴላ እንዳትም ቃል ሳትጨምር ወደ ቤቷ ትገባለች - አሽሚጣጩ የአነጋገር ቅላጭና በማሸጥር ጥበብ የተካነው የፊትና የመላ ሰውነቷ እንቅስቃሴ ደግሞ በምናባትሁ ይታያትሁ። ያቺ ምስኪን ሴት ለምን በቅሎ እንደተባለች ሀበሻ ናትና አሳምራ ታውቀዋለች፤ ከበቅሎ አለመውለድ ጋር የተያያዘ ኃይለኛ ፈላጊ ነው። ሚስት ቤቷ ትገባለች፤ ቡታ ጋቡን ትከፍታለች፤ ክብራት ትጭርና ቤቱንና ራሷን ታጋያለች። ባል ተራራጦ ቤደርስም ራሱም ተለብሶ ከመቀሰልና ለጥቂት ከጥት ከመተረፍ በስተቀር የሚያፈቅራትን ባለቤቱን ማትረፍ ሳይችል ይቀራል።

ፈላጊ እንግዲህ እስከዚህና ምናልባትም ከዚህም በከፊት ሁኔታ ጀብደኛ ነው ማለት ነው። ይገድላል፤ ያድናል። ሲሻው አዲስ ቁስል ይፈጥራል፤ ከፈለገ ደግሞ የነበረ ቁስልን ይጠግናል። ሲፈልግ በሀዘን ሰቅዞ ደም ያስነባል፤ በል ሲለው ደግሞ በደስታ ሲቃ አስክሮ የሃሄት ፅንገን ያስረጫል።

ለማንኛውም ቀደም ሲል በጀመርነው የእማራያዊና ፍንዳታዊ የትርጉም ልዩነት ላይ ጥቂት ለመጓዝ ያህል ለምሳሌ በእንግሊዘኛ “Finally, we left our canoe in the river and snaked into the forest.” በባል የዚህ ዐረፍተ ነገር ፍቺ በቀጥተኛ የቀም ትርጉም “በመጨረሻም ታንኳችንን ወንዙ ላይ ጥለን የጫካ እባብ ሆን።” ወደሚል የቢቸግር ፍቺ ሃይሆን “በመጨረሻም ታንኳችንን ወንዙ ላይ ጥለን በደኑ ውስጥ በመሸለክለክ ወደዘላቃው ሥፍራ መጓዝ ጀመርን።” የሚል ተቀራራቢ ፍቺ እንሰጣለን። እንዲህ ያለ ፍቺ የተገኘውም በፈላጊ እንጂ በቀጥታ ትርጉም

አይደለም፤ ይህን ፍቺ ስንመለከት እባብ የሚል ቃል ፈጽሞ የለም - መሸለክለክን ከእባብ “አረማመድ” ጋር አቀራርቦን ይህን ፍጡር በዚህ ቃል ካልተረፈነው በስተቀር። ክፉ ሰው ሲመጣ - በተለይ ባር ቤት - “ይሄ ሾለክላካ እባብ መጣ እንግዲህ!” ይባል የለም?

ከዚህ አኳያ የማንኛውም ቋንቋ ቃላት በተናጠልም ሆነ በጋራና በጎብረት አየተሰደፍ ቃላቱ ከተፈጠሩበት እሳቤ ወይንም ጽንሰ ሃሳብ ወጣ ባለ ሁኔታ ትርጉማቸውን በማስፋት ግልጋሎት የሚሰጡበት ሥነ ልሃናዊ ሃይት ፈላጊዎቹ አነጋገር ይባላል። ፈላጊ ከተራው ፍቺ ለየት ይላልና ለመረዳትም ለየት ያለ ጥረትና የቋንቋ ለመዳና ትምህርት ያስፈልገዋል። (ለጨዋታ ያህል አንተ በእንግሊዘኛ ብዙም አልገፋህም ብለን እናስብና አንድ አጠገብህ ያለ ፈረጅ: Let's wait until the cat jumps before we apply this decision. ወይም It is raining cats and dogs. ብሎ ለጓደኛው ሲናገር ብትሰማ የፈረንጅን ንግግር እንዴት ትረዳለህ? የመጀመሪያውን “ይህንን ውሳኔ ተግባራዊ ከማድረጋችን በፊት ጊዜ ሰጥተን እናስብበት”፤ ሁለተኛውን ደግሞ “ደፍ ዝናብ አየጣለ ነው።” የሚሉ ፍቺዎችን ከሰጠሃቸው ትክክል ነህ። እንጂ “ድመተ እስክትዘል ይህን ውሳኔያችንን ተግባራዊ ማድረግ የለብንም”፤ “ድመተችና ውሾች እየዘነቡ ነው” የሚል ግንዛቤ እንዳሳደርክ ብተገልጽ ከቋንቋው ብዙ እርምጃዎች መራቅህን ትጠቁማለህ።

ፈላጊዎች ከዘይቤዎችና ከምሳሌያዊ አባባሎች ይለያሉ። ዋናው መለያቸው አጫጭርነታቸውና ብዙውን ጊዜ ደግሞ በተሟላ የዐረፍተ ነገር ደረጃ ሃይሆን በቃልና በሐረግ ደረጃ መነገራቸው እንደሆነ ይጠቀሳል። ለምሳሌ “አድር ቃሪያ” ብንል ፈላጊ ነው - የማይለወጥ ለማለት፤ “እግረ ኮሻሽላ ወገበ ግራር፤ ጨርቁን ጨረሰችው ባንድ ቀን አዳር” ብንል በግጥም መልክ የቀረበ (ተለዋጭ) ዘይቤ ነው -

(ፈረንጅቹ metaphor የሚለው Figure of Speech)። “ሲጦ የታጠቁት ሲጦ ይፈታል” በባል ደግሞ ተረትና ምሳሌ/ምሳሌያዊ አባባል እንጂ ፈላጊ አይደለም። ከቦታና ከዘመን ሽፋን አኳያም ሲዳሰሱ ፈላጊዎች በዘመንም በአካባቢያዊ አጠቃቀምም ጠበብ የሚሉ ሲሆን ዘይቤዎችና ተረትና ምሳሌዎች ግን ሰፊ የቦታና የዘመን ሽፋን እንዳላቸው ይነገርላቸዋል።

አዚህ ላይ አንድ ትዝብት በጤ ጣል ማድረግ ሳያስፈልግ አይቀርም። ይሄውም በአሁኑ ዘመን ያሉ ወጣቶችን የቋንቋ አጠቃቀም ስንመለከት የዘመኑ ትውልድ በአብዛኛው ከነዚህ ቀደምት የቋንቋ ለዛዎች እየራቀ የሚገኝ ይመስላል። በዱሮ ዘመን በተለይ ትልልቅ ሰዎች እነዚህን የሥነ ልሃን ፈርጦች በአግባቡ በመጠቀም የተጣሉ ሰዎችን ያስታርቁ። የተጋጩ ባለትዳሮችን ያስማሙ። ወጣትና ሕጻናት ልጆችን በሞራልና በባህላዊ ትውፊት ያንጹ ነበር። በደረቅ ቋንቋ ከሚተላለፍ ትምህርትና ተግሣጽ ይልቅ በውብ አነጋገር ክሸን ተደርጎ ባጭር የሚቀርብ አስተምህሮ አይረግጥ አለው፤ እያዋዛና እያዝናና ስለሚነገርም ካለማለልቸቱ የተነሣ በብዙዎች ዘንድ ተመራጭ ነው ወይም ነበር። በአሁኑ ወቅት ያ ዓይነቱ ሥነ ቃልን መሠረት ያደረገ የወላጅና የልጅ ወይም የዐዋቂና የታዳጊዎች ግንኙነት በብዛት አይስተዋልም (በፈረንጅኛው አፍ folklore, oral literature, orature... ይባላል)። ብዙው ሰው ከጊዜ ጋር የኖጫ ውድድር የገጠመ ይመስላል። አብዛኛው ሰው ለኑሮ፤ ለትምህርትና ለመሳሰለው የሕይወት ውጣ ውረድ ስለሚኖር ይመስላል እንደጥንቱ በእርጋታ ቁጭ ብሎ ልጆችን በሥነ ቃላዊ ትውፊቶች ኮትኮቶ ለማነጻ ሳይቸገር አልቀረም - የኔ ግምት ነው። በመሆኑም ለምሳሌ አንዱን ልጅ “የእርጎ ዝምብ” በሉት ተሸቀዳደሞ “መልካ ነጭ ነው አይደል ይቺ ያልነት ዝምብ?”

እንደሚል በበኩሉ አልጠራጠርም።
 ለማንኛውም ለዛሬ በሰውነት ክፍሎች ሳይ ተመሥርተው ከሚነገሩ ፈላጊዎች መካከል የተወሰኑትን በማስታወስ በተለይ ወጣቱ እንዴት ሊጠቀምባቸው እንደሚገባ ከዚህ በታች በመጠኑ እንመልከት።

ፀጉር ስንጠቃ - ለአንድ አስተያየት የተዛባ ትርጉም መስጠት፣ ቀጥተኛ አለመሆን

ፀጉር ስንጠቃውን ተወውና የምልህን ነገር በቀጥታ ለመረዳት ሞክር።

ፀጉረ ልውጥ - ለአካባቢው እንግዳ የሆነ ሰው፣ ትግር ያደርሳል ተብሎ የሚጠረጠር

በዚህ አካባቢ ፀጉረ ልውጥ ካያችሁ ለፖሊስ ጠቁሙ፤ አደጋ ሊያደርስ ይችላልና።

ከምላሴ ፀጉር መነቀል - እውነተኛነትን ለማረጋገጥ የሚያልቡት ፈላጊዎች ከምላሴ ፀጉር ይነቀል ይህ ሰው ወንጀለኛ ካልሆነ ምናል (እገሌ) በሉኝ።

ፀጉር መቆም - መደንገጥ፣ ማፈር

ፀጉርህ አይቆም እንግዳህ - ሰው አያውቅብኝም ብለህ በድብቅ ያደረግኸውን ነው የነገሩኝ።

ፀጉር መንጨት - መናደደ፣ መበሳጨት፣ አሁን ፀጉርህን መንጨቱ ዋጋ የለውምና አይጠቅምህም - ቀድሞ ነበር መጠንቀቅ ወንድሜ።

የእንጨት ሽቦት - እንደ ዕድሜ አለመሆን፣ መቅለል፣ ይህን የእንጨት ሽቦት አየህልኝ? እንዴት የልጆቹ ልጆች ከሚሆኑ ሕጻናት ጋር ይወሰዳታል?

የፀጉር መሸሽ - ራስ በራህነት፣ መመለጥ ካለፉት ሁለትና ሦስት ዓመታት ወዲህ በተለይ ፀጉራ ክፍኛ መሸሽ ጅምሯል።

ራስ - ዋና፣ ትልቅ ሹመት፣ የማሰብ ችሎታ (ምን ነካህ - ራስ የለህም? አታስቡም?)

ልጁቱ የቤታችን ራስ ናት። ራስ መስፍን የንጉሡ ተልቀ ባለሚል ነበሩ።(ባለሥልጣን)

ራስ በራስ/ጽናት ባናት - ቶሎ ቶሎ፣ እዚያው በዚያው ሴትየዋ ራስ በራስ ወልዳ አሁን

ማሳዳግ አቃታት። አናት ባናት አትቅዳለት እንጂ - ይሰክራል እኮ።

ራስን መቻል - ከጥገኝነት መውጣት፣ የግል ገቢ ባለቤት መሆን

ልጄ ራሱን ችሎልኛል። ራሱን ከመቻልም አልፎ ተቆራጭ እያደረገልን ነው።

ራስን መጣል - ስለራስ አለመጨነቅ፣ ተስፋ መቆረጥ

ግዛቸው ሰሞኑን ምን እንደደረሰበት አላውቅም ራሱን ጣል ጣል ማድረግ ጀምሯል።

ራስ ማዞር - ማስጨነቅ፣ ማበሳጨት፣ ማስከር

እባክህን ራሱን አታዘረኝ፣ አሁን ከፊት ሂድልኝ። የጠጣሁት አረቁ ራሱን አዞረኝ።

ራስ ራሱን - ቅንጥ ቅንጡን፣ ናላ ናላውን፣ አከርካሪውን፣ የመከላከያ ሠራዊታችን የወራሪውን ጦር ራስ ራሱን ብሎ ወደመጣበት መለሰው።

ራስ ሳይጠና ጉተና - መቻኮልን መቃወም ያገተ ነገር ራስ ሳይጠና ጉተና ነው።

የግምባር ሥጋ - ግልጽ

ሰውዬው የግምባር ሥጋ ስለሆነ የሚደብቀው ነገር የለውም።

ግምባር ለግምባር - ፊት ለፊት፣ በአካል

ግምባር ለግምባር ተገናኝተን ስለጉዳዩ እንገጋገርበት።

ግምባር መኖር/አለመኖር - ዕድል መኖር/አለመኖር

ግምባራ ሆኖ መሰለኝ አለቃየ ቢሮ ስገባ ሁሌም እንደተኮሳተረ አገኝዋለሁ።

አንተ ግምባርህ ጥሩ ሳይሆን የሚቀር አይመስለኝምና እባክህን ሰውዬውን አማልደኝ።

ግምባር መሬት/ቦታ - ወደ ውኃ የተጠጋ የርሻ መሬት/ ወደ ዋና መንገድ የቀረበ ተፈላጊ ቦታ

እርሻውስ ግምባር ነበር - ትንሽ አነስ አለኝ እንጂ።

የደረሰኝ ኮንዶሚኒየም ግምባር ቦታ ላይ ነው። ሱቅ ብከፍትም ያዋጣኛል።

የበሬ ግምባር - ትንሽ ቦታ/መሬት አንዲት የበሬ ግምባር እምታህል እራሽ መሬት አለኝ።

ግምባር/ሬት ማስመታት - ታይቶ መሄድ፣ በ አለቃ ወይም በባለሥልጣን ለመታየት መፈለግ በል እስኪ ግምባራን (ለአለቃየ)

አስመትቼ ልምጣ። (ሥራ ላይ እንዳለሁ ላስመሰልና ልጥፋ)

ግምባር ማኮሳተር/ሬት መንግት/ መከሰከስ - መቆጣት፣ ደስተኛ አለመሆንን በሬት ገጽታ መግለጽ

ሬቃድ ልጠይቅ ወደ አለቃየ ቢሮ በገባ ግምባሩን ከስክሶ ጠበቀኝ።

የሬት ኦሪመኒቶት - ከስታራነት፣ መጨናገግ፣ ሬትን ማጨናገግ

የዚህ ሰውዬ ሬት መቼ ነው የሚፈታው? እንደራስ ዳሽን ተራራ ሁሌ እንደጨፈገው ነው።

የሬት ለሬትን መብላት/መሥራት...

የሬትህን አትብላም? ለምን ወደሰው ድንበር ተሻግረህ ትቆርሳለህ?

ሬት መስጠት/ማሳየት/አለመስጠት - ሰውን ማቅረብ/አለማቅረብ

ለባለጌ ሰው ሬት መስጠት አይገባም። ልጅን ሬት ሲያሳዩት ዘና ብሎ እንደልቡ ይጫወታል።

የሬት/ዐይን መቀላት/ ደም መልበስ - በንዴት/በቅናት... ብስጭትን በሬት ገጽታ መግለጽ

የጓደኛውን ለእግር ኳስ መመረጥ ሲሰማ በቅናት ዐይኑ ደም ለበስ (ሬቱ/ዐይኑ ቀላ)።

ዐይን - ዋና፣ አለኝታ፣ አውራ፣ በ-ዳ - የሰው ዐይን (ዐይኑ-ሰብ)

ልጁቱ የቤታችን ዐይን ናት። ልጁ ዐይን አለበት - ስለዚህ ነው መሰለኝ ወተት ጠልቶ የቀረው።

የዐይን ፍቅር - ባይን አይቶ ብቻ መውደድ

ዐይንማዝ - የዐይን ህመም

ዐይን ኅሊና - አስተዋዩ የውስጥ (ምናባዊው) ዐይን

ያሃለፍነውን መከራና ስቃይ እስኪ በዐይን ኅሊናትን እናስታውስው?

