



# The Ethiopian Herald

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## Premier calls on citizens to practice forgiveness, generosity

BY STAFF REPORTER

**ADDIS ABABA** – Prime Minister Abiy Ahmed (PhD) called on citizens to overcome problems through humility, generosity and forgiveness, while celebrating Mawlid al-Nabi.

In his best wish message for the Mawlid celebration, the premier said all Ethiopians would celebrate the Day with Muslim brothers and sisters as it helps to prosper spiritually through sharing humbleness, kindness and forgiveness.

“Humility, kindness and exoneration help us to solve many of our problems. Forgiving much enables us to go forward by overcoming the hurdles,” he said.

Distracted by minor problems that occurred here and there, some may feel everything is dark. Hence, there is always light after the dark, he indicated.

Abiy reiterated that humbleness, kindness and forgiveness are the mechanisms that

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## Ethiopia needs to embark on promotion of September’s festivities

BY BETELHEM BEDLU

**ADDIS ABABA**- September is the month of tourism and extensive promotion of street religious and cultural festivities would put Ethiopia as a preferred tourist destination and enhance the foreign currency earnings, a senior tourism expert said.

Speaking to local media, Tourism Expert and Lecturer Ayalew Sisay (PhD) stated that extensive promotion of street celebrations including Meskel and Irrecha are of great significance for the country’s tourism industry. “Holidays are instrumental to stimulate the tourism sector as they open the door to display Ethiopia’s much-cherished culture and values for tourists.”

The expert further noted that connecting such festivities with major events including the filling of Abay Dam is something worth equal consideration by actors in the tourism industry. “Many global tourists are admirers of Ethiopia’s unique scenery and cultural



makeup and the recently-built tourist attraction sites including Koysha, Entoto and other projects would bring substantial change in the country’s portfolio.

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## Ethiopia, China agree to develop bamboo industry

**ADDIS ABABA (ENA)**- The Ethiopian Forestry Development and China’s Nanjing Forestry University have agreed to strengthen cooperation on the development of bamboo industry in Ethiopia.

Bamboo plant has vital economic value in addition to its contribution to sustainable land management and promoting green economy.

The Chinese are a pioneer in the exploitation of bamboos. In China,

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# News

## Zone urges stakeholders to make *Dubusha Woga* world heritage

BY ESSEYE MENGISTE

**ADDIS ABABA** - The Gamo Zone Culture and Tourism Department urged stakeholders to play due role for the registration of Gamo people's traditional justice system "Dubusha Woga", under UNESCO world heritage list.

Department Head Monaye Mosole called on stakeholders to exert more efforts and provide the required support to the zone to make the traditional justice system- *Dubusha Woga*, a world heritage.

He recalled that his department had signed a Memorandum of Understanding (MoU) with the Federal Heritage Authority, Central Ethiopia culture and tourism bureau and Arba Minch University to work together to include *Dubusha Woga* tradition on the world heritage list.

The stakeholders have been organized under a steering committee to gather and arrange the necessary evidences in order to prepare a nomination file for the heritage.

The zone is striving to identify, conserve, acknowledge, protect and promote the sites that known by the people as "customary courts" in which the justice system *Dubusha Woga* takes place, Monaye disclosed.

He also called on pertinent bodies to collaborate for ensuring universal prosperity by developing and promoting the culture, history and language of the people of the zone as well as developing and promoting tourist attractions.



Meanwhile, the bureau is working to develop the Gamo zone's language, culture and tourism resources, said Gamo Zone Kamba City Administration Government Communication Affairs Office.

The Zone has celebrated "*Yo Masqala*" culture and language symposium of the people of Gamo zone, with a theme of "Culture for Sustainable Peace and Development."

Monaye, who delivered a welcoming message on the event, said that he said that *Yo Maskala* festival is a festival where the people of the zone celebrate the end of the previous year and welcome the New Year, where different people meet, where quarrels

are reconciled, let go of grudges through forgiveness, where married people of the year come out.

He noted that attention is being paid to ensure the benefit of the people by developing and promoting the cultural, linguistic, historical heritage of the zone's ethnic groups.

Accordingly, a history book titled "Cultural Symbols of Gamo Zone" has been published to preserve the history of the inhabitants of the region for future generations. This book demonstrates how and under what circumstances the Zaise and Gidcho ethnic groups of Gamo were governed before the modern government, he stated.

## Ethio-telecom, admin ink accord to reduce, prevent fire disaster

BY MISGANAW ASNAKE

**ADDIS ABABA**—Ethio Telecom and Addis Ababa City Administration Innovation and Technology Development Bureau signed accord to develop smart emergency management solution to prevent fire disaster in the city.

The two organizations signed a smart emergency management solution agreement to prevent as well as reduce impacts of fire and disaster risks.

Speaking at the signing ceremony, Ethio Telecom Chief Marketing Officer Seid Aragaw said yesterday that the agreement signed would be of paramount importance in providing fast response and service thereby preventing and reducing fire disaster risk in the city by connecting the centers with other branches located in the city in the long run, too.

He further stated that the smart emergency management solution will have GIS, unified contact center, computer aided dispatch, integrated emergency response, platform connectivity and remote assistance.

Addis Ababa City Administration Innovation and Technology Bureau Head, Solomon Amare on his part said the city has demanded advanced technology thereby easily preventing the damage so as to provide city dwellers with fast and good service in relate to fire and disaster related issues.

Solomon said: "The smart solution, which is aided by computer dispatch, will display whenever fire disaster happens and suitable to give fast and reliable aid. The project will be accomplished in the upcoming three / four months and will provide services in a very advanced way."

Addis Ababa Fire and Disaster Risk Management Commission Deputy Commissioner Yikifelew Woldemeskel also noted that they are ready to prevent fire disaster beforehand.

When such a smart technology solution comes into effect, it will fully mitigate problems, provide citizens with fast response and help them easily control the fire disaster as the smart management solution would potentially bring about good services for community.

## Addis marks inter'l peace day with panel discussion

BY EYUEL KIFLU

**ADDIS ABABA**- The International Day of Peace was celebrated here with a panel discussion held at the UN Conference Center, Yesterday.

The event was attended by various dignitaries, including Ramiz Alakbarov (PhD), the UN Resident and Humanitarian Coordinator for Ethiopia, and Commissioner Yonas Adaye (PhD) of the Ethiopian National Dialogue Commission. Young participants and representatives from civil society organizations were also present at the event.

In his opening remarks, Ramiz emphasized the crucial importance of peace in building a better world. He stated that peace is a noble and necessary pursuit, and the only practical way to achieve a fairer and more prosperous global community. However, he also highlighted the challenges faced in many parts of the world in promoting peace.

The theme of this year's International Peace Day is "Actions for Peace," which underscores the need for concrete steps to be taken towards peacebuilding. Ramiz emphasized that peace and development are interlinked, and achieving the Sustainable Development Goals (SDGs) by 2030 requires a commitment to both.

Unfortunately, there are significant challenges in meeting the SDGs. The latest edition of the 2030 SDG Progress Report reveals



that over 575 million people worldwide are projected to still live in extreme poverty by 2030. Additionally, only about one-third of countries are on track to halve poverty levels, he said.

The rise in violent conflicts worldwide is another cause for concern. In 2022, there was a 50% increase in violent conflicts globally. Urgent action is needed to renew commitments to peace, security, and sustainable development at both the global and national levels, he mentioned.

Ramiz called for collective efforts from the UN, governments, civil society, academia, private sector, and media to accelerate actions towards achieving the SDGs with a sense of urgency

Dialogue was emphasized as a crucial means to foster peace and build consensus

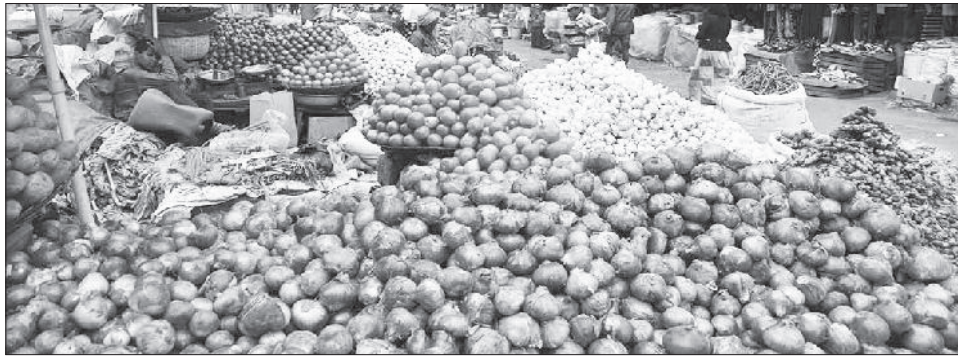
among people with different views. Ramiz underscored the importance of national dialogue in resolving differences and expressed the UN's commitment to support Ethiopia in its journey towards achieving this.

