

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

Addisu Hailu

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

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



ADDIS ABABA UNIVERSITY

ADDIS ABABA, ETHIOPIA

June 2012

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Advisor

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School of Graduate Studies

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

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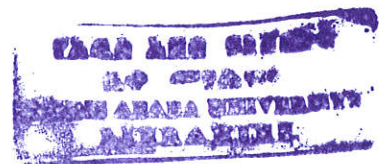


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Abstract

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



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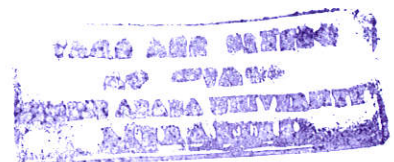
Armayen Adera, the diligent secretary, thank you for the frequent encouragement you provided me with, beyond writing and editing the whole paper.

Dedication

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

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Abbreviations

EPRDF-Ethiopian Peoples Revolutionary Democratic Front

MYSC- Ministry of Youth, Sport and Culture

Definition of Terms

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

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

Fitawrari-an honorary title intermediate between Qäññazmač and Däğğazmač

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

There were three grades of such commanders:

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

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

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

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

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

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

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

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

əkub- traditional institutions for saving money.

CHAPTER ONE

1. Introduction

1.1. Background of the Study

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

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

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

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

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

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

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

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

1.1.2. Cultural Policies of Ethiopian Governments:

Derg and EPRDF

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

Derg

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

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

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

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

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

EPRDF

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.3. Objectives of the Study

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

1.4. Significance of the Study

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

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

1.5. Method of the Study

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

1.6. Scope of the Study

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

1.7. Limitations of the Study

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

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

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

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

CHAPTER TWO

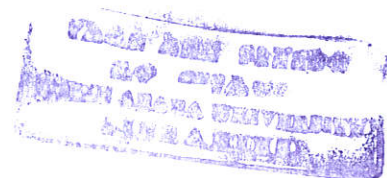
2. Review of Related Literature and Conceptual Framework

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

2.1. The African Context

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

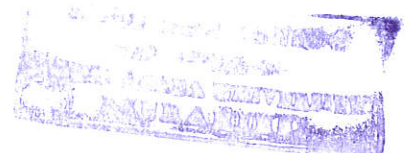
Military conquest, colonization, and religious activities are some of the factors for language borrowing according to Gao (2005).

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

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

2.2. The Ethiopian Context

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



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

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

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

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

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

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

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

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

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

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

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

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

Yasin further states that:

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

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

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

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

2.3. Conceptual Framework

2.3.1. Various Definitions of Cultural Imperialism

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

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

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

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

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

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

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

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

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

2.3.2. Cultural Imperialism

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

Wikipedia the free encyclopedia describes cultural imperialism as

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

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

Schiller (1976), in his part says:

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

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

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

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

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

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

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

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

2.3.3. Definition of Critical Terms

Culture

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

Cultural Assimilation

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

Material Culture

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

Non-Material Culture

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

Tradition

A tradition is a ritual, belief or object passed down within a society, still maintained in the present, with origins in the past. (<http://en.wikipedia.org/wiki/Tradition>)

Traditional Knowledge

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

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

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

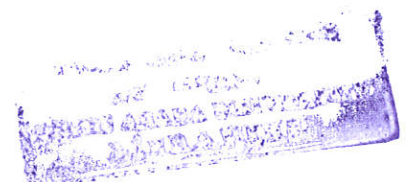
Values

Important and enduring beliefs or ideals shared by the members of a culture about what is good or desirable and what is not. Values exert major influence on the behavior of an individual and serve as broad guidelines in all situations.

(<http://www.businessdictionary.com/definition/values.html>)

Lifestyle

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



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

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

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

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

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

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

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

3.1.2. Self-Inflicted Cultural Assimilation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“ምን ተፈጠረ፤ ነበርኩ አይደለም እንዴ?”

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

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

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

“What happened was not I there?”

