

# Challenge and Prospects of Sustainable Teaching-Learning Process in Ethiopia: with Particular Reference to Dambi Dollo Town, Oromia Regional State

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**Abstract:- This research article explores the Challenge and Prospects of Sustainable Teaching-learning Process in Ethiopia. With particular reference to Dambi Dollo town, Oromia Regional state. Using a qualitative model, the researcher analyzed the interview and observation data from the informants.**

**Keywords:-** Challenges, Education, Prospects of Sustainable Teaching-Learning Process.

## I. INTRODUCTION

Education is the key to human's life since our daily activity is directly or indirectly depended on it. Education has a lot to offer for the benefit of mankind. For this reason, it is the only way in which mankind achieves success on their lives due to its ability to provide an insight or deep knowledge into the mind and dig out the hidden mineral within us (that is, talent) which is endowed within us by nature. This hidden mineral of nature is the potentiality<sup>1</sup> that is naturally embedded in us, and accordingly, we can possible to define 'education' as the process of digging out the talent that is endowed within us by nature and provide the knowledge of observable world on it in order to make a person independent through acquisition of art or craft or liberation knowledge.

As a way of success, education is the soul of science since science by definition concerns with the study of nature as a whole and society in particular. Science without education is nothing, as well as education without learning

is void. On such dimension education is the most powerful tool which helps human beings to achieve success on their daily lives. This is being the case that education is one among the way we dig out our hidden 'potential' talent since our natural ability to accomplish certain tasks are endowed within us at the level of our thinking, rather than that of physical forces.

However, education without effective, efficient, and sustainable teaching-learning process is meaningless (vacuum) unless we run learning that is the soul of education on the one hand and learning is masked by education on the other hand. Accordingly, we define education as the process of learning success in life (learning to gain success on life) in which mankind achieves knowledge, skill, and the art of life.<sup>2</sup> Unlike education that aims to gain knowledge which requires only mental act of thinking but learning involves both cognitive exercise and physical implementation of that object of thinking in order to make education meaningful. On this ground, learning is the process in which we actualize our potential rationality which can be hidden (buried) through unjust social practices such as: prejudices, ignorance, hatred traditions, and/or social divisions of labour/hierarchies of accidental features.

When we say "unjust social practices" we mean that any traditionally adapted social beliefs and activity that runs against the absolute exercise of individual's right or freedom to think and acts for/against what he/she wants to wills or acts without any controversy upon himself/herself (for more details see the defense of free will of Sartre's existentialism (cited in Miller 2009, p. 359). Whenever an individual stands against one's own will/interest, then there is no room

<sup>1</sup> Cited from G.H.R. Parkinson and S.G. Shanker. 1999. *Routledge History of Philosophy. Vol. II. (From Aristotle to Augustine)*. London and New York: 1999. According to David Furley's claim Aristotle, the ancient Greek philosopher, was the first person who attempted to showed the distinction between "potentiality and actuality" (Furley 1999, p. 67). However, in this context we are using the term 'potentiality' in relation to the human's innate knowledge and skills to perform any epistemic enquiry of the world and its laws.

<sup>2</sup> On this second definition I mean that education can be achieved in various scope and among those scopes I am dealing with "understanding" of one's own ability in order to combine it with one's own situation whether social or natural environments since we gain knowledge/experience of livelihood after tempted (tested) by it within the practical life instead of like formal educational examination in which the learners took it after learning the subject of the study.

for his/her freedom since such sociological traditions were built upon the relative oppressive moral standards of the local community whether they are useful or harmful to sustain the welfare of that community.<sup>3</sup>

To overcome those social challenges, education must be realized in a way to provide a sustainable, efficient and effective 'learning' process. It is known that whenever we claim to consider education as providing effective and efficient learning process, it means that the subject of learning must be productive and have willingness to be part and parcel of it. For this reason, we reduced the primary subject of learning into intellect (mind), instead of physical body (brain).

