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Managing Editor & Editor-in-Chief:

Reihaneh Tavasolimehr

Faculty Advisor:

Dr. Maryam Beiki

Editorial Board:

Reihaneh Tavasolimehr / Fatemeh Suizi
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Hannaneh Dara / Reyhaneh Miraki
Mahdiye Noori

Graphic & Layout Designer:

Fatemeh Deris



The Immortal Force:

A Legacy of Divine Sovereignty

writer: Mahdiye Noori

writer: Mahdiye Noori

In the sacred chronicles of the righteous, the martyrdom of a leader is not an end, but a grand transformation from a mortal guide to an immortal force. Like a mountain that stands unshaken against the storms of oppression, he stood as the shield of the oppressed, his life a masterpiece of devotion and his words a sanctuary for the weary. He did not merely lead a nation; he awakened the dormant conscience of an entire era, teaching us that the true essence of sovereignty lies in unwavering submission to the Divine Will. When such a luminous soul embraces the crimson glory of martyrdom, the physical world loses a brilliant light, but the spiritual horizon gains an eternal star. His blood, shed in the path of truth, is the ink with which the future of resistance is written. It is a sacrifice that echoes through the corridors of time, proving that while bodies may fall, the ideals of justice and sovereignty are indestructible. His departure is a profound sermon of courage, reminding us that the ultimate victory belongs to those who trade their worldly existence for the eternal pleasure of GOD. Though he is no longer among us in form, his legacy remains the vital heartbeat of our struggle and the celestial compass for our journey toward the promised dawn. His spirit breathes in every act of defiance against tyranny and in every prayer whispered for the triumph of the righteous. We do not merely remember him; we live through his vision, carrying the torch he lit with his own life until the day when the darkness of oppression is finally extinguished by the radiant sun of justice.

Divine Sovereignty,
Political Authority,
and Constitutional
Governance in

02

Islamic Thought

writer: Reihaneh Tavasolimehr

Islamic political thought is founded on the principle that ultimate sovereignty belongs exclusively to God. While human societies require organized authority to regulate social life, enforce law, and prevent disorder, political power in Islam derives its legitimacy from divine mandate rather than human will alone. Government is therefore not merely a practical necessity, but a moral institution tasked with preserving justice, faith, and social stability. Without structured authority rooted in ethical principles, society risks fragmentation and conflict. The Qur'an establishes the theological basis of political authority. Qur'an 5:55 associates leadership with God, the Prophet, and faithful believers, while Qur'an 4:59 commands obedience to "Allah, the Messenger, and those in authority (ulū al-amr)." In Shi'i theology, ulū al-amr is understood as referring to the infallible Imams, whose leadership is divinely sanctioned.

Political authority is thus legitimate only when exercised within the framework of divine law. Unlike secular democratic systems that ground legitimacy primarily in popular consent, Islamic governance binds rulers to transcendental accountability. Authority that contradicts divine law forfeits its legitimacy. Leadership in Islam is conceived as a trust (amānah) rather than a privilege. Rulers are entrusted with safeguarding justice, protecting rights, and ensuring equitable administration, while citizens bear responsibility for constructive cooperation and moral conduct. In Risālat al-Ḥuqūq, Imam 'Ali ibn Husayn Zayn al-'Abidin outlines reciprocal duties between ruler and community aimed at preserving order and preventing mutual harm. Governance, therefore, depends on ethical balance: rulers must avoid tyranny, and citizens must resist injustice responsibly, without destabilizing society.

Justice, knowledge, and moral integrity serve as the core criteria of Islamic governance. In his letter to Malik al-Ashtar in *Nahj al-Balāghah*, Imam ‘Ali articulates principles of piety, social equity, consultation, and protection of the vulnerable. Governance rests upon mutual rights: rulers owe justice and care, and citizens owe loyalty within ethical boundaries. Both sides remain accountable before God for neglecting these obligations. Political authority is thus inseparable from moral responsibility. Shi‘i jurisprudence further refines the concept of authority through the distinction between specific designation (*naṣb khāṣṣ*) and general designation (*naṣb ‘āmm*). Specific designation refers to explicit appointments by an Imam, such as Imam ‘Ali’s appointment of Malik al-Ashtar. General designation, however, applies during the Occultation of the infallible Imam, when qualified jurists assume delegated authority. A narration transmitted by ‘Umar ibn Ḥanẓalah reports that Imam Ja‘far al-Ṣādiq instructed believers to seek adjudication from scholars knowledgeable in the teachings of Ahl al-Bayt. This principle later evolved into the doctrine of *wilāyat al-faqīh*, systematized in the modern period to argue that enduring divine law requires structured governance for its implementation. The Constitution of the Islamic Republic of Iran represents a contemporary institutional expression of these principles. It delineates the structure of executive, legislative, and judicial branches while embedding Islamic norms within constitutional provisions. Article 105 prohibits decisions that conflict with Islamic law. Article 107 provides that the Supreme Leader is selected by the Assembly of Experts from among qualified jurists. Article 109 specifies qualifications including jurisprudential expertise, justice, piety, political insight, and administrative competence. Article 110 enumerates the Leader’s central responsibilities, such as determining general policies, supervising their execution, commanding the armed forces, appointing key officials, and resolving institutional disputes. Article 111 establishes mechanisms for removal or temporary replacement,

reinforcing accountability and continuity. This constitutional framework illustrates the integration of divine sovereignty with structured governance. It reflects the dual emphasis in Islamic political theory on moral legitimacy and institutional order. Authority is neither absolute nor purely majoritarian; it operates within defined legal limits and remains subject to oversight. Citizen participation occurs indirectly through representative bodies, ensuring that governance aligns with both religious principles and societal needs. By synthesizing Qur’anic foundations, Imamic guidance, juristic interpretation, and constitutional structure, the Iranian model presents a contemporary articulation of divinely guided governance. It seeks to preserve justice, uphold ethical responsibility, and maintain social stability within modern state institutions. The balance between authority and accountability, and between religious mandate and institutional regulation, demonstrates the enduring relevance of Islamic political principles in contemporary governance.



