



ADDIS ABABA UNIVERCITY

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Afro-Centric Analytic Of Basha Ashebir Bamerica (Mengistu Lema's Call For Hegemonic Black Race Category A Deadend To Ethiopian's National Identity conciousness)

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Abstract

Ethiopia is a unique nation in Africa with a distinctive national character. Its ability "to sustain an unbroken chain of historical civilization free of foreign "corruption" for millennia" has been primarily cited as the reason for the country's uniqueness. One important factor that sets Ethiopians apart from other Africans and people of African descent worldwide is their awareness of their race, which also greatly excludes them from the western (modern) racial classifications. Despite the important role that Ethiopians' race identity plays in their local, regional (African), and worldwide racial relations, Ethiopian and other African scholars seem to have failed to investigate Ethiopians' race consciousness. Another problem that adds to the misperceptions and misunderstandings surrounding the topic is that the scant studies and researches on this topic that are now available are works of Eurocentric scholarship with a predominantly biased picture of an African reality. According to several scholars, Ethiopia's lengthy history of trade, religious exchanges, and ancient civilization have had a significant influence on the development of its own distinct character. Although it is true that these presumptions could provide a logical foundation for drawing a sound conclusion regarding Ethiopians' unique race identity consciousness in Africa, it would be reasonable to question why Ethiopians came to favor a particular racial grouping in the first place. I entirely concentrate on the key historical events and facts that, in my opinion, are essential to comprehending the problem of Ethiopian race, laying aside implications of the complicated and fluid notion of modern race identity itself on this dilemma and its potential response at this early stage.

Chapter - One

1. Introduction

1.1 Topic

Ethiopia is unique country with a distinct national identity in Africa. This peculiarity of the nation has mainly been attributed to the ability of its people “to sustain an unbroken chain of historical civilization free of foreign “corruption”, for millennia. Ethiopian’s conciousness of their race is one major area that distinguishes the nation not only from other people of Africa and African decent anywhere in the world, but also significantly excludes it from the western (modern) race classifications.

Ethiopians' conciousness of their race identity despite the significant role it plays in domestic, regional (African), and international racial relations of the Ethiopian people, appears to be a neglected field of study by Ethiopian and other African scholars. Additionally, the limited studies and researches on this subject that currently available are works of Eurocentric scholarship with a predominately skewed view of an African reality, which is another issue that contributes to misconceptions and misunderstandings concerning the subject (Ethiopians race identity conciousness).

1.2 Historical Context of the Problem.

Both Eurocentric and Afrocentric scholarship agree that Ethiopia's uniqueness is deeply rooted in the peculiar history of the country, and that its sovereignty dates back to "356.A.D." (W.E.B.Du Bois 83). Many academics also hold that Ethiopia's ancient civilization, extensive and prolonged trade relationships, and religious interactions with other cultures left a strong impression on the formation of its own unique identity. While it is true these presuppositions could be a logical common ground to come up with a sounding conclusion about Ethiopians unique race identity conciousness in Africa, it would be, however, reasonable to poise why there is no certain thinking why Ethiopians became people to prefer a distinct race grouping. By putting aside implications of the complex and fluid conception of modern race identity itself on this question and its possible answer at this early point I totally focus on the main historical facts and incidents which I believe are critical to understand the issue of Ethiopians race conciousness.

It is undeniably true that Ethiopia's isolation for so many centuries had contributed to its unusual nation-building process and formation in Africa. On the other hand, it is undeniable that Ethiopians' isolation, which Gibbon characterizes as "Ethiopians on all

sides by the enemy of their religion, the Ethiopians slept near a thousand years, forgot full of the world by whom they were forgotten" (Tibebu 415) (though this statement could be disputed because Teshale Tibebu argued otherwise on the "Anomaly" and "Paradox" of Africa), had also led to a limited knowledge about the identity of the nation in general and in particular about the Ethiopians unique race consciousness in Africa .

Whatever the reason for Ethiopians' isolation from the rest of the world, their history's periods of greatest isolation are generally recognized to span the centuries from the fourth to the sixteenth. The new Christian religion arrived in Abyssinia in the fourth century, creating a third major seat of Christianity after Constantinople and Rome. The history of Abyssinia thereafter became murky and shadowy as waves of northern conquest arrived. It was not until the sixteenth century that the Portuguese again brought Abyssinia to the attention of the world, by locating that the source of the legend of Prester John, that ghostly Christian ruler who during the middle ages was supposed to reign in Africa and India, according to W.E.B. DU Bois INTER RACIAL IMPLICATIONS OF ETHIOPIAN CRISIS (page 83). Then the Ottoman Turkey proxy wars in the 17th and 18th centuries came, which were stoked by Sudan and Egypt but repeatedly ended with aggressors being defeated. These successive successes Ethiopians claimed over the foreign forces undoubtedly served as opportunities to spread once more facts about the existence of Ethiopia as a true state, and nation. Then followed the brief dream of the British Lord Napier expedition force at the crucial time of European colonization of African people, which might have confirmed for European about Ethiopians impregnable characteristics when it comes to their independence and sovereignty, that might have deterred had there been any ambition of European power to colonize people of Ethiopia driven by a racial ideology.

The 1896 Adwa triumph was perhaps the turning point in history that made it easier to understand Ethiopian race identity issue and its peculiarity in Africa. This is not meant to minimize Ethiopians' significant contributions to or historical ties to Judaism, Christianity, or Islam, which have all been reliably supported by Ethiopian records for millennia. Greek mythology, other historical sources, and travelogues all provide enigmatic, romantic descriptions of Ethiopia and Ethiopians' identity that continue to this day to inform the outside world. However, it is important to note that Ethiopian race identity is not perceived as a problem or an oddity of Africa, and this rather was a new occurrence that is ingrained in the unhealthy relationship of Europeans to Africans that is racist.

The historic Adwa event has a variety of inter-racial implications. True, any sincere attempt to comprehend these implications must start with a careful assessment of the two

parties involved in the Battle of Adwa, as well as an investigation into the assumptions that underline each party's unique motivations because this investigation would reveal the divergent perspectives on social identity Ethiopians and Italians held before the Battle of Adwa. The post-war new developments in race identity theoretical framework at regional and international level must of course be compared with the pre-war race consciousness of the two adversaries in order to further investigate into the conceptualization of the anomalies of Ethiopians race identity consciousness.

When Ethiopians marched to the battle of Adwa in 1896 under the leadership of King General Menelik II, their slogan was derived from the past and historic deed of their forebears. Ethiopians only advocated a national interest at the Battle of Adwa, which of course included the distinctiveness of its nationhood. An identity that, among other things, include distinctive set of personal and collective characteristics, and societal values. Nothing more than these ideals were at stake for the Ethiopian side in the Adwa conflict, but nothing specific to modern race identity or worth was in their motivation. However, despite the fact that the Italians' primary motivation for colonizing Ethiopia was to demonstrate their economic superiority to European capitalism, their ideology was wholly the result of the idea that white people are a superior race.

As a result, at the battle of Adwa, two opposing goals with diametrically opposed ideological foundations and social identity traits were at odds with one another. The Ethiopians sought to preserve their particularly distinct sociocultural way of life and one of humanity's oldest and uncorrupted civilizations. The other and the Italians motive arguably can be described as an adventure to pray on an economic prosperity, unfortunately, at the cost of 'others' inequality, exploitations ,discrimination , etc... all based on the derogatory race categorization utterly grounded in construct of white superior racist philosophy.

Therefore, in principle a win or lose to each side at the battle of Adwa was a victory or defeat to their respective motives and all ideological or conceptual constructs represented by each. Which means the victory of Ethiopia at Adwa as it underlined the win for Ethiopians national identity it also meant a defeat to Italians white race superior identity theory, unfortunate to those all western European people as well who were implicated by it.

The Adwa victory was an official denial (paradigm) of the white race's superiority to other racial classifications. If the proponents of the white race superior idea had been correct in their forceful and arrogant claim that the enslavement and colonization of Africans was solely a business decision rather than the development of

racially discriminatory ideology and practices of European nations, they would have listened to the voice of Adwa's victory, which declared that white superior race assumptions were only uninformed, erroneous ideologies.

But instead of actually refuting the essentially discredited white superior black inferior thesis, the white superior race establishment in Europe and the USA at the time, decided to develop a new, alternate argument. The initial counterargument that Europeans put forward in response to their greatest single colonial defeat, by Ethiopian people's victory at the battle of Adwa on March 1, 1996, was to temporarily list Ethiopian race identity.

Tibebu Theshale reflects on this by writing, "A new image of Ethiopia and Ethiopians an image in tune with western racist imperialism at the time, had to be worked out. The easiest way to do this was to paint Ethiopians white so was born the myth of Ethiopians as "black Caucasians" (see Marcus 1971). As Berman (1987) noted, "where the racial stereotype of natural European superiority failed, artificial intervention was necessary to preserve it (p.249) "(Tibebu 419) The goal of Europeans, which Bernal describes as artificial intervention, was to assess the implications of the Adwa victory (on a global scale), which was dominated by white superiority theory and practice and a fruitless endeavor on the part of Europe. The description of Ethiopians as "black, Caucasians and honorary whites" were met with a fierce resentment and an absolute objection from people of Africa in all parts of the world. The inter-racial implications of Adwa's victory could not be more poignant than for African people, who were the main targets of the white superior race theoretical assumption and its oppressive practices, which caused the majority of black people movements and struggles to view Ethiopians as symbol of black African race.

But over 30 years after the Adwa victory, when the Italians were able to invade and occupy Ethiopia from 1935 to 1939, the course of events appeared to have turned and fortune seemed to be with the European side with its racist world view. This incident served as a confident and unquestioning statement of the white superior, black inferior idea for Europeans once more. European nations instantly stopped caring about the interracial implications Adwa victory preceded or the conflicts that followed. Ethiopians must henceforth be treated like any other black Africans, and any other race that wished to rebel against the white system would feel Ethiopian defeat and submission. The myth of the Adwa victory and the Ethiopian people's' racial' identity fabricated by Europeans to defy their defeated white race superior thesis will soon be erased as the Italian occupation would become a permanent colony. But in the course of world history, it only took five years for the opposite of Europeans' superiority to be proven to be true. Ethiopians' fierce resistance throughout those years of forcible Italian occupation and the

ensuing struggle against white colonialism in Africa once again prevailed. The Ethio-Italy issue, which the western country anticipated would abolish the aberration of Ethiopian anomalous race identity once and for all because Ethiopians were defeated by Italians, had the opposite effect. The battle against white supremacy and its ubiquitous system was won by Ethiopia once again nevertheless, this time with the backing of other Africans, both within and out of the continent. And that was the precise inter-racial implication that Adwa's victory would have on placing all people in the third world under the rule of white supremacist ideology and practice, something that Europeans feared would not take place.

Then Europeans problematic relation and dealing with Ethiopians race identity have reached to its climax. The problem became more complicated, so easy solutions such as painting Ethiopians white was not an option, given that in the first place it didn't deterred other African people to bondage with Ethiopians, but most importantly the concept itself was breached by Italians when they treated Ethiopians no other than inferior black race during their five year occupation of the country. Hence, Europeans had to device a more learned and educated approach to it. Yet, the newly narrated Ethiopians identity needed not a complete new construct; it rather continued Europeans previously created notion of Ethiopians does not belong to black Africa race explanation with a twist of point of view that this time not Europeans telling it but Ethiopians themselves claim a not black race identity.

This was a kind of exposing a dark side or unknown Ethiopians character hidden from whom they call other black African people. This European scheme and approach of Ethiopians as a not black identity claiming people during the foundation of OAU was real danger and profound challenge that had a potential to jeopardize the whole efforts of African people aspiration for unity, cooperation etc. Because as simple as it look like as it is paraphrased , Ethiopians not black social identity consciousness was a direct contrast to what other Africans and African descends in other parts of the world had been perceiving Ethiopians since the victory of Adwa which was a symbol of black people .What was more challenging and makes things complicated for Ethiopians being cornered as a not black race identity claiming people by Europeans , was the fact that Ethiopians in reality do not identify themselves in a black race category. So what is the problem in Europeans accusing of Ethiopians for a not black claim people, unless, there is meaning difference in Europeans framing of Ethiopians as a not black claiming nation in Africa, and that of Ethiopians saying, we are not a black race people?

1.3 Research Questions and Purposes

My puzzlement over "why such a discrepancy of thoughts existed between, pan-Africa conceptual constructs of an iconic, symbolic image of Ethiopian within the framework of black Africa race category and that of Ethiopian knowing of their race identity which is a not-black consciousness was the first motivation that started the need for this study. The preliminary investigation into this inquiry area (1.2) led to the identification and discovery of the European delayed encounter with Ethiopians, peculiar identity construct relative to other African countries, which occurred during Ethiopia's isolation from the outside world, as one possible main cause for the problem. Which resulted in knowledge shortage within the white dominated global inter racial relation. Nay, Europeans observance of Ethiopians race identity anomalous in African (after the battle of Adwa to defy their defeat) and unable to logically classify it with in a black Africa race category (because they were once again defeated during ethio Italian crisis) reveals Eurocentric scholars inability to fully commence on Ethiopians race category.

Eventually, after the reconstruction I made on those historic events discovered Europeans conception of Ethiopian race category first as 'honorary white' following Ethiopians victory at the battle of Adwa then, a 'black African race' during five year occupation of Italian forces I began to question the genuineness of European race idea that keeps changing with a win and defeat of Ethiopian nation to European colonial power. And a close observation into subsequent trend of conceptual thought developed afterwards, as well as Europeans changed strategy in portrayal of Ethiopians as a not black claiming people to corner them in front of other African nations I suspected presence of a problematic inter racial relationship between the two. Despite Eurocentric academics perpetual marginalization for being a racist ideology against black people persistent existence of authentic Ethiopians not black race consciousness to date suggests the problem with Europeans and Ethiopian race outlook could be a paradigmatic one. Summing up all these points I begun to contemplate a possible new theoretical explanation could be brought forward which would enable new ways of investigation, interpretation about nucleus identity of Ethiopians race consciousness.

In order to achieve this, the ultimate question research shall ask is "What is Ethiopians authentic not black race consciousness that seems to be different from Europeans framing of Ethiopians as a not black race claiming people in Africa?" This key question is hoped to guide an investigation in to the main conceptual inquiry area of the research.

Investigating historical information produced on Europeans framing of Ethiopians a not black race claiming people in Africa is one of the finest ways to identify, discover new facts, hidden meanings, and overlooked explanations relating Ethiopians' authentic thinking that they are not black. It is therefore possible to uncover the new, alternative conceptual explanation by comparing those insights with the real Ethiopians' impressions of their not black identification, and by examining the significant conceptual thinking variances that emerge during the process.

A substantial accumulation of knowledge of ideality in general and an in depth understanding of race identity, in particular is fundamental if the probe into the research questions should provide a reliable and an authentic new, progressive findings. Yet as race identity is agreeably one of the most fluid concepts in relevant discussions among interdisciplinary social study fields, great care is necessary to mainly focus on problems of race and racial relationships.

In addition, concepts of Ethiopians authentic not Black Identity consciousness as an alternative theory should be form a direct contrast to Eurocentric world view in order to comply with the presumption that Europeans conception of modern race categorization is a direct product of European knowledge machinery, a plausible explanation that, as of right now, fits within the conceptual framework of the afro centric paradigm. Therefore, why not follow conceptual ideas of the genuine Ethiopian not black identity consciousness in afro centrism if conceptualizing of the existing human race categories may be found in European theoretical assumption? Due to which those philosophical assumptions noted to distinct afro-centric paradigm theories from euro-centrism, shall provide numerous hinges of thoughts regarding Africans original race identity percept, which embrace and ultimately support the argumentation that Ethiopian not black identity consciousness is an authentic and typical African social identity construct. So, what Afrocentric philosophical assumption are bases for its distinct social identity explanations? Why assume Ethiopian not black identity an authentic way of thought?

To effectively probe in to the research questions the study primarily shall conduct an Afrocentric textual analysis (Afrocentric analytic) of Basha Ashebir Bamerica. Basha ashebir Bamerica, is a poem (prolonged monologue), written by the prominent poet and playwright Mengestu Lema, in 1974. This poem is selected as an initial sample for its provision of an exceptional broad, variety, deep, and inclusive conceptual thoughts it contains regarding the topic of the study. Which the research found a crucial literature to extensively discuss (analyze) almost all issues attached to Ethiopians genuine not black identity consciousness and its problematic interracial relation with European conception of race identity.

1.4 Objective

1.4.1 Basic objective

To understand Ethiopian racial consciousness

1.4.2 Specific Objective

To explore the de bn Ethiopian racial consciousness and modern race category

To analyze ethiopoians racial consciousness by afro centerism theory

To identify the influence of euro' centerism on Ethiopian racial consciousness

1.5 Relevance and Importance of the Research.

Just by its audacity to promulgate the existence of Ethiopians not black identity consciousness (this time by Ethiopian scholar) to the academic sphere the study believes it is breaking a longduree of Ethiopians norm, who when it comes to proclaim their not black identity thinking out right or an unapologetically to other African people and descents prefer a reticent position . Thus, the first and most significant relevance of the study is to unbuckle the concise of Ethiopian from the chain of biased, prejudice judgments about their not black identity consciousness by the pervasive Eurocentric knowledge machinery.

Providing an alternative ,creative approaches ,strategies and mechanisms which would able Ethiopian people to counter react to and combat against Eurocentric misconception ,dislocation of concepts of the genuine Ethiopians not black identity thinking ,is one major relevant achievement of the study .From an ideal academic perspective the study on one side bring a big question as to the authenticity ,legitimacy and reliability of Eurocentric produce about Ethiopian's not black identity consciousness . While on the other side it tries to assert the necessity, appropriation and timely research in afro centricity (ontology, epistemology, methodology) to acquire a real, authentic understanding on Ethiopians not black identity thinking. So, one of the main academic relevance of the study can be described as call for paradigm shift to obtain a proper concepts, theoretical assumptions regarding Ethiopians (Africans) distinct social identity traits.

At practical academic level the study should emphasize a couple of areas that can vitalize its further importance. In Ethiopian social study fields, there is a huge gap and lack of words to sufficiently and extensively discuss the complex concept of Ethiopians not black identity consciousness. Therefore, the literature this study produce would be

relevant for those future aspirant researchers who are interested to directly or as an interdisciplinary subject come across this issue. Secondly, there is undeniable reluctance of Ethiopian scholars with regard to studying Ethiopians race consciousness, and one can draw a number of reasons for this visible but unnoticed reflectance of Ethiopian intellectuals which created a void in the archives of Ethiopian scholarship. The Ethiopian higher education system which is in tune with Eurocentric worldview and ways of acquiring knowledge (systematically control its scholars and demands loyalty in the name of recognition and employment etc.) seems another factor which by silencing Ethiopian scholars suppressed the voice of Ethiopian people not to be heard in their own major peculiar social identity discussions and forums. Another factor that could indirectly contribute the neglect of study is the latent political decisions by subsequent ruling elites of Ethiopian people. Who due to political correctness has been discouraging official discussions on Ethiopian not black identity thinking? In addition the EPDRF party which toppled military junta known as Derg ,after seized power in 1990,dueto its ethnic federalism ideological practice , encouraged more researchers on ethnic than race or national identity. That resulted in lack of knowledge in the area , that its impact on Ethiopians race relation navigation at domestic ,regional global level become problematic .So .in sighting the need to correct an unnecessary involvement of political interest regarding the subject matter could be a remote importance of the study .

Chapter Two:

Literature Review and Theoretical Frame Work

2.1 Literature Review

2.1.1 Origin of Modern Race idea and Problem of Race Relation

Race is primarily a form of group identity. According to Oxford English dictionary one can easily create a sense of one's "race" by identifying with the main division of humankind and having distinctive physical traits of a group of people, animals, or plants connected by shared ancestry. However, the controversy over whether or whether its English description of "genres, species brew or variety, animals, plants, or micro-organisms" also applies to humankind has complicated its conceptualization.

Dispelling the idea that races are species was the main focus of the first UNESCO statement on race, "the race question," which was released on July 18, 1950. It did not, however, dismiss the notion that there is a biological basis for racial categories. Instead, it defined race as a population distinguished from other populations by unique morphological and physiological traits, using the Caucasian, Mongoloid, and Negroid races as examples. According to the claim, there are no "pure races" and biological diversity exists both within and between races. In order to fully understand the weight of UNESCO's 1950 statement on race, which completely rejected "both scientific basis for theories of racial hierarchies and moral condemnation," it would be helpful to understand what it declared in its constitution when it was established on 16 September 1945 in the wake of the Nazism genocide. The great and terrible war which has ended now made possible by the denial of the democratic principle of dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of doctrine of the inequality of men and races. Here, the question is who denied, dignity, equalities and mutual respect of whose? Who through ignorance prejudice propagated doctrines of the inequality of men and races? Why and for what reasons? And what were the consequences?

Who Propagated the Doctrine of Inequities of Men and races?

As in his 'Statement, in defence of the Principle of Racial Segregation' 'boldly claims it, DR.Gt.Gill Epie believes that problem of race relation is not new. It is as old as civilization. If what he referred as origin of human civilization is the Greek one, true, there are number of accounts confirming the problem of race relation was there at the beginning of European (Greek) civilization. Contrary to DR.G.T.GILLESPIE an old age

existence of problem of race relation; other scholars asserts 'the word race itself is modern and was used in the sense of 'nation', ethnic group 'during the 16th to 19th centuries and acquired its modern meaning in the field of physical anthropology only from the mid-19th century. So far ,whether the problem of race relation is either as old as the Greek civilization or is a mid -19th centuries recent phenomena, one certain things is that the 20th -21th centuries problem of race relation was a direct product of Europeans conception of modern race identity.

Though his intention was to right fully defend that segregation is a pragmatic and progressive thinking persisted in human history, again what .D.R.G.T. in sighted about the necessity of segregating the negro race in Washington, America is a perfect spot to locate the concepts and construct of problem of race relation both today and in the past.' Wherever they have gone in the world, they have consistently established and maintained a pattern of segregation that has provided an effective alternative against the process of amalgamation and has preserved the racial integrity of the E. The Anglo-Saxon or English speaking people have steadfastly opposed and resisted the mixing of their racial stock with that of others, especially when the physical and cultural characteristics were greatly dissimilar '(G.T.GILLESPIE. D.D page 2).And, this conception of one's race to assert a superior group identity over the degraded one remained a guiding element in western nations' academic systems.

To properly comprehend how this first claim of European race identity has created an issue of race relations with people destined to belong to other race categories, a clear understanding on evolution of modern the idea race becomes essential.

2.1.2 The White Race Superior Thesis Evolution of the Black African Race Category and the Idea of Racism. (Evolution of European or White Race Identity (At a core of Western Culture) a Matrix of Racism)

On Slavery, anthropological knowledge, and racialization of Africans ,Jemina Pierre asserts "one of commonly accepted legacies of the transatlantic slave trade in the western Hemisphere is the establishment and consolidation of the modern idea of race and racial differences , as well as the practice of racialization ,that uphold white supremacy. In compliment to this James H.sweet, slavery and construction of race, elaborates "Iberian society completed the circle of exploitation .similar idea about race and slavery with their English counter parts in Atlantic world, ultimately creating broadly conceived 'European or even white identity'. Because for Jamel H.sweet "the evolution of racial slavery", first in Europe, then is the Atlantic islands and finally in America was a process that always building on the experiences of the past". That must be the case that no scholar can

seriously argue about the modern idea of race without consideration of full account of these consecutive European racial slavery of the African people and the precedent racialization process it fostered.

This is not to say that there was no slavery prior to the enslavement of Africans by Europeans in the 13th century, though. It is important to highlight that the forms of slavery that were practiced along the Iberian island of Christian Dom at the end of the medieval period were not racial. The physical labor of slavery back then, says to James H. Sweet, "was the preserve of social and religious others." Muslims are enslaved by Iberian Christians more often than Jews, Gypsies, slaves, and other groups. Jews and Moors were viewed as unbelievers who were beyond redemption and destined for a life of slavery. In contrast the phenomenal racial slavery those emerged with first in Europe, then in the Atlantic island and finally in America are utterly based on Europeans percept of a broader and common identity that assessed ideas such as centralized Monarchy, governance, humanity and Christianity "shared values. This belief of European 'ones' as a superior civilization and using it as a tool for measuring human kind on the other part of the globe which existed quite for some time before the 13th century , had to wait until Europeans encounter of African people , in order to solidify its whiteness superiority claim over those identified as black African.

Europeans were able to categorize the other Africans as belonging to black racial group by observing the phenotypical and cultural contrasts between them and an already developed and widely distributed sense of "civilization" and "whiteness" in Europe. Jemina Piere defines the racialization process as "the intricate historical and sociopolitical act of attributing superior or inferior status based on the assumption of biological differences, as well as how today's whiteness and blackness racial identities have been based on European nations' claims of cultural and social superiority over African people."

Europeans' purposeful and ongoing use of "well-articulated and racial biased vocabulary and idioms" allowed them to confound offensive notions with the barbaric black African common identity. The derogatory terms used to describe Africans, such as "savage," "barbaric," "gentiles," "heartened," "naked," "lustful," "dwell in huts," etc., contributed to the widespread belief among European nations that Africans are less civilized than Europeans.

As a result, the human status and talents of Africans were questioned, and they were placed in the subhuman category. James H. Sweet argues that because all Europeans understood their right to enslave Africans on the grounds that "their" were "civilizing" missions, "the policies and ideas that followed from these understanding of Africans

inferiority once served to crystalize racial hierarchies," not only in Iberia but throughout Europe. Unfortunately the process as (nome 2001) puts it 'it involves for African, the rendering of the various and distinctive political and socio-cultural identities in to a debased categories through relationship of explanation , control , and exclusion ,for Europeans on the other side of the trade , it is a simultaneous harmonizing their group differences in 'whiteness' a long with claim of superiority.

2.1.3. Coinage of Black Skin Color to a Hegemonic African Identity, Enabling an Ideology of Exploitations Based on Racial Logic

In order to produce and perpetuate a racially prejudiced and skewed perception of African civilization under a general black race category, the distinct black race identity that developed with Europeans' founding and consolidation of racial slavery has rigorously marked a black skin tone. According to James Sweet, the Portuguese term "Negro" literally denoted a race of individuals who were "black Africans, inferior, enslave- able race," and it was intended to express both the phenotypical and socio-cultural differences of Africans as a single race group.

Here, it is noteworthy to underline that Europeans were well informed and understood there are varying skin color complexion across Africa but insisted to apply 'negro' to call all African literally are one black race group. By simply looking in to '1494, Geronimo Nvau, comment one can easily apprehend Negro or black was a color applied to create, a Hegemonic, common African race or nation identity. "Negros of various colors, copper colored, very black, and shaded black those that from close to the tropics of cancer and Capricorn are copper colored ,and those that are from the equatorial region are extremely black." Thus Portuguese utilization of the term Negro regardless of the variation skin color it was to imply slave status. Though "all people from Sub-Saharan African were specifically were considered black" (Omiar winard 1999) as well as African whose specific identities was Ibo Yoruba, Fulani, ext. were rendered black by identity and exploitation based on racial logic for Europeans Africans are generalized and labeled a black African inferior race group.

The blend of black skin color with the very idea of Africans inferiority to the white western nation has been effective instrument for the elites of European nations to easily spread a negative stereotype about African people across European nations. 'Black' as key signifier unanimously represented all cliché and presumptuous concepts and indelible bad images about the natural defect of Africa as a direct contrast to the superior whites. The black skin color also defined Africans biological, cultural, sociopolitical backwardness that subject them to pervasive racial prejudices of European nations for

centuries to follow. Consequently, the group differences between the white Europeans and black Africans has been delineated by racial differences, societal and cultural realities were literally read onto black and white bodies.

European perception of the other African collective identity as black, uncivilized, heathen, backward, and an inferior race may have played a larger role in the establishment and consolidation of the racialized world view than European proclamation of one's common white self-identity as a "civilized" religious superior, for example. The continued increase and acceleration of violence, oppression, and exploitation of African people by the dominant white, both in and out of the continent, has been made possible by the rigid racial hierarchy that developed from white superior to black skin color racial consciousness as well as racially accentuated policies and practices of Europeans.

2.1.4. Rise of Race (Racial) Science and Systematization and Consolidation of Racism and White Supremacy

During the 18th and 19th centuries, the overarching idea in anthropology was the "evolution and creation of racial differences." According to Jimena Piere, "until the 20th century, kinship studies dominated the field of anthropology, emerging on the premise that all societies recognized the same genealogical relationship. This division of people into various racial groups was based on the assumption that biologically unique human racial groups could be identified with scientific certainty using human variance in physical and genetic traits such skin color, hair texture, eye color, height, and nose type. As a result, social philosophers and academics tried to distinguish between different human races.

Agreeably, one of the earliest and most influential attempt of producing a racial classification system come from Swedish botanist Carolus Linnes, who argued in system natural (1735), for existence of four human race, American native, Europeans, Asiaticus (East Asia) and Africans. However, in 1795, Germany physician and anthropologist Johann Bellmen Bach suggested there were five races, which he ladled as Caucasian (white), Mongolian (yellow East Asia), Ethiopian (black African), American (indigenous), Malayan (brown or pacific Islander). It's important to note that Blumen Bach classified the races in the exact order in which he thought they naturally descended throughout history, from the "primitive" Caucasian original to "extreme variants." Despite these attempts and those made by social theorists who followed them to categorize people into different racial groups, there was no scientific consensus on the labels, and the efforts were intrinsically more arbitrary and subjective than scientific and objective. The idea of three distinct human races, the so-called Caucasoid, Negroid, and

Mongoloid groups, corresponding to various parts of Europe, Sub-Saharan Africa, and East Asia was widely accepted by social philosophers and scholars by the early 20th century.

The science of craniometry in which the size and shape of skulls of various groups were measured as a way of assigning relative intelligence and moral behavior, perhaps the most racist, assumption and physical science produce of knowledge to denigrate the black African people individual and group identity. In repudiation to this European dominant and oppressive fabrication of knowledge Selman acrimoniously writes 'During 18th century the Nezelon it Peterca notorious racist confers facial skull measurement black monkeys and developed a hierarchy in which he said that (the Greek stature were the highest form and the lower was the Negro. what Selman also asserts in this regard, show extent of the biological knowledge produce against black African people Selman said "white physical type was the top of civilization and the blacks are at the bottom (see also Harris 1987).

Likewise the social anthropology belief in stage of progress and evolution from savagery to barbarism to civilization (Morgan, 1872) had served Europeans to automatically label 'black African race at the bottom of human development. It was at this point that those radicalizing terms used to describe black Africans by the elite of European nation during early slavery period, become part and parcel of the descriptive of anthropology in that to Eurocentric paradigm. The denotation of beginning state of world civilization 'as primitive tribal and traditional 'at the time clearly suggests the developmental stage of Africans as backward the terms 'tribe 'in the narration of primitive society governance by the principle of 'kinship', tribes were seen as cultural units possessing a common language, a single social system and an established customary law, this political and social systems rested on kinship.

Black Africans were originally classified as "tribal" and "people governed by a familial bond" by social anthropology, but they were actually thought to live in pre-state societies. This indicates that their social, political, and economic systems are underdeveloped and therefore uncivilized. Social anthropology, on the other hand, deemed white Europeans, who were classified as a society who's social, political, and economic organization surpass family relations and that developed politics, frequently understood as "nationalism," as civilized. Anthropology, which (ekenn et al 1990) called 'Anthropology of Africa in the early 20th century was colonial anthropology, had been a racially discriminatory discipline that kept proliferation of denigrating knowledge, radicalized stereo types and narration about black African people'. In acute criticism of this practice of anthropology at the time Jemin Pier underlines 'Bernard Magubance and James Floris

(1982) called “the deformed structure of Ethnography studies as ‘ethnic grouping structure work to prove tenacity among African of the primordial loyalties and that solidify ethnicities of tribe as core of Africa authenticities” (Korang et al 2003) .

The theories and information produced by the colonial sciences were used effectively by European colonial rule, which was based on race and needed the ideological and practical tools to further strengthen its exploitation and subjugation of black Africa race. "The goal of colonial science about anthropology was to discover the pattern of behavior of natives in order to aid in the immediate concerns and colonial governance," claims Mohamud. "This radicalized stereotypes of narratives conditioned by prevailing views of race in Europe and the USA emergent through settler colonialism and African enslavement in the Americas appeared empirical studies and served as scaffolding for control of various facts of African lives".

2.1.5. European Nations – Creation, Reification of Hegemonic Black African Race Identity.

Based on review of literature so far firstly, the modern human race labels appear to be solely a product of European nation’s modern idea. So, to principally try to find the hegemonic black Africa race identity from Europeans initial percept of it would be an appropriate perspective to look for a comprehensive conceptual thought of it. Secondly, discerning black race identity concepts from Europeans conception of it, besides a revelations unto why Europeans from the outset proposed a rampant and pernicious assumptions to define African people race identity, socio-political and cultural relegation of African, it also expose why they in defiance to a scientific proof of nonexistence of biological differences between human race, perverse an innate physical, emotional, and mental inferiorly of African people.