On such perspective every one of us are learners on this world until we are considering ourselves as planning and striving to gain 'success'. This arises from the failure to reconcile the unlimited human's desire within the limited natural resources, and on such condition or within the condition we fail to convince ourselves for reconciling unlimited desire with limited resources we are always engaging on the hardest act of learning.

Having reduced the subject of learning into intellect we can possibly uncover the new enquiry of its object that is 'life' as a whole rather than the physical world or society alone. When we call 'life' we mean that the conditions in which we strive to live and sustain the peaceful and happiest manner for our body (ourselves), mind, and external to ourselves (environment). While doing this, the mind is shaped to find the means/alternatives to fulfill them, and after that it arrived on three important requirements: (a) fulfilling material means of subsistence (basic needs), (b) Convincing one as capable of bringing positive change and (c) developing the habit of philanthropic action.

### WHY SUSTAINABLE TEACHING-LEARNING PROCESS?

Teaching and learning processes are the two sides of coin in education, and education is the sole option in moving sustainable development. However, sustainable development without sustainable education is unthinkable, and on the other hand, without realizing sustainable teaching-learning process provision of good educational quality and sustainable development are impossible, and we further defend this position based upon the following four reasons.

- First, the aim of education is to produce effective and efficient labor power. However, if education fails to runs its tasks of teaching and learning processes in a sustainable manner, then, it becomes hinders to accomplish sustainable development since we may lack the talented individuals who capable to move it.
- Second, whenever education appears as declining, then there is nothing that is moving towards development.

Because, in addition to production of labor power, good quality of education is an indicator for good development, and as such it shows us the goodness and sustainability of every common goods such as peace, justice, and equity.

- Third, it is necessary to eliminate unemployment rate. As soon as teaching and learning processes are running with sustainable manner the number of small business enterprises, transportation, and socio-economic performances of the communities are also on the ways to growth since the linkages among communities are also highly integrated and run without any challenges.
- Fourth, it is needed to create a healthy social relationships since areas of education are also helpful to connect new individuals from various places with positively thinking and peaceful relationships through creation of friendship, marriage, religious worships and cultural ceremonies. Hence, while sustaining teaching-learning process we can also sustain economically and emotionally ladders of community towards peaceful and good generational integrations.

### JUSTIFICATION FOR VERBAL DISPUTE

As it known language is the most powerful instrument which is able creates and ends conflict. Even if the causes of conflict among peoples lacks facts (reality), our failure to use polite and proper usage of words while performing speech may leads to unity or divisions among them. This means that its message can able to influence any aspect of our psychological experiences whether of cognition, intuition, or emotion with the development of human reasoning and technological innovation our motives for humanity is lacking due to the competition for livelihood with the highly population bomb pave the chance for the masses to be guided by emotively perceived world views. This leads to the further expansion of individuals who are capable to critically evaluate its content rather than against these peoples. In addition to these powers of words to growth social media and communication technology in turn encourage freedom of speech within the people through publicizing the minor to the masses. Accordingly, people's usage of media and their maturity in cases of developing countries are inversely related one since they were highly deceived by honestly accepted testimony of peoples without identifying its primary and secondary serves.

Moreover, 'words' are well known by having metaphysical forces when we see religious scriptures (proverb 18: 21). According to Christian interpretation of it "word" is "the beginning and end of all thing" (John 1:1), and God put human's power to do something on the tongue (proverb 18:23, Jacob 3:1). Therefore, whenever we made a good speech we can also build not only observable harmonious relationship with others but also we implant a good seed within our internal spiritual personality through creating hope/peace nearest and /or distant to our future life. Having the character of touching every psychological dimensions of our personality I strongly defend that any disputes of mankind rest upon verbal one and to that point it is only patience and passivity (fear of death and suffering) which become solutions to them.

