

MELCA'S News Letter

A Bilingual Quarterly News Letter of MELCA Mahiber
Volume 1, No 1, October 2010

Inside this issue:

A day at Wello	2
Awareness reinforcement trainings in Sheka	4
Integrative approach for Sustainable Development	8

A Stride toward Indigenous Knowledge Revival for Healthy Ecosystem

Learning by Mapping in Sheka

“ ---whatever is done patiently and in harmony is beautiful just like this Model”- a statement by an elder in Sheka.

A group of people with different plans, but under same umbrella, was traveling, on 8 July 2010, together, to Masha. Masha is the seat of Sheka zone of Southern Nations Nationalities and Peoples Region (SNNPR), which is famous for one of the biggest natural forests in Eastern Africa. Masha is also the center of Masha Woreda, one of the three woredas in Sheka Zone.

The group to Sheka is composed of MELCA's staff traveling with a plan of facilitating participatory mapping in Masha Woreda, two from Norwegian Peoples' Aid (NPA) Sudan Pro-



Elders Working on P3DM in Sheka

gram with a plan of visiting MELCA's works in Sheka and a third group from UK to film MELCA's achievements in Sheka. There were also two other persons traveling to assist the staff in the mapping process.

The core purpose of this group being in Sheka is to develop a Participatory 3 Dimensional Modeling (P3DM) of Masha Woreda of Sheka zone.

As one of the methodologies by MELCA to conserve the ecosystems and the culture of Sheka people, developing the P3DM has long term and immediate objectives.

The long term objectives are: -

To use the model for developing a watershed management plan and better ...
continues on page 3

Hard Choices and The Food Crises

“Unlike the local ones we have seen that the ‘improved’ seeds demand much from us from the time we sow them to when we cook them for consumption. Leaving the effect they may have on our health, aside,

these seeds require from us much money (for chemical fertilizers) to grow and give yield. After production, they again, need more firewood for cooking. We know that they have negative effect on the environment in both

cases.” This is a statement by a woman farmer from South Wello, Wereilu.

As human beings we can not think of food with out seed. Seed is a fundamental component of.. cont.on p.2

- በ ዚህ እትም ውስጥ
- የዝግጅት ክፍሉ መልእክት
 - ምን
 - የመልካ ሠራተኞች በሰኚ ላይ
 - የሆለታ ከተማ ሰኚ ክባባት አርአያነት ያለው እንቅስቃሴ
 - የሰኚ ክባባ የመማሪያ ማዕከል ምረቃ
 - የአየር ንብረት ለውጥ ግንዛቤ ማዳበሪያ መድረኮች በባሌ

MELCA Mahiber
Tel.:- +251-11-550-7172
+251-11-554-4554
Fax:- +251-11-554-4556
e-mail:melca.mahiber@gmail.com
website-www.melca-ethiopia.org
P.O.Box-1519 code 1250
Addis Ababa

A Day at Wello - Participatory Sketch Mapping for Bio-cultural Conservation

“---The maps would obviously show us what we had, as a community, before 30 years and the thing that we have already lost and are losing. Among others we know that the forest was not what it looks like today. It is decreasing from year to year. The mapping will clearly show this fact to us as well as to the youth who did not know it then. So we will discuss together on the ways to stop the destruction and avoid the problem coming to us. I understand the mapping will show us the direction we shall go.” This is a statement of one of the residents of Wello Kebele found in Masha woreda of Sheka Zone. A group of MELCA staff has been in Masha Woreda of Sheka Zone, from 9-26 July 2010, to coordinate the community for participatory mappings. The staff visited Wello kebele, on 12 July 2010, to coordinate the community to do geo-references sketch mapping of the kebele as part of the participatory mapping plan.

When the group arrived at Wello, Elders, leaders of the kebele, clan leaders and representatives of youth and women have already been gathered at the place selected for the sketch mapping. The mapping process started with a discussion with the community members about the purposes of sketch mapping.

As an introduction to the mapping process, Ato Million, MELCA’s Director, who made the orientation, asked the participants whether they know MELCA. Almost all the

...Hard Choices *contd.from p 1* –

the human dietary system. Hence any human action affecting seed would obviously have an impact on food security.

History shows that the biggest and most famous food crises is the Irish potato famine which, of course, was a crop

participants responded in the affirmative. Then he briefly introduced them to MELCA’s activities in Sheka emphasizing its work towards the conservation of Sheka forest by revitalizing indigenous knowledge and culture. MELCA strongly believes that the culture and knowledge of the community are the most important elements for protection of the forest from destruction. Thus it works in close collaboration with the local community. Ato Million also told them about the significance of the sketch map they are about to do for protection of the forest. He said that the sketch map would help them realize the current status of their forest as compared to what it looked like a few decades ago



Discussion with community members and help them think of what to do to deal with the problem.

And to this effect he told them they are going to do three kinds of sketch maps; one that

Discussion with community members shows their Kebele 30-40 years ago, a second map that shows the current state of their environment and a third one that shows their

desired future Wello.



Community members working on the P2DM

After they were acquainted with the purpose of the sketch mapping they started to prepare a legend. And in the mean time the rest of the group, including visitors from NPA Sudan to Sheka, traced the map of Wello Kebele showing only the roads and rivers in and crossing the Kebele, scaling it up on a broad white paper.

Then elders came and started to show the features of their Kebele 30 to 40 years ago using the legend they have already prepared. This is a very interesting part of the session as elders who know what the Kebele looked like then are actively involved in a discussion to come up with natural resource source and historical or cultural site that should appear on the map

Regarding the map an elder of the kebele, Ato Tesema Galo, said, “---preparation of the map will help us identify what we lost or are losing .and take appropriate measures to conserve what we have and pass it to the next generation. Participation of vari-

crisis as a result of climate change is being aggravated by lack of natural seeds that may fit in to the climatic problem. It seems that alterations meant to boost productivity are working the other way round. Thus the global food crisis is also a result of crop diversity crisis. contitd..on p. 4

...A Stride to *cont. from p. 1*

natural resource management of Masha Woreda.

To use the model for learning by the communities from each other and use the experience for creating common vision

To revive the bio-cultural knowledge and practice of the local community for sustainable development.

Immediate objectives:-

To train stakeholders in Participatory 3 Dimensional Modeling

To create, for the community, a forum on which they discuss about their environment and possible solutions to environmental threats.

To create common understanding regarding bio-cultural resources of the area.