ዐይን አውጣ - ደፋር፣ ብልጣ-ብልጥ

ልጁ ዐይን አውጣ ቢጤ ነው።

ዐይንን በጨው ማጠብ - ድፍረት፣ አለማፈር

የተበደረኝን ገንዘብ ሳይመልስ ዐይኑን በጨው አጥቦ ሌላ ብድር ሊጠይቀኝ መጣ።

የፍጥረት ዐይን (ቀቀሎ) የበላ - ጽፍ፣ ይሉኝታበስ

ምን ዓይነቱ የፍጥረት ዐይን ቀቀሎ የበላ ሰው ነው እባክችሁ - ይህ ሦስቱ አግብቶ የሬታና በየቦታው ልጅ የወለደ ሰውዬ እንዴት ቢንቀኝ ነው ቅንጣት ልጄን ሊያገባ ሽማግሌ የላኩበኝ? የእንጨት ሽቦት!

የመርፌ ዐይን - ክር የሚገባበት ቀዳዳ የእንጀራ ዐይን - እንጀራ ላይ የሚታየው ጠቃጠቆ ምጣዳ አሳት አነሰው መሰል እንጀራው ዐይን የለውም።

የዐይን ርሀብ - ናፍቆት ዐይኔ ልጄን ተራብ፤ ምነው በመጣችሁ።

ዐይን መሳሳት - ንፋግ መሆን ዐይንህ አይሳሳ እንግዲህ-ከሰጠኸኝ በደንብ ስጠኝ።

የዐይን አባት - ሕጻን ሲገረዝ የሚረዳ (ግርዛቱን የተመለከተ) ሰው አቶ በላቸው የመጀመሪያ ልጄ የዐይን አባት ነው።

ዐይን ላፈር - ጥላቻ ሠፈሩ እንዳለ ሰውዬውን ዐይንህ ላፈር ብሎ ጠላው።

ዐይንና ናጫ - አለመስማማት፤ እሳትና ጭድ መሆን ሰዎቹ ምን ዓይነት ክፉ መንፈስ እንደገባቸው አላውቅም ሰሞኑን ዐይንና ናጫ ሆነዋል።

የዓዛ ዕንባ - የውሽት ሀዘን ቀብሩ ላይ የታዘብኩት የአንዳንድ ሰው ልቅሶ የዓዛ ዕንባ ነው - (የይመሰል)።

ዐይንን በዐይን ማየት - ልጄ መውለድ እግዜር ብሎ ልኝ ልክ ባገባሁ ባሙቴ ዐይኔን ባይኔ አየሁ።

ዐይንን ግምባር ያድርገው ማለት - አላየሁም ብሎ መማል፤ መከድ ገንዘቡን ስለመውሰዱ እማኞት ቢመሰክሩም እርሱ ግን ዐይኔን ግምባር ያድርገው ብሎ ሸመጠጠ።

ዐይን ውኃ - ሁኔታ፤ በግምት የሚታወቅ ልጄና ልጄቱ እንደሚፋቀሩ ዐይን ውኃቸው ያሳብቃል።

ዐይን ገብ - ሊታይ የሚችል፤ ሲያዩት ደስ የሚል ዛሬ የለበሰኸው ዐይን-ገብ ቀሚስ ሳ ያ ስ ጠ ል ፍ ሽ የ ሚ ቀ ር አይመስለኝም።

ዐይን ለዐይን - ፊት ለፊት፤ ገጽ በገጽ፤ ናፍቆታችንን በወረቀት ልንወጣው ስለማንችል ዐይን ለዐይን ተገናኝተን ለመጨዋውት ያብቃን።

የውሻ አፍንጫ - ሲበሉ የሚደርስ፤ አንድ ነገር ሲከናወን ከተፍ ፕራፊ፤ አንድ፤ የውሻ አፍንጫ ነው እንደ ያለህ? - ገና አሁን እኮ ነው ማዳ የቀረበው።

አፍንጫ መላስ - የማይገኝ ነገር አፍንጫህን ላስ እንጂ ከዚች ብስኩትስ አላቀምስህም።

ባፍንጫ መውጣት - እምቢታን መግለጽ እንዲህ እየተመናጩ ቅሽ የምትሰጩኝ ምግብ ባፍንጫዬ ይውጣ።

አፍንጫ ዕርሙ - ጎራዳ አፍንጫ አፍንጫን ሲመቱት ዐይን ያለቅሳል - ቅርብትን፤ ዝምድናን ለመግለጽ አዛ! አፍንጫን ሲመቱት እንደሚባለው መሆኑ ነው? እርሱን ለተናገርኩ አንተ አኮረፍክ።

አፍንጫን መንፋት - ማኩረፍ አነሰኝ ብለህ አፍንጫህን ብትነፋ የት ትደርሳለህ? ይልቁንስ የቀረበልህን ብላ።

የከንፈር ሽንገላ - የውሽት (የእንግሊዝኛው lip service) ከንፈረ ስስ - ነገረኛ ሰው ጥርስ/ከንፈር እማይስገጥም አስቱኝ ሰው ከአፍ እስከ አፍንጫ - በጣም ቅርብ፤ አነስተኛ ወይም ዝቅተኛ አስተሳሰብ ሁሉም ከአፍ እስከ አፍንጫ(ው) ነው።

የምላሽ/የአፍ መለምታ - ነገር ከአፍ ሲያመልጥ (እንደዋዛ) እባክህን ማረው ወንድሜ - የምላሽ መለምታ እንጂ ካልቡ አይደለም።

ሰአፍ ዳገት(አቀብት) የለውም/አፍ አላፊ - ሰውን በነገር ማስቀየም የአፍ ጥሎ መሄድ - ተሳዳሽ መሆን ልጄ ሰሞኑን አፍ ጥሎት ገደል፤ ያገኘውን ሰው ሁሉ መሳሪያ ነው።

ጥርስ ውስጥ መግባት - በሰዎች ዘንድ የመነጋገሪያ አድንዳ መሆን የማይሆን ነገር ተናግሮ ወንድሜ እሰው ጥርስ ገባ።

ጆሮ ለባለቤቱ - የራስን ገመና መስማት አለመቻልን... ጆሮ ለባለቤቱ እንዲሉ የልጄን ጉድ መቼ ሰማሁና! ለካንሰ... ጆሮ ከሌ - ትልቅ ጆሮ ጆሮ ግንድ - የጆሮ ሥር ጆሮ ግንድን በቃሪያ ጥሬ ቢያውለኝ ሁለመናየ ዞረብኝ።

ጆሮ ማጠራጠር - በደንብ መስማት አለመቻል ሰውዬው ጆሮው ስለሚያጠራጥር ጮኽ ብለህ ነገረው።

ጆሮ ዳባ - ቸላ ማለት በቀም ነገር ቢርው ገብቼ ቸግራን ባወያየው ጆሮ ዳባ አለኝ።

ጆሮ አተሰጠው - ነላ በለው

ለሁሉም ነገር ጆሮ ከሰጠህ ልታብድ ትችላለህ።

የጆሮ ቀለብ (ያድርገው) - የተባለው ነገር እውነት አይሁን ምን ዓይነት ጉድ ነው እየነገርክኝ ያለኸው በል! እረ ይሄንንስ የጆሮ ቀለብ ያድርገው አያ።

ጆሮ/ጆሮ ጠቢ - ሰላይ፤ ለአለቃ ነገር የሚያቀባብል፤ ለመንግሥት መረጃ የሚሰበሰብ (በሕዝብ የሚሰጥ ስያሜ) ይህን ሰውዬ እንዳታምነው! የሥራ አስኪያጁ ጆሮ መሆኑን ሁነኛ ሰው ነግሮኛል።

ጆሮ ጆሮውን - ቀንድ ቀንዱን፤ ልክ ልኩን፤ አከርካሪውን የጠላትን ጦር ምሽግ ሳይዝ ጆሮ ጆሮውን ብሎ ማባረር እንጂ ንላ አስቸጋሪ ነው።

አንገት ማጣት - ይለኝታ ማጣት ምነው አንቺ፤ አንገት የተፈጠረው እኮ አዙሮ ለማየት ነው፤ ምንድነው ይህን ያህል አንገት ማጣት?

አንገት መጽፋት - መጨመት፤ በሀዘን መሰበር... ልጄን ምን እንደነካው አይታወቅም ሰሞኑን አንገት መጽፋት አብዝቷል።

አንገት ሽምቡቆ-ቆንጆ አንገት አንገትን ቀና ማድረግ-ከችግር መውጣት፤ በራስ መተማመንን ማሳደግ፤ ከተከሰሰትበት ወንጀል ነፃ መሆኗን ፍርድ ቤት ካሳወቃት ወዲህ አንገቷን ቀና አድርጋ መሄድ ጀመረች።

(ለአሁን እዚህ ላይ ይብቃን፤ የነገ ሰው ይበለንና በቀጣይ ዕትሞች ሌሎች በሰውነት ክፍሎች የሚመሠረቱ ፈ.ሊ.ጦኝን ይዘን እንቀርባለን። ለመሰነባበቻ ያህል ግን ከዚህ በታች ያሉትን ጥያቄዎች ተዘናኑባቸው።)

ወደ ገጽ 39 ዞረራል

“Words are singularly the most powerful force available to humanity. We can choose to use this force constructively with words of encouragement, or destructively using words of despair. Words have energy and power with the ability to help, to heal, to hinder, to hurt, to harm, to humiliate and to humble.”
Yehuda Berg

ቅዱስ ያሬድ ያልተዘመረለት ቀዳሚ የዜማ ቀማሪ

ያሲን ዑመር፣ የኢትዮጵያ አእምሮታዊ ንብረት ጽ/ቤት



መግቢያ

ዓለም ከተፈጠረ፣ ዘመን ከተቆጠረ አንስቶ ጥቂቶች የታደሉ ለተራ ተርታ ብዙኃን መሰሉቻቸው የማይቻለውን ይችላሉ። በተመስጦና በምናብ እስከ ውቅያኖስ ወሰል ይጠልቃሉ፤ እስከ ሰማየ ሰማያት ይነጠቃሉ። ዓይነ-ሳሊናቸውን በሰፊው ከፍተው፣ ጀርአቸውን አቅንተው፣ መንፈሳቸውን አንቅተው ዙሪያ ገባቸውን በጥልቀት ያስተውላሉ፤ በአንክሮ ያዳምጣሉ፤ የማያውቁትን ይጠይቃሉ። ባላቸው ዕውቀት ሳይዘናጉና ሳይከራሩ ተጨማሪ ዕውቀትና ጥበብ ያጠራቅማሉ። ከቀደመት ዐዋቂዎች የዕውቀትና የጥበብ ማዕድ በመቋቋላቸውም ከኑ ጥበብን ገንዘባቸው ያደርጋሉ። ከኑ ጥበብን ገንዘባቸው ያደረጉ የታደሉ ጥቂቶች የአስተሳሰብ አድማሳቸው ይሰፋሉ። በማስተዋል ላይ ማስተዋል ይጨምራሉ። ስብዕናቸው በአርቆ አስተዋይነት፣ በትዕግስትና በማስተዋል ፅኑ መሠረት ላይ ይታነሳል። 'መጠየቅ ያደርጋል ሊቅ' እንደሚባለው ለአዳዲስ ፈጠራ ይተጋሉ። ሊቅነታቸውን በአርአያነት በሚጠቀስ ምግባራቸው ያረጋግጣሉ።

ከመነሻው በተክለ-ሰውነታቸው ልክ እንደ መሰሉቻቸው ሰው በሆነው በነገራቸው ግን ልዩ ናቸውና ጭው ያለ የዘምታ ድባብ

በረበበት/በሀራነበት ውድቅት ሌሊት በመሆኑም በዚህ ጥናት በቀዳሚ ሳይቀር በለሆሳስ የሚንቀረቆር፣ ዜማ ቀማሪነቱ የሀገራችን መንፈሳዊ በሥልተ-ምት የሚተም ኅብረ-ዜማ ዝማሬና ዓለማዊ ሙዚቃ ጥበብ ያዳምጣሉ። ወደ ዝምታ አድማስ እንዲያብብ የላቀ አስተዋዕዖ እየተነጠቁ፣ በፅሞናና በተመስጦ ያበረከተውን ቅዱስ ያሬድን የልጅነት ማህወናቸው ግጥም፣ ዜማና ቀላጭ ሕይወትና አስተዳደግ፣ የዜማ ድርሰት ፀንሰው በሥልተ-ምት የተራቀቀ አጀማመር፣ የዜማ ዓይነቶችን ጥዑም መንፈሳዊ ዝማሬ ወይም ምንነት፣ ዜማና ቀላጭ የሚጠቁሙ ዓለማዊ ሙዚቃ ይወልዳሉ። የሰው ምልክቶችን ዓይነትና ተምሳሌታዊ ዘርን ሙሉ በሙሉ የሚያግባባ ፋይዳ ለመዳስስ ጥረት ይደረጋል።



በመጨረሻም ቅዱስ ያሬድን የዓለም አቀፍ ቀዳሚ ዜማ ቀማሪነቱን በሚመጥን ደረጃ ለመዘከርና ብርቅና ድንቅ ለሆነው ዘመን ተሻጋሪ አበርክቶው ቅዱስ ስሙን አስተጋብተው ለመጠመር እንዲቻል በተለያዩ የዕውቀት ዘውጎች የተማረ የሰው ኃይል በማፍራት ረገድ

በተመሳሳይ ቅፅበት በሰው ልጆች አእምሮ፣ ልቡናና መንፈስ ሠርዖ የሚገባ፣ የመዝሙር/የሙዚቃ በረከት እንካችሁ ይላሉ። በነገረ-ሥራቸውተለዩ ናቸውና ሙዚቃ የዓለም ቋንቋ ለሚለው ብሄል መንስዔ ይሆናሉ - የታደሉ። የብሄሉን ቅቡልነት በረቂቅ የዜማና ቀላጭ ቅንብሮቻቸው በተግባር ያስመሰክራሉ።

በዓለማችን፣ በአህጉራችንም ሆነ በኢትዮጵያችን ለሙዚቃ ዜማና ቀላጭ በሰባት ሃሙቱ ወላጅ አባቱ መሞቱና ጥበብ ውልደት፣ ዕድገትና ማበብ በእናቱ አማካይነት የአክሱም ጽዮን ትርጉም ያለው ድርሻ ያበረከቱና መምህር ለነበረው ለአጎቱ ለአባ በማበርከት ላይ ያሉ አያሌ ታዋቂ፣ ጌድዮን በዘመኑ ወግ ማዕረግ ዐዋቂና አንጋፋ የፈጠራ ስዎት እያስተማረ እንዲያሳድገው መስጠቱ መኖራቸው የአደባባይ ምሥጢር በቀዳሚነት ይጠቀሳል። በመቀጠል ነው።

ጉልህ ድርሻ እያበረከቱ ካሉት የግል ከፍተኛ ትምህርት ተቋማት (ለአብነት ቅድስት ማርያም ዩንቨርሲቲ፣ መጥቀስ ይቻላል) ምን ይጠበቃል? በሚለው ጉዳይ ላይ እንደ መነሻ ሊወሰድ የሚችል የመፍትሔ አቅጣጫ ለመጠቀም ጥረት ይደረጋል።

ቅዱስ ያሬድ ማነው? የልጅነት ሕይወትና አስተዳደግ

ስለ ቅዱስ ያሬድ ማንነት ስወሳ ጉልህ ሥፍራ የያዘው በተወለደ በሰባት ሃሙቱ ወላጅ አባቱ መሞቱና በእናቱ አማካይነት የአክሱም ጽዮን ትርጉም ያለው ድርሻ ያበረከቱና መምህር ለነበረው ለአጎቱ ለአባ በማበርከት ላይ ያሉ አያሌ ታዋቂ፣ ጌድዮን በዘመኑ ወግ ማዕረግ ዐዋቂና አንጋፋ የፈጠራ ስዎት እያስተማረ እንዲያሳድገው መስጠቱ ይጠቀሳል። በመቀጠል ያሬድ በትምህርት ቤቱ ውስጥ

የሚሰጠውን ትምህርት ከዕድሜ እኩሞች እኩል መከታተል እያዳገተው መሄዱና መምህሩ አዘውትረው ይገባሉ፡፡ አልፎ አልፎም ይቆኑትና ባስ ሲልም ይገርፋሉ እንደነበር መወሳኛ አግባብነት እንዳለው ታምኖበታል፡፡

ይህንን እውነታ “ቅዱስ ያሬድ የመምህሩ ተግሣፅ፣ ቁንጥጫና ግርፋት ሲሰለፍው ከአካባቢው ለመኮብለል መከራ እንዳደረገ ደርሳንና ገድሎ ያስረዳናል “በማለት ሊቀ ኅሩያን በላይ መኮንን በጉዳዩ ላይ እያደረጉ ላሉት ጥናትና ምርምር ባሰባሰቡት መረጃና ማስረጃ አስደግፈው ለኅተመተ ባበቁት መጽሐፋቸው ውስጥ ከሰጡት ማብራሪያ ለመረዳት ይቻላል፡፡ (2006፣ገጽ፣63)