The study's overarching goal of discovering an alternative conceptual notion against the allegation that Ethiopians are a not black race claiming people can be justified on the basis of these underlying assumptions. Although the nature and philosophy of the concepts have previously been overused, it is very important for my study to identify, pick, and elaborate on the fundamental ideas building a hegemonic black African race identity. An identity authentic Ethiopians not black race consciousness shall be compared and contrasted with.

Hegemonic Black African Race Identity – A Modern Idea of Race

The term "hegemonic black African race identity" refers to a contemporary conception of race that developed from the early enslavement of Africans by Europeans

during the Transatlantic Slave Trade and was further developed during the time of European colonization of Africa as well as the practices of racialization that persisted up until the twenty-first century. Consequently, it keeps its connection to the slave trade, racialization, and colonial rule. The relationship between slavery, colonialism, and racism in Africa as a component of a larger hegemonic process of European empire-making must therefore be considered while analyzing this phenomenon.

Hegemonic black identity has had an image of nothing but individual, societal, and cultural contempt, disrespect, and dehumanization of African people, both in the minds of the inventors, Europeans, and in the eyes of Africans who were forced to learn it and be it. So why does one expect African people to either endorse or honor, hegemonic black identity? Again except for Europeans why does one wonder or refute Ethiopian people negate to the hegemonic black classification or persistently insited to not belong to it?

The Hegemonic Black Identity, Direct Contrast of Europeans White and Superior Rare Identity Constructs

The hegemonic black African race category is a result of the Europeans harmonizing their group differences in "whitens" and asserting their superiority at the same time as the conception of a single black African race identity. The idea that white people often view Europeans as being superior to other races makes it part of the social culture of Europeans, despite group distinctions and beyond national boundaries. This is to suggest that it unifies the entire white race group and is not a belief held by the governing class or the elite.

understandably, change to specific small group of a society such as elite a ruling class is possible through education or class struggle .But a change to the one white European race category would not be possible without first changing the ideology and a quest for paradigm shift . Does Ethiopian authentic race identity percept create upset for Europeans racialized views that govern a global inter racial relations?

The Hegemonic Black Identity concept is based on Radicalized Ideology and Practice.

The hegemonic black identity is the result of a racial ideology that emphasizes the superiority of the white race within human race categories in a global context of inter-racial relations and confirms the social, biological, sociocultural, and political inferiority of the black African race. This totalitarian ideology, which is based on racial reasoning,

completely discriminates against African people by classifying them as one black race and subjecting them to exploitation, oppression, and institutional racism.

The Hegemonic Black Identity Sustenance's – supported by 'intellectual agents of colonial rule –racial science

Eurocentric social studies in general social and physical anthropology in particular have been producing pseudo knowledge's about the common black African race inferior identity. That tremendously impacted the perception of the whites as well as other people in recognizing Africans sub-human status. Without the continual racialized understanding of black Africans' mental, physical, social, and political underdevelopment as a natural phenomenon, the contemporary concept of race would not have existed. Mental capacity, social organization, behavior, and aesthetics were all understood to operate with an innate biological reality of race, ranking white-skinned Europeans at the pinnacle of civilization and black-skinned Africans as the epitome of the underdeveloped.

Black skin color – Epitome of Hegemonic Black African Race Identity.

In general, black skin tone serves as the primary signifier of hegemonic black identity and cannot be imagined without it. The dominant black African race category's biased, prejudiced, disparaging, ugly, evil views and conceptions were also epitomized by black skin tone. Black skin was used as a symbol of lower human stock by the Europeans, who used a laconic one-word term to categorize the whole African population. However, black skin has played a crucial role as an apogee for racial ideology and its racist ideas. In order to understand how the black skin tone has been used to harmonize Africans into one race category, racial theories are explained as having been used to ignore distinctions within the African population and to harmonize perceptions of the transatlantic slave trade and European imperialism. So ,is it possible to see Ethiopians not black identity percept as a legitimate construct that seek for a differences among African community denied and dismissed by European imperialism ?

2.1.6 Ethiopians Authentic Conciousness of Race Identity, a Product of Race and Racial Process during Precolonial era.

By excluding the second camp, the postmodern, which deals with the modern moment that emerged with European expansion, the transatlantic slave trade, and colonialism (Mamderris, 1996; Pirr, 2013), this study focuses on and supports the other pre modern camp that "trace pre-colonial relationship, but specifically to internal process of differentiation with in Africa community," which is one of the "two camps" that represents two opposing views regarding race and racial process in Africa. First, the

researcher has discovered a possibility that the consciousness of the Ethiopian not the Black identity is not any of those of the current era. Second, it has not been negatively impacted by European slavery, expansion, and colony of Africa continent, which makes it indigenous and authentic African reality.

The numerous and intertwining social and political identities that Ethiopians possessed were undoubtedly similar to those of other Africans. As Jenine Perir puts it, "they might belong to lineage, clans, villages, towns, chiefdoms, language groups, states, and almost any combination of these, the relevant, identity depending as the situation." These identities are intertwined because persons who speak the same language may be members of distinct chiefdoms, while one chief Dom may include speakers of multiple languages. It was a tremendously complicated social structure that people or social processes occasionally made simpler by emphasizing one identity above others. (Ippe, 1995). With this general understanding in view it would be logical to assume Ethiopians not black identity perception to must exhibit characteristics of identical construct, if it should be regarded an authentic African identity concept or essentially differ from Europeans common black Africans identity constructs.

It would be worth noting what Carobas (2008) argued and (Pirre 2013) summarized as 'a cute distinction between pre and post constructs notion of difference' in order to further establish a clear distinction between Ethiopians' perceptions of race and European modern race constructs. "These pre-modern, pre-colonial in stances of group self-identification and prejudices were not racial distinctions in the modern sense, for their fundamental reason that defines race as categories modernity," Initially, these were less rigid than what race means today. Second, they had no interest in creating a hegemonic self that might serve as a binary contrast to another reality. Third, they were not embedded in a machinery of knowledge production that defined ways of knowing, ways of seeing and apprehending social reality and the world (1692).

2.2. Theoretical Frame work of the Study.

2.2.1 The Appropriate theory for the Study

The general goal of my research is to ultimately uncover alternative conceptual idea or even a theoretical presumption regarding authentic Ethiopians race consciousness. And if this unrecognized or hidden meaning of identity consciousness is thought to be the result of a pre-colonial racial and 'race' process in Africa, it is undoubtedly at odds with the contemporary notion of race identity constructs. Continual application of racist, prejudiced theoretical presuppositions of eurocentrism is what led to the establishment of

the dominant black African race category which is a noteworthy aspect of the modern idea of race identity.

So, the most critical theory against euro centrism, that is just Afro centrism, is therefore necessary to find the concept of Ethiopian authentic race consciousness. Afrocentric theory emerged as the most suitable theoretical framework for the study because the core of my entire set of inquiries and discussions would likewise center on critique of western production of racial knowledge.

2.2.2. Erect Philosophical Ground of The Study in Afro Centercity.

To build philosophical ground of the study in Afro centercity the research would like to pose the following questions. “In contrast to euro centrism, how does Afro centrism constitute philosophical rationales of the study? And how is that related to topic, problem and purpose of the research?

'The philosophy of Afro centercity as expounded by Molefi Kele Asante and Ama mazama, central figures of Temple school, is way of answering all cultural, economic, political, and social questions related to African people, from centered position,' the article states in explaining the main and central philosophical assumptions of Afro centercity. Therefore, it is important to understand how the Eurocentric philosophical argument intrinsically denied African people a human self by naming and explaining their abstract of otherness racial self as a natural phenomenon before fully reflecting on Afrocentric attempts to change this European knowledge domination over African people.

In this regard, David Goldberg clarifies” the philosophical context and relationships between the personhood of civil society and the state, demonstrating that one does not always contradict or abnegate the other. Instead, the philosophical abstraction got objectified in the abstraction of ideas about people, society, and politics. Once objectified, it was reified as natural and therefore extended globally. A part, even an idealized part, is used in place of the whole, while the existence of the other is subtly rejected. The subjects of real political economy are denied and silenced, ontologically and ethically expelled, and therefore turned other, scarified to the idealization, excluded from personhood, from social benefits, and wiped from political representation in the name of universality that has no place for them” .

The hegemonic black African race category was objectified in the same way as a Eurocentric intellectual abstraction; it was then reproduced as natural and applied universally. Africans did the same exact thing, scarifying their entire social identity and

its unique characteristics in order to conform to Eurocentric philosophy's idealistic classification of the hegemonic black African race category. That rejected African people's personhood, social benefits, and political representation in a philosophical context. Afro centrism evolved as a new and alternative paradigm in response to this ontological, epistemological, and moral eviction of African people in the real world and philosophical context. So, as Dr. Molefi Eeten Asante asserts it 'Afrocentricity is a paradigm on the idea that African people should reassert a sense of agency in order to achieve sanity'. Same way this study can establish, as Molefi Asante phrased it, "the central role of African subject with in the context of African history," displacing Europe from the center of the African reality, by answering its own question and by placing Ethiopians in the center.

While attempting to answer 'what conceptual thoughts or theoretical assumption dispartate Ethiopians authentic race conciousness from Eurocentric philosophical abstraction of hegemonic black African race categorization? "I put Ethiopians and their authentic race thinking at a centered position. This I believe can assert the central role of the subject Ethiopians actual race conciousness within the context of Ethiopian history. That shall remove European nation's modern race theories and assumptions in defining African race identity conciousness.

2.2.3. Afrocentric theoretical Assumptions Foundations for the theoretical Frame Work of the Study

A. Critic of European Cultural Thought and Behavior

Afro centrism, an idealist philosophical movement that contends that the reclaiming of African heritage, consciousness, and value along with the vindication at classical African civilization are to black studies' and black liberation, can fit to my study's claim that an authentic conceptual thought of Ethiopians, authentic race identity conciousness . As an African researcher, I demand freedom from the centralized theoretical excerpt, methodology, and its respective variable empirical to analyze the marginalized. This demand is in line with Afrocentric quest for subjectivity for an African reality in African study, which is a demand for freedom from "epistemological and political control" of the Universalist western racialized knowledge about the "others." For researcher of this study this is deviation from the more formalized, centrized methodologies and postulates in Ethiopian formal education. Yet , basically if Afro centrism is "An African centered critic of European cultural thought and behavior, this study is an Ethiopian critic of European thoughts and behavior expressed in Basha

Ashebir Bamerica ,other relevant literatures and documents about Ethiopians race consciousness .

B. Consciousness Determine Being –An Afrocentric Conceptions of Reality.

Unlike the Eurocentric vision of reality, which is based on a more materialistic view of reality, the afrocentric perspective holds that relationships with oneself, others, nature, and higher ideals of being determine consciousness, and that consciousness, in this sense, determines being.

This Afrocentric conception of reality directly translated to Basha Ashebir race identity being or the way Ethiopians think about their racial relationship with self, with others, with nature, or some superior idea of being, would facilitate not only a philosophical guidance to investigate the reality of Ethiopian race consciousness from the central position and thought of Basha Ashebir , but also provide a methodological ground to examine the real meaning of his words or expressions as an authentic concepts. So, what does Basha Ashebir thinking while expressing his Ethiopian race identity consciousness? And, what constitutes Basha Ashebir peculiar race consciousness?

C. No Re-conciliation with Radical Individualism and hegemonic Black Identity Philosophy.

Afrocentric opposition to radical individualism Philosophy and hegemonic black identity constructs emerges from its ontology concomitant to its orientation that asserts consciousness determine being. The Afrocentric ontology is characterized by communal notion of existence, and can be stated as follows “we are therefore I exist. This communal orientation is in contrast to the Eurocentric orientation is a best characteristic by Rene De Scartes asserting “I think, therefore I am”.

The rejection of Hegemonic philosophy by Afrocentric comes out of the conception and significance of its ontology and epistemology, which fundamentally differs from Euro centrism due to its communal percept of reality. This compliments the saying “The way one constructs reality ,ones place in it and the way one validate knowledge determines one’s life chances”.Which means Eurocentric ontology and its individualist conceptual of reality cannot define the reality and need of African people , whose communal percept of reality has been deliberately denied by euro centrism for centuries .This is why euro centrism attempt maintain its racialized world view in the name of universal hegemonic knowledge has been constantly opposed by Afro centrism.

Afro-centercity negations to hegemonic philosophy of the western world which can also be expressed as a quest for recognition of particularities of African reality and perspective is particularly necessary to a complete theoretical frame work of my study for three basic reasons. First, it has provided a solid rational to fortify against the racialized hegemonic black African race construction of the essentialist and other Eurocentric theory of race. Second, it serves as a logical ground to challenge and disagree with the modern racial formation process of race identity. Third, it is a point to prognosticate on the need of new philosophy of African identity theory.

Chapter 3

Methodology

3.1 Research Design

The task of designing and analyzing quantitative research requires a creative and divergent outside-the-box thinking. So, my research design had to be emergent, following a process that was not predetermined, and thus not finalized at the outset. Depending on the context, various data collection strategies were opened. Revisions were made until the researcher was satisfied that the path chosen provided the best opportunity for discoveries and meaningful answers to the questions posed.

My study initially selected the Afrocentric analytic , building to Afrocentric qualitative ground theory approach as its main research design category .Which is basically a set up towards conceptual thinking, theory building rather than empirical testing of a theory.

3.2 The Need for A Peculiar and Emergent Afrocentric Qualitative Ground Theory Methodology

Generally, the methodological approach of my approach study was determined by its select of Afrocentric theoretical framework and the peculiar method of textual analysis of Afrocentric analytic of Basha Ashebir Bamerica building to Afrocentric qualitative ground theory design. But the design and execution of its main, appropriate, focused, efficient and effective Afrocentric qualitative ground theory methodology required a cautious plan, a continuous assessment and evaluation as well as an update on the methodology, whenever challenges and difficulties emerged throughout the research process. Thus, an adequate explanation on those two factors shaped the evolving , dynamic and improved methodological approach of the study would be vital to witness how the peculiarities of methodology of the study has been realized and what role it played to achieve an in depth analysis of the research topic, problem and research questions .

A. Afro Centric Methodological Approach determined my emerging research design

The major argument of my study and the basis for its afro centric methodological approach appear to be formulated by the afro centrist objection to the tendency of the study of African people to follow the study of white European people. In light of this, the study examined which model, based on white life experience, was used

to describe and analyze how Ethiopians consciousness of their race in Basha Ashebir Bamerica, in a manner similar to how Europeans perceived their modern race concepts?

Afrocentrism, as a theoretical framework for black studies also sees Africans as subjects rather than as objects of study, according to Asante (1990). This presumption is made for Asante and other serious Afrocentric scholars since Asante (1990:6) states that "centrism ,the ground ness of observation on behavior in one's own historical experience, shapes the concepts, paradigms, theories and methods of Africology "(Asante 1990:12) .

That implied Ethiopians are treated as subjects, which becomes empirical for the study if its methodology does not call into question the significance of Ethiopian race consciousness ideals, which are crucial to achieving an afrocentric methodology. If centrism is maintained in the study's methodology then my historical experience of observation and behavior in Ethiopia will shape the study's concepts, paradigm, theories, and methodologies in accordance with an Afrocentric approach.

In order to ensure that the knowledge produced by this researcher is "reflective of a particular philosophy and ideals which serve the interest of support of Ethiopians philosophy and ideology," it was also crucial to take into account Ethiopians' consciousness of their race identity as knowledge that is generated by Ethiopians who are products of a specific historical and cultural context. Added emphasis on an analysis based on Ethiopian people's historical and modern realities. But without nor minimizing the experiences of other groups. It also emphasized the particular and distinct experience and the reality of Ethiopian people that have helped shape Ethiopian race consciousness.

The study was able to validate Ethiopian race consciousness as a distinct phenomenon and difference that can exist between other people of Africa as well as examine its similarity in a larger, African context thanks to the afrocentric perspective, which "focus on the uniqueness of Black people and their relationships with other groups" and that emphasizes "the difference within Blacks and between Black and other groups of people as well as the similarities".

B. The Purpose of Afrocentric Practical Knowledge to Further Clarify the Peculiarity of Researches Methodology.

Exempting the technical knowledge, which in case of social science is used to control the social environment ,and whose practitioners attempt to develop knowledge that allows one to predict out comes in order to control out comes, to explain phenomenon by linking the important factors in logical manner that can be empirically

verified I preferred a practical knowledge production. To ground the paradigm, theoretical assumption of Afro centercity, the study tried to describe, analyze, and evaluate Basha Ashebir and Menghstu lema's understanding of Ethiopian race conciousness instead of testing the predictability power of any theory to a particular end (as technical knowledge does). Practical knowledge is intended to explain the understanding of the subject and support theoretical models.

Therefore, special consideration was given to ensure that the subjects of the investigation, namely Basha Ashebir, Menghstu Lema, and Ethiopians life at the time, should be the actual creators of the data through their interpretations of social conditions. I have also allowed the participants to influence the study's knowledge, as opposed to technical knowledge, where the investigator is constrained by a predetermined set of relationships and the study's parameters are specified by a certain hypothesis. Because of this, the kinds of techniques and knowledge that are produced are different from that of technical knowledge. The practical knowledge it incites believed to help generate new concepts, variables and ultimately Afrocentric theories which are grounded in the attitudes, behavior and historical relationships of the studied Ethiopian people.

3.3 Subject of the Study -Basha Ashebir Bamerica

The text (poem) Basha Ashebir Bamerica was selected intentionally (purposely) as initial case subject appropriate for the study due to many reasons.

1. From technical aspect of a research method, Basha Ashebir Bamerica has served as an evidence document that initially confirmed the very existence of (anomalous) Ethiopian not black identity conciousness .This verification was significant step towards the next research steps because it has been a neglected area of research which made it difficult to find an empirical evidence for its existence itself.
2. The other relevance of the text was its inclusion of almost all differing, contradictory, conflicting views and outlooks about the idea, concept, and constructs of Ethiopians race identity conciousness.
3. Basha Sshebir Bamerics is a prolonged monologue ,written in a form of a play structure .That has a thought ,unified action ,setting ,characters ,theme ,as well as an exposition ,development ,climax ,and denouement parts of structural development of a play which makes it suitable subject matter in the study field of theatre arts .Menghesu Lemas playwriting skill helped the poem to acquire a well-structured form of a play to include the complex social , historical , religious , political issues affecting the Ethiopians not black race conciousness in a simple

but tangible manner . So , the content and structural construction of the poem has helped to structure not only a more defined and framed area of enquiry for research questions but also assisted coding and naming categories ,recurring pattern and themes for analysis of the study .

4. My research practical knowledge design needs to describe the subject's understanding and to help ground theoretical models. So, in Basha Ashebir Bamerica data were created by the main subjects of the study which are Ethiopians via their interpretation of social conditions that defined their not black identity consciousness. Moreover, equal to the work of John DWaltney a study entitled *Dry Long So* in which he attempted to construct a self-portrait of Black American which he called it 'An excellent example of Afrocentric generated practical knowledge', this study believes Basha Ashebir Bamerica can be a portrait of Ethiopian not black consciousness in Menghstu Lema period. Because the same way John Gluelstney utilized personal narratives to described what he refers to as 'core Black culture' Menghstu Lema had also used his personal narratives to described what he referred as a problem of Ethiopians not black thinking .Thus, as Gwaltney argued that practical knowledge generated from and about Black people clearly points out the potential for theory building, Basha Ashenir Bamrrica also does the same. If according to Gwaltney, ' An intentionally derived representative impression of core black culture can serve as an anthological link between private pain, indiginous communal expression and the national market place of issues and ideas' (Gwaltney, 1980:xxvi), why Basha Ashebir Bamerica would not be studied as an anthropological link between Menghstu Lemas private pain, indiginous, communal expression and the national market place of issues and ideas about Ethiopians not black identity consciousness?

3.4 Data Collection

As a qualitative research the data format of the study was textual .Mainly the research was dependent on data mined from the Afrocentric textual analysis of Basha Ashebir Bamefica, and substantial amount of literature, relevant to the research questions, problem and objectives.

Therefore, in my case study of an Afrocentric textual analytic of Basha Ashebir Bamerica, with a purpose of both data examination and creating a set of data for analysis, to draw out meanings about race consciousness of Ethiopian people and its anomaly both in Africa and western world an additional examination and interpretation of relevant literature was conducted. That has yielded a robust data excerpts, quotation, and entire passage, from both Afrocentric and Eurocentric paradigms.

3.5 Data Analysis Process of the Study – The Simultaneous Data Collection, Analysis process and Emergence of Afrocentric Qualitative Ground Theory Study Output.

It can be difficult to choose the best strategy for data analysis depending on the situation, the study's objectives, available resources, and epistemological attitude. However, because the study is expected to produce information that is based on Afrocentric ground theory, my method to data analysis was obviously an inductive one.

Thus, as Afrocentric qualitative ground theory study the objective of my data analysis was “to uncover emerging themes, patterns, concepts, insights, and understanding (Apatton et al 2002) about Ethiopian race identity consciousness manifested from the textual analysis of Basha Ashebir Bamerica and emerged with additional literature analysis process geared towards the authentic explanations of Ethiopians race identity consciousness.

Analytic Afrocentricity of Basha Ashebir Bamerica Building Up To the Afrocentric Qualitative Ground Theory Study Analysis

In order to execute the content and theme data analysis targeted towards the ground up conceptual thinking on the authentic Ethiopian authentic race identity consciousness, I conducted an afrocentric textual study of Basha Ashebir Bamerica. From which concept sequences that made up the real Ethiopian race consciousness were found, coded, and their attributes characterized concurrently with textual analysis. The final themes that serve as the precursors for emergent conceptual thinking are likewise produced through a link between categories. The analysis of related complementary literature served two functions throughout the procedure. The poem's events, situations, incidents, thoughts, and concepts were first checked for authenticity by comparing them to actual Ethiopian people's life experiences. The second function involved intersecting, analyzing, and simultaneously discovering themes, patterns of themes, and recurrent conceptual framework and thinking from the information obtained. Next, I elaborate on this data analysis method so that it is apparent what actions were taken and what tasks were completed to get the research's conclusion.

Use of principles of Afrocentric techniques to establish consecutive tasks of data analysis process

An Afrocentric researcher "seeks to grasp the principles of Afrocentricism technique in order to apply them as guidance and discourse, whether it is a textual analysis or any other approach. Locate the Phenom, investigate the etymological usage of words and terminology to discover the author's ideas, conduct critical reflection to determine how

the main myths occupies space , and locate the creative structure of expressing cultural form of the poem are some of these guiding principles. These techniques were very helpful for this study's data collecting and analysis method, which was divided into four stages and components that developed chronologically. It also developed the report's writing process into four successive chapters' for analyses while maintaining the traditional format of a grounded theory emergent methodology of data collecting and analysis.

Locate the Phenom of Basha Ashebir Bamerica for its textual analysis and inception of theoretical sampling for grounded theory study design. (See 4.1)

It should be obvious that if one cannot accurately place the Phenom in time and space, one cannot be a scientist or a humanist, according to Afrocentrism. As phenoms are active, dynamic, and diverse in our society, an Afrocentric technique must be used to focus on appropriate notation and recording of space and time. These two parts of analysis are crucial to any proper understanding of society, history, or personality.

The earlier location of Basha Ashebir's Bamerica text served its anaclitic Afro centricity methodological goals, as mentioned in (4.1) of the study report. The grounded theory design technique, which started out with a purposive sample of the poem's text for the purpose of gathering data for anaclitic Afro centricity, deemed the same initial sampling to aim "for theory building, not for popular representativeness." so tried to carry out the work of theoretical sampling. Because first samplings and earlier data gathering processes should be followed, theoretical sampling is one of the early operations that should be carried out. The theoretical sampling evolved from data collection and analysis of locating text of the poem in a real and lived time and space (history) of Ethiopian people was "based on concepts that emerged from analysis and that appear to have relevance to the evolving theory. (See 4.1 2.)

Examine Etymological Use of Words in Bassha Ashebir Bamerica for Analytic Afro Centricity of It; While Simultaneously Discover Recurring Patterns, Forging Major Categories in Content Analysis of Ground Theory Design. (See 4.2)

Etymology, or the study of word origins, is used in analytic Afro centricity to correctly identify and locate the poet Menghstu Lema's utterance regarding the issue at hand, which is the Ethiopian as opposed to black identity conciousness. As a result, several etymological uses of phrases and words were found and chosen for further analysis. A table was created based on the terms' pejorative 'or 'creative 'connotations in

relation to Ethiopians' perceptions of race identity before each term was examined individually and in detail to gauge its conceptual foundation.

Following that, each of the picked etymological keywords and words underwent a thorough analysis. Details were omitted in order to avoid giving away any cues that may reveal a consistent theme, with the emphasis instead being placed on the poem's narrative and concealed meaning. And the major objective was to uncover a deeper meaning through Basha Ashebir's life experience. Data was recorded using the method and the examination's writing.

The narrative (linguistic) data obtained from examination of etymology was continually reduced but meanings, categories and interpretation obtained by relationship that emerged from data reduction. The most useful strategy used to this end was to ask question, and seek answer in data. This question and answer strategy has enabled a framework for making a sense of data that revealed an interrelated concepts and sequences of ideas regarding Ethiopians race consciousness interminable to various causation and constituting a complex socio political and history of Ethiopia .

Perform Critical Reflection on Poet's Idea for Analytic Afrocentricity of Basha Ashebir Bamerica, While Conducting 'Interlinking Categories Using Meaningful System of Network, or Creative Themes 'for Ground Theory Emergent Data Analysis (See 4.3).

This data analysis stage, which "must involve the concrete realities" of Ethiopian people's lived experiences, required the additional literature and relevant literature analysis procedure used to both authenticate any knowledge claim regarding Ethiopians' consciousness of race and cross-tabulate in interrelationships of categories using meaningful systems of network or themes. This nicely coincided with the study's theme analysis phase. It was to talk about how categories relate to one another, how to link and combine categories, and how to find patterns between categories to build a network of themes. The new theory first began to take shape in these networks.

Uncover the Imagination of Mengistu Lema for Analytic Afrocentricity of Basha Ashebir Bamerica, While Conducting Selective Coding to Emergent Data Analysis of Ground Theory Study Design. (See 4.4)

At this last analysis part of the research the study attempted to examine, attitude, direction and language of Mengistu Lema to show where he stands in relation to the authentic Ethiopians race consciousness. Was the poet centered or marginalized within his story and why? These and other related questions led to the most revealing stage of

textual analysis of the text which enabled to capture Menghstu Leema's artistic vision while writing the poem. And discovered the ultimate factor that lay ground for content and structural construction of the poem as his extraordinarily complex life experience planted inside the most problematic and controversial social history of Ethiopia at the time.

Finally I reflected on the alternate conceptual explanation of Ethiopians authentic race consciousness (4.5) and presented my conclusion (5)

Chapter 4

4.1 Locate ‘Basha Ashebir Bamerica ‘For Afrocentric Textual Analysis, While Conducting the First Instance of Narrative Data Collection and Analysis for Afrocentric Ground Theory Approach.

At this initial stage of data collection and analysis process, the study attempts to accomplish an aim of two tasks, apparently found in two different but converging research methodological approaches. First is the task of locating stories events, situations, in Basha Ashebir Bamerica, a referring to the Ethiopians race consciousness, which is to delineate text of the poem, with in a real and lived human time and space (Actual historical time and space)? By locating the Phenom, the research desire to study and analyze ideas, concepts and realities of the Ethiopians race identity thinking in relation to psychological time and space. In addition it also hopes to investigate the complex inter relationship of poet Mengestu Lema and concepts of the poem.

The second task is undertaking first instances of narrative data collection and analysis process, geared towards an emergent Afrocentric ground theory approach. So as to conduct the first stage of coding, categorization and possible theoretical coding (theoretical sampling) through an identification, discovery, labeling and classification of new ideas or conceptual constructs about the Ethiopian race identity consciousness within located psychological time and space, and only from an emerging data set and its findings.

4.1.1 Find Psychological Time and Space or Location of Basha Ashebir Bamerica

To locate its Phenom, the study considered two data collection methods. The main method was to repeatedly read the poem, note and record signifiers of time and space of the Phenom, and then analyzes them while attempting to locate the text. Upon data exhaustion from the text additional data was needed to fully capture the location of the text. Thus I considered locating authors (poet Mengestu Lema) psychological time and space to gather more data assisting to locate the Phenom accurately.

4.1.1.1 Marking the Event of Basha Ashebir’s Visit to America to locate the main Phenom of the Study.

When was The Time Basha Ashebir Visited America?

Clear enough Basha Ashebir; visit to America is a flash back story narrated by, the personae Basha Ashebir himself. In the first stanza of the poem Basha Ashebir begins his remorseful story saying “ten years ago today, with an august title, I was sent to America

by my government”. Here, to begin any marking of Basha's visit to America the first question should be “when was that ‘today’”; Basha Ashebir was located at the time he tells his past story? Because once that day is located one can easily count back ten years to find the time Basha visited America inside real and lived human history.

If there is one person reliable to tell that exact day would be Basha Ashebir himself. But as there is no clue revealing that day in the poem, the study would be obliged to find another person who knows Basha's story as he does. And, who would be eligible for this than Mengestu Lema who wrote the story? Yet, of course, Mengestu Lema is a poet who had a poetic license either to create an imaginative fictional time or space for his story or use an existing premise as it happened, or may be use a real story with some rearrangement. That even makes it more difficult to locate that day Basha Ashebir told his story within a real lived human time. However, let me out of desperation on one hand yet on the other to be safe and more practical stick to knowledge of Mengestu Lema in marking that day. And though seems, too hypothetical and arguable let me call that day Basha Ashebir told his past story was the day Mengestu Lema wrote the poem, which was one day in 1973. If this preliminary Mengestu Lema's location of Basha Ashebir telling his story proven to be 1973, his visit to America goes back and refers to 1963.

Hence, in case Mengestu Lema's location of Basha Ashebir's visit to America in 1963 happens to be true, according to this study the poet's intention of preference of that time for Basha Ashebir's stay could be for two major reasons. The first and most probable one, could not be verified in written documents, is the scandal or the widespread rumors among Ethiopians at the time that believe there exists a similar kind of a real story which had happened during Ethio-American diplomatic relationship way before 1963. So by locating the real story much later than its actual time the poet can avoid indicating a real person.

The second reason for Mengestu to locate Basha Ashebir's story some time in 1963 could be purely a poetic creation of a new phenomenon to address the issue of Ethiopians' distinct race orientation, which was existing at the time of his writing. As it does even today. Suppose Mengestu Lema's location of Basha's stay some time in 1963 was a pure artistic exercise of creating a new setting, still, the very fact he located it 1963 back from his writing day, indicates the general time frame of the stay was at the time of the last king of Ethiopia Haile Selassie, I. Thus, 1963 being an initial clue, a point in time to frame the preliminary setting of Basha Ashebir in America, additional investigation into both the text and Ethio-American diplomatic relationship during Emperor Haile Selassie's reign is necessary to build up to a more accurate or approximate marking of the event itself.

Where was Basha Ashebir located in Ethio-American diplomatic relation?

One of the main influences of Adwa victory on Ethiopia was country's establishment of diplomatic ties with the western world. Ethio American relations were established in 1903, after nine days of meeting in Ethiopia between emperor Menilik II and Robert poet Skinner, an emissary of President Theodor Roosevelt. This first step was augmented with treaties of arbitration and conciliation signed at Addis Ababa 20 January 1929. These formal relations included a grant of Most Favored nation status, and were good up to the fascist occupation in 1935". Warkneh Eshete's assignment to visit US in 1927, which tookplace while Haileselassie was only Ras Tafari (heir of the throne) has marked his government vision of Ethio-US relation. Warkneh Eshate, while visiting the United States in 1927, visited Harlem, where he delivered Ras Tafari greetings to the African-American community and Tafari's invitation to skilled African American to settle in Ethiopia. Certainly, this was Hailaselaissie's capitalization on the iconic image and symbolism Ethiopia held in the mind and heart of Africa people struggle against the white domination, which latter galvanized a united resistance and struggle against the fascist Italian occupation of Ethiopia eventually culminated to establishment of OAU.

