

**Modes of Cultural Imperialism as Reflected in the  
Narratives of Daniel Kibret**

**Addisu Hailu**

**A THESIS SUBMITTED TO  
THE DEPARTMENT OF FOREIGN LITERATURE**

**PRESENTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF MASTER OF ARTS IN FOREIGN LITERATURE**

**ADDIS ABABA UNIVERSITY**

**ADDIS ABABA, ETHIOPIA**

**May 2012**

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**School of Graduate Studies**

This is to certify that the thesis prepared by Addisu Hailu entitled: **Modes of Cultural Imperialism as Reflected in the Narratives of Daniel Kibret** and submitted in partial fulfillment of the requirement of the Degree of Master of Arts (Foreign Literature) complies with the regulations of the university and meets the accepted standards with respect to originality and quality.

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## **Abstract**

In this globalised world, neocolonialism is exerting indirect influence on third world countries. It is a new tactic planned to guarantee the indirect control over the newly liberated states from the yoke of colonialism. This study was launched to determine the cultural influence and its ruinous impact over Ethiopian native values with a view to create awareness about the frightening infringement of Western values. I selected appropriate narratives that reflect forms of cultural imperialism. In line to this, textual analysis of the narratives selected from the book *Teterochu* and the blog, *Yedaniel Iyitawoch* was carried out. Thus, through analyzing the theme of the narratives, the study discloses the modes of cultural imperialism and the destructions on native cultural values. The study reveals that even though it is an era of neocolonialism where the intrusion of Western culture in to third world countries is the order of the day, the people are witnessed exposing themselves to self-inflicted cultural assimilation and aping the West. Therefore, Cultural protectionism policy is highly needed to minimize the pressure of alien culture. In addition, stakeholders need to shoulder the task of creating awareness towards the protection of domestic cultures.

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## **Dedication**

*To all Ethiopian Mothers and Fathers who forget themselves for the sake of their children's Education.*

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## **Abbreviations**

**EPRDF**-Ethiopian Peoples Revolutionary Democratic Front

**MYSC**- Ministry of Youth, Sport and Culture

## **Definition of Terms**

**Ras**-head, top, summit (Ethiopian Feudal Title immediately below king in rank)

**Bitwädäd**-(the only loved one), an honorific title usually bestowed on a Ras who stands in particular favor with the Monarch.

**Fitawrari**-an honorary title intermediate between Qäññazmač and Däğğazmač

**Azmač**-to lead a military expedition, it was often used to designate the regional officers, Grazmač (the junior), Qäññazmač (the intermediate), and Däğğazmač (the senior).

There were three grades of such commanders:

**Däğğazmač**-(leader of the vanguard regiment), above the Qäññazmač in rank.

**Qäññazmač**-leader of the right flank, title of honor. A title of honor below the Fitawrari and above the Grazmač in rank.

**Grazmač**- leader of the left. A title of honor below the Qäññazmač in rank.

**Yared**-(the composer) is believed to have lived in the reign of Emperor Gäbrä Mäsqäl. Yared composed religious hymns of great literary value that are used in the Ethiopian church.

**Abba Giorgis**-prominent theologian of Ethiopian Orthodox Church and important figure in monastic history

**Mahəbär**- alternatively described as religious fraternal associations reputed to have existed four hundred years in Ethiopia.

**Sänbäte**- ritualized banquet celebrated among Ethiopian Orthodox Christians. It takes place after Sunday mass in a house within the church compound.

**əder**- gatherings of people to culturally help one another at times of mourning.

**əkub**- traditional institutions for saving money.

# CHAPTER ONE

## 2. Introduction

### 2.1. Background of the Study

Evidence of the existence of empires dates back to the beginning of civilization where people extended their realms through conquering other states and holding them. Cohen says, "*Imperialism was never a European monopoly; the history of empires is as old as the history of man himself.*"

M. A. R. Habib (2005) *affirms that* the term imperialism dates back to the last half of the nineteenth century. Nevertheless, the concept and practice is as old as civilization itself. Both the Western and the Eastern world have seen a series of cosmic empires which have extended over vast territories, often in the name of bringing the blessings of their civilization to the subject people who were regarded as barbarians (Habib: 737).

Regarding the origin of the term "imperialism", Cohen (1973), traces it to the Latin word "*imperator*", which is usually associated with the ideas of dictatorial power, highly centralized government, and arbitrary methods of administration.

Different scholars in relation to economic, political and military interests of the dominating countries have also defined the term Imperialism.

For a French author, cited in Cohen (1973), imperialism is *an economic phenomenon, implying certain relationships in the international division of labor, trade and capital movement.*

Encarta (2009) defines imperialism as a practice by which powerful nations or peoples seek to extend and maintain control or influence over weaker nations or peoples.

Imperialism has been the most powerful force in world history over the last four or five centuries oppressing indigenous people and obliterating entire civilizations.

It is the process whereby the dominant politico-economic interests of one nation expropriate for their own enrichment the land, labor, raw materials and markets of another people. Cohen (1973) defines imperialism as:

*A complex of economic, political, and military relations by which the less economically developed land are subjected to the more economically developed... [I]mperialism remains the best word for the general system of unequal world economic relations. (Cohen: 11)*

In the above definitions, the ideas are the same though the ways they are explained are different. Thus, the definitions indicate that imperialism is about imbalance of power between two sides.

European imperialism meant brutal exploitation and dehumanization. In every instance, the pressure of an alien culture, with its different values and religious beliefs, and the imposition of new forms of social organization meant the breakdown of traditional forms of life and the disturbance of native civilization. Implanting new cultural system on the colonized states damaged the indigenous people's way of life and enforced them to receive the invaders language, culture, religion and social and economic systems. *There is no doubt that the destiny of indigenous races has been tragic in the process of contact with European invasion.* This phenomenon was great humiliation of humankind in the history of world imperialism that made subjects to abandon their native culture. The result of the inhuman action of colonialism gave birth to identity crises for both the new settlers (the imperialists) and the colonized.

*During colonization, the people lived a kind of non-existence, a living void; their identities had been stolen. To establish dominion, the*

*colonial power eradicated previous religious, educational structures and languages. Although the indigenous person adopted a Western identity through the colonizer, it was an illusion, empty of meaning, because the native culture, in all its complexity, was not recognized by the colonizer. Essentially, the people became impostors of themselves. Their personal and cultural history had been destroyed as one of the implications of colonial rule. ([http://www/ African research. Info/creating. Html.](http://www/African_research.Info/creating.Html))*

European process of imperial expansion and colonization during the 16<sup>th</sup> and 17<sup>th</sup> centuries has left Africa to be victim of colonialism and its negative consequences. Colonizers, during this time, have imposed their own cultural systems thereby eliminating the native's indigenous culture and thus pushing the natives in to cultural conflict and identity crises.

During the period of colonialism, European powers used their humanitarian activity (like preaching "*Christianity*" and "*Civilizing*" the African people) as a cover for their devilish agenda. "*Through Catholic missionaries – Jesuits, Dominicans and Franciscans- accompanied the sixteenth-century expansion of Europe and had a lasting influence in Africa and Asia.*" (Goucher, et al: 1). They were quite successful in replacing the domestic culture with their own and today, after independence which is only physical independence, Africans are suffering a lot from the modern and improved method of cultural invasion by the previous colonizers.

Today, the old system of domination is over and they started looking for new way of dominating former colonies. World War II hastened the end of the traditional European colonial influence in most parts of the world and began showing its new and modern face to the already exploited and oppressed areas with the new leading power- USA. Some scholars name this system as *neocolonialism*.

In any case, beyond understanding the meaning of imperialism and colonialism as forms of domination, it is easier to infer the inevitability of cultural destructions of native people from such policy.

### **1.1.1. The Ethiopian Cultural Heritages**

Ethiopia has held a profound cultural significance for the black Diaspora as one of Africa's oldest independent state, which provided an inspiration for the dream of black independence throughout the world.

Africans could eagerly appropriate Ethiopia as a symbol of identity and readily embrace Ethiopianism as an intellectual movement of religious nationalism and grassroots activism. For these reasons, Ethiopia's cultural legacy came to embody the concepts of black freedom and independence. (Adejumbo, 2007).

Ethiopia, like many other African countries, is a multi-ethnic state. It is a country with more than 80 different ethnic groups each with its own language, culture, custom and tradition.

Ethiopia is truly a Land of discovery - brilliant and beautiful, mysterious and extraordinary attractions. Above all things, it is a country of great antiquity, with a culture and traditions dating back to more than 3,000 years. The traveler in Ethiopia makes a journey through time, transported by beautiful monuments and the ruins of edifices built long centuries ago.

The people of Ethiopia wear many different types of clothing. Traditional dress, though often now supplanted by Western attire, may still be seen throughout much of the countryside. National dress is usually worn for festivals, when streets and meeting-places are transformed into a sea of white as finely woven cotton dresses, wraps decorated with colored woven borders, and suits are donned.

Ethiopians are justifiably proud of the range of their traditional costumes. The most obvious identification of the different groups is in the jewellery, the hairstyles and the embroidery of the dresses.

Both Muslims and Christians wear jewellery in silver and gold, often with amber or glass beads incorporated. Heavy brass, copper and ivory bracelets and anklets are also worn.

Ethiopia also has a rich tradition of both secular and religious music, singing and dancing, and these together constitute an important part of Ethiopian cultural life. Singing accompanies many agricultural activities, as well as religious festivals and ceremonies surrounding life's landmark- birth, marriage and death.

Traditional musical instruments in widespread use include the *Massinko*, a one-stringed violin played with a bow; the *Kirar*, a six-stringed lyre, played with the fingers or a plectrum; the *Washint*, a simple flute; and three types of drum - the *Negarit* (kettledrum), played with sticks, the *Kebero*, played with the hands, and the *Atamo*, tapped with the fingers or palm. Other instruments include the *Begena*, a huge, multi-stringed lyre often referred to as the Harp of David; the *Tsinatseil*, or *sistrum*, which is used in church music; the *Meleket*, a long trumpet without fingerholes, and the *Embilta*, a large, simple, one-note flute used on ceremonial occasions.

Though often simply made, the *Massinko* can, in the hands of an expert musician, produce a wide variety of melodies. It is often played by wandering minstrels, particularly near eating houses, where the musicians entertain the diners. The rousing rhythms of the *Negarit* were used in times gone by to accompany important proclamations, and as many as 30 men, each beating a *Negarit* carried on a donkey, would precede chiefs on the march. The tiny *Atamo* is most frequently played at weddings and festivals, setting the rhythmic beat of folk songs and dances. ([http:// www. ethiopian treasures. co.uk/pages/culture.html](http://www.ethiopian treasures.co.uk/pages/culture.html))

The Ethiopian dish consists of various vegetable or meat side dishes and entrees, often prepared as a *wat* or thick stew. One or more servings of *wat* are placed upon a piece of *Injera*, a large sourdough flatbread.

Traditional Ethiopian food does not use pork or seafood (aside from fish), as most Ethiopians have historically adhered to Islam, the Ethiopian Orthodox Church, or Judaism, all of which prohibit eating pork. Another food eaten in Ethiopia is *Doro wat*, which is chicken stew with hard-boiled eggs. (<http://en.wikipedia.org/wiki/culture-of-Ethiopia>)

### **1.1.2. Cultural Policies of Ethiopian Governments:**

#### **Derg and EPRDF**

With slightly different institutional names, the formations of cultural policies of the two governments are almost similar regarding the aim they intended to achieve through designing the policy. In both governments, the objectives of the policies are to strengthen the ideologies that the governments' are involved. For instance, during the Derg period, the objective of the policy is constructing the socialist culture in Ethiopia. On the other hand, EPRDF's cultural policy is aimed at disseminating the concept of federalism among Ethiopian people. Beyond designing cultural policies that promote the ideologies they follow, both governments practically have no cultural protection policy to defend the country's culture from foreign invasions. Let us look at the specific objectives of the two governments.

#### **Derg**

By a proclamation of August 1977, the Ministry of Culture and Sports was created and delegated with the duty of the construction of socialist culture in Ethiopia. The institution has four different objectives. These are:

*To arrange for the organization and promotion of culture and the arts in accordance with the principles of socialism and to encourage the creative power of the masses in the fine arts.*

*To administer and control the national library as well as protect and preserve historical archives.*

*To study Ethiopian pre-history, history and other ancient relics; make the necessary provisions for the discovery, protection and study antiquities with detailed descriptions*

*To promote the study of Ethiopian languages and the development of scripts for them. (Alem Eshete, 1982).*

## **EPRDF**

On the other hand, the present day government (EPRDF) has also designed a cultural policy that conforms to its political ideology. The following are objectives of the policy:

- 1. To enable the languages, heritage, history, handicraft, fine arts, oral literature, traditional lore, beliefs and other cultural features of the various nations, nationalities and peoples of Ethiopia receive equal recognition and respect: to preserve and conserve these and pass them over to future generations:*
- 2. To create conducive conditions to carry out scientific research on the languages, heritage, history, handicrafts, fine arts, oral literature, traditional lore, beliefs and other cultural features, which as they are constitute the identity of the peoples of the various nation and nationalities; to ensure the prosperity of these cultural elements and to enhance their role in development;*

3. *To ensure that all citizens could freely, equally and democratically participate in all cultural activities and to enable them to benefit from the sector;*
4. *To create favorable situation to creative artists and researchers working in the cultural sector,*
5. *To promote the culture of the different nations nationalities and peoples, and to develop these in harmony with modern education, science and technology; and to create culture conscious citizens that are proud of their culture and identity and are determined to preserve these;*
6. *To create situations that would favor the development of skilled manpower in various capacities in the cultural sector.*
7. *To step- by-step, abolish traditional harmful practices.*
8. *To enable cultural establishments to play significant role in the country's program to bring in peace, development and democracy;*
9. *To establish cultural cooperation on national, continental and international levels on the basis of the equality of cultures and mutual benefit.* MYSC (2003).

However, in spite of having the cultural policy in the country today, the cultures are never defended from the Western cultural invasions. It is futile to think the above objectives would be successful without guarding or trying to minimize domestic cultures from Western influence.

Coming to the significant interconnection between literature and culture, it is important to notice the interdisciplinary nature of literature. Probably it is possible to say that almost all disciplines are touched by literature. Therefore, through literature, it is possible to bring cultural issues to the knowledge of different people. In addition, literature mirrors the real world. Hence, the focus rests upon the following interrelated matters: (1) Literature as an art

form reflecting cultural issues. (2) Literature as an art form inspiring our intellect and genuine thinking on cultural issues.

Thus, this study deals with the non-fictional narrative to show the threat on domestic culture. Since the issues of cultural imperialism are part of the society, the non-fictional narratives are selected because of their suitability to explore the ins and outs of cultural imperialism. Therefore, the narratives under study are more appealing to cultural imperialism than any other fictional works. The themes, the narratives hold are analyzed by taking appropriate extracts that support the arguments.

## **1.2. Statement of the Problem**

In the current world situation, the imperialists are no longer able to rely on the effectiveness of the old method of colonialism. Now, they are obliged to adapt to the new situation disguising their colonial policy, modifying old methods and evolving new ones for the implementation of the domination strategy and tactics. Magdof (1978), explaining the paradigm shift, says, "*The rapid decline in colonialism stimulated the rise of alternative means of domination by the more powerful nations.*"(Magdof: 73). Thus when defining the new form of domination-neocolonialism, Magdof (1978), states: "*...neocolonialism is the existence of considerable foreign direction over a nominally independent nation.*" (Magdof: 73).

Therefore, not to lose their former colonies after their failure to withstand the fierce resistance of colonized societies, they formed neocolonialism. This policy allowed the imperialists to make former colonies under their indirect control. Woddis argues, "*the term neo-colonialism directly relates to major political incidents of our time*" (Woddis 1976, intro). Having Woddis's point in mind, I would rather argue that neocolonialism could not only be attributed to major political phenomenon as Woddis claims, but also it is a new mechanism through which third world countries are kept under the radar of developed nations socially, politically and economically. This argument is best supported

by Woddis himself in the same page about the secret of neocolonialism. *“As its name implies, it is in a sense colonialism in a new form.”* (Woddis 1976, intro).

Kwame Nkrumah cited in Benjamin J.Cohen (1973), about Neo-colonialism declared that:

*“...the essence of neo-colonialism is that the state which is subject to it is, in theory, independent and has the entire outward trappings of international sovereignty. In reality its economic system and thus its political policy is directed from outside.”*(Cohen: 94).

So formerly, victim countries, even if they won independence, are still suffering from the ghost of imperialism. Imperialists left for their land, but they left their evil belongings behind.

These days, once again with the help of technologically advanced digital Medias like satellite TV, internet, Google, face book and others, the neocolonialists made the struggle to preserve indigenous values difficult. The advancement of western world therefore, opened another chapter of mess on third world countries.

The new phenomenon in this neocolonial era after the *“death”* of imperialism is globalization. It has brought many changes, which are dramatically implicating the whole world. Political, cultural and socio-economic integrations are becoming much easier and faster than before. However, the technological progress existing between the developed and the developing countries place Africa in disadvantaged position in the globalization process leading to cultural imperialism.

The mass media, the internet, advertisement, and entertainment industries play a great role. In line to this, Kathryn Toure, Mamadou Lamine Diarra, Thierry karsenti, Salomon Tchameni-Ngamo (2008), forwarded that

*... the internet could be another form of cultural imperialism used by corporate led by Western powers to force feed Western values*

*and world views to the rest of the world, similar to how Western education imposed on Africa after colonization.” (Toure et al: 1).*

Like before, modern day globalization, which is empowered by information technology, is playing a very great role for the expansion of cultural imperialism. This modern day globalization is a vehicle through which culture is transported from one area (mostly from Western world) to the other (third world countries) using information communication technology. The process of transporting cultural products from one area to the other is easy for those who have strong digital Power. There will be no equal exchange of culture, rather the western world uses the developing countries like Africa as a port to accumulate their cultural products. Ezema (2010) in his article, *Globalization, Information Revolution and Cultural Imperialism in Africa*, says:

*..... Countries with superior digital power are favored by the new information environment. Thus, the exchange of cultural information does not occur in a level playing ground. Africa remains at the receiving end. (Ezema: 15).*

Africans after irreplaceable socio-political and economic catastrophe won their independence and hoisted their flags indicating the downfall of colonial era. These days, it can be said colonialism is over and no country in the world is under the yolk of direct colonial rule. However, countries once colonized by Western world are swimming in a stormy ocean of identity crisis because of the conflicting trend between the indigenous culture and the newly planted one. Thus, most African people, especially the youth are unable to follow their own native culture. Michael Lebaron regarding cultural conflict says that:

*Individuals facing cultural conflict face conflicting pressures in identifying themselves to new values. These individuals do not have any other alternative, but to adjust to the new culture. They make great efforts to learn new languages, values norms and customs. This adjustment leads to confusion in all areas of life. (<http://www.Beyondinteractability.Org/eassay/culture-conflict>).*

Ironically, not all the ruins brought by colonialism concerns only one third-world country in the world –ETHIOPIA. Ethiopians are the only people in Africa who successfully resisted and humiliated Fascist Italy’s imperial aggression. Glory to our ancestors who had not slept without making sure that Ethiopia is safe.

They sacrificed their life to defend Ethiopia from external invasion that might have polluted the country’s culture just like other African countries. In spite of all the efforts above, a heartbreaking phenomenon strikes the researcher’s mind-the development of “*self-inflicted cultural assimilation*” and “*aping the West*” trends among Ethiopians.

In every corner of Ethiopia, people talk about their resistance to imperialism, their capability of preserving and transmitting their religions, traditions and culture in general to generations. However, all these are ironical. The researcher often witnesses the contrary of what is supposed to be real. The youth, who is assumed to be the next defendant against any interference in to indigenous culture, is aping the west and letting him/her self in to cultural imperialism. The result of such assimilation surely thrust individuals to lose their identity. Condemning the stolen psychology of the young generation, ኢናግ ግርማ ክንፌ (2004) :speaks:

*“ለባህል ወረራ (cultural imperialism) ራሱን ያጋለጠ ትውልድ! ባህሉን በራሱ ፈቃድ የተወ :: በቋንቋ ላይ እንግሊዘኛን ካልቀየጠ የሚያመው የፈቃድ ተገዥ:: ጸጉሩ ቅጥ ያጣ ትውልድ”* (ኢናግ:16)

*A generation that exposed himself/herself to cultural imperialism; and who willingly throws his/her native culture. This generation, whose hairstyle and trousers is uncommon, never communicates in native language without mixing English-a submissive generation.* (ኢናግ:16)

We are not like other African countries who are suffering a lot from cultural conflict and identity crises. Nevertheless, we do not seem we are aware of the impact of losing one’s identity and being in a confused society. *Addis Guday*

(2012) explains the situation like this: “**ማንነትን በማጣት (identity crises) ውስጥ የገባ ሰው የራሱ ህይወት ጠላት መሆኑን አይቀሬ ነው።**” “*A person who is in a state of identity crises is sure to be an enemy of himself.*” (Addis Guday, 2012) Beyond its literal meaning the above extract suggests that if a person is under identity crises, he/she has no original values to preserve. He/she never knows himself or herself at all. Lebaron further explains:

*Individuals who have cultural conflict often copy the behavior of others act like someone else because they do not have any idea of their own personality or culture. These individuals get confused and end up having an identity crisis, thus creating unhappy situations for others and as well as for themselves. In a social setting in the society, many of these individuals get disenchanted with their life situation and cultural identity and fall victim to anyone are anything that they can identify themselves with. Many turn to gangs, violence, drugs, and anti-social attitudes, isolation or in extreme cases, adopt an existence of social outcasts learning towards self-destruction and human disaster. Sometime individuals who face cultural conflict and identity crises lack self-esteem and become poor achievers. ([http://www. Beyondinteractability. Org/eassay/ culture- conflict](http://www.Beyondinteractability.Org/eassay/culture-conflict)).*

For Ethiopians, however, it is very astonishing that they are fond of imitating others culture and ignoring their own without any consideration of the impact beyond mimicking. They do not know their culture well.