Everyone who wishes

to study philosophy in English should be introduced to some of the most iconic imagery in Western thought: the Sun, the Divided Line, and the Allegory of the Cave. Socrates elaborates these analogies to explain why the philosopher is uniquely qualified to rule. First, the Simile of the Sun identifies the Form of the Good as the ultimate source of intelligibility and truth in the knowable world, just as the sun is the source of light and growth in the visible world. The Good is "beyond being," the highest principle that makes knowledge itself possible. Without grasping the Good, all other knowledge remains incomplete. Second, the Divided Line analogy illustrates a hierarchy of cognitive states. It divides reality into the visible realm (the world of belief, *doxa*) and the intelligible realm (the world of knowledge, *episteme*). Each realm is further subdivided: the visible realm contains images (shadows, reflections) and physical objects, while the intelligible realm

encompasses lower forms of reasoning that use sensible objects as images (as in geometry) and higher forms that employ dialectic to ascend from hypotheses to first principles, ultimately reaching the unhypothetical first principle: the Form of the Good. This epistemological framework establishes that only the philosopher, through dialectical reasoning, can achieve the highest form of knowledge and rule with true understanding.

Finally, Socrates presents the famous Allegory of the Cave, which synthesizes the political, epistemological, and metaphysical themes of the dialogue. Prisoners are chained in a cave, seeing only shadows on the wall, which they mistake

for reality. This represents ordinary humanity, trapped in ignorance. The journey of one prisoner, freed from his chains and forced to turn around to see the fire and the statues casting the shadows, represents the painful process of education. The prisoner's ascent out of the cave into sunlight symbolizes the philosopher's arduous journey toward knowledge of the Forms, culminating in the vision of the Good. Crucially, the allegory carries a political dimension: the enlightened individual must return to the cave. Having seen the truth, the philosopher is obliged to govern the city and help the other prisoners. This return is not optional but a requirement of justice: the city educated him, and he now owes it a debt. Socrates thereby responds



The Most Powerful Analogies in the History of Western Philosophy

writer: Reyhaneh Almasi

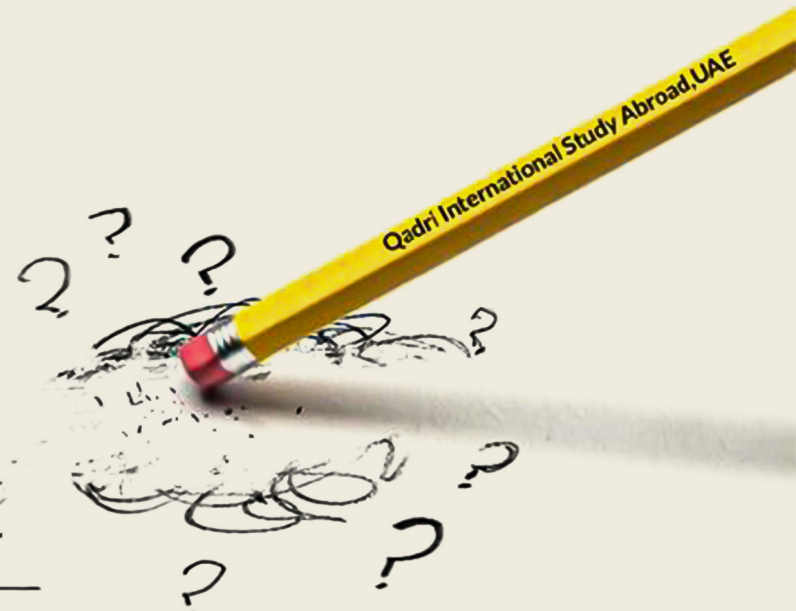
to the initial challenge: the truly just man is the philosopher who, despite a natural desire to contemplate the Forms eternally, rules for the benefit of the ruled rather than for personal gain. The education of these philosopher-rulers involves a rigorous curriculum of mathematics (to turn the soul away from the sensible world) and dialectic (to grasp the first principles of reality), preparing them for the ultimate task of governance.

Reimagining Educational Management in the Data-Driven University

writer: Faezeh Golzar

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Digital transformation has turned educational management in universities from a purely administrative function into a scientific, data-driven, and learning-oriented process. In this approach, the educational manager is not merely an executor of regulations but a learning leader, responsible for designing the environment, leading change, and ensuring quality based on evidence. Classical models of educational management, such as the systems approach and organizational behavior approach, continue to provide a conceptual framework for analyzing educational organizations. However, recent studies on educational leadership indicate that transformational and distributed styles, rather than traditional authoritarian models, are linked to improved teacher performance and greater student motivation. These findings highlight the importance of empowering teachers, fostering a culture of trust, and encouraging participation in decision-making. The growth of virtual education and blended learning has further increased the complexity of educational management, especially in technology policy-making and learner support. Successful managers now use learning analytics to identify performance gaps and design targeted interventions, moving from decision-making based on guesswork or individual experience to evidence-based strategies. Moreover, the continuous professional development of academic and administrative staff is essential for the success of educational management in this evolving environment. Effective universities redefine educational management not as a fixed hierarchical structure but as a dynamic, flexible process grounded in collective learning and innovation. In this new paradigm, educational managers play a central role in shaping the university as a learning organization, guiding both staff and students toward improved outcomes while ensuring that institutional policies and practices are informed by reliable data and ongoing reflection.