<sup>3</sup> Edward .L. Miller 2009. *Questions that Matter. An Invitation to Philosophy. Sixth edition. New York. McGraw-Hill: 2009. PP. 359 – 361.*

## SCOPE OF THE STUDY

While examining the importance and major challenge and prospects of sustainable teaching-learning process, we are looking it in terms of Dambi Dollo town and its surroundings (including the university) since political condition of the town highly distorts the peace and security of the community at large. This in turn leads to the failure to accomplish socio-economic activities of the community and left our people as disadvantaged one in terms of development up to failure of the surrounding farmers to sell their products to the market.

In addition to this we wish to restrict our core areas on connecting the university with some volunteer groups in the town (especially, those locally resident red cross society, and disaster prevention offices) to prevent the consequences of under-development and the peace problems. To accomplish this we would like to focus on doing action research since it directly linked to find and solve the concrete/practical current-based issues rather than theoretical oriented one. The reasons why we restrict our scope of enquiry on Dambi Dollo town and its surrounding is that there are high degrees of risks on running teaching-learning process and continuous exercise of livelihood.

Due to those risks there is implicit migration from rural to urban, and the number of orphans, street children, and unemployment are increasing with alarming rate. Therefore, how we become silent on this issue while we claim ourselves as intellectuals? We have to engage on it and enforce those political individuals to run humanitarian aid and communal development as soon as possible for us.

## II. METHODOLOGY

A descriptive research design, involving the method of cross-sectional research was chosen and used to conduct the study on the challenge and prospects of teaching-learning process in Dambi Dollo town, Oromia region. The research relies on qualitative type of data. To this effect, the primary data sources were collected from various respondents, intellectuals from the University and local administrators through interviews, whereas secondary data were extracted from reports, online papers and regional government archives. Most of the collected data were classified, others such as open ended, and interview was qualitatively analyzed. Qualitative data obtained through observation, semi-structured interview from key informants were transcribed, classified and presented. Observation in case of this article is a method which is used to collect data on the currently happening events (i.e. failure of peace and a good teaching-learning process with sustainable manner) and sort out emotive terminology from cognitive one. Thus, we were used non-participant direct observation, participant observation as well as mass observation to avoid any fabrication and partiality of emotion. For the Seek of this article, interview is a method which we presented our own personal verbal or oral questions in both structured and unstructured ways. Among those unstructured questions are: why people fail to live a continuous peaceful life with one another? What are the causes for the failure of quality of

education and its sustainability? And how to cure those problems? Among the structured questions we were attempted to raise some measures we take to stand against any challenges that are affecting the peace and security of our community. The thematically organized information was stated using narrative explanations through words & statements in the analysis.

## III. RESULTS AND DISCUSSION

### MAJOR CHALLENGES OF SUSTAINABLE TEACHING AND LEARNING PROCESSES

To put with a clear and precise explanation of some obstacles against teaching-learning process we were raised a question 'what are the main causes for the failure of sustainable teaching-learning processes at Dambi Dollo town, and how we solve them?' To answer this question we were outlined and classify those obstacles into two: (a) External and (b) internal obstacles.

**a) External obstacles:** political instability (in which power is assumed as the source of income, and ignorance) and racism are the main threat to the implementation sustainable teaching-learning process, and resulting incalculable loss of communal development.

#### The causes for Political Instability

Even though politics is assumed and classified under the practical and empirical science, it is difficult to provide the clear and quantitative explanations for its problems since it is performed by emotively laden intension instead of cognitively based truths. Since emotion is simply related to the will of a person and every one of us have our own different interests, then political truth-claims are purely perceived through subjectivism rather than universalism and relativist interpretation of truths. Consequently, whenever those holders of political power were willing to do their own interest, however the interest of the mass of the people contradicts with the former interests; and leads to conflict between the people and the government.

In addition to such emotively charged dimension of political characteristics the end of power is perceived to achieve material means of subsistence and to fulfill one's own livelihood rather than promotion of public welfare while we examine the conditions of people's attitude towards it. Accordingly, holding power is perceived as having the best source of income, and leads to eradication of public-spiritedness (willingness to push forward the common good). Whenever power is looked on such dimension, then the concept of 'authority' is simply reduced to an empty word since the claim of political realism always taught us egoism in both its psychological and ethical perspectives, and hence egocentric view exceeds realization of communal welfare.