Having a glance at the trend of cultural imperialism, it is essential to look at the catalyzing factors for the expansion of yearning Western culture by individuals. The expansion of owning satellite TV, individual’s exposure to the internet in big cities and the expansion of Fm Radios with their Westernized programs and lack of cultural protection policy in the country are to list some. Thus, cultural invasions, which resulted from the above reasons in the long run, make the productive youth to be dull and unconcerned with his/her own domestic matter.

Petras strengthening the idea says: “*cultural imperialism and the values it promotes have played a major role in preventing exploited individuals from responding collectively to their deteriorating conditions*”. (Petras: 2073)

The researcher is inspired to conduct a study on cultural imperialism because of different striking reasons. Coming across with the identity crises which is the direct result of self-inflicted assimilation of foreign way of life and the insignificant attention granted to the issue by different bodies are the core and inspiring reasons for the researcher to study cultural imperialism.

Even though the above-explained hazards do exist on domestic cultures, the researcher observed that cultural imperialism is almost the forgotten area of study in the Department of Foreign Literature. Though cultural imperialism studies are fashion in postcolonial literatures, no directly related studies are conducted on either literary or non-literary narratives at Addis Ababa University Department of Foreign Literature.

Then, what makes my research different from other research works is that, it is the only study conducted at Addis Ababa University Department of English Literature on cultural imperialism. No study has been made regarding the destruction of domestic culture by the foreign one.

### **1.3. Objectives of the Study**

As it is mentioned earlier, no significant study has been made in Addis Ababa University Department of English Literature on cultural imperialism. Apparently, cultural imperialism has a negative influence on a society’s way of life. The main objective of the study, therefore, is to make a critical analysis of selected narratives and bring to light the influencing factors of submissiveness and aping the West, demonstrate the modes of cultural imperialism and the society’s response to such modes and create awareness about the alarming infringement and expansion of foreign culture into domestic values.

#### **1.4. Significance of the Study**

The researcher hopes that making a critical analysis on cultural imperialism taking selected Amharic narratives that suit for the study will have the following significances:

1. To develop an insight in to the phenomena that are aggravating cultural imperialism so that taking corrective measures would be easy,
2. The study can be a bell rang for different bodies who do not feel the invasion of foreign culture,
3. It can also serve as a springboard for other researchers who would be interested in making further studies on the impact of cultural imperialism.

#### **1.5. Method of the Study**

The study is descriptive and analytic by its nature. It attempts to analyze selected narratives from the works of Daniel Kibret. Textual analysis is the chief method to arrive at the needed results of this study.

#### **1.6. Scope of the Study**

The study depends on narratives produced by an Ethiopian author Daniel Kibret. However, it does not mean that the study analyzes all works of the author. The focus of the study is limited on selected narratives from the book "*Teterochu*" and the website "*Yedaniel Iyitawoch*". Both sources are full of narratives like travel accounts, anecdotes, informal essays and many others. However, the study deals with those narratives that reflect modes of cultural imperialism and related issues.

#### **1.7. Limitations of the Study**

In the process of conducting any study, different challenges hinder the researcher. Thus, the main limitation of this study is the problem of finding

previously studied researches on domestic matters of cultural invasion in the Department.

Lack of texts/narratives about the deterioration of domestic culture, probably is the next major limitation of this study.

Finally, the documentation problem of Addis Ababa University (6 kilo Campus) libraries, especially Kennedy library, is extremely challenging. Most of the books and publications are found only in the catalogues but not on the shelf.

## CHAPTER TWO

### 2. Review of Related Literature and Conceptual Framework

In this chapter, an attempt is made to refer works directly or indirectly related to the study area. Two categories of works are reviewed that are relevant to the topic of the thesis. The first category is reviewing different articles, journals, book reviews and BA, MA, and PHD papers produced both locally and globally. In the second category, prominent books dealing with culture, imperialism and cultural imperialism written by famous authors are reviewed.

#### 2.1. The African Context

In African context, there are plenty of materials that could be reviewed for this study. However, for the sake of time and space, the most related and appropriate materials are selected. Different scholars in the international stage have forwarded their views on cultural imperialism even though we scarcely find such studies locally.

Among the studies that would be utilized, Kathryn Toure, Mamadou Lamine Diarra, Thierry karsenti, Salomon Tchameni-Ngamo, (2008), showed how Western influence is dominating Africa through the dissemination of foreign culture in the name of expanding ICT (Information Communication Technology) which the ICT is perceived as pedagogical possibilities. In their study, they tried to touch the impact of one way flow of internet products on young African generation. In their words, they said, “... *One way flow of information that shape African minds in Western moulds re-enforces desires for dominance and promotes an attitude of victimization.*” ( Toure et al: 1). With in a fraction of minute in the internet we could get plenty of information about their (Western) culture, but it would be difficult to think that they could learn equally about us (Toure et al).

Their study is conducted in 36 primary and secondary schools in five West and Central African countries to look at pedagogical opportunities educators and learners bring to African schools as they use computers and internet in teaching and learning processes. Their argument doesn't completely denounce the impact of internet rather they argue that if the internet is appropriated, there would be a good chance to promote African values and social life *"we argue that if appropriated in reflective and creative ways the internet can become a tool for affirming African values such as community and interdependence"* (Toure et al:1)

*A switched-on Bambara from Mali can learn everything about a Breton living in France in a few clicks, thanks to the magic of the net: how to dress like a Briton, eat like one, even speak Breton, while never having crossed the border to enter France with little Bambara contribution to the net, however, it is not certain that the Breton could learn as much about a Bambara. Just one example of one-way communication.* (Toure et al: 4)

The pedagogical opportunities, which the internet bestowed, has paved the way for cultural distortion among young Africans

*..... more or less the majority of young Africans spend their time on the net playing video games, exchanging languorously with their girl friends or boyfriends, looking at pornography and seeking out pen pals and visas to emigrate.* (Toure et al: 4)

The need to appropriate the resources from the internet is highlighted in their study *"appropriation of an innovation involves re-inventing it in the new context rather than doing a parrot-like mimicking."* (Toure et al: 6).

They concluded their study by forwarding essential points about the need to be careful in using resources from the internet. They emphasized on preserving local values through becoming selective. Toure et al, (2008) recommended that:

*It is not just by importing and using computers that we can positively impact culture, economy and the knowledge society. Accompanying and interrelated efforts like teacher training and public sector investment in education and in higher education research and development are indispensable. These will help building local knowledge and prepare people to enliven and animate the process in coherence with community aspirations, as opposed to just getting trapped in acquisition and in mindless and soulless consumption patterns that may encourage disregard or disdain for local, national, regional and continental cultures (Toure et al: 13)*

Ezema, (2010) discusses the imbalance in digital power between the developed and developing countries, especially Africa, very well in his study: *Globalization, information Revolution and cultural imperialism in Africa*. He emphasized on the cultural imperialism brought by globalization through monopolizing the digital communication technologies. “*The digital divide existing between developing and developed countries places Africa in disadvantaged position in the globalization process leading to cultural imperialism*” (Ezema: 1)

Ezema, (2010), further states that, globalization is a mechanism through which the developed nations impose their culture on Africa. Thus, globalization with the advancement of information technology enabled the Western powers to invade indigenous cultures of African people. However, contrary to this, the West argues, “globalization is set to remove not only cultural barriers but many of the negative dimensions of culture.”

*Globalization is a tool for cultural imperialism* Ezema, (2010). Ezema justifies this by raising an organization as an example-world trade organization (WTO).

*Armed with international treaties, the world Trade Organization (WTO) propagated the gospel of liberalization and privatization- the twin working tools of globalization. Liberalization and privatization created opportunities for multi-national companies with their vast political and economic resources to install themselves as key players in the critical sectors of the economy. With privatization, these*

*companies took over investment in social services such as health care, education, power supply, telecommunication among others. The control of access to education means that education became costly beyond the reach of so many African children- thereby laying the foundation of cultural imperialism (ya'u, 2004 cited in Ezema:16).*

The gospel of globalization preached by America and Europe has brought nothing for Africa, but the imposition of their culture on weaker countries (Ezema). Nderitu (2005), cited in Ezema (2010), explains the expected promise of globalization in Africa has not been achieved. Rather, what Africa has seen is the sustenance of impoverishment and enthronement of dictators who dance to the tune of Western imperialist lords.

Being direct actor in the process of cultural imperialism, globalization is succeeding. The Western culture, life style and values in general are dispersed in Africa and are able to pollute indigenous life style and value. With the help of the media and the internet, Europe and America are able to spread their life styles and values such as nudity, homosexuality and other crimes which most of them are conflicting with African cultural values. These things are celebrated in Western televisions and the internet which youth of Africans are forced to consume. Ezema, (2010).

Thus, Ezema argues that, it is very difficult for African countries with strong Islamic and Christian cultures to tolerate pornographic activities on the internet.

He also talks about the replacement of essential folktales and traditional and beautiful costumes with Western ones.

*In many African universities and urban centers, nudity has become and Africa's rich and elegant dress style are becoming outdated. The cultural values and orientations which an African child receive through the moon light plays, folktales from parents and traditional drama with peers and siblings have been supplanted by watching Western-styled movies where violence, hatred, drugs abuse and*

*youths gangstarism are celebrated- The consequence is that these vices are on the increase in most Africa cities (Ezema: 17).*

The issue of indigenous languages is the other important idea that Ezema raised in his article. *“Indigenous languages which are the most effective method of transmitting culture are increasingly becoming endangered.”* (Ibid:17) in line to this, Gilbert cited in Ezema (2010), has remarked that every language in a unique way defines how things are talked about and which concepts for making sense of the world are fundamentally assumed. For instance, virtually all information that can be utilized from the internet is in English language- which is almost the language of Western countries. It is clear that the languages of the West are imposed on the developing countries especially African countries. Such an imposition of particular language on a people is a way of imposing the culture on the people. Thus, the domination of people through languages is the aim of cultural imperialism. Ezema, (2010).

Therefore, because of this language domination, Ezema, (2010), argues that many indigenous African languages are dead and the process of globalization is bringing more problems to the existing African languages.

James Petras, (1964) focuses on the secrets of US cultural imperialism. *US cultural imperialism has two major goals economic and political-to control markets for its cultural commodities and to establish hegemony by shaping popular consciousness.*(Petras: 2070). Economically the export of entertainment commodities is one of the most important sources of capital accumulation. Politically, cultural imperialism plays a major role in breaking down the bond between people and their cultural roots and traditions of solidarity, replacing them with media created ‘needs’ (Petras, 1964). He further states, *“The political effect is to alienate people from traditional class and community bonds, atomizing and separating individuals from each other.* Petras (2070).

*“The major target of cultural imperialism is the political and economic exploitation of the youth”* (Petras: 2070). The youth are sensitive and they can easily be approached through entertainment products. In this regard, Petras says that one’s modernity is measured through the consumption of US media products. *“Imperial entertainment and advertisements target young people who are most vulnerable to US commercial propaganda. The message is simple and direct: ‘modernity’ is associated with consuming US media products”* (Petras: 2070).

Petras seriously talks about the great contribution of US mass Medias for cultural imperialism. He denounces that the US is able to penetrate in to the culture of other countries especially, third world countries, using the mass medias.

Imperialism is not only an economic- military system of control and exploitation, but cultural domination is also an integral dimension to any sustained system of global exploitation Petras (1964). In this globalized world, the media shaped and made it possible how to penetrate in to others culture for not only cultural domination but also for politico-economic benefits.

In his article *“Imperialism and Spiritual Freedom: An African View,”* Ako Adjei (1944) described the role played by European Christian missions for cultural imperialism. In the name of socialization, European churches and humanitarian organizations penetrated in to Africa. Nevertheless, they are not socializing rather they are passing on their culture behind the mask of gospel. *“In sociological sense, therefore, we may describe Christian missions as an agent of European imperialism and not as a socializing influence.”* (Adjei: 190). He explains, “Socialization implies an idea or a process of give and take between the interacting groups or parties concerned”. (Adjei: 190). Therefore, according to Adjei (1944), there is no give and take process rather, under such circumstance; the dominant group gives something to someone who is less

dominant, even sometimes the dominant party forces the other to follow its footsteps in every aspect.

In simple explanation, this “*spiritual aggression*” as Adjei (1944) said, paved the way for the imperialist to robe Africans’ prestigious traditional religion. “*The agents of Christian civilization has destroyed our spiritual temples and defiled the sacred shrines which were so dear to our fathers*”. (Adjei: 190)

Adjei, (1944) further states that the impact still exists even today because of the seeds scattered by Western Christian missionaries. He explains that “*every thing African or indigenous was bad and contrary to the will of God but that everything European or foreign was good and acceptable to the will of God*” (Adjei: 194). This way of thinking is still in the minds of young Africans which made them ignore and undermine their own social and cultural prosperities. “*The effect of this theory on the indigenous African social institutions was great.*” (Adjei: 124).

Believing in the Lord Jesus Christ as the Son of God is not enough to be baptized in the Christian church, but abandoning the African and follow the European way of life too, is required from a typical African. Adjei (1944) elaborates that:

*For example, the missionaries changed even the traditional names of individual Africans- names, which have deep meanings and spiritual significance in African culture. Anybody who was baptized in to the church was required to add one biblical or European name to his real African name. This practice shortly became a custom in the ceremonies of the church Thus, if a man’s traditional African name was “Kofi Boanteng,” on joining the Christian church either he becomes “William David Boanteng,” James Emanuel Boanteng” or sometimes, worse still, he assumed the name of “William David Jackson.” His African name was lost forever. (Adjei: 194).*

In his BA Thesis, “*The Evolution of Gender Relations in Igbo Nations and the Discourse of Cultural Imperialism*”, Anthony Okonkwo (2009), argues the

evolution of gender relations during pre-colonial, colonial and postcolonial period. In his study he claims that before colonialism, men and women in Nigeria especially in Igbo state, are relatively equal. Nevertheless, he said, colonialism brought cultural imperialism that resulted the inequality of men and women among Igbo society. Okonkwo claims that “... *this gender balance was significantly altered with the advent of colonialism*” (Okonkwo: 23) he denounces the way cultural changes are brought about by euro-cultural chauvinists with the concept of superior ‘self’ and inferior ‘others’ which considers the cultural practices of the first better than the latter.” (Ibid: 21)

The gender inequality in Igbo society of Nigeria, he argues is the result of cultural imperialism. “The Cultural baggage” Okwonko (2009), in Nigeria that arrived with colonialism is still thriving in Igbo society and Nigeria at large.

Philip Altbach (nd), in his book Education and Neocolonialism, pointed out the impact of neocolonialism on formerly colonized countries. His argument emphasizes on the influence the advanced nations intend to exert on developing and formerly colonized countries. He highlights the negative impact of the education system from the Western world after colonization.

He argues that the curriculum of the schools and colleges reflect the educational system of former colonial powers, as the colonial powers are providers of assistance (Altbach: 237). In addition, he states that foreign aid and technical assistance like curriculum designing and provision of educational materials affect the educational system of developing countries.

Mirza Jan (2009), discuss globalization of media which is the best way to influence other countries culture, economy, social life, politics etc...

So, Jan (2009), explains through globalization of media it is possible to unify different societies integrating them in to one world. He says globalizing communication media could be connected to many issues like trans-border data flow, cultural imperialism, and media and the flow of information. His

study, further states the Medias' ability to intervene in the course of events and to achieve the aim of media markets, audience, finance and creative content.

Jan's idea of globalization of communication media leading to cultural imperialism, through the unequal flow of media products such as film, television programs, music, news and information is shared by many countries as it primarily causes cultural erosion and change. The consequences of media flow on the other hand, can be deadly serious (Wood: 1998; Straubhaar and LaRose (2004), as cited in Jan (2009) states: "*some poor countries in Africa epidemics of infant diarrhea and death when mothers gave up breast-feeding for bottle-feeding, which they had seen in European and American television programs and advertising.*" (Jan: 71).

Brian Stoddart (1988), in his part explains how British is able to keep the colonies passive through different kinds of sports. His argument emphasizes on the Britain's ability of snatching the consciousness of the colonized society to keep its "*cultural power*" as Brian Stoddart claims, on the subjects. Thus, the games in different sports are intended to make colonized societies develop submissive identity to colonizers. Stoddart (1988) explains: "*By playing team sports, participants were thought to learn teamwork, the value of obeying constituted authority, courage in the face of adversity, loyalty to fellow players, and respect for the rules*" (Stoddart: 653). This quotation embodies the hidden agenda of the rules and regulations of the game. A player who is participating in rugby or cricket in the British Empire indirectly is taught how to be loyal, and respect the laws and his/her masters, and passive in questing for freedom and independence.

By and large, Stoddart concludes that sport has played a most pervasive and enduring role in the history of English empire. The main feature of its power is influencing the subconscious of colonial and postcolonial conditions and softening social and political change experienced in other areas through

bringing different people together in one area in the name of game. Because of these reasons, Britain is able to hold its colonies for long. Even today, after independence, the thumbprint of it exists as “*Common Wealth Games*”. Stoddart (1988).

In his MA thesis “*Analysis of Language Borrowing between English, Chinese and Japanese*” Gao Ruikuo’s (2005), aims at exploring language borrowing, especially lexical borrowing between the three languages from different perspectives, which include a historical survey, channels of borrowing, classification and assimilation.

Military conquest, colonization, and religious activities are some of the factors for language borrowing according to Gao (2005).

Intellectuals and public Medias as Gao (2005), claims are another points for language borrowing to happen. In the current world, public Medias are the main role players in bringing new words in the Media. Every day Millions of people are entertaining themselves through the internet, television, radio, newspapers and magazines, and they come across the new words and quickly they catch alien words. Then they try to use them in their daily life. This is how English influences modern Japanese and Chinese mainly through public media Gao (2005).

In addition, he states that educated people and learned scholars are always actors in borrowing language.

## **2.2. The Ethiopian Context**

Coming to the studies conducted at Addis Ababa University, there are very few research works produced on cultural imperialism and related issues. In the Department of English Literature, Mahelet Abraham (2006), has conducted an MA thesis on *Colonization, Cultural Conflict and Identify Crisis*. She selected two African novels for the study namely, *Joys of Motherhood* by

*Buchi Emecheta and Nervous Conditions* by Tsitsi Dangarembga. Mahlet in the novels emphasized on the cultural conflict and identity crisis which is the result of colonialism.

Forgetting ones native tradition and norm is shown in the study. Beyond this, the imposition of foreign language on the native's indigenous language and its result has also been indicated. The indigenous people's culture and way of life is also distorted as soon as the white missionaries arrived with their religion Mahlet (2006). Regarding education, Mahlet exhibits in the novels the negative consequences of "*Colonial Education*" up on personal identity and culture.

In the department of Ethiopian literature and folklore, Yasin Umer (2006), has exhibited the question of identity among educated youth. In his MA thesis, he analyzed selected Amharic poems from 1933-1966 Ethiopian calendar.

The poems are selected considering their reflections of the economic, social, political, cultural, and philosophical state of the then generation. His study has shown the identity crises, self-alienation and ignorance of one's own cultures and values in the poems. Yasin has also tried to reveal the cause for losing identity and culture Yasin (2006).

Yasin (2006), claims that the youths depicted in the poems are in great loss of identity because of the European education they received. After being educated in modern education system, Yasin (2006), argues that they became deliberately ignorant to their for fathers' way of life which was the bond between them and the society where they flourished. He explains the situation like this:

*የማንነት መለዎ እሎት ለዛሬ ማንነት ስር መሰረት ከሆኑት አያት ቅድመ አያቶች በረቀቀ መንገድ የሰረፀውን ዘመን-ዘለቅ የትውልድ ትስስር ከመነሻው የሌለ አድርጎ መቁጠር ነው። ከቅድመ-አያቶቹ የወረሰውን አንዳችም ቅርስ ከነመኖሩም መጠራጠር ነው። ከየት እንደመጣ መርሳት፣የት እንዳለና የት እንደሚሄድ ማወቅ አለመቻል ነው። (ያሲን፡ 26).*

*“Losing one’s own identity is denying the abstract connections of generations transmitted by the forefathers who are the base for today tangible identity.” It is even hesitation of the existence of the legacies he received (inherited) from his forefathers. It is ignoring where he is from, where he is and where he is going. (Yasin: 26).*

Louret Tsegaye Gebremedhin, cited in Yasin (2006) Says *“to humble themselves before the ancestors, not to be arrogant, that is what Ethiopians means. You don’t begin knowing yourself halfway.” (Yasin: 27).*

Thus, from this expression, it can be said that a generation that is in great identity loss never be a person characterized above by the poet.