It was only after Ethiopia liberation from Italian occupations that Ethiopia opened its own legation in Washington on November 9, 1943, with Blatta Ephrem Tewolde Medhin as the first Ethiopian envoy to the United States. In September 1943 the Ethiopian mission was raised to the status of Embassy, and the envoy, Ras Imuru Haileselassie, became the first ambassador." Since then, Lij Yilma Deressa a (September 21, 1949), Bitwoded Zewdu Gebrehiwot (August 25, 1958), Lij Mikael Imuru (may ,11 1960), Ato Berhanu Dinka (April 28,1961), Afe Negus Teshome Hailemariam (August 25,1965), D Minasse Haile (October 18,1969), Ato Kifle Wodajo, (April 26,1973), continuatively had been designated by Emperor Haileselassie as ambassador extraordinary and plenipotentiary to America.

Therefore, though Basha Ashebir might be an imaginative or fictional person of the poet in real lived Ethiopian history and as a man delegated by Emperior Haileselassie to U.S he is one of these Ambassadors (or any of their attaché) resided in Washington. Despite Mengestu Lemas poetic licence to transcend time and space Basha Ashebir hapless event in Washington Basha Ashebir life experience could had happened in the time frame of Worqunhe Esate 1927 visit it to U.S to the less than a month Ambassador ship of Kifle wodajo April 26, 1972 May 15, 1972. So, as far as the event of and stay of Basha Ashebir in America is concerned 1927-1971 can be marked as a possible and a broad approximate time frame work.

Next, the appropriate question the research should ask is “Does those forty plus years life experience of Ethiopian Ambassadors to the US would be able to delineate the overall Phenom of Basha Ashebir text or not? Certainly, these forty plus time frame might well serve to mark the overall history of the county (Ethiopia) as a significant aspect of analyzing the entire phenom of Basha Ashebir Bamerica text. Yet, as ideas, concepts of Ethiopian unique race percept in Basha Ashebir Bamerica also include poets’ life experience marking that is necessary if the broader delineation of the text should serve a full purpose of Afrocentric Methodological approach.

4.1.1.2 Delineation of Menghstu Lema Psychological Time and Space for a Broader Location of Basha Ashebir Bameria Text.

Generally, my critical look in to Basha Ashebir Bamerica text with relation to time and space suggests that concept, events, relationships and other historical aspects of the poem are direct reference of the author (poets) Mengestu Lema life experience . Thus, with a general assumption this is the psychological time and space of the subjects of analysis the study considers 1923 (the birth date of the poet) to 1973 (the year the poem Basha Ashebir was written) the main location of the research. And due to my belief these nearly fifty years of poet’s life experience elucidate more on concepts, incident constituting the Phenom of Basha AShebir Bamerica text, I here by chronologically segment (divided) and investigate in to it.

Menghstu Lemas Child Hood (1923-1928)

In small town called Harar (Adere Tiko), Ethiopia, Mengestu lema was born in 1916 E.C (1923); this was four years prior Worqneh Eshete was delegated by Ras Tafari (Latter Haileselassie) to visit United States in 1927, yet, 27 years after the victory of Adwa. At the time the national pride, the spirit of compatriotship Adwa precedent in the mind and heart of Ethiopians were imminent and prevalent. The power gab emerged following the death of Minelik II, due to a deep division among members of Tayetu's courtship, in fevor or rejection of Mineliks right full heir Lij Eyasu ,was even more felt across respective leaders in regions of Ethiopia and Ethiopian society when Mengestu Lema was born in 1923.

The power struggle between proponents of Lij Eyasu and Ras Tafari (haileselassie) which started before Mengestu Lema was born and continued for five more years seemed to end when Ras Tafari was crowned Emperor of Ethiopia in 1928, but only after every damage was done to Ethiopian people and Ethiopia. Uncertainty suspicions, mistrust, rivalry, etc were some of the consequences of elongated power transfer from Menilik to

Haileselassie I. All these weakness develop to socio-political national problems that intensified vulnerability of Ethiopians for foreign aggression and exposed the nation to the momentary occupation by Italian fascist force in 1935.

Italy colonial power which had been preparing to avenge and reverse its defeat at the battle of Adwa had effectively used Ethiopian unfortunate situation expressed above, in its effort to invade and colonize Ethiopian people with white superiority presumptions and with a prerequisite that Ethiopians are backward, barbarian etc, that enabled it to claim the 1935 forced occupation of Ethiopia, that lasted for about five years, till 1939.

When Italy occupied Ethiopia in 1935 Mengestu Lema was a twelve years old, who under duress of his father enrolled to Ethiopia orthodox church schooling and successfully accomplished a primary level curriculum of the religious Education and become a decone. Mengestu Lemas father, Aleka Lema Hailu, a prominent liturgy of Ethiopian Orthodox church and high rated elite was a determined father that dreamt Mengstu Lemas pursuit of Knowledge at a higher level in Ethiopian orthodox church education and one day would reach his fathers prestigious status and accordingly assume his professorship. Aleka Lemas vision for Mengestu Lema was inexorable enough that reprimands his sons' enrollment in the modern European schools.

The modern or western schools at the time were extensions of Ethiopia modernization effort began at the reign of Menelik II, and augmented by Haileselassie I government with different approach than Menilks vision of modernity. The modern schools establishment in Ethiopia from the beginning was seriously opposed and persistently challenge by the elite and clergies of Ethiopian Orthodox Church, who prognosticated the negative impact of Europeans education on the religious, social, cultural and moral values of Ethiopian nation.

While conducting the next data collection and analysis the following questions will serve as a guidance and way forward.

What impact did the divisive ,unconsented and confrontational power transfer from Menilik to Haileselassie made on the future of Ethiopian nation in general but, to the next generation (Mengestu Lema future in particularly)?

What were the fallouts of the efforts of modernizing Ethiopia with western (modern) Education on the future generation?

Was Ethiopian orthodox church clergymen or elites wolf crying about western education evil do to Ethiopia way of thinking and life (Ethio-centrism) legitimate or not, why?

Did Aleka Lema Hailu maintain his parental determination, power and control to pass the Ethio-centric knowledge to the future generation? Or did Aleka Lemas will or wish for Mengestu Lema realized?

Italian occupation of Ethiopia and Mengestu Lema growth from adolescent to youth (1935-1939)

True, Menilik's victory at the battle of Adwa can be credited to his ability of galvanizing the nation to a united front against the Italian aggression. One can also argue that Haileselassie's defeat at the battle of Machew was result of his weakness to unify the nation due to the divisive a unconsented and confrontational power transfer form Minelik to him. This is might to some extent and partly true. Because as Menilik II win at the battle of Adawa was not fully credited to his ability to unify the nation but as many agree he was also able to prepare intermes of ammunition, which took considerable period of time. Hence, the contribution of the prolonged and a consented power transfer from Menilik to Heilesselase to the defeat of the emperor at the battle of Maychew was a lack of time it precented on the king to not adequately prepare his army with an updated (modern) fire arms and other heavy ammunition. Because the battle of Maychew was took place just seven years after Haileselassie was crowned king of Ethiopia .Otherwise, Ethiopians as always, together and with fully charged patriotism were there at the battle of Maychew. Unfortunately as Tekelesadik Mekuria on (የኢትዮጵያ ታሪክ -ከ ፱፻፳፭ ድረስ እስከ ቀዳማዊ ኃይለሥላሴ) concludes “ይህንንም የመሰለ ታላቅ ጦርነት የተደረገው፣ የወታደሩ ክብር እንዳይቀረድና ፣የኢትዮጵያም ፣የዠግንነት ታሪክ እንዳይስተባበል እንጂ የድሉ እጅ የዞረው ፣ኢትዮጵያ እንደ ጠላቷ በንብና መርዝ ከመስራት የቸገረች ጊዜ ነው። የጣሊያንም የዚያን ዕለት ድል እድራጊነትና፣ የኢትዮጵያም ተሸናፊነት በዚህ እላይ በተባለው ምክንያት፣ ብቻ መሆኑን መላው ዓለምና ኢጣሊያኖች በቃላቸውና በጎሊናቸው ፈርደዋል፣ ወደፊትም የሚጻፍ ፣ታሪክም አይስተውም። (p.282). So, the impact of the division, unconsented and confrontation power transfer from Menelik to Haileselassie his defeat at the battle of Maychew, in as much as the topic of this study is concerned, its impact on the nation and the future generation can be searched with in the historical accounts of the five years Italian occupation of Ethiopian and Mengestu Lema as well as Aeka Lemas life experience during the same time.

An eminent threat to Ethiopia's sovereignty, independence and ancient civilization paused by Italians occupation.

Mosoleni's proclamation consisting of two main articles, proclaimed four days after general Badoley entered Addis Ababa are “1:-የኢትዮጵያ መሬትና፥ በውስጡም የሚገኙ ሕዝቦች፥ በሙሉ በኢጣሊያን መንግስት ውስጥ ተገዢዎች ናቸው ። 2:-የኢትዮጵያ ንጉሠ ነገሥትነት (የቁጥር) ስም ለኢጣሊያ፥ ንጉሥና ለተከታዮቹ ዞሯል (Teklesadik Mekuria, የኢትዮጵያ ታሪክ - ከግጹ ቱዎድሮስ እስከ ቀዳማዊ ኃይለሥላሴ article, p.277). These articles are adequate testimony how Ethiopians three thousand years of political independence, uninterrupted state hood, uncorrupted ancient civilization etc, were in real danger during the five years of Italy’s occupation of Ethiopia, Had these proclamations been realized according to Mussolini’s boast full promulgation and as amplified by Graziani and other representative of Italy’s government at the time, unimaginable damage could have been done to all those ideas such as national pride, Patriotism, Valor, Heroism, dignity etc... Ethiopians cherished and protected for millenniums. Everlasting gratitude to the fore fathers of Ethiopians Mussolini’s fascist and racial vision of subjugation Ethiopian nation curtailed, concepts and constructs Ethiopian people identity survived. Nonetheless Europeans also waged an indirect war against Ethiopia and its nation. Teach the youth in western Education; spawn Eurocentrism among the thinking of the future generation.

Mengistu Lemas introduction to western education and modern race idea

Mengestu lema account of his introduction to western education during the five years of Italy occupation of Ethiopia is a perfect example to explain how Italians used the efforts of Educating Ethiopian children at the time, to up root from their Ethiopian identity. Mengestu Lema on (መንግሥቱ ለማ -ግለ ታሪክ) remembers “ጣሊያን ገባ ቆይቶ ጣሊያኖች ተማሪ ቤት ከፈቱ። ለፈረንጅች ለብቻ ፣ለአበሻ ልጆችም ለብቻ። በመጀመሪያ ግን ወላጆች ልጆቻቸውን ወደ ጣሊያኖች ትምህርት ቤት ሊሰዱ አልፈደሉም። አባታችንም ከተቃዋሚዎቹ ቀንደኛው ነበሩ። በኋላ ግን ጣሊያኖች በተለይ የከተማውን ትላልቅ ሰዎች ልጆች በ “ካራባፔሪ ወታደር ፖሊስ እያስገደዱ ስላስገቡ አባቱም ሊያገዱን አልቻሉም።” (p.31). When Italians opened western schools they were articulated in practicing white Superior black inferior western racial conception of race identity, by opening schools for white and black children separately. Here it is noteworthy to underline that Mengestu lemas introduction to western discriminatory racial philosophy began at that point, through, he did not accept Italians inclusion of him in the black or relegated category, so simply called or discern it as separate school for Habasha children. Why Menghstu used not black but Habasha to diffrentiate his school from that of those exclusively opened to enroll the white children? Yet, Will Mengestu Lema in his life Experience from here to the writing of Basha Ashebir change his conception of Ethiopians self identity and why?

Italians did not only open a racially segregated school for Ethiopian children but also duress Ethiopian parents to enroll their children in them. Which was executed against the will and interest of the majority of Ethiopian parents who from the beginning defied sending their children but forced through exertion of military force by the order of Italian governors. As Mengestu Lema recollected it the careiberic police men were sent to specially subjugate those highly respected family heads in Ethiopian society, Aleka Lema Hailes one of the esteemed revered person could not stop Mengestu Lema and his elder Brother “Merha” from going to western school.

For Aleka Lema Hailu fortunately Mengestu and his elder brother’s primary level stay at the western school was a year and half. On the other hand Mengestu Lema's explanation of his experience signals his attraction towards the western education and his refusal to follow Aleka Lema's intention of pursuit of him in higher education of Ethiopian Orthodox Tewhahido church. “(መንግሥቱ ለማ ግለ ታሪክ) “አባታችን በአጭሩ በመገላገላችን ደስ ብሏቸዋል ። እኛ ግን ሰልፋ ፣ የሰልፍ ልብሱ ፣ መዝሙሩ ፣ ስለቀረብን ቅዝዝ ብለን ነበር።” (P 32), Yet , despite Mengestu continued stubbornness against the will of Akek Lema and excuses to quit it, and multiple challenge encountered him due to Italy’s colonial rule that intentionally favors the youth to break the bond between father and child, Aleka Lema Lema Hailu managed to force Mengestu to finish the kenea and graduate as debtera, while the five year occupation of Ethiopia was still there, unfortunately, only after occupation had done the damage.

Mengestu Lema's elder brother Merhas advice to Mengestu can be taken as a short summery of what attitude the youth developed against what is Ethiopian and its conceptual constructs. (መንግሥቱ ለማ ግለ ታሪክ) “ጣሊያን ከገባ በኋላ ግን፥ መርሐ የአባታችንን ሐሳብ ሁሉ የመቃወም አመል አደረገት። የጣሊያን ሥልጣኔ በጣም የተራመደ መሆኑን የኛ በጣም ወደ ኋላ የቀረ መሆኑን ሁልጊዜ ይነግረኝ ነበር። ማስረጃውም ሞልቷል፣ ታንኩ፣ አውሮፕላኑ፣ መድፋ፣ መትረየሱ፣ ትሬንታ ካትሮ ካሚሮኑ፣ የፋሺስቱ ስልፍ። የኛ የሆነው ሁሉ ወደኋላ የቀረ፣ ጊዜው ያለፈበት ነው በእሱ አስተያየት። ዜማ፣ ቅኔ ዝማሬ፣ ትርጓሜ፣ ውዳሴ ማረያም ሁሉም ለአዲሱ ጊዜ አይረቡም። ስለዚህ ማወቅ የሚያስፈልገው የፈረንጅኛን፣ ቋንቋ፣ የፈረንጅኛን ትምህርት፣ የእጅ ጥበቡን፣ መኪና መፍታትንና መገጣጠሙንና ብረት መንቀጥቀጡን ነው በእሱ አስተያየት።” (p.42-43) Unlike his elder brother Mengestu Lema appear to be reluctant to conceive that all Ethiopian is out dated, backward and should be replaced by the superior western civilization. Yet at the same time did not completely reject the advice of his elder brother, and the ideas Merha argued for. Because right after the end of occupation, and return of freedom and independence of Ethiopia peoples once again when Haileselase government entirely adopted Meshas argument as national policy in the name of modernization of Ethiopian Mengestu Lema was quick to endorse it and peruse the western education

instead of the next higher level in Ethiopian orthodox Church education which was Yemetsaft Tirgume –hermeneutic on religious books –Aleka Lema desperately wanted Mengestu to do. But who would blame Mengestu Lema inclination towards the western education and exiting form the Ethiopian one, knowing that was Ethiopia choice of path to its future generation?

Menghstu Lemas enrollment in western higher education .Return of sovereignty, independence and Ethiopia’s adoption of western education for progress and modernity (1939-1974)

Why Aleka Lema gave up on Menghstu's pursuit of higher learning in Ethiopian Orthodox church education?

The time was after the return of independence and upon Mengestu Lema successful accomplishment of kene and titled debterra Mengestu, that he received unexpected letter from another elder brother called Gashe Gebre kirstos. According to Mengestu, the letter begins with congratulating him in his achievement of kene education and praises him for the new kene. He created but continued to advise him, “ቅኔ መቀኘትህ ለቋንቋ ትምህርት መንገድ ይጠርግልህል። ቅኔ የተቀኘ ሰው የትኛውም ትምህርት ቢል አያስቸግረውም ፡-ግን ቅኔው ይበቃሃል። የመጽሐፍት ትርጓሜ ልማር ብለህ ጊዜ አታባክን። ሳትውል፣ ሳታድር አዲስ ከተከፈተው እፈረንጅ ተማሪ ቤት ግባ። እኛ ድሮ የፈረንጅ ትምህርት እንድንማር አባባ ሃይማኖታቸውን ይለውጠዋል ብለው ከልክለውን ዕድሜያችንን የሳቸውን ብራና በማገልበጥ አሳለፍነው ።አሁን የኛ ጓደኞች የፈረንጅ ትምህርት ስለ ተማሩ ዋና ዳይሬክተርና ሚኒስትር ሲሆኑ ፣እኔ የመዝገብ ቤት ሠራተኛ ሆኜ በአገር ግዛት ሚኒስቴር ተቀጥሪያለው። ጋሼም (መለዛ ለማ) በጽሁፊት ሚኒስቴር የወልደ ጊዮርጊስ ወልደ ዮሀንስ ጭፍራ ሆኗል። የመምሬ ገብረዳድቅ ያ እናቱ ምታበት በሚሲዮን እነ መሴ አንቷን ያሳደጉት፣ የውጭ ቋንቋ በማወቁ ዛሬ ትልቅ ባለስልጣን ሆኗል። ምክሬን ትሰማ እንደሆን አዲሱ እፈረንጅ ትምህርት ቤት አሁኑኑ ዕድሜህ ሳይልፍ ግባ። አልሰማም ብትል እንደኔ መዝገብ አገላግጭ፣ ክራኔ ሆነህ ትቀራለህ።”(p .74). the message of this letter was clear to Mengestu Lema that he had to quit the Ethiopian orthodox church education and peruse the western higher learning, and that he did. But for Aleka Lema, who first received the letter, opened and red it in advance, and while could make it to not reach Mengestu, however, wanted his son to get the message, it was because he did not want to repeat the mistake of refusing his other sons before Mengestu not to learn at western scholars that excluded them from higher position, jobs and an honored social status as well as a descent earning. Though it was not easy for Aleka Lema Hailu to allow Mengestu Lema to solely peruse western education, at the moment permitted his son to learn only foreign language then return to the Ethiopia education. Slowly Mengestu Lema was completely

emerged in western higher education that gradually thought him a euro centric world view (ontology), epistemology and method of acquiring modern knowledge.

What is psychological time and space or location of Basha Ashebir Bamerica?

Basha Ashebir Bamrica is a creative peace and the poet has the poetic licence to transcend time and space as well as use an imaginative setting to tell what ever story he created, because Mengestu Lema was particularly concerned in portraying a happless incident of an Ethiopian augusted delegate in Washington DC, the poems real life time must be confided with in Ethio-US diplomatic relation, which started in 1903. Thus, in as much as locating Basha Ashebir's unfortunate situation in Washengton Dc both the poet and the research of this study can only travel to 1903. Had it been for the good reason of this study marking Basha incedent from 1903 onward would have been very use full. Because this would bring the cause of the two countries diplomatic relation, the battle of Adwa in to picture, which also has a significant space in the analysis course of my study.

But, as official Ethiopian delegation visit to Washington had began in 1927, by Worknhe Eshete, delegated by Hailleselassie while he was only a crown Prince and just a year before he become an Emperor of Ethiopia, and Basha Ashebir was also an august title delegate of a government of Hailleselassie he could only be any one from Worqnah Eshate to the 1974 last delegate of the king, Kifle Wodajo. Hence , in a border time frame Basha Ashebir was located with in 1926-1974 Years of Ethio-Us diplomatic relation . But , yet again Ethiopia's opening of consulate in Washington was in 1959 phenomena ,and Haile Selassie's assignment of phelianpotantary ambassadors to America started with Ras Imiru Haileselassie a the first one ,location of Basha incedent in Washengton that can be narrowed to 1963-1974 on the basis that Mengestu Lemas writing of the poem 1974 taken as an initial time mark ,then as Basha Ashebir states narrating his story "ten years ago today" that goes back 1963. However, both as other ideas, incidents and in in the poem need a broadest time frame and it perfectly matches with Mengestu Lema psychological time and space 1926-1974 time is taken as location of Basha Ashebir text.

4.1.2. What Set of Data and Findings in it Constitute Theorotical Sample of the Study?

The through investigation through both ethio America diplomatic relationship and Mengestu Lema, life experience from 1923-1974 has revealed a number of points significant able to establish theoretical sample of my study. First the writing of Basha

Ashebir Bamerica is definitely influenced by the life experience of the poet that was greatly affected by dynamic historical challenges Ethiopian people faced at domestic, regional and international level from the time of battle of Adwa to the unprecedented 1974 Ethiopian revolution. Poet's conflicting educational background first in classical Ethiopian Orthodox Church schools then in European education system seems a major factor if there is any kind of paradigmatic disagreement between Ethiopians saying we are not a black African race and that of European scholars framing of Ethiopians as a not black African race claiming people .

4.2 Examin Ethymological Use of Words in Basha Ashebir Bamerica, While Simultaneously Discover Patterns and Forging (Forming) Major Categories in Content Analysis Stage of Afrocentric Ground Theory Design.

At this second stage of data collection and analysis process the study examine etymological use of words in Basha Ashebir Bamerica text for textual analysis of it, while simultaneously discover patterns and forming major categories in content analysis stage of the Afrocentric ground theory design. It also hope to know sources of authors location which allows us to intersect ideas with actions and actions with ideas on the basis what is pejorative and ineffective and what is creative and transformative at political and economic level in relation to the Ethiopians race identity conciousness .

4.2.1. Identify and Select Etymological Use of Words and Expressions for Examination and the First Recurring Patterns and Forging Major Clusters for Content Analysis

The identification and selection of important etymological use of words and expression for latter examination appear to be rather not difficult task for two simple reasons. Firstly author Mengestu Lema, who is noted poet and playwright and, admired for his proficiency in Amharic language, had made a care full selection of words and terms etymological enough to be examined viable, in validating authenticity of concepts in the poem. Secondly, fact that the poem is a prolonged monologue made of dramatic situation, actions and above all written in structural development form of a play it provides an ample opportunity to intersect actions with idea and ideas with action.

Division of the text in structural form of a play -to identify and select pertinent etymological words and terms

In order to identify and select pertinent etymological use of words and terms use full to know source of Mengestu Lema concepts of modern race identity , Ethiopians distinct race conciousness , hegemonic black African race category , the text of Basha

Ashebir Bamerica is divided in to four major structural development form of a play namely; A. exposition, B. development , C. Revealion and climax, D demonuent; each presenting individual (distinct) action with varying concepts attached to it. Accordingly an inquiry to these divisions revealed four different major clusters for further scrutiny and investigation.

Classify selected etymological words to clarify their basic properties

Upon a meticulous identification and selection of total number of twenty six (26) Etymological uses of words and terms from Basha Ashebir Bamerica, they became ready for examination. Yet, before the detailed examination a classification table is prepared to clearly see their properties and label their conceptual thinking on the basis, does it intersect action with idea or idea with action, and weather creative and transformative or pejorative and ineffective it is in nature, when it comes to a function of Ethiopians authentic race identity conciousness at political and economic level. Two distinct and incompatible views of Ethiopians as not Black thinking people were discovered by categorizing selected etymological concepts as either constructive and transformative or derogatory and infective. Which initiated an additional quest of knowing the identity of proponents of the two differing ideas, so an additional column is added (following Afrocentric ontology that states consciousness determine being) to identity whose consciousness proponent which idea, evidently the creative and transformative ideas come from Basha consciousness. While pejorative infective ideas come from the proprietor, from Ethiopia waiter, from the black prisoner from an implicit yet consistently influential and determining being on course of events and eventually, (influenced by the implicit being), from Basha Ashebir himself.

Classify selected etymological words and terms to clarify their basic properties and label their conceptional thinking

No	Selected words and terms	Selected from dramatic action	Intersects Action with idea	Idea with action	Pejour ative	crea tive	Proponts Conciusness
1	Basha Ashebir Bamerica ባሻ አሽብር ባሜሪካ	Exposition	✓		✓		Mengistu Lema
2	With an August title	Exposition	✓			✓	Basha

	በታላቅ ሹመት					Ashebir
3	Taking the scene with an Ethiopian eye	Exposition	✓		✓	Basha Ashebir
	በኢትዮጵያዊ ዓይን					
4	Pang of thirsty የውኃ ጥም	1 st Sub-Action development	✓		✓	Basha Ashebir
5	Ere, I could even repair a seat ከወንበር ላርፍ ስል	1 st Sub-Action development	✓		✓	Basha Ashebir
6	Proprietor የሆቴሉ ጌታ	1 st Sub-Action development		✓	✓	Basha Ashebir
7	Bash your Forehead ግንባርክን ላቡነው	1 st Sub-Action development	✓		✓	Basha Ashebir
8	The waiter stepped in as conciliator አሳላፊው ሆነ አስታራቂ ዳኛ	1 st Sub-Action development	✓		✓	Basha Ashebir
9	Not even water ውኃም የለ ?		✓		✓	Basha Ashebir
10	Standing outside ከደጅ ቆሜ	2 nd Sub-Acting development	✓		✓	Basha Ashebir
11	Arada አራዳ	2 nd Sub-Acting development		✓	✓	Basha Ashebir
12	Good fellow	2 nd Sub-Acting		✓	✓	Basha Ashebir

	ሰውዬ	development				
13	Over come by temper? የያዘው አባዜ	2 nd Sub- Acting development		✓	✓	Basha Ashebir
14	In jail to suffer ከወህኒ ማቀቀ	Revelation	✓	✓		Basha Ashebir
15	Whether pedigree I proclaimed ዘራን ብቆጥር	Revelation	✓	✓		Basha Ashebir
16	Colour of my flag ያገራ ባንዲራ	Climax		✓	✓	Basha Ashebir
17	Son of Meja, the pure Menze የጠራሁት መንዜ	Climax	✓			Basha Ashebir
18	As a Nigger, cocoon ሸጎሌ ሻንቅላ	Climax	✓	✓		Basha Ashebir
19	Habesha ሀበሻ	Climax	✓	✓		Basha Ashebir
20	Behold my face ፊቴን ተመልከተው		✓	✓		Basha Ashebir
21	Lost patience ትዕግሥት አጣ ሰሚው	Denovement	✓	✓		Basha Ashebir
22	Ignorant thick head አላቲ አንተን አይዘልቅህም	Denovement	✓	✓		Black prisoner
23	If, here you belong	Denovement	✓	✓		Black

	ቁጥርህ ከሚን እንደሁ				prisoner
24	This human tendency ያዳሚ ምኞት	Denovement	✓	✓	Black prisoner
25	Thanks God ይመስገነው	Denovement	✓	✓	Basha Ashebir
26	Mixed bag carryall ቀልቀሎ ስልቻ	Denovement	✓	✓	Basha Ashebir

4.2.2 Examine etymological words and terms from Exposition action and structre of Basha Ashebir Bamerica

The exposition action or structural part of a play is known for providing the most crucial conceptual backgrounds that fundamentally build the structural elements of a drama such as thought, action, plot, conflict, characters etc. And from the expositon action of Basha Ashebir Bamerica three etymological words and terms are selected for examination. The first title of the poem “basha ashebir bamerica (ባሻ እሽብር ባሚሪካ)” to locate poet’s origin of conceptualization of concept ideas and constructs in the poem looking perception of reality. The second is “በታላቅ ሹመት” “with an august title”, inorder to trace back and locate identity consciousness of Basha Ashebir with in the real and lived socio-cultural and, political history of Ethiopian people. The third one “ሳይ ስመለከተው በኢትዮጵያዊ ዓይን” “taking the scene in with an Ethiopian eye”- clarify on the distinct Ethiopians conciousness of race identity,

“ባሻ እሽብር ባሚሪካ .”- “Basha Ashebir Bamerica”

Labeled as pejorative able to intersect Mengestu Lema action of naming his personae with location of source conceptual thinking while writing the poem, the title of the poem Basha Ashebir Bamerica is subjected for close scrutiny. ‘Basha –pasha’ is a low military rank mostly given to private soldiers in an accomplishment of some sort of heroic deed at a challenging moment in a battle. Why the poet named his person a ‘Basha’. Remains a big question for furthers probe and analysis (4.3). But, when Ashebir follows it, it definitely tells about the source of Menghstu Lemas conceptual thought when initially was writing the poem. Because Ashebir literally is a proper name frequents in Amhara ethnicity predominantly by those resides in ‘Showa’ province. Ashebir on the other side

is a frequented nickname (sarcastic) that its translation could equal the belligerent or pugnacious ‘in English.

Thus, to read or hear Basha Ashebir Bamerica title to any Amharic speaking person notably to those located in 1974, not only cracks lough but also direct their attention to a singled out part of Ethiopian society, the feudal. If the reader or listners of Basha Ashebir Bamerica title happen to be one of a progressive (revolutionary) western educated members of the Ethiopian society ,the issue automatically shift to a rivalry between the “modern future” and the “traditional old” conception of identity divisions.

Because most of Basha Ashebir kinds were born in rural or countryside of Ethiopia, their education limited to the traditional religious Ethiopians Orthodox Church schooling which Messay Kebede, on the roots and fallouts of Haile Selassie educational policy, calls it, Ethio-centric. These Basha Ashebir kinds (relatively) by in large were not exposed to city life. Let alone to western cosmopolitan culture nay were not accustomed to Addis Abeba setting it self. Hence, their encounter to the civilized world and modern way of life was subjected to a cultural shock; its ramification cause an embarrassment and humiliation to them while provides a laugh and satire to the new modern generation.

So, Mengestu Lema's witty title of Basha Ashebir Bamerica, discern a fate of uncivilized, uneducated, rural to some extent vulgar, uninformed, ignorant, self-centered Ethiopian man in the ruthless white man's premise located in Washington DC, US, Consequently, Basha Ashebir experience that once happened while he was out of his comfort zone Ethiopia, exhibits actions, behavior, and emotional reactions that could comfortably entertain the flaws of one Ethiopia man not black identity conciousness.

Mengestu Lema action of titling the poem Basha Ashebir Bamerica intersect his perception of an idea of an Ethiopian man for his low ranked military or civil service accomplishments could be titled Basha. And whose combative attitude and characteristics made him belligerent so labeled by the poet a traditional or an old generation members of Ethiopian society at the time. His education predominantly limited to Ethiopian orthodox tewahedo church and neither taught in western modern schooling nor exposed to the 'civilized' way of life of metropolitan city, such as Washington DC, Basha's authentic thinking of not black identity as it had not been exposed to the western racial biased theoretical assumption and practice his encounter with it certainly can not be an ordinary one but dramatic situation is expected.

“ በታላቅ ሹመት “(with an august title) (creative and transformative)

What is Basha Ashebir’s authentic race consciousness?

The action of Basha Ashebir assignment with an august title (በታላቅ ሹመት) to America holds scenario that inter-connects multiple personal, social, political and historical relationship which are able to build ideas that can intersect Basha Ashebirs authentic consciousness constructs, with its source (roots) that was history of Ethiopia and its people.

An assignment of a person with an august title to America, at King Haile Selassie I defines the must know facts and character traits of Bashebir Ashebir at personnel level, it certainty carries his active past involvement in public administration (working for the government), an outstanding achievement in respective work area which was recognized at national level. Tekle sadik mekuria on (የሕይወት ታሪክ p.150-15, accounts of the ceremony of his august title assignment to France as a first secretary can be a testimony to the rank or prestige the title holds, “(p.150-151). “ጸሐፊ ትዕዛዝ ከራስ አበበ ጋር ሆነው ሹመት ወደ መንግሥት ክፍል አልፎ ገቡ ። ወዲያው በሊጋባው መሪነት ተጠራሁ ። ገብቼ እጅ ነሥቼ ከሁለቱም ፊት ስቆም ጸሐፊ ትዕዛዝ ማስታወሻ ደብተራቸውን ገለጥ አደረጉና እንደዚህ ሲሉ አነበቡ።” ያለፈውም አገልግሎት ታውቆ የዲፕሎማሲ ሥራ ስጦታ እንደሆነ በመገንዘብ ፣ በግርማዊ ንጉሠ ነገሥታት መልካም ፈቃድና ትዕዛዝ ፤ በፓሪስ በኢትዮጵያ ኤምባሲ መጀመሪያ ጸሐፊ ሆነህ እንድትሰራ ተሾመህል “ . Hence, unless ታላቅ ሹመት (an august title) assignment to abroad was an intentional demotion or banishment by the monarchy and king Haile Selassie it usually scale up an economic, social and political status of the appointed and thus enhance a high self image and esteem of the entitled in his following life experience in relations with Ethiopian society.