Egoism encourages conflict in its psychological perspective (Miller 2009. P.357)<sup>4</sup>, and degraded tolerance

<sup>4</sup> Richard S. Peters tried to address Hobbes's notion of Psychological egoism - the view that a person should follow his/her interest on Thomas Hobbes's book named as On

and patience in its ethical perspective (cited in Miller 2009. PP. 354 – 356).<sup>5</sup> Because, it permits a person to follow his/her passion in its former on the one hand, and enforces to accomplish it in its latter aspect on the other with their respective manner. This in turn reduces our willingness and contribution to push forward common good in place we met with ignorance.

On the other hand, ignorance paves the chance for instability by putting the person's intentionality from self to other's mistake. However, within the possible alternatives of the world it is a difficult task to work one's own cognition towards examining of one's own emotion (particularly, observing one's own weakness is far away from the self since it appears to us having some sort of pain). Consequently, it is natural for biological organisms (especially, for sentient beings) not to follow any passion which endowed with pain, and this is the reason why ignorance contributed to the failure of peace among human beings in the world.

Another external challenge of teaching-learning process in the study area is Covid-19. However, beyond expansion of the virus pandemic, the way the professionals/administrative bodies simply terrorizing others and developing a sense of anxiety is common challenge of teaching-learning in the area. Even from the side of governing bodies, the Covid19 is used as a political resource and they used it as an opportunity to enrich themselves and oppress the rests or degrade them or make them paralyzed by any means necessary.

If we consider critically the main political turmoil of developing countries, then we completely meet the condition in which political power becomes the source of income to live, and poverty as the main causes of corruption. This is being the case that holding political power cannot be seen for its end/telos, but to fulfill personal welfares and this in turn involves cruel, harsh, and ignorant individuals to run it. This whenever ignorance serves the means to do so, poverty in turn pushes & runs him/her to create a unique "political epistemology – of – practical-activity" to guide our livelihood with a purely equisetic and unethical manner. In such a condition the concept of "public spiritedness" is not only under the threat but also the motives to harm one another becomes reduced to semisoft of comedy and drama rather than tragic event. This is what is restated from not only considering power as the source of income but also the failure to perform political authority.

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*Human Nature, in Body, Man, and Citizen. New York: Collie.*

<sup>5</sup> *Ethical egoism is the moral claim which defends a person ought to act in accordance with his/her interest. For more see Edward .L. Miller 2009. Questions that Matter. An Invitation to Philosophy. Sixth edition. New York. McGraw-Hill: 2009. PP. 357 – 358.*

### **The cause of Racism**

Racism, the uncured emotive-mental illness, is an act of considering one's own race as superior than any other race, is caused by the failure of introspectively perceiving one's personal/human criteria as the same with others' individuals. Though such view is assumed to occur rarely on contemporary period, it becomes a serious problem of our country and affecting the sustainability of teaching-learning process under the umbrella of political turmoil as of the respondents in the study area.

However, for us it is perceived through megalomania- a mental or psychological disease which pushes a person's motive to show unnecessary willingness and languages that undermines other individuals while putting one's own ego at the highest hierarchical position. Accordingly, a racist person considered himself/herself as well as his/her race as more powerful and capable of sustaining such power than any other races.

Though it is an empty word on realizing its intension, it leads to contradiction and disagreement among peoples through its improper emotional language usage of words since 'word' is the most powerful tool which can able to create and destroy peace (Proverb 18: 21)<sup>6</sup>. Because, once a tongue accomplished the speech, then it is impossible to capture/returns the already spoken word, and immediately it has the force to establish and disintegrates the mutual relationship among individuals, if both speaker and listener lack patience and tolerance for one another.