Yasin has forwarded the reason why the educated youth has lost their identity. Hence, Yasin argues that

*የተማረው ወጣት ለማንነት ጨለማ የተዳረገው የሀገሪቱን ተጨባጭ ሁኔታ፣ መሠረታዊ ፍላጎትና አንገብጋቢ ችግር ከግምት ውስጥ ባላስገባ መልኩ ከምዕራባውያን ሥርዓተ ትምህርት በከፊል ተቆንፅሎ የተሰናዳውን ትምህርት መከታተል በቀጣይ ማንነቱ ላይ ስር የሰደዱ አሉታዊ ተፅዕኖዎች በማሳደሩ ሳቢያ ነው የሚለው አስተሳሰብ ኅልቶ ወጥቷል።(ያሲን፣88)*

*“The educated youth’s future life is influenced negatively because of the exposure to the Western imported education policy which is copied directly without any consideration to the basic need and context of the country.” (Yasin: 88)*

Yasin further states that:

*“ከገንዘብና ከዘመናዊነት በመተዋወቅ የሀገርን ባህላዊ ውዝዋዜ ምግብና መጠጥ በመተው የባዕዳንን ዳንኪራ፣ምግብና የአመጋገብ ሥርዓት መምረጥ (ጥራዝ ነጠቅነት).....(ያሲን፣ 88)”*

*“Preferring foreign dancing and food than domestic and traditional dancing, food and beverage while being exposed to money and modernization.” (Yasin: 88)*

Simret Wondirad's MA thesis is also reviewed since it is related to the study. Under the title of "*Aspects of Ethiopian Culture as Reflected in Ethiopian Children's Literature in English.*" (2009), she raised essential points regarding Ethiopian culture and children literature. Her study focused on exploring the extent of Ethiopian children's fiction in reflecting Ethiopian culture to the readers. Simret (2009). Her study specifically aims at finding out the main cultural aspects that are reflected in children's literature and exploring the achievements made by the writers in depicting Ethiopian culture in foreign language (English) Simret (2009).

To conclude this part, because of the lack of domestic materials on cultural imperialism, most of the literatures reviewed cover the cultural invasions and erosions in African context. However, by implication, almost all the literatures reviewed in this chapter could fruitfully be applied in Ethiopian context. The core points raised about the threat to African indigenous cultures are being witnessed in Ethiopia too. Though our history is completely different from those African countries, currently we are revolving around the same orbit of western domination. Today, the mechanism the Western countries are using almost identical policy to impose their culture on third world countries. Thus, the reviewed works are appropriate to be applied on the Ethiopian context.

## **2.3. Conceptual Framework**

### **2.3.1. Various Definitions of Cultural Imperialism**

Cultural imperialism possesses multi layers of definitions that were given by different prominent scholars. Critical theorists have coined various phrases in reference to the notions of "Cultural Imperialism." Livingston A. White (2010) says that close examination of the international communication literatures reveal many different terms like "*media imperialism*" (Boyd-Barrett, 1977); "*structural imperialism*" (Galtung, 1979); "*cultural dependency and domination*" (Link, 1984; Mohammadi, 1995); "*cultural synchronization*"

(Hamelink, 1983); "*electronic colonialism*" (McPhail, 1987); "*communication imperialism*" (Sui-Nam Lee, 1988); "*ideological imperialism*", and "*economic imperialism*"(Mattleart, 1994) - all relating to the same basic notion of cultural imperialism. (White, 2010)

According to White (2010), Literatures in cultural imperialism discloses that scholars of various disciplines, to explain phenomena in the areas of international relations, anthropology, education, sciences, history, literature, and sports, have used cultural imperialism as a framework.

Certainly, cultural imperialism has a broad scope when one recognizes the various disciplines in which it has been applied. However, narrowing the focus of the analysis of this study would be difficult as cultural imperialism is a broad concept.

Moreover, the theory of cultural imperialism lacks precise conceptual definitions. The lack of conceptual precision or consensus has been a major obstacle to the development of a precise theory to inform research on cultural imperialism (Fejes, 1981 and Lee, 1988) cited in White (2010). Supporting this idea white himself says:

*A theory that is deemed to be good must possess certain fundamental parts including a clearly stated concept; a dictionary of definitions for the various constructs; at least one proposition that specifies relationships among the constructs; a calculus that operationalizes the constructs; and a model or a graphic representation to illustrate the main ideas of the proposition. (White: 3).*

Therefore, having these brief notes on the different disciplines of cultural imperialism and the lack of theoretical precision of the field paves the way to understand the ins and outs of cultural imperialism in a better approach.

All in all, though different scholars coined different phrases to speak about cultural imperialism, the notions of almost all the definitions in one way or

another, is about the domination of powerful nations over the weak ones. Let us have a look at some definitions of cultural imperialism.

### **2.3.2. Cultural Imperialism**

Cultural imperialism may take a form of forceful imposition of a particular culture on a people or voluntary and gradual embracing of foreign culture by individual.

Wikipedia the free encyclopedia describes cultural imperialism as

*The practice of promoting, distinguishing, separating or artificially injecting the culture or language of one nation into another. It is usually the case that the former is a large economically and militarily powerful nation while the later is a smaller, less important one.* ([http://en.wikipedia.org/wiki/Cultural\\_imperialism](http://en.wikipedia.org/wiki/Cultural_imperialism))

Anonymous source labels cultural imperialism as the systematic penetration and domination of cultural life of the popular classes of the west in order to reorder the values, behavior, and institutions and identity of the oppressed peoples of the third world countries to confirm with the interests of the imperial powers.

Schiller (1976), in his part says:

*..... the concept of cultural imperialism today best describes the sum of the processes by which a society is brought in to the modern world system and how its dominating stratum is attracted, preserved, forced, and sometimes bribed in to shaping social institutions to correspond to even promote the values and structures of the dominating center of the system* (Schiller: 9).

Petras (1994), on the other hand, compares the forms of cultural imperialism yesterday and today. He explains that cultural imperialism has taken both traditional and modern forms. In the past, the church, educational system, and public authorities played a major role in inculcating native people with ideas of submission and loyalty in the name of divine. While the tradition

mechanisms of cultural imperialism still operates, new and modern instruments rooted in contemporary institutions have become increasingly vital to imperial domination.

Jan (2009), sharing the definitions given by others, says the following:

*Cultural imperialism is defined as a kind of cultural domination by powerful nations over weaker nations. It is viewed as purposeful and intentional because it corresponds to the political interests of the United States and other powerful capitalist societies. The effects of this type of cultural domination reflecting the attitudes and values of Western, particularly American capitalist societies, are viewed as extremely pervasive and as leading to the homogenization of global culture. (Jan: 71).*

As for Downing, Mohammadi, and Sreberny-Mohammadi (1995) cited in Livingston A. White (2000), imperialism is the conquest and control of one country by a more powerful one. Cultural imperialism on the other hand, signifies the dimensions of the process that go beyond economic exploitation or military force.

In the history of colonialism, the scholars further elaborate that, the educational and media systems of many Third World countries have been set up as carbon copy of those in Britain, France, or the United States and carry their values. Western advertising has made further inroads, as have architectural and fashion styles. Subtly but powerfully, the message has often been suggested that Western cultures are superior to the cultures of the Third World. (Downing, Mohammadi, and Sreberny-Mohammadi, 1995 as cited in white)

After reviewing all the differing interpretations of cultural imperialism, it is now apparent that the essence of cultural imperialism is domination by one nation over another. The relationship may be direct or indirect and based on a mixture of political or economic controls.

### **2.3.3. Definition of Critical Terms**

#### **Culture**

Culture is the systems of knowledge shared by a relatively large group of people. It refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, religion, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. ([http:// www.tamu.edu/faculty/choudhury/culture.html](http://www.tamu.edu/faculty/choudhury/culture.html))

#### **Cultural assimilation**

A process by which members of an ethnic minority group lose cultural characteristics that distinguish them from the dominant cultural group or take on the cultural characteristics of another group.

#### **Material culture**

Refers to the physical objects, resources, and spaces that people use to define their culture. These include homes, neighborhoods, cities, schools, churches, temples, mosques, offices, factories and plants, tools, means of production, goods and products, stores, and so forth. All of these physical aspects of a culture help to define its members' behaviors and perceptions.

#### **Non-Material culture**

refers to the nonphysical ideas that people have about their culture, including beliefs, values, rules, norms, morals, language, organizations, and institutions.

#### **Tradition**

A tradition is a ritual, belief or object passed down within a society, still maintained in the present, with origins in the past.

(<http://en.wikipedia.org/wiki/Tradition>)

## **Traditional Knowledge**

It is practical common sense based on teachings and experiences passed on from generation to generation.

The Director General of United Nations Educational, Scientific and Cultural Organization (Mayor, 1994) defines traditional knowledge:

*The indigenous people of the world possess an immense knowledge of their environments, based on centuries of living close to nature. Living in and from the richness and variety of complex ecosystems, they have an understanding of the properties of plants and animals, the functioning of ecosystems and the techniques for using and managing them that is particular and often detailed. In rural communities in developing countries, locally occurring species are relied on for many - sometimes all - foods, medicines, fuel, building materials and other products. Equally, peoples knowledge and perceptions of the environment, and their relationships with it, are often important elements of cultural identity. ([http://www.nativescience.org/html/traditional\\_knowledge.html](http://www.nativescience.org/html/traditional_knowledge.html))*

## **Values**

Important and enduring beliefs or ideals shared by the members of a culture about what is good or desirable and what is not. Values exert major influence on the behavior of an individual and serve as broad guidelines in all situations. (<http://www.businessdictionary.com/definition/values.html>)

## **Lifestyle**

A style of living that reflects the attitudes and values of a person or group (<http://www.wordnik.com/words/lifestyle>)

## **Identity**

*Identity may be defined as the distinctive characteristic belonging to any given individual, or shared by all members of a particular social category or group. (G:\Identity\_ (social\_science).html)*

## **Identity Crisis**

A condition that occurs when a person experiences great difficulties in acquiring a clear perception of self. It occurs especially with a young person who urgently seeks greater self-understanding, or when a person undergoes psychological turmoil in attempting to formulate a self-concept and decide upon future goals. (G:\identity-crisis-psychology.htm)

## **Narrative**

Anything that tells or presents a story, be it by text, picture, performance, or a combination of these. (Jahn: 22)

## **Fictional Narrative**

A fictional narrative presents an imaginary narrator's account of a story that happened in an imaginary world. A fictional narrative is appreciated for its entertainment and educational value, possibly also for providing a vision of characters who might exist or might have existed, and a vision of things that might have happened or could have happened. Although a fictional narrative may freely refer to actual people, places, and events, it cannot be used as evidence of what happened in the real world. (Jahn: 25)

## **Non-Fictional Narrative**

Non-Fictional Narrative presents a real life person's account of a real life story. Unless there are reasons for questioning an author's credibility, a factual narrative can serve as evidence of what happened in the real world. (Jahn: 2)

## **CHAPTER THREE**

### **3. Analysis and Interpretation**

#### **3.1. Reflections of Cultural Imperialism**

There are very few writers, who fight for the protection of indigenous culture and tradition with their pen in Ethiopia. Undeniably, Ethiopia is one of the strongest countries of the world that refused to surrender for callous policy of colonialism. However, the country is unable to escape the new method of influence-neocolonialism. These days it is becoming difficult to preserve and transmit our cultural wealth to the next generation because of neocolonialism.

In spite of the lack of writers on such issue, Daniel Kibret is known for his ability of criticizing social crises and erosions and invasions of cultural values by foreign cultures. He is able to raise issues like aping the west, ignorance to domestic culture and valuing the foreign one, and submissiveness. The writer in his narratives discusses these and other related brouhahas, which our youth, political leaders and media professionals are influenced by.

Thus, to come up with the intended result, the researcher in analyzing the narratives focus on the message conveyed. Appropriate extracts are taken from the narratives to support the themes of cultural bankruptcies.

##### **3.1.1. Denigration of One's Traditional Practices and Knowledge**

The writer tried to explain how indigenous practices and knowledge is ignored by the societies themselves. From the narrative, it can be seen that the writer condemns the perceptions that knowledge is acquired only through modern education. The traditional knowledge and skill, which was the base for modern technological innovations, is undermined. He shows that culture is full of knowledge and skills that enable people to tackle problems that come in their day-to-day life. Before today's technology, most countries were struggling to advance their motherland in various fields with the help of traditional

knowledge and skills inherited from the forefathers. The writer portrays that achieving any kind of development is unthinkable unless we preserve the past. Our cultural products, norms and ways of life should be respected so that we can have a springboard for the betterment of our future. The writer explains:

*ዕውቀት በትምህርት ቤት ብቻ የሚገኝ፣ በዲፕሎማ ዲግሪ እና ዶክተሬት ብቻ የሚለካ አይደለም። መለኪያ ያልተገኘለት በትውልድ ብዛት የተከማቸ፣ ከመከማቸቱም በላይ በብዙ ትውልዶች ተፈትኖ ያለፈ ነባር እውቀት አለ። የመመረቂያ ዕሉፍ ያልተሰራለት፣ በሳይንሳዊ ዘዴ ያልተተነተነ። በትውራ ያልተብራራ ነባር እውቀት አለ። (ዳንኤል ክብረት 2003፣205)*

*Knowledge is not something obtained only from a school or measured only in terms of Diploma, Degree and Doctorate degree. There is an indigenous knowledge which does not have a measuring standard accumulated by generations and above all, tested by generation. There is also a knowledge which a research paper has not been prepared, which has not been analyzed in terms of scientific approach and which has not been elaborated through a theory.(Daniel,2003)*

The above extract shows that traditional knowledge is knowledge that has been transferred from generation to generation with capability of solving problems of the societies.

The other thing the writer raises is the issue of suspecting or hesitating to accept our domestic practices and knowledge as useful. Our society trusts any research or study if it is written in English Language and by white people. No one trusts the accuracy or essentiality of the study if it is written in one of the domestic languages. With no criticism, what the white man uttered is accepted. Domestic products, knowledge and studies in domestic languages have no place. Thus, it is shown that such bad habit of praising foreign culture and way of life is becoming the norm. Pointing out this, the writer says:

በሀገራችን ምሁርነት እና አዋቂነት ላይ አንድ ክፉ በሽታ የገባ ይመስለኛል። እኛ ጋ ያለ፣ ከወላጆቻችንም የወረሰነው ሁሉ በውጭ ሀገር ሰው እና በውጭ ቋንቋ ካልቀረበ በቀር ኋላቀር፣ጎታች፣ ጥቅም አልባ ነው ብሎ ማሰብ። ማሰብ ብቻ ሳይሆን በየአጋጣሚው መለፈፍ። ምርምር ሳያደርጉ፣ ጥቅም እና ጉዳቱን ሳይተነትኑ እንዲሁ በእንግሊዘኛ የተጻፈ መረጃ ከሌለው ብቻ መተቸት። አንዳንዴ እንዲያውም ሀገር በቀል ነገርን መናቅ የምሁርነት መለኪያ የሚመስልበትም ጊዜ አለ። (ዳንኤል ክብረት 2003፣206)

*I think there is a bad sickness on the intellectuality and consciousness of our country. That is, we often think that what we have at hand, and all what we have inherited from our parents is something backward, impeding and non-sense [useless] unless it is presented by a foreigner and in a foreign language. Not only thinking, but we also utter attacking speech at every opportunity. With out conducting a research, without analyzing its merits and demerits, and only because it does not have an English- written data or because its not well-known by a white man, we often do a critics on it. Even sometimes, it seems that ignoring the indigenious things is the yardstick [measurement] of intellectuality. (Daniel Kibret,2003)*

Again, the attitude of considering some practices as “backward” and “mere tradition” is reflected in the narrative. However, the writer puts himself to the contrary; for instance, he says in our culture children are treated by their mothers- it is one of mothers house chores, but it is condemned as though it is backward tradition. In the contrary, today the western world understood the problem that is happening when children are raised without their parents’ day-to-day attachment. Obviously, what we ignore as backward and useless is becoming modern and vital when the white people begin using what we ignored.

ሌላም ላንሳ።እናቶቻችን ልጆቻቸውን በቤት ውስጥ ሆነው ማሳደጋቸውን እንደ ኋላ ቀርነት ነበር የቆጠርነው። የቤት እመቤት መባልና ማለት የሚሳፍር እስኪሆን ድረስ በየስብሰባው ይሰበክ ነበር። ዛሬ ግን ምኞታውያን ልጆች ያለወላጆች ሱታፌ ሲያድጉ ምን እየሆኑ እንደሆነ ገባቸውና እናቶችን “እባካችሁ ሰርታችሁ የምታገኙትን ያህል እንክፈላችሁ ቤት ተቀምጣችሁ ልጆችን አሳድጉ ” አሉ። ጉድ ነው። (ዳንኤል ክብረት 2003፣206)

*Let me raise another point. We used to consider our mothers' activities of rearing their toddlers at home as something backwardish. To be called a 'house-wife' and even to call about it has been preached at every meeting to the extent that it ashamed them. But today, as the Europeans better understand the negative impact of raising/rearing/ a child (toddler) without the active participation of mothers, they are now urging mothers saying; " please, raise your toddlers sitting at home and we will pay you the amount you earn from outside." Quite amazing! (Daniel Kibret, 2003)*

All in all, the narrative portrays that ignoring domestic cultures, norms and practices reflected more on those who are considered as elite than the common society. They have never thought that they are part and parcel of that society. They try to forget the practice and knowledge that shaped them to be who they are today. The writer is fade up with the humiliation and insult on indigenous issues by the indigenous people. The existence of human being on earth is full of frequent inquiry for new knowledge to make the environment suitable for living. As a matter of fact, he used his traditional knowledge and practice to make the surroundings a better place. Nothing is created out of a blue. Thus, without investigating and identifying the merit and demerit of the traditional knowledge and practice, our generation prefers admiring foreign culture in the cost of his/her own culture.

*ሰው በምድር ሲኖር ሳያስብ አይኖርም። የአካባቢውን ችግር ለመፍታት እና የተሻለ ዓለም ለማየት ሲል ይመራ-መራል። በዚህ ምርምሩም የራሱን ግኝት ያገኛል። እነዚህንም ለትውልድ በልዩ ልዩ መንገድ ያስተላልፋል። ያ ትውልድ የኖረበትን መንገድ፣ ያገኛቸውን ነገሮች እና የሚጠቀምባቸውን ሀብቶች ከራሱ ከባለቤቱ አግኝቶ፣ ምን እንደሚያስብም ሰምቶ እና ተረድቶ፣ መርምሮ እና ተንትኖ ይህ ይጎዳል ይህ ደግሞ ይጠቅማል ብሎ መነሳት እንጂ እንዴው ዘመናዊ ትምህርት ያልተማረ፣ እንግሊዝኛ ያልተናገረ፣ ገጠር ተወልዶ ያደገ ሁሉ ኋላቀር ነው ብሎ ማሰብ ራሱ ኋላቀርነት ነው። (ዳንኤል ክብረት፡ 2003፣207)*

*When living on earth, a human being never lives with out thinking. To solve out the problem of his environment and to see a better world, he does a research. He gets his own discovery in his research. He passes it over to a generation through various ways. The way that generation lived, the things it discovered, the resources it used to work with, its thought needs to be understood, researched and analyzed, and its advantages and disadvantages need to be sorted out from that generation itself. Otherwise, considering the one who*

*does not have modern education, does not communicate in English, was born, and grew up in a rural area, as a backward thinking is also backwardish by itself. (Daniel Kibret,2004)*

On the other side, the writer, revealing the reward of having the tradition of visiting relatives insists that, the Western people who are advanced technologically are suffering from the lack such precious social life that paves the way for people to share their sad and happy life. But, throwing away these precious cultural heritages and yearning the imported ones is not healthy attitude. In this regard, the writer mirrors this with the following expression.