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This dialogue illustrates the situation that exists currently:

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

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

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

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

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

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

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

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

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

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

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

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

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

He presented their trend as follows:

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

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

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

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

3.1.5. Infecting Oneself

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

እኚህ ሰው አንድም ቀን ኢትዮጵያዊ የሆነ መጽሐፍ ጠቅሰው፣ ኢትዮጵያዊ የሆነ ሊቅ አድንቀው፣ የኢትዮጵያን ታሪክ አሞግሰው አያውቁም። የዚህ ምክንያታቸው ደግሞ ከኢትዮጵያ ዓይነተኛ መጻሕፍት፣ ክፍለና ክእንክሳር፣ ክሊቃውንትና ከምሁራን መጻሕፍት ይልቅ ከኮምፒውተራቸው ኅልገላው የሚያገኙትን ጉግልን ስለሚያምኑት ነው ይባላል። (ዳንኤል ክብረት 2004፣29)

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

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

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

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

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

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

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

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

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

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

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

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

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

ለመሆኑ የጥሪ ካርዳችሁ ከየት ነው የመጣው እዚያው እንግሊዝ ነው የተሰራው እንዳትሉ ብቻ። ይኸው ድፍን ሀበሻ ከአሜሪካ አይደል እንዴ የሠርግ ካርድ የሚያስመጣው.....የሚያማክር አጥታችሁ ነው እንጂ እንዴት ሀገር ውስጥ በታተመ የሠርግ ካርድ ትጋባላችሁ ሠርጋችሁስ ላይ ምን ተብሎ ይወራል መቼም ሠርግ ለወራ ነው እንጂ ለዕድገት ወይንም ለዕድቅ ተብሎ አይደለም።

አንቺ መሸሪት ለመሆኑ ምን ስትይ ነው እንደዚያ በአያቶችሽ ጊዜ የተለበሰ የሚመስል የጥንት ቬሎ ዓይነት የለበሸው። ነውርም አይደል እንዴ ስንት አይነት ዘመናዊ የሆነ ብትፈልገ ደረት፣ ብትፈልገ

ጡት፣ ብትፈልገ ወገብ፣ ብትፈልገም ሌላ ነገር የሚያሳይ ቬሎ ሞልቶ፣ በሀገርሽም ከጠፋ በውጭ ሀገር ማስመጣት እና ሀገር ጉድ ማስባል ሲቻል ምነው ምነው ልጄ። ዳንኤል ክብረት (2004)

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

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

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

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

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

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

ሠርጉ ላይማ "አንቺ ሴሎውን ከየት ሀገር ነው ያመጣችው? ማነው የላከላት? እህቷ ውጭ ናት ከ! እርሱም ከውጭ ነው የመጣው ይዞት መጥቶ ነው አለ:: ማንም ያልለበሰው አዲስ እንደወረደ ነው ይባላል" ዳንኤል ክብረት (2004)

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

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

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

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

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

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

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

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

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

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

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

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

3.1.7. Dependant Psychology

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

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

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

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

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

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

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

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

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

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

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

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

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

3.1.9. Adopting Foreign Names

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

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

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

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

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

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

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

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

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

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

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

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

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

3.1.10. The Psychological Warfare and Electronic Media

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

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

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

Explaining these things, in the narrative he says:

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

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

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

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

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



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

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

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

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

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

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

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

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

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on.”

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

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

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

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

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

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

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

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

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

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DEPARTMENT OF PSYCHOLOGY**

**PSYCHOSOCIAL CHARACTERISTICS OF ADOLESCENTS
AND ITS IMPLICATION FOR RISKY BEHAVIORS: A CASE
OF GONDAR TOWN SECONDARY SCHOOLS**



MULUNESH ABEBE

JUNE 2005

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**“A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES
OF ADDIS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTERS IN
PSYCHOLOGY”.**

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PSYCHOSOCIAL CHARACTERISTICS OF ADOLESCENTS AND ITS IMPLICATION FOR
RISKY BEHAVIORS:
A CASE IN GONDAR TWON SECONDARY SCHOOLS

By:

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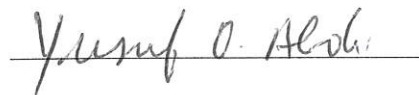
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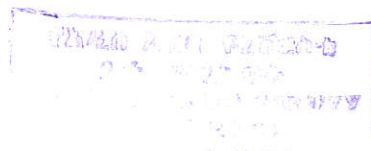
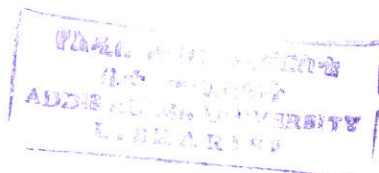


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