The process of developing the P3DM of Masha Woreda started by discussion with stakeholders.

Discussion with Stakeholders

The process of developing Masha's P3DM started, on 10 July 2010, by an orientation to stakeholders including local administrative organs.

On this occasion MELCA's Director Ato Million Belay presented the various importance of the P3DM underscoring the interrelationship between culture and bio-diversity and the role that P3DM will play in preserving these valuables of the community. Through participation on the P3DM students, youth, women, government decision makers and the community at large will better learn about their environment, which in turn will facilitate good governance. He also stressed the idea that the ultimate goal of developing the P3DM is to identify bio-cultural resources of the woreda and work toward their participatory management.

Many participants of the session expressed their appreciation of the idea of



Discussion with stake holders

developing a P3DM of Masha Woreda and at last Ato Desta Dareto, Deputy administrator of Sheka Zone and Head of Trade and Industry Office of the zone, made a closing remark saying " MELCA has been a good partner of government in its development efforts since it came to Sheka. The idea of developing Masha's P3DM, just introduced, will obviously be a good leverage to the already ongoing efforts. So the zonal government organ is ready to do whatever it can in support of MELCA's projects"

Students' Participation

After being introduced to the process of developing P3DM the students were grouped in to four and engaged in developing the model by tracing, cutting and piling the provided card boards in accordance with the guide lines set for them.

Regarding what they learned from the model, a student called Merry Tesfaye told me that what they learned from

The process of developing the model



the model is immense. They got the chance to see that Masha is the starting place for many rivers including the famous Baro. She said "--- many of us, specially those from the town, do not know that Masha Woreda has so many rivers and hills. It is interesting to see the terrains, rivers, mountains, gorges

etc of the woreda on a table. Hereafter anyone interested in knowing about the woreda can easily know what he wants to know from the model. On the other hand it is interesting to see students on different levels working in harmony on one model. The fact that all are interested in the activities and are fully involved shows the model is important for all."

Eneyew Tsegaye, who is from the rural area of Masha woreda said

" ---the model will serve as a quick reference for researchers, visitors, historians, and the woreda administration. Even we students coming from rural areas, can find the shortest way to home using the model."



The model developed by students

Ato Ketsela Aseffa, a geography teacher at the secondary school commented that the model would be a big stride for students in Masha from theoretical to practical learning about their environment. He added " ---I saw that the process of developing the model requires patience and concentration on the part of the students. I have never seen students so patient and completely absorbed by a task to be done for days. This shows the extent to which the students are attracted by the work. "

Community Participation

While students were about to complete construction of the model, two elders prepared a draft legend and Participants were expected to fine tune and elaborate the draft legend. cont. on p 5

Awareness Reinforcement Trainings in Sheka

Series of trainings organized by MELCA to reinforce the awareness of the community on Climate Change, Environment and Forest have been provided in Sheka from 04-18 July 2010. The trainings were provided to justice administration organs and executive organs of the government as well as representatives of women and clan leaders in Masha Town, the seat of Sheka Zone.

Melca has been involved in mobilizing the community of Sheka toward conservation of their bio-cultural resources. And one of the methodologies for effecting this community mobilization is awareness creation and sensitization geared toward the importance of conserving bio-diversity of the area, specially the forest, and the role of the culture of the community toward this end.

As such government actors and representatives of the community mentioned above have been provided an awareness reinforcement and sensitization training entitled "*Climate Change, Environment and Forests (Biodiversity): Our Rights and Responsibilities*". Each of the group has participated, for two days, on the training organized by MELCA and presented by a legal consultant.

General objective of these series of trainings is to reinforce the awareness the community already have from culture and previous trainings and sensitize them regarding the importance of

...Hard Choices *contd. from p 2*

The foregoing paragraphs contain some of the core concepts raised on a two day national workshop entitled "Opportunities and Challenges for Ethiopia's Farmers Seed Variety", organized by MELCA Mahiber in collaboration with Institute for Sustainable Development (ISD) and Ethiopian Or-

ganic Seed Action (EOSA), and conducted, from August 20-21, 2010, at



A glimpse of Sheka Forest

ganic Seed Action (EOSA), and conducted, from August 20-21, 2010, at their forest for healthy eco-system and sustainable development. The trainings were also intended to clear the mist on the significance of their culture in conserving their bio-diversity resources. Members of justice administration and executive organs of the government were included in these trainings. Melca strongly believes that better understanding by these organs of local as well as global environmental problems and the significance of law and its enforcement as part of the possible solutions would be of great help in community movement for bio-cultural conservation. Justice administration members who participated on the training stated that after sensitization trainings previously provided by MELCA the number of cases entertained by the courts in relation to forest offences have increased; the penalty raised and members of this organ of state are now very much concerned with any crime against



Participants of the workshop

Justice administration members who participated on the training stated that after sensitization trainings previously provided by MELCA the number of cases entertained by the courts in relation to forest offences have increased; the penalty raised and members of this organ of state are now very much concerned with any crime against the forest. Before that, as they have expressed, members of the justice administration organs considered forest related crimes as ordinary and even not more than simple misdemeanors or petty offences. That has changed now to a great extent. Participants from these



Participants from justice office

"If you go and ask any elderly person, he/she will tell you that he/she is proud of his/her activities in preserving forests. We have tree species that cannot be cut in any case. These are the sacred trees of our people."

groups have also stated that protecting the forest is now one of the priorities of courts in Sheka zone, thanks to the awareness creation activities of MELCA. One of the participants also stated that the awareness creation work is bearing fruits not only in the personnel of the justice administration organs but also... *cont. on p. 5*

Wabe Shebele Hotel in Addis Ababa. On the workshop the renowned Environmental Scientist and Director of Ethiopian Environmental Protection Authority (EPA), Dr Tewoldebirhan G/Egzabher and an internationally acclaimed plant genetics researcher, Dr. Melaku Werede have presented their opinion regarding the importance of ...*cont. on p. 7*

...Awareness *cont. from p 4*

in the zone and woreda executive organs. He disclosed that now at the zonal level it has been decided that no forests should be cleared for investment purposes. They have now a better understanding of environment, forests and biodiversity. He finally suggested that the awareness creation work should not be limited to only some sectors of the society. Clan leaders and women are considered the other crucial group for environmental protection and bio-cultural conservation. It is believed they have immense traditional ecological knowledge that

...A Stride to *cont. from p. 3*

Participants were actually grouped in to two-one group for legend preparation and the other for identifying and designating resources such as cultural, traditional and belief sites, rivers, falls, forest areas, agricultural lands, roads, villages, towns etc on the model.