Commissioner Yonas Adaye (PhD) also stressed the significance of peace for humanity and highlighted the importance of youth engagement in sustaining peace in the country. He mentioned that the ENDC is actively working to involve youth in various platforms.

The 2023 International Peace Day was celebrated with the theme "Actions for Peace: Our Ambition for the Global Goals." The day serves as a reminder of the importance of non-violence and the ongoing struggle for peace as advocated by the United Nations.



# News



## Expert unpacks soaring inflation

BY TSEGAYE TILAHUN

**ADDIS ABABA** –The political and diplomacy efforts would merely enable Ethiopia to access debt and aid, thus, attention should be given to address internal political-economy issues causing the inflation, an expert in the issue said.

Approached by *The Ethiopian Herald*, a political-economy analyst Shewaferaw Shitahun stated that ensuring a free movement of goods and services as well as enduring peace and stability would hugely contribute to tackling the rampant inflation. “Internal problems require internal solutions and the elites should play their role in bringing non-economic solutions.”

Since there is no sufficient production in the country, there is no guarantee the current inflation would transform into hyperinflation. The inflation is linked to population size (demand and supply chain). Supply and demand should be optimized to have a balanced market, Shewaferaw elaborated.

Ensuring peace and stability and expanding the private sector’s economic role with policy

support and encouraging and expanding saving and investment are the necessary steps taken to satisfy the growing demand. Increasing product and productivity, establishing more shared companies and applying the main macroeconomic solutions would have a paramount importance.

Policy and proclamation as well as timely business information are of great significance to make business decisions; he said, mentioning the widespread business information gap in the country. “In this regard, the National Bank of Ethiopia’s (NBE) recent decision is a commendable step to facilitate the economic situation”.

Putting a place and favorable environment is a prerequisite to employ monetary and fiscal policy amendments to curb inflation. Checking the soaring increase in the price of goods and services further needs increasing production and productivity and sustaining peace and stability, the expert emphasized.

It is to be recalled that the NBE has taken bold steps to control inflation that has immensely challenged the livelihoods of citizens especially those in the low-income bracket.

## Ethiopia needs to

Sisay said; however, that the current instability in some parts of the country not only affects the tourism sector but it would also affect the national economy at large. It is a fact that the tourism

industry is highly reliant on other sectors including service. “Hence, it is important to ensure peace so that the nation could get the necessary benefit from its tourism potential.”

## Religious leaders, tourism experts enjoin public to preserve Meskel values

BY YESUF ENDRIS

**ADDIS ABABA**—Religious leaders and tourism experts enjoined the public to preserve and promote religious and societal values of Meskel festivity.

On the second Meskel Symposium that held yesterday, organized by Addis Ababa Culture, Arts and Tourism Bureau, religious fathers and tourism experts discussed historical and religious background of the UNESCO-registered Meskel festival that Ethiopians celebrate each year to commemorate the finding of the True Cross.

On the occasion, Melake Selam Komos Aba Kale Tsadiq (PhD) said that the Meskel Festival is the only outdoor holiday that celebrates the discovery of the True Cross in the presence of many thousands of people. So, celebrants should preserve its unique values during the festivity, he adjured.

The festival is an asset of the world heritage community. So, it is beyond religious celebration, and all Ethiopians are the owner of the festival, he indicated.

He also invited all Ethiopians from all religions to celebrate the festival with their Orthodox Christian brothers and sisters.

Addis Ababa Interreligious Council Chairman, Megabi Tamrat Abegaz also stated that Meskel festival is one of the four Ethiopian intangible heritages recognized by the UNESCO which needs the preservation of all Ethiopians as well as the international community.

Ethiopians from all cultural backgrounds celebrate the festival every year. Despite of their linguistic and cultural differences, they have shared-knowledge and values. “Hence, we have been integrated each other through this festival,” he noted.

Senior Tourism Expert, Maru Emagnu, also remarked that Meskel Festival is one of cultural heritages that demonstrate the socio-cultural integration among Ethiopians.

Celebrants of the festival have religious songs in several languages thereby the cultural diversity in the celebration should be preserved, he said.

He also urged actors of the hospitality sector to guide tourists coming from abroad. Tourists always need something new and worthy to them so that tour guides should work to promote the festival while doing their businesses, he added.

Meskel Festival that takes place on 28 September, is inscribed by UNESCO as intangible cultural heritage of humanity in 2013.

## Premier calls...

enable citizens to find the right track that lead them to their destiny.

“There is no problem that cannot be curbed with humility, generosity and forgiveness,” he noted.

He called on all Ethiopians regardless of religious, age, sex and other differences, to be generous and forgive each other while celebrating the Day.

According to Abiy, Muslims commemorate Mawlid through praying and recalling the teachings and generous acts of the prophet.

Every Muslim always strives to do what the prophet did in introducing every good deeds and defying all misdeeds. Therefore, the PM called on believers to recall the merits of the prophet and the characteristics humbleness.

bamboos are widely made into construction materials and daily necessities, such as tissues, straws, tableware and baseboards of truck beds, which are sold to many countries around the world.

According to statistics, the output of China's bamboo industry surged from around 82.1 billion yuan in 2010 to 321.8 billion yuan in 2020.

Ethiopia is the first in Africa in terms of bamboo forest resources as over 1.4 million hectares of land covered with bamboo in the country.

Studies show that if Ethiopia is able to fully utilize its untapped resource of bamboo, the sector will enhance foreign direct investment and job creation for its population.

The Ethiopian Forestry Development and China’s Nanjing Forestry University technical cooperation meeting was recently held in Addis Ababa.

The key focus of the meeting was to seek cooperation between the two institutions on development of bamboo industry in Ethiopia, the technology needs and gaps

## Ethiopia, China...



of the sector as well as cooperation on research and training.

According to Ethiopian Forestry Development, the meeting was aimed at accelerating technical cooperation between the two institutions.

Further, Both parties has agreed up on working out details for formalizing a Memorandum of Understanding (MoU) that will further inform areas of cooperation at the earliest to promote the relation.

The meeting was hosted by the vice

director general of the Ethiopian Forestry Development Motuma Tolera who affirmed his institution's commitment to work with the Nanjing Forestry University on issues of discussion and beyond.

The EFD Research directors, Executive officers alongside delegates from Nanjing Forestry University took part in the discussion.

Nanjing Forestry University is a national public research university originated in 1902 as a forestry department of central university in Nanjing, jiangsu, China.

# Opinion

## Social gathering, cultural interactions to consolidate togetherness

BY ABEBE WOLDEGIORGIS

Ethiopia is an ancient country with long history and human civilization in which Archaeological findings and historical documents proved it. The founding of 3.18 million years old Lucy, a human fossil, in 1974 in Afar region proved that how the place had been inhabited by humans since the ancient time.

The crafting and erecting of the Axum obelisk and scripts on it before the birth of Jesus Christ proved and vividly shows the existence of ancient civilization here.

Ethiopia is also among the few countries that owned their own government and administrative institutions. Besides, it has its own alphabet and scripts originated from Saba. The country inhabited by people with diversified cultural, religious and linguistic identities.

Historical findings indicate that, the Axum kingdom had not been a place for a single ethnic and language group it was rather multilingual and multicultural. The kingdom had its own naval force which patrolled the Red Sea territories and

defended it.

One of the Axum kings, Kaleb, in the 6th century to expand his territory towards the north, recruited soldiers from various language groups and crossed the Red Sea, controlled and governed the Arabian Peninsula. Soldiers had intermarriage with the local people and adopted their culture and rituals.

The trade relation with the overseas world which had been undergone for centuries further introduced the people with the new culture and way of living. Religious practices and cultural events gave way to intermarriage between people with various ethnic backgrounds which again created unified identity.

Christianity was introduced to Ethiopia in the 4th century, and the Ethiopian Orthodox Tewahido Church is one of the oldest organized Christian bodies in the world. The church has long enjoyed a dominant role in the culture and politics of Ethiopia, having served as the official religion of the ruling elite until the demise of the monarchy in 1974. It also has served as the repository of Ethiopia's literary tradition and its visual arts.

The core area of Christianity is in the highlands of northern Ethiopia, but its influence is felt in the entire country. More than two-fifth of Ethiopians follow the teachings of the Ethiopian Orthodox Church. An additional one-fifth adheres to other Christian faiths, the vast majority of which are Protestant. Christianity was introduced by the two Syrian monks who came here. Following these, for the next successive centuries the religion was expanded all over the country and such venture also brought good opportunity to unify people from various ethnic background spiritually.

Islam was introduced in the 7th century and is now practiced by about one-third of Ethiopians. It is most important in the outlying regions, particularly in the Eastern Lowlands, but there are local concentrations throughout the country. Traditionally, the status of Islam has been far from equal with that of Christianity.