The Legal Significance of Iran's Accession to WIPO Copyright Treaties

writer: Hannaneh Dara

Within the framework of international intellectual property law, the protection of copyright and related rights constitutes one of the fundamental branches of economic and cultural rights, playing a decisive role in regulating the relationship between creators, users, and states. The World Intellectual Property Organization (WIPO), pursuant to its Establishing Convention (1967), serves as the principal authority responsible for the development, administration, and supervision of international copyright treaties. Among these instruments, the Berne Convention for the Protection of Literary and Artistic Works and the WIPO Copyright Treaty (WCT) are recognized as the core norm-creating agreements that establish minimum standards of copyright protection at the global level. An examination of Iran's position within this system reveals significant legal and policy gaps, underscoring the necessity of accession to these treaties. From a theoretical perspective, copyright in contemporary international law is no longer regarded merely as a private proprietary right, but rather as a right with a public and development-oriented function. International instruments, including Article 15 of the International Covenant on Economic, Social and Cultural Rights, emphasize the right of authors to benefit from the moral and material interests resulting from their scientific, literary, and artistic productions. WIPO-administered copyright treaties operationalize this right at the transnational level by clearly defining economic and moral rights, the duration of protection, and permissible limitations and exceptions. Iran's non-accession has resulted in a structural disconnect between its general human rights obligations and the specialized regime of intellectual property protection under domestic law. From a normative standpoint, the Berne Convention is founded upon fundamental principles such as national treatment, automatic protection, and minimum standards. Iran's non-membership in this Convention means that works created by Iranian nationals do not benefit from automatic protection in the territories of member states, absent compliance with domestic formalities. This situation runs counter to the principle of effective protection of acquired rights of authors. Accession to the Convention would establish reciprocal obligations, elevate the legal status of Iranian works within the international copyright system, and enable reliance on established judicial practices and international dispute-resolution mechanisms. At the level of domestic law, accession to WIPO copyright treaties would have a significant normative and guiding effect on national legislation. Although Iran's Law for the Protection of Authors, Composers, and Artists of 1969 was considered progressive at the time of its adoption, it exhibits limited effectiveness

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in addressing contemporary challenges such as digital dissemination, online exploitation of works, and rights management information. The WIPO Copyright Treaty, by recognizing exclusive rights in the digital environment and providing protection for technological protection measures, offers a coherent legal framework for structural reform and for aligning domestic law with modern technological realities. From an economic-legal perspective, an effective copyright system constitutes a fundamental prerequisite for the development of a knowledge-based economy and creative industries. Iran's accession to WIPO-administered treaties would reduce legal uncertainty and enhance predictability, thereby facilitating foreign investment, technology transfer, and international cultural co-production. Conversely, the continuation of the current non-membership status marginalizes Iran within the global intellectual property order and imposes substantial opportunity costs. In conclusion, Iran's accession to WIPO copyright treaties should not be viewed as a merely political or symbolic act, but rather as a strategic legal choice aimed at convergence with the international legal order, strengthening protection for creators, and promoting Sustainable cultural and economic development. Such an approach requires legislative commitment, gradual reform of domestic law, and the careful balancing of public interests with exclusive rights.



06 Exploring Greek Roots in English Vocabulary

writer: *Fatemeh Suizi*

Understanding the etymology of English words can significantly enhance vocabulary acquisition and deepen linguistic awareness. One effective approach is the study of Greek roots—core word elements that carry meaning and appear in numerous English terms. This article introduces five essential Greek roots, along with definitions, examples, and word breakdowns to illustrate their internal structure.

— Anthrop

Meaning: Human

Anthropology = anthrop (human) + logy (study of) → the scientific study of humans

Philanthropy = phil (love) + anthrop (human) + y (noun suffix) → love of humanity; charitable giving

Anthropoid = anthrop (human) + oid (resembling) → resembling a human

— Astr

Meaning: Star

Asteroid = astr (star) + oid (like) → a small rocky body resembling a star

Astronomy = astr (star) + nomy (law/system) → the scientific study of celestial bodies

Astronaut = astr (star) + naut (sailor) → a space traveler

— Auto

Meaning: Self

Automatic = auto (self) + matic (acting) → operating independently; self-acting

Automate = auto (self) + mate (make/do) → to make a process operate automatically

Autobiography = auto (self) + bio (life) + graphy (writing) → a self-written life story

— Biblio

Meaning: Book

Bibliography = biblio (book) + graphy (writing) → a list of written sources

Bibliophile = biblio (book) + phile (lover) → a person who loves books

Biblical = bible + -al (related to) → relating to the Bible

— Bio

Meaning: Life

Biography = bio (life) + graphy (writing) → a written account of someone's life

Biology = bio (life) + logy (study of) → the scientific study of living organisms

Antibiotic = anti (against) + bio (life) + tic (related to) → a substance that fights bacterial life

Practice Section 07

writer: *Fatemeh Suizi*

Fill in the blanks using the correct word derived from the given Greek root.