Regarding significance of the model for the woreda representatives who participated on the development of the model forwarded their views.

Ato Kifle Gebeyehu, Yina Kebele Administrator, commented that at first he doubted whether they can do what they were expected to do. But later, he says " ---later when we began to exchange ideas and do the actual work, I realized that not any one other than us can do it. We discussed and reached at agreement before putting a color or sign representing a specific thing on the map. There are persons both from a Kebele from which a river starts and from a Kebele in which the river ends

can be applied for conservation of the bio-diversity toward healthy ecosystem. Thus the training would help



Women participants

as leverage for effective implementation of this traditional knowledge and active participation of these groups in mobilizing the whole community for environmental protection. In this re-

or joins another to make a bigger one. "

Regarding the use of the model almost all the participants I talked to said it would be a heritage they will leave for the coming generation. One of the participants even said " --- I used to regret my not having a wealth to leave for my children. Now I am happy that I am leaving this valuable for them to share with their fellows."



Community members working on the model

Weltata Bahiru W/Giorgis is one of the participants from Welo Kebele. Expressing his impression of the model

gard many of the participants agreed on the importance of their culture in conserving and wisely utilizing the biodiversity resources. They also recognized the existence of quite large number of sacred sites in the zone, which played great role in conserving the forests of Sheka. They also expressed the importance of the sacred sites (Gudos) in conserving and protecting the forests. One of the participants even said that: "If you go and ask any elderly person, he/she will tell you that he/she is proud of his/her activities in preserving forests. We have tree species that cannot be cut in any case. these are the sacred ... cont. on p 6

he said "---as a clan leader I know the culture and traditional practices that we have inherited from our fathers. We are aware of the fact that those cultures and beliefs are being eroded. Our fathers used cultural beliefs like Gudo to protect the forest. The forest

" --- I used to regret my not having a wealth to leave for my children. Now I am happy that I am leaving this valuable for them to share with their fellows."

is the life of Sheka. And our fathers knew this very well. We are also aware that the forest is decreasing along with the decreasing respect for culture. This fact can clearly be seen from the model we are doing. We surely know that our forest coverage is by far greater than it is now a few years ago I think the model will be of great help to make the current and the future generation think of what is going on and what it should do" Ato Alemu Sheno, a participant from Ateso Kebele, has a similar opinion. Regarding the use of the model he begins by saying ... cont. on p. 6

...A Stride to *cont. from p. 5*

"the model clearly shows what we have, what we lost and where we will be going if we do not take the appropriate measure immediately. We know that the forest is what makes us live healthy life. There is no drought or problem of clean water in our area because we have the forest. In the future I wish we have a law that considers a tree as a human person, so that cutting tree will become a serious crime." Another participant said, "Our fathers used to protect the forest. Their culture forbids massive cutting of trees like some do today. Now it seems that is no more our culture. This is a critical time for us."

Regarding the significance of the model, Administrator of Masha

Woreda, Ato Tariku Faro says "The model will serve as a historical and



Elders working on the model

cultural reference from which the fu-

...A Day at Wello *contd from p. 2*

classes of the community members such as elders, women, the youth, and Kebele leaders will facilitate the commitment toward the actions to be taken as solution. We are grateful to MELCA for making us meet and discuss about our environment."

Furthermore one of the participants representing women of Wello, W/ro Muluwork

ture generation will learn. It will also be a good instrument for government decision makers regarding land use, natural resource utilization and development plans.

A participant from Abelo Kebele, Ato Ambelo Edeo, for instance said " --I did not know there is a big fountain called Abakaki in Ateso Kebele neighboring my Kebele. I also did not know there is bamboo forest in our woreda. I learned them from the model." Another participant from Gatemo Kebele, Ato Shaweno Sharew also said that he thought a river called Shetfni starts from Gatemo but now he learned it starts from another woreda. On the other hand, he said he did not know a river called Wenani starts from nearby his home and he is surprised to find it so. Still another participant, Ato Alemu Sheno from Ateso Kebele said "I did not know that there is a fountain called Sheksheko in Keja Kebele, I even did not know that there is a grave of our great grand fathers called Tirshans and Genokekans in my own Kebele. I am really surprised and happy to know this."

Finally inauguration of Masha's P3DM, which has been developed for a period of two weeks, was held, on Saturday 24 August 2010, with a warm ceremony.

During the discussion session the attendants forwarded several constructive

comments. Among others Ato Wedo Wato, former administrator of Sheka Zone and currently Commissioner of SNNPR Police Commission said "--- MELCA is really achieving the objectives it has set when it came to Sheka Zone. These days not many organizations are giving attention to indigenous knowledge and cultural values for environmental protection. Yet we are witnessing MELCA is doing remarkable things in this regard. The model of Masha prepared by MELCA with full participation of the community will be a great stride towards Bio-cultural conservation of the woreda. It will also be a good historical reference for the future generation. Generally we can say MELCA is a good supporter of the development efforts by government. On the inauguration ceremony representatives of elders and students have presented their role in the process and the benefits they have gained through their participation.



A completed Model of Masha Woreda

Haile, said "--- I think for us the past was a time of darkness. Every one cuts the trees even beyond what he consumes. Consequently the forest is losing what it used to be. Recently the government is promoting forest protection; and you are helping us in how we can do that. The mapping will be a good device to make us have a common understanding of the situation"



The completed P2DM of Wello Kebele

...Hard Choices *contd. from p 4*

Ethiopia's genetic resources to the world.

Dr. Tewoldebirhan stated that “---we should be aware of both the positive and negative sides of industrialization. Climate change and global warming are by and large attributable to industrialization. The world is facing food crisis due to factors related to climate change. Industrial agriculture, on the other hand, is exacerbating the global food crisis through elimination of crop



Dr. Tewoldebirhan and Dr. Melaku diversity. Varieties that used to be suitable for one area are becoming no more appropriate due to climatic changes. Having wide range of varieties is the best instrument to cope up with the problem ”Dr. Teweldebirhan added that the world is unfortunately working against conserving crop varieties. In this regard, all countries of the world including Ethiopia are being affected by the reductionist approach to seed variety.

...Awareness *cond. from p 5*

trees of our people.”