*የምዕራቡ ዓለም ሰዎች ከሚቸገሩበት ነገር አንዱ ጭንቀት ነው። ይህም ማህበራዊ ርካታ እና የአእምሮ ፋታ ካለማግኘት የሚከሰት ነው። በተዘጋ ቤት ያለ ማህበራዊ ተራክቦ የሚኖርበት የምዕራቡ ዓለም ሥርዓት ኑሮ ከፈጠራቸው አሉታዊ ነገሮች አንዱ ጭንቀት ነው። በተለይም ታመው የተኙ ህሙማን ጠያቂ ከሌላቸው ከህመሙ ጭንቀቱ ይብሳቸዋል። በዚህ የተነሳ ለጠያቂ ተከፍሎ እንዲጠየቁ እስከመደረግ ተደርሷል። (ዳንኤል ክብረት 2003፣209)*

*One of the problems that people of the Western world suffer from is depression. It occurs because of the lack of social satisfaction and mental rest. One of the mal-practices born with in the Western world living system, where life is lived with out any social interaction in a closed house, is depression. Specially, such a problem is aggravated on sick people, as they do not have any visitor around. Because of this, the sick ones are made to be visited by ‘paid-visitors’. (Daniel Kibret, 2003)*

The extract is about the importance of the social life we have. We do not consider it as significant. Nevertheless, People in Western world are suffering from stress, as they have no such culture that provides opportunity to share ones problem and get some relief. Visiting sick people in their home is rare; their societies are the individuals in their home. Thus, most of the time, they do not get satisfied in life. Having all these points in mind, the writer claims that, it is a great shame as a human being to undermine one’s own cultural legacies. It is a spice for healthy life; but this generation does not seem he/she is aware of the significance of possessing such culture.

It is easier to shape our culture through removing harmful practices, if any, otherwise throwing out the whole culture for the sake of having the foreign one is the result of aping the western world. The social institutions are the best ways for solving problems happening with in the society. They are institutions that bring men and women together to an occasion. The Western world these days are speaking about gender equality. But, the institutions in our country are the pioneer to bring gender equality practically through “*Ikub*” “*Idir*” and “*Mahber*”. Thus, the writer insists that sometimes-close examination of the things people are adoring much as they are used by the white people are the direct or indirect copy of our own culture.

The writer reflects how the gatherings of people are very significant for the society with the following expression:

*ሰንበቴያችን፣ ዕድራችንና የቡና ስርዓታችን ለማህበረሰባችን የሰጠውን ጥቅም የተረዳሁት ያኔ ነበር። በአንድ ብር ቡና ሠፈር ጎረቤቱ ተጠራርቶ የአካባቢውን ጉዳይ ተወያይቶ፣ ተጫውቶና ተዘናንቶ፣ ጭንቀቱን አራግፎ እና ድህነቱን ረሰቶ መለያየቱ ፈውስ ነበር ለካ። በቡናው ሥርዓት ሀሜት ካለ ሐሜቱን እናጥፋ እንጂ ይህንን ታላቅ ማህበራዊ ስርዓት አብረን ለምን እናጠፋለን ከዓለም ወደ ጌላ የቀረን፣ እድገታችንም ገና የሚያዘግም፣ ራሳችንንም በሚገባ መመገብ ያልቻልን እንሆን ይሆናል። አሁንም ለራሳችን ዋጋ ሰጥተን ያለንን እና የሌለንን መለየት ካልጀመርን ለቀደምቶቻችንም ዋጋ ካልሰጠን ወደፊት መሰልጠናችን ቀርቶ በትክክልም ወደ ጌላ መሄዳችን ያጠራጥራል። ያለፈውን ሁሉ እንዳለፈ አፈራርሶ እንደ አዲስ መገንባት፣ የቀደምቱን በደምሳሳው አቃልሎ መሰረት አልባ ስልጣኔን መናፈቅ፣ ያሳደገው ሀገርም ሆነ ያሰለጠነው ህዝብ የለም። (ዳንኤል ክብረት 2003፣ 209-210)*

*It was at that time that I came to understand (realize) the benefits of our gatherings of believers at church on Sundays to eat and drink after the mass [ሰንበቴያችን]; gatherings of people to culturally help one another at times of mourning’s [ዕድራችን] and our coffee ceremonies to our society with a coffee of one birr, the neighbor of the village gathers around, discusses about the issue of the environment, enjoys and relaxes, gets-rid-of any depression and ignores about poverty and then departs which is gatherings of believers at church on Sundays to eat and drink after the mass gatherings of believers at*

*church on Sundays to eat and drink after the mass really a therapy. In the ceremony, if there is a gossip, let us eradicate it; other wise, why should we abolish such a great social system together with the gossip? May be we lag behind the world, our development is sluggish, and we cannot feed ourselves properly. If we do not value ourselves and start to identify what we have and what we do not, and even if we do not give a value to our forefathers, it would be doubtful to properly see our backward movements-let alone our being civilized. There is no any civilized country or people which has been developed by building a new thing after destroying the already existing one; or by yearning for a baseless civilization disregarding the old one roughly. (Daniel Kibret,2003)*

The extract exposes that rather than rushing to destroy these great institutions, it is better to eliminate what is thought as not important or harmful. There is no country in the world that brought civilization through the destruction of such cultures; and the past is a stepping-stone for the future, respecting what we have received is respecting what we are doing today.

### **3.1.2. Self-Inflicted Cultural Assimilation**

In this narrative, the writer shows that the young generation is prone to the bondage of neocolonialism. There is a conversation between a son and his father. The father tells to his son about the strength of his country in resisting and humiliating foreign invasion. This resistance to foreign intrusion in to the country made Ethiopia the only black African state.

Thus, Ethiopia is able to preserve her indigenous cultures and transmitted for the coming generations. However, the son is not able to trust his father's discourse about Ethiopia's sovereignty.

Daniel Kibret, in the narrative is able to display the paradox that exists between yesterday and today. The son does not deny that Ethiopia is un colonized country in Africa, but what the writer wanted to emphasize is that the reality being witnessed currently made the son hesitate the history of

Ethiopia's fierce resistance to colonialism. He observes everywhere the people becoming easy going to the pressure of neocolonialism, (they are submissive to the influence of neocolonialism). They are not as their ancestors were- who stiffly resisted the evil of colonialism before it steps on their soil.

The question raised by the son, in the narrative “*ቅኝ አልተገዛንም?*”-“*Are not we colonized?*” is not a question raised to know the country's sovereignty; he already knows Ethiopia is uncolonized state. However, from what he observes while wandering from place to place at present, he shocked by the mental strength and determination gap in resisting colonialism between yesterday and today. The people do not seem they have inherited the spirit of resisting bad things that spoil their culture. Just like other African states, they are swimming in an ocean of foreign imported culture. Their cultures were protected by their forefathers but they are so weak to do the same thing as their fathers did. Therefore, the current existence of such submissiveness to the outside world's culture, especially to the West, made the son to be ironically hesitant to accept the fact that “Ethiopia is uncolonized state.”

Through the son's voice, Daniel Kibret reveals that giving much respect for white people and denying the same respect for domestic people is becoming the fashion of the day. The people are becoming passive to their culture and embracing the white people giving a regular bow when they came across with them. This is a sign of surrendering with out any pressure. What is repressed for Habasha is permitted for white people. However, logically, priority should be given for the citizens residing in the country. The writer explains:

*ቆይ ቆይ ታገሠኝ። እዚያ ቢሮ ብቻ አይደለምኩ። ታላላቅ በዓላት ሲከበሩ በየአደባባይ ሀበሻ ሆነህ ፎቶግራፍ ላንሣ፣ ፊልም ልቅረፅ ብትል ጠባቂው አያሳልፍህም። ፈቃጁም በመከራ ነው የሚፈቅድልህ። እርሱም ቢሆን ዘመድ ካገኘህ። ፈረንጅ ከሆንክ ግን መልክህ ብቻ ይበቃል። የፈለግከውን ብትቀርፅ፣ የፈለግከውን ብታነሳ ማን ጠያቂ አለህ። እስኪ ወደ ታሪካዊ ቦታዎች ሂድ፣ ለሀበሻ ያልተፈቀዱ ቦታዎች ለፈረንጅ ክፍት ናቸው። አንተ የማታገኘውን መረጃ ፈረንጅ በቀላሉ ያገኘዋል። (ዳንኤል ክብረት 2003፣ 229)*

*“Wait, wait. Listen to me. Not only in that office. When big festivities are celebrated, if you are an Abyssinian, even the guard will not allow you to take a photograph. Even, the concerned one may allow you with great trouble; and that would even be possible provided that you have a relative from there. However, if you are a white man, only your color is enough. Who dares to ask you whether you take a video or a picture of your interest? When you go to historical sites, places not allowed for an Ethiopian are open for a white man. Any information not available for you can easily be accessed by a white man...” (Daniel Kibret, 2003)*

The people are not even willing to celebrate their forefathers’ victory against foreign invasion. They are reluctant to defend their indigenous culture against the influence of globalization. Two extremes are exhibited among the generations of yesterday and today. Previously, Ethiopian people were impassable when compared with the present one. Indicating this, the writer speaks that :

*ኢትዮጵያ ቅኝ አለመገዛቷ ሆኗል ተብሎ የሚታሰበው ነገር ነው፤ የሚታየው ነገር ግን ቅኝ ተገዝታ የኖረች ብቻ ሳይሆን አሁንም ቅኝ እየተገዛች መሆንዋን የሚያሳይ ነው። (ዳንኤል ክብረት 2003፣228)*

*The rhetoric of Ethiopian sovereignty and the present situations do not match. What is witnessed actually shows that the country seems not only experienced the influence of colonialism but also still living with its shadow. (Daniel Kibret, 2003)*

In the excerpt, the writer shows the break between the past and the present generations. The past was active and consciously guarding its motherland, but the present, let alone guarding its country, is paving the way for the foreigners who are swarming in to colonize Ethiopia.

In the narrative, the son ironically is uncertain about the idea *“Ethiopia is not colonized”*. This is because of what is known from history and ancestors about Ethiopia is completely opposing to the rhetoric.

The narrator is angry with the status division our people create between the white people and the domestic. The people, for instance give priority for those white men and women in service providing centers. Such practice annoys the narrator as the narrator is expecting indigenous people should be respected very well. The narrator witnessed the white people being served even if they came late. They are given much position. Thus, our people are creating the dividing imaginative line between the white people and the blacks. Our men and women are acknowledging the whites' idea of whites are superior than blacks. Therefore, this is peaceful submission of oneself to the new method of domination- neocolonialism. The conversation between the two characters below strengthens the idea explained above:

“አጎቴ ከውጭ የመጣ ጊዜ ትዝ ይልሃል ምሳ ሊጋበዘን እዚያ ሆቴል ገባን። እኔ መጀመሪያውኑም እንዲህ ያሉ ፈረንጅ የሚያዘወትራቸው ሆቴሎች መሄዱን አልፈለኩትም ነበር። ደግሞም ተናግሪያለሁ። ግን ከሄድን በኋላ ያልኩት ነው የደረሰው።”

“ምን ተፈጠረ፤ ነበርኩ አይደለም እንዴ?”

“አዎ ነበርክ። ነገር ግን አንተ ቅኝ ግዛትን መሬት ላይ ነው የምትፈልገው፤ እኔ ደግሞ ሰው ላይ። አንተ ስለ ድንበር የምታስበው በምዕራብ፣ በምስራቅ፣ በሰሜን፣ በደቡብ እያልክ ነው። እኔ ደግሞ ድንበሩን ከመካከላችን ነው የምፈልገው።”

እኛ ነበርን ወደ ሆቴሉ ቀድመን የገባነው። ወንበር ይዘን የተቀመጥነው። ነገር ግን አስተናጋጆቹ ሁሉ ፈረንጆቹን ነበር ለማስተናገድ ሸርጉድ የሚሉት። እኛ ተቀምጠን ከኋላችን የመጡት ፈረንጆች ቀድመው ተስተናገዱ። ዳንኤል ክብረት (2003፣229-230)

“Do you remember when my uncle came from abroad? He took us to that hotel to invite us lunch. Primarily, I did not want to go there as foreigners often visit it. But, after we went out, what happened was what I have said.”

“What happened was not I there?”

“Yes you were. But, you were looking for colonization on the ground while I was looking for it on a human being. You were thinking of a territory just in the West, East, North and South while I was looking for it just amongst us.

*“We were the ones entering in the hotel before any one else and took our seats, but all the waiters were rushing to entertain the foreigners. The foreigners who came after us got the service early though we were sitting there. (Daniel Kibret, 2003)*

This extract shows the level of perception of being colonized between the two generations. Through the conversation between the father and his son, the writer is able to reveal that previously colonization is obviously related to holding other people’s land; and they worry about defending the physical colonization, so they, in different directions guard their country, in fact, they were victorious. But, colonization these days is different from what our forefathers had experienced. The son is telling to his father that colonization is no more about snatching the land; but it is rather snatching ones consciousness without physical presence of the colonizers so that natives become passive in their country’s affair. The way the white people had colonized before and the way they colonize today are two different extremes. Yesterday, it was forceful colonization and imposition of Western culture, but today it is systematic. The son’s expression “ ነገር ግን አንተ ቅኝ ግዛትን የምትፈልገው መሬት ላይ ነው፤ እኔ ደግሞ ሰው ላይ።” *ዳንኤል ክብረት (2003)* “*Indeed your perception of colonization is invading and occupying ones land, but I think that colonization is colonizing the mind,*” (Daniel Kibret, 2003), shows the systematic change. Thus, according to this character, it would be wrong to say Ethiopia is uncolonized country by referring only our ancestors victory while today’s generation is suffering from mind colonization. To say Ethiopia is a free state the peoples’ mind should be liberated. The people are inviting colonialism to this once sacred land. It was a respected land where the people enjoy their own culture and tradition, but now that is becoming history elders tell to their children.

The writer blames this generation for its failure to keep what is given by the forefathers. Irresponsibility and carelessness to indigenous cultures are the defining character of today’s generation. Being proud of ones culture, is considered as a sign of backwardness.

The feeding habit of the people is showing a dramatic change from indigenous feeding culture to westernized feeding habit. This is submissiveness because Ethiopia and Ethiopians have three thousand years of history. With in this period, native foods and feeding habits have been transmitted from generation to generation. However, today that process of receiving and passing it on to the next generation is interrupted. People are yearning western food and feeding habit. One occasion of the conversation between the son and his father shows this fact:

**“የሚገርመው ነገር የምግብ ዝርዝሩን ሳየው አንድም ኢትዮጵያዊ ምግብ አላገኘውም፡፡... ምግቡ የተጻፈበት ቋንቋ እንግሊዝኛና ፈረንሳይኛ ብቻ ነው፡፡ አንዳች የሀገርህ ቋንቋ የለውም፡፡” (ዳንኤል ክብረት 2003፣ 230)**

*“I am astonished when I looked at the menu. I could not find any Ethiopian food; the foods on the menu are written only in English and French. There is no any of indigenous language.” (Daniel Kibret, 2003)*

The son in the narrative, who represents this generation, explains the ignorance of his fellow Ethiopians to native culture and tradition. Almost every individual in the business sector, the media, celebrities, and even the politicians are witnessed being self-doubting of domestic way of life, domestic thinking, domestic knowledge etc. He expresses the grief in such a way. **“ቋንቋ አለን ግን አንፅፍበትም፡፡ ቁጥር አለን ግን አናስብበትም፤ ባህል አለን ግን አንክራበትም፡፡” (ዳንኤል ክብረት 2003፣231)**

*“We do have language but we never use it for writing. We do have our own number but we never use it for computing. We do have culture but we are never proud of it.” (Daniel Kibret: 2003)*

He further reveals the lack of confidence our generation has towards his/her own country’s products and services. Daniel accuses the people for their view that there should be complete or partial attachment with the Western world to provide services and sell products. Thus, through the media, Westernization

of domestic products and services are becoming obligation to get market. This is shaping the society to the direction where the business owners want to amass profit at the cost of mass killing of native cultures. Look at the son's speech.

“የነገው ትውልድ የሚወጣቸውን ትምህርት ቤቶችንስ ታያለህ የሚያስተዋውቁት እኮ ብቁ ኢትዮጵያዊ መምህር አለን ብለው ሳይሆን አንዳች ፈረንጅ እኛ ትምህርት ቤት ያስተምራል እያሉና እርሱን በቴሌቪዥን እያሳዩ ነው።” ዳንኤል ክብረት (ዳንኤል ክብረት 2003፣232)

*“Do you see the schools where tomorrow’s generation is produced? When they advertise their school they do not dare to say we do have competent Ethiopian teacher, rather showing him/her through the TV, they would prefer to say we have foreign teacher.” (Daniel Kibret, 2003)*

Coming to the other point, the character (the son) feels that the people are major actors in destroying their own cultural heritages. He is shocked by the behavior this generation is developing. How on earth an individual be tantalized for an evil thing that made most people in the world suffer and lose their identity. He is unable to believe that such a shame is taking place on his own soil. Everywhere he goes, he sees people favoring westernized culture which most Africans are blaming it for snatching their consciousness, delightful culture and identity. This is his idea:

“አስኪ ዘመዶችህን አያቸው አባዬ፤ ኢትዮጵያዊውን ስምኮ ድራሹን እያጠፉት ነው። በግዕዝ፣ በአማርኛ፣ በትግርኛ፣ በኦሮምኛ፣ በወላይትኛ፣ በሲዳሞኛ ስሞች መጠራት እየቀረከ ነው። የአሁኑ ዘመን የስም ፍልስፍና “ቢቻል የልጆችህ ስም ከአራት ፊደል ያልበለጠ፣ ለቁልምጫ የሚያመች እና ያልተለመደ ይሁን” የሚል ነው። ይህ አይደለም ችግሩ። እነዚህን ነገሮች ለማሟላት እየተረባረብን ያለነው የፈረንጅ ስሞች ላይ ነው። ልክ ቅኝ የተገዙ አፍሪካውያን የሀገራቸውን ነባር ስሞች እየዘነጉ በቅኝ ገዥዎቹ ስሞች እንደተጠሩት እኛም ያንን መንገድ ሳንወረር እየተከተልነው ነው። (ዳንኤል ክብረት 2003፣ 231-232)

*“Dad, please look at your relatives. They are totally rubbing out the name that belongs to Ethiopia. It is almost becoming none-sense to be called with names in ge’ez, Amharic, Tigrigna, Oromigna, Wolayitigna*

*and Sidamigna. Now a day, the naming philosophy is that “as much as possible, your children’s name should not exceed more than four letters, easy-to-call for-short and un common.” The problem is not this one. But, to fulfill such a philosophy, what we are running for is just upon the names of foreigners. We, the uncolonized, are exactly following the routes of those colonized African people who are being called by the names of their colonizers, ignoring their homeland’s original names. (Daniel Kibret, 2003)*

The excerpt reflects that the indigenous names given for a person, business centers and institutions are becoming westernized. A native name holds immense meaning in it and is indicative which nation the person is as we are a multi-ethnic state. Today most people in Africa are using Western names. This is the direct consequence of colonization. They were forced to leave their original culture and follow the new one. Therefore, they are pushed to throw away what they had. However, our people have no such obnoxious history of that makes them leave their cultural belongings. The names they give to their children, schools, supermarkets and institutions all are imported from the Western world.

*“እስኪ የትምህርት ቤቶቹን ስሞች እይ፣ አፀደ ሀጻናቱም፣ አዳዲስ የግል ኮሌጆቹም በአብዛኛውኮ ኢትዮጵያዊ ስሞች የላቸውም። እነዚህ ሦስት ሺህ ዓመት በነፃነት ኖረች በምትባል ሀገር የተከፈቱ፣ እነዚህ ፈረንጅኛ ሳይደፍሯት በነፃነት ኖረች ተብሎ በሚዘመርላት ሀገር የሚያስተምሩ፣ እነዚህ ቅኝ ሳንገዛ ድንበራችንን አስከብረን ኖርን እያሉ ልጆቿ በሚጮክሩላት ሀገር ያሉት ትምህርት ቤቶች ፈረንጅኛ ስያሜን በፈረንጅኛ ካልሰጡ ያደጉ አይመስላቸውም። ከሀበሻ ገና ይልቅ የፈረንጅ ክሪስማስ የሚያከብሩት ትምህርት ቤቶቻችን በርግጥም ቅኝ ግዛት ያልነካን መሆናችንን ይመሰክራሉ።” (ዳንኤል ክብረት 2003 ፣ 232)*

*“Look at the names of the schools. The kindergartens and the new private colleges; they do not have almost an Ethiopian name. Those schools opened in a country which is said to have been beamed with freedom for 3000 years, those schools that teach in a country whose sovereignty has never been touched by colonizers and those schools that are living in a country about which its children boast at of*

*combating colonization, do not feel that they are developed unless they identify themselves with foreign names. Our schools which celebrate the European 'Christmas' rather than the Abyssinian 'Genna' indeed witness that we have never been colonized? (Daniel Kibret, 2003)*

It is paradoxical to observe such ruin in a country which was once able to conquer the physical colonization but too weak to preserve and endure with her own original culture. The fact from history about the strength of Ethiopia in resisting invaders is conflicting with what is at present on the ground, as people are swallowed up with Western life style.

Still the son is embarrassed by the activities going on in the country. People are not inspired to promote their culture to the outside world. They are rushing to be seen with Western culture instead of protecting their tradition. Being negligent to what they have, the people import the copy of Western original cultures that pollute the indigenous one. Regarding culture, Ethiopia possesses unembroidered but diversified indigenous culture that could be a resource for art and tourism. However, in spite of utilizing all these cultural wealth, our artists for instance travel to the overseas countries in search of issues for music and movie. Finally, they come up with a copy of others culture, which has virtually nothing to do with our own people.