In addition, as some kind of kin or companionship attachment, a support, and recommendation from senior war generals, or juges, or administrators or religious leaders is required to reach such a ታላቅ ሹመት. An august title assignment, it has a vivid string of Ethiopian social history attached to it. These senior citizens who were recognized to have an influence over King Haile Selassie government were mostly decedents of king Menelik II courtship. And their influential personality and national recognition emerges out of their successful involvement in those continuous wars occurred during Menelik II reign, wedged against external and internal forces. Any one coming from their circle and recommended for an august title assignment like Basha Ashebir indeed was considered patriotic for an independence and sovrenigty of Ethiopia, trusted being loyal to the king and a favor from the loyal family appear to be a decisive criterion to be assigned with an august title. And even then it takes a pains taking process to achieve it. So, Basha Ashebir assignment with an august title namly to America (the most important diplomatic alliance in keeping the power balance of foreign relations at the time), it must had passed a path of scrutiny, loyalty test to the king. Basha Ashebir had been present in the eye of the

courtship for long time and frequented the Palace of Haileselassie I, as one family member. Basha Ashebir recommendation for an agust title assignment could come from senior advisors to the court, but actuality of it could only be done with personal recognition and approval of the king himself.

Therefore, Basha Ashebir consciousness knows about the value of Ethiopian independence and sovereignty of its nation. It also recognizrs the importance of maintaining the socio cultural particularity of Ethiopian people at any cost. And understands the priceless value of freedom and the patriotism it needs to keep it. He believe that Ethiopia and its nations respect abroad comes from his father and fore fathers paid value in blood and lives . So, his idea of authentic Ethiopian identity constructs appear to be thrust worthy .what is Basha Ashebir conceptual thought of an authentic race identity conciousness?

“ሳይ ስመለከተው በኢትዮጵያዊ ዓይን” (Looking o the scene by an Ethiopian Eye)
(Creative and transformative)

The third and last etymological use of term selected for examination in exposition action of the poem is “ሳይ ስመለከተው በኢትዮጵያዊ ዓይን “. taking the scene in with an Ethiopian Eye, an expression that believed to intersect Basha Ashebir action with the main issue and idea of the poem, which is Ethiopian race identity conciousness , that happened after Basha had arrived America safe and sound ,and following a short sajour in Washington ‘while’ strolling along a boulevard’ .

Basha Ashebir continues his story” straddling along a boulevard, taking the scene in with an Ethiopian Eye, the black and the white, amber, passed by ...” Here, prior to analyze Basha Ashebirs race point of view it seems wise to underline Mengestu Lemas construction of the phrase “with an Ethiopian Eye” assumes that issues, ideas and concept raised and discussed in the poem in reference to Basha Ashebir life experience also works to other Ethiopian as well. Thus Basha point of view revealed early in the poem does not reflect one person racial orientation but rather represent Ethiopians consciousness as suggested by poet’s expression of “taking the scene with an Ethiopians Eye”

Basha Ashebir Ethiopian Eye tends to see other people as "the blacks and white, amber, passer by." When Basha's Eye first recognizes an Ethiopian, it is unclear whether it was racially aware of blacks and whites as well as other unmentioned group identities that were present around it. However, when it next recognizes others as black and white and amber passes by, it becomes racially aware of those identities. So, why Basha’s awareness of its own identity that did not use color difference as a categorization of itself

and preferred national identity naming instead? But discern others identity as referred in modern idea of race categorization? There is one probable explanation for this; either Basha consciousness was confusing its national identity difference with others universally accepted concepts of modern race identity constructs or excluding its understanding of peculiar national identity from the modern human race classification and categories.

But most significantly, Basha Ashebir Ethiopia Eye perception of others is crystal clear in neither identifying it self in black nor white, others as well. If Ethiopians race consciousness is found to be any kind of race identity orientation it should classified as an impartial one, it is this Basha Ashebir authentic Ethiopian consciousness that either does not recognized its self as a modern race identity constructs or not want to be included in the universal modern race categories that Mengestu Lema raise as an Ethiopia (Africa) social issue or a problem which would encounter with modern race world view.

4.2.3 Examine Etymological Words From Development Action of the Poem.

The action of the dramatic development of the poem has three developing and culminating sub actions each containing different, selected etymological use of words and terms able to locate Basha Ashebir consciousness with the origins of thoughts about the impartial race identity orientation that would help also to find source of concepts of Mengestu Lemas ideas from the life experience of Ethiopian people history.

4.2.3.1 Examine Etymological Words and Terms from First Sub Action of the Poem. Basha Ashebir First Clash with the White Superior Race Theory and Race Practice and Manifestation of Peculiar Ethiopian National Identity Constructs

As observed in the previous exposition part of the prolonged monologue, the proud Basha Ashebir representing the government and Ethiopian nation arrive at the most powerful nation's capital Washington DC with entuasim, high self esteem and sprit. That continued even during strolling along boulevard and able him to sustain an Ethiopian independent belief, attitude and mental clarity, resulted in taking the scene in with an Ethiopian Eye. The problem start to emerge when Basha Ashebir suddenly felt thirsty which he calls it in Amharic “የውሃ ጥም ደርሶ ስላረገኝ ቅጥል “

የውሃ ጥም “That trust of water brushed my throat”

Albite pang of thirst simply means a thirst for water, its real and broader meaning needs a deeper understanding on facts of its cultural decodes and a root origin of codes in Ethiopian social history. The people of Ethiopia obtain a culture of brewery that lasted

for millennia's 'tella', 'Tej' and 'Arakie' are some of the most popular alcoholic drinks brewed at house hold level and passed from generation to the next for centuries. Amongst several purposes of Ethiopian alcoholic drinks render to its people , the one prevalent at the time and suddenly put Basha Ashebir in state of pong of thirst was the wildly practiced habit of drinking Tela for any feel of thirst over a pure water.

To seek a two or three 'Shikna of Tela, while out to the market, a 'city' for any administrative or other errands was a manhood conduct expected and accepted in the society by in large regardless of social, economic and political status. Moreover, had it been in Addis Ababa stepping in in to 'Komary' 'house', a place where 'tela' is for sell, has a curiosity of meeting people, acquaintance with new friends, Azmari (music), jokes and fun. Thus, simple feel of 'የውሃ ጥም' (Pong of thirst) Basha Ashebir experienced in Washengton Dc and that caused him action of looking for refreshment (quench of thirsts) intersected his self need to an idea of a millennial old tradition of brewery and revealed Ethiopians culture of alcohol drinks in market day and in administrative cities. Where in Komary house, a place where tella is for sell, men like Basha Ashebir in their leisure time meet people, make friends amid troubadour's (Azmari) lyric, songs and dances. So when Basha Ashebir suddenly felt pong of thirst he had all these ideas deep in his consciousness. Where will Basha Ashebir authentic Ethiopian man quest for quench of thirst and mix or mingle with the town (Washington) men, make friend chats and enjoy with music will take him?

ከወንበር ላርፍ ስል “(To be relieved from the chair)”

To his shock and disbelief, Basha Ashebir tells, "I strolled into a roadside inn to quench a pang of thirst, but before I could even repair a seat, the proprietor ran forward, all hot and belligerent." Basha Ashebir clearly wasn't afraid or hesitant to take a seat, so why care about others (whites) in this situation when taking a seat must be the most important thing? This is true for any Ethiopian who, wherever they go, makes sure to find a spot to sit or rest.

Deep inside Basha Asebir Ethiopian psychology and consciousness 'ወንበር 'a seat' signify not only a legal permission to occupy any specific place but also asserts ownership of the power of law. ወንበር 'a seat' is an upper power and leadership. In Bashas mind, if there was anything inappropriate when he stepped in to the inn, was the manner of those people in the bar who did not greet a new comer with respect and dignity. They should have saluted the man (Basha Ashebir) rose from their seat, bowed, if possible mummer the word 'Neour Getaye' (wellcame lord), and waited standing till he have seated. Allowed then to sit by replaying 'Begziear', in the name of God please be

seated. In side Basha Ashebir thought fellow Ethiopians would do this firstly because Basha was a dignatory recognized by king Hailessilassie I himself. Secondly any person carry a cane at any gathering or a forum can only be an elderly, entitled for a social respect and a space during appearance in public.

Let Basha be considerate and accept this ‘ferngi’ (foreigner) whites for their indecent behavior for they were not exposed to the Ethiopian culture and way of life. What Basha could not understand was what a civilized county and advanced men are there who do not treat a new comer as a gust and warm well come him but make him feel stranger and an out sider. To make matters worth, there came the owner of the inn as Basha Ashebir remembers it,’ but ere I could even repair a seat, rushed forth the proprietor, all hot and belligerent.’ Or as the Amharic verses better tells it, ‘ተንደርድሮ መጣ የሆቴሉ ጌታ ፣አማረው ቋመጠ ከጀለው ሊማታ ‘

“የሆቴሉ ጌታ” -the proprietor (creative and transformative)

Basha Ashebir lived all his life, calling those above him ‘Geta’ (lord) and named ‘Geta’ by those under him knows the exact character of ‘geta’ or lords in Ethiopia. So, the owner of the inn, to qualify a ‘geta’ should have qualities such as respect, modesty, politeness, patience, decency which the proprietor had none. That is why ‘basha’ reacted spontaneously and started talking in Amharic “አብዲል ሰከሯል እኛዬ ፣ምንድን መሆኑ ነው? ፣በል ንካኝ በዱላ ግንባርህን ላቡነው! That.translated in English by”, is he mad or drunk? What is the matter with him? Just touch me! And let me bash your forehead.”

በዱላ ግንባርህን ላቡነው “bash your forehead” (creative and transformative)

As soon as Basha felt attacked, with out any warning or notice of what had he done wrong, knew the attacker must be either mad or drunk, then the Ethiopian vigilant and formidable self led him to capture the cane in his hand tight, and wait until the insane proprietor touch him. It is this cane Basha called ዱላ (cab). The ዱላ (dula), stick fight culture in Ethiopia for any man begins as early child hood, while herding cattle, grows at ‘juvenile age practicing hit and defends techniques using a single stick. From youth to adulthood and then an old age ‘ዱላ’ (cab) become un separable item, weaponry , prop and a multiple duty machinery to be used in different form , method and for various purposes . There are a number of traditions cultural events, and celebration or festivities where ዱላ. (Stick cab) use skills developes. During an entire life span of a man friendship with ዱላ (dula) reaches to maturity and make him an expert in stick fight. Caring a dula (cab) where ever he go for an Ethiopian man represents vigilance against any

enemy coming any time and situations because no one knows when and from where an enemy comes .

Basha Ashebir warned the mad or drunk like proprietor ‘just touch me ‘that is authentic Ethiopian consciousness identity. Ethiopians do not allow any one to ‘touch’ them, read their history, know their psychology; you dare not to torch them or their country. ግንባርህን ላቡነው bash your forehead exclamation mark! Once the enemy and the field of fight is known and decided .you march to the battle and fight the enemy head to head. In bravery, until the enemy is defeated.

አሳላፊው ሆነ አስታራቂ ዳኛ- (the waiter turned to be a judge)

Just before the proprietor touched Basha and Ashebir Bashed his fore head, a waiter who happened to overhear the mummer of Basha in Amharic, intervined to conciliate and calm the situation. The waiter probably was an Ethiopian sent to America, to study, who found it necessary to work partime job either to support further Education or stay in America otherwise wanted to save money to be used when back home after finishing his education. All these might not concern Basha Ashebir in that moment, because what matters most was the waiter had taken an initiative to mediate between him and the proprietor. A thought full action that could save Basha's day out may be a compatriot move to side and assist ones own county man in time of difficulty in ‘others’ land . Above all Basha knows anybody who vowed as a ‘አስታራቂ ዳኛ.’ (Mediators) would remain fare and sane in judgment. Moreover the waiter boy looked a well brought up kid, showing Ethiopian decency, bowed to the floor level before the dignatory Basha Ashebir. Only then asked politely as Basha tells it” asked with decency what it was I desire “

But all lasted up till Basha Ashebir had a seat to get drink and soon the waiter approached to lie in theatre performing ‘my apologies, I regret to tell you’, there is not a drop here, don’t waste your breath in vain’.

ውሃም የለ? - (Not even water) (creative and transformative)

To question what had gone through Bashas mind in that instant reveals a number of (discrepancy) realities which are basic to adequately comprehend with the situation and the overall theme of the poem. Basha was watching drinks being served to others, why not him? Why the Ethiopian boy does tries to lie ‘there is not a drop’, while others being served, and happily drinking? What was Basha's fault or criminal act that amounts to not order and buy with his own money? Why was the Ethiopian youth collaborating with other people in deception and malice? Why was the Ethiopian waiter trying to hide his lough as though Basha was an embecile and a dupe?

A convincing answer to these entire questions could be obtained if Basha Asked the right question. **ውሃም የለ?** (Not even water)? Is an interrogative question, a cynical too? **ውሃም የለ?** Not even water? Literally is asking for pure water. In real Ethiopian conversation, an item no one denied an access to as long as it is inside the house. A thirsty man must quench it. Because ‘ውሃ.’ pure water is የእግዚአብሔር ማጠቢያ Ethiopian religious morality lives with it. We all one day die our corpse to be washed by pure water before burial. There is a tradition, wisdom, humanity of Ethiopian people associated with it. So for the waiter it was a test for Ethiopian morality and identity, a challenge from the old wisdom to the new generation. The waiter being a true Ethiopian in heart can not be cruel to deny Basha a cup of pure water. Now the waiter either give the Ethiopian man Basha a glass of pure water or tell him, Basha was a black inferior whose race not allowed to mingle and socialize with the superior white race. The waiter had no choice to face Basha in informing that the Ethiopian man was seen as black and inferior to the white. Because he knew what would follow it.

Instead the waiter reacted as Basha sadly tells it “he broke out in laughter. In second continued applause, came from the patrons’, ‘bravo’ he was told “Bravo” “Bravo” an incentive a rewards to the deception theatrically he played against Basha Ashebirs Ethiopian wisdom and respect for elderly. The educated actor, siding with the western world laughed at his own origin, ancestary fundamental knowledge and wisdom. The new generation enslaved to Eurocentric modern economic and social way of life, succumb to the power.

Basha Ashebir was left with stroken surprise watching the intimidation of the waiter before the white boss. And unable to believe the unholy alliance the next generation with the white establishment, and betray the patriotic past, self-esteem and bravery of Ethiopian national identity .in Bashas word “በጣም ተገርማ ደንቆኝ ያየሁት ትክክራዬን ይዠኛህኝ ሄድኩኝ ወጣሁት”, amazed, I looked at him in utter wonderment; pick up my cane and left”

4.2.3.2 Examine Etymological Words and Terms from Second Sub Action of development action of the Poem. The thrown out Basha Ashebir and Past Feeling of Segregation.

The moment Basha Ashebir picked up the cane (a cane its service changed to old age reliance and a friend in lonliness) and left the inn must have felt a stranger in others place and paused to figure out the whole scenario. Not sure where to go from there and what to do next Basha Ashebir continues his story telling ‘standing out side, absently pondering, ‘I saw through the glass assorted pastries, just like the ones sold by the uptown Greeks”, which the Amharic version contains etymological use of words that

needs a proper examination, “ሐሳብ ገቡቶኝ እደጅ ሳሰላስል ቆሜ፤ያን ቁዛዛ መስኮት ባስተውለው አግድሜ ፣አራዳ ግሪኮች እንደሚሸጡት ፣ያለ በያይነቱ እየሁኝ ብስኩት።”

“እደጅ ቆሜ” (standing outside) (pejorative and ineffective)?

Standing out side, እደጅ ቆሜ, in Basha Ashebir Ethiopian psychology was not merely to be out side the house it had a sense of order from the powerful. Discrimination neglect by the haves, standing at the door until powerful eat/drinks and finish. Not allowed to sit with the ‘Getas ‘lords, waiting an unknown future. Basha inner, Ethiopian character quest for a place to sit and own triggered a nostalgia and longing for his own country.

As far as Basha Ashebirs consciousness remembers the only place where Ethiopians were prohibited to purchase any assorted pastries white exhibited in side a glass window or not mingle with whites due to the race inferiority was in Arada, Addis Ababa, during 1935-1939 invention of Ethiopia. Ethiopians under the oppression of the facist and racist Italian rule sung the most popular Azmari verses which Basha Ashebir being in the segregation (Apartied) situation remembered “ትዝ እለኝ አራዳ አዲስአባ ሆይ ፣አገርም እንደሰው ይኖራል ወይ? Oh, uptown Addis, like a person, one’s country miss?

አራዳ ...Arada (creative and transformative)

Addis Ababa founded in 1886 ad Ethiopians capital city had three major markets before Arada market namely entoto, Silassie and Hamus Gebeya. What makes the Arada a market peculiar was that both its establishment and closure followed historic events that changed the face of Ethiopia in the modern 20th century. Arada market was established right after the victory of the battle of Adwa and the return of king Minilik II to the capital Addis Ababa and construction of the St-George cathedral in 1995. According to Birhanu Semu (ብርሃኑ ሰሙ ; ከእንጦጦ ሐሙስ ገበያ እስከ መርካቶ ፤ page 11) “circling the building of the St. Gorge cathedral the Arada market started to vigorously flourish to become as famously known biggest (largest) open air market in Africa. The Arada a market in its heyday day was the economic center of Ethiopia till mid of 1920’s”.

The Arada’s market which becomes the mind and heart of Ethiopians capital Addis Ababa its closure waited only until another historic event of the Italian invasion of Ethiopia in 1935. And due to the facist segregationist proclamation that stated locals can’t mingle with the European Arada market had to move to Merkato indegino the new market for the indigenous Ethiopian, who was forced to settle south of Addis Ababa which they called Addis ketema meaning new town. It was during that time the Ethiopian Azmari song verses created ,that Basha Ashebir remembers in Washington Dc while

watching through glass the assorted pastries, just like the ones sold by the uptown Addis, can one, like a person, ones county miss?, Why not, one, like a person ,ones country miss?. Right after the defeat of Italians and return of Hailessilasie government though the market remain at the Merkato, the Arada had continued to be Addis Ababa uptown.

Ethiopians who had passed the five year of segregation from their own Arada market and down town returned to own it , and started to live a free life even with more compassion , friendship and compatriorship once again in Arada. The Arada way of life grown out of a miss form five years segregation and the strong resistance against invader Italian forces created a never like before proximity , pity and companion ship amongst Ethiopians living in Addis Ababa that gave them the famous name Arada boys. The Arada Addis Ababa Basha Ashebir missed contains freedom, a true friendship, entertainment, drink, fashion, dance and a space or place where every aspect of life was lived. Even after all that had passed during the Italian occupation Ethiopians were not biased or prejudiced against all foreigners or whites that Gereks were allowed to trade in Arada market uptown Addis their assorted pasterly and drinks, beverages. Finally Basha got closer to the glass and started staring , which the Amharic version clears his initial intention was not to get something to eat but confront the white racism Basha at last fully understood.,”እስካመዝኖ በሉ ፣ሳይርበኝ ጠግቤ፤እስተውለው ጀመርኩ መስኮቱን ቀርቤ”.

Basha Ashebir recognition of reason of his segregation is a white mans thought of him as an inferior race traveled his consciousness back to one significant time in Ethiopia history in the five years facist, Italian occupation of Ethiopia. Here the most valuable point is not that Basha Ashebir recount of that historic moment that defined Ethiopians knowing of their race identity by Europeans (whites black)for being African inferior race category but whether that Europeans perception of them changed Ethiopians conciousness of their own authentic impartial identity constructs or not?, The answer to this question is connected to what Basha Ashebir felt while outside the small inn and what thoughts of his identity self, dominated his conscious while gazing through the glass window. And what kind of a particular identity constructs manifested due to his decision to not leave the vicinity of the inn? What conceptual thought influenced Bashas decision to stay and buy pasteries? Above all what conceptual thought emerged from the action of Basha Ashebir when for the second time confronted the white man or the propretor?

4.2.3.3. Examin etymological words snd terms from third sub action of the development action . The fierce confrontation between Basha Ashebirs (Ethiopian impartial race conciousness) and white man racism, and the unfairly nocked out Ethiopian man in foreign land.

Basha Ashebir after remembering the sad historic 1933-39 Italian occupation of Ethiopia, the only time Ethiopians experience segregation on their own land by the white racial discrimination, he was not frightened rather remained strong to stay and get the service from the premise of the inns in Washington D.C. Basha continues his story telling” though stated, not hungry, got closer to the glass and started staring , having reckoned all that I would buy , I was about to re enter, when I turned and noticed , the proprietor gawking at me, and approaching “

Basha though cautious of the emotionally aggravated white man awkward or ungainly character, was not worried afraid of any thing might follow, so asked him” how much, good fellow, for apiece of pastery?” which the Amharic version differs in the way Basha called the white man “ስንት ነው ሰውዬ ፣ ያንዱ ብስኩት ዋጋ?”

ሰውዬ (creative and transformative)

The way and the meaning of calling a person ሰውዬ (sewye) utterly differs from calling him ‘good fellow’, but to the opposite refers the called man as a person unknown by name or nameless, in front of (compared to) callers high status and significant name. It is an intentional dispairing of the called person by the callers feeling of superiority over him. Inside the tone and attitude of Basha Ashebir calling of the proprietor a ሰውዬ.’ Seweyew, there was an already escalated felling of expectation of crisis, anger and disappointment from the Ethiopian man position, three was also defiant reaction and a fight back determination of not accepting being defined a black inferior race by the white racial superiority philosophy.

On the other side of (ring) the proprietor was overwhelmingly angered by the unusual, unintermediated, confident, independent, free, dignified man, resolute to not leave his white only premise and Bashas calling of the proprietor (with all his Ethiopian mentality and attitude) (drama) a ሰውዬ.’Sewye’, in that already hot and intense situation only adds to a culmination of action to the climatic level. What happened next was all up to the deed of proprietor and the white racial superiority philosophy and practice. The next moves of the proprietor as described by Basha” he could not utter a word, overcome by temper, and his blood shot eyes looked at me with glare;” የያዘው አባዜ ብሎት አላናገር ፣ ግዴት ደም ለበሰ ይገረጠረጥ ጀመር “

“የያዘው አባዜ. - Over come by temper? (Racism)? (Creative and transformative)

አባዜ ,.Abaze means ones strong belief started in supernatural or superstitious ideas, changed into a sensessional spiritual force in behavior , can not be concealed but revealed at a moment of reality. Whenever a person is over come by his አባዜ (abaze), there is

nothing the other side would do, than wait to its manifestation in form of devils incarnation of human body and sprit.

The proprietors ‘Abaze ‘or overcome temper that emerged out of emotional apex of anger, frustration, insanity, shout, scream, attack, box etc. not only asserts the devil incarnated in him before the Eye of Basha Ashebir, but also, revealed the source of proprietor over come temper (abaze) was the white race superiority ideas, which were changed into sessional spiritual force not to be controlled easily through calm and sanity. As witnessed and captured by the very victim of that climatic confrontation between Ethiopian impercial conciousness and the white race superiority ideology , the proprietor busted out and said’ ‘ the world knows I m patient’, but my patience has run out. ‘Get away ‘, scam, and flee, “ዓለም ሁሉ ያውቃል መሆኔን ታጋሽ፣ተግስቴ አልቋል ፣ጥፋ ፣በረር፣ሽሽ-። Then Basha Ashebir was beaten by the proprietor in unfair and extremely exaggerated fighting boxing skill of the while man. That seems not convincing that raises critical questions about the sources of poets idea Why the Ethiopian man was easily beaten by the white man .(see 4.3.)

4.2.4 Examine Etymological Words and Terms from Revelation and Climax Action of the Action of Basha Ashebir Bamerica

As well-structured drama text, the third part (action) Basha Ashebir prolonged monologue (poem) basically contains two sub divisions (section) namely revelation (recognition) and climax actions. Each individual sub parts subjected to its ideal and conceptual drama formation. To accurately know why Basha Ashebir was unfairly destined for a defeat at white man’s boxing scene and investigate what conceptual thought driven the Ethiopian man inability to defend himself properly, each revelation and climax sub parts and their respective actions will be discussed separately.

4.2.4.1 Revelation Sub Action of the Climax Action

ከወሀኒ ማቀቀ -in jail to suffer

The summoned security during the physical fight between Basha Ashebir and the propreitor decided to take the two sides to a police station, Basha Ashebir continues how the story developed” we went to the police station, he was released, Ashebir Kelkay, though, was left in jail to suffer.” At this point Mengistu Lema, the poet appears to be particularly not interested in explaining how the detailed accounts of his crime proven Basha guilty and did put the Ethiopian man in jail to suffer. However the case cooked Basha Ashebir had come to understand his sole crime that gave the upper hand to the proprietor in front the law was the perception of the white men that percieve Ethiopians

are black and inferior race and the criminal psychology associated with the black African people.

One painful truth Basha Ashebir recognized but could not accepted and utterly consumed the Ethiopian man inner self with bitterness was the unjust vindication of the proprietor from all crimes he committed against Basha, just at face value and because of the white colored skin. Basha Ashebir did not kept silent rather tried to convince all present all around him about the nature of peculiarities of Ethiopian racial identity as per his authentic racial consciousness and orientation, but only in vain. And that led to the climax action of the poem.

Basha remembers, "Nary soul would heed, whether pedigree I proclaimed ;The color of my flag, that adorned my lapel were admired for beauty, but owe nor fear did they inspire"; The Amharic version of it carries etymological use of words that their examination help a great deal in deep understanding of a second racial view and consciousness of the Ethiopian man. “ ማን ሊሰማኝ እዚያ ዘሬን ብቆጥር ደ፣ብሽልል ባቅራራ ፣ወይስ ብፎክር ።ደረቴ ላይ ያለው ፣ያገሬ ባንድራ፣ያምራል ተባለ እንጂ ከብድም አልተፈራ።”

እዚያ ዘሬን ብቆጥር -whether pedigree I proclaimed (pejorative)

Whether “ዘር ቆጠራ“, the pedigree, Basha Ashebir proclaimed in USA, and to his frustration failed him to convince the white man could be the main factor for Ethiopians. Impercial racial conciousness shall be seen as the analysis of the poem develops further on. In the same talk if pedigree “ ዘር ቆጠራ “ accommodate the main discussion of race issue Mengistu Lema aspired to present in the poem, will be clarified when the critical analysis of the study (4.3) makes a deeper look into it . However, the fact Mengistu Lema located ዘር ቆጠራ; pedigree at the revelation part of the dramatic action of the poem asserts that it is selected to encompass the main issue of the poem. And pedigree coming as weakness of Basha Ashebir at critical point and caused a failer to the dramatic personae afterwards suggests it is his flaws or the societal problems Mengistu Lema intended to depict in the poem.

4.2.4.2 Examine Etymological Words and Terms from Climax Action of the Poem and Revelation of Basha Ashebirs' Second Version of Ethiopians Impartial Race Perception that Conflicts with his Inner Self or Consciousness.

The unlucky Basha Ashebir that day in Washington DC, had at last recognized either the pedigree he proclaimed or the shilela,kererto he performed were ineffective to prove his impercial race identity .so filled with enormous feeling of disappointment ,sorrow ,and helplessness .Basha narrates “ The color of my flag that

adorned my lapel ;were admired for beauty ,but awe nor fear did inspire, ”ደረቴ ላይ ያለው ያገሬ ባንዲራ ፣ ያምራል ተባለ እንጂ ከብርም አልተፈራ “

ያገሬ ባንዲራ color of my flag

Basha Ashebirs failer to win the case of Ethiopian peculiar and imparcial race identity immediately started the instinct of recognition of Ethiopian national flag. That forces him to see or think about the color of his flag he wore on his lapel.

At this point it would be appropriate to question, Why Basha Ashebir associated the failer of his impartial race claim as a disrespect and dishonor of Ethiopian national flag? Unless some kind of pre supposition was there in Basha’s mind that belive his peculiar and impercial Ethiopians race claim refers to Ethiopian national identity, why did he connect it to a national flag of Ethiopia? Valuable points which enable this study to draw an assumption that Basha Ashebirs peculer Ethiopia race claim (impartial race point of view) significantly differs from the common black white race conception and classification on one hand. And on the other hand cites the idea and concepts of Ethiopian national identity has a definite place in the origin and formation of the impartial Ethiopian race identity claim or Ethiopian point of view.

In contrary to this, in the remaining climax part of the poem most of reflections of Basha Ashebir race perception contradict with the above two assumptions. Because he suddenly tries to resembles it with commonly known black and white race idea.

የሞጃው ተወላጅ የጠራሁት መንኬ .- I son of Moja, the pure Menze (pejorative)

Basha Ashebir consciousness begins diversion from the first and orginal thoughts of impartial Ethiopian race concept to the second and suddenly changed version of it so he mention a Moja identity idea. ‘Moja’ was a uniquely known community noted for claiming blood to royalty, highness, wealth and proximity to the throne as well as court ship to palace. The ‘Moja’ community situated (virtual) at ‘Menz’ claim circle of a refined kinship and family relation at the time, Originated from Menze one tribe of Amhara ethnicity Moja’s were seen by other as educated (in ethiopian Orthodox church learning -Ethiocentrism), seasoned and cultured with regarded to palace protocol, they mainly lived in then Showa province. Being proactive in character and progressive in thinking (thought) Moja's were advanced entrepreneurs spread all over the country, yet always connected and loyal to their community in Menza which helped them to establish a solid cooperation and unity with in their community.

Moja's maybe Amhara in ethnicity, but let alone represent it in its totality they could not include all Menz. As Basha Ashebir clearly expressed it 'I son of Moja, the pure Menze' only those pure Menze belong to Moja community. The limitation of membership to the community on basis of birth, blood line, kinship and family relation had always been a cause for other parts of Ethiopia society to consider Moja's oppressors and exploiters. and most importantly the social class of Moja's classification as a ruling class, and known by the name fudal , (that results out of the system of governance and mode of production), gives them a superiority over the other , which infect created an inferiority complex amongst majority Ethiopians , that latter charged to an opposition and uprising against the Monarchy. But became obslute after the 1974 Ethiopian revolution which suggests it is a class identity than a modern race idea.

ሸጎሌ ሸንቅላ ተብዬ መያዜ - as a Shegole, Shankila (as a Nigger, a cocoon) (ineffective and pejorative)

Upon proclamation of a pedigree that “I, Son of Moja, the pure Menze “Basha Ashebir, immediatly contrast it with others by saying “should be arrested as a Shegole, a shankila (as a Nigger, a cocoon)”. A contrast that magnify Basha pride in begin a Moja, Pure Menze, was to undermine those he thought were inferior to his group identity, namely the Shegole and Shankila, This extraordinarily Hippocratic contrast expressed in two compacted verses of the poem “I, Son of Moja, the pure Menze, should be arrested as a nigger, a cocoon “raise an eyebrow and several questions, whose investigation and interrogation establish the major topic and argument of the study. Labeling the impartial Ethiopian race identity concept is basically synonymous with white superior race concept is matter of greater issue for the study. However the next question Basha addressed to the black prisoner, point to the core and controversial name given to imparcial Ethiopian identity claim ‘We are Habesha, Basha asked the black prisoner on whose side should, the, Habesha, choose to be?’”

ሐበሻ - The Habesha (ineffective and pejorative)

Habesha is a name Ethiopians comfortably responed in those instances they face challenging question thrown out of a curiosity of knowing their impartial group identity claim. Both the question and answer tricky enough to deceive misguide the meaning of again both Ethiopian impartial identity claim and name Habesha itself. But Is Habasha a modern race identity? (See 4.3.4)

ፊቱን ተመልከተው - Behold my face (ineffective and pejorative)

Basha Ashebir continuing the discourse of his peculiar name Habesha , argue with the black prison”, Behold my face, I am not as dark as you, I am light skinned, look, ok, let’s say tan, any one who’d say I’m nappy haired must be mad “The first evidence Basha Ashebir present to verify ‘Habesha’ Identity as mentioned earlier was physical characteristics. Had it not been for its blunt, Hippocratic and low mannered approach of the comparison which looks emerged classification of Habesha –identity as a racist idea all differences mentioned in Basha’s comparison of himself with the black prisoner were honest and unapologetic Expressions. Because Basha’s description of the black prisoner not dark as you are, ‘shegole hair’, nappy hair etc , well fits, king Menelik II too as it does to millions of Ethiopians who still believe in their Ethiopian impartial race identity whether you call it Habesha or not.

4.2.5. Examine Etymological Words and Terms from the Denouement Action of Basha Ashebir Bamerica Poem.

(The preaching of black prisoners with the book of modern race theory, white superior race theoretical assumptions, and baptized Basha Ashebir with the Gospel of Hegemonic black identity)

Generally the denouement action of a play is the ending structure of the drama where after developed and intensified actions conflict the plot gets a resolution. Eventhough it is through the action and changes of characters, the resolution part of a play is also noted for a place where the author resolves or settle his/her idea of the truth (reality) in a conceptual thinking or theoretical explanation based on the new discoverers. Hence, basically the denouement action of Basha Ashebir Bamerica is a place were Mengestu Lema would give solution to the problem raised in the poem,

ትዕግስት አጣ ሰሚው “lost Patience “ (ineffective and pejorative)

The ill-fated journey of Basha Ashebir impartial race identity to Washington D.C, finally reached to a level that no one could be patient with ‘as, thus, my history lesson I started, ‘I was, by my listener, who lost patient, ‘interrupted’ Why the black prisoner lost patience? Where does one find the legitimate consciousness of Basha Ashebir impartial race identity?