Regarding significance of the trainings, participants from these groups commented that the trainings given by MELCA were so helpful to defend their cultural practices and the forest, which they maintained through their traditional knowledge. Particularly

He stated that Ethiopia is at a better status in relation to seed diversity as there are still more than hundred seed varieties. Ethiopia is also known for having seed varieties endemic to it.

If we have to fight food insecurity and bring about sustainable development that ensures continuity of the next generation we have to conserve our local seed varieties capitalizing on the knowledge of farmers to that effect, said Dr. Tewoldebirhan.

Dr. Melaku on his part said, “---the threat of losing agro-bio-diversity is growing and it is getting worse because of the expansion of commercial agriculture which promotes mono cropping and western agricultural values. Our farmers should not use new seed varieties that will make them dependent when local varieties suitable to local conditions can be enhanced. We can raise the yield potential for farmers' varieties while maintaining diversity. He also stressed on the idea of the need to involve farmers in the seed supply, storage and distribution systems to help them conserve local crop varieties. Regarding the need to work in close collaboration with farmers on the issue of crop diversity, Mr. Heink Hobe-link, from GRAIN, who made a presentation on Global Issues Around Seed, said that although indigenous farming

produce most of the world's food (around 80%) and play the leading role in maintaining most of the seed diver



Heink from GRAIN

sity, they are often undermined and forgotten. More attention is rather being given to industrial agriculture. Heink stated that industrial farming is eroding not only crop diversity but also soil fertility, thereby contributing much to the food and climate crisis. He said studies made in the area show that the amount of organic matter lost from the soil in the past 50 years due to industrial farming amounts 150-205 billion tones. The amount of CO2 that would have been sequestered from the atmosphere, had

“hard choices are only made when no other options remain. Why this is to be a choice for countries like Ethiopia while there are still a range of options at hand?”

there not been these losses, would amount 220-330 billion tones.

...cont. on p 9

some of the clan leaders have expressed



Trainee clan leaders with the trainer (front middle)

their gladness for they won their court cases over their cultural sites thanks to the awareness creation works by MELCA.

Generally participants of the trainings considered the trainings as valuable input for the bio-cultural conservation movements they are already making .

Integrative Approach for Sustainable Development

Efforts toward sustainable development, poverty reduction, and improved livelihoods, especially in developing countries like Ethiopia, are requiring integration of issues in the areas of population, health and environment. That is so because considering the alarming rate of deforestation, land degradation and rapidly growing population pressure, addressing problems in these areas in a coordinated and integrated manner deserves due attention and the concerted effort of the Government, NGOs and the community at large.



Mountain Niyala

MELCA Mahiber has been engaged in the integration of Population, Health and Environment (PHE) intervention during the period from March 2008 to December 2009, by a fund obtained from the Packard Foundation through Engender Health, in Bale Zone of Oromia Region, Dinsho area in the locality known as Horosoba.

The major objective of the project was to raise the awareness, and build the capacity of the various actors involved in the issues of population, health and environment. The intention is that the actors would be able to address the problems prevailing in these areas in a coordinated and integrated manner for improved livelihoods and sustainable wellbeing of the community and the ecosystem.

MELCA conducted its PHE intervention at school and at community levels. As such it provided a series of PHE focused trainings

to a total of 377 health extension and agriculture and rural development workers and 45 officers from zonal and woreda health and agriculture and rural development offices. At community level also 160 community members, including women and religious leaders, have taken PHE focused trainings. In addition 60 members of school community PHE training participants including



PHE training participants

students, teachers, directors and officers of woreda education office, as well as 40 Federal Democratic Republic of Ethiopia (FDRE) members of House of Peoples Representatives, federal and regional level stakeholders, NGO representatives and local administration officials have participated in the trainings.

At school level as a result of PHE focused trainings and sensitization programs conducted in schools, the already existing Environmental Education Program (SEGNI) clubs in collaboration with women's and Anti AIDS clubs have become active actors of PHE promotion. MELCA got quite a good opportunity to reinforce its PHE focused awareness creation and sensitization trainings by integrating its SEGNI program with the PHE project. As a result members of SEGNI club, women's club and Anti AIDS club collaboratively worked together to create and disseminate integrated message on family planning, health and ecological preservation by way of poems, dramas, riddles, question and answer sessions

and songs in the schools and various events in the community.



Intergenerational learning in SEGNI

To strengthen the movement, MELCA provided mini-media equipments for 11 model schools. Accordingly, the PHE focused sensitization messages are now reaching much greater number of youth and community members. MELCA has also provided nursery equipments to 17 model schools so that they would be able to create nursery sites that meet the growing demand for seedlings, especially, of indigenous trees.

At community level, women and religious leaders were deliberately made to have the active role in the education and sensitization process. Involvement of these groups of the community has brought about some good results. Among these, rapid attitudinal change and mobilization of the community toward bio cultural conservation as well as the use of family planning methods are the prominent ones

During the session held with community members religious leaders said that their religion does not forbid proper family planning. They told about the importance of family planning, but without being involved in abortion. Religious leaders also commented on the contribution of family planning to environmental protection. So the ideas forwarded by religious leaders had a positive impact of clearing hesitation of women in using family planning services.

...Hard Choices *Contd. from p 7*

Yet the paradox is that industrial farming and food system are still being supported by investment in agriculture. The land grab, through investment, pushing peasant farmers away from their territory in a massive way, is exacerbating this problem. Mr. Heink also underlined the need to tackle this trend. He said, "peasant farmers should be given due attention and proper support because they are not only producing most of the world's food, they are also providing solution to the global climate and food crises."

When seen from the context of Ethiopia, the commonly shared idea is that Ethiopia is still famous for its great genetic diversity. However, she is by no means immune to the problem. Ethiopia's bio-diversity is also under great threat resulting, mainly, from draught and introduction of modern farming methods. To show how the problem is encroaching Ethiopia, Ato Regasa, from Ethiopian Organic Seed Action (EOSA), said 50% of the gene bank collection of Ethiopia has already been lost

Ato Regasa also stated that, Ethiopia will feel the punch right away unless the urge for the hard choices is left to where it belongs. He stated "hard choices are only made when no other options remain. Why this is to be a choice for countries like Ethiopia while there are still a range of options at hand?