The only thing that could be earned from such imitation is polluting native cultures. For instance, the character (the son) criticizes the attitude of our filmmakers like this:-

*“የቻይና፣ የጃፓንን እና የህንድን ፊልም ያየ ሰው ሰዎቹ ኢትዮጵያውያን ሆነው ቢሰሩት እንኳ የቻይና፣ የህንድ እና የጃፓን ፊልም መሆኑን ማወቅ ይችላል። እዚያ የሚያየው ባህል እና ኑባሬ፣ እዚያ የሚታየው ሥርዓት እና ወግ፣ እዚያ የሚደረገው ድርጊት፣ ሀሳብ እና አመለካከቱ የቻይና፣ የህንድ፣ የጃፓን ነው። ሰዎቹ ኢትዮጵያውያን መሆናቸውን ባናውቅ ኖሮ የኢትዮጵያ ፊልም መሆኑን እንዴት እናውቅ ነበር?” (ዳንኤል ክብረት 2003፣233)*

*One who watches a film of china, Japan, India though they are performed by the Ethiopians, he/ she knows that it is still a film of*

*China, India and Japan because the culture and event, the system and the tradition observed there, the action performed, the idea and the attitude is almost purely of Chinese, Indian and Japanese. Father, please, watch most of our country's movies. How could we know that it is an Ethiopian movie if we did not know that the performers were Ethiopians? (Daniel Kibret, 2003)*

The bottom-line is that, in the movies Ethiopians produce, there is no Ethiopian flavor or the movies are copied from foreign countries. They show strange culture, strange attitude people, and way of life, tradition and idea. Thus, the actors are Ethiopians but the issues the films revolve around are alien to the people. It is said we are endowed with diversified cultural heritages, but we are not lucky to see our culture being filmed, being sung on big occasions.

When there is diversified cultures in a given country it is obvious that the people possess diversified behaviors, diversified social interactions, diversified ideologies on a given issue, diversified attitude, and diversified art and language. Therefore, if we have respected it, let alone for us it could have been a treasure for other countries. What we are observing now, the son says, is foreign wearing style, foreign norms, cultures, ideas etc.

*“አለባበሱ፣ ቤቱ፣ መኪናው፣ ባህሉ፣ ጠባቡ፣ ምኑ ነው ኢትዮጵያዊ? ሃሳቡ እንኳን ሳይቀር የፈረንጅ ሀሳብ እኮ ነው። ፈረንጅ መንገድ ለመንገድ የሚታኮስ ፊልም ስለ ሰራ እኛም በሰላም ሀገር፣ ለዚያውም ክስንት ዓመታት በኋላ ባገኘናት ቀለበት መንገድ ላይ የሚታኮስ ፊልም መሥራት አለብን? የፍቅር ፊልሞቻችን እንኳን የፈረንጅን የፍቅር ጠባያት ነው የሚያሳዩን፤ ሀበሻ አያፈቅርም? ሐበሻ የፍቅር ዘፈን የለውም? በአማርኛ፣ በኦሮምኛ፣ በትግርኛ፣ በሶማሌኛ፣ በአፋርኛ ፍቅር የለም? ለመሆኑ ሀበሻ ሀሳብ የለውም፣ ተረት የለውም፣ ጉዳይ የለውም፣ ለፊልም የሚበቃ ኑሮ የለውም፣ ለፊልም የሚበቃ ታሪክ የለውም? ቅኝ ሳንገዛ ምስት ሺህ ዓመት በነፃነት ኖረን፣ ድንበር አስከብረን፣ ለፊልም እንኳን የሚበቃ ነገር እንዴ አላተረፍንም?” (ዳንኤል ክብረት 2003፣ 233-234)*

*His dressing style? His house? His car? His culture? His behavior?  
Which of his part resembles an Ethiopian?*

*Even, his idea is purely of the whites the fact that a white man did his film on a street there by shooting gunfire, should we also do the same in this peaceful country. Even along the ring road, which we have got after a long period of time? Our romantic films even do show us the romantic behaviors of a white man. Does an Abyssinian not love? Does an Abyssinian not have love song? Is not there a love in Amharic, Oromigna, Tigrigna, Somaligna, Aforigna? Does an Abyssinian not have an idea? A fable? An issue? A life, a history for a film? Having been existed for 3000 years with freedom but with out colonization, having defended our territory, how come that we got nothing at hand even vital for a film? (Daniel Kibret, 2003)*

Our vast cultural resources are not utilized as efficiently as we have. The beautiful social interactions we have ignored and the Western individualism that is far from humanity is preached by our movies.

The people seem they are injected a hormone that makes them surrender to the white people. They are worshipping the white people and are copying everything from them without any adaptation to conform to indigenous cultures. Generally, the son is condemning the generation's failure to rejoice with native history, social life, wearing style, language, etc.

The disease of copying Western way of life is becoming the order of the day. In big cities, the youth copy the wearing styles and the clothing of Western world, especially the Afro-Americans. The Afro-Americans have reasons to wear wide trousers, wide shirts and chain on their neck. However, the young people in most parts of Ethiopia copy the style, which this is identity crises. They are copying what they see without close examination of the thing they copy. They copy because they do not bother about their ancestors' line.

***“ይሄ ዘርፋፋ ካናቴራ ለብሶ፣ ቀበቶ የሌለው ቦርፋፋ ሱሪ ሰርቶ፣ እንደባህታዊ ሰንሰለት ታጥቆ የሚሄደው የሀገሬ ወጣት እውነት ቅኝ ያልተገዛ ነው? አሜሪካውያን ጥቁሮች ለምን ይህንን ዓይነት ልብስ እንደሚለብሱ ያውቀዋል? በዚያ በባርነት እና የልዩነት ዘመን ቀበቶ እንዳያደርጉ፣ ዘርፋፋ ልብስ እንዲለብሱ ለምን ይደረግ እንደነበር ይገባዋል”*(ዳንኤል ክብረት 2003 ፣ 234)**

*Is it right that this young fellow of my country who wears a free-sized T-shirt, who wears a wide trousers without belt, who wears a chain round his neck like a monk, really uncolonized? Does he know why the black Americans wear such kind of a cloth? Does he really understand why they have been forced not to wear belt and made to wear free-sized clothes? (Daniel Kibret, 2003)*

Therefore, the son who represents today's generation forwards that we may say the land is uncolonized, but as long as our peoples mind is colonized, it is difficult to say "*we are uncolonized*". He suggests that people should be aware of the dissimilarity between what we think had happened and what is happening now. Sometimes it seems the more we speak about our resistance to colonization, the more we are exposing ourselves to mind colonization.

### **3.1.3. Gross Imitation**

This narrative is presented in the form of conversation between two characters. It is full of figurative speech. The dialogue is carried out between the personified trailer (a vehicle pulled by the truck) and a person. The trailer symbolizes those people and country who always follow others way rather than searching for their own. Being incapable of doing things by its own, the trailer awaits for the truck to perform different activities. Without the truck, the trailer is functionless. The symbolism here is employed to criticize African people in general and Ethiopian people in particular for breathing with the lung of Western world. The people, the politicians and scholars in our country are most of the time followers of already established policies, ideologies and philosophies. They never try to formulate a new way that conforms to their country. Without any consideration of the effectiveness of the way, they acknowledge an ideology or practice which is conflicting with the existing, culture and politico-economic situations of the country. Thus, the writer used the trailer to symbolize such people who are incapable of deciding every movement by their own. On the other hand, the truck that pulls the trailer symbolizes the outside world, especially the West. They always are leaders in

social, cultural, economic and political affairs of the world. What they provide are accepted with applause by third world countries.

What western scholars formulate are accepted and applied to Ethiopia. The writer is saying that we are like the trailer and the Western world's ideologies, philosophies and practices are our trucks. A trailer cannot move without its head- the truck.

Just like the trailer, our people never allow themselves to do whatever they want by themselves and for themselves. They rather are like the trailer that looks for somebody to lead. The character (the person) speaks about the trailer pitying that the trailer has almost nothing of its own:

*አይ ተሳቢ፣ አልኩ በልቤ። የራሱ ጭንቅላት የለው፣ ራሱ መሪ የለው፣ የራሱ ፍሬን የለው፣ የራሱ ጌጅ የለው፣ የራሱ ነዳጅ መስጫ የለው። የራሱ ማርሽ የለው። በሳቢው ላይ ተማምኖ እና ሳቢውን ተከትሎ በሄደበት ይሄዳል፣ በቆመበት ይቆማል። ከወሰደው ይሄዳል፣ ከገተረው ይቆማል። እርሱ እቴ ወዴት እንደሚሄድ አይወስንም። የሚወስንለት ሌላ ነው። እርሱ እቴ መንገዱን አይመርጥም፣ መንገድ የሚመርጥለት ሌላ ነው። እርሱ እቴ መነሻ እና መድረሻውን አያውቅም። ሌላው ካስነሳው ይነሳል። ካደረሰው ቦታ ይደርሳል። አይ ተሳቢ። (ዳንኤል ክብረት 2003፣ 76)*

*“Oh trailer,” I spoke of it by heart. It does not have its own brain, not its own wheel, nor its own brake, nor its own gage, nor its own fuel pedal, nor its own accelerator. Simply, by having a trust on the dragger and following it, it goes wherever the dragger goes; it stops wherever the dragger stops; if it drags it, it goes; if it makes it stop, it stops there. The trailer does not decide up on where to go; the decision maker is the other one. It does not choose its own way, but the other chooses for it. It [the trailer] does not know its beginning and ending-if the other chalks it; it starts and arrives at a place as to the will of the dragger. (Daniel Kibret, 2003)*

The extract is a direct reflection of what the people in this country are doing and acting. The Western world's principle of “we know best” is taken with no hesitation of its effectiveness. Our mind is useless; they are leading us, they

are choosing the right tack on which we can walk; they are always in front of us to show the line we should follow.

When one ideology becomes popular somewhere in the world, we import like any goods and impose it on our people. When it fails to achieve what is expected from it at global level, we also fall down with it. The practice or the ideology may be unfit to be practiced on Ethiopians context. The character criticizes the people's attitude of implanting foreign-born ideology in the country. People are inefficient to criticize the practices which are brought from abroad; rather they nag each other on which alien ideologies to apply. There is no contextualization of the practices and philosophies to fit to the social, cultural, economic and political situations. In the narrative, the people are blamed for their distrust of domestic people's generation of new ideas. No one is heard formulating politico-economic ideologies here. Some say Ethiopia should follow capitalism; others, on the contrary would say socialism is best for Ethiopia. This is a good indication of gross imitation.

This dialogue illustrates the situation that exists currently:

*እኔም ጠጋ ብዬ አንተ ግን እከመ መቼ በሌላ መኪና ጭንቅላት ትመራለህ።  
ከምትሳብ ለምን ራስህን አትችልም ስል ጠየቀኩት።*

*እኔስ መኪና ነኝ፣ ግን እንደ ሀገር ስንት ዘመን ተሰበናል። ማርክስ እና ሌኒን ሳቢዎቻችን ሆነው ስንት ጊዜ ሳቡን። የኢትዮጵያን ዕጣ ፈንታ በማርክሲዝም እና በሌኒኒዝም ካልሆነ በራስዎ አንወሰንም ብለን ስንሳብ፣ ስንሳብ፣ ስንሳብ ኖርን። ጎርባቾቭ የሚባል አንድ ሰው መጣና የኮሙኒዝምን መኪና የሆነ ቦታ አቆማት። እኛም ቆምን። ከዚያ እነርሱ መኪናቸውን አስነስተው ጠፋን። እኛ ተሳቢዎች ወዴት እንሂድ። ቀድሞም ለመሳብ እንጂ ለመሄድ አልተነሳንምና። (ዳንኤል ክብረት 2003፣ 76)*

*Nearing him, “for how long will you be dragged by the brain of others? Why don’t you stand by your own?” I asked him, of course, I am a car, but as a country, others have dragged us. Our draggers Marx and Lenin have dragged us for a long period. To decide on the fate of Ethiopia, we have long been dragged-as we never wanted to make it possible without Marxism and Leninism. One person by the name Gorbacheve came in and stopped the car of communism just*

*somewhere. We were also stopped. Then they sped away with their car. But where shall we go then? Of course, we were made to be dragged, not to go. (Daniel Kibret, 2003)*

Therefore, the character is blaming the people for what they are doing and screening to the coming generation- the principle of importing alien ideologies. The idea of the above excerpt is that we do not have our own feet to stand, we do not have our own lung to breath and we are not using our brain to think and create new ideas. We simply receive what is innovated, invented and produced from overseas countries.

Moreover, the character explains African countries take everything they are provided with to apply on their country. Westerners throw their politico-economic and cultural ideologies as if African countries are their dustbin. And our politicians do not ask why- they receive all the debris whether it is good or bad, fit or unfit, effective or ineffective. The character says:

*“በተለይም ቅኝ የተገዙ ሀገሮች የገዥዎቻቸው ተሳቢዎች ሆነው ቀርተዋል። የትምህርት ሥርዓታቸው፣ የአደናቃ ጠባያቸው፣ የፖለቲካ መርሆች፣ የባንክ ሥርዓታቸው ሁሉ የሚወሰነው በሳቢዎቻቸው ነው። የራሳቸውን መንገድ እና ፖሊሲ ቀርፀው ከመንገድ ይልቅ ሳቢዎቻቸው ወደሚወስዷቸው መንገድ ይመርጣሉ።” (ዳንኤል ክብረት፣ 2003፣ 77)*

*“Especially, those colonized countries are followers of their former colonizers. Their educational system, living style, political principle, banking system, everything is decided by their former colonizers. Rather than searching for their way and designing their own policy, they prefer going wherever their colonizers lead them to”. (Daniel Kibret, 2003)*

On the other hand, the youth are one of the victims of copying what they have seen. They are influenced through the electronic Medias and observe Western celebrities acting in a strange manner to our culture. They immediately take those things for granted and begin acting like them. The youth are expected to heir indigenous cultures and traditions in a given country; but ours are dishonest to do that. The youth are becoming irresponsible on their country’s cultural issues, less duty minded and they are in great lose of identity.

Strengthening the case, the character (the trailer) says:

*“እነዚህ የለበሰውን ለመልበስ፣ እንደ አካሄዱ ለመሄድ፣ እንደ ድምፅ አወጣጡ ለማውጣት፣ እንደአቆራረጡ ለመቆረጥ፣ እንደ አነገጋሩ ለመናገር፣ እንደ ማይክራፎን አያያዙ ለመያዝ፣ መከራ የሚያዩ ወገኖቻችን ያሳዘኑኛል። ለምን በራሳቸው ጭንቅላት አይመሩም። ከሌላው እኮ ጥቂት ወስደህ አዳብረህ፣ ካንተ ጋር አስማምተህ አዲስ ማንነት ትፈጥራለህ እንጂ እንዴት የሌላው ፎቶ ኮፒ ትሆናለህ። ከሌላው መማር ነው እንጂ እንዴት ሌላውን እንዳለ ትቀዳለህ?.....” (ዳንኤል ክብረት 2003 ፣ 79)*

*“I am sympathetic towards those of our fellows who suffer trying to wear what one wears, walk what one walks, mimic ones sound, take ones hair style, speak as one speaks, and hold the microphone as one holds it. Why is it that they are not led by their own brain? How come that they just become the photocopy of others rather than creating a new identity thereby taking just little with a sort of adaptation?, how come that you just copy others exactly as they are, when you have to learn from them?” (Daniel Kibret, 2003)*

Here, the extract reveals that identity crises is resulted from copying others way of life. Our native cultures are praised and protected in the countrysides. But in cities, we are no more ourselves. We are the copy of alien culture. Our youth toil day in and day out to act like one of foreign celebrities. We are no more impressed by the once incredible domestic culture. Our mind is robbed by the Western way of life.

### **3.1.4. The Practitioners’ Verdict**

This narrative is shows the submissiveness of African people and scholars generally and Ethiopian people and scholars particularly to the Western world. It is not only the ordinary people that are mentally colonized; it is also the scholars and politicians who are the giant figures in the country.

Education is not a new phenomenon for Africa. There was informal education even before the beginning of writing. There is plenty of traditional knowledge in every African country.

Therefore, in the narrative, the writer criticizes that not only the ordinary people, but also the scholars in Africa are parasites. Utilizing what is done about their country's issue by the Western Scholars, the politicians and the elites evangelize the philosophies, ideologies policies on behalf of the white people. The same thing is happening in Ethiopia-being an echo. The writer says, our own people are executing what the western scholars send even if it is about Ethiopia. The books and researches are accepted as though they are sent from heaven. That is why Daniel kibret refers them as executioners as they are preaching Western studies as if it is infallible. Generally, such phenomena reveals that the people are influenced by the neocolonial policy of the Western world.

The writer argues that there should not be a trend of comparison of our culture with the western world. Our culture should stand by itself without being measured by European measurement. However, what we are observing is measuring our way of life, cultural treasures, and traditional knowledge with European standard of measurement. Why we need a point of reference for our cultural heritages and traditional practices. We can further develop our traditional knowledge so that it can fit to our people. The writer shows the influence through explaining the needless comparison of Africans' heritage with the outside world's cultural heritages.

*የአፍሪካን ፍልስፍና በፕላቶ እና በሶክራት ፍልስፍና መነጽር ማየት ለምን ያስፈልጋል? አፍሪካውያን ለመፈላሰፍ እና ፕላቶን ማወቅ ለምን ያስፈልጋቸዋል? ድሮምኮ የተፈላሰፉት ሕይወትን ለመረዳት እና ለመራቀቅ እንጂ ከፕላቶ ጋር በማነፃፀር ወይም ለመወዳደር ብለው አይደለም። (ዳንኤል ክብረት 2003፣ 161)*

*Why is it necessary to see the African philosophy through the spectacles of Plato and Socrates? Why do African need to know about Plato and Socrates just to philosophize? The reason why they [African] have philosophized even formerly was just to better understand about life. It was not to be compared or compete with Plato and Socrates. (Daniel Kibret, 2003)*

The extract reflects that Africans' knowledge and philosophy have an equal status with that of Plato and Socrates. Africans philosophized not to be compared and contrasted with those European philosophers rather they strived to understand life and gain knowledge. Thus, we should struggle to liberate African crude knowledge and practice from Western influence to be known instead of measuring its level with Western measurements.

In addition to that, the worst of Western influence is reflected on scholars of Africa. Coming to our country, the writer condemns the scholars for what they are doing. They stretch their hands for the domination of Western languages, knowledge, and ideologies. Daniel opposes such trends as it is surrendering to cultural imperialism.

Most scholars, Daniel claims, are interested to conduct and present studies in foreign language (especially in Western Language). They seem ignorant to the use of indigenous language. He blames them for lacking stamina to promote domestic language and culture.

Those who write in English for example are not contributing to this country through translating their works to one of the domestic language so that the young can learn.

He presented their trend as follows:

*አብዛኞቹ ምሁሮቻችን ዕውቀታቸውን በሀገርኛ ቋንቋ ከመግለጥ እና ትውልዱን ከማስተማር ይልቅ በምዕራብ ሀገሮች ዐውደ ጥናቶች እና ሴሚናሮች ወረቀት ማቅረብን ብቻ የሚመርጡት ያለ እነርሱ ቡራኬ ዕውቀት ዕውቀት ስለማይመስላቸው ይሆን? ለመሆኑ በሀገር ቤት መጽሔቶች እና ጋዜጦች፣ በሀገር ቋንቋ፣ ምሁራን የሚፅፉት ነገር፣ በሌላ ቋንቋ በሌላ ሀገር እንደሚፅፉት ነገር ተቆጥሮ ለሹመት ለሽልማት የማያበቃቸው ለምንድነው? ፕሮፌሰር ለመሆን በአማርኛ መጻፍ ነጥብ ያስቀንሳል እንዴ? (ዳንኤል ክብረት 2003:162)*

*Rather than elaborating their knowledge in their-local language and teach the generation, most of our scholars do prefer to present*

*research and seminar papers in the Western countries. Perhaps, is it because that without the westerners' benediction the knowledge at hand will no more be knowledge? Why do the issues our scholars write on the national newspapers and magazines with a local language not lead them to an award, as it might not be the case when they write in other languages? Would writing in Amharic result in the deduction of a certain grade point, just to be a professor. (Daniel Kibret, 2003)*

They, who are deemed to be loyal to domestic culture and pioneer to use of local language, are witnessed being indifferent:

### **3.1.5. Infecting Oneself**

By employing the Amharic, word “*Tal*”-literally to mean mixing, the writer shows the crises the people are pushing themselves to. Without mixing the imported one in to indigenous culture and way of life, the people never believe that they have achieved in every direction.

Daniel Kibret is distinguished for his technique of using intense figurative languages in the narratives. This narrative, which is going to be analyzed particularly, is written to say the opposite. In other words, the whole story is written by using irony.