አያይዘውም በሕጻን ያሬድ አስተዳደግ ታሪክ ውስጥ ጎልቶ ሊነሳ የሚገባውና የመኮብለል መከራውን በአጭር የገታ የሕይወት አጋጣሚ መከሰቱን ” ከዛፍ ሥር ዕረፍት አድሮጎ ሳለም የትሉን መውደቅና መነሳት ተመለከተ ። ያ ትንሽ ፍጡርም በፍጹም ትጋት ዛፍ ላይ ወጥቶ የፈለገውን ነገር ሲያሳካ በማየቱ ወደ መምህሩ ተመልሶና ይቅርታ ጠይቆ ለታላቅ ጸጋና ሕያው ለሆነ ታሪክ እንደበቃ አስተውላል...” (ዝነ. ከማሁ፣ገፅ 63) በማለት ይገልፃል፡፡

ዳንኤል ክብረት በበኩላቸው፤ እርሱም (ተማሪው ያሬድ) በፈጸመው የብስጭት ተግባር በመጸጸት ተመልሶና አጎቱን ይቅርታ ጠይቆ ትምህርቱን ቀጠለ፡፡ አጎቱም ተደስቶ ዓይነ ልቡናውን ያበራለት ዘንድ እያለቀለ ፈጣሪውን ለመነሳት፡፡ እግዚአብሔርም ጸሎቱን ሰምቶ ለቅዱስ ያሬድ ዕውቀትን ገልጸለት መጸሕፍተ ብሉያትንና ሐዲሳትን ዐወቀ፡፡ ሊቃውንት ቤተ ክርስቲያን ይህን በተመለከተ ሰላም ለያሬድ ስብሐተ መላእክት ለሕዋጼ

እንተ አዕረገ በልቡ ጎሊና መንፈስ ረዋጼ ለትምህርተ መጽሐፍ ገብሎ እምነብ ኮነ ነፋጼ በብዙኅ ግማ ዘለልቦ ሐጻጼ መልዕልተ ዕዕ /ኮሞ/ ነጻሮ እንዘ የዐርግ ዕጼ

የሚል ዐርኬ ደርሰውለታል፡፡ ይህን አርኬ የድን መምህራን ጠዋት ገባኤ ሲዘረጉ ተማሪዎቻቸውን ያስደርጋቸዋል፡፡ ከዚያም በጎላ ወደ መምህሩ ተመልሶ ትምህርቱን ቀጠለና ቀዳሳት መጻሕፍትን በሚገባ አጠና፡፡ ሢመተ ዲቁናን ቀጥሎም ሢመተ ቅስናን ተቀበለ፡፡ ቅዱስ ያሬድ ግዕዝ፣ ዕዝልና ዓራራይን ከሦስት ወፎች/መላእክት በወፎች ተመስለው/ መማሩን ሊቃውንት ይገልጻሉ

በማለት ስለ ቅዱስ ያሬድ የአስተዳደግ ታሪክ ዘርዘር ያለ ማብራሪያ ያቀርባሉ (ዳንኤል፣እኤኤ ሜይ 2010) ከላይ ከቀረቡት ገለጻዎች መረዳት የሚቻለው ሕጻኑ ያሬድ ከትንሹ ትል የቀሰመውን ወድቆ በመነሳት የተፈጠሩለትን የሕይወት ዓላማ በማሳካት ለፍሬ የመብቃት ቅፅበታዊ /ትንግርታዊ/ የሕይወት ገጠመኝ ከአዝጋሚ ጀማሪ ተማሪነት ለመላቀቅና ወደ “ከትንሽ ፍጡር ተምሮ ያስተማረ ሊቅነት” የክብር ማዕረግ ለመድረስ በስንቅነት እንደተጠቀመበት ነው፡፡

በሌላ በኩል በወላጆቹ ስምና በልደት ቀን ላይ ሁሉን በአንድ ሊያስማማ የሚችል ጥርት ያለ መረጃና ማስረጃ ማግኘት አለመቻሉን ማንሳት ተገቢ ነው፡፡ ለአብነት በላይ መኮንን (ሊቀ ኅሩያን) “ዕሴተ ትሩፋት ዘቅዱስ ያሬድ ወትምህርተ ቃል” በሚል ርዕስ በ2006 ዓ.ም. በጻፉት መጽሐፍ ውስጥ፡- “...በቅዱስ ያሬድ ድርሳንና ገድል ግን የወላጆቹ ስም አልተጠቀሰም፡፡ ያም ሆኖ በታሪኩ አቀራረብ በተለይ ደግሞ በወላጆቹ ስምና በልደት ቀን ላይ እስካሁን ያሰውን ልዩነት ለማጥበብና አሻሚነቱን ለማስወገድ ‘ድምፁ’ ብዙኃንን ተጠቅመን ታላቁ ቅዱስ

ያሬድ ከአባቱ አብዩድ እና ከእናቱ ክርሲትና በጥናታዊቷ የአክሱም ከተማ ሚያዝያ 5 ቀን 505 ዓመተ ምሕረት ተወለደ የሚለውን ይዘን ለቀጣይ ምርምር መዘጋጀት ያስፈልጋል“(ዝነ. ከማሁ፣ገፅ 23) ያሉትን መጥቀስ ይቻላል፡፡ የዚህ ጽሑፍ አቅራቢም ይህንኑ አመለካከት ይጋራል፡፡

በተጨማሪም ልክ እንደ ወላጆቹ ስም ሁሉ በራሱ ያሬድ በሚለው ስም አሰያየምና ትርጓሜ ዙሪያ የሚሰጡ የተለያዩ ትንታኔዎች መኖራቸውን መግለፁ ተገቢ ነው ። ይህንን እውነታ ሊቀ ኅሩያን በላይ “የቤተ ክርስቲያን ሊቃውንት ሕገ-መንግሥቱም ሰጥተዋል፡፡ ከብሉይ ኪዳን ያሬድ(ያርድ) ጋር አያይዘው ሲተነትኑት ግን በዘመኑ ትጉሃን የተባሉት የእግዚአብሔር መላእክት(ደቂቀ ሴት) ወደ ምድር እንደ ወረዱ ሁሉ ማኅሌተ መላእክትን ከሰማይ ወደ ምድር የሚያመጣ መሆኑ ለወላጆቹ ተገልጿቸው ያሬድ ብለው ጠሩት ይላሉ” (ዝነ. ከማሁ፣ገፅ፣24) በማለት ከሰጡት ጠቅላላ ያለ ማብራሪያ ለመረዳት ይቻላል፡፡

በዚህ መነሻነት የስሙ ተምሳሌታዊ መገለጫ በሕይወት ዘመኑ በቀዳሚ ዜማ ቀማሪነት በፈጸመው የገሀዱ ዓለም ገድል እውን በመሆኑ በወላጆቹ ውስጥ አደረው ስሙን መላዕክት አወጡለት የሚለው የሊቃውንት ምሥጢራዊ ትርጉም ተአማኒነት አለው ወደሚል መደምደማያ መድረስ የሚቻል ይመስላል፡፡

የዜማ ድርሰት አጀማመር
ቅዱስ ያሬድ ፀሐይ ለአሥራ ሦስት ወራት የብርሃን፣ የሙቀት የሕይወት ተፈጥሮአዊ ፀጋዋን በምትለግሳት፣ ሲያዩት መንፈስ የሚያድስ፣ ሲበሉት አንጀት የሚያርስ የጥራጥሬ፣ የአትክልትና የፍራፍሬና የሥጋ ብልቶች በረከቷን ዓይነት በዓይነት መቋደስ በሚቻልባት እና

ለዓይነት-በዙ ህመም ፈውስ መስጠት የሚችሉ ባህላዊ መድኃኒቶች መገኛ በሆነችው ኢትዮጵያ ሥነ-ተፈጥሮ ተማሪክ። የትውልድ መንገድ መልክዓ-ምድራዊ መሰተጋብር፤ የብዝሃ-ሕይወት ስብጥርና “የአባባነት፣ የቡቃያነትና የፍሬነት”(ሠርፀ ፍሬስብሃት 2008 በ EBC በተላለፈና ቅዱስ ያሬድ የሙዚቃ ፈጣሪ በሚል ርዕስ በቀረበ ዘጋቢ ፊልም ከገለፁት የተወሰደ) የቀለማት ኅብር በአዕምሮው ለሌዳ ታተመ። ቅዱሱ የሥነ-ተፈጥሮ ወዳጅ የዓይኖቹን ደስታ ለጆሮዎቹ ለመንፈሱ ማጋራት ተመኘ። ተመኝቶም አልቀረ። ጆሮዎቹን አቅንቶ፣ መንፈሱን አንቀቶ የአዕዋፋትን ዝማሬ፣ የሐይቆችን ለኖሳስ፣ የባህሪችን ሞገድ፣ የወንዞችን ፏፏ፣ የነፋሳትን ሽውታ፣ የንቦትን ህምምታ፣ የለማዳና የዱር እንስሳትን ልዩ ልዩ ድምፆች፣ የለዎችን እልልታና ዋይታ በፅሞና አደመጠ። የወቅቶች መፈራረቅ ተፈጥሮአዊ ክስተት ውስጡ ደረስ ዘልቆ ተስማው። ዘወትር በዙሪያው በሚያደምጠው ኅብረ-ዜማ ተመሰጠ። ኢትዮጵያዊው ጠቢብ ቅዱስ ያሬድ በዓይኖቹ ተመልክቶ፣ በጆሮዎቹ ስምቶና በኅሊናው አድምጦ የተመሰጠበትን ኅብረ-ዜማ ለወገኖቹ የማዳረስ ፅኑ ፍላጎት በልቡ አሳደረ። በሁሉም ቦታና በማንኛውም ጊዜ ለወገኖቹ ለዳረስ የሚችል የኅብረ-ዜማ ድግስ እንዴት መደገስ እንደሚችል በፅሞና ማውጠንጠን ጀመረ። ፅሞናው መና አልቀረም። ፅፁብ ደንቅ ሊባል የሚችል ፍሬ አፈራ እንጂ።

በመሆኑም የቅዱስ ያሬድን ስም በኅያውነት የሚያስጠናና በቀዳሚ ዜማ ቀማሪነት የሚያስዘክሩ ክፍ፣ ሲልም ቅዱስ ስሙን አስተጋብተው የሚያስዘምሩ በመደብ ሦስት የሆኑና ግዕዝ፣ ዕዝልና ዓራራይ የተባሉ ዜማዎችን ቀመረ(ሊቀ ገባኤ ኤርምያስ፣ 2008 በ EBC በተላለፈና ቅዱስ ያሬድ የሙዚቃ ፈጣሪ በሚል ርዕስ በቀረበ ዘጋቢ ፊልም ከገለፁት የተወሰደ)።

ሦስቱ የዜማ ሥልቶች

ቅዱስ ያሬድ ዜማውን በተመስጦ ያዘጋጀው የሥላሴ አምሳል በሆኑት የዜማ ሥልቶች ማለትም በግዕዝ፣ በዕዝልና በዓራራይ መሆኑ የታወቀ መሆኑን ሊቀ ገባኤን በላይ ይገልጻሉ። አያይዘውም ለሦስቱ ሥርዎ ቃላት ሊቃውንት ተቀራራቢ የሆነ ፍቺና ትንታኔ መስጠታቸውን በመግለፅ ጥቅሶቹን እንደሚከተለው ያስከትላሉ።

* “ግዕዝ፡-የዜማ ስም አንደኛ ሥልት መጀመሪያ ዜማ። ዕዝል ((ሐዝል፣ሐዘለ) የዜማ ስም ጆኛ ዜማ፤ ዕዝል፣ መዝሙር፣ የመዝሙር ስም ዜማው ዕዝል የሆነ፤ በዕዝል ዜማ የሚያዜሙት፡፡ ዓራራይ፣ እራታ፣ ቀረርት፣ ታላቅ ጩኸት፣ የዜማ ስም፤ የዜማ ሥልት፣ ሦስተኛ ዜማ የመንፈስ ቅዱስ አምሳል።” ከዳነ ወልድ ክፍሌ፣(1948፣290)

* “ግዕዝ በአብ፣ ዕዝል በወልድ፣ ዓራራይ በመንፈስ ቅዱስ ይመሰላል። ትርጉሙ ወይም ምሳሌው ግዕዝ ማለት ርቱዕ ማለት ነው። አብን ርቱዕ ስቴ ናአኩቶ ለማለት። ዕዝል ጽኑዕ ነው። ወልድ ጽኑዕ መከራን ተቀብሎ አዳምን ለማዳኑ ምሳሌ። ዓራራይ ደግሞ ጥዑም ነው። ሀላተ መንፈስ ቅዱስን መቀበላችንን ለማጠየቅ ነው። ሦስቱም የዜማ ዓይነቶች በአንድ ላይ ሲገናኙና በአብ፣በወልድ፣ በመንፈስ ቅዱስ ሲመሰሉ አሐዳ አብ ቅዱስ ብሎ በግዕዝ፣ አሐዳ ወልድ ቅዱስ ብሎ በዕዝል፣ አሐዳ ውእቱ መንፈስ ቅዱስ ብሎ በዓራራይ ጽፎ አመልክቶም ይገናኛልና።” ሀብተ ማርያም ወርቅነህ፣(1963፣76)።

* “ግዕዝ ለማለው ቃል መሠረቱ የግዕዝ ቋንቋ ነው። ግዕዝ

በዜማነቱ ሲተረጎም ርቱዕ፣የቀና፣ቀጥተኛ፣ አንደኛ ሥልት፣ መጀመሪያ ዜማ ማለት ነው። በማለት የቤተ ክርስቲያን ሊቃውንት ተርጉመውታል።” ጥዑመ ልሳን ካሳ፣(1981፣184)።

ቅዱስ ያሬድ ግዕዝ፣ ዕዝልና ዓራራይ በተባሉት በሦስቱ የዜማ ሥልቶች የደረሰው ጣዕመ ዜማ ድርሳንና ገድሎ እንደሚከተለው ይገልፀዋል። “ወውእቱሰ ቅዱስ ያሬድ ካህን ተምህረ ማኅሌተ እምነብ ሱራፊል” እሱ ቅዱስ ያሬድ ካህን ማኅሌትን ከሱራፊል ዘንድ ተማረ። (ኤርምያስ ወልደ ኢየሱስ፣ 2000፣5)።

“አይምሰልከሙ መጋልይሁ ለቅዱስ ያሬድ ዘእምነብ ሰብእ፣ አላ እግዚአብሔር ውእቱ”። የቀዱስ ያሬድ ማኅሌቱ(የዜማው መገኛ) ከሰው እንዳይመስለኝሁ፣ ከእግዚአብሔር ዘንድ ነው እንጂ(ዝኪ ከማሁ 13)።

ከላይ ከቀረበው ገላፃ መረዳት የሚቻለው ቅዱስ ያሬድ የራሳቸው የሆነ መልክና ልክ ተበጅተላቸው፣ ህግ ተሰርቶላቸውና መመሪያ ተዘጋጅተላቸው የሚቀናበሩ ሦስት የዜማ መደቦችን ማበጃቱን ነው።

ከዚህ ጋር በተጓዳኝ ለሦስቱ የዜማ መደቦች ማጠቃለያ መመሪያ የሚሆኑትንና ከዚህ በታች የተዘረዘሩትን አሥር አርዕስተ ምልክቶች አሰናድቶ ሥራ ላይ ማዋሉንም መገንዘብ ይቻላል።

የዜማው ምልክቶች

ቅዱስ ያሬድ በሦስት መደብ በተከፈሉት የዜማ ሥልቶች ማዕቀፍ ሥር የተካተቱ በርካታ የዜማ ሥልቶችና ቀላሄዎችን በመጠቀም ከዓመት እስከ ዓመት ሊዘመሩ የሚችሉ ያሬዳዊ ማኅሌታዎችን አቀናበረ። ባቀናበራቸው ያሬዳዊ ማኅሌታዎች ውስጥ የተካተቱን ድምፆች ከፍታ፣ ዝቅታ፣ ሞቀታ፣

ለሰብዓትና ጎብር የሚወክሉ ምልክቶችን በመጠቀም በአሁኑ ወቅት ከተለመደውና በሌላ ወረቀት ላይ ዜማን ከሚወክሉ ምልክቶች ብቻ የተሰናዳ የሙዚቃ ኖታ ሳይሆን ለዝማሬ በተሰናዳው ግጥም አናት ላይ የዜማውን ሥልትና ቅላጭ የሚያመለክቱና ከዚህ በታች በምስል የቀረቡትን አሥር የተለያዩ የጭረት ምልክቶችን ለመጠቀም የሚያስችል ሥልት ሥራ ላይ አዋለ ፡-