However, Hailesilasie I (reigned 1930–74) gave audiences to Muslim leaders and made overtures in response to their concerns, and under the Derg regime (1974–91), even more was done to give at least

symbolic parity to the two faiths. There are some concerns among highlanders that fundamentalist Muslim movements in the region and in neighboring countries may galvanize sentiments for a greater role of Islam in Ethiopia.

The Alnejashi mosque located in Tigray is one of the internationally recognized shrines place where the worshipers entourage it. The Ifat, Waslsema and the Adal sultanates established and existed for many centuries in the Places such as Shewa, Afar and Harar and Islamic literature corroborated that.

After the declining of the Axum dynasty due to the loose of port of Adulis to the Arabs in the 7th century, the government's territorial expansion was changed from north towards

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**Editor's Note: The views entertained in this article do not necessarily reflect the stance of The Ethiopian Herald**



# Editorial

## Holidays: Where unity, peace are interwoven

In richly wide-ranging colors, Ethiopians are celebrating grand religious festivals, Mawlid and Meskel. Today, Ethiopian Muslims are celebrating Mawlid, the 1498th birthday of the Prophet Muhammad; and tomorrow, the Christians will celebrate Meskel, the Discovery of the True Cross upon which Christ was crucified.

Both the holidays are celebrated among the adherents of Islam and Christians warmly and colorfully for their spiritual significance. Essentially, the believers from these religions are sharing happiness and festivities regardless of religious differences.

As far as one can tell, Ethiopia is a country where various nations, nationalities and peoples coexist peacefully; and the nation is also a model for being a land where varied cultural and religious practices are exercised freely.

These festivals, apart from their religious and cultural importance, promote the nation's rich heritages; clearly demonstrate Ethiopia's religious and cultural diversities that are specific to peoples with various backgrounds.

They are also pivotal in building a strong bond and creating a sense of belonging between and among the people. Besides, the holidays create opportunities for Ethiopians to demonstrate love and respect for one another.

In fact, despite their ethnic, traditional, religious and cultural differences, Ethiopians are always known for their communal harmony. This has also been reflected in their day to day life and in several other aspects as well.

It is not uncommon to watch people with different backgrounds, religion, ethnicity, culture and other values, living together in harmony and peacefully with a sense of solidarity and togetherness.

In this regard, cultural and religious festivals are just one example that displays Ethiopians' unity, togetherness and communal harmony. Seeing Muslims supporting their Christian friends and vice versa in both good and bad times, is a thing that is ordinary among Ethiopians.

Mainly, because the core principle of all the festivals lie on bringing one people closer to another, promoting peace, love, tolerance, reconciliation, forgiveness and togetherness, they are very powerful platforms where belongingness amongst the people with different ethnicity, religion, culture or socio-economic backgrounds are further strengthened and a sense of unity and solidarity is nurtured.

What is more, the occasions are favorable instances that create an opportunity to learn the uniqueness of other communities, to appreciate and respect diversity, create social cohesion which makes everyone feel that the culture of one community is seen as its own.

And celebrating such religious and cultural festivals strengthens closeness amongst diverse groups; which is a strong foundation to create a more harmonious and inclusive society, build strong national consensus and ensure sustainable peace and development.

And when we, Ethiopians, celebrate religious and cultural festivals, we should further strengthen our solidarity and togetherness. As a diverse community intertwined with a shared future, we have to use such celebrations to promote solidarity, peace and togetherness among the peoples. When we mark festivals, we have to live up to the principles of the festivals. We have to condemn all evil acts that incite division and hatred among us; we have to cultivate the values of peace, harmony, and unity. Instead of hatred and hostility, we have to prioritize solidarity and fraternity, peace rather than conflict and unity. In sum, Ethiopians are fascinatingly accustomed to exercising harmony, peace and love among themselves during religious festivals.

# Opinion

## Education diplomacy for promoting Ethiopia's foreign policy and development objectives

BY SOLOMON DIBABA

For the purpose of this contribution, the author defines education diplomacy as one of the latest forms of diplomacy in which countries employ diplomatic relations and diplomacy for promoting national educational objectives as a tool for nation building, socio-economic and technological development. Education diplomacy is also a means or a soft power in which nations pursue their national interests by using diplomacy to boost their human resource development.

Moreover, education diplomats use diplomacy as the art and practice of using diplomatic skills and approaches to build and manage relationships, work with others, and influence change – to facilitate collaboration among diverse stakeholders to achieve shared goals in the education sector. Education attaches in various embassies across the world have continued to play an important role in using their diplomatic skills to promote global education.

States use education diplomacy to improve their image and integrity internationally and foster the right circumstances for their long-term socioeconomic growth. They employ a number of hard and soft power strategies in their foreign policies.

Great powers in particular, due to their bigger influence globally, have begun to place a high value on and pay special attention to the use of education as a successful soft power strategy. If the tools of education diplomacy implemented properly, it may contribute to the development of a state's soft image by helping to broaden a more positive and long-lasting image among foreign audiences.

Soft power strategies and education diplomacy have begun to play a more significant role in the foreign policies of the countries in various ways, and it is anticipated that this role will continue to expand. The 8 most effective educational techniques to achieve national interest through soft power are mentioned below; these techniques would also direct state in formulating its foreign policy.

Modern Education in Ethiopia may be traced back to the first years of the 19th century, notably from 1908- 1935 when the French education system was developed as the result of the personal diplomacy of the late Emperor Haile Selassies under and formal diplomatic relations with France. The Emperor was keen to promote the modernization of his government by manning it with well-educated technocrats that can run his government. Between 1941-1950

Ethiopia's education system shifted to that of Britain and between 1962 and 1977 the American education system was predominant in the country in which 3000 Peace Corp volunteers served in the largest program of such type in the world. Here it is possible to conclude that education diplomacy was a major component in the growth of Ethiopia's diplomatic relations with the rest of the world.

As the result of the US Point IV Program which kicked off in Ethiopia various institutions including Haromaya College of Agriculture was established in partnership with Oklahoma University. Similar agriculture colleges were established in Hawassa, Debre Zeit, Jimma, and Ambo as part of a program to make Ethiopia the breadbasket of Africa through training of agriculture experts.

Through strong educational diplomacy conducted by the Ministry of Education, Ministry of Foreign Affairs and the personal diplomacy of the Emperor, the Swedish Government supported Ethiopia's education by building thousands of elementary schools under the program of Ethiopian School Building Unit (ESBU). This is a vivid example of how diplomacy has served as an important tool to expand modern education in the country.

Based on the socialist orientation of the country, the former Soviet Union and other socialist countries provided scholarships for close to 15 thousand Ethiopian students and Cuba alone provided scholarship for 10,000 Ethiopian youth many of which lost their families during the Ethio-Somali war of 1977. Many professionals who are educated in these countries are providing commendable contributions to the development of their country.

Since 1991 Ethiopia shifted back to the American education system which is the predominant education system in the country. The author tried to cite the above trends to show the reader the extent to which modern education in Ethiopia was based on the country's diplomatic relations with the above mentioned countries. It must be noted that Ethiopia's diplomatic relations and cooperation with various countries across the world had full-fledged educational component in which bi-lateral relations with these countries played a pivotal role.

Over the last three years including these year, Ethiopia inked educational support programs with Russia, UAE, China, and Korea Republic and several other countries in which thousands of youth are granted scholarships to study overseas.

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The Ethiopian Herald

# Business & Economy



*The Ethiopian spice rack*

## The promising potential of coffee, tea and spices resources

BY BACHA ZEWDIE

It is widely said that, the South West Ethiopia peoples' region is blessed with natural resources. The natural resources include many crop products; fruits and vegetables, oilseeds, coffee, tea and spices.

Belay Ajuab, Director General of coffee, and tea and spices sector of the South West Ethiopian Peoples Region and Head of the Development and Conservation Sector said that, the region is blessed with nature and the environment is suitable for many crops, vegetables and fruits. It has also high potential in coffee, tea and spices production, which contributes significantly to the country's foreign exchange earning. 560 thousand hectares of land is covered with coffee; more than 88,300 hectares of land is covered with spices and 2,776 hectares of land with tea cultivation.

According to Belay, four of the six zones in the region specialize in coffee in a different way and grow it as their main crop in view of the ecological suitability of the region for coffee, spices and tea products. He explained that extensive work is being done in the sector. As to him, more than half percent of the region's 3.5 million people is involved in the development of coffee, spices and tea products.

In the region, coffee, spices and tea are not only widely produced, but the products are exported to the central market as well as foreign markets by working to increase production and productivity. This is contributing significantly to the country's foreign exchange. He explained that, it has been planned to increase the national foreign exchange earnings and support the sector by increasing the production and productivity of coffee in quality and quantity.