As related to the issue of hard choices Ato Tadese, a farmer participating from Ejere, said "---some time back we lost local varieties due to crop disease and forced to make the hard choice. We then experienced the

good and bad sides of the improved seeds. Among others we have seen that they are not viable without chemical fertilizers. Now we are back to the



Ato Regasa from EOSA

traditional seeds, which we found are by far better, in many aspects, than the hybrid ones. We are also establishing seed bank for our traditional seeds not to lose them again."

Another participant, Wro. Elisabeth, a woman farmer from South Wello, Wereilu, said, "---after the introduction of the 'improved' seed varieties to our area, we have learned that our local varieties are more generous as compared to the new ones. Our local seeds never asked us more than they will give us. Unlike the local ones we have seen that the 'improved' seeds demand much from us from the time we sow them to when we cook them for consumption. Leaving the effect they may have on our health, aside, these seeds require us much money (for chemical fertilizers) to grow and give yield. After production, they, again, need more firewood for cook



Ato Tadese and W/ro Elisabeth (right & middle)

ing. We know that they have negative effect on the environment in both cases"

Another researcher, Dr. Bayoush, who made a presentation on the workshop, described farmers as primary centers of diversity and knowledge banks on the issue of seed diversity. Dr. Bayoush presented how the local community name local seeds to show their property. Among others she said there is a variety of tef called 'abish lemine' (meaning I do not need rue) to mean it does not need additional ingredient (rue) to add flavor to its injera. There is also a variety of wheat called 'set akuri' (meaning pride of women) to mean its bread is good regardless of whether the woman who bakes it is a poor chef, a sorghum called 'wetet begunche', (meaning milk in mouth), is called so because much flour is obtained from small amount of its grain, as presented by Dr. Bayoush.

In general participants of the workshop agreed on the need to conserve and develop crop diversity for the present and the future generation. And to this end there is a need of concerted efforts of all organs working in the area. In particular there is crucial need to engage in awareness raising and collaboration between and among the various concerned organs such as farmers, extension workers, researchers and research institutions, government decision makers and the media.

"We should avoid food crisis that may come up on us as a result of undue "hard choices" that we make.



የዝግጅት ክፍሉ መልእክት

በኢትዮጵያችንም ሆነ በሌሎች ሀገሮች አንድ ብሄረሰብ የራሱ የሆኑ ማህበራዊ፣ ኢኮኖሚያዊ እና ባህላዊ መገለጫዎች ይኖሩታል። በሀገራችን ያሉ ብሄር ብሄረሰቦችም በዚህ ረገድ የየራሳቸው የሆኑ ድንቅ የባህል መገለጫዎች እንዳላቸው ይታወቃል። ብሄሮችና ብሄረሰቦች ካላቸው ውብ ባህላዊ መገለጫዎች መካከል አንዱ ከአካባቢያቸውና ከተፈጥሮ ጋር በሚያደርጓቸው ልዩ ልዩ መስተጋብሮች አካባቢያቸውንና የተፈጥሮ ሀብቶቻቸውን ጠብቀው ለማቆየትና ለትውልድ ለማስተላለፍ የሚጠቀሙባቸው ባህላዊ አሰራሮች፣ እውቀቶችና እሴቶች ይገኛሉ። በአካባቢና የተፈጥሮ ሀብት ጥበቃ ረገድ እያንዳንዱ ብሄረሰብ ጥንታዊ የሆኑና በዘመናችንም ለአካባቢ ጥበቃና ዘላቂ የተፈጥሮ ሀብት አጠቃቀም የላቀ ፋይዳ የሚኖራቸው ባህላዊ አሰራሮች፣ እምነቶችና እውቀቶች አሉ።

የመልካ ሰጂ ፕሮግራም በተፈጥሮ ሀብትና አካባቢ መከላከልና መስከል ሳቢያ የአለም የአየር ንብረት ለውጥ የአሁኑም ሆነ የቀጣዩ ትውልድ ህልውና ትልቁ ስጋት በሆነበት በአሁኑ ወቅት እነዚህ ለአካባቢ ጥበቃና ዘላቂ የተፈጥሮ ሀብት አጠቃቀም ፋይዳ ያላቸው የሀብረተሰቡ ባህላዊ አሰራሮችና እውቀቶች በዘመናዊነት ሽፋን ሳይረሱ ወይም ሳይሸራረፉ ወጣቶች ከአባቶችና እናቶች እንዲማሩዎቸው፣ ለአካባቢያቸው ጥበቃና ዘላቂ የተፈጥሮ ሀብት አጠቃቀም እንዲተገብሩዎቸው እናም እነሱም በበኩላቸው እነዚህን ባህላዊ አሰራሮችና እውቀቶች ጠብቀው ለቀጣይ ትውልድ እንዲያስተላልፉዎቸው የሚያስችሉ ምቹ ሁኔታዎችን ለመፍጠር የተቀረጸ ፕሮግራም ነው። ስለሆነም የመልካ ሰጂ ፕሮግራም ዋነኛ ዓላማ የትውልድ ቀጣይነት በዘር እንደሚረጋገጠው ሁሉ ለትውልድ ህልውና ትርጉም ያላቸው ባህላዊ እውቀቶች ከትውልድ ወደ ትውልድ የሚተላለፉበትን ድልድይ መዘርጋት፣ በዚህም ስጦጥ ለቀጣይ ትውልድ የሚተላለፍ የጤናማ አካባቢ መሰረት የሚጣልበትን ምቹ ሁኔታ መፍጠር ነው።

በዚሁም መሰረት ባለፉት ጥቂት አመታት መልካ የሰጂ ፕሮግራም በሚያካሄድባቸው አካባቢዎች ከትምህርት ቤቶች ጋር በመቀናጀት ከመደበኛ ትምህርት ጎን ለጎን ተማሪዎች ስለ ተፈጥሮና አካባቢ እንዲሁም ባህላዊ እውቀቶች ለአካባቢና የተፈጥሮ ሀብት ጥበቃ ያላቸውን ፋይዳ ከአባቶች የሚማሩበትን ሁኔታ ሲፈጥር ቆይቷል። ተማሪዎች በየትምህርት ቤቶቻቸው በሰጂ ክበባት እንዲደራጁ በማድረግና በየትምህርት ቤቱ የተቋቋሙትን ክበባት እርስ በርስ የሚያገናኙ የሰጂ ምክር ቤቶች ተመስርተው ወጣቶች ስለአካባቢና ተፈጥሮ ሀብት የሚማሩበት፣ ባህላዊ እውቀቶችንና እሴቶችን እየፈተሹ ስለ አካባቢና ተፈጥሮ የላቸውን እውቀት የሚያዳብሩበት ሁኔታ ተፈጥሯል። በዚህም ለአካባቢ ጥበቃና ባህል ተሟጋች የሆኑ በርካታ ወጣቶች ተፈጥረዋል።