We believe that people are more or less hate-filled and angry than in the past. Human evolution, however, has brought us to a place where the behavior that emerges from such animosity is far more dangerous. Instead of fists, people use guns and bombs to seek retribution. Instead of one eye for one eye, or one tooth for another, dozens of innocent people die each day from the violence that hate brings out in people. And as we know, hatred breeds more hate, violence gives birth to yet more violence, and the devastating spiral brings us to the warring place we are living. Desmond Tutu, the Anglican Archbishop of South Africa, became a leader of what was called the Truth and Reconciliation Commission. This Commission was created with the clear understanding that the price of apartheid had been enormous. So many people had been tortured and killed, banished to far away townships, and forced to live in entirely segregated communities. The Commission was developed for two primary reasons. The first was to give all those who had been badly wounded by apartheid the chance to tell their story. Second, it gave those who had done most of the wounding a chance to hear how much their actions had hurt others, to ask for forgiveness and reconciliation, and hopefully receive it. It isn't easy, as we all know, to ask for forgiveness and it's also not easy to forgive, but we are

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<sup>6</sup> *The biblical interpretation of "word" can be seen in ambiguous way. However, in this context the word can be seen having ontological forces to create and destroy the world.*

people who know that when someone cannot be forgiven there is no future [Tutu, p. 151].<sup>7</sup>

If we want a future where love and community are more common than hate, divisiveness and racism then we, too, must work within ourselves on forgiveness to avoid a sense of racism. Such work is spiritually meaningful but also powerfully practical.

**b) Internal obstacles:** lack of infrastructures (the imbalance between population growth and provision of public goods and services), and lack of effective leadership and management (with high prevalence of corruption) are also hindering the sustainability of efficient teaching-learning process at every educational level in the study area as of the informants.

### Lack of Infrastructures and Good Governance

In addition to the prevalence political disturbances and racism which are outside the realm of education but hindering the sustainability of teaching-learning process there are also economic problems such as lack of infrastructures, the imbalance between population growth and provision of public services, unemployment, and lack of good governance become a serious challenges on the implementation of a good quality and sustainability of teaching-learning process. There is extraordinary risk for catastrophes everywhere we look— from overpopulation and environmental challenges in the study area. Inadequate infrastructures, particularly transport and communications on the study area. Transportation of goods from *Finfinnee* to Dambi Dollo is very costly. That is why it is very difficult to overcome high prices of bread within the current situation. Similarly, the area is lagging behind in the area of communications. From day to day the network connection is interrupted without any tangible reason from the concerned bodies' and no way to communicate each other for more than two or three months. This is a very dangerous challenge of teaching-learning situation in the Study area as we interviewed with indigenous settlers of the town. Good governance includes respect for human rights, respect for the rule of law, political openness, participation and tolerance, accountability and transparency, and administrative and bureaucratic capacity and efficiency (UN, 2001, p.9).<sup>8</sup>

When we say that there is lack of infrastructure it is possible to cite the number of classes in relation to the number of students are completely a large-class size rather than medium or small class size. Beyond such large class size both the students and teachers do not have sufficient stationary materials since inflation is highly affecting all

<sup>7</sup> Desmond Tutu, "When someone cannot be forgiven there is no future" [Tutu, *No Future without Forgiveness*, p. 151].

<sup>8</sup>UNDP (2001) *Country Assessment in Accountability and Transparency (CONTACT)*, New York: The United Nations Development Programme.

levels of social classes (except, traders and higher ranking government officials. While the market excludes largest parts of social classes, then who is going to think about education? No one has such motives since educational sectors have the lowest budget and income from any other sectors since everyone is worrying about livelihood instead of saving the education from grand failure as of the informants in the area.

Secondly, there is high population bomb which is arising from the unplanned bearing of children without well organized and planned marriage. This hinders the sustainability of teaching and learning process by excluding the learners from learning, and reduces the resources and consumption levels since there is an inverse relation between economic growth and unproductive number of population. As soon as the number of population increases the numbers of graduate students become high without any employment because of inefficient and bad quality of education within its current situation.