የምልክቶቹ ተምሳሌትነት የሚከተለውን ይመስላል፡፡

- 1. Yizet ቀዘቸ
- 2. Deret ደረቸ
- 3. Rikrik ርገርገርገ
- 4. Difat ደፋቸ
- 5. Cheret ጭረቸ
- 6. Qenat ቅናቸ
- 7. Hidet ካደቸ
- 8. Qurt ቀርጭ
- 9. Dirs, and ድርስ
- 10. Anbir አንብር

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ር

በዐሥሩ አውታረ በገና ለሚመለሱት የዜማ ምልክቶች የቤተ ክርስቲያን ሊቃውንት ተምሳሌታዊ ናቸው ለጥቀሳቸዋል፡፡

- * ድፋተ ርደት ማለት ነው፡፡ ጌታ ኢየሱስ ከሰማየ ሰማያት ወርዶ ከድንግል ማርያም መወለዱን ያመለክታል፡፡
- * ሂደት መሄድ፣ መራመድ ማለት ሲሆን፣ ጌታ ኢየሱስ ክርስቶስ በዘመነ ሥጋዊው በተለያዩ ቦታዎች እየተዘዋወረ ማስተማሩንና በዕለተ ዓርብ ለፍርድ ባቀረቡት ጊዜ ከሃና ወደ ቀያ፣ ከቀያ፣ ወደ ጸላጣ፣ ከጸላጣ ወደ ሄርድስ መመላለሱን ያሳያል፡፡
- * ቅናት "በቅንጥቶሙ አግብሎ ሊቃነ ካህናት" እንዲል መልካም ነገር ባደረገ፣ በተለያዩ በሽታ የተያዙ ሕመማንን በፈጠሰ፣ ያራተ ቀን ራሃ አልግዘርን ባሰገሃ... የካህናት አለቆች ቀንተውና

ተመቅኝተው አሳልፈው ለሞት እንደሰጡት የሚያመለክት ነው፡፡

- * ይዘት በምሴተ ሐሙስ በአይ.ሁ.ድ ጭፍሮች መያዙን ያሳያል፡፡
- * ቁርጥ፣ ራሱን የተወደደ መሥዋዕት አደርጎ አዳምና የልጅ ልጆቹን ለማዳን ቁርጥ ውሳኔ ለማድረግ ምሳሌ ነው፡፡
- * ጭረተ፣ በዕለተ ዓርብ ሲገርፉት በሰውነቱ ላይ የታየውን የግርፋት ምልክት የሚገልፅ ነው፡፡
- * ርክርክ፣ ሲገርፉት፣ ሲሰቅሉትና ሲወጉት ከሰውነቱ የራሰሰውን የደሙን ነጠብጣብ ያሳያል፡፡
- * የረት፣ ለሰው ልጅ ቤዛ የመሆን ሥራውን ከፈጸመ በኋላ ወደ ሰማይ ማረገን የሚያስረዳ ነው፡፡

- * /ሰ/ ድርስ፣ ስለ ጌታ ኢየሱስ ክርስቶስ መውረድ፣ መወለድ፣ መሞትና፣ መነሣት በነቢያት የተነገረው ትንበት፣ የተቆጠረው ሱባኤ መድረሱን ያመለክታል፡፡
- * /ር/ አንብር፣ አስቀምጥ ማለት ሲሆን ጌታ ካረገ በኋላ በአብ ቀኝ መቀመጡን የሚያመለክት ነው፡፡ (በላይ፣ ገፅ 47-48)

ምንም እንኳን ቅዱስ ያሬድ በዋናነት ለመንፈሳዊ ዝማሬ መሠረት የሆኑ ሦስት ዐበይትና አጀግ በርካታ የዜማ ሥልቶችና ቅላጮችን መቀመሩ እውን ቢሆንም ለዓለማዊ ዘፈኖች ማቀንቀኛ ለሚሆኑ ዜማዎች መሠረት አልጣለም ማለት አለመሆኑን በሕይወት ታሪኩና በሥራዎቹ ላይ ጥናት ያደረጉ ምሁራን ይገልጻሉ፡፡

ለአብነት የግዕዝ ሥልተ ምትና የዜማ ቅኝት በተመሰጠ፣ በቀዘማ፣ በትካዜ የሰውን ልቡና የሚመስጡትን አምባሰልና ባቲ ቅኝቶችን የሚመስል፣ ዕዘል የሁለት ቅኝቶች ጥምር ሆኖ የአንቺ ሆይና የትዝታ ቅይጥን የሚመስል፣ ግራራይ ልብን የሚያራራና የሚያሳዝን የዜማ ዓይነት ሆኖ የትዝታ ቅኝትን የሚመስል ቅላጭ አለው መባሉን ማንሳት ይቻላል (ሠርፀ ፍሬስብሃት) 2008 ለEBC በተላለፈና "ቅዱስ ያሬድ የሙዚቃ

ፈጣሪ" በሚል ርዕስ በቀረበ ዘጋቢ ፊልም ከገለፁት የተወሰደ)፡፡ ከገለጻው መረዳተ የሚቻለው የኢትዮጵያዊውን ቅዱስ ያሬድ ፊልም በተከተሉ የሙዚቃ ዜማ ሊቃውንት አማካይነት ደስታ ሀዘናትንን መግለጫና የማንነታችን መገለጫ የሆኑ ባህላዊና ዘመናዊ ሙዚቃዎችን ለማቀናበር የሚያገለግሉ አራት የዜማ ቅኝቶች መፈጠራቸውን ሲሆን ቅኝቶቹ ባቲ፣ አምባሰል፣ ትዝታና፣ አንቺ ሆይ በመባል የሚታወቁ ናቸው፡፡

በተጨማሪም ቅዱስ ያሬድ በሰዓታት፣ በወራትና በዘመናት የተከፋፈሉ ድንቅ ምሥጋናዎችን ከብሉይትና ከሐዲሳት ንባብና ምሥጢር ለቤተክርስቲያን እንደ ሰምና ወርቅ አስማምቶ የአገልግሎት ሥርዓትን የሠራ የቤተ ክርስቲያን ዐምድ ነው፡፡ የቅዱስ ያሬድ ዜማ ድንቅና ጥልቅ የነገረ ሃይማኖት አስተምህሮት፣ የቅዱሳት መጻሕፍትን ንባብ ትርጓሜ እንዲሁም የታሪክ ምሥክርነትን የያዘ ክፍ ያለ ዋጋ ያለው ድርሰተ ነው፡፡ ቅዱስ ያሬድ ዛሬ በገባኤ ቤት ለዜማ ትምህርት ቤተ ክርስቲያን የምትገለገልበትን ሥርዓተ ትምህርትና የመማሪያ መጻሕፍትን የደረሰ ሊቅ ነው፡፡ ድርሰቶቹም ምዕራፍ፣ ጸመ ጽጌ፣ ዝማሬና መዋሊት ይ ባ ላ ለ ፡ ፡ ቅዱስ ያሬድ በአክሱም በመምህሩ በጌዴዎን ወንበር ተኩክቶ መጻሕፍተ ብሉይትና ሐዲሳትን አስተምሯል፡፡ ከአቡነ አረጋዊና ከአሄ ገብረ መስቀል ጋርም በመሆን በተለያዩ የሀገሪቱ ክፍሎች በጣና ቁርቆስ፣ ጠቡር አባ አቡነ አረጋዊ ገዳም እንዲሁም ወደ ደቡብ ኢትዮጵያ እስከ ብርብር ማርያም በመሄድ ያስተማረ ታላቅ ሐዋርያ ነው፡፡

ከቅድስት ማርያም የንሽርስቲ ምን ይጠበቃል?

በመጨረሻም ቅዱስ ያሬድን የዓለም አቀፍ ቀዳማ ዜማ ቀማሪነቱን በሚመጥን ደረጃ ለመዘክርና ብርቅና ድንቅ ለሆነው ዘመን ተሻጋሪ አበርክቶው ቅዱስ ስሙን አስተጋቦቶ

ለመዘመር እንዲቻል በተለያዩ የዕውቀት ዘውዳች የተማረ የሰው ኃይል በማግኘት ረገድ ጉልህ ደርሻ እያበረከቱ ካሉት የግል ክፍተኛ ትምህርት ተቋማት (ለአብነት ቅድስት ማርያም ዩንቨርሲቲ፣ መጥቀስ ይቻላል) ምን ይጠበቃል? የሚለውን በመጠኑ እንመልከት።

- * በቀዳሚ ዜማ ቀማሪነቱ፣ የማገሌታይ ዝማሬዎችን ዜማና ቅላጭ ለማመልከትና ለሦስቱ የዜማ መደቦች ማጠቃለያና መመሪያ የሚሆኑትን አሥር አርዕስተ ምልክቶች አሰናድቶ ሥራ ላይ በማዋሉ ስሙን ከመቃብር በላይ በመዘከር ረገድ ቅድስት ማርያም ዩንቨርሲቲም የደርሻውን ቢወጣ -- ለምሳሌ የዩንቨርሲቲውን አንደኛውን ቤተ-መጻሕፍት ወይም የስብሰባ አዳራሽ በቅዱስ ያሬድ ስም በሰይም;
- * የሀገራችን መንፈሳዊ ዝማሬና ዓለማዊ መብቃ ጥበብ እንዲያበብ የላቀ አስተዋዕቅ ያበረከቱውን ቅዱስ ያሬድን የሚዘክር የጥናት ወረቀት ዩንቨርሲቲው በየዓመቱ ከሚያዘጋጀው 'ክነት' ጋር በማዛነቅ ቢያቀርብ፤
- * በቅዱስ ያሬድ ሥራ ላይ የዋሉትን የመጀመሪያ የዜማ ናታ/ ምልክት/ በዩንቨርሲቲው ዋና ካምፓስ ለትምህርት ቤቱ ማገበረሰብ በግልፅ በሚታይ ቦታ በቤል ቦርድ ተዘጋጅቶ ቢሰቀል፤
- * ከያሬድ የመዘመር ት/ቤት ጋር ቅንጅት በመጻጠር የዩንቨርሲቲው ማገበረሰብና የተቋሙ አጋሮች የሚሳተፉበትና በቅዱስ ያሬድ አበርክተ ላይ ትኩረት ያደረገ ዓመታዊ የሥነ-ጽሑፍ ውደደር ቢደረግ፤
- * ሌሎች መሰል ዝግጅቶችን በማድረግ ዓለም ከሚያውቃቸው የዜማ ደራሲ ያን ከሞዛርት፣ ክሮቲስ፣ ክቪትሆቭና ከሌሎችም አስቀድሞ የማይሰለጥና ዘመን ተሻጋሪ ዜማን የዜማ ምልክቶችንና የተለያዩ ደርሶቶችን በመድረስ ሀገራችንን የዚህ ታላቅ መንፈሳዊ ሀብት ባለቤት እንድትሆን ላደረገበት አበርክቶው የሚመጥን

የክብርና የዕውቀት አክሊል ለማግኘት የሚቻለንን ጥረት ሁሉ ብናደርግ ከውለታ ቤት እንደምንወጣ ለመጠቀም ነው የዚህ የመጨረሻ አስተያየት ዋና ዓላማ።

ዋቢ መጻሕፍት

ሀብተ ማርያም ወርቅነህ(ሊቀ ሥልጣናት) ።1963።(ሊቀ ሥልጣናት) 1963። ጥንታዊ የኢትዮጵያ ሥርዓተ ትምህርት። አዲስ አበባ፣ ብርሃንና ለላም ተዳማዊ ኃይለ ሥላሴ ማተሚያ ቤት።

በላይ መኮንን (ሊቀ ኅዳያን) ፣2006 ዓ.ም። "ዕሴተ ትሩፋት ዘቅዱስ ያሬድ ወትምህርተቃል"፣አዲስ አበባ፣ አፍሪካ ማተሚያ ኃላፊነቱ የተወሰነ የግል ማህበር።

ኤርምያስ ወልደ ኢየሱስ(ሊቀ ጉባኤ)። 2000። ድርሳን ወገድል ዘቅዱስ ያሬድ። (ግዕዝና አማርኛ)።አዲስ አበባ፣ ብርሃንና ለላም ማተሚያ ድርጅት።

ጥዑመ ልሣን ካግ (ርዕሰ ደብር)። 1981። ያሬድና ዜማው። አዲስ አበባ፣ ትንሳኤ ዘገባኤ አማርኛ ድርጅት።

ዳንኤል ክብረት (ዲ/ነ)፣አኤአ ሜይ 19/2010 ቅዱስ ያሬድ ማነው?

ኪዳነ ወልደ ክፍለ(አለቃ)።1948።መጽሐፈ ሰዋሰው ወግስ ወመዝገብ ቃላት ሐዲስ። አዲስ አበባ፣አርቲስቲክ ማተሚያ ቤት። http://www.zakethiopia.com/2010/05/blog-post_19.html.



“An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity.”
Martin Luther King, Jr.

“Happiness is when what you think, what you say, and what you do are in harmony.”
Mahatma Gandhi

“An eye for an eye only ends up making the whole world blind.”
Mahatma Gandhi

Important Instructions for Life (from Dalai Lama)

1. Take into account that great love and great achievements involve great risk.
 2. When you lose, don't lose the lesson.
 3. Follow the three Rs: Respect for self, respect for others and responsibility for all your actions.
 4. Remember that not getting what you want is sometimes a wonderful stroke of luck.
 5. Learn the rules so you know how to break them properly.
 6. Don't let a little dispute injure a great friendship.
 7. When you realize you have made a mis -take, take immediate steps to correct it.
 8. Spend some time alone every day.
 9. Open your arms to change, but don't let go of your values.
 10. Remember that silence is sometimes the best answer.
 11. Live a good, honorable life. Then when you get older and think back, you'll be able to enjoy it a second time.
 12. A loving atmosphere in your home is the foundation for your life.
 13. In disagreements with loved ones, deal only with the current situation. Don't bring up the past.
 14. Share your knowledge. It's a way to achieve immortality.
 15. Be gentle with the earth.
 16. Once a year, go some place you've never been before.
 17. Remember that the best relationship is one in which your love for each other exceeds your need for each other.
 18. Judge your success by what you had to give up in order to get it.
 19. Approach love and cooking with reckless abandon.
- Source: internet

“I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel.”
Maya Angelou

አጫጭር ገጠመኞች

Edutainment

“የሁለት ትውልድ ባሪያ”

አንዳንድ ሰው ደንገት ሳይታወቀው የሚናገረውን ነገር ስናስተውል በርግጥም ስው ሁሉ ፈላስፋ ነው አስክንል ድረስ እንደነቃለን። ሕይወት ደንቅ መምህርት እንደመሆኗ በተለይ በምደር ረዘም ላለ ጊዜ የሚኖሩ ሰዎች ከሕይወት ተሞክሯቸው ብዙ ነገር ይቀስማሉና ንግግራቸው በዙውን ጊዜ ረቂቅ ነው። የፍልስፍና ዓይነት አስተምህሮት ያለው ግሩም ርቃቆት።

በቅርብ ወደ አንድ ወዳጅ ቢሮ ገባ እላለሁ - ለእግዚር ሰላምታ። በዚህን መሰሉ የወዳጆች ግንኙነት ወቅት ከዕለቱ የአየር ሁኔታ ጀምሮ እስከ መሥሪያ ቤትና መኖሪያ ቤት ለደርስ የሚችል የውይይት ርዕስ መከፈቱ አይቀርምና አጭሩ ቆይታችን በቅጽበት ተስፋፋይ ወደ አንድ የጋራ ንደኛችን ዘንድ ነገደ።

ንደኛችን ማለፊያ ሥራ ያለው ነው። በትምህርቱም ረገድ ዓለማችን ለዚያቺ ልታንና ጽፋቸው ከምትትላቸው የመጨረሻዎቹ እርከኖች አንዱን አልከለክለትውም።

ይህን ሰው በጊዜያዊ ስም ዘበነ ማሩ ብለን ብንጠራውስ? አዎ። ዘበነ እንደሚባለውም ተመሳሳይ አጋጣሚ ሁሉ አንድ ቀን እቤት እንዲውል ተገዷል። የሚወዳት ክብርት ባለቤቱ ወደ ሥራዋ ሄዳለች። ሠራተኛቸው ደግሞ የተሻለ ደሞዝ አግኝታ ይሁን ቤቱ አልተስማማት ሆኖ ባጋጣሚ ወር ደርሶ ደመወዛን እንኳን አስክትወስድ መታገስ አቅቷት የዚያን ዕለት ነው የወጣችው። እናም ሌላ አማራጭ ባለመኖሩ ዘበነ ሕጻን ልጃቸውን በ”ወንድ ልጅ አቅመ” አጣጥሮና ልብሱን ቀያይሮ ሊያጫውተው ይውላል። አንድ አጋጣሚ ሆኖ ደግሞ ወላጅ እናት በእንግድነት መጥራት ያለው ያለው የግዚታዊ አካራ ተግባር በአግራሞት ያያሉ።