በተገኘው ውጤት በመሰረታታትም ከአባቶች ተምረው ባህላቸውን የሚያከብሩ፣ ለአካባቢ ጥበቃ ዘብ የሚቆሙና ጤናማ አካባቢና ባህል ለቀጣይ ትውልድ ለማቆየት ዝግጁ የሆኑ፣ በአጠቃላይ ጤናማ ማህበራዊና ኢኮኖሚያዊ እድገት በማምጣት ሀገር የሚመሩ እጅግ ብዙ ወጣቶችን ለማፍራት በዚህ በጀሊህ፣ አመትም መልካ ማህበር ከአባቶች፣ ወጣቶች፣ ትምህርት ቤቶች፣ እና ከሚመለከታቸው የመንግስት አካላት ጋር በቅንጅት የጀመረውን ስራ አጠናክሮ ይቀጥላል።

የሆለታ ከተማ ሰኚ ክበባት አርአያነት ያለው እንቅስቃሴ

በሆለታ ከተማ የሚገኙ ስድስት የአንደኛና ሁለተኛ ደረጃ ትምህርት ቤቶች የሰኚ ክበብ አባላት የክብብ አስተባባሪዎችና የሰኚ ምክር ቤቶች እንዲሁም መምህራን በጋራ በመሆን የልምድ ልውውጥና የሰኚ ክበባት ትብብርና አጋርነት የሚገለጽበት አንድ ታላቅ በአል በማዘጋጀት ሰኔ 12 ቀን 2002 ዓ.ም በሆለታ የገበሬዎች አዳራሽ በድምቀት አክብረዋል።



የዝግጅቱ ተሳታፊዎች

ከዝግጅቱ አስተባባሪዎች እንደተገለጸው የዝግጅቱ ዋነኛ ዓላማ በየትምህርት ቤቶች በተቋቋሙ የሰኚ ክበባት መካከል የልምድ ልውውጥ መድረክ መፍጠር እና ክበባቱ ከተቋቋሙበት ዓላማ አይደለም ጠንካራና ውጤታማ እንዲሆኑ ማሳሰብ ነው። የሰሚ ጋራ ክበብ አባላትም የልምድ ልውውጡ ተካፋይ ለመሆን በዝግጅቱ ላይ ተሳታፊ ሆነዋል።

እንደ አንድ የልምድ ልውውጥ መከወኛ ዘዴም የየሰኚ ክበባት ተወካዮች እና የሰኚ ም/ቤት አስተባባሪዎች በአመቱ ውስጥ ያከናወኑትን የአካባቢና ባህል ጥበቃና አራማጅነት እንቅስቃሴዎችንና የተመዘገቡ ስኬቶችን ለታዳሚው አቅርቧል። የክብብ አባላት በአባልነት ያገኙትን ጥቅሞችና ለየክብባቸው ያበረከቱትን አስተዋጽኦዎች መስክረዋል። በቀጣይነትም የአካባቢና ባህል ጥበቃ ተግባራቶቻቸውን አጠናክረው እንደሚቀጥሉ ገልጸዋል።

ክበባት ባደረጓቸው የአካባቢና ባህል ጥበቃ እንቅስቃሴዎች ያጋጠሟቸውን ችግሮችና የተጠቀሟቸውን የመፍትሄ ዘዴዎች በየክብብ ተወካዮች አማካይነት ያቀረቡ ሲሆን በቀጣይ የሰራ እንቅስቃሴዎችና

የትብብር ስልቶች ላይም ውይይት ተደርጋል።

በዚህ ዝግጅት ላይ ባህላዊ የቡና ግብዣ በባህላዊ አለባበስ ባሽበረቁ ልጃገረዶች ተዘጋጅቶ ቀርቧል። የግብዣው ታዳሚዎችም ስለ ባህልና አካባቢ ጥበቃ እና ከዚህ ጋር በተያያዘም ከያንዳንዱ ተሳታፊ የሚጠበቀው ምን እንደሆነ የቡና ዙሪያ ውይይት አድርገዋል።



ባህላዊ የቡና ዝግጅት

በተጨማሪም በዝግጅቱ ላይ ባህላዊ የቤት ውስጥ መገልገያ ቁሳቁሶች የእርሻ

መሳሪያዎች የሙዚቃ መሳሪያዎችና የዘር አይነቶች አውደ ርዕይ በባህላዊ አለባበስ ባሽበረቁ የሰኚ ክበብ አባላት ቀርበዋል። ከዚህም ሌላ የዝግጅቱን ታዳሚዎች የሚያዝናኑ ልዩ ልዩ ባህላዊ ሙዚቃዎች ቀርበዋል።



በዝግጅቱ ላይ የቀረበ አውደ ርዕይ

በጎሮ ቁሬንሳ አንደኛ ደረጃ ትምህርት ቤት የሰኚ ክበብ አባላት የተገነባ የሰኚ መማሪያ ማዕከልም የልምድ ልውውጡ አንድ አካል በመሆን በበአሉ ታዳሚዎች ተሳታፊነት።

በመጨረሻም በየትምህርት ቤቶች የተቋቋሙ የሰኚ ክበባት እጅ ለእጅ ተያይዘውና ተደጋግፈው የተተሙበትን የአካባቢ ተቆርቋሪነትና ባህል ጥበቃ አላማ ወደ ላቀ ደረጃ ለማሸጋገር በቁርጠኝነት ለመንቀሳቀስ ቃል ተገባብተዋል። ትምህርት ቤቶች ዝግ በሚሆኑባቸው የክረምት ወራትም በየ አካባቢያቸው የዛፍ ችግኞችን በመትከል በአካባቢ ጥበቃ ረገድ የበኩላቸውን ለማበርከትና የአካባቢውን ህብረተሰብ ለዚህ ማስተባበርን ቀዳሚ እቅዳቸው አድርገዋል።