◆ **Root: *Anthrop* (human)**

A feeling of love for human beings — phil_____.

The scientific study of the human race — _____ology.

◆ **Root: *Astr* (star)**

Fortune telling by the stars — _____ology.

A person who travels toward the stars in a spacecraft — _____onaut.

◆ **Root: *Auto* (self)**

A book written by oneself about one's own life — _____biography.

A system of self-operating machinery — _____mation.

◆ **Root: *Biblio* (book)**

A person who loves or collects books — _____ophile.

A craze for collecting books — _____omania.

◆ **Root: *Bio* (life)**

The written account of a life — _____graphy.

The examination of tissue taken from a living body — _____psy.

PRACTICE



Write to Think: Using Exploratory Writing to Develop Your Ideas

writer: Reyhaneh Miraki

A Practical Guide for Student Writers

Why Write?

Most of us have been taught to think of writing as a performance. When you sit down to write an essay, you're expected to have your ideas ready, your argument clear, and your evidence organised. The blank page becomes a stage where you demonstrate what you already know.

But what if we've been thinking about this all wrong?

*Alison Jones, publisher and exploratory writing coach, offers a radically different perspective in her book *Write to Think* (2024), part of the «-6Minute Smarts» series. Rather than seeing the blank page as a stage for performance, she invites us to view it as «uncharted terrain» an opportunity to explore what we don't know, rather than simply expressing what we do. This short article introduces Jones's approach and offers practical exercises you can use to transform your writing process, generate better ideas, and ultimately produce stronger academic work.*

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The Core Philosophy: Writing as Discovery

*The central insight of *Write to Think* is deceptively simple: writing is not just the product of thinking it is thinking itself. When we write exploratorily, we:*

- Discover ideas we didn't know we had*
- Make connections we hadn't previously seen*
- Clarify thoughts that were vague*
- Solve problems through the very act of putting words on paper*

This approach is particularly valuable for students of English, where critical thinking and original analysis are essential. The goal isn't to produce perfect prose on the first attempt, but to use writing as a tool for genuine intellectual discovery.

Here are some adapted exercises you can try:

■ Attention (5-3 minutes)

The exercise: Before you begin any writing task, spend three minutes writing continuously about what's on your mind right now. Don't worry about coherence or relevance, just get the mental clutter onto the page.

Why it works: This clears your mind and trains your attention, making you ready for focused work. As one reviewer noted, the book asks powerful questions like: «What might it mean if I could manage my attention more effectively?»

■ Instinctive Elaboration (6 minutes)

The exercise: Set a timer for six minutes. Write without stopping on a topic related to your assignment. Do not edit, do not judge, do not pause. If you get stuck, write «I don't know what to write next» until new thoughts come.

Why it works: Six minutes is long enough to move beyond surface thoughts but short enough to feel manageable. This «writing sprint» approach supercharges creativity and helps you access ideas your conscious mind hadn't formulated.

■ Inquiry (10 minutes)

Exercise: Take a key concept from your course reading. Write down every question you can think of about this concept—factual questions, interpretive questions, speculative questions. Aim for at least twenty questions.

Why it works: Questions open up lines of inquiry that lead to stronger essays. The quality of your writing ultimately depends on the quality of your questions.

■ Sensemaking (15 minutes)

The exercise: After reading a difficult text, close the book and write for fifteen minutes explaining what you've just read to someone who hasn't encountered it. Use your own words. Identify what confuses you.

Why it works: This exercise reveals gaps in your understanding and helps you synthesise complex material—essential skills for literary analysis.

Applying the Approach to Academic Writing

How can you integrate exploratory writing into your actual coursework? Here's a practical framework:

Stage 1 Before Reading (minutes 5)

Write what you already know about a topic and what you want to find out.

Stage 2 During Reading (minutes 10)

Pause periodically to write brief responses, questions, and connections.

Stage 3 Before Outlining (minutes 15)

Do a focused free-write on your potential argument. Let yourself explore multiple angles before committing to a structure.

Stage 4 When Stuck (minutes 6)

Whenever you hit writer's block, do a six-minute exploratory. Write about what's blocking you and what you're trying to say.

3. Common Expressions

- Twice a week
- A lot of
- A few
- A little

Common Learner Errors:

- ▶ ✗ He is teacher.
- ✓ He is a teacher.
- ▶ ✗ I bought new car.
- ✓ I bought a new car.

The Definite Article: The

The definite article *the* is used when both the speaker and the listener can identify the specific referent.

1. Second Mention

When a noun is introduced for the first time with *a/an*, it becomes definite upon subsequent reference:

I found a book in the library.
The book was very old.

2. Unique Entities

Used with things that are unique or generally understood as singular:

- The moon
- The internet
- The government

3. Superlatives and Ordinals

- This is the tallest building in the city.
- She was the first woman in space.

4. Musical Instruments

- My sister plays the violin.

5. Parts of the Day

- In the morning
- In the evening
- But: at night

6. Adjectives Referring to Groups

- The rich
- The poor
- The elderly

The Zero Article (Ø)

The zero article is used when referring to things in a general sense or to all members of a category.