Therefore, by using ironical expressions, the writer shows the influence our people are in this globalized world. He says people are no more interested on domestic issues. They like to speak and hear about foreign issues. They prefer to have a discussion on issues happened at the overseas countries. The generation is reflecting the state of passiveness to one's own concern. Daniel argues that this is a clear justification of the generation's negligence of domestic issues. He justifies:

*“እስኪ ንበዝ ከሆናችሁ ስለ ቡና እና ጊዮርጊስ፣ መከላከያ እና ደደቢት፣ ሲዳማ ቡና እና ሀረር ቢራ ብቻ አውሩ? ራሳቸው ተጫዋቾቹ እንኳን በቅጡ አያዳምጧችሁም። ያን ጊዜ ታዲያ አርሰናል፣ ማንችሱተር፣ ፔልሲ፣ ማድሪድ፣ ባርሴሎና ማለት ትጀምራላችሁ።” (ዳንኤል ክብረት 2004፣ 29)*

*If you are active, do speak only about 'Bunna' and 'George', 'Defense force' and 'Dedebit' 'Sidama Bunna' and 'Harar Beer' football clubs; even the players themselves do not listen to you properly. At such point then you would start saying Arsenal, Manchester, Chelsea and Barcelona- Mixing up things is obvious. (Daniel Kibret, 2003)*

This expression plainly indicates the ignorant norm developed among the people. On an issue that requires their direct attention, the people would immediately be fed up with your speech. A person never be lent an ear for the story, news, discussion of domestic issues.

The people's active mind is taken away by foreign imported entertainments, news, and advertisements. The literal meaning of the above extract is that no attention is given for domestic football games and news. The young generation mind is occupied by English Premier League, Spanish Laliga and other European foot ball Leagues.

Daniel in the excerpt presents some football clubs of Ethiopia. *Ethiopia Buna, St George, Defense force, Dedebit, Sidama Buna and Harar Beer* sport clubs. He says if you take longer time talking about these clubs' news, the players themselves ignore the discussion. The players representing the young generation are good examples of ignorance to domestic issues that directly concern them. They are not happy being exposed to domestic culture, history, news, etc...

The Western influence is very powerful not only on ordinary people, but it is also able to steal the consciousness of great personalities of the country. Everything they did is compared with Western world to get approved. The attitude of accepting everything imported from Western world as useful and first-class, is the habit of big figures of the country. The politicians copy foreign political ideologies without adapting them to the standard of the country, media professionals format their programs according to BBC or Al Jezira, schools preach the essentiality of English language globally at the cost of domestic languages etc. All these and other things are the reflections of

being under the control of Western world. In a very simple explanation, our people recognize everything from abroad as better than ours.

The following paragraphs bring to light what is raised above. A voice expresses that everybody accept and praise foreign ideas, properties and the like with warm appreciation. Thus, almost there is no one who pauses and watches what is going on.

*በእኛ ላይ ብቻ አቅም አግኝታችሁ የትችት መአት ታወርዳላችሁ እንጂ እስኪ ሬዲዮንና ቴሌቪዥን ተከታተሉ። አዲስ አዋጅ ሲታወጅ፣አዲስ መመሪያ ሲፀድቅ፣ አዲስ መዋቅር ሲሰራ ባለስልጣናቱ፣ ኤክስፐርቶቹ፣ ስለ ኢትዮጵያ ብቻ ነው የሚያወሩት? እረ በጭራሽ “ይህ ህግ” ይሉላችኋል ከእንግሊዝ የመጣ ነው፣ ከሆላንድ የተወሰደ ነው፣ ከአሜሪካ የተገለበጠ ነው፣ ከጃፓን የተሻለ ነው፣ ከኬኒያ የሚመረጥ ነው። አይደል እንዴ? የሚሉት...*

*ፍትህ ነገሶትን መጠቀም ከጀመረች 700 ዓመት ሊሞላት የደረሰች ሀገር የህጎቿን ትክክለኛነት ለመግለጽ የእንጀራ አባት ፍሊጋ አውሮፓና አሜሪካ መንከራተት ነበረባት። ደግሞስ አንድ ህግ ምርጫ ህግ ለመባል ከእንግሊዝና ከአሜሪካን፣ ከደቡብ አፍሪካና ከጋና የተሻለ መሆን አለበት። እኛ እኮ እንጀራን የወደድነው ከህንድ ሩዝና ከጣሊያን ፓስታ ፣ ከኬኒያ ኡጋሊና ከሜክሲኮ ሾርባ ጋር አወዳድረን አይደለም። በቃ በራሳችን መመዘኛ መዘነው። ወደድነው፣ አለቀ።” (ዳንኤል ክብረት 2004፣ 29)*

*As you have a power to do so, you just shower us with criticism. Please, follow up the radio and the television. When a new proclamation is decreed, when a new directive is passed (promoted), when a new structure is prepared, do you think the high-ranking officials- “the expertise”- do speak only about Ethiopia? No, never.*

*“This law ‘they would say’ has come from England; is taken from Holland; is copied from America; is better than Japan; is preferred to the Kenyan one...” They say this, is it not? ... Should this country, whose age is going to be nearly 700 years for its Fiteha Negest [Civil code] to have been used, have been wandering in Europe and America to look for a stepfather to elaborate the accuracy of its laws?*

*In order for a law to be called “the best law”, should it be better than that of England and America? That of South Africa and Ghana? We just loved ‘Injera’ not after comparing it with the Indian rice and the Italian spaghetti, the Kenyan Ugali and the Mexican Soup. We just*

*loved it after evaluating it with our own standards. That is it.* (Daniel Kibret, 2004)

This is a good illustration how foreign influence is deep rooted without discriminating education level, age, gender, race, religion etc. Both governmental and non-governmental institutions are observed comparing their activities with foreign counterpart to be acknowledged. When designing a law, for instance, the law making body imports laws and regulations from Western world and explain to the people that this law is from Western countries.

Daniel strongly condemns such comparison. He says Ethiopia, a well-experienced country to formulate a law for the people seven hundred years ago, should not copy other country's laws and decrees. Our law should not be expected to be better than any other country because there is no country in the world that possesses the same culture, tradition, value, and way of life like Ethiopia and vice-versa. All in all, Daniel criticizes the norm of planting foreign imported laws and regulations in the country and it is a sign of weakness to resist the influence.

The writer criticizes our media professionals and journalists for the wrong deeds they are performing. They are helping their audience to prioritize white people than domestic. On different festivals, they prefer to interview the people who are from the western world than domestic people whom the domestic people are very near for everything. This is being infected with the virus of neocolonial influence. The media professionals should have been role models for the ordinary people by stressing on internal affairs. However, their activities are to the opposite that direct the young generation to look at yonder.

Therefore, the writer seems worried about the consequence of such ignorance to one's own cultural assets and not enabling the owners participate directly would result the loss of the treasures.

In Ethiopia, there is a culture of respecting strangers and giving first when there are such situations that demand the people to do so. This is done equally for human being as whole; with no discrimination based on skin color, race, religion, political background etc. in every direction of the country. However, these days, the situation is different. The respect and care provided for white people is different from the respect for domestic people. Today, our generation has lost its pride. Because of the influence of globalization, people have developed the habit of ranking everything of Western, first. The writer reveals such fact through the following expressions:

*ባለፈው የጥምቀት በዓል ሲከበር እነማን ነበሩ ከጃንሚዳ በቀጥታ ስርጭት ቃለመጠይቅ ሊደረግላቸው የነበሩት እነማን ናቸው? አንድም ፈረንጅኛ፣ አንድም ከፈረንጅ ጋር ወይ ኖረው ወይ ስርተው የመጡ፣ አንድም የፈረንጅ ጓደኛ ኖሯቸው እርሱን ተከትለው መድረኩን መጠጋት የቻሉ አይደሉምን?*

*እኔ ስለ ጥምቀት በዓል ለመናገር ኢትዮጵያ ውስጥ መኖር በቂ አለመሆኑን፣ የኢትዮጵያን እድገት ለመገምገም ለእድገቱ የሚሆን ግብር መክፈል በቂ አለመሆኑን፣ ስለ ኢትዮጵያን በሚገባ ለመግለጥ ከውጭ ወደ ውስጥ ማየት የግድ መሆኑን ያወቅኩት ያኔ ነው። (ዳንኤል ክብረት 2004፣29)*

*Who were those people being interviewed on the live program from ‘Jan-Meda’ when epiphany was being celebrated last time? Weren’t they those people who were either the whites or those who lived or worked with them? Or those whose friends were white men and thus came after them to get the platform? It was then at that point that I came to realize that it is not enough to live in Ethiopia to speak about epiphany; paying tax is not enough to evaluate its development; and it is a must to look from the outside just to properly describe about Ethiopia. ((Daniel Kibret, 2004)*

Here, he reflects the illogical dimensions the media people are looking at. The internal publics are closer for every events and occasions in the country, but the journalists prefer asking foreigners and Diasporas about the festival. This is how our young generation is poisoned with such completely wrong doings of our big figures.

On the other hand, the writer stresses the wrong direction in language use the people are rushing. There is a perception of modernization through mixing and code switching while speaking in one of domestic language. The prestige value the people developed towards foreign language especially English, made people to mix English words in *Amharic*, *Oromifa*, *Wolaita*, *Somalia* etc. when having a conversation. Ethiopia is a rich country in harboring more than eighty languages, but no one is heard mixing *Amharic* in to *Tigrigna*, *Oromigna* in to *Sidamigna*, *Afarigna* in to *Wolaytigna*. This is an indication of being under the influence of globalization where people are expected to be negligent towards their domestic languages. Instead of escaping from the influence, people are in great competition of mixing English language in one of domestic language. They have perceived this trend as a symbol of being modernized. He illustrates with the following extract:

*ቆይ አንድ ጉድ ላውጋ። አማርኛ እና ትግርኛ፣ አማርኛ እና ኦሮምኛ ፣ አማርኛ እና ሶማሊኛ የሚችሉ ብዙ ወገኖች አሉ። በአማርኛ ቃለ መጠይቅ ሲደረግላቸው ሰምታችሁ ታውቃላችሁ? ለወደፊቱ እኔ እንደሰማሁት አድርጋችሁ ስሙ። ቢሞቱ አማርኛን ከትግርኛ፣ አማርኛን ከኦሮምኛ፣ አማርኛን ከሶማሊኛ ሲቀላቅሉ አትሰሙም። (ዳንኤል ክብረት 2004፣ 29)*

*Let me speak about something. I know so many people who are bilinguals. Have you ever listened to them when they are interviewed in Amharic? For the future listen to them just like me. They never mix Amharic with Tigrigna, Amharic with Oromifa or Amharic with Somaligna.(Daniel Kibret, 2004)*

Furthermore, Daniel tries to show the multidimensional of the Western influence in an area once considered as impenetrable for white people are becoming easier. Ge'ez language is one of an ancient language not only in Ethiopia, but also in the world. This language those days is remained only in the church, especially Ethiopian Orthodox Church.

So Amharic and Ge'ez together are used as teaching the doctrines of the church for its followers. Daniel wants to reveal the devastating effect of

Western cultural imperialism even on the church. The priests, like any ordinary people are mixing English in to Amharic when they preach on the stage. The priests and clergies, who were stronger in preserving indigenous cultures, are hit by the storm of Western influence. In every sector, we are surrounded by people who ape the West.

*እኚህ ሰው አንድም ቀን ኢትዮጵያዊ የሆነ መጽሐፍ ጠቅሰው፣ ኢትዮጵያዊ የሆነ ሊቅ አድንቀው፣ የኢትዮጵያን ታሪክ አሞግሰው አያውቁም። የዚህ ምክንያታቸው ደግሞ ከኢትዮጵያ ዓይነተኛ መፃሕፍት፣ ከገድልና ከእንክሳር፣ ከሊቃውንትና ከምሁራን መፃሕፍት ይልቅ ከኮምፒውተራቸው ጎልጎለው የሚያገኙትን ጉግልን ስለሚያምኑት ነው ይባላል። (ዳንኤል ክብረት 2004፣29)*

*This man never referred Ethiopia book, never appreciate Ethiopian scholar, never admired Ethiopian history. The main reason is the trust he has developed to the Google in his computer instead of the books produced by Ethiopian religious scholars. (Daniel Kibret, 2004)*

The man (the priest whom the writer speaks about) represents those Ethiopians who have no confidence in domestic properties. The man never trusts domestic books and scholars rather he trusts and refers the material from Google for teaching the people in the church.

In addition, the writer satirically characterizes this clergyman as follows:

*እንግሊዘኛ ጣል ማድረግ ለኤፍ ኤም ሬዲዮ እና ለባለስልጣን ብቻ ማን ሰጠው ብለዋል መሪጌታ ጉግል። እናም በስብከታቸው ሳይቀር ከግዕዝ ይልቅ እንግሊዘኛ ጣል ያደርጉልናል። እኛም ተደንቀን አንገታችንን እንቀንቃለን። አንዳንድ ሰዎች እንዲያውም ወደፊት በዚህ ከተጉ በቅዳሴው ውስጥም እንግሊዘኛ ጣል ሊያደርጉልን እንደሚችሉ በስፋት እየጠበቁቸው ነው።(ዳንኤል ክብረት 2004፣29)*

*The man said, “who said so that mixing English while speaking in domestic language, is allowed only for officials and FM radios?” and mixes English than Ge’ez while preaching. We would nod our head back and forth confirming our comprehension of his performance. Even some people are expecting this man to mix some English words during Sunday’s prayers.*

The writer concludes his criticism through his ironic expression about the prioritization of foreign issues over domestic one. The country is invaded with foreign invading powers and this is aggravated by the submissive behavior of our own people. The people themselves seem toiling for the foreign culture to expand and be accepted through different mechanisms. Daniel explains “30 ሺህ ወገኖቻችን ካለቁበት የሰማዕታት 75ኛ ዓመት በዓል ይልቅ የቫላንታይን በዓል በሚደምቅበት ሀገር ተቀምጣችሁ እንግሊዘኛ ጣል አታድርጉ ማለት ነው።” ዳንኤል ክብረት (2004፣29) “to condemn mixing English is wrong in a country where valentines’ day is given more emphasis than the 75<sup>th</sup> anniversary of patriot’s day”.

The expression is clear that bringing alien culture is becoming a norm of our people. National anniversaries are receiving very less attention and media cover. The clearest thing the write puts in general is there is a wrong perception among our people. The people consider exposing oneself to alien culture and way of life is a sign of rejuvenation.

### **3.1.6. Identity Crises**

This narrative is a story about the British royal families who have married in 2011. Superficially, the story criticizes the wedding ceremony for being traditional; traditional in a sense means, the wedding is conducted according to the British culture. The story is so ironic that the writer used it to condemn our people for what they are doing in such wedding ceremonies. It is a condemnation Daniel made not only wedding ceremonies, but other festivals are also being Westernized. The Wedding ceremony the Writer indicated as undermined is a reflection of what is going on around.

Coming to the point, the narrative aims at displaying the inclination towards ignoring cultural ceremonies as backward, which are transmitted from generation to generation. In big cities, Western imported ones are supplanting traditional and religious wedding ceremonies. Daniel blames that our people

are affected negatively towards their cultural activities. Considering the exposure to Western life style as modernization, they never look back what their ancestors have been doing they never show willingness to receive and take care of their country's life style. Being seen with traditional ceremonies, attiring cultural clothing's, speaking in an Ethiopian manner and others is a shame for a typical young boy or girl. The modern generation is measuring modernization based on the distance an individual makes from his/ her native culture and tradition. Unless everything is westernized, no one acknowledges any ceremonies, wearing styles, hairstyles, manner of speaking, etc. as modern. Therefore, Daniel is angry about the trend of destroying ones own wealth and replacing it with foreign one.

Criticizing the wedding ceremonies in our country, he superficially undermines the traditionalistic way of the wedding of the Royal families in Great Britain

*አየ ሠርግ አየንላችሁ። እንደው ምን ነክቷችሁ ነው እቴ። እናንተ አሁን ንጉሳውያን ቤተሰቦች ትመስላላችሁ። አካሄዳችሁ፣ አለባበሳችሁ፣ ንግግራችሁ፣ መኪናችሁ፣ ሥነ ሥርዓታችሁ ሁሉ ዘመናዊነት የጎደለው፣ ጥንታ ጥንት ብቻ፣ እንኳንም እኛ ሀገር አልሆናችሁ። ዳንኤል (2004)*

*O! What a wedding. However, what happened to you. You do not seem a royal family. The way you walk, the way you wear, the way you speak, your car, your manner, everything is far from modernization. Everything is traditional. I got relieved, as the ceremony is not in Ethiopia; that is good.*

This exhibits that wedding and other kind of ceremonies are designed with Westernized styles instead of our own. The mind of most people, especially the young generation, is infected with disease of globalization.

The other burning issue the writer tried to raise is the carelessness towards domestically made products. Again, importing foreign products for ceremonies is assumed to be a sign of modernization. Through importing foreign products, a person also imports foreign culture that distorts native cultures.

In addition, the person is incurring cost when importing the products directly affects the country's economy. So Western influence is not one directional; it harms domestic economy and politics as well.

The writer explains that the royal families carried out their wedding using traditional materials made domestically. However, our people being economically weak than those Royal families, are worrying for fame and name with Westernized celebrations. Our people of these days are crawling in darkness. Logically, they are expected to keep the patriotic deeds their forefathers did. Nevertheless, they are in a state of unconsciousness. The following expression is a good illustration of the situation our people suffering from even though they themselves brought the problem.

*ለመሆኑ የጥሪ ካርዳችሁ ከየት ነው የመጣው እዚያው እንግሊዝ ነው የተሰራው እንዳትሉ ብቻ። ይኸው ድፍን ሀበሻ ከአሜሪካ አይደል እንዴ የሠርግ ካርድ የሚያስመጣው.....የሚያማክር አጥታችሁ ነው እንጂ እንዴት ሀገር ውስጥ በታተመ የሠርግ ካርድ ትጋባላችሁ ሠርጋችሁስ ላይ ምን ተብሎ ይወራል መቼም ሠርግ ለወሬ ነው እንጂ ለዕድገት ወይንም ለዕድቅ ተብሎ አይደለም።*  
*አንቺ ሙሽሪት ለመሆኑ ምን ስትይ ነው እንደዚያ በአያቶችሽ ጊዜ የተለበሰ የሚመስል የጥንት ቬሎ ዓይነት የለበሸው። ነውርም አይደል እንዴ ስንት አይነት ዘመናዊ የሆነ ብትፈልገህ ደረት፣ ብትፈልገህ*  
*ጡት፣ ብትፈልገህ ወገብ፣ ብትፈልገህም ሌላ ነገር የሚያሳይ ቬሎ ሞልቶ፣ በሀገርሽም ከጠፋ በውጭ ሀገር ማስመጣት እና ሀገር ጉድ ማስባል ሲቻል ምነው ምነው ልጄ። ዳንኤል ክብረት (2004)*

*By the way, where did your invitation card come from? Please never say that it is prepared there in England. Is it not all the Abyssinians bring a wedding card From America? Had our government had exchanged a paper tax for a wedding card, let alone complaining, no boy would have paid due attention to it. How come that you get married with a wedding card printed locally, is not there anybody around just to advise you? What is going to be talked about on your wedding? Of course, wedding is just for boasting, not for development or righteousness.*

*You the bride, how come that you wore that old-fashioned bride maiden's cloth which once has been dressed by your grand families? Is it not a shame? There are various kinds of it-there is one that shows if you like your chest, if you like your breasts, if you like your waist, if you like whatever you want to show. If you did not find one in your country, you could have brought it from abroad, to wow the whole people.(Daniel Kibret,2004)*

This extract discloses the attitude of the people for domestic products and the wrong perception they developed towards modernization. The writer employed ironical expression to tell that the royal families being in technologically advanced nation, respect their tradition and culture. This is modernization; being proud of one's own cultural heritages.

However, our people who have perceived that modernization is Westernization, despises domestic culture and cultural products. Importing the necessary materials for a given ceremony is rewarded by the society. The wedding ceremony is a representative of different kinds of ceremonies like birthday, honeymoon, graduation etc.

The writer in the narrative is comparing the bridal ceremony of those British Royal families and our uncolonized African country- Ethiopia. He is criticizing not the Brits but rather those Ethiopians who are opening their gate wide for cultural imperialism. Our people, who are losing their original life style, are becoming copy of Western original life style. Our life is full of show. Our people are becoming attention seekers with alien culture and lifestyle. Our people are aping the West and they appreciate everything if it is foreign.

The writer explains that wedding is never a wedding unless it grabs the attention of the audience with Westernized styles and materials.

*ሠርጉ ላይማ “አንቺ ቬሎውን ከየት ሀገር ነው ያመጣችው? ማነው የላከላት? እሀቷ ውጭ ናት ከ! እርሱም ከውጭ ነው የመጣው ይዞት መጥቶ ነው አለ:: ማንም ያልለበሰው አዲስ እንደወረደ ነው ይባላል” ዳንኤል ክብረት (2004)*

*On the wedding, gossips like the following are common. “Where does she bring the bride maid’s cloth? Who sent it to her? O her sister lives abroad. The bridegroom himself came from abroad and he brought it. It is the latest kind” (Daniel Kibret 2004).*

The writer explains, today those people who preach the vitality and multifaceted advantage of using domestic products are not seen doing themselves.