የሰኚ ክበብ የመማሪያ ማዕከል ምረቃ የገነቡትን የሰኚ መማሪያ ማዕከል ሰኔ 26

በየትምህርት ቤቶች የሚቀቀሙ የሰኚ ክበባት ከሚያደርጉባቸው እንቅስቃሴዎች አንዱ የክብብ አባላትም ሆኑ ሌሎች ተማሪዎች የአካባቢ ጥበቃና ባህልን በተመለከተ የተለያዩ የትምህርት መርጃዎችን የሚያሰባስቡበትና እርስ በርስ የሚማማሩበት የሰኚ መማሪያ ማዕከል መገንባት ነው።

በዚህ መሰረት በሰበታ ሀዋስ ወረዳ የሚገኘው የሮጌና ገሜ አንደኛ ደረጃ ትምህርት ቤት የሰኚ ክበብ አባላት



ቀን 2002 ዓ.ም አስመርቀዋል።

የተመረቀው የመማሪያ ማዕከል

በትምህርት ቤቱ ቅጽር ግቢ ውስጥ በተደረገው በዚህ የምረቃ በዓል ላይ የክብብ አስተባባሪዎች የክብብን አመታዊ እንቅስቃሴዎች ሪፖርትና በክረምት ወራት የሚያከናውኑትን ስራዎች ዕቅድ አቅርበዋል።

ከዚህ ጋር በማያያዝም አስተባባሪዎቹ የመማሪያ ማዕከሉን ለመገንባት ያለፉባቸውን ሂደቶች ሪፖርት ባቀረቡበት ወቅት በግንባታው ሂደት ድጋፍ ያደረጉላቸውን የሮጌና ገሜ አንደኛ ደረጃ ትምህርት ቤት አስተዳደርን፣ መልካ ማህበርን፣ የሰበታ ከተማ ትምህርት ጽ/

የመልካ ሠራተኞች...

ያላቸውን ፋይዳ ለሰራተኞቹ የሚያስተምሩ ከባሌ ሸካ እና ሱባ የመልካ ፕሮጀክት ሳይቶች የተመረጡ በድምሩ ዘጠኝ የሀገር ሽማግሌዎች፣ በፕሮጀክት ጽ/ቤቶች ላይ ያሉ ሰራተኞችን ጨምሮ አስራ አንድ የመልካ ማህበር ሠራተኞች ከሰኔ 5 እስከ 9/2009.ም ለአምስት ተከታታይ ቀናት በመናገሻ ሱባ ደን ውስጥ ቆይታ አድርገዋል።



የእንቅስቃሴና ቆይታ ግምገማ

በቆይታቸው ወቅትም ሠራተኞቹና የሀገር ሽማግሌዎቹ በጋራ በመሆን የሰኚ ፕሮግራም አካል የሆኑትን የደን ውስጥ ጉዞ (trekking)፣ የእንቅስቃሴና ቆይታ ግምገማ (trakking)፣ የመማማር እና



ስፖርታዊ እንቅስቃሴ

የጥምና ጊዜያት እንዲሁም ልዩ ልዩ ስፖርታዊ እንቅስቃሴዎች፣ ጨዋታዎችና በእሳት ዙሪያ ተረት ማውራት ተግባራትን አከናውነዋል።

ከዚህም ሌላ የፕሮግራሙ ተሳታፊዎች በደኑ ውስጥ በመዘዋወር በደኑ ውስጥ ስላለው ብዝሀ ህይወት እና ከሰው ልጅ

ህይወት ጋር ስላላቸው ቁርኝት ከሽማግሌዎች ጋር ባደረጉት ውይይቶች ትምህርት ወስደዋል።



ሠራተኞቹ በፕሮግራሙ ከተሳተፉ በሁዋላ በንድፈ ሀሳብ ደረጃ ያላቸው እውቀት በተግባራዊ ኩነቶች ዳብሮ የማይረሳ እንደሆነላቸው ገልጸዋል። ከሽማግሌዎች ጋር ያደረጉት ቆይታም ስለ ተፈጥሮ ብዙ ነገር ለማወቅ እንደረዳቸው ተናግረዋል።

....የሰኚ ክብብ

እና አዲስ በሀ ደን ልማት ድርጅትን አመስግነዋል።



የምረቃ በዓሉ ተሳታፊዎች በከፊል በሰኚ ትምህርት ማዕከሉ ምረቃ በአል ላይ የሰበታ ከተማ ትምህርት ጽ/ቤትን በመወከል የተገኙት አቶ ውብሸት ሀይሉ ባደረጉት ንግግር መልካ ማህበር ወጣቶች ስለ አካባቢያቸውና ስለ ባህላቸው ተገቢውን እውቀት እንዲያገኙና በተለይ የአካባቢ ጥበቃ ተቆርቋሪ እንዲሆኑ እያከናወናቸው

ያሉ ተግባራት የሚያስመሰግኑ ናቸው ካሉ በኋላ ተማሪዎች ይህን ዕድል በመጠቀም ስለ አካባቢያቸውና ባህላቸው የሚያገኙትን ትምህርት በህብረተሰቡ ውስጥ ለአካባቢና ተፈጥሮ ሀብት ጥበቃ ስራ በተግባር እያዋሉት እንዳሉና ይህ መልካም



አርአያነት ወደፊትም ተጠናክሮ

አቶ ውብሸት ሀይሉ-ማዕከሉን መርቀው በከፈቱበት ወቅት

እንደሚቀጥል ያላቸውን ተስፋ ገልጸዋል። ለዚህም ከመንግስት በኩል አስፈላጊውና የተቻለው ድጋፍ ሁሉ እንደማይለያቸው አረጋግጠዋል።

የክብብ አስተባባሪዎችና አባላትም በበኩላቸው በሰኚ ፕሮግራም አማካይነት ያገኙትንም ሆነ ወደፊት የሚያገኙትን ዕውቀትና ግንዛቤ ለአካባቢና የተፈጥሮ ሀብት ጥበቃና ተሙዋጋችነት ለማዋል ያገኙትንም ግንዛቤ ለሌሎች ለማካፈል በቁርጠኝነት እንደሚንቀሳቀሱ ቃል ገብተዋል። ትምህርት ቤት ዝግ በሚሆንባቸው ቀጣይ የክረምት ወራትም በችግኝ ተከላና ክብካቤ ስራ ላይ በሰፊው ለመሳተፍ ማቀዳቸውን ገልጸዋል።

በዚህ የሰኚ ትምህርት ማዕከል ምረቃ በዓል ላይ የክብብን አባላት ጨምሮ ተማሪዎችና መምህራን ከሌሎች ትምህርት ቤቶች የተጋበዙ የሰኚ ክብብ አባላትና መምህራን የመንግስት መስሪያ ቤቶች ተወካዮችና