1.Plural and Noncount Nouns in General Meaning

- *Birds fly south in winter.*
- *Children need love.*
- *Honesty is the best policy.*
- *I like chocolate.*

2.Languages and Academic Subjects

- *She speaks Spanish.*
- *He studies chemistry.*

3.Meals and Routine Times

- *We have lunch at noon.*
- *Dinner is ready.*

4.Sports and Games

- *Do you play chess?*
- *They watch basketball.*

5.Seasons, Days, and Months

- *Summer is hot.*
- *I'll see you on Friday.*

Institutional Nouns: Function vs. Building

When institutional nouns refer to their primary function, no article is used:

- *She goes to school (as a student).*
- *He is in prison (as a prisoner).*
- *People go to church on Sundays.*
- *I'm going to bed (to sleep).*

However, when referring to the physical building, the definite article is required:

- *She visited the school.*
- *The protesters gathered outside the prison.*

Geographical Names

Use "The" With:

- *Rivers: the Thames*
- *Oceans and seas: the Indian Ocean*
- *Deserts: the Sahara*
- *Mountain ranges: the Andes*
- *Groups of islands: the Maldives*
- *Certain countries (traditional usage): the Gambia*

No Article With:

- *Most countries: Italy, China*
- *Cities: London*
- *Single mountains: Mount Kilimanjaro*
- *Lakes: Lake Superior*
- *Streets: Fifth Avenue*
- *Universities (usually): Oxford University*

However:

- *The University of Oxford Additional Patterns*
- *Nationality groups: the French*
- *Titles: President Lincoln (no article), but the President of France*
- *Diseases: cancer, diabetes (no article), but the flu*
- *Transportation expressions: by car, by train, by plane*

•Practice Sentences

1. ____ moon is very bright tonight.
2. I need ____ new phone.
3. ____ phones have become very expensive.
4. He is learning ____ Chinese this year.
5. ____ Chinese food is delicious.
6. We visited ____ Great Wall last summer.
7. She goes to ____ work by ____ bus every day.

10

Idioms for
describing emotions*writer: Reihaneh Tavasolimehr*

Language is more than grammar and vocabulary; it is a reflection of how we feel, react, and connect with the world around us. When it comes to expressing emotions, English is full of colorful idioms that go far beyond literal meaning. These expressions help us describe happiness, anger, frustration, sadness, excitement, and everything in between in a vivid and natural way.

In this issue, we explore a selection of commonly used idioms for describing emotions. By learning and using these expressions, you can sound more fluent and communicate your feelings more effectively. We invite you to explore the following idioms and consider how they enrich emotional expression in English.

► *For no apparent reason:**Without an obvious cause**EX) She started laughing for no apparent reason, leaving everyone around her puzzled.*► *On the top of the world:**Very happy or proud**EX) After receiving the news of her promotion, She felt on top of the world.*► *At the end of your tether:**Having no patience or energy left to deal with a difficult situation**EX) After dealing with constant delays and setbacks, he was at the end of his tether.*► *Cry your eyes/heart out:**Cry in an uncontrolled way and be unable to stop.**EX) She cried her eyes out after the movie ended.*► *Wind sb up:**INF make sb angry or upset.**EX) I always said he would wind up in prison*► *Go off the deep end:**Suddenly become very angry or emotional**EX) His playful teasing was enough to wind her up, but she couldn't help but smile at his antics.*► *Scream/laugh/shout your head off:**Scream/laugh/shout very loudly**EX) The roller coaster was so thrilling that she couldn't help but scream her head off the entire ride.*► *Stir sth up:**Make sb feel or think sth, e.g anger, fear, memories**EX) The sudden announcement of layoffs stirred up anxiety among the employees.*► *Take sth in:**Accept sth as real or true**EX) She took her mother's death with a heavy heart, struggling to accept the painful reality*

Vocabulary

writer: Faezeh Golzar



1. Abandon (verb)

Core meaning:

To leave someone or something completely, often permanently.

Commonly confused with:

- Leave → general; not always permanent
- Quit → stop an activity or job
- Desert → leave someone in a cruel or immoral way (stronger than abandon)

Usage examples:

- He abandoned the project after years of work. (complete and final)
- She left the office early. (temporary)
- He quit his job last month. (focus on stopping work)
- The soldiers were deserted by their leader. (negative moral judgment)

Common collocations:

Correct: abandon a plan / abandon hope / abandon a child / abandon an idea
Incorrect: abandon from a plan

2. Keen (adjective)

Core meaning:

Very interested, enthusiastic, or sharp (mentally or physically).

Commonly confused with:

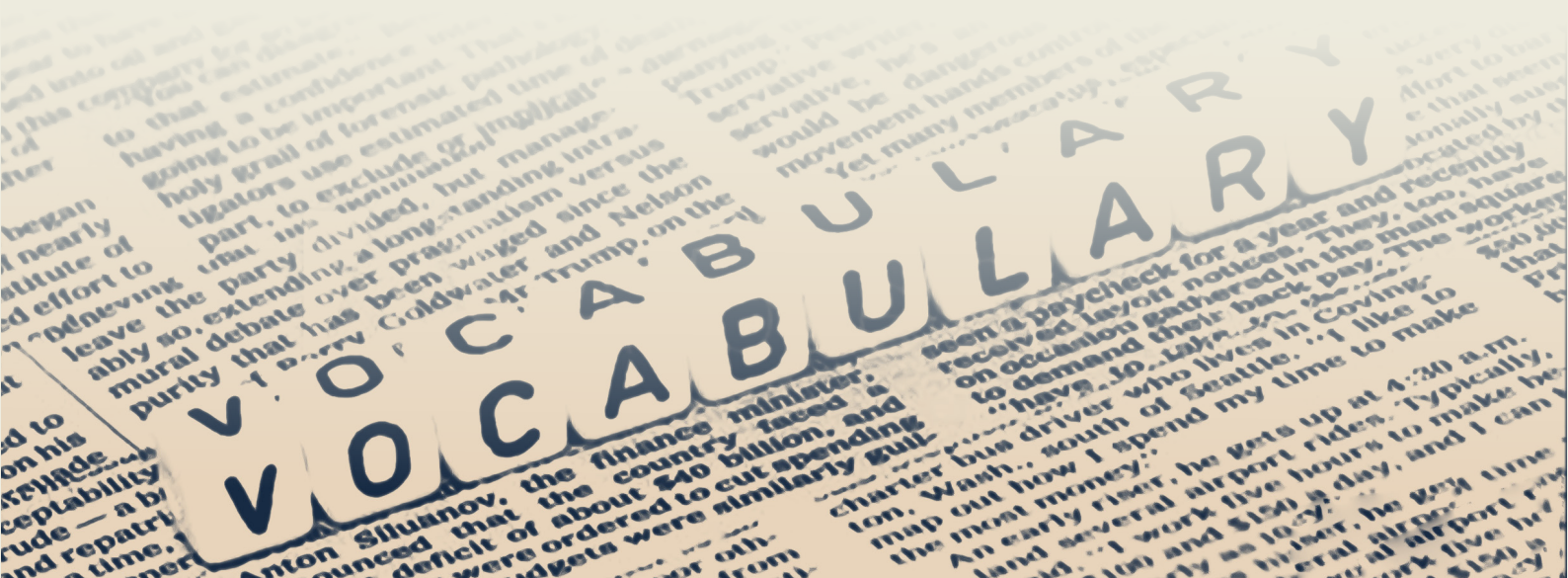
- Eager → excited and ready to do something
- Interested → neutral interest, less emotional
- Sharp → refers to intelligence or physical senses only

Usage examples:

- She is keen on learning languages. (strong interest)
- He is eager to start his new job. (emotional excitement)
- I'm interested in economics. (neutral)
- He has a sharp mind. (ability, not enthusiasm)

Common collocations:

Correct: keen on something / keen to do something / keen interest / keen observer
Incorrect: keen to math



3. Tact (noun)

Core meaning:

The ability to say or do things without offending others.

Commonly confused with:

- Politeness → general good manners
- Diplomacy → tact at a professional or political level
- Honesty → telling the truth, not necessarily gently

Usage examples:

- She handled the complaint with great tact.
- He spoke politely, but without tact, he hurt her feelings.
- The manager used diplomacy during the negotiation.

Common collocations:

Correct: show tact / have tact / lack tact / handle a situation with tact
Incorrect: do tact

4. Expand (verb)

Core meaning:

To become larger in size, number, or importance.

Commonly confused with:

- Increase → become more (numbers/amount)
- Extend → make longer in space or time
- Develop → grow in quality or complexity

Usage examples:

- The company plans to expand its business abroad. (size/scope)
- Prices increased last year. (numbers)
- The road was extended by two kilometers. (length)
- The idea developed over time. (quality)

Common collocations:

Correct: expand a business / expand knowledge / expand operations / expand into new markets
Incorrect: expand the salary

5. Pursue (verb)

Core meaning:

To try to achieve something over time, or to follow something/someone.

Commonly confused with:

- Follow → physically go after
- Chase → run after (often short-term)
- Seek → look for (more abstract)

Usage examples:

- She decided to pursue a career in medicine. (long-term goal)
- The dog chased the cat. (physical, immediate)
 - He followed her into the room.
- They seek better solutions. (searching)

Common collocations:

Correct: pursue a career / pursue a goal / pursue higher education / pursue success
Incorrect: pursue to a degree