The people are at their climax of thinking that no ceremony is attractive, no product is quality, no service is satisfactory, and no culture is accepted unless these things have direct or indirect connection with Western world. Look at this paragraph:

*በተለይ ሙሽሪት የምትገርሚ ነሽ የኔን የሠርግ ልብስ የምትሰራው እንግሊዛዊት መሆን አለባት ብለሽ ነበር አሉ። እናንተ ሀገር “ለሀገር ውስጥ ምርት ቅድሚያ እንስጥ!” የሚለው መፈክር ሰርቷል ማለት ነው። የሚገርማችሁ ግን ይህንን መፈክር በየኤግዚቢሽን ማዕከሉ የሚያስሙት የሀገራችንን ነጋዴዎች ይህንን መፈክር የሚሰራው ለድኃ ነው። እናንተ ጋ ለሀብታም መስራቱ ገረመኝ። ሳስበው ሳስበው ግን አሜሪካ የሚኖር ዘመድ ያላችሁ አይመስለኝም። ምነው ዲቪ ሞልታችሁ ጥቂት ግዜ ሰንብታች ብትመጡ ኖሮ። ብታጡ ብታጡ እንዴት ዱባይ ዘመድ ያላችሁም። እኔ ያፈርኩባችሁ መኪናችሁን አይቼ ነው። ወይ የንጉስ ልጅ መሆን። እኛ ሀገር እንኳን የንጉስ ልጅ የድሀውስ ልጅ ቢሆን አፍንጫውን ነክሶ ተበድሮ በሊሞዚን ይሄዳል እንጂ ጋሪ የመሰለ መኪና ለዕድሉም አያሳየው። ዳንኤል ክብረት (2004)*

*Specially, you the bride, you are quite amazing, you had said that it is by an English girl that your cloth should be woven- as it was said. It means that in your country, the slogan that says “priority for national products” has worked.*

*For your wonder, those of our merchants who often speak about this slogan at every exhibition center do not even wear any locally produced one. In our country, this slogan works rather for the poor. I am amazed however, when it worked for you, the rich ones. I do not think you got a relative living in America, why did not you come after trying DV-Lottery and spending some time there? At least, how come that you do not have a relative in Dubai? As you are the*

*children of a king, I was ashamed of you after seeing your car. In our country, let alone a kings child, even a child from a poor family rides in a Limozine accessed with a credit- but never shows a cart-like – car even to his luck (fortune). (Daniel Kibret 2004).*

These are the reflections of the fatal mistakes our people these days, are committing. These mistakes make our generations accountable for every cultural damages happening this time. It reflects the pretending speech made by the notable personalities in the country fruitless in winning the attitude of the people towards domestic products. The writer insists that the people have no vision and trust on their motherland. Their vision is going to the western world and become a servant or being here, they simply fond of the outside world. Therefore, our country embodies only the bodies of the young generation. However, their soul is fled to overseas countries. Such a generation is incapable of questioning the consequences of cultural erosion. Our people are unable to learn the consequence of losing one’s own native culture from their fellow Africans. They should have learnt from their neighbors the bad experience of being seen with alien life style. But they are rather dancing to the rhythm of the invaders.

Finally, Daniel Kibret touched the ignorance of our people to the spiritual culture specifically. He says we have no role models in respecting our cultural products. The young generation considers for instance, the wedding ceremonies in religious areas are backward. In the extract:

*አንድ ያላማረባችሁን ነገር ልንገራችሁ። እንዴት የንጉስ ልጅ ሆናችሁ ቤተክርስቲያን ገብታችሁ ተጋባችሁ? ለክብራችሁ ጥሩ አይደለም። አይ እኛ አገር አለመሆናችሁ ኅዳችሁ? እኛ ሀገር የበላይ መሪዎቻችን በተስኪያን ገብተው አይተን አናውቅም። ነውር መስሎን ነበር። ዳንኤል ክብረት (2004)*

*Let me tell you one thing that did not fit on you. Being Royal families, how dare you conduct your wedding in the church? It is not good for your dignity. O! You missed many things, as you are not in Ethiopia. We having never seen our leaders in the church; we felt it is wrong doing. (Daniel Kibret 2004).*

The ideas raised in the narrative vividly indicate that this generation never respects its ancestor's patriotic deeds. Most of the time the young generation is witnessed insulting and undermining what he/she received. There is no humiliating insult than ignoring both material and spiritual cultures. The activities of this generation are a kind of defamation for our ancestor's generation. Beyond our incapability of preserving what we are given, we sometimes are told about its "nothingness". Therefore, the writer tells us that today we are in the age of mental deformity in which we are not like our ancestors.

### **3.1.7. Dependant Psychology**

This is another narrative that reflects the outcry of the writer towards cultural distortion. He indicates to his audience the directions the Western people are coming to pollute our ancient and respected culture. The white people using aid as a humanitarian activity are penetrating in to the heart of Ethiopia. In this text even if the writer got mad as our people are receiving what they are given, he just tells us how to tackle the distortion of culture in the name of aid.

Our culture is poisoned not only through the electronic Medias of the Western world. Aid, which is the best way to reach at the interior, is also a good mechanism. Daniel says culture requires us to make a very careful protection. We should not provide it for exchange. For Western people aid may not be aid unless it hits the camouflaged agenda. But the writer says our people should stand firmly resistant to an aid which entirely is given to demolish our cultural gifts we received from ancestors. Our people are well informed that the aids that are flowing in to the country are not free aids.

Daniel Kibret in this narrative, tried to show how the Americans are imposing very ugly culture on third world countries through their aid. He says, there is no aid without an influence that affects our country negatively.

However, if we are determined to protect our culture, it will be difficult but possible to close the way they approach to us. He explains that we should remain stiffly resistant to some aid policies.

*ርዳታን ያለምንም ተፅዕኖ ማግኘት አይቻልም። ነገር ግን የተፅዕኖዎቹን መጠን መቀነስ ይቻላል። ልንቀበላቸው የምንችላቸው፣ በከፊል ልንቀበላቸው የምንችላቸውን እና ፈፅሞ የማንቀበላቸውን ተጽዕኖዎች የለየ የመንግስት ፖሊሲ በዚህ ረገድ ወሳኝ ነው። የሀገርንና የህዝብን ማንነት የሚቀይሩ፣ ብሔራዊ መብቶችን እና የሀገርን ጥቅሞች አሳልፈው የሚሰጡ፣ህዝብን ዘመናዊ ባርያ የሚያደርጉ ዓይነት ተፅዕኖዎች ሲመጡ “ አንገት ከሚሰበር ባይበላሰ ቢቀር” ማለት ያስፈልጋል። ዳንኤል ክብረት (2004)*

*Without any external pressure, it will not be possible to get an aid. But it is possible to minimize the pressures. In this regard, having government policies that tries to identify those influences/pressures/ which we can accept, partially accept and never accept is decisive. When coming across those types of influences which change the identity of a country and people, which handover national rights and national interests, and which make people modern slaves, it would be quite necessary to say:“better the food be left uneaten than a neck bows down in shame.” (Daniel Kibret 2004).*

The extract brings to light the state we are in at present. We are sacrificing our respected culture for aid. Our generation is so weak that he/she never looks alternatives to solve economic problems of the country. Just simply submissive nature is reflected on our people. Daniel clarifies the conflict between the deep-rooted culture and the new one, which is definitely impossible to adapt in our soil. Gayism is a very cursed culture among Ethiopian people. Any religion and any nation in this country never know such practice. Therefore, the writer says we should dare to say “**no**” when an aid comes to plant intolerable culture in return. The writer advices there are alternatives; we should look around to escape from such satanic policy. We should not let a culture to grew in our country that destroy identity, national interest and that makes people “*Modern Slaves*”

Regarding aid, the narrative shows that not everything we copy from abroad should be taken as they are, rather they should be adapted so that they suit to our peoples' way of life. However, we are copying as we are doing something good for our people. Culture and life style is different; Western way of life is completely different from that of Ethiopia. We are responsible for all cultural destruction in this country as we are taking everything for granted. In addition, the people are disturbing the peaceful life by mixing uncomfortable life style without that much influence of the white people. The writer warns not to copy everything that comes in to the country without adapting it.

*በሌላ በኩል ከሌሎች የምንወስዳቸው ነገሮች ሁሉ በመገልበጥ መወሰድ የለባቸው። የማጥመቅ ስራ መሰራት አለበት። አንድ ነገር ወደ ሀገሪቱ ህጎች፣ ባህሎች፣ እምነቶች፣ ስራዎች እና ማንነቶች ጋር ያለው ዝምድና መለካት ይገባል። ለአሜሪካ ወይንም ለእንግሊዝ መልካም የሆነ ነገር ሁሉ ለኢትዮጵያ መልካም ነው ማለት አይደለም። ዳንኤል ክብረት (2004)*

*On the other way round, whatever we take from others should not be taken in a copy [form]. A baptismal work has to be done. When something comes in to the country, it should be measured with respect to the laws, cultures, beliefs, components and identities of the country. What so ever good to America or British is never meant good to Ethiopia, too. (Daniel Kibret 2004).*

Daniel is cursing the glimmer of gay culture witnessed in our country. He explains that we should not act like an echo. We have our own original culture and life style. Thus, no needs of copying theirs as colonized African countries are doing. We had defended our land from the terrifying policy of colonialism and therefore, we should repeat that history in order to keep our clean culture untouched. We are Ethiopians, we were never Americans, we are never Americans and we will never be Americans.

In the narrative, Daniel reflects the need to preserve our own:

*እኛ ትክክል ወይንም ስህተት የምንሆነው በራሳችን መመዘኛዎች እንጂ አውሮፓ እና አሜሪካ ባወጧቸው መመዘኛዎች መሆን የለበትም። በመሠልጠንና በመሠይጠን መካከል ልዩነት አለ። እና ማክክ ያለብን እኛን*

**የበላንን እንጂ አሜሪካውያንን ወይንም እንግሊዛውያንን የበላቸውን አይደለም። እነርሱም የበላቸውን እኛም የበላንን እንክክ። ዳንኤል ክብረት (2004)**

*Our being right or wrong should not be evaluated against the checklist of the Europeans, Americans other than our own checklists. There is a difference between being trained, and being a devil. What we have to scratch is only what itched us-not what itched the Americans or the British. (Daniel Kibret 2004).*

We should measure our culture whether it is good or bad not through the measurement unit of the Western world. We have received a culture, which is indigenous and civilized. Being civilized means treating what we have at hand carefully rather than pushing it away. We need to avoid comparing our culture with the Americans and the British people. The writer believes that there is a way to be strong people with native way of life; just to be determined to shoulder the responsibility and keep the abstract vow we made for our fore fathers. Keeping the promise should not be only when national anthem is sung.

The narrative additionally reflects that there is a tendency of deliberate forgetfulness of the brotherly and sisterly interactions of our society. Through tolerating the alarm of gay cultures arrival, our society is risking the fraternity existed among our people for thousands of years. The coming of this gay and lesbian culture is terrorizing our society not to interact with people. There is no doubt that almost every activity in most parts of rural areas, for instance is connected with frequent interactions. Thus, we are going to lose this big culture of togetherness that has a long history in the country. We know how useful this communal life is - our “debo”, our “ikub”, our “idir”, our “mahber” etc. are our emblems that bring its together as sisters and brothers. Therefore, Daniel expresses his fear that all these irreplaceable cultures are endangered. There will be no trust among our society, humanity retreats away, no help for pain; generally individualism, the selfishness way of life replace collective life style. This is gay culture’s profit. Daniel tells gay culture

is a virus dispersed on our diversified and protected culture to be infected his expression reads:

*እጅግ የሚያስፈራ ደግሞ በማህበረሰባችን ውስጥ ያለውን ወንድማዊ እና እህታዊ ቀረቤታ ወደ ግብረሰዶማዊ ቀረቤታ የሚለወጡ ሰዎች ብቅ ካሉ ነው። በኛ ባህል በወንዶችና በወንዶች በሴቶችና በሴቶች መካከል ከወንድምነት እና ከእህትነት ያለፈ ቀረቤታ አይታወቅም። ግብረ ሰዶማዊነት እየሰፋ ከመጣ ግን ሴት ልጆቻችንን ከሴቶች፣ ወንድ ልጆቻችንንም ከወንዶች ለመጠበቅ ልንገደድ ነው ማለት ነው። እጅግ ከባዱ ደግሞ ይህንን ጉዳይ ለልጆቻችን ምን በለን እንደምናስረዳቸው ነው። ዳንኤል ክብረት (2004)*

*The very serious (frightful) thing is if there emerge people who might change the brotherly-sisterly relationships of the society to the gay culture. In our culture, the men-to-men and women-to-women relationship does not go beyond the brotherly sisterly relationship. However, if gayism becomes expanded, we are going to be forced to keep our daughters from other daughters and our sons from other sons. The big problem is how to help our kids understand about such an issue. (Daniel Kibret 2004).*

In simple explanation, the above excerpt declares that if gay and lesbian culture widens its horizon, the historical and cultural bond that kept our society together like a network will be broken forever and suspicion will be enthroned.

### **3.1.8. Tolerating Humiliation**

The name “Ethiopia” is sacred name, Daniel says when he speaks about the terrorizing time we are living in. The native life style is at risk because of the negligence of our own people. Things are becoming paradox. On one way, our people speak about our ancestors’ patriotic struggle to defend this country from colonial rule; on the other side, the people these days are struggling contrary to their ancestors to bring in alien culture in their motherland. Our forefathers closed their doors on these invaders who were rushing to scramble the land, but today we to the rivers are opening wide our door for the same invaders and allowing them to colonize our mind. For the writer, the sign of

gay culture reflected in Ethiopia is unbelievable. During those traumatizing times of colonialism, we were the only state who defeated colonizers rushing in to the territory. Thus, since then until the end of physical colonialism, no Western power tried to come closer even to the boundary. Nevertheless, because of ignorant and passive generation, the country remained barehanded. The people snob with their ancestors' heroic struggle without doing few things to defend their country.

The people never regret when their country is insulted with the emission of gay culture. They even seem have forgotten that their country has ancient civilization, famous heroes and is the cradle civilization. The writer argues that it is a shame for a typical Ethiopian to hear the crawling of gay culture in to his/her country.

Ethiopia, an ancient state known for its original material and spiritual culture, should not embody the sacred and the cursed together. He says:

*ይህ ስም ፈፅሞ ከግብረሰዶማዊነት ጋር ሊነሳ አይገባም። ፈፅሞ። 97 በመቶ ኢትዮጵያውያን ከሚጠየቁት ተግባር ጋር ሊነሳ አይገባም። ፈፅሞ። እነዚህ ሰዎች ስብሰባችንን በአዲስ አበባ ኢትዮጵያ እያደረግን ነው አሉ። መገናኛ ብዙኃንም እያደረጉ ነው አሉላቸው። ይህ ለኛ ለኢትዮጵያውያን የአንገት መሰበር ነው። ለዚህ ስም ግብረ ሰዶም አይመጥነውም። ፈፅሞ። ከአድዋ ድል ጋር፣ ከአክሱም እና ገሊበላ፣ ከሀረር እና ከጎንደር ሥልጣኔ ጋር የተጠራ ስም ከዚህ አስነዋሪ ተግባር ጋር ሊነሳ አይገባውም። ፈፅሞ። ከያሬድ እና ከአባጊዮርጊስ፣ ከቴዎድሮስ እና ከምኒልክ፣ ከሀይለ እና ከቀነኒሳ፣ ከደራርቱ እና ከመሠረት ጋር የተነሳ ስም ከግብረ ሰዶም ጋር ሊነሳ አይገባውም። ይህ ስም ክቡር ስም ነው። ዳንኤል ክብረት (2004)*

*This name should never be mentioned with gayism, which is a taboo, by almost 97% of Ethiopians. These people said, that they are running a meeting in Addis Ababa. The media did also say the same. For we Ethiopians, this is like a shame. Hence, gayism never fits to Ethiopia. Never! The name that was mentioned with the victory of Adwa, with Axum and Lalibela, with the civilization of Harar and Gondar should never be raised with shameful act. Never! The name that was mentioned with Yared and Abba Giorgis, with Tewodros*

*and Menelik, with Haile and Kenenisa, with Derartu and Meseret, should never be mentioned with gayism. This name is an honorable name. (Daniel Kibret 2004).*

### **3.1.9. Adopting Foreign Names**

In *yetesededu simoch*, Daniel Kibret continued criticizing the marginalization of indigenous cultures. Specifically in this narrative, he strongly criticizes the oblivion of native names of people in favor of Western nomenclature. Our generation received pure Ethiopian culture and life style and in its part amassing Western culture in to Ethiopia to transmit identity crises to the coming generation. Daniel is cursing the weakness, unconsciousness and negligence of the generation.

Everything in Ethiopia is being leveled according to Western standards. The discourse in the narrative shows that people name their children sponging from Western names. The generation is blamed for being forgetful of the role names play in a given country. Names are the direct reflections of the society's culture and life style names tell the history, culture, philosophy identity, belief and wish of the people. Daniel says names are identity.

*ስም የአንድ ነገር መለያ ነው። በተለይ ደግሞ የሰዎች ስሞች የአንድን ሕዝብ ዕምነት፣ ባህል ማንነት፣ ፍልስፍና፣ ራዕይ፣ ታሪክ፣ ገጠመኝ፣ ይገልጻሉ። ኢትዮጵያ ውስጥ ገብረ መስቀል፣ ወልደ መስቀል ፣ ወለተ መስቀል የሚሉ ስሞችን አንስማ አውጭዎቹንም ሆነ የወጣላቸውን ሰዎች ዕምነት ክርስቲያን መሆናቸውን የሚያሳዩ ሲሆን በሌላም በኩል ደግሞ አብዱል ቀኒ፣ አብዱል ሰመድ፣ መሀመድ፣ ከድጃ የሚሉ ስሞችን ስንሰማ ደግሞ ባለቤቶቹ የዕስልምና ዕምነት ተከታዮች መሆናቸውን ይጠቁመናል። ዳንኤል ክብረት (2004)*

*Name is the identification of something. Especially, names of persons describe the belief, culture, identity, philosophy, history, fortune...of a certain people. In Ethiopia, names such as Gebremeskel and weletemeskel Show that the belief of both the coiners and holders of the name is Christianity. On the other hand, when we hear of such names as Abdulgenni, Abdulsemed, Mohammad and Kedija, the*

*names denote that the name holders are followers of Muslim religion. (Daniel Kibret 2004).*

Previously, Ethiopians used to emphasis on the names that should be given to their children. They know the big ideas names carry. Thus, when they coin the names they never borrow but use the immense culture that harbors as many names as needed. The names exhibit the values, ideology, philosophy, wish and belief of the family.

**ኢትዮጵያውያን ለልጆቻቸው ስም ማውጣት እንደ ትልቅ ተልዕኮ ነው የሚያዩት። የቤተሰቡን ምኞት፣ ሃሳብ፣ እምነት እና አመለካከት፣ በልጁ እንዲቀረፅ የፈለገውን ነገር ሁሉ ይይዛልና። ለዚህም ነው “አበሻ ሚስቱ ስታረግዝ እርሱ እንቅልፍ አይወስደው” የሚ ባለው። ለምን ቢሉ ስም ፍለጋ። ዳንኤል ክብረት (2004)**

*Ethiopians consider naming their children like a great mission-for it carries the family’s wish, idea, belief and attitude; and all that is required to be shaped within the child. That is why it is often said that: “A man of Abyssinia never gets asleep when his wife gets pregnant”. Why is it for? Just to look for a name. (Daniel Kibret 2004).*

The idea expressed in the extract is of yesterday’s history not of today’s. To day, we have people who try to name their children from Western movies, news, entertainment programs and names of Western celebrities. We have our own icon, but the problem is not about icons or celebrities, its being sufferer of Western influence. It is aping Western life style. It is ignorance to native way of life. It is misunderstanding and misinterpretation of modernization i.e. the meaning of modernization or being modern to our people is ignoring ones own country and its culture and elope to the Western culture.

The other point this generation failed to understand is the role of names in conveying messages to express their grief on their governments, the oppression and exploitation they are fade up with in different times. The names are capable of explaining the situation in the country. Look at this excerpt:

ነፃ ፕሬስ እንደልብ የማይገኝበት እና በቃላዊ ፕሬስ ሀሳብን መግለጥ በተለመደበት የኢትዮጵያ ማህበረሰብ ውስጥ ብሶት፣ ምሬት እና ጭቆና ከሚገለጥባቸው መንገዶች አንዱ በሚወጡ ስሞች ነው። ለልጆች፣ ለውሾችና ለበሬዎች በሚወጡ ስሞች አማካኝነት የዘመኑን ብሶት እና ምሬት ወላጆች ይገልጣሉ። ዳንኤል ክብረት (2004).