አላቲ አንተን አይዘልቅህም “ignorant thick head “(ineffective and pejorative)

The black prisoners lecture to educate Basha Ashebir in black race doctrine begins with show of no respect towards the Ethiopian man”. This kind of talk makes one look ignorant, let me ask you, Ashebir Kelkai, just because you are Ethiopian ,are you saying

you not black African?, what is the point, it ‘ll never get thru you thick head., there was much I could tell you“ The ‘black prisoner’ who appeared out of the ordinary, not satisfied in disrupting and disrespecting Basha Ashebir continues to undermine and underestimate the Ethiopian man calling him names such as ‘ignorant’ never get thru your thick head”. These daring and outrageous insults and despise toward Basha Ashebir passibly could come out of only another person who must known Basha personally for more than that encounter.

A person who from the beginning known Basha Ashebir personally and for the first time call his father name ‘kelkail’ for there was no logic the prisoner in their first encounter and not told by Basha, to know as much as call him by his father name ‘kelkai’, that person also who could have initial bias and attitude an a long time acquaintance, that could only be Mengeuse Lema the poet himself.

The use of expressions “‘it’ll never get thru you thick head’, there was much i. could tell you’, via the black prisoner voice. Shows the desperate situation the black prisoner (Mengestu Lema) was in, to educate Basha Ashebir the black Africa identity Ethiopians belong to. But, at the same time knew what a difficult task it would be to .convince and change the impartial Ethiopian race identity consciousness whose establishment was and still is firm. So, black prisoner’s (Mengestu Lema's) outrageous condemnation of Basha Ashebir impartial Ethiopian race identity as an ignorant, and religate intellectual competence of Ethiopians’, can not build up to a persuasive argument to redefine Ethiopians in ‘black African ‘ identity. In the same manner, the accusation of Basha Ashebir vice as a ‘thick head’ demands compelling amount of evidence with regard to inabled intuition of Ethiopian consciousness, otherwise should be taken as degradation of Ethiopian intelligence. A crucial factor to raise a question, Was Mengestu lema’s self-contradicting in his attempt to change the impartial Ethiopian race perception to hegemonic black African identity concept.

ቁጥርህ ከግን እንደሆነ ..- If, here you belong (ineffective and pejorative)

The black prisoner who first disrespected the Ethiopian man then challenged him as to which race the Ethiopian man belong to, then asked “if, here you belong with white or the black, is what you won’t to know, my dear Ashebir”

The question ‘if, here you belong to white or the black’ itself seems a mockery to wards an already decided Basha race preference or the Ethiopian man want to belong to white race. In which case it implies Basha confidence to mingle with the white people in

the inn was a miscalculation, presupposition as to belongingness of Ethiopian race with the white one.

The black prisoner in an attempt to salivate the Ethiopian man from wronged belong of race with the white to its right black race place, makes the a mix of temptation and warning speech, “If here you belong to white or the black; then try to have coffee at white man café, or when you ride the train, try to sit with them, if you can’t manage this, then my dear comrade, go into a hotel frequented by whites.”

Here, the black prisoner, clearly states a disposition of human equality, equity, dignity, respect and freedom of an African people in the racist environment of the western world, as a unifying or determinant factor to belong with the hegemonic black race.

ያዳሚ ምኞት - This human tendency (ineffective and pejorative)

The last words of the black prison were direct and open accusation of the Ethiopian delegate in Washington Dc for allaying with white and ‘betray the black race’ a serious accusation if proven right it’s ramification devastating to the Ethiopian man and his country Ethiopia. These were the final words of the black prisoner said with great feeling of disappointment on Basha Ashebir only human wish’s “it didn’t start with you, this human tendency, to shun the ‘victimized’ and ‘side with’ the victor, to ‘adore’ the mighty and despite the weak one, one swears by ones ground pa when dad did not honored, which son of a poor man would not look to the past?. It’s Amharic version really touching for any Ethiopian conscience ,” ባንተ አልተጀመረም ያዳሚ ምኞት ፣ከተጠቃው መራቅ ‘አጥቂን ‘ መጠጋት ‘ ፤ጎይለኛውን ‘ መውደድ ‘ ደካሙን ‘ መጥላት ‘ ፤ ሰው ባያቱ ይምላል አባቱ ሳይከብር :: ማነው የድኻ ልጅ ዘሩን የማይቆጥር? “This ending statement of Mengestu Lema rather than concluding the issue between the Ethiopian man and the black prisoner, it starts a new chapter of another discussion at higher level for three major reasons. Firstly, it paraphrases core philosophical idea and flaw of human kind in a very appealing as sentimental approach to an Ethiopian man way of thoughts. It mislorient the central Ethiopian human, moral and Ethical values and dissenters the historic place of Ethiopia in the war against the white racism, over look those monumental victories and triumph of Ethiopian people gained over Europeans, enslavement and colonization of Africa which served to create a symbolic, iconic of Ethiopia in the minds of African people.

Thirdly, but most importantly any suggestion of Ethiopians alliance with white and betrayal to the black race, only adds to the whites misinformation spread amongst the Africans ‘about’ Ethiopians impartial race percept, which has been done to a create

suspicion, mistrust and eventual enmity between Ethiopians and the rest of African people.

ይመስገነው Thanks God (ineffective and pejorative)

A decade past since Basha Ashebir encounter with the black prisoner and their last talk in Washington the western racist jail. But according to the Ethiopian man the memory of that last talk remained vivid and live during all those ten years (whenever he think of it). Just before declaring the last action of the poem Basha Ashebir says “this talk, until today, comes up in memory, each time I think of it” “እስከዛሬ ድረስ ይህ እነጋገር ተሰታወሰኝ እለ ባሰብኩት ቁጥር ።” Immediately follows the finale and vital action of Basha Ashebir Bamerica poem. ‘Thank God, in time I came to see, Amhara, Gimira, Galla, and Shankilla, Somali, Kikuyu, Swahili, Bantu, Kun ululo, Masai, Negro, Bmaggugtu, is nothing but to say carry all, mixed bag, mixed bag, carry all, carryall, mixed bag. Carry all, carryall, mixed bag, mixed bag.

With no explanation on contributing factor that affected his rational, and any mention of the socio, political dynamics that caused, influenced his decision, Basha Ashebir reveals his new, progressive changed race consciousness, completely credited to the revalidations and help of God, **ይመስገነው**. ‘Thanks God’ the miraculously changed (averted) Ethiopian men race consciousness looks racious in its inherent nature. Because in the first; place it seeks unity amongst different Ethnic groups in Ethiopia, a fact that indicate where the initial motive of the poet might have started. A viable and visionary thought that for casted the danger of ethnically divided groups to the unity and existence of the country Ethiopia, (a point that affected the artistic vision and creation of Basha Ashebir Bamerica) As an extension to its raucousness Basha Ashebirs changed race consciousness also strives to bring unity not only across different ethnicities and language familiars (group) inside African continent “Somali, Kikuyu, Swahili, Bantu, Kunulolu, Masai, Negro, Bmagutu” but also with those African descendant living in diaspora. But is this the right way?

ስልቻ ቀልቀሎ - mixed bag ,carryall

From the out set Basha Ashebirs (the Ethiopian man) changed race Ethiopian consciousness seems pragmatic and revolutionary step to achieve an ultimate goal of the pan Africanism ideals. But according to this study lack basic logical premises that substantiates its realistic and practical existence. And it tend to be a consciousness probably drawn on the basic of the poets exaggerated fear, or the division of Ethiopian (African people in different Ethnicity and language smaller groups as a threat to

Ethiopian or African unity and solidarity (Europeans might use) Hence, a critical analysis on the foundations of this conclusion is vital. (See 4.3.5)

4.2.6. Reflection on Major Findings of Concepts, Ideas and Thoughts Regarding Ethiopians impartial Identity consciousness; Development of Theoretical Model of the Study Emerged Major Content or Concept Categories.

The curiosity of knowing why Mengestu Lema titled the poem ‘Basha Ashebir Bamerica’ initiated a process of knowing the meanings of the three words constructing the title. And the close look in to the connotations of the title is intersected with poet’s action of naming the poem to Mengestu Lemas generation confrontational relation with the old one. Within this early 20th century division of Ethiopian society existed uncompromising and polarized view about Ethiopia’s identity and how to sustain authentic Ethiopian knowledge and wisdom. The new generation (Ethiopian educated elite) maintains modern western perception of reality and the old generation hold indigenous or Ethio-centric knowledges respectively. Existence of these two different views within Ethiopian society about the same subject matter formed the first content category of the study.

An identification of Basha Ashebir consciousness being an authentic Ethiopian identity thinking that is located inside Ethiopian nation ,socio-cultural and political history enabled to establish the second major content (concept) category of the study , that the pro-authentic Ethiopians not black race consciousness could be a resultant of Ethiopian past history found in deep psychology of an Ethiopian man.

Authentic race consciousness of Ethiopian’s besides perceiving it self as Ethiopian (as though national identity), it also neither identify itself in black nor in white as well as other human race categories. That makes it an impartial one. So it should had been called only an Ethiopian as per its preference or an impartial one , not called as commonly know heterto by western scholars a not black identity claim. Because calling it a not black identity a claim is open for misconception. Firstly it defines it as a certain modern race idea. It is Basha Ashebir authentic Ethiopia consciousness (percept) which is essentially an impartial one and that either dose not percept itself as a modern race identity construct or does not want to be included in the universal modern race categorization that Mengestu Lema raised as an Ethiopians (African) social problem. Impartiality of Ethiopians race consciousness is the third content category of the study. Which encountered the modern race world view and a conflict emerges between the two.

This impartial race percept was found not intimidated or stopped by those consider themselves superior, to not seek an equal opportunity even in others land. And all identity traits and qualities manifested in Basha Ashebir quest to be served in the small inn in Washington D.C, once again confirmed constructs of Ethiopian man, belief while navigating a relation with other people are connected to peculiar nation's history. As there were no modern race identity constructs guiding the consciousness of Basha Ashebir until later and last action of the poem.

However, Basha Adhsbir in his free mind navigate relation with the white superior race conception and practice ,became challenged when he discovered that the Ethiopian waiter (western educated youth) has submitted to white men superior theoretical assumption and practice just at the end of the first semi development action of the poem. A further idea that the study connected to the old and new generations conflicting relationship of Ethiopians during Menghstu Lema's time. At this time, it appears that the Ethiopian educated elite, who support the contemporary European concept of human race identification, will continue to question the unbiased or "Ethiopian" and genuine Ethiopians race co conciousness.

But, would Basha Ashebir sustain his Ethiopia, impartial identity conciousness after recognition of its inferior rating by the white racial zed theoretical assumption and practice? That is what analysis of the second and third semi development action of the poem tried to find out. Will the next generation of Ethiopian educated elite like the waiter in Washington Dc endorse the white superior black inferior (modern race) theoretical assumption through time? If so, what will be its consequential effect on the Ethiopian authentic and impercial conciousness? These questions formed other remaining categories and concepts to be attached to them up to the end of examination of etymological words and terms and, the dramatic action analysis stage of the study (4.2.)

Being challenged by the white man superiority claim, Basha ashebir decision to not subjugate to its racism, and the Ethiopian man association of his segregation to the past Italian colonial segregation rule and practice during the Italian occupation of Ethiopia in 1928-1933, were the three findings reduced from the narrative data produced in etymological words and terms examination and dramatic action analysis of the second semi development action of the poem. All three findings form the forth concept (content) category the study. This is conflict between Ethiopians impartial identity conciousness and the white superior theoretical assumption and practice. In this category is the Ethiopian man knowing of white men's perception of Ethiopian race identity with in the inferior common black African race category. It is here that Ethiopian come to learn about even the idea of European race identity philosophy and it's biased and prejudced

view to other people of the world in general and about the black Africans in particular. That is why Basha Ashebir associated it with to the Italian occupation of Ethiopian people where Ethiopian's experienced traumatic, painful dominant racist practices. It is at this point the Ethiopian man defied an inclusion either in hegemonic black African race category or in white modern race classifications but named as not black race preference by European.

The Ethiopian man decision to not leave white man's premise and demand to get equal service to the white customer's inside the inn reveals Ethiopians impartial identity consciousness inner quest for equality, dignity in one hand and it's defiance to the inferior label imposed by the white man racial rule over the black African race category. Nay, this category holds the authentic conceptual thinking of Ethiopians impartial identity consciousness that emerged from the attitude, action of to Ethiopian man when confronting the white racist establishment to defend his right to assume a space and power even in foreign land.

Out of the four major finding's reduced from narrative data obtained from examination and analysis of etymological words and terms as well as dramatic action of the third semi-action of the development part of the poem, the first two are ideas and concepts attached to the forth category of the study. Which are , first Basha Ashebir demonstration of an implacable defiance not only by determination of getting the service from the inn but also by Ethiopian man confidence, high status, overlooking the proprietor (even in his own premise). And second is the white man's outrage, exorable reaction towards all qualities exhibited by Basha Ashebir that culminated to uncontrolled (uncivilized) outrageous and inhuman beating of Basha Ashebir. Based on this findings one can ask whether the white man fight with the Ethiopian impercial identity consciousness is only Basha Ashebir refute to not be included in the hegemonic black African identity or it is also because Ethiopian man down grading the white man superiority claim over Ethiopian impartial identity consciousness , and if there is any kind of superiority claim of Ethiopian man over the white man that is possibly not caused by a race Identity but Ethiopian's national identity pride that refused to give up its past history, uninterrupted state hood ,ancient civilization.

The third finding reduced from the same narrative data of the third semi develop action of the poem is white man's lionized boxing skill that enabled him to trash Basha Ashebir who was found lame. And did not fight back or even unable to defend him self from proprietors attack. Basha's inexistence during the fight and become victimized to the white man muscle (physical power) which is unlike his Ethiopian prudent, brave, vigilant etc character, raised the question unto whose decision it was that Basha Ashebir easily

lost to the white man's power, might a physical brutal attack? Does this unprecedented defeat of Basha Ashebir a continuation of the pattern of marginalization of Ethiopian imperial identity consciousness by the majority others, the study identified and analyzed earliest while identifying and selecting etymological use of words and terms for examination (4.2.1) if it happen to be so, can the study attribute it to the two different conceptions of Ethiopian's imperial identity percept witnessed between the old and new generation of Ethiopians at the Mengestu Lema's time (Category one). The knowing effort to these questions, and the anticipation of creating the core concept (content) category for the study marginalization of Ethiopian imperial identity consciousness by the majority(to be identified) is formed as the fifth concept category of the study.

Basha Ashebirs immediate attempt to persuade white men in his Ethiopian imperial identity consciousness (at the police station and at revelation action of the poem) has revealed the Ethiopian man thoughts while navigating a racial relation are constructs of Ethiopia national identity traits such as patriotism ,invincible pride in symbolism of the Green, yellow and red color of Ethiopia flag etc, which further asserted the innate (intrinsic) authentic idea of Ethiopian imperial identity could be a national identity consciousness.

However, the finding reduced from the climax action analysis narrative data had, detected gradual change of Basha Ashebir's conception of his imperial identity in to knowledge of the modern race theoretical assumptions and practice's that grown and intensified as the Ethiopian man failed to persuade the white men and become desperate. In order to validate his knowledge of Ethiopians imperial identity consciousness as a purely modern race concept the Ethiopia man link it to the prevalent tradition of a pedigree claim practice at the time of feudal Ethiopia. Where he particularly proclaim a Moja and a pure Menze lineage boosted by a superiority concept of the pure Menze and the Moja lineage, he turned in to a typical white superior concept and started to discriminate against the black African race category and uses derogating words to express the skin color, hair texture of the black prisoner in comparison to his Ethiopian physical beauty. Then Basha Ashebir linked these derogatory words with Ethiopia's domestic slavery practice in that seriously accused the Ethiopian people and attempt to classify their imperial consciousness within the white superior race category.

Moreover, Basha's new definition of race identity becomes preference of Ethiopians people to not involve in others (black and white) quarrel. Which party exposes the Ethiopian men understanding of the black and white race is the result of practice of slavery and colonization of Africa people by European nations yet at the same time

excludes Ethiopian historic involvement in fighting and single handedly defeating white men superiority over African people.

The other conceptual construct the Ethiopian man presented to solidify Ethiopian imperial race consciousness ground in modern race theoretical assumption in general but in white superior race constructs in particular is the most sensational, controversial concept of Habesha identity, which basically attributes all Ethiopian imperial race consciousness distinction from what is known as black African race category predominantly to the physical features such as Ethiopians light skin color, hair texture, facial structure etc. referred as a beautiful over the other black African people.

As an extension of validation of the source his second and other version of Ethiopian race identity Basha Ashebir brings the idea of classic biblical division of human descent into Habeshaness construct, which links Habeshaness to lineage from Shem while Negro (blacks) (not Africans) son's of 'Ham' and whites to son's of 'Japheth'. Thus, what is the Ethiopian imperial identity consciousness? Is it the authentic (the peculiar national identity constructs) Basha Ashebir spontaneously and immediately revealed to defer himself from the racist acts of the white man till he found himself in prison? (Concept category two) Or, Is it the later changed construct trait tries to identify it's self with in the modern race theological assumptions and practice which finally classify Ethiopians with in the white superior race category in principle (conception) yet tries to keep its impartiality (narrative) with in the Habeshaness distinct (anomaly) Ethiopians identity concept in Africa? The second and changed race identity thinking of Basha Ashebir learned from process of Ethiopian man conflict with white man race idea and modern global race interrelationships forms the sixth concept category of the study.

The narrative data produced from examination of etymological words and terms and analysis of dramatic action of the denouement part of the poem is reduced to several findings of which some supplanted (attach to) previously formed categories. While some merged to form the last and seventh concept category of the study. The black prisoner goal of changing Basha Ashebir Ethiopian imperial race consciousness (not the authentic but the changed and the Habeshaness) to the common black African race construct, and the Ethiopian man endorsement of it are the two main actions in the resolution part of poem. And the probability of Mengestu Lema's personification by the black prisoner is the first concept (finding) reduced from the narrative data. . This finding on the top of validating the first concept category of the study (confrontation between the old and new generation of Ethiopians society during Haile Selassie reign) it also posited the curiosity of knowing was Mengestu Lema self- contradicting while writing Basha Ashebir Bamerica, given that the poet was noted all his life advocating and promoting

indigenous Ethiopian knowledge and wisdom. The problematic preaching of black prisoner and endorsement of the Ethiopian man idea of hegemonic black African race category formed the seventh and last content category of the study.

4.3. Perform Critical Analysis on Mengestu Lema's Ideas about Ethiopian's Impartial race Consciousness for Analytic Afrocentricity of Basha Ashebir Bamerica Text, While Interlinking the seven Concept Categories Using Meaning Full System of Network or Creative Theme for Ground Theory Emergent Data Analysis Design of the Study.

This critical analysis part of the study seek to demonstrate clarity by exposing dislocation ,disorientation and dementedness of ideas regarding the authentic Ethiopian impartial race conciousness which are observed in the previous, examination of Etymological words ,terms and dramatic action analysis part of the study . Here, ideas and concepts of Mengestu Lema (the poet) would be subjected to an acute Afrocentric (cultural) criticism with an aim to” uncover the mask behind the rhetoric of power, privilege and position in order to establish how principal myths create place.

In defense of those ideas the principal myth of the society or myths of the authentic Ethiopians impartial race conciousness (particular national identity), those findings formed the seven concept categories are used to cross examine their relation to concrete realities or historically lived experience of Ethiopian people. This procrss is also meant to cross tabulate interlinking of content categories by using meaning full system of network or creative theme for this thematic analysis stage of the ground study design. Finding the answers for the main research questions is used to establish the strategy of theme analysis of the study.

Accordingly tasks of this critcal analysis part will be done first to find the root conceptual thinking resulted in marginalization of authentic impartial race conciousness both by majority and the division of Ethiopian new and old generation. That interlinks content category one and five. Secondly in order to answer whether authentic and impartial identity conciousness is the intrinsically a national identity claim or a modern race idea authentication of it within lived history of Ethiopia in one hand and disapproval of the other alternative version of it shall be consecutively done. Concept category two, three and six are hoped to interlink through process of these consecutive critical analysis. Thirdly black prisoner's problematic preaching and Basha Ashebir's endorsement of hegemonic black race idea as legitimate Ethiopians race group shall be clarified by critical look into misconception and interpretation of the reality regarding the subject matter.Finding the answers whether authentic and impartial Ethiopian identity

consciousness is the first or second version reflected in poem and why, what thinking differentiate the two, what damages could be done in description of impartiality of Ethiopian identity consciousness other than its authentic thought, and understanding the meaning of endorsement of hegemonic black African race as one and inclusive African identity shall form the main themes of the study.

4.3.1 Exposing Root Causes for Dislocations, Disorientations and Decentered Idea of Ethiopians Impartial race Consciousness (Finding the Sources of Thinking of Marginalization of Authentic Ethiopian Identity Idea by Interlinking Conceptual Foundations of Category One and Five)

Basha (ባሻ) is a low Military Rank. The title Basha might be appropriate for Mengestu Lema's fictional personae Ashebir Kelkay, but completely inappropriate and relegating to those real persons sent to America by Haileselassie I, government in Ethiopian history. In the same way any attempt to represent those high level dignitaries in any regard through a man entitled 'Basha' create a disorientation about their educational, psychological, social and political, moral, ethical values and capabilities as an individual and misorient Ethiopian people they represented and their outstanding works and achievement they registered during their stay in Washington.

However, Mengestu Lema was a poet who has a poetic lenience either to title 'Basha' or name his fictional personae, Ashabir KelKay. A designation apparently perfectly suited both satirically farcicalized situation and the ignorant, belligerent (a low) character traits of Basha Ashebir because the sarcastic approach and satiric (farcical) genre allows him to do so. Thus, the low rank title Basha and the farcical name Ashebir Kelkay that disorient a real lived historical experience of Ethiopian people, assumed to dislocate real persons personality (concepts and ideal), are consequences of Mengestu Lema's choice of sarcastic approach and satiric genre for the poem. In view with this it would be possible to deduct that poet's choice of sarcastic approach to the personae and satiric genre of the poem is one main cause which disorient about the real persons identity and dislocate their real authentic concepts and ideas by representing them through Basha Ashebir Kalkay.

The third and last word of the title of the poem Bamerica literal meaning simply tells Basha Ashebir once stay in Washington DC. yet, a closer look in to its contextual meaning and etymological use reveals, the source of banishment of the authentic Ethiopian impartial identity consciousness to the racial western world that created dislocation of conception of its ideas resulted in lose of power (decenterence) over his destiny. Mengestu Lema's choice of the American settings (premise) for the poem had

basically exposed Basha Ashebir to lose his space. He had no place to control which made him strange and venerable to others culture, history, civilization, way of thought rule of law and the injustice's followed eventually. Basha Ashebir was totally controlled by every space he encountered throughout the story (inn, police station and the jail). The others were superior over him because they own respective space of dramatic actions. Basha Ashebir was displaced so was the Ethiopian imperial race consciousness (the peculiar national identity) he represents venerable, dependent, lonely, helpless it became in front of others. With a lost of a space there was a lot Basha Ashebir and the Ethiopian imperial race idea lost which oblige the research to evaluate, interrogate and investigate Basha Ashebir relations emerged from space ownership in Afrocentric study. Hence poets chose the sarcastic approach and overseas setting for his story seems to establish why the poet found to be at odd with authentic impartial race consciousness of Ethiopian people.

Why Mengestu Lema's choice of satiric (farcical) genre is inappropriate for idea of the poem?

Although Mengestu Lema maintain the right to choose whichever approach, genre or premise to any specific artistic work that is only as long as he remain liable to the idea and practical formation of each (his choices). This makes it impossible for the poet to escape criticism caused by a failer to principles of sarcastic approach and inability to abide to the formation of satirical (farce) comedy genre he chose. As opposed to the serious tragedy genre due to its comedy nature satire prefers simple or light human errors to from its thematic establishment. Hence, Mengestu Lema who selected the Ethiopian imperial race consciousness a major idea of the poem and at the same time chose satiric comedy genre seems to negate these basic content formations of both tragedy and comedy. Generally ideas of race and national identity are considered a sophisticated, complex and controversially sensitive issue that has been creating conflict and an enduring disagreement amongst the global people (society). Specially since the 16th century emergence of modern race concept has been noted as the main issue that constitute the greater disparity, inequality, injustice and exploitation of the African people by the dominant white and not a laughing matter whenever it is raised . So, the serious and noble (sensitive) subject matter of race problem that involves a number of critical historic, political, social, religious, economic, psychological, moral and ethical questions is simply inappropriate to fit in a structural composition of a comedy genre. Thus, Mengstu Lema's choice of the satiric genre for Basha ashebir Bamerica begins its adverse effect by dislocating the noble or great idea (concept) of the Ethiopian imperial race consciousness as a simple and erroneous matter. This is a serious dislocation that its

effect understate the idea of Ethiopians impartial race consciousness and underestimate the significant of its inter independent relation with the social history of Ethiopian people.

The sarcastic approach to Basha Ashebir and comic hero's characterization of inability to carry noble ideas

Unlike a tragic hero's in tragedy genre whose identity rooted in a deep psychological human experience able to represent a nation or a society at higher level, encompass a universal reality transcending time and space, the comic hero of a comedy genre depicts more of an individual topical errors of personalities together with an undamaging faults and mostly an easily fixed problems. In this way is a national phenomenon and idea of race represented which disorient about the reality of Ethiopian impartial race thoughts, the place it maintain in all Ethiopians consciousness and the role it plays in constructing the peculiar national identity of Ethiopian people.

The structural construction of a comic hero which seek to magnify characteristics behavior, conduct, personality as an error (stupidity) is additional problem that forced the Ethiopian impartial race consciousness to be viewed as Basha Ashebir predetermined error, a fault line or failer which subjected it to mockery and laugh, first in the eye of the poet thus in the eye of the readers. As a result it was pictured as a not respect worthy subject matter that does not need a serious discussion, comprehensive understanding, compelling evidence and substantiated argument. This was down grading of its significance. Obviously this perception of the subject as an error or fault line has provided a primary source of prejudice and a bias against Basha Ashebir and the Ethiopian people idea he suppose to represent. Consequently, Basha Ashebir was marginalized and a power, relation between him and the poet as well as other existed in the story of the poem become unbalanced. While those against the Ethiopian man consumed a better time and allocation of space to discuss on ideas each represents, Basha Ashebir had barely presented a matching argument or equivalent evidence to win his case. Poet's 's predetermined conception of Ethiopian impartial race consciousness a deed of an illiterate (4.2.4) uncivilized (4.2.5), emotional and superficial error or fault line had obviously created a dislocating ,disorientation and marginalization which finally decentered the myth of Ethiopian impartial race consciousness(peculiar national identity constructs) in a human race relations and navigations.

Generally the end of dramatic structure development of a comedy envisions the end story of the comic hero to be recognition unto his error then changes to the better (good - right) idea. Which its application on Basha Ashebir ending destined the Ethiopian

imperial identity consciousness to an obvious defeat and succumb to others concept of race identity and constructs. Hence the fifth content category or the second version of Basha Ashebir impartial Ethiopian race description could not be a possibility without the choice of satiric genre. The same is Basha's endorsement of hegemonic black identity category seven. All connected to division of Ethiopians as old and old generation at the time.

4.3.2 Ethiopians Impartial race preference is resultant of A National Identity Consciousness. Authenticate Ethiopian Impartial race Consciousness within Lived Ethiopian History and Reveal Poet's Self Contradiction. The Main and Real Cause Why Ethiopians Can Not Endorse Hegemonic Black African Race Category.

Basha Ashebir declaration of the Ethiopian imperial identity consciousness in Washington D.C constructed his point of view as an 'Ethiopian Eye'. The word 'Ethiopia' as proper name is given to a person whose nationality is an Ethiopian citizen. Deep in Basha Ashebir's consciousness there were no hesitations that spontaneously declare his difference from the black white and other passer by as a Ethiopian national identity which governed the Ethiopian man race concept. Yet if Menghistu Lema's initial motive was to marginalize authentic Ethiopian impartial identity concept how was Basha Ashebir's inner self unconsciously able to expose the Ethiopian national identity, unless Menghistu Lema's authentic conception of it resembles his personae? That is why the study needs to investigate into initial and authentic thought of Mengistu Lema so as to prove both its earlier finding that the poet was self contradicting while writing the poem and authenticate impartial Ethiopian identity consciousness within real Ethiopian history. For which an extract from Poet's writing Tikur Engida shall be analyzed as follows.

While he was a university student in London, Mengistu Lema became critically ill and submitted to a very big hospital situated out of London (suburb), a small country side town called 'Scot. Where he found himself "a lone black Habasha among fifty white patients" and one day challenged by a racist question from the white patients. The 'black Habasha' wording difference from his expression of Italians opening of discriminatory schools at a period of Italians occupation of Ethiopia as different school for "Habasha children" in itself tells how his race identity concept has changed through time. Now black is added before Habasha.

“ጥቁር ባገሩ እንደ ዝንጅሮ ነው የሚኖረው ፣የሰው ልብስ የሚለብሰውና ሰው የሚሆነው እዚህ ኢንግላንድ ሲመጣ ነው ማለታቸው ነው” አለ ሽማግሌው ጎረቤቱ።

The white patient question was based on the supremacy of whites over the inferior black race located in Africa. An idea entirely dependent on racist and insane white black classification of human race, obviously Mengestu Lema was conceived by the white patients a black man living in Africa.

“What should I respond?” Mengestu Lema’s consciousness instinctively questioned from where the history lesson begins? The poet answer the paramount place Ethiopian history occupy in the imperial race consciousness of Ethiopian people. ‘That we Ethiopian obtain a three thousand year history?’ Mengestu consciousness builds up a long lived history of Ethiopian people that formulate the peculiar national identity claim of Ethiopians.” That Christianity introduced way back in 3.a.d before them,” Mengestu lay ground a religious, moral, ethical, human, equalities that established the imperial race consciousness synonymity to a peculiar national identity of Ethiopians which exceed” them “, the whites, Says the poet.

Even when Mengestu Lema’s consciousness separates it self from” them” never thought of their white color as a criterion. Instead compared for its civilization,” when we built Axum they were naked and paint their body in wad paint and live in jungle’, a point that not only express the peculiar national identity claim picture its excellence based only a human civilization not color but also suggests if Ethiopian men appreciate the white it would only be for their civilization. Mengestu Lema inner conversation continues to establish the peculiar national identity in the relation with the question of Sheba story. Facts that assert the role of uninterrupted state hood played in the peculiar national identity claim of Ethiopian people.

Mengestu Lema consciousness stricken by the extent of the whites underestimation of the peculiar national identity of Ethiopian, continued to seek its uniqueness in the prints of historical heritage and figures such as ‘King Lalibela, Zeriayakob’, A living testimonies of Ethiopian art, cultural greatness inherited and passed generation to generation. ‘Abune Teklehaimanot, Yared, Kefle Yohannes’ represent, religion, language, Alphabet, literature, poetry, music, numeral computation etc geniuses who founded the peculiar national identity pride and dignity of Ethiopian people, Mengestu Lema consciousness remembered in absolute opposition of the white patients overlooking of his impartial race consciousness.

The real and authentic imperial identity consciousness of Mengestu Lema could not neglect or avoid the indispensable place patriotic hero such as Ras wolde Gebriel, King Tewodros and Minilik II had in the formulation of the peculiar national identity. An

identity can not be imagined or visualized without all those wars consequative generation waged against aggressors and monumental victory they claimed.

At last Mengestu Lema remembers the importance of ‘the history of Aleka Lema Hailu son of Tarik’ had in the making of his Ethiopian peculiar national identity. A self-esteem and pride the poet aspires from Aleka Lema’s highly acclaimed name and from his father’s struggle to save the ethnocentric indigenous knowledge and wisdom of Ethiopian people.” A lot I could replay to himself. All these thought came to my mind. The action and rudeness of the deed of the white patient’ burned me with anger. So these are the British we consider decent people I said to my self...” Mengestu Lema remembers that day he ‘was ‘called “black” African and uncivilized by the white patients.

As clearly observed in Mengestu Lema’s conscious all ideas refferd as evidence for the Ethiopian impercial race consciousness were myths of national identity which all together form the peculiar national identity than the common and modern race constructs. It is upon a decision to ignore, dismiss and disregard these myths of Ethiopian national identity that the poet pictured Ethiopians impartial race identity as if it is a modern race concept in climax action of the poem Basha Ashebir Bamerica. This major disorientation in Basha Ashebir Bamerica has created a dislocation of the myths of Ethiopian peculiar ideas and qualities associated with nations past history.