የአየር ንብረት ለውጥ ግንዛቤ ማዳበሪያ መድረኮች በባሌ

በኦሮሚያ ክልላዊ መንግስት ባሌ ዞን ዲንሾ ወረዳ ውስጥ በሚገኙ ትምህርት ቤቶች የተቋቋሙ የሰኚ ክበባት የአየር ንብረት ለውጥ ግንዛቤ ማዳበሪያ መድረኮችን በማዘጋጀት እና በየትምህርት ቤቶቹ ውስጥና ከትምህርት ቤት ውጪ ያሉ ልዩ ልዩ የማህበረሰብ አባላትን በማሳተፍ አካባቢንና የተፈጥሮ ሀብትን በመጠበቅ የአየር ንብረት ለውጥን በለመከላከል ሁሉም የበኩሉን ድርሻ እንዲወጣ የቅስቀሳ ስራዎችን እያከናወኑ ይገኛሉ።

በዚህ መሰረት በዲንሾ ወረዳ የሚገኙት የዲንሾ አንደኛ ደረጃና የካራ አሪ አንደኛ ደረጃ ትምህርት ቤቶች በሀምሌ ወር 2002 ዓ.ም ውስጥ የአየር ንብረት ለውጥ ግንዛቤ ማዳበሪያ ቀን በማዘጋጀትና ልዩ ልዩ የህብረተሰብ ክፍሎችን በማሳተፍ በጋራ አክብረዋል።

በዚህ የግንዛቤ ማዳበሪያ መድረክ ላይ የየክበባቱ እንቅስቃሴዎች በየተወካዮቻቸው ሪፖርት የተደረጉ ሲሆን ስለ አየር ንብረት ለውጥና



የዝግጅቱ ተሳታፊዎች በክሬል

አካባቢ ጥበቃ ግንዛቤ የሚያስጨብጡ ድራማዎች፣ ባህላዊ ሙዚቃዎች፣ ግጥሞች እና ጭውውቶች በሰኚ ክበብ አባላት ቀርበዋል። ከዚህም በተጨማሪ ስለ ብዝሀ ህይወት ጥበቃ አስፈላጊነት፣ ስለ ተፈጥሮና ባህል ጥምረትና አየር ንብረት ለውጥ በተሳታፊዎች ውይይት ተደርጓል።



በሰኚ ክበብ አባላት ከቀረቡት ዝግጅቶች ውስጥ ጥቂቶቹ

በዚህ የግንዛቤ ማዳበሪያ መድረክ ላይ የሰኚ ክበብ አባላት፣ ተማሪዎችና መምህራን፣ የመንግስትና መንግስታዊ ያልሆኑ ድርጅቶች ተወካዮች፣ የወረዳው ትምህርት ጽ/ቤት ሰራተኞች፣ እና የአካባቢው ህብረተሰብ አባላት ተሳታፊ ሆነዋል።

ዛፎች

- ዛፎችን አንቁረጥ አናሳርፍባቸው መጥረቢያ
- እንዳይታጣ የእንስሳቶች መኖሪያ
- ዛፎችን እንትክል እንዳይዛባ አየር
- በውሃ እንዳይሸረሸር እንዳጠበቅ አፈር
- በተመቻቸ ሁኔታ እንዲኖሩ እንስሶች መኖር እንዲችሉ ሁሉም አእዋፋቶ

- የተሟላ ኑሮ እንዲኖሩ ሰዎች
- ከእንግዲህ ሰዎች
- እንንከባከባ ዛፎችን
- እንያዛቸው በደንብ
- እንስሳቶ እንዳይጎዱብን
- አካባቢያችን አረንጓዴ ሆኖ
- ውበት እንዲሰጠን
- እንንከባከብ እፅዋትን

- በህብረት ሆነን (2)
- የአየር ሚዛን መጠበቂያ
- ድርቅ እንዳይመጣ የሁሉም መከለያ
- ዛፎች እኮ ናቸው የእኛ መከራያ
- ዛፎች እኮ ናቸው የእኛ መጠለያ
- ዛፎችን እንትክል እንዳይዛባ አየር
- በውሃ እንዳይሸረሸር እንዳጠበቅ አፈር
- ከተማሪ ውድነሽ ሞገስ አስጎሪ 1ኛ ደ.ት/ቤት



MELCA Mahiber

Vision

To see bio-cultural diversity conserved for healthy ecosystem and sustainable life.

Core Purpose/ Mission Statement

To work for a healthy ecosystem, vibrant culture and improved lives of communities through developing and spreading innovative methods in Ethiopia.

MELCA's Values

- ◆ At the heart of MELCA's work is recognizing the integration of culture and the environment/bio-diversity/, linked to this is the approach of endogenous development where people develop themselves from within, rather than being developed by outsiders.
- ◆ In MELCA we celebrate diversity while also wanting to promote equity in all we do.
- ◆ We draw our inspiration for our work from the way nature /the ecosystem/ works and want to keep learning about this
- ◆ We want to be a pioneering organization, always learning and open to new ideas and change and where ideas are being constantly reflected on and developed
- ◆ We greatly value teamwork and at the same time we want team members to take initiative and responsibility and to have deeply felt job satisfaction.
- ◆ We want an organization that is open, honest and transparent and that is accountable to all its partners (and to the wider public)
- ◆ We also want to be efficient, effective, doing high quality work and walking our talk.

መልካ ማህበር

ራዕይ:- ጤናማ ስርአተ ምህዳርና ዘላቂ ህይወት እንዲኖር የሚያስችሉ ብዝህ ህይወትና ባህላዊ ተለያይነት ተጠብቀው ማየት

ተልዕኮ:- አዳዲስ የአሰራር ስልቶችን በመፍጠርና በመላ ኢትዮጵያ በማስተዋወቅ ጤናማ ስርአተ-ምህዳር ለዘላቂ ህይወት ጉልህ ሚና የሚጫወት ባህልና የተሻለ የህብረተሰብ አኗኗር እንዲኖር መስራት

መልካ ማህበር

አ ላ ማ ች ገ
 ከተፈጥሮ ጋር
 ዘ ለ ቂ ታ ዊ
 ግ ገ ጉ ነ ት
 ያላቸው ባህላዊ
 እ ሴ ቶ ቻ ች ገ
 እንዲያንሰራሩ
 ማድረግ ነው።