As he said, in the 2022/23 fiscal year, the region has been doing extensive work to achieve the plan to collect 64.5 thousand tons of coffee and supply it to the central market. For example, work has been done to

provide training to professionals and engage industrial owners through consultation with suppliers. With this, 65 % of the plan was achieved by supplying 42 thousand tons of coffee to the market.

The region planned to produce 47 thousand tons of spices and supply them to the central market in the fiscal year, and has managed to collect 43 thousand tons of produce and supplied them to the central market. He said that by achieving 90.9 % of the plan, it was able to record a better performance than coffee and tea. Belay said that, there is better activity in the field of tea cultivation than in the past. It was planned to provide seven thousand tons of tea production in the fiscal year and could able to achieve 89 % of the plan by providing more than 6,000 tons.

Belay mentioned that, the amount of coffee production recorded in the region during the fiscal year is low due to various problems. In particular, it has decreased by 35 % compared to the production amount in 2021/22 which was 64 thousand tons.

According to Belay, "If a coffee tree gives a good yield in consecutive years, it will experience a certain decrease in yield in the following year. This is natural. But beyond this, the region's coffee caring work is not strong. Just like a mother who gave birth to twins needs good sustenance, better care especially to coffee that produces good yield is essential by giving fertilizers like compost and manure that can increase production and quality. It could be identified that there was a poor performance in this regard and lack of continuous work on the weeding.

Another reason why a large amount of coffee could not go to the market is related to the drop in the international price of coffee, Belay said. He stated that, this has not only had an impact as a country, but has also had a significant impact on the region. As a result, following the drop in international coffee prices, coffee vendors and farmers in the region refused to take the coffee to market and dumped at home in order to take it out when the price is improved. In this

way, he observed that there is a large amount of coffee in storage. He also explained that in the last fiscal year, the region was less in quantity and could not supply coffee to the market as required due to other additional reasons.

While explaining about the production of spices, Belay said that the region could get better production but it is facing various problems as it has no legal framework. Lack of legal framework opened way to those who blend the products with strange things and taking it to the market. Such situation, as to him, stumble control mechanism and in turn, prohibits the supply of best product to the central market. He explained that the region has a very convenient and wide capacity for the production of various expensive spices, especially Korerima, so investors who want to participate in the sector will be welcomed to come to the region. The investors can be effective by expanding the development, adding value to the product and expanding the processing.

"The region has not been able to achieve 100% of the plan in the spice sector. It is because there is a large amount of illegal trade in the sector," Belay said. There is a huge illegal trade in spice crop products especially those are expensive in the market, he added. In addition, regarding the quality of the product, he pointed out that there are actions to reduce the quality by rubbing it with soil and ash. For this reason, efforts will be made to prevent the problem with the legal framework that will be implemented in the future. Special attention will be paid on providing better production in the coffee, spices and tea sector via monitoring and controlling illegal trade and increasing production and productivity.

Regarding tea production, Belay mentioned that it is being widely developed by two development organizations, especially in Kefa and Sheka zones. The tea production is being developed by development organizations called Wushwush and East Africa. There is a process by which

the farmers around these development organizations can supply their products to the development organizations. However, there are problems that hinder the expansion of the coverage, and last year it was planned to increase the production coverage of tea to 27 hectares, but only five hectares of coverage could be increased.

He raised many obstacles for this mainly; lack of sufficient industries in the region prevented the production from expanding even by the farmers. Since the development organizations are exclusive and do not have competitive organizations, they buy the tea products from the farmers at a low price. This discourages the farmers and reduces their motivation. For example, the production of one kilogram of tea was five Birr until recently.

However, through discussion and explaining that the farmers do not cover even the cost of production, it could increase to around 25 Birr though it is not enough still. Belay further said that since the region has potential in tea production, it is necessary to solve the problems so that the product can be produced within the region's capacity. For this, it is appropriate to establish different and competitive cottage industries in the region.

Referring to Kenyan experience, he said; "In Kenya, after the farmers have expanded the production of tea in their own fields, cottage industries are expanded and raising the harvest." With this, there is a situation where Kenyans' experience with tea is growing and the production is expanding.

It is necessary to process tea by expanding cottage industries so that Ethiopia can learn from this experience and use the country's potential to get the benefits it deserves from the sector. If this is not the case, even if the farmer expands the production, there is no possibility to sell the product. In addition, tea production requires more processing than other crops and is not a type of crop that can only be produced and marketed without processing.



# Art & Culture

## The celebration of Mawlid, the birthday of the prophet

BY OMID SAFI

Lots of people argue over Christmas, whether it is the holy day to honor the birth of the Jesus or a commercial, secular holiday.

Muslims are no strangers to arguments, and have their own debates. No, not the debates over whether Muslims should celebrate Christmas, which is something of an annual ritual for Muslims living in Western societies.

I am speaking about the other important debate, the one over whether Muslims should honor the birth of the Prophet Muhammad. And this Friday night, January 2nd, Muslims begin celebrating the birth of Muhammad.

Stay with me here.

Historically speaking, many Muslims have honored the birth of Muhammad in a ritual called the *Mawlid*. These popular practices are festive occasions, often with decorations all over cities, featuring tents in which sweets and candy are handed out.

Connected to these festivities is a whole tradition of devotional songs that portray Muhammad not simply as the deliverer of the last divine dispensation (the Qur'an) but as a being of cosmic significance, an opening of a channel of divine mercy onto this world, and a means of intercession for us sinners.

It was this Muhammad — the cosmic Muhammad who served as the cause of creation, the Muhammad that God so loved that were it not for him creation would not have been (according to the Sacred Hadith, "*Wa law laaka...*") — who was and remains the object of Muslim devotion. Just as the moon reflects the light of the sun, so does Muhammad reflect the light of God onto the cosmos.

Perhaps the most famous of these devotional Mawlid poems is a Turkish version that dates back to about 700 years ago. Written by Suleyman Chelebi, this Mawlid poem (referred to in Turkish as the *Mevlut*) offers a somewhat rare point of view in Abrahamic traditions: a chance to see a central religious narrative from the point of view of a female

character — in this case Muhammad's mother, Amina.

The narrative is something of a "super best friends" episode of great luminous women of religious history: Muhammad's mother, Asiya (who raised Moses), and Lady Mary, the mother of Jesus.

*Some have said that of these charming three*

*One was Asiya of moonlike face,*

*One was Lady Mary without doubt,*

*And the third a houri beautiful.*

*Then these moonfaced three drew gently near*

*And they greeted me with kindness here;*

*Then they sat around me, and they gave*

*The good tidings of Muhammad's birth;*

*Said to me: "A son like this your son*

*Has not come since God has made this world,*

*And the Mighty One did never grant*

*Such a lovely son as will be yours.*

*You have found great happiness,*

*O dear for from you that virtuous one is born!*

*He that comes is King of Knowledge high,*

*Is the mine of gnosis and tawhid [monotheism].*

*For the love of him the sky revolves,*

*Men and jinn are longing for his face.*

*This night is the night that he, so pure*

*Will suffuse the worlds with radiant light!*

*This night, earth becomes a Paradise,*

*This night God shows mercy to the world.*

*This night those with heart are filled with joy,*

*This night gives the lovers a new life.*

*Mercy for the worlds is Mustafa,*

*Sinners' intercessors: Mustafa!"*

As has been characteristic of the Muslim tradition, the paramount quality of Muhammad emphasized here is that of *rahmatun li 'l-'alamin* ("a mercy to all

the worlds"), a direct reference to Qur'an 21:107.

The next section of the poem is referred to as the great "Welcome," in which all of the cosmos joins in welcoming the newborn Muhammad.

This Muhammad is much more than simply a child; he is the cure for pain, one who is not separated from God, and a saintly being ("friend of God"), whom all will call upon to deliver them from sin in the days of the Hereafter:

*Welcome, O high prince, we welcome you!*

*Welcome, O mine of wisdom, we welcome you!*

*Welcome, O secret of the Book, we welcome you!*

*Welcome, O medicine for pain, we welcome you!*

*Welcome, O sunlight and moonlight of God!*

*Welcome, O you not separated from God!*

*Welcome, O nightingale of the Garden of Beauty!*

*Welcome, O friend of the Lord of Power!*

*Welcome, O refuge of your community!*

*Welcome, O helper of the poor and destitute!*

*Welcome, O eternal soul, we welcome you!*

*Welcome, O cupbearer of the lovers, we welcome you!*

*Welcome, O darling of the Beloved!*

*Welcome, O much beloved of the Lord!*

*Welcome, O Mercy for the worlds!*

*Welcome, O intercessor for the sinner!*

*Only for you were Time and Space created...*

Here is where the Mawlid goes from being a nativity poem to an everyday occasion of connecting to God. Muslims can celebrate Muhammad's birthday anytime.