4.3.3 The Peculiar Ethiopian National Identity Self Neither Easily Beaten by White Man Boxing Fight Skill nor Subjugate to an Impressment in White Men Jail. Interlink Content Categories one, four - with Emerging Thematic Concept of Discovery of What Damage could be done in Defining Impartiality of Ethiopian as though it is a modern race idea, By Ethiopian Educated Elite in Global Race Interrelationships.

Just at the end of development action of the poem, Mengestu Lema starts to oppose and antagonize Basha Ashebir Ethiopian impartial race consciousness and subject it to the predetermined defeat of a comic hero destiny. This caused disorientation about the principle myths of Ethiopian national identity.

Misorientation of Ethiopian National identity Bravery and Patriotism

The scene where the proprietor ‘under his blow’s bashes Basha’s cheeks and jaw started to quiver and he kept slugging ‘Ashebir’ over and over ‘till’ Basha was drenched in blood and the Ethiopia man ‘teeth left in shutter’ might perfectly works to the farcical situation mengestu lemas created and fits poets personae expected failer as well as the faulty (embecile) comic characterization.

Otherwise the boxing scene should have been a fair play between the two contestants and did not underestimate the dula (cab) fighting skill of the Ethiopian man, a man whom the poet till that point steadily and inner consciously described as a symbol of an Ethiopian national self. Basha Ashebir in his initial step in to the inn who happened to be alert and ever ready to defend himself from the all hot and belligerent attitude of the proprietor and warned the aggressor ‘ just touch me’ and let me bash your forehead ‘ had no reason to wait to be slugged over and over. The humiliating defeat Basha Ashebir endured even more unlike an Ethiopian man confess as though a heroic deed, would only be a reality from the point of view of the poet’s choice of farcical genre as well as the contradiction between the old and the new generation at the time. Otherwise remain surreal and disorientation about the resolute, undefeatable, fierce fighting gut skill qualities of Ethiopian national self.

The Ethiopian man who had been bravery confronting all segregation and injustice act of the white man in western premise, right after blown and beaten by the fist of the proprietor completely change his character to a sheer timidity. In the white man jail, Basha Ashebir’s behavior exhibit a total reverse of the prior Ethiopian national self attitude, act he performed, and he become pathetic, whining and helpless which put all ideas he represented (national self) in a desperate situation. This at the end labeled his Ethiopian self in lame, defected, succumbed, victimized position. And draw the picture of Ethiopian national being a shallow idea, insignificant and could not occupy space especially in the western justice system and in their jail. A bleak, smeared point view of an Ethiopian man, that not only defy the proud national feeling in the heart of every Ethiopian that reached to its climatic point at that historic period, but also devaluate the dignified space Ethiopia held across global diplomatic relation and specifically in the premise of USA.

In order to how Basha Ashebir ‘s over reaction and emotional behavior in the white man prison created an imaginable decenterdness to Ethiopian national self, it would be necessary to cross examine it with realistic, lived historical events, similar to the impressment of an Ethiopian man in white prison. Zeray Dress and Abdisa Aga are two myths of Ethiopian National identity in 20th century Ethiopian history. The mythical, heroic deed they showed while under the custody of white power, premise and in prison resonate in each and every heart of Ethiopian people. Both Zray and Abdisa the ordeal they had passed in the western prison (jail) seemed not to easily defeat their individual self-image because Ethiopian national identity perceives its individual self as a representation of the whole Ethiopian people.

This thought of one self as a full symbolic image representation of an Ethiopian being always comes in the mind of an Ethiopian man that make the person to consider self-defeat a defeat of Ethiopian national self, a unique Ethiopian man psychology that perceive it self as a whole nation. In addition the national notion that encourage celebrate a heroic (valour) death for the name of Ethiopian national self and the denounce, mockery against the coverdise self alerts the Ethiopian man in such situation Zeray and Abdisa were in to scarify one's life for the sake of one's country. Thus, Zeray and Abdisa persevered and kept their wining mentality, sprit to sacrifice in honor of their national self which gave them undistracted attention, none reluctant attitude, sober emotion even put in western jail. The quest for freedom, dignity, equality and self esteem seems to maintain Ethiopian national self-consciousness solid. This resulted in a confident and free sprit of Ethiopian against European influences to claim a wining space even while living in foreign land. Zeray and Abdisa's bravery, not easily surrendering consciousness built on settled idea, unweaving belief and primordially asserted Ethiopian national ideology had kept fighting even in the worst conditions and in demanding influence of the western power. That enables them to assure the succession of peculiar national proud self to the next consiquative generation.

In the contrary Basha Ashebir consciousness which was deprived of the real essence of Ethiopian national self by the poet in the climax action of the poem exposed to seek for approval, certification and acceptance in the eye of its oppressor the white power. This brought uncertainty and hesitation about his ideas of Ethiopian national identity. This continued to drive the dementedness of impercial race conciousness or peculiar national identity myths of Ethiopian people in to the abyss.

Dangerous recognition of defeated and worthless national flag image

“The color of my flag, that adorned my lapel, were admired for beauty, but awe no fear did they inspire “, Basha Ashebir recognized his containment in the white man jail as lack of honor and prestige for the Ethiopian flag, (not association of an ones attack to an attack of ones country discussed in 4.2) a dangerous (grievous) recognition that incur two major problems on our principal myth of the peculiar national identity self of Ethiopians. Firstly it narrates unreal story about state and place of Ethiopian national flag procure at that historic period, particularly in Washington D.C, capital city of nations of the world. Secondly it cites a tragic disillusionment of an Ethiopian man who accepted, and admitted a dishonored national flag of his country based on totally unrealistic narration. Each problem contains a number of issues whose complexity touches upon a gradual defeat to the myth of Ethiopian national identity. (The real, prestigious, symbolic image Ethiopian flag holds in the mind of freedom movements, African countries).

Basha Ashebir's acknowledgement of a dishonored Ethiopian flag image as an inevitable truth, at world stage (Washington D.C) was a fatal blender for any Ethiopian man, a deadly error that had potential to erase the valor. Ethiopian national ideal consciousness associate with a symbolic image of Ethiopian flag and yearn to replace an Ethiopian national consciousness veneration towards the green, yellow, red colors of Ethiopian flag with an inferior ,low graded imaginary. Basha Ashebir presume of a dishonored Ethiopian flag was a vice committed against an iconic Ethiopian national identity symbol. A vice that force one to suspect its vicious source so as to identify a deep cause of it as well as to explore its distractive impact on the myth of peculiar national identity consciousness of Ethiopian people.

If according to Afrocentrism 'consciousness determines being' any eventual yield of the peculiar national identity consciousness of Ethiopia people begins with any belief of a defeated National identity symbols such as its flag. Whether the defeated consciousness comes out of a temporary imprisonment in western jail or resulted from acknowledgement of the inferior nation narration taught to us by the superior whites.

4.3.4. Misinterpreted Ethiopian Impartial Race consciousness to Produce Pseudo Knowledge and to Create European Version of Anomalous Ethiopian Race Identity in Africa. Intelink Content Categories One, Three, Four and Five with Emerging Theme of How Eurocentrism Effectively Used its Knowledge Machinery to Combat Ethiopian National Identity Traits Such as Peculiar History, Unity and Nationalism Presence in Global Race Relationships

In search for an argument that build up a reasonable doubt about Ethiopians imperial identity consciousness resemblance to the white superiority concept the poet had to pursue a fault finding mission in to the history of Ethiopian people. Accordingly he selected five grand concepts which he believed would change Basha Ashebir authentic imperial race consciousness. The concepts selected for this purpose are, the Moja pure Menze pedigree proclamation, the Habesha identity controversy, the Shame lineage claim and the legends of Queen of Sheba.

4.3.4.1. The first Scheme of Eurocentrism behind Defining Ethiopian's Impartial Identity consciousness as a Modern Race Idea. Eurocentric scholars cornering Ethiopian's as a 'not black race' claiming people in Africa.

With Basha Ashebir proclaim of a pedigree 'I son of Moja, the pure menze' Mengestu Lema actually was suggesting 'the Ethiopian imperial race consciousness Basha happen to represent' with an Ethiopian eye does belong to only a particular group

called, Moja's, pure Menze. The suggestion is that basically in one hand deprived the authentic imperial identity consciousness or the Ethiopian national self from the nation as a whole. And in other hand marginalize a specific part of a society within a created knowledge fabrication about the impartial social idea and wrongly subject them to any insanity referred in this second and alternative definition of imperial race consciousness.

Is the moja –pure Menze, ጠረጴዛ ጥቅምት pedigree synonymous idea with modern race concept?

In order to know whether the pedigree of Moja-pure Menze was a problematic race point of view or not it deem necessary to closely look in to its formations.

Tekle Tsadik Mekuria (1906-1992) a prominent Ethiopian, educator (civil servant), historian, diplomat who happen to share same birth area with both Basha Ashebir and Mengestu Lema's family, on his Autobiography entitled የሕይወቴ ታሪክ my life's history proclaim his pedigree, " ... his fathers grandfathre was Memhir Gulte's who had a grandfather called Memhir Yemiru (Meliake Hiwot) and a great grand father named debtera Fanuel." Their ጠረጴዛ (zer) (which in this case means pedigree than its latter modern Amharic connotation of race), were all rightfully Merigetas. Merigetas being prestigious higher clergymen rank in Ethiopian Orthodox Church, the pedigree claim means religious group belongingness. Of course an identity at that time gives the owner (holder), intellectualism, respected professorship, and sounding influence on the next generation. With it also was a substantial amount of economic benefit and proximity to the palace courtship similar to Mengestu's father Aleka Lema Hailu, yet, there were no such a modern race ideas or superiority claim associated with it.

This being one face of a ጠረጴዛ ጥቅምት, pedigree at Basha Ashebir time Ethiopia, to see other conceptions of it I stick to Tekle Tadike's pedigree proclaim started earlier. According to TekleTsadik Mekuria "his father's mother was called Eimet Yastewlu. And with no available evidence (document) it was told that her descendance comes from Aste Zera Yacob" an Ethiopian king who ruled the country from 1434 to 1968. Another typical nature of a pedigree proclaim aimed at a legitimate decadence from the blue blood of line of Judah, again a pedigree proclaim from the Solomonic dynasty also had no synonymous coloration with the common modern human race classification either ideological or in practice.

The third thought of pedigree proclaim at the time connects one's descendance to a place of birth. Tekle Tsadik tells "his father mother Eimet Yastewilu's father named Ato Gebru and the grand father Ato Addis," who according to the writer claim their ጠረጴዛ (zer)

in this case means lineage than race,” from showa, Amhara Sayint and Gonder,” each places located in northern Ethiopia and their group and sub group identity defined mainly by language and religion from the other part of the country. And in local setting their difference emerges out of accentuation, their drum beat, music, song and dance tradition. Here once again difficult to find a race preference based on a modern black while superior, or inferiority division.

Tekle Tsadik at the end of the pedigree proclaim narrates about his mother’s secretly held lineage to an Adal *HC* (*Zer*), *Zer* its meaning changed for fourth time, meaning ethnicity. Tekle Tsadik mother was telling what her Mother Bajeba told her once “six generation above Bajebu an Adal girl was abducted and kept as wife, so from their one side they had an Adal ethnic blood.” Wondering as to why his mother cautiously wanted to keep their lineage with Adal a secret and warned her son ‘to let nobody knows it’, why a secret?” asks Teklele Tsadik “the detail was not known, I tried to find out if there was any body knows why. What ever the reason to be frank to belong to Adal ethnicity was not a problem “concludes Tekle Tsadike Mekuria. Why Tekle Tsadike Mother wanted to be secretive about her pedigree to the Adal ethnicity but the writer denounce it in itself reveals dysfunctionality of the pedigree at the time. Arguably there were also other aspects of the pedigree (*HC ቆጠራ*) problems that able to create social, economic political and religious discomfort across the Ethiopian society at that period.

However there was no convincing reason for the poet to link or similar Basha Ashebir pedigree proclamation with the modern concept or the white black racial division, because in the first place the Moja pure Menze pedigree proclaim was not established or a primordial set of ideas to categorize human being in to different major races. Secondly the word *HC - Zer* does not necessarily mean ‘race’ as Mengestu Lema desired it. Rather it holds differing usage and purpose such as, lineage to religious status, blood line to legitimize claim to a throne, kinship in birth place and Ethnicity. Thus, poet’s framing of imperial race consciousness as a Moja pure Menzie outlook not only dislocate the particular national self of Ethiopians to a deliberately targeted marginalized part of Ethiopian society but also disorient about the Moja pure Menze pedigree proclaim itself. So why Mengestu Lema yearn to define imperial race consciousness or a peculiar national self as an outlook of a Moja, pure Menze’s pedigree proclaim? As we shall see next finding the legitimate answer to this question leads to discovery of poets entrapment in popular perception of Ethiopians anomaly in Africa, which is the controversial Habasha, Semitic identity construct.

4.3.4.2. Deconstructing Reconstruction of Habasha Identity by Eurocentric Scholars. The main scheme of Eurocentric scholars in defining impartial race preference of Ethiopian's as a Habasha and modern race idea.

In a desperate effort to persuade the black prisoner Basha Ashebir asks “on whose side I, the Habesha, choose to be?” this question clearly states Habesha is a race that differs both from black and white race divisions, which by implication means the Ethiopian imperial identity consciousness is a Habasha race construct. A construct that belong to the Moja - pure Menze faulty consciousness is based on the pedigree (ዘር ቆጠራ), according to Mengestu Lema. How does poets choice of labeling Ethiopians imperial race consciousness a Habasha race construct affects the peculiar national identity self of Ethiopian people? By associating a Habesha construct with a pure Menze Moja pedigree, does Mengestu Lema not indirectly suggests the peculiar national identity of Ethiopian people is a Semitic Ethiopian identity construct?

Mengestu Lema portray of Basha Ashebir perceive smooth feel of hair, not dark face, and light color skin a self-verification to a Habesha race identity constructs. An ‘Habesha’ race concept that find its good self-worth in a color of skin and physical beauty and, use the same cause to degrade the black race color and other physical make up to claim superiority over it. Thus Habesha self-esteem if proven right is really a racist outlook (construct) towards the black African people in that can be seen both a modern and a superior race concept similar to the white race idea. However, is original Habesha a modern race constructs as Mengestu Lema describing it in the text?

What does ‘Habesha’ originally denote?

According to Shelly Habeuer” the name Habesha has been called ‘A wondering one (abir 1985) that people have used in various ways, ranging from description of ‘Abyssinia’ lands in both east and west Africa, to an Arabic term for Ethiopian slaves, as well as sunburnt Egyptians who were the color of Ethiopian slaves who were considered exceptional handsome and intelligent (Willis 1985 et al)”. Thus was ‘Habesha’ a name that described facts entirely out of Ethiopia and denoted various meanings. Hence, Habesha originally was a word that denoted concepts of how other (the Arabs) discern Ethiopians rather than Ethiopian perceive them selves. Moreover originally there were no thoughts that relate Habesha name either to ethnicity or race backgrounds. If there is any compelling meaning of origin of ‘Habesha’ word is Arabs (the Arab world) perception of Ethiopian as a nation and Ethiopians as an Ethiopian citizen.

The not yet defined Ethiopians knowledge of themselves as ‘Habesha’ and Europeans Reconstruction of Habesha as a modern race concept.

There seems to be nearly no evidence as to when and where in historic place or time Ethiopians endorsed their name as an Habesha for there was no official endorsement of the Habesha name as a nation or in Ethiopia state hood history. Even more importantly why or for which characteristic quality, reasons and identity traits Ethiopians endorsed the name Habesha remains a mystery. Yet Eurocentric scholars such as Shelly Habeck were confident to state “Ethnic Amaras and Tigrinya’s who were Orthodox Christians that monopolized state power in the highlands of Ethiopia land what is now Eriteria, gradually begin to use the term Habesha to distinguish themselves from other people of Ethiopia particularly Pagans and Muslims.” This Shelle’s statement stress an overall under meaning and utmost concern, interests of Eurocentric scholars with regard to using the name Habesha and attaching a meaning to it. For Eurocentric scholars Habesha must single out an Amhara and Tigrians (ethnic) background, Orthodox, Christian fellowship, power monopoly in history of the country and residence in highland of Ethiopia. However, why these people authentically preferred to be called or accept the Habesha name and for what particular quality of characteristics they use the name remains a deliberate neglected area by the Eurocentric studies of Ethiopia and Ethiopians identity. Even then though, aforementioned Eurocentric scholar’s concepts attached to define a Habesha identity does not serve as determinant factors to establish a modern race background in principle or without a fulfillment of basic variable to modern race identity Habeshaness is defined as a race identity by Eurocentric scholarship, as some call it an Ethno-racial identity. As to why Eurocentric scholar maintain this generalized and predjuded classification of Habesha race identity become clear when one intersects between the western power rhetoric about Habesha conception through Eurocentric knowledge generalization (production) then unvail western nations conspiracy and plot to create division within Ethiopian people and between Ethiopians other African people.

Unveil Western’s divisive rhetoric attached to their version of Habesha identity that is aimed to create division at domestic and regional level.

Eurocentric rhetoric about Habesha identity begins its division scheme when it suggests a separate Ethno-racial identity construct between the north and south people of Ethiopia. To fully comprehend this notion one must ask ‘Is Habesha a term gradually used by Amhara and Tigriyans to distinguish them from other people of Ethiopia? And particularly from pagans and Muslims, When, in what way, and why? In this regard Shelly and her counter parts seem to lack convincing evidence. Nevertheless the point is clear. Amhara and Tigrians who were Orthodox Christian and monopolized power in

highland of Ethiopia (same way the western white elites) were segregationist, divisive, claim a superior ethnic and racial backgrounds that subject their Habeshaness concept to a modern race conception specifically similar to white superiority theory and practice. Nonetheless, this Eurocentric scholar's attribution of 'Habesha' identity concept to the Ethno-racial categorization ignores a number of historical events that defy explanations within its terms of reference. For instance, in the long period process of Ethiopian Orthodox Christianity practice there were a great number of people christened, belonging to different ethnic backgrounds. So;

1. Does a pagan who becomes an orthodox Christian but from a different ethnic background than the Amhara or Tigrigna, could be entitled for a Habesha identity? Or using again Shell's argument of Oromo elite due to an orthodox Christianity, Can they claim a Habesha identity? Would that not be against the ethno definition of Habeshaness?
2. What about those Muslims from Amhara and Tigray, Are they deprived of Habeshaness because of their religion difference? (Or could they claim Habesha belongingness for they belong to the same Ethnicity of Amhara and Tigray?)

If the answer to the first question is positive and to the second a negative then the Habesha concept primordially was neither an ethnic or race idea nor a religious superiority claim from Amhara and Tigray. That means Eurocentric construction of Habesha identity is self-conflicting and geared towards creating division between ethnic groups in Ethiopia and attempt to (separate) exclude that they call pagans and Muslim from social history of Ethiopia. So Eurocentric's attempt to qualify Habesha as an ethnic identity is an effort to divide Ethiopian people in ethnic lines. "Likewise, the Oromo Ethiopians largest ethnic group that was incorporated into the Ethiopian state in the nineteenth century through violent conquest also contests Amhara and Tigrayan hegemony. Therefore, it is important to note that a Habesha identity is not synonymous with Ethiopian or Eritrean nationalism. Indeed, many subjugated groups within Ethiopia and Eritrea would take offence at being called Habesha. Only those from ethnic groups that ruled Ethiopia and Eritrea (that is the Amhara and Tigray, as well as Oromo's who assimilated into these groups) view themselves as Habesha, "Shelly argues, this typical view of Eurocentric scholars about Ethiopians reality expose a number of concerns that need an elaboration and explanations.

True, Oromo's could be the largest ethnic group in Ethiopia, but why it is particularly mentioned as a group incorporated into the Ethiopian state in the nineteenth century through violent conquest and portrayed as a contestant of Amhara and Tigrayans hegemony?" Are Amhara and Tigrayans attempting to create a hegemonic identity governing all Ethiopians

under Habasha? Why Habesha identity is not synonymous with Ethiopian or Eritrean nationalism when the same groups are dominant ruler of Ethiopia and mostly accused of National hegemony? If so how can they achieve this while they distinct Hanashaness only to two ethnic and one religious group that exclude other diverse ethnic and religious groups in Ethiopia? What is the implication of presenting Habeshaness an offence to subjugated groups in Ethiopia and Eritrea? An answer to these questions does not reflect on the ethno racial concept of Habesha identity but expose western power political interest behind produce of presumptuous knowledge about the Habesha constructs. That is dividing the people in line of ethnicity religion; create enmity between them so as to subjugate Ethiopia and its people.

Is Habesha either ethno or race identity as defined by Eurocentric scholars?

According to Shelly, “to begin my finding suggests that my Ethiopian and Eritrean informants from Amhara and Tigrinya ethnic backgrounds viewed that Habesha identity as a separate ethnic and racial category that is not black and emphasize their Semitic origin. This view, which emerges from historical construction of Ethiopians identity, distinguishes them from African Americans and indeed all other blacks, significantly affecting how they navigate US race relations”. This statement of Shelly contains different and interesting ideas that show exact framing of Habesha identity by Eurocentric scholars. First it tries to define a Habesha concept from the perspective of the holders (Ethiopians and Eritrians) as though it is an Ethno-racial identity percept. Second a not black and that emphasis their sematic origin is mentioned as a main problematic (anomalistic) of Habesha race concept. Which means a Habesha race concept is that defy a black race categorization and seek a separate category which is based on its emphasis of sematic (race) background that emerges from historical construction of Ethiopians identity.

4.3.4.3. Is Semetic Race Identity of Habasha to Defy Inclusion in Black Race Category?

The same way Basha shebir is forced by the poet to first link imparcial Ethiopian race conciousness to a Habasha construct then connect Habasha race difference from others to the Shame lineage (especially to distinguish himself from the black African people), majority of western intellectual and writing about Habesha (Abyssinia) identity constructs tend to connect this view with a Semitic origin. So, what is idea of Semitic origin? And what concepts relate it to the modern human race classifications?

The shame lineage Basha Ashebir made to claim by the poet refers to the three biblical division of human kind which occurred after “flood storming from Sons of Noah” (Gen.9:18-24), Shem, Ham and Japheth, in which descendants of Shem migrated eastward and occupied most of Asia, the descendants of Japheth migrated westward and ultimately occupied the continent of Europe, while the children of Ham moves generally south wards to ward the tropics and occupied the continent of Africa and possibly southern Asia and island of pacific. Certainly for the white segregations modern race idea proponents such as this brief record the accuracy of which has not been successfully disputed by anthropologists and ethnologist, while affirming the unity of the race, also implies that an all-wise providence has determind the times before appointed, and the bounds of their habitation, which same providence by determining the climatic and other physical conditions under which many successive generations of several racial groups should live, is there by equally responsible for the distinct racial characteristics which seems to have become fixed in prehistoric time and which are chiefly responsible for the segregation of racial groups across the centuries and in our time. “(Dr .G.T GILLESTPIE, GD page 11)

The white segregations understanding of son’s of Noah progenitors of three distinct racial groups stress the preexistence of a providence which is referred to as Noah curse on the sinner Ham and a blessing of the racious shame and Japheth. A providence that become fixed in prehistoric time and responsible to Ham inferior and enslavable status to his brothers which infect destined Ham to live in a tropic climate and other harsh physical conditions which has been responsible for his inferior status and segregation across the centeries and inequality during the time of modern human period (era).

The white superior race theorist’s argument which among several other evidence it tries to produce from the Holy Bible also uses the curse of Noah on Ham to validate its segregations philosophy and practice against the black African people, nonetheless seems to lack a fundamental ground with in the teaching of Christian religion. So can be disputed and disproved with a number of points and several principles of Christianity. Nevertheless the white superior race theories against the teaching of Christianity has been utilizing an erroneous interpretation of concepts, ideas and situation in the Bible to verify and validate domination over and exploitation of African people. That is why any consideration of Ethiopians proclaims of Shame lineage in order to both define a Habeshanness as a modern race concept and define impercial Ethiopian race preference as racist outlooks that seek a biblical explanation so as to claim superiority over black African people would be a gross accusation and mistake that needs a clarification. Because in the first place Ethiopians proclamation of Shame lineage was a concept that

existed long before an emergence of the modern race idea following the 15th century European enslavement of Africa people and its new meaning with 19th century knowledge of anthropology . That makes it subjected to not solely to its biblical origin but also to Ethiopians peculiar ancient history civilization and state hood. Secondly even when it is attributed to a religious conceptualization, connecting Ethiopians Shame lineage to a racist superiority claim over black Africa people would be a suggestion that there was a human slavery practice in Ethiopia that was supported by a religious doctrine in Ethiopian (like catholic church did in Europe), in which case Ethiopian Orthodox church would be directly indicated as ideological support institution in the above presumed practice. But in any way is difficult to prove for history of Ethiopian Orthodox church does asserts otherwise.

Undoubtly, Ethiopians proclamation of the Shame lineage apart from the religious aspect of it, it has a deep root in ancient and peculiar social history and civilization of the country. Similarities between ancient Ethiopians languages such as Giez, Tigrigna, Amharic, Harari, Gurage etc with the sematic language group can be one major factor to authenticate Ethiopians claim of descendance from Shame lineage. however, the prevalent idea of attributing Ethiopian's identity to Semitic origin, only as Teshale Tebebu argues "emerges from the fundamental perception of western Ethiopian's scholarship had for long saw Ethiopia as out landish to Africa, like ancient Egypt, Ethiopia was systematically de Africanized in annals of western high culture in this scholarly tradition, Ethiopia has been perceived as being both the anomaly and paradox of Africa". Referring to Ethiopia uniqueness (anomaly and paradox of Africa), which attribute the entire nation's social cultural history to a particular northern part of Ethiopia, Tobynbee (19 6:6) wrote "the survival of her political independence in the midst for an Africa under European domination, the survival of her monopolist Christianity in the border land between Islam and Paganism, the survival her Semitic language between the Hamitic and Nilotic language areas, and the stagnation of her culture at a level which is really not much higher than the level of the adjacent tropical African Barbarism (makes Ethiopia unique in Africa)".

This typical view of western scholarship seems to ignore both the parallel presence of Islam and Paganism with Christianity and co-existence of Semitic Cushitic, Hamitic, and Nilotic etc. language within Ethiopians territory for millenniums. In this Semitic (Habasha-Abyssinia) Ethiopians identity creation of the western scholarship anything Ethiopian is explained intermes of the geographical location of the northern part of Ethiopian and all aspect of Ethiopians civilization, independence language, culture, religious, moral and ethical values given to their designated Habesha (Abyssinia) group identity which

completely exempt intermingle, intermix and diversification of multi-cultural and religious interactions evolved during Ethiopians ancient and unique socio-cultural history of the nation.

It is with in the fundamental principle of western Ethiopians studies “which according to Teshale Tibebu” started as offshoots of Semitic studies, itself a branch of orientalism. Its paradigmic foundation was Semitic philology (see Dillman, 1974, p.3). That Ethiopians are Semitic, not Negroid, civilized, not Barbaric, beautiful not ugly and so on all are images of orientalist Semitisms in the western paradigm of knowledge. The Ethiopian is explained in superlative terms because the “Negro” is considered subhuman Ethiopia is seen as the south western end of tree Semitic world in Africa. The western scholarship that calls Abyssinia from the Arabic Hsbesheh , and seen Ethiopians as being fundamentally civilized as opposed to not only the rest at “black Africa” which was seen as barbaric and savage, but also the many peoples inside Ethiopia itself (eg . the Oromo). Therefore presenting this knowledge as though it is a perception of Ethiopians themselves is quite a problematic one. Especially when one learns that western scholarship cornering of Ethiopians for a Semitic and Habeshaness racial identity claim was a recent phenomenon that started right after the battle victory of Adwa, one must ask why?

As Shelly Habeckero explains” inherent with in their Habeshaness was a sense of exceptionalism. Indeed, Ethiopian nationalist continue to employ primordialist arguments emphasizing the antique and unity of Ethiopians identity, which they trace back 3000 years to Biblical and classical reference (Sorenson 1993, Pankhurst 2001). Within a regional concept, the ruling elites of Ethiopia, particularly Menelik and Haile Selassie, shaped the nations image in paradoxical ways that emphasized on one hand Ethiopia as a symbol of Africa and freedom”, “yet on the other hand asserted that Ethiopians were neither Africans nor black, focusing instead on their links to ancient Israel and the legend of Solomon and Sheba” (Sorenson 1993, p 27). Numerous scholarly accounts describe the racial prejudices and pretention of Ethiopian elites who were said to consider themselves better than blacks, whom they scorned as Barya, which means slave in Amharic (Sorenson 1993). Further, buttressing their self image, Europeans began to regard Ethiopians as ‘honorary whites’ after they defeated the Italian army in the late 19th century, since their racist discourse did not permit them to acknowledge that black men could defeat white (Lears and Wigen 1997). Nevertheless Ethiopia became the head quarters of the organization of African unity and a champion of Africa liberty and anti-imperialist struggle (Sorenson 1993, p.27). These conflicting images were sufficiently accommodated within a Habesha identity, which Ethiopian Elites used to justify their conquest and civilizing missions.

Certainly, western scholarship look at odd with Ethiopians (what they call Habeshaness) sense of exceptionalism, why? It seems because Ethiopians nationalist employment of primordialist argument which emphasize the antiquity and unity of Ethiopians identity. Is this to suggest antiquity and unity of Ethiopians identity is not a concept that can be traced back 3000 thousands year in Biblical and classical reference? Ofcourse not, this is a validated argument. So what is western scholarship problem with Ethiopians claim of an antique and unity of Ethiopians identity? That appear to because Ethiopian nationalist primordialist argument about Ethiopia's unique and unity seems a national identity construct. A national identity thought that intentionally and wrongly has been refferd by the western scholarship as a Habeshaness and ethno-racial identity constructs. if this is not the point, what is the point of western scholarship accusation of the ruling elite of Ethiopia, particularly Menelik and Haileselassie for shaping the 'nations' image in paradoxical ways that emphasized on onehand Ethiopia as a symbol of Africa and freedom, yet on other hand asserted that Ethiopians were neither Africans nor black, focusing instead on their links to ancient Israel and the legend of Solomon and Sheba? True, western scholarship problem hidden within their opposition to Ethiopian nationalist antique and unity identity claim from ancient history of the nation is aimed at the ruling elite of Ethiopia particularly Menelik and Haileselassie for shaping the nations image not in paradoxical ways as they claim but Ethiopia was unanimously accepted by African people as symbol of Africa and freedom. Why? Because Ethiopians image which primarily emerged from Ethiopians national image and constructs not from Europeans' Habeshaness racial identity seems against the will of western nation as well as Ethiopia's' becoming the headquarter of the organization of Africa unity and champion of Africa liberty and anti-imperialist struggle.

Ethiopia's symbolic image of Africa and freedom in the first place is not a shaped idea solely by Ethiopian elite mentioned above but, the heroic struggle and victory of Ethiopian nation and its intense proud nationalism. So is Ethiopia become of heart quarter of organization of African unity and champion of African liberty and anti-imperialist struggle based on the Ethiopians nationalism primordial employment of antique and unity of Ethiopians identity than can be tracked 3000 years to Biblical and classical reference. Thus can not be affected or changed either by the ruling elites declare that Ethiopians were neither African nor black ,or Menelik and Haile Selassie's focus on links to ancient Israel and legend of Solomon and Sheba. Even then that is when accusations of Ethiopian ruling elite for asserting Ethiopians were not Africans nor black a properly presented idea. Because what is the reason of Ethiopian elite efforts to establish OAU if they claim a not African iidentity.And, if Menelik and Haileselassie linking to ancient Israel are legend of Solomon and Sheba is not put out of its context to produce a

presumptuous knowledge that tries to disregard Ethiopia's symbolic image in content Africa and freedom, through inappropriate incorporation of a conflicting image with in Habesha identity.

4.3.5 The Problematic Teaching of the Black Prisoner and Baptized Basha Ashebir with Gospel of Hegemonic Black Africans race Categorization.

The problematic preaching of the black prisoner begins by posing a problematic question to Basha Ashebir just because you are an Ethiopian, are you saying that you are not black African? This question seems to be the main question posed to the consciousness of Ethiopia people that able to establish the core category of theoretical explanation of the study and contains thematic lines and idea for the next and latter (last) interpretation and analysis process of the research.

Firstly, the question indicates and identifies Basha Ashebir (Ethiopians) imperial race preference as a peculiar national identity idea than the common modern race concept. (Mengestu Lema inner self or consciousness recognized it), if the claim of being and 'Ethiopian' (just because you are an Ethiopian) is what caused Basha Ashebir refusal of not be included in black African race category ,then deep in Mengestu Lemas knowledge that identity must be as the word 'Ethiopian' coded it is a national identity construct . In order to find out why Ethiopian race preference disagreement with the black African race concept and its consistent refuse to an inclusion in it , the study ask Ethiopia people why are Ethiopians find it, difficult to endorse the black African race category, Is it in accordance with Basha Ashebir changed (Habeshanness) race knowledge or the race conciousness that prevailed naturally in the Ethiopia man's mind during his race relationship navigation in Washington D.C, before imprisoned in white man's jail which is a national identity conciousness?