የዘበነ ከገረረው ባህላችን ወጣ ባለ ሁኔታ ለልጁ መገባት የታዘቡት እናቱ ከጥቂት አርምም በኋላ “ወይ ጉድ!” ብለው በእጅጉ ይደነቃሉ። ልጅም “ምነው እማዩ?” በማለት እናቱን ያን ያህል ያስገረማቸውን ነገር ለማወቅ ይጠይቃል።

እናትም “አይ፣ እንዲያው የዚህ ዘመን ልጆች የሁለት ትውልድ ባሪያ መሆናችሁ እየገረመኝ ነው ልጅ” ይሉታል። አልገባውም። “እንዴት ማለት እማዩ?” ሲል ይጠይቃቸዋል።

“ምን እንዴት አለው ዘብዬ? የሁለት

ትውልድ ባሪያ ሆናችሁ ያልከሁ በቀዳሚነት እናንተ ሐጻናት በነበራችሁበት ዘመን የኛ ታዛዥና አገልጋዮች ነበራችሁ። አንደኛውን ባርነት ያገለግላችሁ። ሁለተኛው ደግሞ አሁን እንደማይህ የራሳችሁ ልጆች ባሪያዎች ሆናችሁ መከራችሁን ታያላችሁ። አሁንስ ገባህ? አሉት። በደምብ ገባው። የሕይወት ፍልስፍና ከዚህ በላይ አለ ታዲያ? ዘበነም በእናቱ ፍልስፍና ተደንቆ አላባራም።

ጆሮና ልቦና እኩል አይሰሙም

የሰውነት ክፍሎቻችን የተፈጠሩበትና የሚኖሩለት ቢያንስ አንድ የሥራ ግዴታ አላቸው። አለ ጥቅም የሚፈጠር የሰውነት ክፍል ለማስታወስ ሞክራ አቃተኝና ተውኩት። ለምሳሌ እኛ ለመመገብ ያነትና ለመናገሪያነት ይውላል - “በንሳሳምበትስ ማን ከልክሎን?” የምትል አንባቢ ካለህ ደግሞ የራስህ ጉዳይ ነው - እኔ “ሩጫየን ስለጨረስኩ” በሉ በኩል የለሁበትም። እናንጫ ጥሩውንም ሆነ መጥፎውን ነገር ለማሸነፍ ይጠቅማል። ደርም አንዲሁ ክፉውንም ደጉንም ነገር ለመስማትም ሆነ ለማዳመጥ ያገለግላል። ዝርዝሩ ብዙ ነው - ከስ ይቀዳል።

የጆሮን ነገር አሁን ለጊዜው ጠበቅ አደርን እንደዛች። ጆራችንና ልቦናችን በአንድ የሚደመጥ ወይ የሚለማ ነገር ላይ አልፎ አልፎ ሲተላለፉ እናስተውላለን። ከሌላ ሰው የሚነገረንን ነገር ገልብጠን የምንሰማበት አጋጣሚ አለ። የተነገረውን ነገር በጭራሽ ለውጠንም በሌላ መልክ የምንረዳበት ወቅትም አለ። መስማት የምንፈልገውን ብቻ የምንሰማበት ጊዜም ጥቂት ነው አይባልም። ባለማወቅም ይሁን በማወቅ የተነገረውን ትተን ያልተነገረውን “የምንሰማበት” ጊዜም ሞልቷል። በዚህ ጉዳይ ዙሪያ የምላችሁ የተነሳሁበት አለኝ።

አንድ ነገር ግን ላስቀድም። አዲስ አበባ ዩኒቨርሲቲ (የአሁኑን አላወቅም) በቀድሞው አጠራር አራት ኪሎ ሣይንስ ፋካልቲ ውስጥ በሚገኝ አንድ የወንድ ተማሪዎች ማደሪያ (ደርሚተሪ) ውስጥ አራት ይሁን አምስት ተማሪዎች ነበሩ። ከነዚያ ልጆች አንዱ ሽማግሌ ይጠፋዋል። የሽማግሌን መጥፋት ለማንም

አልተናገረም። አንዱን ልጅ ግን ክፉኛ ይጠረጥረዋል።

በቢያው ሰሞን ሽማግሌ የጠፋበት ልጅ በማደሪያ ክፍላቸው በር ላይ ቆሞ በሩቅ የተመለከተውን ያን በሽማግሌ ስርቅት የሚጠራጠረውን ልጅ ይጣራና “አሌክስ፣ እባክህ ቁልፍ ከያዝክ ...” ብሎ ቁልፍ እንዲሰጠው ሊጠይቀው አንደብቱን ከመክፈቱ ያኛው ልጅ ቀለብ አደረገና “የምን ሽማግሌ ነው፤ እኔ ያንተን ሽማግሌ ጠባቂ ነኝ እንዴ! አላየሁልህም።” ይለዋል። ተመልክቱ። ሆኖ ያባውን ብቅል ያወጣዋል እንበል ወይንስ ሽማግሌ ያባውን ቁልፍ ያወጣዋል እንበል? “የገደርገሰን ግብር የበላ ሳይነኩት ይለፈልፋል” ብንል ደግሞ ሳይሻል አይቀርም። ለማንኛውም የሽማግሌ ሌባ ባልታሰበ መንገድ ታወቀና የሆነው ሆነ - እኛን አሁን ያ ያለፈ ታሪክ ስለማይከነስረን በይደር ወዳቆየነው ሌላ መደናቀር እንለፍ።

አንዲት እልም ያሉ የባላገር ሴት ከአንድ ወያላ ጋር በሆነ ጉዳይ እየተነጋገሩ ነው። መግባት የራቃቸው ይመስላል። ይባስ ብሎ ወያላው የሴትዋዋን ባላገርነት በነገር ጦር ለመውጋት ያስብና “ይቺ ሴት ፋርጣ ናት እንዴ?” በማለት በዱሮው ዘመን “ባላገር” ለማለት ጥቅም ላይ ይውል በነበረ ቃል ብልገናውን ሕዝብ ፊት ይፋ ያወጣል - ዱሮውን የወያላ ነገር ማለት እንኳን አያስፈልግም። ሴትዋይት ግን ምን በወጣቸው ያን ቃል ወደ ስድብ ይለውጡት? ለካንስ አመዶቱ ንገደር ውስጥ ፋርጣ የሚባለው አንድ ወረዳ ተወላጅ ኖረው ቆይቶ “ውይ ልጅ! አንተም ተፋርጣ ነህ እንዴ? አዎ፣ እነም እዚያው ፋርጣ ነኝ” ብለው ተንደርደረው በማቀና ጉንጮቹን አጋልበጠው ማሙት። “የአካባቢያቸውን ተወላጅ በማግኘታቸው” ደስታቸው ወሰን አጣና ተፋኝነቸው ሽኩር የነበረው ግንኙነታቸው በዚያ ባማረ መልክ ተጠናቅቆ ከሆነ ጥሩ ነው። ለሁለቱም ወገኖች በፈረንጅኛው blessing in disguise የሚሉት ፈላጊ የሚሆኑ ይመስለኛል። “ያልስማ ጆሮ ከሚስት ጋር ያጣላል” እንደሚባለው እንዳይሆን በአግባቡ ሳናዳምጥና እንዳስፈላጊነቱም ባልገባን ጉዳይ ላይ ተጨማሪ ማሳራሪያ ጠይቀን ነገሮችን በቅጡ ሳንረዳ ለፍርድና

ለጥል አንቅስቃሴ” የሚለው የዚህ ገጠመኝ ሞራላዊ መልእክት ይሁንልኝ።

ሰነና ሰኞ አይግጠሙብህ

አንድ መጥፎ አጋጣሚ በአንድ ያልታሰበና ያልተጠበቀ ወቅት በአንድ ሰው ላይ ሲገጥም “ሰነና ሰኞ” ይባላል። እንግዲህ ከዓመታት ባንደኛዎ ሰኞ ቀን በዋለባት ሰነ አንድ የመባቻው ማለጃ ላይ አንድ መጥፎ ክስተት በአንድ ሰው ላይ ደርሷል ማለት ነው። ከዚያ በኋላ “ሰም ይወጣ ከቤት ይቀበል ኅረቤት” እንዲሉ ነውና ሰዎች እየተቀበሉ የሰነ አንድንና የሰኞን ዕድለብስ ቁርኝት በ“ሰነና ሰኞ” ትውፊታዊ ብሃል እኛ ጋ አደረሱት። እናም መነሻው ሳይገባን ወይም እንዲገባን ሳንፈልግና ሳንጠይቅም “ሰነና ሰኞ” አትሁን እያልን እንመርቃለን። እኔም ሰነና ሰኞን እንዳትሆኑ ፈጣሪ ይጠብቃችሁ እያልኩ ወደያዘኩት ገጠመኝ ልለገ።

የዛሬ ወሻና የዛሬ ወራኛ ክፉም ደግሞ ነገር አያጠም። እኔም ከሶታ ሶታ ስዘዋወር ከሰማኳቸው እውነተኛ አሰቃቂ ገጠመኞች አንዱን ላለማችሁ ነውና የገሊና ቀበታችሁን ጠበቅ አድርጋችሁ ለመስማት ተዘጋጁ። በሚያዝያ ወር 2008ዓ.ም አዲስ አበባ የረር በር አካባቢ እንደሚከተለው ሆነ። አሳዛኝ እውነተኛ ታሪክ ስለሆነ ሆኛችሁ በቀላሉ የሚገባላችሁ ሰዎች ከዚህ በኋላ ባታነበቡ ይሻላችኋል - ከ16 ዓመት ዕድሜ በታችም እንዲሁ።

ሁለት በጣም የሚዋደዱ የሃይገር መሰሰተኛ አውቶብስ ሹፊርና ረዳት ነበሩ። ጧት ጧት ከየረር በር ሰው እየጫኑ ይመጡና መገናኛ አካባቢ ቆመው የሚጠብቁቸውን ተሳፋሪ ደምበኞቻቸውን አሳፍረው(ጭነው) ወደ መሀል ከተማ ያደርሳሉ - ተሳፋሪዎቹም ከትውቃቸው ብዛት የተነሣ እየተቀላለዱና (እየተፈጠሩ) ነው ያዩን አጭር መንገድ የሚጓዙት። በዚህ መልክ ከአንድ ዓመት በላይ የተጓዙቸው ደምበኞቸው ሻሽቱ ወልደየስ በዕንባ እየነፈረቀች የቀረውን ታሪክ በራሷ አንደበት ትነግረናለች - እኔ ከዚህ በላይ አልቻልኩም፤ ለቅጣጭ ነገር ነው። አሁን ጆሮዎን አጥጋለሁ - አልሰማም አለማም።

እውልህ ማያዝያ ዘጠኝ 2008 ዓ.ም የረዳቱ የቀለበት ቀን ነበር። እራሳቸው የሦስት ወር ነፍሰ ጠር ናት። ከቤተሰብ ጋር ለተዋወቁ ደግሞ ቢጤ ተሰናድቶ ዕለቱ በመላው ቤተሰብ ዘንድ በጉጉት ትጠበቅ ነበር። ሹፊር ደግሞ የረዳቱ እህት ባል ሲሆን የሹፊር ማስት ራሳ የሰድስት ወር ነፍሰ ጠር ናት። የአሁኑ ገግጅት ተጠናቅቆ ሳለ ግን ቅዳሜ ጧት አንድ አሳዛኝ ዱብ ዕዳ ደረሰ። መከናወው አለውትሮው ሲዘገድብን ጊዜ ሰኞ ለት ለሌላ ሰው ደውዬ ነው ይህን መረጃ ያገኘሁት - የረዳቱም የሹፊርም ስልክች ገገ በመሆናቸው።

ቅዳሜ ጧት ከየረር ወደ መሀል ከተማ

ሲመጡ ሲሉ መከናወው በሰዎች ተሞልቷል። ረዳቱ በር ላይ ነበር። ከሰው ብዛት የተነሣ ወደ ውስጥ መግባት አቅቶት በር ላይ ተንጠልጥሎ ነበር። ሹፊር ግን ረዳቱ የገባ መስሎታል፤ በዚያ ላይ የገበያ ሽሚያ አለ። ሞተር አስነስቶ ስለነበር ነጻድ ሲሰጠው መከናወው ፈትሰክ ብሎ ይነሣና ጉዞው ይጀመራል። ግን ከሴክንዶች በኋላ የመከናወው የኋላ ነገር አንዳች የሚለሰልስ የመከናወኖ ማቆሚያ ታኮ ያደናቅፈውና ፍጥነቱን ይቀንሳል - ሹፊርም ግራ ይጋባል። ብዙም ሳይቆይ ተሳፋሪው ሁሉ በአንዴ በመጮህ ሱፊር መከናወኑን እንዲያቆም ይጠይቀዋል። ሁሉም ተሳፋሪ በድንጋጤ ክው ብሎ ከመከናወኖ ይወርዳል። መከናወኖ በላይ ላይ ጥሶት የሂደው ታኮ መሳይ ነገር ለነንስ በሰዎች ግሬያ ተስፋጎጥሮ ከመከናወኖ የወደቀው ረዳቱ ፍሯል! የረዳት መከናወኖ በደረቱ ላይ ተረማምዶ ስለሰፈበት እይሆን ሆኖ ወዳውኑ ሕይወቱ አልፎአል - ነፍሱን ጌታ ተቀብሎ ዘገነት ያሣርፋት። ከዚያም ሱፊር ይታሰራል - ረዳቱ የሹፊር ባለቤት ወንድምና የብዙ ጊዜ ንደኛ በመሆኑ የሹፊር ደንጋጤና ዋይታ ገደብ እንዳልነበረው ልብ ይላል። ቤታቸው በሁለት ሀዘን ይዋጣል። በአደጋም ቢሆን የገደለውና የታሰረው ባል፤ የሞተው ወንድም... በማግሥቱ ደግሞ ቀለበት፤ ብቻ ውሉ የጠፋበት ዝብርቅርቅ ሁኔታ በአንድ ቅጽበት ተፈጥሮ ቤተሰቡን ከላይ እስከታች ያምሰዋል።

አንድ ባህላዊ ግጥም አዘሀኝ ላይ በአግሪ መንገድ ብናስታውስስ?

የገደለው ባልሽ የሞተው ወንድምሽ፤ ሀዘንሽ ቅጥ አጣ ከቤትሽም አልወጣ።

ሕይወት አንዲህ ናት እንግዲህ። ለዚህ ሣይሆን ይቀራል ጠቢብ ሶሎሞን - መልካም ስም ከመልካም ሽቱ ይበልጣል። ከልደት ቀን ይልቅ ዕለት ሞት የበለጠ ዋጋ አላት። ወደ ሠርግ ቤት ከመሄድ ወደ ሀዘን ቤት መሄድ ይሻላል፤ ከሣቅና ፈንጠዘያ ይልቅ መከራና ስቃይ መቀበል የተሻለ ነው ... ለምን ስክራጂናሉ እንደታነቡ ዘቀጥታ ወደዚያ አልወስዳችሁም? ምንጩ መጽሐፍ ቅዱስ ነው።

A good name is better than fine perfume, and the day of one's death than the day of one's birth.

It is better to go to a house of mourning than to go to a house of feasting, since that is the end of all mankind, and the living should take it to heart.

Grief is better than laughter, for when a face is sad, a heart may be glad. The heart of the wise is in a house of mourning, but the heart of fools is in a house of pleasure.