In fact, many Muslims hold *Mevlut* ceremonies during the course of the year. Why? Because the cosmic Muhammad is not born just once a year, but offers an opening

to the divine anytime — here, now. So the nativity poem to honor Muhammad is and can be recited at any time: in weddings, for example, or anytime that Muslims want to feel connected through God through the overflowing fountain of Muhammad's mercy.

So if the Mawlid/Mevlut is a chance to honor Muhammad, why would some Muslims object to such a celebration? Why would the Muslim blogosphere break out every year with debates over the properness of the Mawlid? For some Muslims, the objection is mainly an objection to the presentation of the cosmic Muhammad, which they feel glorifies Muhammad beyond his mere human dimension.

For other Muslims who object to the Mawlid, it is based on a notion of objecting to religious practices that have no sanction in Muhammad's own practice. In other words, since Muslims are to emulate Muhammad's own paradigm, the argument against the Mawlid is that Muhammad never celebrated his own birthday, neither did his immediate contemporary community. To put it in comparative context, it would be akin to arguing that Christ never celebrated Christmas, so neither should Christians.

The Mawlid gives us a useful chance to see the range of interpretations and practices marked as Muslim. As paradoxical as it sounds, it's all about the love, even the disagreement. For the Muslims who honor Muhammad's Mawlid, it's the deep love for Muhammad that brings them closer to God. For those who identify as Salafi, and wish to abide only by practices that they believe originate in the Qur'an and the example of Muhammad, it is a way of honoring the desire to practice Islam as Muhammad would have wanted us to do, without what is deemed to be later accretions and potentially dubious practices. As the Prophet himself is to have said, disagreement among the scholars is a mercy.

And here's a fun little thought: next year, the birthday of Muhammad will fall even closer to...the birth of Christ. Whatever brings you closer to God, Christmas and Mawlid, may it be blessed.

## The finding of the true cross

BYALEM HAILU G/KRISTOS

*From the 4 corners of Addis  
Sunday school students*

*At a Meskel Square make a  
throng*

*All the procession beating  
a drum*

*Ululating and singing a  
song*

*With a passion strong.*

*"Queen Helena (Elene)*

*Mother of Constantine the  
Great*

*Found the true cross*

*Buried under*

*A dump-mountain long*

*By those who read Jesus*

*The incarnated word  
wrong."*

*"Advised by a monk*

*Led by an incense smoke*

*The whereabouts of the  
place*

*As she saw in her dream/  
revelation (326AD)*

*Queen Helena managed to  
unlock."*

*The n-curve of the smoke*

*As a pointer*

*Allowed her a go ahead*

*To dig the mountain*

*Beneath its bed.*

*That is what Ethiopia*

*Has been zealous*

*To commemorate*

*To date*

*(For over 1600 years).*

*At sundown*

*When by the patriarch*

*And the mayor*

*The bonfire is lit*

*Priests and deacons*

*Sing and dance circling  
it.*

*An electrifying vibe*

*Overwhelms*

*Spectators' spirit*

*Proving the event*

*A hit.*

*"Fail not to note*

*The cross is power,*

*Perseverance*

*And soul's medicine*

*To our sin an antidote !"*

*An ocean of vigil light*

*Accentuated by the  
darkness*

*Of the night*

*Allows souls' flight*

*To the extreme height.*

*At last if the bonfire*

*Falls towards the right*

*It will be*

*Celebrants delight*

*Specially if a rain*

*Puts the fire out.*

*Celebrants return*

*To their home*

*To attend petty*

*Similar events*

*That ripples across*

*The nation*

*In the same fashion.*

*On the morrow*

*Returning back*

*To the ashes' bed*

*They draw a cross*

*On their forehead.*

*On 27 Sep*

*Tourists in droves*

*Come*

*To Ethiopia*

*For a firsthand*

*knowledge*

*"Ethiopia raises*

*Its hand to God*

*Demonstrated many  
fold."*

*Here reflecting is a wise  
thing*

*In the division of the  
cross*

*To avoid a similar thing*

*Ethiopia (During the Era  
of its emperor Dawit/  
Middle age)*

*has received*

*The right wing.*

*At a cross-like*

*Mountainous road,*

*It is placed*

*At Geishen Mary's  
church*

*Which the laity takes*

*As Saint Mary's abode.*



# Global Affairs

## Urgent need for institutional reform in UN

BY STAFF REPORTER

The current state of the world poses several global challenges including political instability, climate change, and global pandemics, which require a collective effort from the international community. To address these issues effectively, global cooperation is essential. The international community must recognize that no single nation or group of nations can overcome these problems alone.

Irrespective of geographic locations, cultures, and economic contexts, all nations would need to collaborate and cooperate to develop integrated solutions. The collective action and cooperation of countries can produce long-term and sustainable solutions that overcome the challenges of the world. International collaboration can help to share resources, pool scientific and technological expertise, and employ innovative solutions for the common good.

This strategy promotes inclusivity and equality among nations and promotes forward-thinking approaches that account for both short-term and long-term implications. Moreover, this approach prioritizes the idea of responsible leadership and the need to work together in solidarity. This requires shared responsibility while disregarding long-held biases and favoritism that hinder inclusive and collaborative efforts.

Additionally, the concept of mutual aid is essential where countries work together to lend a helping hand to nations that suffer from the impacts of global challenges. This approach entails established global mechanism and expertise sharing.

The global challenges that we face today whether political instability, climate change, or global pandemics, require a new way of thinking and operating that prioritizes global partnership over geopolitical competition. However, this can only be achieved with the necessary political will from leaders around the world. Leaders must recognize that geopolitical competition only serves to exacerbate the problems facing the global community.

The pursuit of global partnership, on the other hand, recognizes that we are all in this together and that cooperation and collaboration are essential to overcoming the challenges facing us today. To promote global partnership, leaders must prioritize diplomacy over military aggression. Diplomacy allows for peaceful resolution of conflicts, building trust and establishing relationships between nations. Military aggression can exacerbate tensions and create further divisions between nations.

Economic cooperation can also help reduce inequality and poverty and promote sustainable development further contributing to global stability and peace. Another important area where global partnership is needed is in addressing climate change. This requires countries to work together to mitigate the effects of climate change and transition to a green economy.

Global partnerships can also be crucial in promoting human rights, gender equality,



and social justice. These issues affect people around the world, and we need the political will to work together to find solutions. This also involves acknowledging that the issues stem from systemic issues, including historic colonialism and patriarchy that require systemic solutions.

International institutions provide a framework for global cooperation and can help facilitate dialogue and consensus-building between nations. Leaders must recognize the important role these institutions play in promoting global partnership. Promoting global partnership requires leaders to listen to the voices of all people, especially marginalized and vulnerable populations. This means involving civil society and grassroots movements in decision-making processes and recognizing their vital contributions to global stability, peace, and prosperity.

The challenges facing us today require a concerted effort from the international community. To overcome these challenges, there must be a shift in political will towards global partnership over geopolitical competition. This requires prioritizing diplomacy over military aggression, promoting economic cooperation between nations, and addressing climate change, human rights, gender equality, and social justice.

Reform of the UN Security Council is crucial to make it more representative and adequately reflect the current global power balance. This includes increasing the membership of the Security Council particularly the addition of permanent seats for developing countries and regions that are currently underrepresented. Such an expansion of the Security Council would promote greater inclusiveness, diversity and could lead to more effective decision-making.

It is essential to have greater openness in decision-making processes and ensure that the UN is more accountable to its member states and the public. Additionally, the UN must address other issues such as the equitable mobilization of resources, address issues on the impact of environmental changes, and the need to uphold the fundamental principles of the rule of law, respect for human rights, and

good governance.

The reform of the UN is essential to address the global challenges that the world is facing including economic development, climate change, and maintaining international security. Such reform will require strong leadership, political will and the mobilization of resources for its implementation. The UN reform is a crucial step in realizing the organization's full potential to address the pressing issues of the 21st century and make progress towards a better and sustainable world for future generations.

In many parts of the world, violence and conflict have become a part of everyday life resulting in the loss of human life and widespread displacement of people. Political instability and the rise of extremist ideologies are also posing a significant threat to peace and stability. To address these challenges, the international community must come together with a unified purpose. This requires countries to put their differences aside and work towards common goals.

The UN decision-making process must be facilitated by engendering trust by addressing the disparate levels of development prevalent in member states and ensuring that all voices are heard. This would require the change of misguided perceptions held by some member states about other members, the creation of channels for dialogue, and established trust-building measures to eliminate the dangers of miscommunication and misunderstanding.

Therefore, in addition to UN Security Council reforms, there is a need to transform the UN into an organization that is more transparent, effective, and responsive to the needs of its member states.

African leaders called for collective work to ensure an inclusive multilateral system to renew global solidarity at the 78th session of the United Nations General Assembly (UNGA 78) which recently took place in New York.