Second, the question "just because you are an Ethiopian, is saying you are not black Africa?" seems to be both indirectly disagrees with Basha Ashebir's declaration of neither black nor white nor other human race category. And indirectly suggest that Basha Ashebir claim of impartiality is an intentional distancing from the specific black African race group, which can be understood as the Ethiopian man biased, prejudiced inferior image associate with black African people in global human race relation is what caused Ethiopian's refute of inclusion in this category. Here, the most crucial question Ethiopians must ask is, Is the intent of Ethiopian's imperial race preference is based on the knowledge (primordial) of the relegated status and images of black African people in global race relation which we found shame to be include with? As this is proven wrong then the study considered this is a continuation of the pattern of accusation of Basha

Ashebir consciousness as an antagonizing the black Africa people and claim superiority over them.

Third and most importantly the question appears to be certain that a black African race category is a primordial, scientifically proven and universally accepted idea that Ethiopian's must adhere to or included in it. But, is the black African race concept a primordial, scientific and consented idea? Furthermore, the question happen to avoid that Europeans conception of African people inferiority expressions had served as a pre requisite for the creation of black African race category in which Ethiopians were a late comers and participants . So, expecting the Ethiopia man endorsement of the concept of hegemonic black identity construct of African people, would that not be an endorsement of the concept as a primordial and scientific idea? That submits to white man's superior claim in modern division of human race relations?

The importance of this question becomes even critical when one reason that Ethiopian's need of changing that impercial race preference to black African race category is based on analysis of the African people life experience after intervention by the whites. The black prisoner (Mengestu Lema) asking of the Ethiopian man "if, here you belonging with white or black, is what you want to know, my dear Ashebir" on top of mocking or accusing Ethiopians impercial race preference for being on intent of classifying itself with white race group it also suggests that the hegemonic black identity group should be defined as per Europeans idea of it , in the premise of the western world which considered the suffering, segregation, inequality, etc Africa people in white man's land a perquisite to create a collective race identity of African people in black African categorization. Which raises a number of questions such as, why does Europeans classification of Africans as a black inferior race should define any African man's belongings to black African race group identity? And, why should segregation, exploitation etc of African man on the basis color of skin and its devastating impact on African people could possibly be a priori for common and collective black African race identity? Should African people disposition of human equalities, dignity, respect due to the white racial discrimination and segregation both in and out of continent African define our common race identity referred as black Africans'? Is black prisoner verification of the Ethiopian man belong with black race influenced by Mengestu Lema, experience in the western world and the prevalent black activism ignited across the African intellectual at the time? In as much as the human suffering of African people by the dominate white had worked to create a comradeship ,unity fraternity amongst African people to fight the white supremacy ideology, can it be a pre-condition to seek a collective black, African identity group?

The other last problem of teaching of hegemonic black identity is its serious, open and direct accusation of Basha Ashebir race consciousness for being on alley with white and betrayal to the black race category. The ending statement of black prisoner which attributes Ethiopian's infidelity to a human tendency of shun the victimized and side with the 'victor', is replieted with problematic ideas which rather than convincing Ethiopian man it exhibits inadequate verification points to criticize Ethiopian impercial race preference and there are a number of self- contradiction and questionable ideas, concepts which oppose its own initial formation of substantiating the black African race case against the Ethiopian delegate in Washington D.C, and defends Basha Ashebir Ethiopian truths, realities in reverse.

Thus, there are so many questions need an answer such as, had Ethiopians 'shun' the victimized race or nation? When was that Ethiopian side with the victor especially to 'shun' the victimized? Are white's victor? Does black race group believe or accept whites are 'victors?' Have Ethiopians 'adore' whites or accept white are mighty? Or is the reverse not true? Does Ethiopians wining psychology comes out of not perceiving white as not mighty ones? Have Ethiopians despise the black race as a weak? Is the black race a weak one? Does the description of black race as a weak one not clash him with the same race category he destined the Ethiopians to belong to? Is 'weak' not mis-characterization of the African people? Answers to all these questions back fire and counterproductive to the black prisoners (Mengestu Lema) accusation of Ethiopia man. Other questions such as, is the Ethiopian man consciousness of an impercial race identity a mere looking to the glorious past? Is Basha Ashebir a poor man looking back to his glories history to fined similarity between his and white people to seek belongingness with the white race category? So how does the black prisoner (Mengistu Lemma) come to bye European scholars concept of Ethiopians are a not black but habesha race claiming people?

4.4. Uncover Imagination of Mengistu Lemma for Afrocentric Analysis of Busha Ashebir Bametica While Conducting Selective Coding for the Emergent Data Analysis of the Ground Theory Study.

This final stage of analysis mainly focus on an investigation into poet's artistic vision to intersect major factors affected structural and concept formation of the poem with relation to the subject matter (Ethiopians impartial race consciousness). Here I examine Mengistu Lemma's attitude, direction and language (to create an opportunity for the poet) to show where the poet stands in relation to the subject matter. Therefore, revealing where the poet stands or asserting whether he is centered or marginalized within his own story, would be the major task at this particular stage of data analysis. In

other words as an Afrocentric researcher, I try to locate the imaginative structure, system of Basha Ashebir Bomerica as expression of artistic work by examination of the attitude, direction and language of the poet towards the Phenom (Ethiopians race consciousness).

I also attempt to discover and explain the ultimate conceptual thinking that laid ground for Mengistu Lema's presentation of impartiality of Ethiopians in reference to modern race classification authentically not a national identity construct but rather as though it is a modern race idea. Which is the higher level of abstraction for the ground theory analysis final stage, (selective coding the most theoretical one). For which a thorough look into how poet's life experience affected his self, stance on his all artistic outlook and view of the world would be done. In order to effectively accomplish this data extracted from Mengistu Lema autobiography) would be analyzed. (4.4.)

4.4.1 What is the Imaginative Structure, System of Basha Ashebir Bomerica Expressed in the Attitude, Direction and Language of Mengistu Lema?

The main attitude of Mengistu Lema towards the subject matter amongst others can be characterized as defiance, acute critics and a revolt against it. Whose influence on imaginative structure and system of Basha Ashebir Bomerica is evidently witnessed in various forms (Choice of genre, characterization, setting, dramatic action, language). This extraordinary power of poet's attitude has offered a personal and deep psychological eminence as well as involvement of the poet in the imagination of the poem as artistic piece. And forced him to antagonize authentic Ethiopian impartial race consciousness from the outset and throughout structure and system of the poem. Mengistu Lema preoccupied attitude has put the author in parallel contradiction and conflict with all authentic ideas and concepts connected to authentic Ethiopian authentic race consciousness. Labeling his subject matter a societal flaw and social problem is a clear evidence for Mengistu Lema polarized position and radical view about Ethiopian race consciousness and its authentic thoughts. In this situation it would be very difficult to expect the poet to maintain centered position, or seek a balanced and fair treatment of the subject matter from him other than sidelining and advocating for his revolutionary position and whatever ideas and concepts attached to this end. So Mengistu Lema's marginalization, within his own story begins from his attitude towards the subject matter.

A scrutiny into poet's use of language asserts the profound effects of his attitude towards the subject matter resulted in an intentional exemption, mischaracterization, misinterpretation, relegation, misconception and decentralization of ideas and concepts of the authentic Ethiopian consciousness (marginalized) on one hand. While on the other hand it exposes Mengistu Lema's intention or domination through explanation of an

alternative version of a new regional and global race identity conception which defines Ethiopian's identity in a black African race category. Mengistu Lema's use of language by in large tend to obtain a sour, bitter, belittling, confrontational, insulting, scolding, mimicry, cursing, accusation etc. Qualities during instances of discrimination, marginalization, and obliteration of the authentic Ethiopian race consciousness, but maintain instructional, educating on superiority qualities whenever it comes to addressing his new and alternative version of race identity ideas and concepts.

Through analysis of poet's attitude and later his use of language the study deduced poet's direction as a call for change. Menghstu Lema's seems to be deeply troubled and seriously affected by the uniqueness of impartial race consciousness that is anomaly of modern race classifications, so wanted to put an end to it. For him Ethiopian differing race consciousness is erroneous that needs a correction through, Ethiopians accepting belongingness to black African race category to which they naturally belong. So there is no room for any kind of a different Ethiopian race preference or claim. But the question remains how were Mengistu Lema came to such an adamant conclusion? The answer to this question can be adequately obtained only if an appropriate investigation into the poet's artistic vision is conducted since his vision provides psychological, cultural, socio political, thoughts believes, and principles that are believed to guide his imagination, conception and creation of any particular piece of work.

4.4.2 Mengistu Lema's Overall Artistic Vision Guiding into Poet's Philosophical Ground

When awarded the 1960 Haileselassie prize on his speech on his speech delivery Menghstu Lema stated “ በታላላቆቹ የኢትዮጵያ ባለቅኔዎች አንጻር ገና ወጣቶች የሆነው የአሁን ዘመን ወጣት ደራስያንና ጸሐፊት ሊቃውንት አባቶቻችንን አርአያ አድርገን ሕሊናችን ወዳዘነበለበት የድርሰት አቅጣጫ ስንሰማራ ሊያድርብን የሚገባው የይሉኝታ ስሜት መንገድ ይሆንብናል ።በመጀመሪያ እነ ክፍሌ ዮሀንስ ፣እነ ራስ ወልደገብርኤል ፣እነ አራት ዓይና ጎሹ ወዘተ... ምን ይሉኛል ማለትን አንድናዘወትር የአገራችንን ታሪክ ማንበባችን የአባቶቻችን ቅርስ መቅመሳችን ያስገድደናል። በሁለንተኛ ደረጃ ደግሞ ግርማዊነትዎ ከዘረጋልን ዘመናዊ ትምህርት ገበታ የቀመስነው አውቀት ፣እነ ሼክስፒር ፣እነ ሞሊየር ፣እነ ኢብሰን ፣...ምን ይሉናል ያሰኘናል ።”(መንግስቱ ለማ ፣ግለ ታሪክ 179-180) As clearly stated in his words Menghstu Lema authorship and writer ship is indebted to both Ethiopian classical (indigenous) knowledge and to that of European education and thoughts ,thus it is a combination of two ideologies. Nay, prof.Richard Pankhurst being a long time friend and colleague (both abroad and home), testified, ”መንግስቱ ለማ ለኢትዮጵያ ስነጽሁፍ የነበረው አስተሳሰብ በቅርጹ ብሄርተኛ ፣በይዘቱ ተራማጅ መሆን አለበት የሚል

ነው “According to Richard Pankhurst ,Meghstu's thinking (vision) of Ethiopian literature should be nationalist in its form and progressive in content iu. But what is to be nationalist in form and progressive in content?

In relation to this Prof. Richard Pankhurst explains “ከሁሉም በላይ ግን መንግስቱ ለማ በጥንታዊቷና በአዲሲቷ ኢትዮጵያ መካከል እጅግ አስፈላጊና ጠቃሚ ማደያዣ ቀለበት ነበር ለማለት እደፍራለሁ ።የመጀመሪያ ትምህርቱን ከጥንቱ የአገሪቱ የቤተክርስቲያን ትምህርት ቤቶች የቀሰመ እንደመሆኑ ሕይወቱን በመላ ለክላሲካል የግዕዝ ቋንቋና በአጠቃላይ ለኢትዮጵያ ጥረት አውሏል ለማለት እደፍራለው ።ይህም ቢሆን ግን መንግስቱ በሌላ ጎኑ ለማህበራዊ እድገትና መሻሻል ራሱን የሰጠ ዘመናዊ ኢንቸሌክቶዋል ነበር ።(መንግስቱ ለማ ግለ ታሪክ 215-216 On the basis of this explanation we can say that though Mengistu Lema’s classical Ethiopian church education subject him to remain loyal and nationalist to every indigenously Ethiopian knowledge, wisdom thoughts and conception (including the authentic Ethiopians race conciousness), yet, at least the content of Basha Ashebir Bomerica is likely to be dictated by his progressive artistic thinking, that is an extension of his quest for social change and development that is correspondent with his modern intellectualism. For further understanding and deep explanation of this assumption it would be necessary to explore more on the specific artistic vision of Mengistu Lema’s creativity (imagination and creation) of Basha Ashebir Bomerica’s artistic piece.

4.4.3. What Artistic Vision of Mengistu Lema Determined the Imagination and Creation of Basha Ashebir Bomerica? (Explain the Highest Theoretical Level (Selective) Coding) for the Ground Theory Data Analysis.

If Mengistu Lema’s need for a progressive artistic content creation sprung from his quest for social change and driven by his modern intellectualism in any way dictated the content creation of Basha Ashebir Bomerica, then the subject matter in th poem - Ethiopians race conciousness is either truly a non-progressive (backward) concept that need to be changed so that the social development of Ethiopian people is achieved or it is a sane conceptual thought that simply at odd with Mengistu Lema’s modern intellectualism. Otherwise, this assumption can be re-stated as “the Ethiopians authentic race conciousness portrayed as a flaw might be an authentic Ethiopian thinking that is not a problem for a social well-being of the nation, but unfortunately found to be in conflict with Mengistu Lema’s modern intellectualism.

Menghstu lema’s initial involvement in artistic endeavors (being a painter), his introduction to modern European education and to Europeans racist ideology begins during the five year Italian occupation of Ethiopia. “የሥነ ሥዕል ዝንባሌ በጎይል የያዘኝ

ከጣሊያን ጦርነት በኋላ አገር ተረጋግቶ ፤ሕዝቡም ላይ የፋሺስት ቀንበር ከተጫነ በኋላ ነበር ።”
(መንግስቱ ለማ ግለ ታሪክ 31)

The Italians occupation of Ethiopia seems a historic moment that created fear and uncertainty about Ethiopias free nation status and sovereignty of its people in the thinking of Menghstu Lema. Especially opining of segregationist European schools at the time introduced Menghstu Lema to the racial and civilization superiority claim of Europeans over Ethiopian people .The resistance of parents to not send their children to European school but their latter subjugation by military force (power) seems to create a dilemma in Mengistu Lema’s childhood psychology as to which civilization was right. (Even better) yet, as his inclination and involvement towards the field of art and in European modern education intensified,

The efforts of Emperor Haileasilasie reign to modernize Ethiopia by means of Eropcean modern education which was noted for it’s complete exemption of Ethiopian’s and millennial old education system, and instead proponented the western education as a modern and superior was criticized by many for its fallouts amongst which production of an “uprooted “ Ethiopian modern intellectuals holds a major place. The Ethiopian modern intellectuals characterized by their radical views, were involved in a number of revolutionary activism and movements basically called for a socio-cultural, political and economic changes resulted in the unprecedented 1974 Ethiopian revolution and it’s consequential problems to the nation till to date.

Interestingly the process of Mengistu Lema’s transition from the classical Ethiopian scholarship to modern intellectualism was not the kind that completely ignored the wisdom and knowledge of classical Ethiopian education system but rather in continuous and consistant manner conflicted with the intent and actions of Europeans domination over socio-cultural values of Ethiopian nation.

However as time goes and his knowledge in modern European education matured, and his life experience acquainted him to the racist European idea and practice, Mengistu Lema’s perception of human reality in general but about the Ethiopian impartial race conciousness in particular kept challenged by European knowledge production that led to unprecedented submission to this.

Menghstu Lemma’s recognition of the most important wisdom of sense of humor fundamental to his artistic creation

During his stay abroad while attending a higher education at London school of economics Mengistu Lema come to recognize a fundamental world view he believes was

wisdom for a successful manhood. The recognition he learnt from personal and youthful love story seems to remain in the foot steps both in his private life and artistic creations afterwards.

The story goes that Mengistu Lema despite his religious background could not escape the romantic atmosphere of the 1950's London university life. He acquainted with an Ethiopian girl, exchanged each others telephone number, start to get out once in a while, eat lunch and dinner in company, watch movie, see theatre etc. But on one unfortunate night unpleasant incident happened; Mengistu Lema encouraged by his peer advice dares to kiss the lady on her lips. She got infuriated and slammed her door on his face .But the story turned into a gossip that he was slapped by a lady and he became a laugh stock for the Ethiopian community in the school. Yet, Menghstu Lema desperately insisted she did not slap him but only shut the door on his face but only in vain. Especially Hailesilasié's son Lij Endalkachew could not help burst into laugh when ever the two meet that Mengistu Lema filled with shame. Then he came up with better strategy which was to not to be rigid he was not slapped but accept and tell everyone as their fabricated wish.” As per his own words Menghstu Lema had to wait until the end of academic year to claim a full scale victory. That was until the occasion of Ethiopia student's day where he, presented the famously known poem entitled በምሽት ጩረቃ (Bemishit chereka).

The applaud and admiration Mengistu Lema received after reading this poem not only altered the victimization of the unfortunate night incident from him to the lady , but also helped the poet to recognize the most important lesson in life.”(መንግስቱ ለማ ግለ ታሪክ 126-127). The lesson Mengistu Lema claimed to obtain from the overall experience of writing and presentation of ‘በጠራ ጩረቃ (Betera chereka) was ‘the right way to approach those mean people who falsely scandalize your name, ridicule and laugh and try to irate you is not to tirelessly try to convince your truth in vain, instead it is to agree with whatever name they wrongly given to you, thus, join them lough at yourself and enjoy it. But the problem is says Mengistu Lema,’ in as much as most of us love to laugh at others, we fail to do it to ourselves.” Though since childhood I suspect I was naturally blessed, in this regard ‘Mengistu Lema continues “It was only after Betra chereka. I boldly recognized the use of it thus thanked God for it. This ability observing and showing the humorous side of life what English people call ‘a sense of humor’ become even more useful “said the poet” at a time I a lone black Habesha far from home and compatriot found myself amongst fifty white patients in one big ward of a hospital located at an outskirts of London in a small town called ‘Scot “. The ‘black Habasha ‘expression of himself difference from

How Menghstu Lema unwillingly endorsed western idea of race idea

The extraordinary experience of Mengistu Lema that followed his admission to a hospital in England and his meeting with the fifty white patients is a well told story on poets writing of “ጥቁር እንግዳ” or the black guest. In general black guest or “ጥቁር እንግዳ” narrates Mengistu Lema’s first outright encounter with the white supremacist, discriminating and prejudiced outlook towards a black man where he passes two stages of mental and emotional states which are significant for this study in terms of explaining its major findings elucidate on how the poet gradually established an alternative thought about the authentic Ethiopians impartial race consciousness, develops an idea of the western conception of Africa and finally the hegemonic a black African identity categorization.

Mengistu Lema’s first stage mental and emotional state in the hospital and poet’s inability to escape his authentic Ethiopian race consciousness

As written on the black guest Menghstu Lema was challenged by the white patients for being member of the inferior African race categorization. Then got extremely offended and felt stunned. This feeling seems to be resulted from his previous perception of the English people. Young Mengistu Lema who wrongly conceived English people non or at least less racist and knowledgeable of Ethiopians ancient history, early human civilization but found out the reverse thus become agitated that created his first stage of mental and emotional state distinct from the next or second emotional state during his stay in that hospital.

During the first stage of his mental and emotional state Mengistu Lema upon finding Britain’s the same as even worth than other Europeans nation he felt deeply betrayed and wanted to educate those white patients about the authentic Ethiopian race consciousness. He tried to recollect all particular identity traits of Ethiopian people as opposed to the white patient’s percept of his race as uncivilized barbaric black African man. The real Ethiopians race self Menghstu Lema recollected in his conscious none of its construct or description refers to a modern race conceptions but explains the peculiar Ethiopian national identity. (See 4.3.2) If that is so, what is the major source of Menghstu Lema’s defining Ethiopia impartial race consciousness as though it is a conception of modern race theory and categorization latter in his life time?

Menghistu Lema's Inability to explain his Imperial and Authentic Ethiopian race consciousness resulted in Creation of Farcical Identity Traits about Ethiopian Reality, Menghistu Lema's Second Emotional State in the Hospital.

Even though Mengistu Lema in an effort to respond to those ignorant white patients his recollection of Ethiopian authentic race identity consciousness directed him to discover that it was a national identity constructs, he preferred to hold it for him self and decided not explain it to them. Because he found it out to convince ignorance of the white patients was only tiresome and a difficult mission. Instead he came to recognize his enlightenment of the vitality of sense of humor in such similar situation, and decided to approach the white patients differently. So no need of worry to convince his real Ethiopian self and agreed with discern of him being a black African man. This forms his second mental and emotional state during his stay in the hospital.

Accordingly he started creating fictional imaginative truth about the African manhood. The realities in Mengistu Lema's story which were both individual and social life experience of an African people were false narratives but able to dupe the white patients for believing it was a real true story. It is this evolves of his story Mengistu Lema believed had served his sense of humor and set him free from the white patients bully, irate, ridicule, insult and lough.

However a critical look into the second stage of Mengistu Lema's mental and emotional state during which he believed exploited his sense of humor ,raises a number of realities and questions, some explanation of theirs asserts poet's entanglement in his own creation of the story was a deed of Europeans race knowledge and its conception of a modern race theory which resulted in marginalization of African reality in general but the Ethiopian authentic and imperial race consciousness (Ethiopian national identity) in particular. To assert this statement it is very important in the first place ask, what made the story humorous? Was it Mengistu Lema's accepting of white patient's percept of him an inferior African race member? Or was it the duped white patient's situations who were destined to believe such as exaggerated farcical story a true one?

From the stand point an Ethiopian reading a hearing Tikur Engda story ,arguably it was not Mengistu Lema's choice of submission to white patients definition of him in African inferior race categorization rather it was white patients complete persuasion and bamboozlement by Mengistu Lema's fabricated story. If so, then what made the story believable by the white patients? Or how did Mengistu Lema managed white patients to believe in his story? The answer to these questions can lead us to the main theoretical explanation or finding of this study.

Lema's ability to convince the white patients with his silly and false story (narratives African man hood) heavily depended firstly, on the white patient's ignorance and illiteracy in African people reality. And secondly depended on Mengistu Lema's genius of appealing to their preconceived, prejudiced concept of the black African race thesis which is based on the presumptuous Western knowledge production and its media reiterate. True poet's story effectiveness was relied on its resonance to the white patient's ignorant, prejudiced perception of African people black race hegemonic idea. For instance while explaining why Africans do not wear clothes "ገጠቃላይ ልብስ አያስፈልገንም ፣ምክንያቱም እግዚር በሰራው አካላችን ስለምንኮራበት ነው ።እንዲያውም በጨርቅ አንሸፍነውም ።ስለዚህ መራቆት ከነውር አይቆጠርም ።"(መንግስቱ ለማ ግለ ታሪክ 139), Mengistu said. Here he used the sunny weather as an excuse not to wear cloth in Africa while complimenting European definition of Africans nakedness. In the same manner to compliment Africans heathens, their religion was presented as neither Christians and Judaism nor Muslims but as 'animism'.

When Menghstu Lema was asked by one white patient 'how Africans able to climb those extremely long trees to fetch coconut or papaya fruit 'he replied "This is simple. We have trained monkeys and apes ,serve us as servants and errand boy .We just call one of our baboon like a dog 'buchi buchi ' and order to bring us banana or papaya or coconut ,and swiftly we are served "(መንግስቱ ለማ ግለ ታሪክ 137). To to such an extent was the white patient's illiteracy to believe a human being living such a reality? So, no wonder they without any hesitation believed Mengistu Lema had already married four wives while he was only a student but other people such as rich merchants and lords can marry up to two and three hundred wives in Africa. The point that validates Africans polygamy culture connected to their licentious or lustful behavior that is adultery in religious context.

After the story telling Mengistu Lema acclaimed unprecedented popularity among the hospital society. "Here it is noteworthy that Mengistu Lema's popularities emerge from his African practice of his black African predetermined identities such as barbarism, heathens, polygamy and animism etc. All these concepts are concordant to Europeans definition of the black Africa race identity (categorization). The only strange thing for the white patients was Mengistu Lema's pride in his downgraded above mentioned identities and his confidence to defend it. Why Mengistu Lema was not ashamed of these identity descriptions and the white men thought he was truly defend it?

Undoubtedly it was because Mengistu Lema knew none of these dehumanizing ideas toward Africans were true about him. He was also aware of white patient's sheer lack of knowledge about his Ethiopian self. Because if they did know a tinge of Ethiopians real identity they would had not believed any of his explanations in Menghstu Lema's

fabricated story. Which means for Mengistu Lema in order to convince the white patients by appealing to their preoccupied, prejudiced conception of a black African race identity, he must have learned their modern race concepts prior to that event. Certainly, Mengistu Lema advanced learning in western Education and his way towards modern intellectualism had paved way to his understanding of the white people superior theory that latter could develop to realization of concrete reality of human race divisions as expressed in racial discrimination, segregation, inequality etc from his life experience in London.

That is why Mengistu Lema's change or agreement with the white superior black inferior theory would be questionable. Even more his endorsement of the black African hegemonic identity as a category Ethiopians must belong to in Basha Ashebir Bameric becomes not only a major diversion from his own original and authentic Ethiopian race consciousness which is national identity idea, but also is desperate and subjugated stand to the pervasive Europeans knowledge of the modern race theory and practice. Thus the poet was decentered and marginalized within story of Basha Ashebir Bamerica by Eurocentric pervasive knowledge.

4.5 An Afrocentric and Alternative conceptual explanation on authentic Ethiopian's race consciousness

4.5.1 Consequences of paradigm difference on Ethiopian's racial relationship with European modern race idea

Ethiopians' authentic consciousness of their race is a social identity that seeks its own column separate from the black African group and rejects any inclusion in any of the other human race categories, according to my Afrocentric approach to Ethiopians' unusual preference of their race in Africa and its problematic relationship with modern race theory. This displays this predilection for race in an unbiased light. The main finding of the study and the basis of my conclusion is the impartiality of Ethiopians' race preferences.

Ethiopian's Stern impartial race preferences and the need to revisit my initial research question -

After completing the analysis, I have gained an understanding of Ethiopians' unwavering, resolute impartial stance when it comes to describing their race consciousness while navigating international interracial relationships. That prompted me to go back and re-examine my original research question that prompted the need for the study itself. Now I have come to realize that one cannot "puzzle over why such a

discrepancy of thought existed between pan African conceptual construct of an iconic, symbolic image of Ethiopia within the framework of black African race category and that of Ethiopians consciousness of their race identity, which is known by western scholars as a not black race claim. Because I really believe, Menghstu Lema, a modern intellectual, was inspired to write Basha Ashebir Bamerica by the same prejudicial query (puzzle) that drove his artistic vision and practical self. On which the poet called for an end to anomalies of Ethiopian's race consciousness in Africa, through unconditional endorsement of hegemonic black African belongingness as a natural and legitimate category where Ethiopian's should be.

Menghstu Lema and I have a major difference in this regard: he used Eurocentric epistemology to both formulate and answer the same question, whereas I did the same, while I initially used a Eurocentric paradigm to formulate the question, but I later used an Afrocentric paradigm to get my answers. As a result, I came to an entirely fresh conclusion and explanation of the subject. Ethiopians' unique race consciousness or unbiased race preference is not at all a problematic construct. In contrary it is sane, positive social identity concept Ethiopian's can not and have no will to give it away for there is no convincing argument ,theory or explanations able to persuade them to alter it to hegemonic black African race belongingness as Menghstu Lema and other Eurocentric scholars aspire it.

Why Ethiopian's race consciousness is distinctive?

In general, any modern race consciousness must go through the European racialization process, which lasted from the 13th to the 20th century and was thought to be the only way to define the modern race idea and its race categories. However, if it must categorize itself as part of the black African race, it must have been founded on theories, presumptions, and pseudo knowledge produced in the name of natural and social sciences that were used as prerequisites for the early enslavement and later colonization of African people by western countries. Ethiopians' awareness of their race identity can be seen as a thought that emerged from pre-colonial relationships of Ethiopian people, qualifying it as an authentically Ethiopian and indigenously African knowledge. This freedom from European racial exploitation, discrimination, and segregation of African people by Europeans (up until the historic battle of Adwa 1896, Italian occupation of Ethiopia 1928–33 and introduction of European education) is what allows Ethiopians to consciousness of their race as their own.

Authentic Ethiopian's race consciousness versus hegemonic black category

In agreement with Afrocentric theoretical assumption that state ‘consciousness determine being, Ethiopians authentic consciousness of their race is a product of nation’s political independence, free and uninterrupted state hood, and ancient civilization in Africa date back millenniums. Ideals like independence, freedom, pride, patriotism, nationalism, comradeship, courage, self-respect, dignity, equality, etc. are among those that are prevalent in Basha Ashebir's thinking and deeply ingrained in Menghstu Lema's consciousness when he describes an authentic, impartial, claim of their race identity whenever they are in reference to Ethiopia's past history and are free from Eurocentric way of thinking. This understanding of one's race self as their national identity belongingness seems to be in line with the word's original usage before the development of the European modern race idea beginning in the 13th century, when the word race connoted "nationality ethnicity, etc." meanings. How therefore would one expect Ethiopians to perceive their national identity in a partial manner, given that no nation defines its national identity in terms of hegemonic group categories like black, white, yellow, or any other? On the other hand black African race category is a relatively new construct that seek hegemony of its member within premeditated (preoccupied) physical, mental and biological facts as well as descriptions pigmented in black skin color used as epitome. This category includes all character traits such as being ugly, backward, heathen, naked, duel in a hut, etc. to represent an inferior race identity of African people in contrast to Europeans' phenotypical, psychological, and social superior race ideals and values depicted in white skin. Without the hegemonic identity of black Africans, white racial hegemony would not exist.

Ethiopian’s impartial race consciousness a paradigm to white superior race theories

Ethiopians' conscious inability to locate their sane race preference in any of the existing race categories is without a doubt is a sign of their paradigmatic disagreement with modern race theoretical assumptions. If this reality is expressed in the form of Ethiopians' persistent refusals and resistance against inclusion in the inferior rated hegemonic black African group, then this is an explanation for why Ethiopians will have to fight white superior race theory with unyielding resolve. Therefore, it makes sense for western countries to combat any opposition that could upset the system of global racial classification in which white people literally found themselves at the top of every aspect of human life. Ethiopian’s unrelenting refusal to an inclusion in hegemonic black Africans belong on the other side not only deny Europeans supremacy over other races but also questions plausibility of currently existing race theories for it has a nature of calling for another fair human race idea.

4.5.2 Eurocentric scholar’s efforts to disguise Ethiopian’s impartial race preference.

One should examine what types of knowledge production mechanisms were utilized by western scholarship about Ethiopians impartial race consciousness and their quest for separate race category in order to either confirm whether it has a paradigm theory difference with modern race ideas or understand what an existential problem it poses on Eurocentric worldview. The most effective method to change the way Ethiopians think about race in the modern era was to first persuade Ethiopian elite that there are phenotypical differences between races that can be seen at face value. Following Europeans' refusal to accept their defeat at the Battle of Adwa, this easily encouraged the creation of and a typical race conception of Ethiopians in Africa.

Along with fabricating an anomaly race identity of Ethiopians in Africa in the years after this historic period, the modern race idea was also ingrained in Ethiopians' minds, displacing their genuine sense of national identity. It is for this reason that Menghistu Lema and other Eurocentric scholars continued to refer to Ethiopians' authentic consciousness as a real modern race concept and an anomaly in Africa. They later referred to it as a not black orientation, which caused its real constructs to become dislocated, disoriented, and decentered. The fact that European knowledge creation in this regard directly clashes with Ethiopian national identity constructs, and words used in this process to describe selected national myths, symbols, iconic image of Ethiopia (national flag, warrior ship, fighting skills etc.) are pejorative by itself tells Europeans scheme with regard to authentic consciousness that after intervention of colonizers re-define itself as impartial race preference is actually aimed at dispelling the pride of Ethiopians in their national identity.

Eurocentric scholars dismissal of impartial race consciousness by reconstruction of a 'not black but Habasha ethno racial' fabricated construct

The creation and reification of the Habasha race construct is the most perilous, presumptuous knowledge produced by Eurocentric scholars about distinct national identity consciousness and its latter manifestation as impartial race preference or its quest for separate race category, perhaps. Eurocentric scholars attempt to establish an argument that Habesha race thinking is behind Ethiopian's impartial race preference by carefully choosing salient concepts from Ethiopia's unique history, such as Semitic race identification or lineage to Shame descendants, the legend of Solomon and Shaba in connection to the Solomonic dynasty, and domestic slavery practice (whose insignificance has been demonstrated by a number of Afrocentric scholars, such as D. Bouis). And Habashaness is presented as a modern race construct basically similar to the white superior race theory assumptions.