The heart of the wise is in a house of mourning, but the heart of fools is in a house of pleasure. (Ecclesiastes 7: 1 - 4)

በአንድ ቀን ተፀንሶ ሳይወለድ የጨነገል እንጀራ

በዚህ ገጠመኝ ሥር ምን ልትሰሙ አንደምተጠብቁ ባውቀ ደስ ባለኝ። ገና ርዕሱን ስታነቡ ብዙዎቻችሁ ግር እንደሚላችሁና የሚገባችሁ ነገር ብዙም ለኖር አንደማይችል እንምታለሁ።

ሕይወት አስቸጋሪ ናት - “ይሄ ነገር ዛሬ ነው ወይ የተገለጠልህ?” ብላችሁ እንዳትጠይቁኝ ታዲያ። የሕይወት አስቸጋሪነት መገላጫው እጅግ ብዙ ነው። የዕለት እስትንፋስን ወደ ቀጣይ ቀን ማሻገር ሳይችሉ እየቀሩ በርሀብ አለንጋ ተገርፈው በጠኔ የሚሞቱ ወገኖቻችን በመላው ዓለም በብዛት እንዳሉ የታመነ ነው። ሕክምና በማጣት ወይም ለሀክምና የሚሆን ገንዘብ ባለማግኘት በቀላልም በከባድም በሽታዎች እየተሰቃዩ የሚኖሩና የሚሞቱም ወገኖቻችን እንዳሉ የአደባባይ ምሥጢር ነው። በፍቅር ዕጦት ናላቸው አሃድ ወፊፊ ሆነው የሚኖሩ በርካታ ወንድምና እህቶቻችንም በዚህ ማዕቀፍ ውስጥ አሉ - አማኑኤል ይመስክር። ዓለምን በእግራ ገዙትን በቀንጭላቷ ብንወጣ ገናናዋና ስንክሳራ ተዘርዘር አያልቅም። ከክፉ ይሠውረን እንጂ በተለይ በአሁኑ ዘመን የሚታየውና የሚሰማው ጉድ ለዐይንም ለጆሮም የሚዘገገንና የሚሰቀጥጥም ነው።

ሁለት ባልና ማስት አለ። አዘሀኝ አዲስ አበባ ውስጥ። ባልየው ግምቦኛ ነው። ማስቲት የቤት እመቤት ናት። አንድ የሁለተ ዓመት ሕጻን ልጅ አላቸው። ሥራ ይጠፋና በቤታቸው ውስጥ ትግር በቀላል የማይበጠስ ጠንካራ ድሩን ያደራል። የሚበሉትንና የሚጠጡትን በማሳጣት የችጋር ቆፈራን ይለቅባቸዋል - አቶ ገግር። ባል በሙያው ሠርቶ ገንዘብ ሊያገኝና ቤተሰቡን ከርሀብ ለታደግ በየቦታው ሲካተን ቢውል የዕድል ጉዳይ ሆኖበት ይመስላል አንድም ሥራ ማግኘት ይሣከዋል። በአራቱም አቅጣጫ የሚጥለው የሥራ ፍለጋ መረብ አንድም የረባ ነገር ሊያጠምድለት ሳይችል ይቀርና የቤተሰቡ መቸገር ተባብሶ ይቀጥላል። አንድ ቀን ግን እንደምንም ይሣካለትና ሥራ አግኝቶ ይውላል። ከዚያም ጧት ከቤት ሰወጣ የአንድ መቶ ሃምሳ ብር አስቤዛ ለሚስቱ ይሰጣትና ወደሥራው ይሄዳል።

በዚያኑ ዕለት ማታ አጅሬ ባል ከሥራ መልስ ሌላ ጊዜ ወደሚያዘውትርባት ጠጅ ቤት ጎራ ይልና እንደቤጤዎቹ ጠጁን በብርሌ ሲያንደቀድቅ ያመሻል። ማስተም በዚያች በተሰጠቻት ገንዘብ ብራቱ እንደቻለች ከጤፋም ከስሮውም ትሸማምትና ጤፋን አስፈጭታ በማበካት ቤቷን አጽድታ ከልጇ ጋር የድሃ ባላን መምጣት ትጠብቃለች።

ከምሽቱ ሦስት ወይ አራት ሰዓት ገደማ አጅሬ ባል ጠዘ ብሎ ስክሮ በጥበቃ ወደሚኖርባት ደሳሳ ጎጆው ይመለሳል። ቤት እንደገባ እንደ ሕጻን በማከላተፍ “ደስ የሚል” የሰካራም አንደበት ማስቲትን “እራት

ጎቅርቢ...ልኛ፣ እንጂራ ሩፍ...ቆኛል - እንጂራ ኪ.የሁ ስን...ት ዘመን እን...ዳለፈኝ ታውቁያለ...ሽ አንድም እንዴ?" ይላታል። ሚስት ገንዘብ የተሰጣት በዚያ ሰዓት ጧት እንደሆነና በአንድ ቀን ተፈጭቶ፣ በአንድ ቀን ተወክቶ፣ በአንድ ቀን ከፍ ብሎ፣ በአንድ ቀን ተጋግሮ... ለምግብነት እንደማይደርስ በእርጋታ ልታስረዳው ትሞክራለች። እርሱ ግን ገንዘብ መሰጠቱን እንጂ ይህ ሁሉ የእንጂራ ጋገራ ሂደት ሊገባው አልቻለም ወይም እንዲገባው አልፈለገም - የተሣራረበት የሰይጣን ፈረሰም መረሳት የለበትም። በዚህ መሆኑ ጠቡ እየከረፈ ይሄዳል። ገላጋይ ሰው ደግሞ በቅርብ የለም።

ሚስት አኪኅን አላማራትምና ግጭቱ እየተካረፈ ሲሄድ አንደኛውን አምልጣ ከቤት በመውጣት እግር አውጪኛን ትሸለገለች፤ ሕጻን ልጇን ለመያዝ ግን ዕድል አላገኘችም። ራቀ ብላ እንደሂደች ፖሊሶችን ታገኛለች፤ በቤቷ ውስጥ የሆነውንም ነገር ታስረዳቸውና ሕጻኑ ላይ አንዳች ነገር ከመድረሱ በፊት እንዲ ደገት እየለቀሰች ትማጠናቸዋለች። ፖሊሶቹም እየዘኑ አንድ ሁለት ተከትለዋት ወደቤቷ ይሄዳሉ።

ቤት ደረሰ፣ የውጪውን ቅርቆር በር ማንኳኳትም ጀመሩ። ከውስጥ ግን የሚያናገር ሰው ይጠፋል። ጥቂት ቆይቶ ግን በስካራም አንደበት "ማ...ሆ?" የሚል መልስ ያገኛሉ። "እኛ ነን፤ ከፈትልን!" ይሉታል - ፖሊሶቹ። "አሃ! ለዚህም ተደረሰ? ውሸሞችን ከያሉበት ሰብስበሽ ይዘሽ መጣሽ አይደል? ቆይ አንቺንም አሳይሻለሁ!" እያለ ፋክራውን ከውስጥ ያቀልጠው ይይዛል። ፖሊሶቹም በቸግራው የመገናኛ ሬዲዮናቸውን ሆን ብለው እያሙሁና ሞገድ እየለፉ ወጡ ከበላይ ግንኙነት እያደረጉ እንዳሉ በማስመሰል እርሱ እንደሚያሰበው ሳይሆን ሕግ አስከባሪዎች በር ላይ እንደቆሙ ለማሳመን ይሞክራሉ። ሰውዬው አልከፍትላቸው ሲል ወንጀል እየሠራ ከሆነ ለማስጣል ብለው የውጪውን ቅርቆር በር ገንጥለው ይገባሉ፤ የቤቷን በርም ሲገንጥሉ ሊሉ ራሱ ይከፍትላቸዋል።

እንደገቡ ግን ሚስት ቀደም ገባቸው ነገር ራሷን መቆጣጠር ያቅታትና እራታዋን ታቀልጠዋለች። ፖሊሶቹም እንደተረጋጋ ይጥራሉ። "የሆነው ሆኗል፤ የሰለ አይታረሰምና ተዕናኒ!" በማለት ሊያጸናኗት ይሞክራሉ። እርሷ ግን እንኳንስ ልትጽናና ጩኼ ን ይብስ አቀለጠችው።

የሆነው አንዲህ ነው። ግምገማው ባለቤቷ የግምገማ ማንኳኳትም የመለሰኛ ጣውላውን ይዞ ሊጠጥን ከቡሃታው አያውጣ ግድግዳውን ይለጥፋል። ግድግዳውም ሊጥ በሊጥ ሆኖ ነጭ ሆኗል - የጤፍ ቀለም አገኛቶ። ቡሃታው ውስጥ የተረፈ አንዳችም ቡኮ የለም። ሚስት ደንግጣ የሙሽቸው እንገዲህ ከሰንት ጊዜ በጎላ እንደሃለፈውን በሰንት ስለት የተገኘ የጤፍ ጭቀት ግድግዳ በልቶት በመቅረቱ

ነበር፤ አይደታም በሕጻኑ ላይ የደረሰ አንዳችም ጉዳት የለም። ሕይወት እንዲህ ናት፤ ዳርም፣ አሁንምና ወደፊትም። ከብዶ የመጣው ደመና በዚህ መልክ በነፊያ ዝናብ በማለፉ ደስ ይላል።...

እንደወጣች ቀረች

"እንደወጣች ቀረች" በሚል ርዕስ የተጻፈ መጽሐፍ ቀደም ባለ ጊዜ ማንበቡ ትዝ ይለኛል - አሰፋ ወይም ነጋሽ ገማርያም ከሚባሉ ወንድማማችች በአንደኛው የተጻፈች ግሩም መጽሐፍ ናት - ስለጣሊያን የትኛ ወረራ ዘመን ተጻፋች በጭብጥነት ይዛ ብዙ ቀም ነገር ታስተላልፋለች። ከዚህች መጽሐፍ ርዕሷን ብቻ ነው የተሞሰኩት ለቀጣዩ የሕይወት ተሞክሮ።

በጣም ቀደም ባለ አንድ ወቅት ነው። በአንድ አካባቢ የምተኖር ጠላ ኮማንዶ ነበረች። ዳር ጊዜ ጠቅ ጣደና ጠላ ኮማንዶች ነበሩ በዘመናትን ማናውቃቸው ሂልተንንና ሼራተንን የመሰሉ ታላላቅ ቡና ቤቶች ማይመጡ ሕዝቡን በማዘናናት ከሥራ መልስ በጊዜ ማሳለፊያነት የሚያገለግሉት። ያቺ ኮማንዶ ከጠላው ዙተጓዳኝ የሴተኛ አዳሪነትንም ነውረኛ ተግባር ደርባ ትሠራ ነበር። ዘንገራችን ላይ በ"እንደወጣች ቀረች" የልቦለድ መጽሐፍ የተገለጠው የሴተኛ አዳሪነት ዘመን አመጣሽ ወረርሽኝ ከጣሊያን ወረራ ጋር እንደሚያያዝና ጣሊያች ያመጡበትን ማክበራዊ ነቀርጣ እንደሆነ ይነገራል - ወይም በዚያንና በቀጣዩ ዘመናት ይነገር ነበር።

የገጠመኛችን ኮማንዶ ቤት በለስ ከቀናት ሲያውካካ ካመሸው ሰው አንዱን ማርካ በጠላውም በሌላውም ገንብብ ታገኛለች። አንድ ቀን ግን እንዲህ ሆነች።

በዚያ ገጠራማ አካባቢ በልመና "መ...ም" የሚተዳደር አንድ አካል ጉዳተኛ ነበር። በሽታውን በወቅቱ ባለመታከሙ ክፋኛ ጎደቶት መራመድ እንኳን አይችልም። የሚሄደው በእሽኩቲት ነው። መቀመጫው ላይ የመኪና ካላማደሪያ፣ ለእጆቹም ተሰተካክለው የተበጁ ጣውላዎችን ያደርግና በእንፋቅቅ እየከረ ሲለምን ይውላል፤ ስዎች ስለሚያዘነሉትም በዙ ገንዘብ ያገኛል።

አንድ ቀን በዚያች ኮማንዶ ቤት ሲጠጣ ያመሻል። ሁሉም ሰው ሲወጣለት ይጠብቅና ኮማንዶዋን እንድታሳድረው ይጠይቃታል። በመጀመሪያ ታሾፍበትና "አኩያው"ን እንዲፈልግ ነገራ እምቢ ትለዋለች። ሰውዬው ግን የሞካ አልነበረም፤ ምናልባትም "ገንብ የተጫነች አሁን የማትደረግለው ምሽግ የለም" የምትለዋን ብሃል በሚገባ አጥንቷት ነበር፤ ደግሞም ምናልባትም የአንዳንድ ሰዎችን (ልብ አድርጎ - ሲቸኝን አላልኩም) ደነማ ጎን ጠንቅቆ ያውቅ ይሆናል። ለማንኛውም ኮረጃውን ገለጥ ያደርግና የታሠረውን ረብጣ ባውንድ ያሳያታል። አሺ ካለችውም የጠየቀችውን ያህል ወዲያውን

እንደሚለጣት በሙሉ ምላሱ እያግባባ ይሰጠታል። ወግ አጥባቀው ባህልና ማክበራዊ ወግ ልማዱ በገንዘብ ኃይል የተሠወሩላት ይመሰላል ተረታለታለች። ግን አንድ ቃል ታስገባዋለች።

"አንተ ጋር ማደራን ሰው በያውቅ አገር ምድሩ በሩ ማጣጫ ነው እንደሚያደርገኝ ታውቃለህ። ስለዚህ ወፍ ሳይሆን ውልቅ ብለህ የምትወጣ ከሆነ ታደራለህ!" ትለዋለች። በዚያ ያልተጻፈ ውልም ይስማማል። ዋናው ለአንድሱ ሳይነቱ በእግዚር እጅ የተያዘ ሰው አትነካም የተባለችን "ኩሩ ሴት" አሽበልብሎ ወጥመዱ ውስጥ ማስገባቱና የልቡ መድረሱ ነው።

ያደራል። ከሌሊት አሥራ አንድ ሰዓት ገደማ ሲሆን ኮማንዶት ትነግና "በል አሁን ነግቷል። በሰምምነታችን መሠረት ውጣና ሂድልኝ።" ትለዋለች። አሱ ግን ወይ ፍንክነት ያባ ቢላም ልጅ! ብትለው ብትሠራው እምቢ አሻራረኝ ይልና ተጋደሞ ይቀራል። "ሰሚ ሴትየ! የከረልኩሽን ገንዘብ አሰቢ፤ ማንም ከፍሎሽ የማያውቀውን ነው ያሽከምኩሽ። ይህን ሁሉ ከፍተኛ ሳብቃ ዘደረቅ ሌሊት ውጣልኝ የምትደኛ ጅብ እንዲበላኝ ነው? አ? እንደዚህ ማድረግም የለብሽም! ግፍ ነው! እግብርም አይወደውም። እንዲያውም ከፈለግሽ ቀስ ዘይ ወከይ ሞቆኝ፤ ሰው አይቶኝ ነው የምጣጣው። ይህን ቀድመሽ ነበር ማለብ..." ይልና ክትት ይልባታል። ቀድሞውንም ያን ሁሉ ገንዘብ የከፈለው ለሥጋ ፍላጎት ብቻ ሳይሆን የሴትየዋን ትዕቢትና በገንዘብ ምክንያት የአቋም መለዋወጥ ለማጋለጥ እንደነበር ከሰውዬው ቁርጠኝነት መገንዘብ ይቻላል።

ሴትየዋ በዚያ አድራጎቷ ለፈጠርባት የሚችለውን ማክበራዊ ቀውስ በማሰብ አበደች - በቤቷን ራውዳላዊ ዘመን ደግሞ የሕዝቡ ንቃት ጎሊና እንደሚሆነው የዳበረ አልነበረምና በርግጥም መሣቂያና መሣለቀያ መሆኗ አይቀርም ነበር፤ እናም ማበጃ ቢያንስ ለራሷ ስህተት አልነበረውም። ሰውዬውን ብትለምነው። ገንዘብህን ሙሉ በሙሉ ልሰጥህ ብተለው፤ ልጭምርልህም ብትለው እምቢዬው ይላታል - የሰም እንጂ የገንብብ ችግር አልነበረውምና። በጭቅጭቅ ሌሊቱ ነጋና ጀምበር ቁር ልትል ሰማዩ የአሁያ ሆድ መሰለ። ሰውዬው በቀላሉ እንደሚያወጣላት የተገነበባችው ኮማንዶት ዱላ አነሳችና በአልህ ሰውዬውን ትዘልጠው ገባች። እርሱም ጩኹን ያቀልጠው ጀመር - የፈለገውም ያንን ይመሰላል።

ሰውዬው "ድረሰልኝ! የለው ያለህ፤ የገላጋይ ያለህ!" እያለ ሲሆን ጎረቤት ይለበሉበና በሩን ክፈቱ ይላል። ሰዎቹ በሩን በርግደው ሊገቡ ያ የሚያውቁት የአካል ተጭኖ ሰው ከዚያች ኮማንዶቱ ሴት ጋር ማደሩን የተረዱት ጎረቤቶች እነሱም የማክበራዊ የቆዩ ባህልና ወግ አሥረኞች ነበሩና ስለሴትየዋ በማፈር አፋቸውን