Addressing at the UNGA 78, Deputy Prime Minister and Foreign Minister Demeke Mekonnen highlighted that reforming the UN Security Council is not a choice but an absolute necessity.

A reformed and representative Security Council that fits for purpose is vital, he said adding that allocating permanent seats for Africa as contained in its continental common position is politically and morally justified.

"Ethiopia calls all member states to recommit the charter of the United Nations. Maintaining the status quo will not advance our shared interest in ensuring peace and prosperity. We should collectively work for an inclusive multilateral system to renew our global solidarity," he underscored.

Ethiopia and other developing countries have been advocating for the reform of the UN system as a whole. "We call for a more inclusive effective multilateral mechanism that works fairly for developing countries," he added.

The DPM further emphasized that his country commands the effort of the UN Secretary General for the financing of the African Union peace support operation from assessed contributions and robust capacity building support should be provided to national law enforcement structures.

He also underlined the need for firm political commitment and renewed global partnership for the proper implementation of Agenda 2030.

The President of South Africa, Cyril Ramaphosa on his part mentioned that, the continent requires the UNSC to become more inclusive, representative, democratic and advance the interest of all nations as well as needs a renewed commitment to multilateralism based on clear rules and supported by effective institutions.

"This is a moment to proceed with the reform of the United Nation Security Council to give meaning to the principle of the sovereign equality of nations and to enable the council to respond more effectively to the current geopolitical realities," he stressed.

He also emphasized that, the common African position is increasingly enjoying wide support on the reform of the Security Council highlighting that the process must move to text-based negotiation creating an opportunity for convergence between member states.



# Law & Politics

## Advocating for peace as a collective effort

BY ADDISALEM MULAT

It is widely acknowledged that the youth of Ethiopia have a vital role to play in promoting the country's development. As the future of the nation, young Ethiopians must be equipped with the necessary skills and tools to address any challenges that arise in the country. One of the most effective methods in their toolkit is the use of discussions and dialogue. Discussions and dialogue are powerful tools as they encourage individuals to share their viewpoints and listen to one another.

It enables them to express their thoughts and feelings in a clear and articulate manner while also encouraging them to act as responsible citizens. In addition, such tools create a safe space where people can come together to voice their concerns and contribute to their country's development. Beyond promoting understanding and encouraging compromise, discussions and dialogue help establish trust and respect amongst the general public.

When individuals come together in this manner, it fosters a sense of collective responsibility as they work together towards a common goal. A focus on dialogue and discussion positively impacts social cohesion as the act of listening and engaging in constructive conversation helps build relationships and improve communication skills.

Through sharing personal experiences and perspectives, individuals can learn about issues that they may not have been previously aware of while building greater empathy and understanding with one another. Additionally, dialogues create an environment for individuals to learn new approaches to problem-solving, experience diversity and adapt to change effectively. By using effective dialogue and discussion skills, Ethiopian youth can create a culture of cooperation and mutual respect.

Discussions and dialogue are essential tools for resolving conflicts and promoting lasting peace in Ethiopia. Ethiopian youth must embrace these tools to build relationships, promote problem-solving, and foster a sense of unity amongst themselves and their fellow citizens. This approach can help to promote stability and progress in the country ensuring that Ethiopia continues to flourish and develop for generations to come.

Discussion and dialogue are essential components for Ethiopian youth to build relationships, promote greater understanding of differing opinions and perspectives, and work towards a productive problem-solving approach. By engaging with others through these methods, youth can effectively assess and address any issues that arise, establish trust, and improve communication skills.

By acknowledging each other's diverse backgrounds and perspectives, young Ethiopians can work to better understand one another's ideas and opinions. Through genuine conversations, youth can share their thoughts and perspectives on topics of interest or concern, which can help to strengthen their relationships.



By listening attentively to others and taking the time to understand their perspectives, youth can learn the value of mindfulness, empathy, and respect in their interactions. Participating in constructive conversations can help build communication skills that are vital for promoting cooperation and effective problem-solving. These skills can help youth foster relationships, communicate more effectively with others, and build trust in their abilities.

By reflecting on their own values and beliefs, youth can seek to achieve a deeper understanding of themselves and others. This can help ensure that their approach to problem-solving is objective, inclusive, and respectful of all perspectives. Through discussions and dialogues, youth can also learn to develop critical thinking skills. This entails the ability to analyze and evaluate information critically, question assumptions, and identify gaps in knowledge.

Effective critical thinking requires youth to be curious about their surroundings and willing to ask probing questions enabling them to develop a deeper understanding of issues affecting their communities. Furthermore, youth can also learn important leadership and decision-making skills through dialogue and discussion. By engaging in discussions and collaboratively working towards solutions, youth can develop valuable leadership qualities such as effective communication, assertiveness, flexibility, and adaptability.

As a result of effective dialogue and discussion, youth can ultimately develop a sense of empowerment that comes from taking active steps towards solving issues and contributing to society. This empowerment can help improve their attitude towards civic involvement, create an interest in public service, and foster a sense of community and national pride in Ethiopia.

Through dialogue, young Ethiopians can learn to critically assess their environment, share their thoughts and opinions respectfully, and draw from the collective insights and experiences of others. In doing so, they can contribute to a more inclusive and unified society while being inspired to achieve their full potential.

In addition to promoting peace and problem-solving, dialogue and discussion can also foster a sense of unity amongst Ethiopian youth. By coming together to work towards a common goal, they can create a community that is supportive, collaborative, and united in their desire to help their country and fellow citizens. One of the main benefits of using dialogue and discussion as a tool for resolving conflicts is that it encourages compromise and collaboration.

It is also important to note that discussions and dialogue are more effective when all parties feel heard and respected. Therefore, it is important for Ethiopian youth to develop active listening skills as well as the ability to express their own ideas in a clear and articulate manner.

By facilitating open and respectful communication, youth can work together to build relationships, promote problem-solving, and foster a sense of unity amongst themselves and their fellow citizens. This approach can help to promote stability and progress in the country, and ensure that Ethiopia continues to thrive and develop for generations to come.

Every step towards peace, however small, contributes to making the world a better place. One of the key responsibilities that we have as individuals is to develop respect and tolerance for others. Our ability to appreciate differences and embrace diversity is crucial in promoting peaceful coexistence. We must resist the temptation to make assumptions or prejudgments about others based on their race, ethnicity, religion, or language.

Peace is a collective effort that requires action and commitment from every individual, government, organization and community around the world. We must recognize our roles as peace builders and take responsibility for creating a peaceful and harmonious world. We must work together, listening to different perspectives and developing solutions that build trust, respect and mutual understanding.

Ethiopian youth need to use discussion and dialogue as the main tool to resolve any problems and ensure lasting peace in the country, an official at the Ministry of

Women and Social Affairs underscored, according to information obtained from Ethiopian News Agency.

A workshop organized recently by Ethiopian Youth Council in connection with marking the International Day of Peace held, under the theme: "Action for Peace: Our Ambition for the Global Goals."

Addressing the workshop, Head of the Minister's Office at Ministry of Women and Social Affairs, Etagegn Assefa said prioritizing discussion and dialogue as the main tool to resolve any challenges and problems is pivotal.

Understanding of differences among each other, resolving disagreement through peaceful means has to be a top problem resolving mechanism, she affirmed.

Since peace is crucial for all, exerting maximum efforts for ensuring peace is also the responsibility of all, the head further noted.

Etagegn also praised Ethiopian youth for the tremendous role they have played in realizing development and bringing changes with huge sacrifices.

Similarly, Ethiopian Youth Council President Fuad Gena said peace enables to strengthen the bond among citizens.

For the president, lack of peace damages coexistence of the community, creates lack of trust among citizens and it opens the doors for hatred.

So, for Ethiopian youth, working in collaboration with all peace loving in general and engaging the effort to ensure lasting peace should be a priority.

Member of the Standing Committee for Foreign Relations and Peace Affairs of the House of Peoples' Representatives, and Chairman of Foreign Relations Subcommittee Ambassador Tawfik Abdullahi said for his part that, to ensure lasting peace and realize development goals of the country, the role of all is pivotal as engaging the youth in such efforts in particular is also crucial.

Each year, on 21st September, the international Day of Peace is observed around the world.



# Social gathering,...

the south and the Zagwe dynasty which constructed the Lalibella Rock-hewn churches assumed power. It is internationally recognized antiquity. The construction of the church indicates that how the engineering profession took root that time. The campaigns of kings towards the south also gave way for

the expansion of religion which served as tool to unify the society.

When kings conquered one area recruited soldiers from the new places and concubine women and gave birth to children whom they were heir of the throne. Kings conquer new places by two ways one by peaceful means which is through making political marriage of the daughter of the rivals. The other one is by force through military means. The captives also recruited and joined the king's army.