On the other hand, those who were assumed to be employers are not living in a good manner. This in turn discourage the students to follow their education with full of hope, and paves the chance for rude students to disturb the class. While the teacher attempted to advice and curb such students (improper behavior), but such students responded with the meaninglessness of education on the fields work and tried to beat their teachers. As a result, some teachers were forced to drop their work, and this is a place in which we met with the failure of sustainable teaching and learning processes.

At the end, total collapse of good governance is germinating and reproducing itself as education fails to reproduce a good qualified and responsible labor power. Because, weakening sustainability and quality of education is the failure of all sectors and within such a condition leaders and governors always act for money to win life. Therefore, we should not blame those corrupt officials but we have to work on poverty and provision of a good and sustainable quality of education.

Because Ethiopia's educational system is centrally driven, teachers lack initiative to make improvement. Curriculum is government-mandated, and teacher and faculty staffing are determined by the central government. Within a centrally-dominated society, individual initiative is suppressed. Whether or not an educator is sponsored for academic advancement is decided by the central authority. This undermines the initiative of both teachers and students within the educational system. For example, one individual complained, "I am just angry that we did not have this opportunity a long time ago." Embedded in this answer is the lack of personal initiative.

There is anger at government for not providing expectations for teachers, but there is no initiative to organize and facilitate an individual education plan. With poor infrastructure, low salaries, top-down decision-making, and poor accountability of resources, instructors perceive that they have no

ntrol to improve their lives. The result is anger, apathy, and feelings of entitlement the “you-owe-me” attitude. Anger emerges when talking with faculty members about the hindrance to personal progress as cited by Delta Cavner and Jennifer F. (2015).<sup>9</sup>

#### **Incompatibility of legal laws**

The moral and legal based understanding of truth and justice also contradictory one in this area because morality attempts to provide justice basing itself on without any bias for rich, poor, children, elder, and women. Contrary to such moral beliefs of these communities currently existing legal laws are operating on money, and hence, the poor people's cannot get genuine decisions in front of the court. This incompatibility of moral laws and legal laws creates a controversy among religious and traditional believers to question whether it is possible to implement justice in accordance with the moral context of the community.

Whether the community in the area accepts or not denies it this political and legal elite defined / perceived justice as having an artificial character and perceives it as a social conversion which is subject to place and time. However, religions individuals perceive justice as having natural character. Learning aside such debate legal elites must paid attention on locally based moral beliefs to create sense of communal service. Because the intension is that for what purpose we are rearranging the costs, and market price of things instead of its quantitative/ external exchange of linguistic interpretation. But, whenever we made judgments on social justice it has a potential threat to increase (maximizes) and decreases (minimizes) happiness within a person's emotion. In such a way the claim of justice is rooted on nature rather than social conversion (see David Hume's artificiality of justice). Secondly it is impossible realize justice in its natural character within democratic institutions whenever democracy rests on utilitarianism (see John Rawl's critique of democracy). Thus, sharpening generators through sustainable education paves the way to convince them the con rensionalism of social beliefs to prevent the further act of revenge on the retribution of justice.

#### **IV. PROSPECTS IN SUSTAINING TEACHING-LEARNING AND SUCCESS IN LIFE**

##### **A) Peace as the Source of Success in life and teaching-learning**

While claiming ‘peace’ I mean that it is a situation in which an individual's consciousness becomes free from any fear and worry of life rather than ‘peace’ in its external or broader scope.<sup>10</sup> The reason why I prefer such peace is that it is only we can able realize peace at the communal level if and only if we implement it at personal level, and a man who died in thought (hope) can never in place to safe and serve other. In contrary, a person lacking peace from within is the main threat to the continuous sustainability of his neighbors'/communal peace. Can such condition of peace is attainable? And if it is so, then how it is possible to implement such peace of mind?