European construction of Habasha identity specifically singles out northern people of Ethiopia as creators and proponents of it. In addition to those above mentioned concepts they use to support the argument Habashaness is the factor for Ethiopian's anomalous race orientation in Africa. In order to define habasha as what they call ethno racial identity, Eurocentric scholars select other social backgrounds belongings from people of northern Ethiopia. Which among others include Orthodox Twahido Christianity fellowship, Amhara and Tigray ethnicity, monopoly of power in ruling Ethiopia as well as residence in northern geographical location of Ethiopia? That exclude majority of ethnicities residing in southern part of Ethiopia, Muslims and pagan religious backgrounds from Habashaness ethno racial belongingness or preference.

Therefore in logic if Habashaness is discriminating against majority of Ethiopian people for their ethnic, Muslim and pagan religious backgrounds, then one must think (based on the argument northern people of Ethiopia dominated in ruling the country for millenniums) there should be either no place at all for different ethnic, Muslim and pagan groups or found in Semitic (northern) people of Ethiopia. A disapproved scenario for there simultaneously existed all mentioned and more group identity diversities in northern part of the country. Or the other best way to find out whether Habashaness is a marginalized race construction belonging only to northern people of Ethiopia and, it is what caused Ethiopians impartial consciousness of their race and claim a separate category in currently existing global race categorization system, then consciousness of majority of ethnicities, Muslims pagans or other Christians should denounce impartial race preference and separate category claim. And should happily join hegemonic black African race group or else find a place in any of other human race categories.

Arguably this seems improbable (difficult) because despite their north south geographical residence, differing ethnic and religious backgrounds Ethiopians (in their sane mind, deep consciousness) defy an inclusion in either hegemonic black category or in any of other human race classifications. Which asserts Ethiopians impartiality concerning their race identity is not a marginalized consciousness of Semitic or a resultant of Habashaness ethno racial construction as Eurocentric scholars desires it to be but rather is a more inclusive, consented social identity thought shared among majority of Ethiopians despite their individual group identity differences within Ethiopia.

In addition to embarrass Ethiopian elites (Minelik, Haile Selassie) at regional level (Africa) in front of other African leaders, for their intrinsic impartial preference and separate race category claim, Eurocentric scheme of Habasha knowledge reconstruction was also at the same time to totally exclude much of ethnicities, Muslim and pagan groups living in southern part of Ethiopia from the real dynamic, intermixed,

multicultural socio political, and economic history of Ethiopia. Certainly, Eurocentric version of Habashaness at domestic level was effective in creating number of ethnic, religious otherness (possessed by Eurocentric modernity thinking), polarized, radicalized modern Ethiopian intellectuals specifically following country's choice of western education as a path towards modernity at cost of indigenous knowledge and wisdom.

Nevertheless, there seems to be one common social identity consciousness continues to persevere in between all these odds Ethiopian people faced and surviving till to date. That is authentically Ethiopian national identity consciousness turned itself into an impartial race preference and a separate race category claim after encountered colonial modern race conception. But why does it surpassing all those ethics, religious and other variations existed during pre colonial race and racial process of Ethiopian (African) people? And for what reason has it survived the later fabricated divisive otherness (ethnic, hierarchical religious differences) created by Eurocentric naming and evaluation of Habasha versus others racial opposing groups during post production of western educated Ethiopian intellectuals , to remain consciousness of Ethiopians regardless of these divisions , conflicting otherness belongingness ? .

4.5.3 Initial Ideological difference between Ethiopian's authentic race consciousness and European modern race idea

Time wise Ethiopian's authentic race consciousness of their race can be traced in pre colonial relationship of Ethiopian people. Yet, it is not a direct product of pre colonial internal process of differentiation within African community. It's theoretical difference with European racialization process taken into consideration, pre modern race and racial process still was a factor for formations of different identity groups within African community. In which process non boundary, interchangeable, overlapping social groups (belongs) such as ethnicity, lineage, language, culture etc. were formed to serve their respectively purposes. The Zer (lineage) Basha Ashebir claimed is one best example for pre colonial differentiation process within Ethiopian society. In contrast to this Ethiopian's authentic race consciousness was realized with thinking of forming one, collective social identity able to bring together those different identity smaller groups formed during pre modern internal differentiation process within Ethiopian society.

So in theory authentic Ethiopian race consciousness (in its inception, at domestic level and before being challenged by eurocentrism) assumed no difference creation as either modern race assumptions or as any knowledge of other social identity construction do. Instead it constitutes intrinsic unity (fing) ideals, common interest and shared destiny of Ethiopian people. That has evolved throughout peculiar history of the nation building

process with an aim to maintain those uncompromising values entwined in their authentic today's race consciousness (national identity). Therefore, the ultimate theoretical assumption to explain authentic Ethiopian consciousness of their impartial race preference would be its thinking of realization (assertion) of oneness (unity) or unification of smaller group differences created during pre colonial relationship of Ethiopian people. Which is in direct contrast to racial knowledge creation that 'constitute an ex hypothesis of creating differences '(David Theo.) .

At its initial stage , Eurocentric race theory begins its idealistic thinking from an observation of one's (European nations) socio political and cultural values such as individual and group Democratic Rights respect, built national identity and statehood , Christianity, etc. as commonly possessed characteristics among European nations to realize a hegemonic civilized identity. Whereas ethiocentric (Ethiopian) authentic race ideology drives its ideal conceptions from its belief in intrinsic (innate) existence of unity of Ethiopian people that stamped in three thousand years of political independence, uninterrupted statehood, and ancient civilization.

When started Eurocentric race theoretical assumption prognosticate European hegemonic identity reality as per its academics and elite pure imaginative (illusory) thinking and exercise of formulation of ideas, principles, values to be shared among European nations, able to serve ex-hypothesis of marking their difference from other people of the world. This academic observation of reality and ex hypothesis as a universal fact first was subjected to limitations of information about whom Eurocentric scholarships defined 'others' and it was yet to discover. The ex hypotheses has been continually challenged and faced validity problem which in turn implicated perpetual change to its theoretical formations, for there were other people of the world who similarly possessed the same group identity traits Europeans at the time assumed their only civilized exceptions and in some cases even surpass them. Second, the same Eurocentric assumption and ex-hypothesis in its efforts to create hegemony of European nations under one category through extreme magnification of civilized aspect of western values, it silently denies (overlooks) existing differences within European nations. By denying either obvious familiarities with other people of the world or undermining significance of accepting differing reality within European nations in relation to its own ex hypothesis, Eurocentric race assumption from the beginning avoided a possible reality of oneness with those it classified as others, once, as it also dominate existence of variations within whom it defined we, once (Diversity). Which pauses a question on credibility of Eurocentric race assumption initial perception of reality because in this double standardized assumption of reality oneness or unity with others than Europeans

is deprived while at the same time existence of diversity within itself is sacrificed for the sake of realizing hegemonic European group identity. Double standard perception of reality even became more problematic when process of creating hegemonic European belong evolved to white race identity realization stage throughout 13th to 20th centuries racialization process resulted in modern human race categorization.

On the other side Ethiopian (ethio-centric national identity) initial race assumption starts its ideal thinking from a long processed, well lived, practically tested, proved, and validated Ethiopian people perception of reality. Thus holds social perception of reality. A reality confined within one antique, ancient national history and territory. And not exposed to a not yet discovered external knowledge influence, so able to maintain certainty over its knowing. Even more it had no other people of the world to compare or contrast with which helped it to be open for any possible one ness (unity) with people of the world and assisted it to respect a choice of people to be called others (diversity).

Eurocentric colored versus non colored ethiocentric (Ethiopian) race theory

European marking of their common self difference from others, upon their discovery of African people found the most valuable point to substantiate ideological and scientific explanations why Europeans common civilized self is superior from other people of the world. Which was their white skin color complexion and related phenotypical differences directly contrasted with black skin color and associated phenotypical differences of African people. European perception of white against black skin color difference as an opposite respective higher and lower variations in human race classification was an official announcement of European modern race theory to validate an innate, natural, primordial superiority of white race over black Africans and those classified in between. European race theory started by perception of the civilized we better and different from others people of the world, following western nation encounter with dark colored Africans, further consolidated its discern of European being into a primordially superior white race understanding (definition) as it as the same time created an inferior black African race category.

On the other side Ethiopian's (ethio-centric) race idea that begun its assumption by one-ness of its nation then built a unified consciousness of Ethiopian people without thinking of better we from other people of the world, and later able to avoid intervention from European nation pursuit of knowledge for modernity, and finally not involved in European racialization process, had kept its original formation that started one-ness of the nation and ended with creation of an asserted us (we) unified Ethiopian people. As a

result it constituted a non skin colored and connected phenotypical differences assumptions for its theoretical foundations.

Ethiopian's refuse to inclusion in African hegemonic category is consistent with its non skin colored thinking (assumption). All knowledge produced and perpetuated by Eurocentric paradigm and the racially prejudiced, skewed perspective of African civilization under general black race category is challenged by impartial (non skin colored) race perception of Ethiopians. Because concepts Europeans selected to validate their civilized superiority over others such as religions of Judaism, Christianity, Islam, formation of statehood, technological use of tools, use of alphabet and computation numerical numbers, clothing, architecture, etc. are a well lived facts and realities in Ethiopia long before European nations.

4.5.4 Alternative theoretical explanation for authentic Ethiopian's race consciousness or national identity thinking

If eurocentrism failed convincing Ethiopians to accept inclusion in hegemonic black African race belong or in any of other currently functioning race categories it is an explanation to weakness of its ideologies and theoretical assumptions. And Ethiopian's authentic consciousness prevailing in form of impartial race preference and persisting desire for separate category can only be an illustration to strength of its differing theoretical foundations. I believe the following underlined basic concepts can formulate theoretical explanation for authentic Ethiopian race idea.

Ideology founded in real human experience.

Ideology of Ethiopian's race consciousness is founded in real lived human experience accumulated over millennial old history of the country. Ideals forming peculiar national identity of the nation are proved, asserted, justified, and verified thoughts living deep in the consciousness of Ethiopians race being, determined in relations to past history of the nation. This is as opposed to hypothetically imagined reality conception of western academics and elite to create a modern hegemonic European identity that later evolved to modern race idea which was relatively a recent occurrence, and has been constantly challenged by query of validity resulted in suspicions from other people of the world about its authenticity .

Consciousness of one- ness (one-us) group identity

In direct contrast to European modern race initial thinking 'the different we ', authentic Ethiopian's race consciousness perceives the one-us (one-ness) group identity

of its united people. The bigger one belongingness that unifies different smaller groups existing in the country's territory and sharing a common interest and destiny. Ideal concepts and constructs such as political independence, uninterrupted statehood, ancient civilization as well as egalitarian principles like equality, dignity, mutual respect for men are included under national identity belong.

The one-ness (one -us) relationship without comparison to others

Different from European's race conception of 'we the different people' group identity build that can not get its sounding meaning without comparing itself with others (living any where out of western nation and looking different from them), Ethiopian's race consciousness does not need any kinds of comparable values with other people outside its national territory to gain its fullest meaning. It is contented with its own formations and does not require differentiating ideas presence in others formations making it dependent on others difference existence. It can survive independently. Independent perception of relationship created impartial preference of Ethiopian's race consciousness.

Ethiopians non- hierarchical race thinking (neither superior nor inferior perception of one's self, or social status)

Due to its perception of one's social self superior to others, European race construction is heavily dependent on unending assertion of inferior social status of others. Which forced creations of fabricated knowledge to verify one's superior social being whilst at the same time validate inferior social being of others? A fact when supported by individualist perception of reality it has been enabling outrageous racialization process served as a priority to establish a racially biased worldview and its racist world order. A world so far instructed by a need for superior race claim from western nations and a counter contention, fighting back to get equal human race status from those people referred as inferior.

Ethiopian's race being independent from both superior and inferior race hierarchical thinking it has been consistent in its sane thought of keeping an impartial race preference position thus, refute inclusion in hierarchical race classification system and avoids subjugating for Eurocentric fabricated human race categories, which are meant to serve prior interest of white men upper hand. So it can be considered an idealistic perception of social reality built to assert a fair human race worldview.

Ethiopian's non hegemonic conception of social identity

In order to sustainably maintain superior status of white men in a global interracial relationship, Eurocentric race theories unapologetically assumed we westerners versus different others social belongingness through fabrication of hegemonic knowledge both about its own and others new and imagined common social self. These hegemonic creation of color differed race categories forcefully denied diversities both within people of European nations and among those referred as others such as black African people . It simultaneously instructed every hegemonic groups to accept their hegemonic descriptions assigned to define theirs as well as others grouping as a universal idea or knowledge. By association of distinct superior characteristics of we Europeans, and assignment of inferior attributes to different others, a clear boundaries between different hegemonic race groups are established. And within each boundary reality can be defined in double misrepresentation of facts. An existing or proofed reality of others right to rightfully included in superior hegemonic race priorities can be refused while an obvious inferior social reality in one or more members of superior race group can be forgiven (intentionally overlooked) to save its once created superior category. These boundaries are used as safe heaven to create a fabricated reality asserting significance of superior race hegemonic group and advocate insignificance of inferior race hegemonic categories.

On the other hand, the one us (one-ness) national social build of Ethiopians has no place for superior or inferior concepts compared to any other group belong. Being free and independent from Eurocentric hegemonic knowledge fabrication about human races, Ethiopian's authentic race thinking seems unbounded by those boundaries created by western education. It keeps its impartial position, preference assisting it to rightfully claim those social values given only to superior hegemony of western nations and denounce all fabricated, and forcefully implied inferior social fabrics of black African race category.

Primordial paradigm against primordial existence of differences among races

Almost all obsoleted and staggeringly surviving Eurocentric theories about race found in natural and social sciences are continuations of its believe of primordial existence of differences among human races . And if all this is negated by Ethiopian's intrinsic one ness theoretical assumption, then ethio centric race conception is a primordial paradigm against primordial existence of differences among human races. Hence, in theory Ethiopian's authentic race consciousness disagree with the notion race identity is a natural phenomena thus, can not be expressed in forms of biological make up, phonotypical variables among the different groups. Those failed and obsolete attempts of Eurocentric biological sciences to differentiate race groups in scientific accuracy, precipitated biased and discriminatory knowledge ,and continued experiments

in this regard had no and will not have impact on Ethiopians original race consciousness. Likewise, Eurocentric argument for both scientific basis for theories of racial hierarchy and moral condemnation are intrinsically rejected by Ethiopian's race consciousness. All biological, cultural, and social variations invented to incite primordial existence of hierarchical difference among races are refuted by Ethiopian sane consciousness. Moreover pseudo knowledge productions to assert an innate psychological and emotional variation among races is an erroneous assumption practically disapproved by deed of ethio centric race thinking manifested as national identity of Ethiopian people.

Chapter Five

5. Conclusion

Those different identity groups formed during pre colonial relationship of Ethiopian people are not built on principles of European racialization process so can not be regarded a modern race belongingness. If there was one collective identity belong well developed in pre colonial relationship among Ethiopians and able to create unified common Ethiopian's consciousness was a national identity. This can only be a race identity given prior to the word race acquired its modern meaning in the field of physical anthropology only from the mid 19th Century. So until they met with Europeans or till post colonial relationships, Ethiopians seems to be unaware of group identity of race specifically known as by the west or European nation.

Ethiopian's very early encounter with European missionaries could be a starting point to specifically locate how they begun to learn about modern race idea. Their confrontation with Italian forces at the historic battle of Adwa, their victory and inter racial implications it had preceded on relationship of the oppressors and oppressed is a proper place to know when, how Ethiopians were introduced to European race thoughts. Obviously at that time Minillik elite were briefly acquainted with European race concepts. This undoubtedly impacted their knowing into which Eurocentric classification group Ethiopians would logically belong. It is possible to argue Europeans defiance to swallow disapproved white superior black inferior race theory due to Italians defeat at the battle of Adwa, and their reconstruction of Ethiopians anomalous race group in Africa that painted Ethiopians white and temporarily enlisted them in honorary black category, could have firstly tricked Menhiliks elite to identify their race group as per European race thinking. But secondly and most importantly might have directed them into investigation of one's past to find similar race knowledge in agreement with European race construction which was strongly supported by Eurocentric reconstruction of Habasha ethno racial category.

However this exercise was a short lived experiment because first African peoples (both in outside the continent) identification of Ethiopia as symbol of black Africans struggle had continually challenged Ethiopian elite to not certainly buys the anomalous race identity creation by Eurocentric scholars. Second, the very anomaly race creation was breached by European nations when fascist Italy invaded and occupied Ethiopia from 1935–1939. As a result Ethiopian elite were unable to fully develop a race consciousness either based on European race concept or the Ethiopian's anomalous race category in Africa (The reconstructed Habasha racial identity).

The five years occupation of Ethiopia by fascist Italy has certainly facilitated an introduction of white superior black inferior race theory to larger number of Ethiopians and disseminated of more knowledge at societal level. The consorted efforts and resistance it galvanized across people of Africa, to save Ethiopia and its nation what they believed was iconic symbol of Africans freedom, independence , has even complicated the race preference of Ethiopians, by specifically pressuring elite Ethiopians to side or be included in hegemonic black race category. Yet, neither Ethiopian society suffering from fascist outlook, discriminatory, racist atrocities done at the time nor pressure from African had people and descents convinced Ethiopians to discern European race classifications a sane idea or develop a specific race consciousness palatable to European racialized knowledge or categories. This period was crucial time in history for Ethiopians specially the elite to deeply understand not only how European perceive them is not different other than other African people whom they defined an inferior race. But also painfully taught them Ethiopian's inferiority in perspective of western nations is not such race difference at all but rather was subjugation of its political independence and sovereignty. Here the logic was simple. It was developed in direct contrast to Ethiopian's victory at the battle of Adwa which facilitated an automatic recognition as anomalous race in Africa and enabled them to be enlisted in honorary black and painted their skin white.

Ethiopian elite recognition of European race concept as purely superior claim of political power, economy control endeavor can be easily detected from emperorr Haile Selassie's 1936 famous speech delivered for league of nation head of state, Geneva, as well as in his elite's leadership role during establishment of OAU in 1963. OAU's deliberate exclusion of black African race issue in its formation, structure in one hand while in other hand focused on creation of politically independent ,free African countries (nations) whose diversity would form a unified (one ness) African nation appears to be agreeable with authentic Ethiopian's race consciousness. Ethiopian's recognition and rejection of modern race idea as European's interest to assume power and control over political, economic, sociocultural aspect of others, that started by Haile Selassie's elite refute to an inclusion in honorary black (anomalous) invented category and in hegemonic black African group, has been reflected in consecutive government change from 1974 until present time, inside leaders consolidated efforts to reconstruct the nations unity under common national identity consciousness. It is this national identity thinking struggling to survive the division created by European Habashanness versus other Ethiopians ethnic and religious backgrounds otherness in side Ethiopia, the research found to embraces impartial race preference of Ethiopians incorporating its dominant

national identity characteristics within Ethiopian's claim for separate race category in a global interracial relationship today.

There seems to be number of reasons why Ethiopian's inner self, deep consciousness recognition of one's self as national identity being is not clearly understood for what exactly it is. Even more factors are there as to what caused Ethiopian's national identity concealment in impartial race preference consciousness or why it is taken as modern race idea for that matter. But there are two paramount causations important to close my conclusion.

The first factor is Eurocentric natural and social sciences pseudo knowledge production and its media reification about innate existence of differences among races. Which despite unending verification problems and without consent able to establish a dominant and universal truth that race is a natural phenomena. Unfortunately has been accepted reality by many, so Ethiopians have to live with if they should maintain a healthy relationship with a global society. Up until 19— notion of race a natural phenomena and existence of hierarchical differences among races was obsoleted by American anthropology association, there was a shortage of knowledge for Ethiopians to confidently convince their authentic race consciousness is outcome of national identity thinking or their impartial race preference has nothing to do with European race idea or its classification. In other words the first factor for concealment of national identity within their impartial race preference was dominance of Eurocentric knowledge on the subject matter that created imbalance of argumentation.

The second major factor was Eurocentric media reification of main race categories and their hierarchical differences in European racist system as undoubted reality that made it simple for thinking of many people to discern these differences at look (face) value. The mere recognition of one's phenotypical difference in relative contrast to other people around has been used as a very simple way to convince an existence of biological (natural) species of human races. A general but presumption assumption which in reality has not yet been verified or will never seems be verifiable as there are great differences among different race groups as there are within the same race groups. Recognition of one's race being from a observation of others appearance difference just at looks value has been facilitating a convenient ways to easily spread existence of innate race differences by justifying European moral sanity it also sustained white superior black inferior race theory. First perception of one's or other's race type then recognition of hierarchical definition by mere look of appearance variables people of the world have been taught European superior race status.

Likewise Ethiopians one's peculiar national identity consciousness (authentic and precolonial) could easily be substituted by the postcolonial impartial race thinking. Eurocentric reconstruction and reification of Habasha identity as both ethno racial (Semitic Amhara and Tigray) and as anomalous race category in Africa seems to be aware of the power, one's self identification of the non existent concept race as species into possibility of a real fact just by one's observation of phenotypical differences just at look value possess. In view with the above today's Habashaness identity identification in global human race categorization system needs clarity of thought because it could mean two disparate groups identity belongingness of Ethiopians.

The first and most probable and obvious Habashaness consciousness existing now days is a one that emerge from post colonial relationship of Ethiopians hanged on Eurocentric conception of race identity. A perception against the will of its identity construction and in constant conflict with its deep consciousness (intrinsic quest for oneness theoretical assumption and national identity being) tries to find its Habashaness idea from a mere recognition of phenotypical differences with others just at appearance value. In compliance to obsoleted Eurocentric race classification, ideologies, knowledge, and practices. And it mostly subjects itself to subjugation to fallouts of Eurocentric racist worldview in general but fail to defend its authentic impartial race consciousness sanity in particular. Its uncertainty ,inability to explain distinct race category clim become more serious and complicated in case the person leaves his/her home land ,travels overseas ,or resides in abroad wherever that might be (Same as Menghstu Lema and the defeated Basha Ashebir). Ethiopians carried away by this version of Habashaness thinking are found venerable to white people racist philosophy and practical experiences and unwillingly tend to succumb to it, so change their race preference into hegemonic black African race grouping. Unfortunately their sole explanation to do so is induced either from their painful racist experiences committed by whites against them or it is out of expectation crisis resulted from western nation observation of Ethiopians as black Africans.

In such circumstances overwhelming feeling and emotions seems to overtake logical or intellectual argument. Their observation of discrimination, dehumanization, segregation, and relegation of African people under hegemonic black race category by whites appears to constitute a shared, common belongingness of Africans. Ethiopians who eventually endorse hegemony of Africans in one collective black race in addition to their conception of Habsshaness as European race idea they are also influenced by guilty consciousness, feeling of infidelity to those Africans who accepted and live the racialized black African race category. In this regarded pan African conception of Ethiopia a

symbol for freedom, unity, and independence for African people unfortunately under black African race category plays a major role. The same way Menghstu Lema used sympathetic words of 'it is only human tendency' to finally convince conversion of Basha Ashebir pre colonial version of impartial thinking or authentic national identity consciousness into hegemonic black African race thinking, those Ethiopians specifically living in the west confused by their believe of Habashaness as European race concept, do force themselves and their siblings born and raised in foreign lands to accept hegemonic black race category not out of logical framework but predominantly driven by overwhelming feelings and uncontrolled emotions of defeat to whites race superior theories and sympathy towards oppressed African people .

The desire to create African unity and fraternity appears to have driven these few Ethiopians to endorse the dominant black African categorization, which is perhaps the most intriguing feature about them. Basha Ashebir's (Menghstu Lema's) closing remarks, "mixed bag, carry all, carry all, mixed bag," are typical proof that Ethiopians' endorsement of the black race category is not a strict race preference but a unity of Africans to fight for mutual respect, aside from his sought of unity in line with Eurocentric hegemony of black people that deny diversity of differences within. But how is it possible to attain African unity on the basis of the false Eurocentric theoretical premise that racial others are created?

The application of Ethiopians' authentic national identification consciousness, which also happens to be the second and hidden meaning of Habershaness construct, can theoretically lead to the unification of Africans (others). The collective group consciousness of Ethiopians emerged from their precolonial relationships, and it was realized through the theoretical presumption that different smaller groups created during precolonial diffrenciation processes within Ethiopian society were united as one (one-us). Ethiopians now share a sense of collective identity thanks to their shared national heritage. So why not encourage Africans' collective national identity? This consciousness, which was impervious to European enslavement and colonization of Africans and capable of igniting, inspiring, and empowering Africans' efforts for independence and liberation, is a tried-and-true counterargument to the idea that white people are better.

True, Ethiopian's national identity consciousness once might be challenged by white superior black inferior theory to unwillingly live along with a fabricated conception of its temporal enlistment in honorary black invented race belong. But due to the same reason discovered European overall concept of race is a hoax, and a pretext to assume upper power over those defined others by western nations.

There is no question that Ethiopians' national identity consciousness has been continuously hampered and dominated for the past fifty years since Menghstu Lema wrote Basha Ashebir Bamerica. That eventually led to the concealing and blending of its conceptions within the Eurocentric notion of race. Ethiopians' anomalous race preference, also known as a not black but Habasha race orientation or problematic thinking towards black Africans, has been successfully built using eurocentric pseudoknowledge production on the primordial nature of human racial differences in general and on Habashaness ethno racial construction in particular.

In spite of this, Habashaness preference in global race relations is found to be not 'not black' orientation as Eurocentric expounded it, but rather remained impartial one (not black not white and not others), unwavering in its fight against the hegemonic black African race grouping, and it is determined to reject any inclusion in any of the other currently functioning racial groups. Instead, it is a real national identity consciousness that, in order to maintain its objectivity, discovered itself to be a paradigm against the entire Eurocentric racial idea. Moreover revelation of impartiality, separate race category claim of Habashaness thinking for being a common, collective consciousness of Ethiopians regardless of their ethnic, religious differences and (European division of Ethiopians in line with Semitic / Cushitic or northern / southern geographical location, which was intended to create a relatively light skinned versus darker skinned Ethiopians visual intrinsic different race groups.) asserts impartial race preference in reality is not a marginalized thinking of specific Habasha ethno racial groups in northern part of Ethiopia but it is beyond and different from Eurocentric definition of primordial existence differences among races .

After the death of the last emperor of Ethiopia, King Haile Selassie, Ethiopians consciousness began to decenter from its original conceptions of national identity, but continued to prevail over Eurocentric marginalization as though it were a Semitic or northern Ethiopians' ethno racial thinking for the last fifty years and in three successive governments.

But What about tomorrow, as it has been the last fifty years ,Will Ethiopian's race thinking prevail in strength and power either to remain authentic national identity consciousness or at least sustain itself as impartial race preference? That depends on the reality and what we do today.

To exactly know what Ethiopians primarily conceive as race being remains a question for further research. However it still is logical and right to assume (from Basha Ashebir's spontaneous claim of the pure Menze and Moja pedigree) it would be directly related to

indigenous smaller group identities created during precolonial differentiation processes in Africa. Again whether Ethiopians at societal level recognize the very existence of two different race consciousness resulted from precolonial and postcolonial interrelationships of Ethiopian people remains an assignment of future studies. However Ethiopians as one collective society as somehow know they do not belong to hegemonic black African race category do they in some way agree to decline inclusion in other skin colored categories whether it is white, yellow or other.

To be precise Ethiopians as a whole nation, today, we are seriously concerned about our individual ethnic and religious belongingness more than our race orientation or preference. That is mainly due to the over emphasis and life or death significance rendered to our individual ethnic and religious grouping by the ethnic Federalist government of EPDRF since 1991. This relatively new and recent phenomena has a defining place in today's Ethiopian's collective consciousness. The determinant role ethnic and religious differences play in decision of one's political, economic, cultural involvement and future has made it indispensable to think first in terms of one's individual ethnic and religious belong. And only then after that comes consideration of a bigger social belongingness such as national identity. Which unavoidably retarded the developed national identity and unity of the nation which arguably reached its climax during the 1935-1939 Italian occupation of Ethiopia and relatively reached at the pick of Ethiopian nationalism at the time Dreg 1974-1991?

The propagation of a new rhetoric about ethnic differences not in their exact previous precolonial real self but in accordance with a fabricated hierarchical oppressed and oppressor new reconstruction (narrative) has created obvious divisions among perception of Ethiopian society about their common national identity consciousness. The efforts of this process of creating a new all inclusiveness of diversities in Ethiopia and its ideological thinking is visible from today's constitution phrase which read as 'nations and nationalities and peoples of Ethiopia' which conceives as though there are number of nations and nationalities as well as peoples forming an ideally new and hegemonic national identity. Hence, the reality of authentic national identity consciousness of Ethiopians today though in one hand is dominated by perception of one's ethnic self for a separate nation and nationality on the other hand the fabrics of authentic national identity threads still functions whenever the unity of the country is in urgent need to defend sovereignty, political independence and uninterrupted statehood of the nation. Additionally, there is an impartial preference for interracial relationships. It is plausible to assume that this racial consciousness at the societal level will remain unaffected unless the white superior black inferior theory comes to dominate Ethiopian society on a larger

scale. Colonizing Ethiopia appears to be impossibility. However, converting Ethiopians' neutral racial consciousness into a hegemonic black African or other groups belong is unfathomable. Good example to this is cessation of Eritreans from Ethiopia who after declaration of their independence ardently claim not only impartial race category but also live typical characteristics of authentic national identities such as unionist, self respect, political independence, agape love for one's country, patriotism etc. probably more than proper Ethiopians. That is linked to shared ancient history of their once original country.

Present day Ethiopians race consciousness at the elite or leadership level is a different from the main society and a concerning one too. Different because it tends to advocate for endorsement of the hegemonic black African race category as Menghstu Lema proposed fifty years ago. It is true that all of those elements mentioned notably undermined Menghstu Lema's attempts to influence Ethiopians might also work with today's elites. However, there are historical, cultural, economic, and technological conditions that make today's elites' attempts to change Ethiopians' racial awareness dangerous from those made during the time of Menghstu Lema and as troubling. First of all, unlike the Menghstu Lema period, when the country was at the height of its efforts to promote unity and solidarity among the people, Ethiopians' consciousness today is far removed from the precolonial period's authentic national identity thinking. This makes it venerable to submit to any fabrication of false knowledge that can undermine the significance of their national identity construction, which is crucial to uphold at least the impartiality of their forefathers' racial preferences. Unfortunately last thirty and plus years experience of Ethiopians was destined to overlook values of national identity while building Euro centrically fabricated nations and nationalities reconstructed self importance over collective national thinking, resulted in uncertainty, confusion and skepticism on continuity of the nations itself that created unconfident segment of society with a loose and loser mentality for Europeans civilization superiority claim. Migrated, educated intellectuals and other huge number of Ethiopians for political and economic purposes living all over the world are other factors who with their Eurocentric based new racial outlook noted for impacting national and race consciousness of both theirs and relatives living inside Ethiopia to buy hegemonic black Africans category.

The issue becomes extremely serious when, in addition to these and numerous other considerations, the current Ethiopian elite or political leadership advocates for the recognition of the black African race category as Ethiopians' natural and legal race category. Whatever the motivations (political, diplomatic, economic, etc.), the issue of striving to shift Ethiopians' neutral race preference into hegemonic black Africans' race consciousness needs to be given significant thought before moving on to it.

Who ever involved in today's campaign for 'Adwa victory of back Africans' should know its intent is not as previous Ethiopian's efforts who regardless of their mistake for adding the word 'black' in their motto were intrinsically advocated for unity and solidarity of Africans as one united nation not as a common black African race. In contrast to those earlier, superficially comparable experiences, all current campaigns, projects, and initiatives in Ethiopia appear to be solely focused on the realization of a black African Ethiopians. I think it would be wise to look into these activities even more closely. With all due respect, I also want to question Ethiopians who are actively involved in the creation of hegemonic black African grouping for Ethiopians, If they are knowledgeable about the potential existence of divergent racial consciousness among Ethiopians during pre- and post-colonial relationships. Before attempting to adopt such national identity conversion attempts, I believe it is essential for Ethiopian elites of today to promote more researchers on this topic in Afrocentric paradigms to gather as much alternative knowledge as possible.

I highly advise against continuing to teach our children that Ethiopians are black Africans until we can agree as a country whether we need to change our national race consciousness into any other Eurocentric conceptions of race categories. We are Africans, and we have never denied it. Except for promoting and supporting that white people are superior to other races in the globe in general and degrading Africans in particular, establishing black racial consciousness in the minds of innocent Ethiopian children never advances the cause of African unification. Instead, it unfortunately subjugates Ethiopians' proud sense of national identity to the widespread, Eurocentric Universalist knowledge apparatus. That is why Menghstu Lemas call for hegemonic black identity on Basha Ashebir Bamerica would be an erroneous conclusion and a dead end to Ethiopian's authentic national identity consciousness.

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