In time of peace farmers plow their farm and pay tribute to the landlords. On the other hand, in time of war they would become soldiers and fight to defend territory of the country from foreign invaders. With the soldiers, priests also joined the campaign and inject patriotic moral towards fighters and make them courageous. After the end of the Zagwe dynasty, the center of the political gravity transferred to Shewa and for the next 300 years kings had not been established a permanent capital rather they used roving capital to facilitate their unifying campaign.

Religious and cultural festivals also served as creating opportunities to people with different back grounds to know each other.

People pray together, attend religious teachings provided by priests and thank their God. The Muslims also pray together and follow the mufti's teachings. Religious festivals such as Meskel, Epiphany, highly celebrated openly and on the occasion, singing and cultural dancing is common.

In the places like Wollo, both Muslims and Christians have developed the culture of mutual assistance in constructing mosques and churches. Attending wedding and funeral ceremony together without religious difference is also a long time practice.

According to the Orthodox Christian principle, the parents of the two male and female fiancé acquaint each other and count up to the 7th generation of their ancestors' and check whether the fiancé have blood relation or not and after proving, they allow them to make marriage. It is proved that such practice further unified people without similar ethnic back ground through marriage.

Religious and traditional celebrations also add beauty to interaction of peoples with different faiths, languages and culture. The religious festivals, Mewlid of Muslims and Meskel of Christians, celebrated this week are good examples in this regard. During the occasions, followers of each religion convey best regards one to another and this strengthens togetherness among the peoples.

For celebrating marriage ceremony parents and relatives of the fiancé come together and prepare food and drink and all the attendants of the event will be served and enjoy it.

Singing and cultural dancing also will take place.

People gather not only for enjoyment, but also during the grief to comfort those who lost their beloved ones. They pay tribute to the deceased and attend the funeral ceremony.

The traditional "Edir" system through which money is collect from the members monthly arrange the funeral ceremony to assist the deceased family and provided money to the aggrieved. "Ekub" is also served to develop the culture of saving and using the money when the members are in need of it.

The other factor which play pivotal role for binding the society is market. In the rural parts of the country, market will be conducted once in a week and people from various places, regardless of their ethnic and religious background, come together to sell their products and purchase other products. The events bring opportunity to the people to know each other and accustomed cultures and languages.

Urbanization also played pivotal role in creating multi lingual and multicultural society in Ethiopia.

Urban centers are places where division of labor is expanded. The expansion of industries, service sectors such as hotels, garages, hospitals, schools and others in towns inspired people to migrate to these places for searching jobs, education and trade. People with various backgrounds settle there and know each other and make marriage each other and their offspring's

become bilingual and multilingual and develop urban identity.

When the economy is booming in the urban centers, the government revenue and tax base is also increased and expanded. The government also allocates the budget for the public benefit such as for education, health and infrastructure building.

There are many towns and regions in Ethiopia where multi lingual society created because of market attendance and intermarriage. In the towns like Fiche in the Northern Shewa Zone of Oromia region, people speak both Afan Oromo and Amharic languages as a result of urbanization and settlement. In the town of Babile in Eastern Harerghe Zone of Oromia region people are fluent both in Afan Oromo and Somali languages.

We can mention several places where multi lingual society is created. Urbanization also played pivotal role in creating multi lingual society. Dire Dawa is the case in point. In this town people speak more than two languages. Amharic, Afan Oromo, Somali, Arabic and Harari languages are spoken by the residents of the town. Their dressing and eating habits are almost similar. Children with various ethnic backgrounds attend school and develop the urban identity and acculturate one another.

When industrialization expands and attaining development is realized as per the aspiration of the government in the future, acculturation and urbanized identity will be flourished and in such a way, responsible citizenship will be developed.



## Education diplomacy...

This indicates the extent to which the nation utilized her diplomatic relations to promote quality education for the development of the country.

Ever since 1963 when the Haile Selassie I University was founded as part of her education diplomacy initiatives and guided by the lofty goals of Pan Africanism and support for African decolonization, Ethiopia has provided scholarships for students from Somalia, South Africa, Angola, Ghana, Nigeria, Sudan, South Sudan, Eritria, Djibouti and from several other African countries. Many scholars who have served and are still serving their countries in various areas were former graduates of the Addis Ababa University

Although the teachers from Kerala in India had started teaching in Ethiopia in the 1940s, the number rose exponentially after Emperor Haile Selassie reached out to India to help Ethiopia expand its education system in 1950s. This shows how the emperor conducted personal diplomacy to enhance modern education in Ethiopia.

The basic thrust of the Ethiopian foreign policy is rooted in the country's desire to fight against poverty, promote speedy economic development and build democracy. Therefore its relationships with various nations, including India, are based on advancing these lofty ideas. Ethiopia is the beneficiary of Indian government's scholarship scheme under the ICCR program where a large number of Ethiopians perused their Masters and

doctoral degrees. In addition through the Indian Technical and Economic Cooperation (ITEC), many Ethiopians have studied in a variety of fields.

The above points indicate the extent to which diplomacy has played a decisive role in shaping up Ethiopia's education system, foreign relations, diplomacy and foreign policy.

In the modern days, educational diplomacy could serve as an important tool for enhancing global and regional initiatives for peace and expansion of friendship among the current generation of the world. It would create a common understanding on major socio-economic and environmental issues that the world is facing. Education diplomacy could serve as a conveyor belt for fostering the culture of dialogue among the intellectuals of the world. It could be instrumental in sharing research findings on peace and conflict resolution across the institutes of higher learning in the world.

Educational diplomacy enhances cross cultural relations and experience sharing among the peoples of the world through public diplomacy and expansion of tourism as an instrument to expand good will among the intellectuals of the world.

Students of secondary and higher institutes of learning across the world can use educational visits and tours across the world to gain practical knowledge in the areas of culture, science and technology and other fields of studies. They can also use such opportunities to enhance youth

to youth relations across the world.

Diplomacy in the field of education will provide an excellent opportunity for third world countries to foster south-south cooperation and transfer of technology for sustainable development. In the world in which digitalization and automation is playing a decisive role, educational diplomacy is a key strategic option for ICT and digitalization of the national economies of countries like Ethiopia.

Educational diplomacy is an important tool for promoting research in the areas of global health, agriculture, water development and the energy sector. Sharing of research findings among the universities across the world will help to resolve major global issues which are posing a threat to the general wellbeing of the peoples of the world.

The less developed countries can employ educational diplomacy to vigorously advocate for new economic order in the world. This is important primarily because unless viable reforms are introduced in the global trade and economic relations, these countries cannot pull themselves out of the vicious circle of poverty.

Now the world is under an imminent threat of the effects of climate change. Educators and researchers across the world need to unite in pressurizing policy makers across the world to solicit fund to help the most vulnerable countries suffering from the devastating aftermaths of climate change.

The current situation in the world demands

strong cooperation and partnership to tackle the challenges that the world is facing. No country can be able to face the common challenges the world is facing in a single handed manner. Education diplomacy is an important strategic instrument for global solidarity and partnership for enhancing cooperation in the education sector.

As stated earlier, Ethiopia is using formal and informal diplomatic channels to promote quality education in the country. Universities in the country can use formal diplomatic channels through the Minister of Foreign Affairs or can contact major universities across the globe to engage in program exchange systems to ensure quality education in their respective areas of research.

By joining BRIC, Ethiopia will have the opportunity not only to expand her educational diplomacy but also to engage in expanded diplomacy on various sectors oriented diplomatic activities. As part of her regional effort to create a forum for solidarity among African countries, Ethiopia embarked on establishing Pan African University in the country.

The fulfillment of the Ten Years Perspective Plan certainly requires strengthening of educational diplomacy as a pathway to be used to develop a wider strategy to ensure the development of the country. Ethiopia will continue to engage in diplomacy through the education sector as an important component of her foreign policy and diplomacy.

## International

### Nelson Mandela's granddaughter Zoleka dies at 43

Video caption: Zoleka Mandela was interviewed as part of the BBC's 100 Women series in 2016. Zoleka Mandela was interviewed as part of the BBC's 100 Women series in 2016.

Zoleka Mandela, granddaughter of South Africa's first democratically elected president Nelson Mandela, has died of cancer at the age of 43, her family has announced.

In a statement on Instagram, a spokesperson said that Zoleka passed away on Monday evening surrounded by friends and family.

In recent years she had become well known for detailing her cancer treatment and also being open about her history of drug addiction and depression, as well as the fact that she had been sexually abused as a child.

Zoleka also campaigned for better road safety after her 13-year-old daughter was killed in a car accident in 2010.

She documented her story in an autobiography *When Hope Whispers*.

Just over a decade ago Zoleka had been diagnosed with breast cancer, she received



treatment and was in remission but it later returned.