<sup>9</sup>Delta Cavner and Jennifer F.(2015).*21<sup>st</sup> Century Teaching and Learning in Ethiopia: Challenges and Hindrance Southwest Baptist University, USA.*

<sup>10</sup> Parreno, J.B. and Demeterio III, F.P.A., *Metacritique on Bentham and Foucault's Panoptic Theories as Analytic Tools for Three Modes of Digital Surveillance.*

We wish to answer these questions affirmatively, and we can achieve it if and only if we convince ourselves on confirmation of implementing what we can possible to do and denying the things we cannot do (beyond our capacities). In contrary to such journey towards ‘peace’ we unjustly act towards ourselves and environment whenever we plan to do something that is beyond our capacity. Therefore, realization of ‘peace’ at individual level must precede implementation of communal peace. This in turn further accomplished whenever an individual himself/herself valued his/her own existence (life) without appreciation/comparison of it with others life. Because liberation of mind occurs within one's consciousness as soon as an individual comes out of looking himself/herself through an others perception.

##### **B) Positive Affection as the Source of Success: Psychologist**

The second way of attaining success in life and peace at personal level is more complex one when we attempt to defend the claim that an individual should convinces himself/herself as capable of bringing positive change within the conditions of what appears to him/her as unchanging one for a moment. The reason is that beyond the difficulty of situations/things themselves our observation and/or explanation of phenomena lies within us rather than outer to our existence. Thus, understanding ‘appearance’ or the way we look the world involves introspective approach to oneself, and this is why most scholars considered positive attitude as one among which plays great role and more than half of moving towards success.<sup>11</sup>

##### **C / Generosity as the means of Success: Religious/Biblical Interpretation**

Lastly, philanthropic thinking and/or having willingness to help others while our fellow organisms and nature are in a disaster, risk, and suffering which put them between life and extinction increases our level of happiness as soon as we accept the temptation of others as the same to our own. Encouraging or assisting those who need aid in one way or another is useful to prevent the further expansion of risks related to victims since such risks are shared by all of us though we have forgotten each other while we are healthy.<sup>12</sup> Accordingly, we are implementing peace upon our social and natural environments when we are generous peoples.

Through philanthropies the communities are also going to perceive the fruits of effective and efficient teaching-learning process, and on such manner we can create breakthrough from the bitter root of education. Moreover, this is the stage in which the truly educated person is differentiated from those pseudo-intellectuals and elites who were motivated to fulfill their sole personal

welfare by putting a yolk on common goods. Therefore, good quality of education and effective teaching-learning process can be evaluated by what and to what extent it attempts to sharpen generations in a good behavioral and humanitarian center of thinking.

## V. CONCLUSION

Education is the key to human's life since our daily activity is directly or indirectly depended on it. Teaching and learning processes are the two sides of coin in education, and education is the sole option in moving sustainable development. Obstacles against teaching-learning process are classified into two: (a) External and (b) internal obstacles. Sustaining teaching-learning process sustains economically and emotionally ladders of community towards peaceful and good generational integrations.

<sup>11</sup> Mete, M., 2021. *A study on the impact of personality traits on attitudes towards social media influencers. Multidisciplinary Business Review, 14(2).*

<sup>12</sup> Aguilar-Smith, S. and Gonzales, L.D., 2021. *A study of community college faculty work expectations: Generous educators and their managed generosity. Community College Journal of Research and Practice, 45(3), pp.184-204.*

## RECOMMENDATION

Overcoming Challenge and prospects of Sustainable Teaching-learning Process in Ethiopian teaching institution is possible, when teaching centers are free from political centrism and when concerned bodies are reading each other on how to maintain peace and stability there. In short, in order to overcome problems with regarding to teaching-learning process in the school environment, teachers must be interested in their profession and the government must consider in enhancing their incentives and improving some advancement for them to realize quality education from the grass-roots level. Pre-service teacher education and professional development for teachers should practically include not only how to use technology, the Internet, and other digital tools to enhance instruction of these digital technology generation under 21<sup>st</sup> century conditions.

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