ይተመትሙ ያዙ። በሩ ተከፍቶ ጎረቤቶችና የአካባቢ ሁኔታዎች ወደ ቤት እንደገቡ ሲትየዎ የሞት ሞቷን ተስፋፋ ለቤት ትወጣለች፤ አንዲት ነጠላ ብቻ እንደለበሰች ከዚያ ቅጽበት ጀምሮ ከዚያ አካባቢ በነብላ ትጠፋለች። ከዚያን ቀን በጎረቤቶቿ አየሁ ያለ ሰው የለም - እንደወጣች ተረት።

መቼም በሆነ የምናምንበትን ነገር ብቻ አናደርግ፤ የማናምንበትን ደግሞ ፈጽሞ አናደርግ - የፈለገው ነገር ይቅርብን። የምናምንበትን ነገር ስናደርግ አናፍርም። በውጫዊ የጓደኛና የወዳጅ ተፅዕኖም ይህን ለጥቅም ተሸንፈን የማናምንበትን ነገር ሰናደርግ ለጎረቤቶቼ ፀፀተ አንዳረግና የምንጎዳው ራሳችን እንሆናለን። ሴተኛው ያደረገችውን ክልል አምናት ብትሆን ኖሮ የሚሰጥባት ሰው በኖር እንኳን አቋሚንና እምነቷን በኃይል ሊያስቀይር የሚችል ሰው ስለማይኖር ሁሉንም አሸንፎ በተዋዋ ኮርታና ተከብራ ልትኖር ትችል ነበር። ሁለት ተጻራሪ ነገሮችን በአንድ መውደድ አይቻልም። መሆንና አለመሆን ምንም ዓይነት ጎብረት የላቸውም - በመሆን ውስጥ አለመሆን የለም ወይም በአለመሆን ውስጥ መሆን የለም። የጠሉትን ያርቁል - በወጪዎች ይቆርቧል። እውነቱ ይህ ነው።

የሰም ነገር

ሰምንና የሰም አወጣጥን በተመለከተ እጅግ ብዙ ነገር መናገር ይቻላል። በአዲስ አበባ ዩኒቨርሲቲም ሆነ በሌሎች ሀገራት ከፍተኛ የትምህርት ተቋማት ቤተ መጻሕፍት ውስጥ ገብተን ብንፈትሽ በተለይ በዲግሪ ማሟያ ጽሑፎች አካባቢ ብዙ ስለሰም የተጻፉ የጥናት ወረቀቶችን ማግኘት የምንችል ይመስለኛል። ዝርዝር ብዙ በመሆኑ ወደተነሣሁበት ጉዳይ ልውልጥኛለሁ።

የቀድሞው የደርግ መንግሥት የአፄ ኃይለ ሥላሴን መንግሥት ጥሎ ነባሩን የዘውድ መንግሥት ግልበጥብጡን ካወጣው በጎረቤቶቹ የግለሰብም ይሁኑ የአካባቢና የተቋማት ስሞች ይለወጡ ነበር። ለአብነት እትዬ መነን ትምህርት ቤት ወደ የነብላ 12 ትምህርት ቤት፣ ጎንደር በገምድር ወደ ጎንደር ባቻ፣ ኦሩሲ ወደ አርሲ፣ የደሴው ወ/ር ስጊን ት/ቤት ወደ (?) ወዘተ. ተለውጠዋል።

ጎጃም አካባቢ ነው። አምስት ይሁን ስድስት ልጆች የነበሯቸው አቶ ተሾመ የሚባሉ ግለሰብ ነበሩ። አብዮቱ እየተፋፋ መባለበት ወቅት ወደ ቀበሌ ሲሄዱ መንገድ ላይ አንድ ጓደኛቸው ያገኛቸዋል።

አያ ተሾመ ወዴት እየሄድክ ነው? ወደ ቀበሌ ምን ልትሠራ? የልጆቹን ስም ላስለውጥ? ለምን ብለህ ወንድሜ?

እኛ ይህ የለውጥ ዘመን ይመጣል ብዬ ሳለሰብ የልጆቹን ስም እንዲያው ሲያቀብጠኝ ተፈሪ ተሾመ፣ ንጉሡ ተሾመ፣ መሣፍንት

ተሾመ፣ መኳንንት ተሾመ፣ አፈ ንጉሥ ተሾመ ብዬ ልህ አሁን ልጆቼም እኔም ተተገርነ። ስለዚህ ላስለውጥላቸው እየሄድኩ ነው።

አሃ ታዲያ ይህም ምን ችግር አለው ብለህ ነው?

አንድ ተማላት ወንድም? የዚህን ሁሉ አሸከር ስም ከምትለውጥ እኮ ያንተን ብቻ “ቀለጠ” ብለህ ብትቀይር የሁሉም ስም ትርጉም በአንድ ይለወጣል። ስለዚህ “ተፈሪ ቀለጠ፣ ንጉሡ ቀለጠ፣ መሣፍንት ቀለጠ፣ መኳንንት ቀለጠ፣ አፈ-ንጉሥ ቀለጠ” ይሆንልህና ያንተን ስም ብቻ በመቀየር ከውጣውረድ ትገላገላለህ። እንደዚህም ያለ አቋራጭ አለ ለካ፤ በል እግዚር ይስጥህ ወዳጅ። (በዚህ መልክ ችግሩ ዕልባት አገኘ።)

ሽዎ ውስጥ አንድ አካባቢ ደግሞ እንዲህ ሆነ። በነገራችን ላይ የላይኛውም ይህኛውም እውነተኛ ገጠመኞች እንደሆኑ በስፋት ይነገርላቸዋል። በቀድሞው የቀዳማዊ ኃይለ ሥላሴ ዘመን አንድ አባት ለልጁ ስም ሲያወጣ “ርካሽ” ይለዋል። ብዙ ወላጆች ስም ሲያወጡ አንዳንድ ነገር ተመርኩዘው ነው መቼም። ለምሳሌ ሀብት ዘመነ ወቅት የሚወለድ ልጅ ሀብታሙ ወይም አዳኛ ወይም ሲላይ ይባላል። ጥቃት የደረሰበት ቤተሰብ ወንድ ልጅ ሲወለድ ደምመላሽ፣ ሸመክት፣ ወዘተ. ይባላል። ልጅ የሞተበት ወላጅ ሲወለድ ማስረሻ፣ ምትኩ፣ ፋንታየ፣ ደርሻየ ወዘተ. ብሎ ይሰይማል።... ያ ልጁን “ርካሽ” ብሎ የጠራው ሰው እንግዲህ የራሱ ምክንያት ቢኖረው ነው - “ስም አይገዛም” እንዲሉ ጥሩራ ባሪያዎ “ፀሐይ” ወይም “ሞናሊዎ”ና “አልማዝ”፣ ነጭናጫዎ “ዐመለወርቅ” ወይም “ትህትና”፣ በቀባቀው “አስደግድግ” ወይም “አስፈራሬ”፣ ንፋጥ “ቸርነት” ወይም “ቸሩ”... እየተባሉ እንደሚጠሩ እናውቃለን። እገሌ ለምን እንዲህ ዓይነት ስም ኖረው ብለንም አንከራክርም። ዝም ብለን ተቀብለን መጥራት ብቻ ነው። “ሸናባቸው” ብሎ የሚያወጣ አባትም እኮ አለ - ከዚህ ቀጣዩን እንዳይጠቀምበት ነው መፍራተና መሸሽም። እንጂ የሰም ነገር በውነትም ጣጣው ብዙ ነው።

የደርግ መንግሥት መጣ። አቶ ርካሽ ለአቀመ አዳም ደረሰና ልጅ ወለደ። አቶ ርካሽ አብዮቱን ክልቡ ይወዳል። የሰውጡ ደጋፊ እንደመሆኑ ለልጁ ስም ለማውጣት አልተቸገረም። እናም የልጁን ስም “አብዮት” ብሎ ጠራው - ሰው በሚወደው ይቆርባል እንደሚባለው። “አብዮት ርካሽ” ሆነ ማለት ነው - የዚህ ሰው ልጅ ስም። እነ መንገድ የሚዋደቁለት አብዮት በርካሽነት ተመንዘሮ የሰው መሣቂያና መሣለቂያ ሲሆን ይታያችሁ እንግዲህ።

ሕጻን አብዮት አያደገ መጣ። “ሕዝባዊ” አብዮቱም እንዲህ እየተመነደገ መጣ።

አብዮት ርካሽ ትምህርት ቤት ሲመዘገብ፣ በተለያዩ ቦታዎች ስሙ ሲጠራ አባትን በፀረ-አብዮተኝነት እያስጠረጠረ ለከፍተኛ እንግልትና እሥር ሁሉ ይዳርግ ገባ። ሰውዬው አብዮቱን ከአንጀቱ ሰለሚወድ የልጁን ስም አብዮት ማለት ትክክል እንደሆነና ከሌላ አቅጣጫ እንዳልጠነው ሊያጠነውም እንደማይገባ በሰረዳም የተቀበለው ወይም የሰማው የለም። ብዙ ችግርና ስቃይ እየደረሰበት በነበረበት ሁኔታ ነገሩ በጊዜው የደርግ ከፍተኛ ባለሥልጣን ወደነበሩት ወደ ደባለ ዲሞክራሲ ይደርሳል (ሃያርፋ አይቀርምና ነፍሳቸውን ይግር)። እርሳቸው በነገሩ ገቡበትና ሰውዬውን ማንም እንዳይነካው ካደራጃችንና አሳዳጆችን በማስጠንቀቅ አባትና ልጅን ከጉድ አወጧቸው። አብዮት ርካሽ አሁን የት ይሆን ያለው? በሕይወት ስ ይኖር ይሆን? እሰከ የምታውቁ ጠቁሙንና በሕይወት ያለና በሀገር ውስጥ የሚገኝ ከሆነ የዚህች መጽሔት አንግዳ አድርገን በቀጣይ ዕትማችን ታሪኩን እንዲያጫውተን እናደርግ።

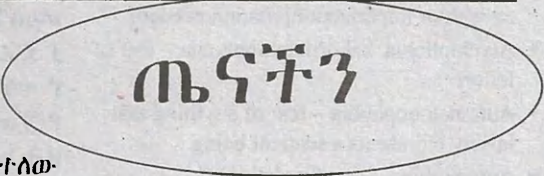
የታክሲ ውስጥ ጥቅሶች

በሕዝብ መጓጓዣ ታክሲዎችና አውቶቶሶች ውስጥ አስተማሪነት ያላቸው በርካታ ጥቅሶችና አባባሎች እንደሚገኙ በነዚህ ሕዝብን አገልጋይ የትራንስፖርት መኪናዎች የምንጠቀም ስሞች እናውቃለን። አርግጥ ነው - ሁሉም ጥቅሶች በአኩል ጠቃሚና እዚህ ላይ ሊጠቀሱ የማችሉ አይደሉም። ካለን የቦታ ጥበት አንጻር በጣም ጥቁቶቹን ከዚህ በታች ለማየት እንሞክራለን። ከደረገፅ አውርዶ ለዝግጅታችን የሚሆን ነገር ካገኘንበት በማል በአሜሪካ አደራሻችን ይህን የጥቅሶች ሰብሰብ የላክልንን የሥራ ባልደረባችንን ክልብ ልናመለከን እንወዳለን፤ ክብረት ይሰጥልን። በዚህ አጋጣሚ ከሆሄያት ግድፈት በተጓዳኝ መጠነኛ ይዘታዊ ማሻሻያ ያደረግንላቸው ጥቅሶች መኖራቸውንም መጠቀም እንወዳለን።

- * የያዘናት ዕድሜ አይደለም ለጠብ ለፍቅር እንኳን አትበቃም!
- * ብቸኝነት ደስ የሚለው ሽንት ቤት ውስጥ ብቻ ነው።
- * ሚቻ ከመሞቱ በፊት ፍቅረኛውን ዜብራ መንገድ ላይ ይሰም ነበር።
- * ጭቅጭቱን ትተን ብንፋቀር ምነው፤ ከፈጣሪ በቀር ሁሉም ቅርብ ወራጅ ነው።
- * ሰው ብቻ ነው የምንጭነው። በስህትነት የተሰቀለ ካለ ይወረድ!
- * የሠራ የዕጁን፣ የተቀመጠ የቁጡን ያገኛል።
- * አንገትህ በቆረጥም ዋናው ጤና ነው።
- * የምተኛው የማይተኛ ጌታ ስላለኝ ነው።
- * እምላኬ ሆይ 1,000,000 ዶላር እና ጤንነቱን ብቻ ከሰጠኸኝ በሌላው

ኢ-አመክንዮታዊ ፍርሀት/ፎብያ (Phobia)

ማናዬ አደላ ቅ.ማ.ዩ፣ የሥነ ልቦና (ሳይኮሎጂ) መምህር



፩. ትርጉም

በትክክል አደገኛ ኹነት ሲገጥመን ለምሳሌ ወጫዊ በሆነ ነገር የመጠቃት ሁኔታ ሲገጥም ፍርሀት ትክክለኛ እና ስሜት ሰጭ ምላሽ ሲሆን ሰውነታችን በገጠመው ነገር አድረግላለን (adrenaline) የተባለ ሆርሞን በማመንጨት ለመሰኘት አልያም ለመጋፈጥ ('fight or flight') እንደንዘጋጅ ያደርጋል።

ይሁንና ከላይ ከተጠቀሰው በተቃራኒ "ፎብያ" ምክንያት የሌለው ፍርሀት ወይም ጤናኛ ያልሆነ ጥላቻ አየተባለ የሚጠቀስ የሰዎች የሰሜት ኹነት ነው።

ኢ-አመክንዮታዊ ፍርሀት (Phobia) በውል ለማብራራት በማይቻልበትና ከቁጥጥር ውጭ በሚመስል ሁኔታ ምላሽ መስጠትን ይካትታል።

ጤናማ ያልሆነ ፍርሀት በውል በማይታወቅና ምክንያት አልባ በሆነ ኹነት ይከሰታል።

፪. ምልክቶች

"ፎብያ" ልዩ ልዩ ምልክቶች አሉት።

በብዙ ግለሰቦች ዘንድ ምልክቶች መታየት የሚጀምሩት ከተጻዩና ሁኔታው ጋር ቀጥታ በተገናኙ ጊዜ እንዲሁም በማያስቡበት ወቅት ነው።

ፕሮፌሰር ዶን ሙርታግ በጽሑፎቹ የሚከተሉት የፎብያ ምልክቶች እንደሆኑ ያብራራል። እነሱም፡- የመታፈን ዓይነት ስሜት፡ ለመሰኘት ሙከራ ማድረግ፣ ቶሎ ቶሎ እና ከላይ ከላይ መተንፈስ፣ የድብርት/ድብታ ዓይነት ስሜት፡ ራስን ከሁኔታዎች ማራቅ፣ ዘፍኝነትን መምረጥ፣ በድንጋጤ ውስጥ ሆኖ በፍጥነት ማውራት፣ ሌላ ርዕስ ጉዳይ ውስጥ በፍጥነት ለመግባት መፈለግ፣ አካላዊ ለውጦች (የፊት ገፊታ መለዋወጥ፣ ማላብ፣ መርበትበት፣ ወዘተ.)

፫. የኢ-አመክንዮታዊ ፍርሀት

(Phobia) ዓይነቶች

የፎብያ ዓይነቶችን ሁሉ መዘርዘር እጅግ በጣም ከባድ ነው... ምክንያቱም እነዚህ ፍርሀቶች በብዙ ኹነቶችና ጉዳዮች እንዲሁም ቁሳቁስ፣ እንስሳት ወዘተ. የሚያያዙ በመሆናቸው ነው።

ሦስት አብይ የፎብያ ስሜት

ኹነቶች አሉ። እነዚህም እንደሚከተለው እናያቸዋለን።

ሀ) ቁስ/አንስሳት/ኹነት ተኮር ፍርሀት፡- ለምሳሌ ሽረራት፣ እባብ፣ ወሻ፣ መበረቅ፣ ወዘተ.