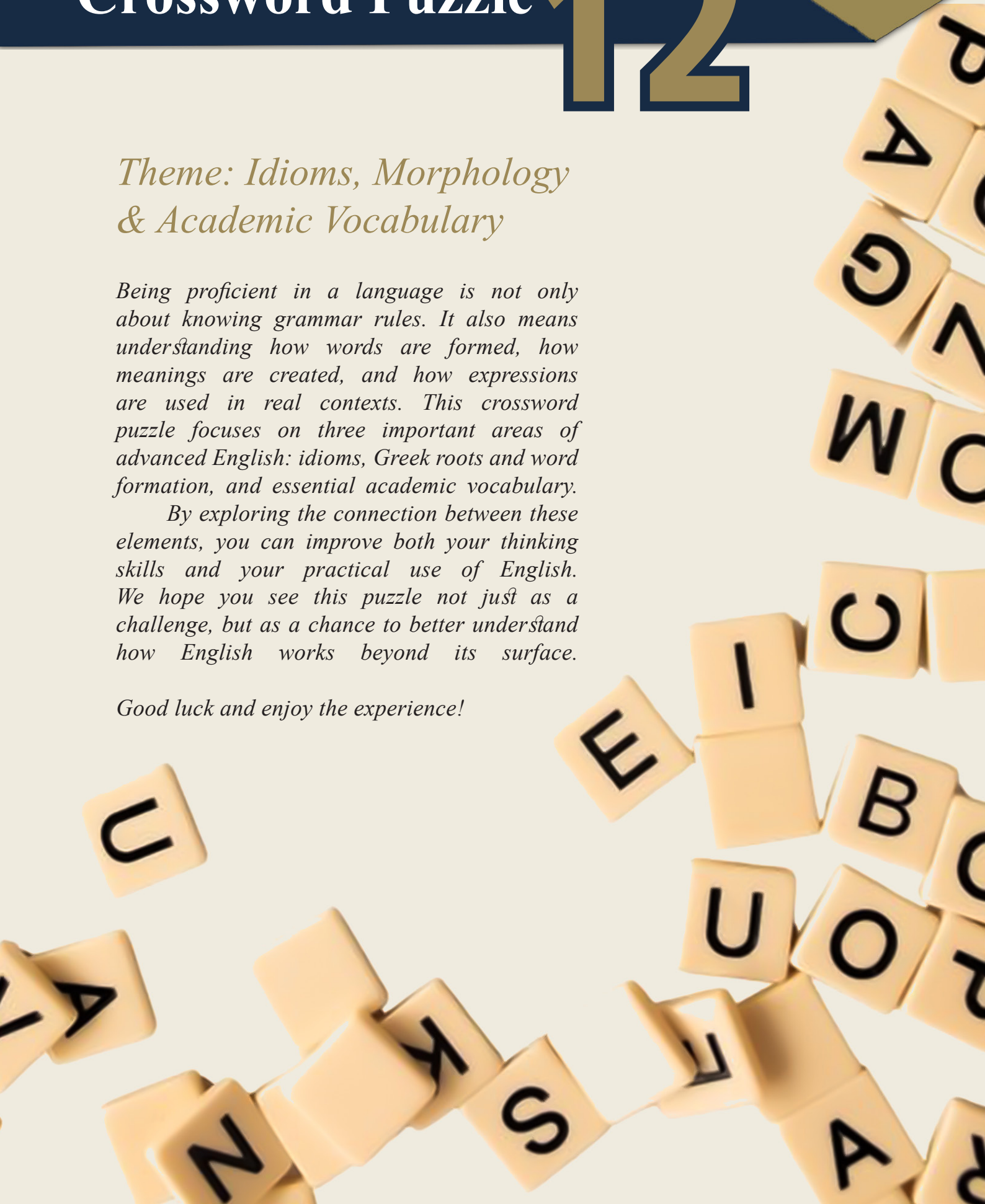
Interconnected Crossword Puzzle 12

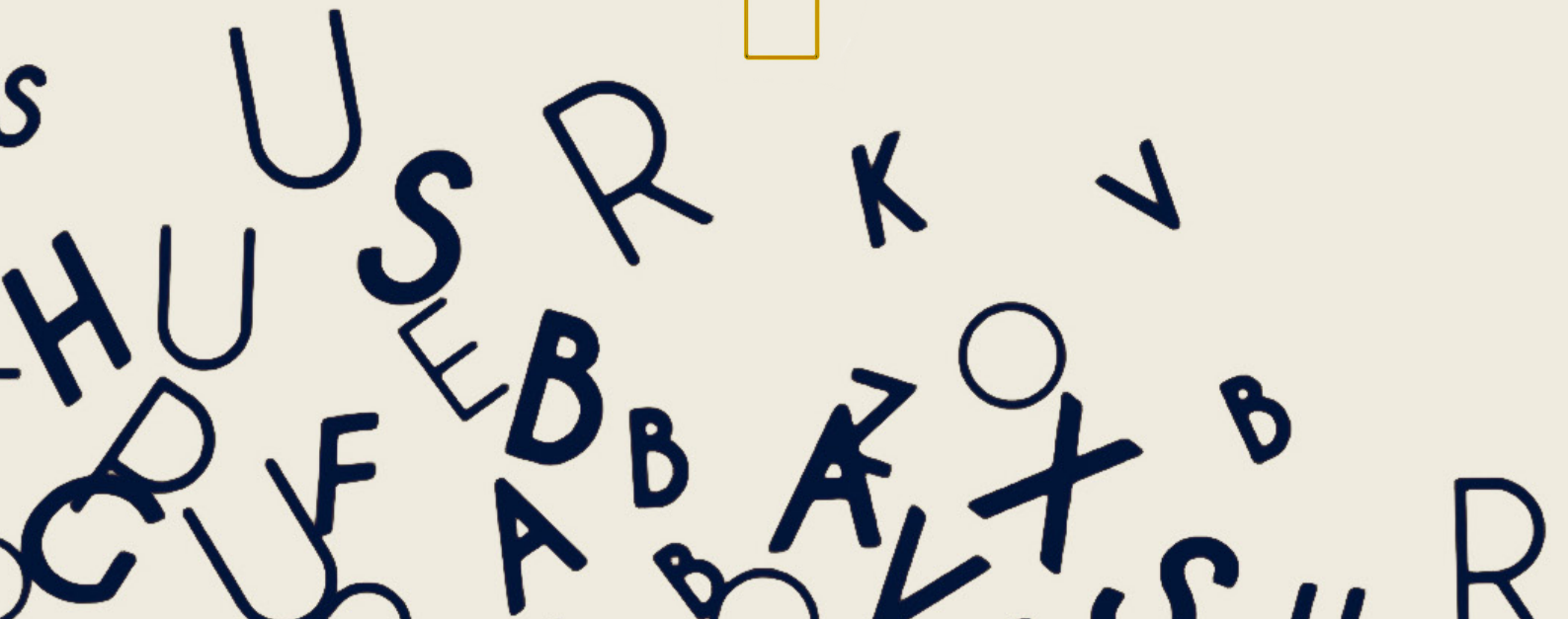
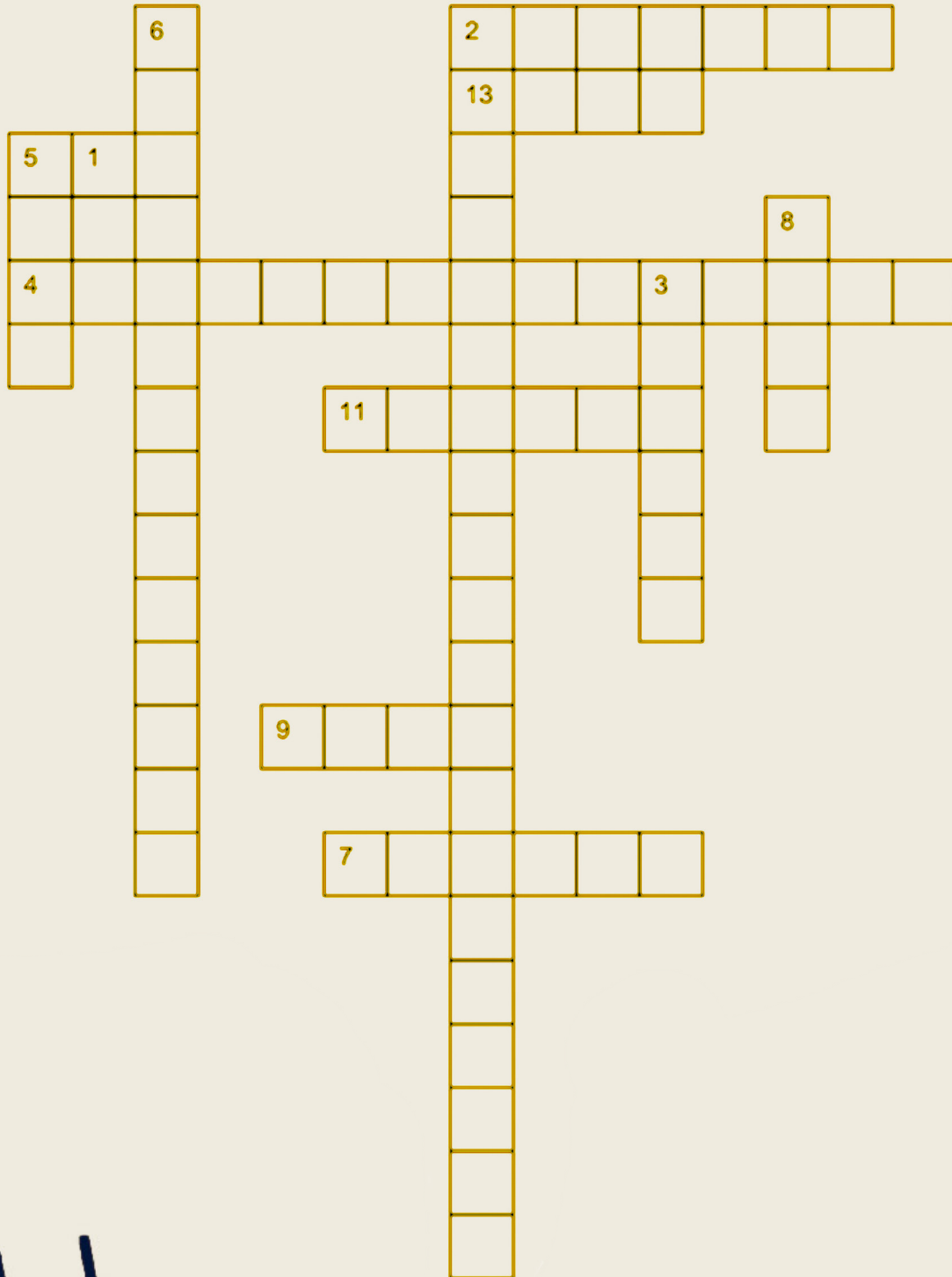
Theme: Idioms, Morphology & Academic Vocabulary

Being proficient in a language is not only about knowing grammar rules. It also means understanding how words are formed, how meanings are created, and how expressions are used in real contexts. This crossword puzzle focuses on three important areas of advanced English: idioms, Greek roots and word formation, and essential academic vocabulary.

By exploring the connection between these elements, you can improve both your thinking skills and your practical use of English. We hope you see this puzzle not just as a challenge, but as a chance to better understand how English works beyond its surface.

Good luck and enjoy the experience!





Across

1. Greek root meaning 'human', appearing in words about the study of mankind.
2. Idiom meaning 'to suddenly become extremely emotional or angry.'
3. Academic verb meaning to deliberately follow a long-term goal.
4. Greek root meaning 'self,' found in words about independent action.
5. Idiom meaning 'to irritate or deliberately provoke someone.'
6. Noun meaning the ability to speak without causing offense.

Down

1. Greek root meaning 'life,' central to scientific terminology.
2. Idiom meaning 'to have no patience left.'
3. Verb meaning to enlarge in scope or importance.
4. Suffix meaning 'study of' in academic disciplines.
5. Idiom meaning 'to cry uncontrollably.'
6. Adjective meaning very enthusiastic or deeply interested.

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