Last year, she confirmed that she had cancer in her liver and lungs, it then spread to other organs. She was being treated as an outpatient but she was admitted to hospital just over a week ago.

"I had a CT scan administered a few weeks back, which have shown that I have blood clots as well as Fibrosis in my lung. This explains the chest pains I had been feeling. My medical oncologist has recommended blood thinners and oral chemo. On the upside, I'm incredibly grateful that I am still treatable," she wrote on Instagram on 17 September.

### Kenya to start building nuclear power plant in 2027 - CEO

South Africa is currently the only African country that produces nuclear energy. Image caption: South Africa is currently the only African country that produces nuclear energy.

Kenya will begin constructing a nuclear power plant in 2027, the authorities have said in the latest pledge about the plans.

The 1,000MW plant, which has been in the pipeline for several years, is part of the country's ambition to move to clean energy and increase energy generation.

Similar statements about the imminence of the start of the project have been made in the past.

The acting CEO of the Nuclear Power and Energy Agency Justus Wabuyabo told Kenya's Business Daily newspaper that the agency is currently conducting site assessments and finalising preparations to open bids for the plant's construction.

Mr Wabuyabo said that the plant will

be constructed in Kenya's coastal region over six to 10 years, with the first plant beginning operations in 2034 at the earliest.

Some Kenyans have criticised the plan, claiming that a nuclear plant is unnecessary and the country lacks capacity to handle nuclear waste.

"We have enough resources for hydro, geothermal, solar, and wind power. Worse, I do not think we have the capacity to ensure the safety of a nuclear power plant or clean-up when a disaster strikes," one X, formerly Twitter, user said.

Currently, South Africa is the only African country that produces nuclear power commercially.

Other African countries have started plans to adopt nuclear energy, including Rwanda and Egypt, which is currently building a \$30bn (£24bn) nuclear power plant.



# Planet Earth

## Ethiopia's growth a head sparkles by earth's secret energy source

BY FIKADU BELAY

Ethiopia has the potential to lead Africa's shift to sustainable energy clarifications because of its diversified geographies and exceptional natural resources. Geothermal energy is one such resource that has enormous potential for the nation's energy industry. Ethiopia, which is located in the East African Rift Valley, has significant geothermal potential that is mostly unrealized. Making use of this plentiful supply of clean, renewable energy has the potential to improve Ethiopia's energy system, inspire economic expansion, and move the country closer to a sustainable and environmentally friendly future.

In recent years, Ethiopia has made significant strides in its pursuit of renewable energy. The country has already established itself as a leader in hydropower, with a number of large-scale hydroelectric projects contributing to its energy portfolio, like the Grand Ethiopian Renaissance Dam (GERD). However, the development of geothermal power presents a unique opportunity to diversify Ethiopia's energy mix and reduce its reliance on traditional fossil fuels.

Geothermal power, derived from the Earth's heat, offers numerous advantages over other renewable energy sources. It provides a consistent base-load power supply, unaffected by weather conditions or time of day, ensuring a stable and reliable source of electricity. Furthermore, geothermal energy is clean, emitting minimal greenhouse gases and pollutants, making it a key player in the fight against climate change.

According to the research, Ethiopia's geothermal potential is estimated to be around 10,000 megawatts (MW), which, if harnessed effectively, could transform the country's energy landscape. The Ethiopian Rift Valley, stretching across the country from the northeast to the southwest, is home to vast geothermal resources waiting to be tapped. The regions of Afar, Abaya, and other southern regional parts are particularly rich in geothermal reservoirs, offering abundant opportunities for exploration and development.

Tesfaye kassa, risk manager of the geothermal energy service license at the Ministry of Mines, says to the Ethiopian Herald that geothermal energy will assist in the production of hot water and various flower-related products along with energy. These projects have not only contributed to the diversification of Ethiopia's energy mix but have also helped in reducing the country's dependence on fossil fuels and mitigating the impacts of climate change.

He mentioned that the nation possesses natural resources that can produce 10,000 megawatts of geothermal energy and that 370 megawatts are expected to be used this year. Out of this, the Ethiopian Electric Power Service will generate 70 megawatts, while private investors will get license to generate the remaining 300 megawatts.

**According to the research, Ethiopia's geothermal potential is estimated to be around 10,000 megawatts (MW), which, if harnessed effectively, could transform the country's energy landscape**

Geothermal energy is green, low-carbon, recyclable, and renewable energy characterized by a large reserve, wide distribution, cleanliness, environmental protection, stability, and reliability. This form of energy uses heat below the ground and can be used for various purposes, including generating electricity, heating, and cooling. With technological advancements, the energy is now being captured at a high volume. Increasing the requirement for clean energy for a range of applications, in turn, increases geothermal power generation across the globe.

He remarked that this geothermal energy will not significantly harm the environment and is much preferable in terms of environmental protection. More than 95% of it, according to him, is environmentally friendly.

Globally, geothermal power generation is escalating steadily with the growing demand for renewable energy. The Ethiopian

government and other nations are taking green initiatives to overcome greenhouse gas emissions. Generating energy with no or few greenhouse gas emissions will reduce air pollution. Geothermal power is reducing the dependency on the energy generated from fossil fuels. Geothermal power plants emit 99% less carbon dioxide than fossil fuels. Since the energy is one of the most reliable sources of energy, which is cost-effective, sustainable, and environment friendly, the market demand for this renewable source of energy will continually be increasing as the world is looking for renewable solutions to a great extent.

Despite the fact that geothermal projects require careful environmental assessment to mitigate potential impacts such as land use changes, water resource management, and the release of gases and fluids during drilling. Balancing geothermal development with environmental preservation could present challenges.

The Middle East & Africa market is primarily concentrated in the East African Rift valley region. The region has a great geothermal potential for direct use and electricity production. East Africa is truly focused on developing renewable sources, including geothermal energy.

Ethiopia now has a viable and sustainable energy option in the form of geothermal energy. With its abundant geothermal resources, the nation has the chance to dominate the world's production of geothermal energy. Due to plenty of problems, Ethiopia does not adequately utilize its natural resources for generating geothermal energy.

On the other hand, Kenya is the leading country in the production and consumption of geothermal across the Middle East & Africa. In 2020, over 92% of the electricity generated across Kenya was from renewable sources. The geothermal sector was the country's major source of generated electricity, accounting for over 48.4% of the total electricity produced in 2020.

He emphasized that although the amount of hydraulic power produced is close to fluctuating depending on the amount of water in the country, once geothermal energy is produced, it is not interrupted and has the potential to be used for at least 100 years.

The benefits of geothermal power in Ethiopia extend beyond environmental considerations. The development of geothermal resources has the potential to create job opportunities and stimulate economic growth, particularly in rural areas where these resources are often located. Additionally, the reliable and consistent nature of geothermal power makes it a valuable asset for Ethiopia's energy security and grid stability.

According to him, geothermal energy will give many people job opportunities; he also further stated that they are foreign nationals

working in the areas where excavation has already begun. For instance, it is better to participated engaged Ethiopia residents engage rather than foreigner who has a permit to perform this activity, the number of professionals who run the service sector will rise.

However, despite the progress made, Ethiopia faces challenges in developing the necessary infrastructure to support geothermal power projects, including transmission lines and substations. The lack of existing infrastructure in remote geothermal-rich areas could pose logistical and cost-related hurdles.

Securing adequate funding and attracting private investments may be challenging, particularly given the high initial costs associated with drilling deep wells and constructing power plants. And also, the country faces a shortage of skilled professionals with expertise in geothermal exploration, drilling, and plant operations. Building technical expertise and capacity through education, training programs, and knowledge transfer initiatives could be a significant challenge.

Other challenges like limited exploration and resource assessment, high upfront costs, technological expertise and capacity building, infrastructure development, environmental considerations, and the need for a supportive regulatory framework, and the need for specialized skills and expertise.

He mentioned that finance is one of the main challenges to generating geothermal energy; the cost to drill a 3,000-meter geothermal energy well will be between five and seven million dollars. Geothermal energy power involves significant investment; he remarked that we are attempting to collaborate with foreign investors.

Furthermore, addressing the other challenges will require continued investment, research, and collaboration between the government, private sector, and international partners.

Establishing a robust regulatory framework and supportive policies is essential to attract investments and facilitate geothermal project development. Ensuring clear guidelines, licensing procedures, and incentive mechanisms may require comprehensive policy reforms and stakeholder coordination.

Ethiopia must prioritize the exploitation of its geothermal resources going ahead and foster an environment that will attract industry. And to the implementation of encouraging laws, systems for regulation, and financial incentives that promote geothermal research and development.

Geothermal energy offers Ethiopia the chance to restructure its energy structure, advance sustainable growth, and aid in the globally fight against climate change. Ethiopia may set the path for a greener and more affluent future due to its rich geothermal resources and unwavering dedication to renewable energy.