ለ) ክፍት እና ህዝብ የሚሰበሰቡበት ስታዎች መፍራት (Agoraphobia)

ለመሸሽ በማይችሉበት ሁኔታ ውስጥም ሆነው ክፍትና የተጋሰጠ ቦታን መፍራት፣ በፍርሀቱም ያለመረጋጋትና ድንጋጤ ስሜት ውስጥ መሆን፡- ይህ ፍርሀትና ስታትም ከብዙ ነገሮች ራሳቸውን እንዲያርቁ ያደርጋቸዋል።

ሐ) ማንበረሰብ ተኮር ፍርሀት

ሰዎች በዙሪያችን ሲኖሩ ወይም ሰዎች ፊት ለፊት የማውራት እንዲሁም እንግዳ ሰዎችን አሉታዊ በሆነ ምክንያት ቀድሞ የመፍራት ሁኔታ ነው። ይህ ሁኔታና ፍርሀት የሥራ ቦታ፣ መዝናኛ አካባቢና ወዘተ. ሊስተዋል ወይም ሊያጋጥም ይችላል።

ኤልያስ (ስሙ የተቀየረ) እጅግ ጎበዝ ተማሪና የማዕረግ ተመራቁ ነበረ... በዚያም ምክንያት በረዳት መምህርነት ተቋሙን እንዲያለግል የንብርሱቱ መረጠው፣ ለቃለ መጠይቅ ቀረበ... የማገርመው በክፍል ወጥቶ መናገርና ማቅረብ የማይወድ የነበረው ኤልያስ ከቃለ መጠይቁ ጀምሮ ለማስተማር ተማሪዎች ፊት በማቆም ጊዜም ላብ ያጠምቀውና የሰዎች ፊት ይገርፈው እንደነበር በዚያም ምክንያት በውል በማይቀው የፍርሀት ሁኔታ የተነሣ ከማስተማር ሙያ ወጥቶ ሌላ የፕሮጀክት ሥራ ውስጥ እንደገባ ገልጿል። ሆኖም በዚህ ሙያም ሰዎች ፊት መቆምን ሊያመልጠው አልቻለም። ፕሎታ እያለው ሰው ፊት መቆምና ማውራት ይፈራል። የመታፈን ዓይነት ስሜት ይሰማው እንደነበርም ይገልጻል።

የኤልያስን ፍርሀት እንደ ምሳሌ ባቀርበውም ብዙ ደህን መሰል ችግር ያለባቸው ሰዎች እንዳሉ ጥናቶች ይጠቁማሉ።

አንናገዶች የሀገራትን ዜጎች የሚፈሩም እንዳሉ ይጽፋሉ። ለምሳሌ፡-

1. Sinophobia- Fear of Chinese, Chinese culture.
2. Russophobia- Fear of Russians.
3. Teutophobia- Fear of German or German things.
4. Japanophobia- Fear of Japanese.
5. Judeophobia- Fear of Jews.
6. Anglophobia- Fear of England or English culture
7. Gallophobia or Galiophobia - Fear of France or French culture, etc.

ዐ. መነሻ ምክንያቶች

ምንም እንኳን ፎብያ (ምክንያት አልባ ፍርሀት) አንድ ውጥ የሆነ ተጨባጭ መነሻ

ባይኖረውም ልዩ ልዩ መነሻ ምክንያቶች እንዳሉት ይታወቃል። ጥቂቶችን ለመጥቀስ።

* ለአንዳንድ ግለሰቦች ፍርሀቱ ከተወሰኑ ክስተቶች ወይም ጠባሳ ጋር የሚያያይዙት ሲሆን፤ ለምሳሌ በልጅነቱ ስለ አውሮፕላን የተዛባ ግንዛቤ እንዲፈጠር ያደረጉ ክስተቶች የአውሮፕላን ፍርሀት እንዲኖርበት ሊያደርጉ ይችላሉ።

* ፎብያዎች (ምክንያት አልባ ፍርሀቶች) በአካባቢያዊ ልምምዶቻችን ንማራቸውም እንችላለን። ለምሳሌ ወላጅ፣ እህትና ወንድም፣ ወዘተ.

ፍርሀት በተጋነነ እና ተጨባጭ ያልሆነ አደገኛ ኹነት በማለላለል ወደ ፎብያነት ያድጋል።

ከዚህ በመቀጠል የፎብያ (ምክንያት አልባ ፍርሀት) ዓይነቶችን በመጠኑ ይመልከቱ፡ የበለጠ ለመረዳት በ.ፊ.ል.ገ. https://en.wikipedia.org/wiki/list_of_phobias ወይም ሌሎች ተመሳሳይ ይዘት ያላቸውን ድረገጾች መጎብኘት ይችላሉ።

- * Ablutophobia – fear of bathing, washing, or cleaning
- * Acousticophobia – fear of noise – a branch of phonophobia
- * Acrophobia – fear of heights
- * Agoraphobia – fear of open places
- * Agraphobia – fear of sexual abuse
- * Agrizoophobia – fear of wild animals, a branch of zoophobia
- * Agyrophobia – fear of crossing the street
- * Aichmophobia – fear of sharp or pointed objects (such as a needle or knife)
- * Ailurophobia – fear of cats
- * Algophobia – fear of pain
- * Amaxophobia, ochophobia, motorphobia, hamaxophobia – fear of riding in a car
- * Amychophobia – fear of being scratched
- * Androphobia - fear of adult men[3]
- * Anthophobia – fear of flowers
- * Anthropophobia – fear of people or the company of people, a form of social phobia
- * Antlophobia – fear of floods
- * Aquaphobia – fear of water. Distinct from hydrophobia, a scientific property that makes chemicals averse to interaction with water, as well as an archaic name for rabies
- * Arachnophobia – fear of spiders
- * Astraphobia – fear of thunder and lightning
- * Atelophobia – fear of not being good

enough or imperfection[citation needed]

- * Atychiphobia, kakorrhaphiophobia – fear of failure
- * Automatonophobia – fear of anything that falsely represents a sentient being
- * Autophobia – fear of isolation[4]
- * Aviophobia, aviophobia – fear of flying
- * Barophobia – fear of gravity
- * Bathmophobia – fear of stairs or slopes
- * Blood-injection-injury type phobia – a DSM-IV subtype of specific phobias
- * Chaetophobia – fear of hair
- * Chemophobia – fear of chemicals
- * Chiroptophobia – fear of bats
- * Chlorophobia – fear of the color green[5]
- * Chromophobia, chromatophobia – fear of colors
- * Chronophobia – fear of time and time moving forward
- * Chrysoptophobia – fear of the color orange[5]
- * Cibophobia, sitophobia – aversion to food, synonymous to anorexia nervosa
- * Claustrophobia – fear of having no escape and being closed in
- * Cleithrophobia – fear of being trapped[6]
- * Climacophobia – fear of climbing
- * Ceterophobia – fear of cemeteries
- * Colorphobia - fear or a strong aversion towards a particular color
- * Coprophobia - fear of feces or defecation[3]
- * Coulrophobia – fear of clowns (not restricted to evil clowns)
- * Cyanophobia – fear of the color blue[5]
- * Cyberphobia – fear of or aversion to computers and of learning new technologies

፮. መፍትሔዎች

ፕሮፌሰር ጆን ሙርታግና ሌሎች የሥነ-ልቦና ባለሙያዎች ልዩ ልዩ የመፍትሔ አቅጣጫዎችን ያስቀምጣሉ/ይጠቁማሉ። ከነዚህም ውስጥ ጥቂቶቹ የምክክር/ምክር/ማከማያ ሃይቶች የሚከተሉት ናቸው።

1. ገለጻ፡- የችግሩን ዓይነት መለየት፤ መከታተል፤ መጠነ-ንፍ መቸቱን መመልከትና መመዘገብ
2. ማብራሪያ፡- የችግሩን አውነተኛ መነሻ ምክንያት መመርመርና ማጤን/መለየት፤
3. ትንበያ፡- ሁኔታው/ችግሩ በዚያው ከቀጠለ ምን ሊፈጠር እንደሚችል ሳይንሳዊ በሆነ መንገድ መተንበይ፤
4. ማስተካከያ፡- የችግሩን ዓይነትና

መጠን እንዲሁም ምክንያት መሠረት ያደረገ የማከማያ/የማስተካከያ የመፍትሔ አቅጣጫ በማስቀመጥ... የሚመጥን የምክክር ዘዴን መምረጥና በተከታታይ የምክክር ጊዜያት መተግበር፤ ክትትልም ማድረግ፤

የማከተሉት መንገዶችም የመፍትሔ አቅጣጫዎች ናቸው።

ራስን መርዳት

ሁኔታዎችን በራስ ለማሻሻል ጥረት ማድረግ፤ በዚህ ጊዜ ግለሰብ/ባዕላዊ/ኮሚዩኒቲዎችው ኹነት ጋር ቀስ በቀስ በመቅረብ ልምምድ ማድረግ ይችላሉ። በዚህ ጊዜ ያስፈራቸው ነገር በሃይት ምንም እንዳልሆነ በመረዳት ፍርሀታቸው ይቀንሳል ብሎም ይጠፋል።

ለምሳሌ ሰው ፊት ወይም ክፍል ውስጥ የማውራት ፎብያ/ፍርሀት ያለበት ሰው ቀስ በቀስ ከጥቂት ንደኞች ፊት ጎንጎ በማውራት መለማመድ (ደጋግሞ መከሰትና ቁጥራቸውን መጨመር...)

የመዘናናት ዘዴ (Relaxation technique)

አተነፋራሽን በመቆጣጠርና የተሻለ መረጋጋትን በመፍጠር ለመጋፈጥ ወይም ለመሸሽ ከሚደረግ ራስን ቅስቀሳ መታቀብ፤

ራስ አገዝ ቡድኖች (Self-help groups)

ኑዳዩ ከገጠማቸው መሰል ሰዎች ጋር ልምድ መጋራት

ራስ አገዝ መጽሐፎችን መጠቀም (Bibliotherapy - using self-help books)

ባሕርያዊ እሴቤ ህክምና (Cognitive Behavioral Therapy - CBT)

ይህ የምክክር ዘዴ በጣም ከባድና ውስብስብ ለሆኑ ችግሮች በሠለጠኑ የሥነ-ልቦና ባለሙያዎች የሚሰጥ ነው። እሴባዊ ህክምና (cognitive therapy) ማዎት፡ መለየት፡ ወይም ወደ አስተሳሰብ/ወደ ውስጥ የመመልከት ሃይትን ያካትታል።

በመጀመሪያ ደረጃ ስለ ፎብያ ምንነት፤ ምክንያቶች፤ የሚያሰክትለው ችግር እንዲሁም ማከማያ/ማስተካከያ/ማስወገጃ መንገዶችን ማስተማር፤

በመቀጠልም ከላይ የተመለከተውን ዝን ልምምድ (desensitization) ማስቀጠል በባሕርያዊ/ልምምዳዊ (behavior) ማከማያ ዘዴን ማስተላለፍ እናም በጎ እሴትን እግረ መንገዱን መዘራት ያሻል።

ይህ ዘዴ ዘና የማለት ሥልቶችን (relaxation techniques) እና

ልምምዶችን በሚያጋራ መንገድ በቡድን ማከምን (group therapy) ያካትታል። በጎ ልምምዶችን ማበረታታት እና አሉታዊዎችን ደግሞ መንቀፍና መቃረንንም ይጨምራል። የተጋነነ በሚሆን ጊዜ ሥነ-ሕይወታዊ ህክምና ወይም ሜዲካል ደጋፊም ሊደረግ ይችላል።

ከዝን ልምምድ (desensitization) ቀስ በቀስ ከመቅረብ በተጨማሪ አጋጭ ማከማያ (exposure therapy) አገልግሎት ላይ ሊውል ይችላል። በዚህም ግለሰብ/ባዕላዊ/ጉዳይ/ሁኔታ ፊት ለፊት ቀጥታ እንዲጋፈጡት በበዙ መጠን በአንድ ጊዜ ማጋለጥ ማለት ነው። ነገር ግን ይህ ዘዴ እጅግ ልዩ ጥንቃቄና ዕርዳታ/እገዛ ይፈልጋል።

በአጠቃላይ የሳይክሎጂ ህክምናው እና ምክክሩ ወጥ እና በባለሙያ የታገበ በሆነ እውነተኛ እና ትክክለኛ ማስተካከያ ወይም ማረማያ ይሆናል።

ሰው-ተኮር ዘዴ (Humanistic Approach)

በዚህ ዘዴ ውስጥ ለራስ ትክክለኛ ግምት በመስጠት፤ ደካማና ጠንካራ ጎንጎ በመለየት፤ ራስን በማክበር፤ ስለ ራስ ትክክለኛ ዕይታ በመፍጠር የሚደረግ የምክክር እና የችግር መፍቻ መንገድ ነው።

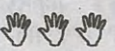
ሳይክላይሲስ

ከላይ ከተጠቀሱት ዘዴዎች/ሥልጣኖች በተጨማሪ በሳይክላይሲስ ንድፍ ሃሳብ መሠረት በነፃነት ማውራት (Free Association)፤ ለመመናዊ ህክምና (hypnotherapy-hypnosis) እንዲሁም ህልም ተኮር የማከማያ ዘዴዎች ሊተገቡ ይችላሉ።

ሥነ-ሕይወታዊ/ሜዲካል

ሥነ-ሕይወታዊ/ክሊኒካል በሆነ መንገድ የማከም አማራጭ፤ ምንም እንኳን ልዩ ልዩ መድሐኒቶች በኖሩም ከህክምና ይልቅ በምክክር በቀላሉ መፍታት ይመረጣል።

“ያለ አዕምሮ ጤንነት ጤና የለም” ስለነበባችሁ አመሰግናለሁ!



“I suffer from CLAUSTROPHOBIA, a fear of closed spaces. For example, I’m petrified that the WINE store will be closed before I have time to get there!!!” Tanya Masse

A Happy Man

By Edwin Arlington Robinson

When these graven lines you see,
Traveler, do not pity me;
Though I be among the dead,
Let no mournful word be said.

Children that I leave behind,
And their children, all were kind;
Near to them and to my wife,
I was happy all my life.

My three sons I married right,
And their sons I rocked at night;
Death nor sorrow never brought
Cause for one unhappy thought.

Now, and with no need of tears,
Here they leave me, full of
years,- Leave me to my quiet rest
In the region of the blest.

ጓደኛችን፣ ወንድማችንና የሥራ ባልደረባችን የነበረው መምህር ማጆር ተሰማ በድንገተኛ አደጋ ከዚህች ዓለም ከተሰናበተ እነሆ ሦስት ወራትን አስቆጠረ። ማጆር ተሰማ በቤዚክ ኮርሶች ዲፓርትመንት - ቀደም ሲል የትምህርት ፋካልቲ በነበረ ጊዜ የቋንቋዎች፣ ቀጥሎም የኮሙኒኬሽን ኮርሶች ይባላል በነበረው ዲፓርትመንት ማለት ነው - አብሮን ይሠራ በነበረበት ወቅት የርሱን ወደመምህራን ማረፊያ ክፍል (እስታፍ ሩም) መምጣት በጉጉት የማይጠብቅ አንድም መምህር አልነበረም። አዝናኝና ትምህርታዊ በሆኑ ቀልዶቹና በባህር ከሚመስለው የሕይወት ተሞክሮው እየጨለፈ ይናገራቸው በነበረው አስደሳችም አሳዛኝም ታሪኮቹ የአብሮነታችንን ጊዜ ብርሃናማ ያደርግልን እንደነበር ገና መደብዘዝ ካልጀመረው የትዝታ ማሳደራችን ማረጋገጥ እንችላለን።

የማጆር ማረፍ በቤተሰቡ ብቻ ሳይሆን በኛ በጓደኞቹ ዘንድም በቀላሉ የማይሞላ ክፍተትን ፈጥሮ እንዳለፈ በሃቅ እንመሰክራለን፤ ይህንንም ክፍተት በሚመለከት መምህራን በተገናኘን ቁጥር ለበርካታ ጊዜያት አውስተናል፤ አሁን ድረስም ከአንደበታችን አልጠፋም።

የሆኖ ሆኖ ከዚህ የሞት ነባራዊ እውነታ ማንም ተሠውሮ መቅረት አይቻለውምና ነፍሱን በገነት እንዲያኖርልን ከመመኘትና እንደየሃይማኖታችን ይትበሃል ከመጸለይ ውጪ ማድረግ የምንችለው ነገር አልነበረም፤ የለም።



በዚህ አጋጣሚ የቤዚክ ኮርሶች ማስተባበሪያ ክፍልና የዘቲቸር መጽሔት ዝግጅት ቡድን በማጆር ተሰማ ድንገተኛ ዕረፍት የተሰማቸውን ሀዘን በድጋሚ የሚገልጹት ለቅርብና ሩቅ ወዳጅ ዘመዶቹና ለቤተሰቡ መጽናናትን፣ ለርሱ ደግሞ መንግሥተ ሰማያዊ ዕረፍትን እንዲያገኝ በመመኘትና በመጸለይም ጭምር ነው።

**We thought of you with love today,
But that is nothing new.
We thought about you yesterday.
And days before that too.
We think of you in silence.
We often speak your name.
Now all we have is memories.
And your picture in a frame.
Your memory is our keepsake.
With which we'll never part.
God has you in his keeping.
We have you in our heart.**

Rose M. De Leon
Source: internet



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