*In the Ethiopian society where the free press cannot be accessed easily up to the content of the heart; and even, where expressing one's own idea is usually done through the words of mouth, discontents, bitterness and oppressions are reflected via names. Through the names given to children, dogs and oxen, parents express the dissatisfactions and bitterness of their time. (Daniel Kibret 2004).*

Beyond the ordinary people, at state level, government institutions are ignoring indigenous names. They are also importing foreign names that reflect their ignorance to native names and their submissiveness to outside world especially to the West. This time, the generation copies everything rather than adapting. Organizations and institutions are part of the generation and their action reveals the state of the country.

The writer raises instances to show the extinction of coronation names, title names and others. These names are replaced by foreign imported names. He insists that from the very beginning we should not replace the indigenous names with the alien one. However, if because of different circumstances, we are obliged to use the foreign one, we are expected to record such properties so that the names would be preserved for the coming generation to be known. Daniel displays this instance in the following extract:

ለምሳሌ በሀገራችን እየተረሱ የመጡ የፈረስ ስሞች፣ የንግስና ስሞች እና የመዓረግ ስሞች አሉ። እነ ደጃዝማች፣ ግራዝማች፣ ቀኛዝማች፣ ራስ፣ ቢትወደድ፣ ፊታውራሪን የመሳሰሉት የመዓረግ ስሞች በአሁኑ ዘመን በሹመት እየተሰጡ ባለመሆናቸው የመረሳት እድላቸው ሰፊ ነው። ወደፊት ልጆቻችን የጥንት መዛግብትን ሲያነብሱ እነዚህን ስሞች የሚተረጉሙላቸው መዝገብ ቃላት ይፈልጋሉ። ከፖሊስ ቤት አገልግሎት የተሠረዙት እነ መቶአለቃ፣ አሥር አለቃ፣ ሻለቃ፣ ሻምበል ወደፊት ከመረሳታቸው በፊት ከአገልግሎታቸው እና ታሪካቸው የሚመዘግባቸው ይሻሉ። ዳንኤል ክብረት (2004)

*For instance, in our country, there are names which are becoming forgotten like: names of horses, names of coronation and names of official rank. Names of Official ranks such as 'Dejjazmach', 'Girazmach', 'Qegnazmach', 'Ras', 'Bitweded', and 'Fitawrari' do have a wider chance of being forgotten as they are not being given as ranks currently. In the future, our children will be in need of having a dictionary while reading ancient documents to translate the meanings of these names.*

*Names, which are cancelled out from their functions in the police house like 'Meto Aleka', 'Asir Aleka', 'Shaleka', and 'Shambel', need to be recorded carefully with their functions and history before they are forgotten. (Daniel Kibret 2004).*

The idea is clear, the people, organizations and institutions seem to be working together to abolish the indigenous title names (for police and leaders in defense force) and coronation names that are very indigenous for Ethiopia. All the names listed in the above excerpt are names that were used in police and Defense forces of Ethiopia. But these days, the names are being erased and supplanted by alien names like *super-intendant, general, colonel, and lieutenant....etc...*

These names are quite strange for our people, as the names have no connection with the people's background information. The exciting thing today is that the people have no idea about these domestic names listed in the extract. They are not exposed, especially this generation who is aping the west never knows the meaning and even sometimes the existence of the names. Therefore, Daniel Kibret suggests escaping from the blame that will come from the coming generation, the people and the government is responsible to, at least document the names with their use and meaning.

### **3.1.10. The Psychological Warfare and Electronic Media**

In the narrative *Efemochachinin Melisulin*, Daniel Kibret asserts the role the FM Radio stations are playing in distorting indigenous culture. Their programs are snatching the consciousness of our young generation not to

think about native culture and way of life. In the radios, more than half of the programs are about the Western world. They speak about sensational issues of the West that has nothing to do with our way of life. The issues they speak about are making our young generation to lose vision of being a big man and women at their own country. The result of these FM radio programs collaborating with other factors is inspiring the youth to ape the West.

Daniel says, the FM radio program hosts seem never aware of the role of media in promoting domestic culture so that the youths would adore their own way of life. He explains, previously our culture were defended by our forefathers from the Western invaders. However, these days our culture is being infected because of our own people through the different FM radio programs, they are mixing our language with a language from the West not for need feeling value rather for prestige value. They are also distorting our culture through bringing alien culture in their untamed programs. Their programs, all in all lack Ethiopian manner and flavor. Sometimes, Daniel explains his subsection that the hosts of the programs are not brought up in Ethiopia for they lack the manner of speech which is usual on a typical Ethiopian man and woman.

Explaining these things, in the narrative he says:

*ትናንትና በአንድ የኤፍ ኤም ራዲዮ የሚተላለፍ ፕሮግራም ታክሲ ውስጥ ሆኜ እየሰማሁ ነበር። “ጋዜጠኛው” ቀብሩ በትናንትናው ዕለት ስለተፈፀመ አርቲስት ተናገረና “rest in peace ብለናል” አለ። የአፍ ወለምታ ወይንም ልማድ ነው ብዬ ዝም አለኩ። አሁንም ስለ ሌላ ስላረፈ ሰው ተናገረና ያንኑ ደገመው። ይሄን ደነገጥኩ። ይሄ የኤፍ ኤም ራዲዮ በአማርኛ ቋንቋ ለህዝብ ኢትዮጵያ የሚተላለፍ ፕሮግራም ነው። አሁን “ነፍስ ይማር” የሚለው የአማርኛ ቃል የሚጠፋው ጋዜጠኛ እንዴት ነው የኢትዮጵያን ህዝብ ጉዳዮች ሊያነሳ የሚችለው .....ለነገሩ እርሱ ምን ያደርግ “ቢሾፍቱ አውቶብስ” ብሎ መጻፍ ሲቻል “ቢሾፍቱ ባስ” ብሎ ዕፅፎ በከተማዋ ውስጥ በኩራት በሚዞርባት ሀገር፣ “ልዩ ክትፎ” ማለት ሲቻል “ስፔሻል ክትፎ” “ተራ ክትፎ” ማለት ሲቻል “ኖርማል ክትፎ” ተብሎ የጉራጌ ክትፎ እንግሊዛዊ በሚሆንባት ሀገር “ነፍስ ይማር”ን አለማወቅ ነውር ላይሆን ይችላል። ዳንኤል ክብረት (2004)*

*Yesterday, I was listening to a program on FM radio in a taxi. Having talked about a certain artist whose funeral ceremony was attended yesterday, “the Journalist” said “rest in peace” just in English. I kept quite thinking that, perhaps, it could be a slip of tongue or a habit. Now also, having talked about another deceased, he repeated the same words for the second time. At such point, I just got shocked this FM. radio program is meant the one that is to be transmitted to the Ethiopian people in Amharic language. How can a journalist who fails to use the Amharic words “ነፍስ ይሣር” raise issues of the Ethiopian people? Or maybe as the old fashioned Amharic wedding song goes on “የኛ ሙሽራ ከራባቸው፤ በእንግሊዝኛ አናግራያቸው፡፡”, is knowing English language the yardstick of knowledge? Of course, what can he do? Perhaps, not knowing the words “ነፍስ ይሣር” might not be as such a taboo in this country where the Amharic words such as “ቢሾፍቱ አውቶብስ” are proudly substituted for “ቢሾፍቱ ባስ” “ልዩ ክትፎ” for “ስፔሻል ክትፎ” and “ተራ ክትፎ” for “ኖርማል ክትፎ”.*(Daniel Kibret 2004).

The extract represents the lack of confidence of the people, some government organizations like *Anbesa city Bus* and media organizations towards domestic issues. The journalists and hosts of programs should have strived to teach the ordinary people to develop affection towards domestic culture as a whole. Daniel reveals that rude Medias are producing ignorant generation who never cares about domestic issues. The hosts are never aware of the impact of the programs in changing the attitude of the people. In the town, names of trade centers, hotels and restaurants prefer foreign names. Even the domestic foods are given names in foreign language, especially in English.

The negligence of government organizations is also reflected in the extract. The big organization-Anbesa city bus, when introducing a new bus, came with new language-English. The new buses are named “ Bishoftu Bus” that should have been replaced by equivalent domestic names.

The writer criticizes the FM radio programs for exposing their audience to Western world not to Western knowledge. They are serving as a catalyst. The youth have already begun copying Western life style and developed a sense of

inferiority on domestic spiritual and material culture. The programs in the FM radios are not designed to protect domestic culture.

Daniel reflects that without any consideration of our culture, the things copied directly and broadcasted on Ethiopian air is like pouring fuel on a fire. The programs in the radios are mostly culturally conflicting with the domestic one. Their programs never care about domestic problems and issues, thus they produce an audience that have the same feeling towards the things going on in his/her motherland. He says:

እስኪ በሞቱ ክፈቱና ሰሙ። አሜሪካኖች ወይንም እንግሊዞች የሚያከብሩት በዓል ካለ ኤፍ ኤም በሙሉ የሚያወራው ስለ አከባበሩ ነው። የአድዋ በዓል ዕለት ብትሰሙ ግን የጣልያንኛ ዘፈን ተለቅቆ ታገኛላችሁ። ስለ ድል በዓል ምንም የማይል ፊደሉ ካለ አሜሪካኖቹ የምስጋና ቀን እስኪበቃን ይነግረናል። እገሊት የተባለችው የአሜሪካ ዘፋኝ የምትባለው ባናና ነው፣ የምትጠጣው አፕል፣ ልብሷ ሚኒ ነው፣ ጫማዋ ቲዌንቲ ናይን ቁጥር፣ ቤቷ ማንሀተን ነው፣ አባቷ ጀምስ እናቷ አና ትባላለች። ባለፈው ሰኞ ስፒች አደረገችና ኤ ሎት ኦፍ ፒኦፕል አደነቋት።

አሁን ይኼ የአማርኛ ነው ወይስ የእንግሊዝኛ ፕሮግራም ለመሆኑ ኢትዮጵያ ውስጥ የሚወራ ጠፋ? ጉዳይ ጠፋ?። ዳንኤል ክብረት (2004)

*Please, turn on the radio and listen to it. If there is a holiday, which the Americans or the British celebrate, all the FM radio stations talk about the celebration. However, if you get tuned to it on the victory day of Adwa, you will find a song of Italy running. A station, which may say nothing about the victory day of Adwa, may tell us enough about the “Thank you” day of the Americans.*

*The American singer, Mrs. So, eats “banana” drinks “apple”, her cloth is “mini”, her shoe number is “twenty-nine”, her house is “Manhattan”, her father is called “James” and her mother, “Anna”. Last Monday, she made a “speech” and “a lot of people” admired her. Is it Amharic or an English program? By the way, is not there any issue to talk over in Ethiopia? <sup>1</sup>(Daniel Kibret 2004).*

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<sup>1</sup>N.B: The words underlined and put between the inverted commas are the ones spoken by the journalist as they are in their English form.

In the extract, Daniel Kibret is crying about the track on which the FM radio programs are leading our youth. This is a crime being committed on ones own relative- inspiring to ape the West and ignore domestic matters. We are unfortunate to listen to big and special days of our own rather we are celebrating foreign anniversaries, appreciating foreign celebrities, foreign histories and cultures etc., as though we own nothing from the above issues. This is what Daniel is crying for.

He pleads that we have lost everything we had because of cultural imperialism. The journalists and hosts too consider mixing their Amharic speech with English as modernization. The fire of cultural imperialism is burning hurriedly all we own, but no one seems aware of the disaster coming to us. He explains: - እና ወዳጆቹ ዕጣፈንታችን ምን ሊሆን ነው። ኤፌሞቻችን በአብዛኛው ዲያስፖራ እየሆኑ ነው። ምሁሮቻችንን አጣን፣ ወጣቶቻችንን እጣን፣ ቅርሶቻችንን እጣን። ምነው በዚህ ቢበቃን። ደግሞ ኤፍ ኤሞቻችንን እንጣ እንዴ። ዳንኤል ክብረት (2004)

*“My dears what will be our fate. Most of our FM radios are becoming Diasporas. We lost our scholars, our youths and our heritages. It should end at this point; otherwise we are going to lose our FM radios too.”* Daniel Kibret (2004)

The writer concludes his cry by appealing to those who are neglecting and pushing others to neglect too, to come back and emphasize on domestic matters. We have plenty of history, culture, heroic deeds, celebrities etc. we are yearning to hear poetic expressions of our languages, the history of our patriots patriotic struggle for freedom, our arts and history generally our own issues. We are being humiliated by our own people in FM radio programs. They often present foreign issue as if we are poor in history, culture, are and literature. He accuses them for their humiliating betrayal of their country’s cultural treasures

*እባካችሁ ኤፍኤሞቻችንን በቀጥታም ሆነ በተዘዋዋሪ የቀማችሁን ሰዎች ስለማራያም ብላችሁ መልሱልን። የሀገሬን ጉዳይ፣ የሀገሬን ሀሳብ፣ የሀገሬን*

ሰዎች፣ የሀገሪን ታሪክ ፣ የሀገሪን ታዋቂ ሰዎች፣ የሀገሪን ዜማ፣ የሀገሪን መረጃ ልሰማበት። እባካችሁ ኤፍ ኤምቶችንን መልሱልን።

ኢትዮጵያዊ ሊነገረው እንጂ ሊነገርለት አይችልም ያላችሁ ማነው ኢትዮጵያዊ ሊሰማ እንጂ ሊሰማ (ስ ይጠብቃል) አይገባም ብሎ የፈረደ ማነው ኢትዮጵያዊ ሊታሰብለት እንጂ ሊያስብ አይችልም ያለ ማነው ? ዳንኤል ክብረት (2004)

*“Those who have snatched our FM radios directly or indirectly, I beg you in the name of the virgin marry, please give us back; let me listen to the domestic issue, idea, people, celebrities, music, information.”*  
(Daniel Kibret 2004).

## **CHAPTER FOUR**

### **4. Conclusion and Recommendations**

#### **4.1. Conclusion**

Under the different narratives in this study, Daniel Kibret tried to reflect the multi-direction aspects of cultural imperialism. He has shown the direction through which the outside world influence is exerting pressure on domestic values directly and indirectly. Further, he has given a glimmer of light of the submissions of our people to the outside world especially, to the West. In a general sense, the study reveals that the writer is able to indicate the depth and width of cultural imperialism on domestic values and way of life.

The people undermine domestic knowledge and practices, which they are shaped since their infant age. They never accept that the domestic knowledge and practices can solve problems of the society. A tendency of acknowledging every study written in foreign language as accurate and right is developed in the society.

Rather than promoting one's own knowledge and practices, the people are prone to the systematic cultural invasion of the West.

Self- inflicted cultural assimilation is a deep-rooted phenomenon for this generation. Without any remnant of colonialism in the country, the people are amassing the debris of Western way of life. The writer claims that this generation is incomparable with the past one. This generation never regrets on the humiliating values that are penetrating in to the country; instead, the people consider Western style as an ornament to beautify oneself and an indication of modernization. The youths have no gut to resist. They are becoming immoral to question about the distortion of the values transmitted from generations. The writer believes that all the above negative sides of today's generation is the result of the submissive trend he/she has developed.

The writer argues that the indications for the development of submissive behavior are mimicking the Western way of life, bowing for white people, accepting what is said by white people, denying the existence of useful cultures in his/her country and insulting one's own values. These things are widely becoming the symbol through which this generation is identified.

The writer again blames this generation for being an echo of Western voice. The people, from the ordinary to the celebrity from the media professionals to the politicians, all are reflecting back what is uttered by the Western world. Thus, the people are disabled not to innovate, produce, fabricate or generate materials or ideas of their own. They always wait for the white people to innovate then promote it for the people.

The peoples lack the motivation to generate an idea that fit to the context of their country. Therefore, the county, in every direction, is engulfed with the copy of the Western originals. This made the youth a handicapped person that seeks the help of others.

Gross imitation in this country today is the order of the day. The Writer blames not only the youth for imitating hair style, wearing style, speaking style etc, he also blames, for example, the media professionals for replicating formats of foreign programs and emphasizing on foreign affairs rather than on domestic, the politicians for copying laws and policies directly from the Western people whom life style is completely different from us, and the scholars for praising a study/research done in foreign language or imported from abroad.

Daniel considers these professionals as practitioners for they are doing the work of preaching Western imported ideas to their own people. They are like agents of the neocolonizers. Instead of looking at a way through which the people escape from the influences of neocolonialism, these people, probably being ignorant to domestic issues are pushing the ordinary people to ape the West.

In any case, all the above brouhahas of copying the outside worlds life style, is like exposing oneself for an infectious disease that destroys domestic values.

Another point emphasized by the writer is the case of aping the west and its result. First, the people became submissive which they have never inherited from their ancestors. Thus, this willing submission gave birth for yearning the Western life style. The people mentally went out of the country and their passive self remained in the country. Because of this, they neglect domestic and original life styles, traditional ceremonies, domestic knowledge and practices, domestic product. Beyond neglecting, the people begun insulting domestic things and developed the habit of laughing at a person who praises and admires domestic issues. They have no vision of being a big person in their own soil; and this made the country to remain only with passive and careless society that never feels the pain of identity crises .This generation never worries about his/her motherland. The people are scarifying their values for the Western counterparts.

In general, the country is at risk because of the cultural invasions from the outside world. The youth specifically are developing unconcerned attitude towards their domestic issues. They are collaborating with external agents who are trying to pollute the indigenous materials and spiritual culture.

## **4.2. Recommendations**

In conclusion, the influence of neocolonialism has eroded the conscience of the people towards their national affairs, especially cultures and values the people are found to be ignorant of their cultures, values and traditions, worshipers of foreign cultures and styles of life, submissive to the outside world and in general an enemy of one's own culture and cultural products.

Therefore, bearing these and other related issues in mind, the researcher, based on the results of the analysis, forwards the following recommendations:

➤ In shouldering responsibility of protecting domestic values, the lions share goes to the concerned governmental bodies. Too much exposure to the outside world through different mediums enforces the people to be careless for their own values. Thus, the people need to be provided with information about the different cultures, values and ways of life in their country through different mediums such as radio, TV, newspapers, magazines, social networks like internet, face book, twitter etc. This way helps especially children and youth to develop affection towards their own values thereby minimizing the tendency of submissiveness and aping the West. In addition, people's awareness can be raised by preparing workshops, symposium, seminars and trainings on culture and related issues.

➤ Beyond performing informative tasks to create and increase the awareness of the people on domestic issues, formulating cultural protection policy in general is undeniably vital. With standing policy, it would be easier to help individuals and organizations to abide themselves by the policy in the country. The policy should incorporate a set of inalienable rules and laws for the different Medias and entertainment industries. Even some existing radio and television programs should be revised or banned which are entirely dealing with foreign issues. In simple expression, the Medias and entertainment industries, since they are able to approach the people easily with their messages, need to be strictly observed.

➤ The Medias and entertainment industries are advocating the ignorance of domestic values. Therefore, providing financial and material support for these sectors so that they can with the programs and movies, imported from abroad, eliminates the problem.

➤ In a given country, people especially the youth, use celebrities and politicians as their role models. They imitate the styles of the politicians and the celebrities. Thus, the big figures in this country can charge the mind of the people towards loving domestic issues the celebrities and

politicians, instead of being seen with foreign imported ways of life, should entertain themselves with domestic values and help the ordinary people follow their footsteps.

➤ In addition to parents of a child and the society, schools are other suitable places for children to be exposed to native values and develop affection towards the values. The school environments with the designed subjects help to nurture children and keep them closely to the cultures and traditions they are in. Therefore, designing school curriculum that embody the idea of culture generally and Ethiopian culture specifically is helpful to produce a responsible and fruitful generation not only in protecting indigenous cultures, but also in leading the country to prosperity in every sector.

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## **WEB RESOURCES**

<http://able2know.org/topic/149938-1-----religion>

[http://archaeology.about.com/od/mterms/g/material\\_cultur.htm](http://archaeology.about.com/od/mterms/g/material_cultur.htm)

<http://en.wikipedia.org/wiki/culture-of-Ethiopia>

<http://medical-dictionary.thefreedictionary.com/cultural+assimilation>

<http://s6.zetaboards.com/man/topic/528752/1/>

[http://wiki.answers.com/Q/Differentiate\\_non\\_material\\_culture\\_and\\_material\\_culture](http://wiki.answers.com/Q/Differentiate_non_material_culture_and_material_culture)

[http://wiki.answers.com/Q/What\\_is\\_meant\\_by\\_%27spiritual\\_and\\_cultural\\_values%27](http://wiki.answers.com/Q/What_is_meant_by_%27spiritual_and_cultural_values%27)

[http://www. Beyondinteractability. Org/eassay/ culture- conflict](http://www.Beyondinteractability.Org/eassay/culture-conflict)

<http://www.ancientcivilizations.co.uk/noflash.html>

[http://www.ansatt/hawana.kupe/indeksE.html.](http://www.ansatt/hawana.kupe/indeksE.html)

<http://www.answers.com/topic/cultural-imperialism>

[http://www.cliffsnotes.com/study\\_guide/Material-and-NonMaterial-  
Culture.topicArticleId-26957,articleId-26850.html](http://www.cliffsnotes.com/study_guide/Material-and-NonMaterial-Culture.topicArticleId-26957,articleId-26850.html)

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