Political satire in Abebe Tola’s “Yabe Tokichaw Shimutochi” and “Yabe Tokichaw Mitsetochi” essays

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Abstract: In Ethiopian political situation peoples use different methods of literary works to criticize the government and to show some useful directions. These kinds of political criticism develop the culture of politics in the country. This study attempted to show one way of political criticism; using satire. The researcher selected appropriate essays that reflect the use of satire for political criticism. In line to this, textual analysis of the essays selected from the analogy books of Abebe Tola’s ‘Yabe Tokichaw Shimutochi’ and ‘Yabe Tokichaw Mitsetochi’ were carried out. Thus through analysis of the themes of these essays the study discloses the major social wrong themes and behavioral wrong themes and their effect on the peoples life by the reflection political situation of the country. The study also reveals that even though the country is on the way of building democracy some problems and faults are found as the satirist stated. Therefore, every Ethiopian people are from the ordinary persons up to the higher officials and from the oppositions parties up to the leading party should take some useful measure to build good democratic and developed state in terms of every aspect.

Keywords: Satire, Social Wrong Actions, Behavioral Wrong Action

1. Introduction

1.1. Background of the Study

The History of Satire in Ethiopia and Satiric Ethiopian Writers

The country of Ethiopia has the history of three thousand years. Starting from that the people of Ethiopia has their own methods of administration system. Through this system peoples may have positive and negative side or support or oppose in all period governances. On the time of supporting or opposing their governance people used different methods. Among the opposing methods of Ethiopian people, satire has great role. So starting from the ancient time people were used satire as weapon of attacking evil things and individuals and for criticizing their leaders. During the reign of Tewodors II people used different methods to condemn and appreciated the Emperor. At that moment people used different forms of satire such as poem. Poems presented in different occasions. Among the Ethiopian writers who wrote about Emperor Tewodros II was Paulos Gneeg NEO. On his book by the title ‘Aste Tewodros’ he tried to put some occasions that people used to applaud the Emperor and his works and also some other occasions like in deep sorrow people were develop poem to criticize the Emperor fault.

Like on the above in Ethiopia history people used satire to criticize bad and evil matter throughout the Ethiopian governance. On the Emperor Haile Selassie, Dreg regime Ethiopia and Ethiopian People’s Revolutionary Democratic Front (EPRDF) had and still facing with different satirist. Among them satirist Hama Tuma was one of them. Hama is Ethiopian lawyer, poet, satirist and short story writer. He was a leading member of The Ethiopian People Revolutionary Party, an organization of militant students opposed to the absolute reign of Emperor Haile Selassie. After the over through of the Emperor Haile Selassie, in 1974 Hama continued to fight for democracy in Ethiopia and was one of the prominent opponents of the military dictatorship (the Derg of Mengistu Haile Marriam) and of the Tigrean regime (latter called Ethiopian People Revolutionary Democratic Front) that succeed it. Hama was arrested by three regimes and his works were banned. It was out of this experience with dictatorship and his oppositions toward it that he honored his skills as a master of political satire, first evident in ‘The Case of the Socialist Witchdoctor and Other short stories’. In this collection of short stories Hama approached the subject of political failure in Ethiopia the rise of totalitarianism, duplicity, and terror with a mixture of parody
and dark irony, satire and comedy. Working with the conviction that the line between fiction and reality in African politics was so thin that it could only be presented through parody, Hama also published as African Absurdities in two volumes. Satire also permeates his two collection of poem in English of ‘Spades’ and ‘Ethiopian eating an American’. The other famous Ethiopian writer was Haddis Alemayehu. His most famous novel was ‘Fiqir Eske Meqabir’ (Love Till the Grave), which contains lots of satirical anecdotes that Ethiopians enjoyed, and which strongly condemned the Ethiopia feudal system, making it a best seller in the country. It was on account of this book that Haddis Alemayehu won the Haile Selassie Prize Trust Award in 1969. Abbe Gubegna was the other one at one time the country's best-selling author and playwright.

The attraction to his book was connected with his indirect and satiric criticism of the feudal regime of Emperor Haile Selassie. His first play, The Fall of Rome, (1960), gave satiric warning to the feudal stalwarts, that if they didn’t mend their ways, they might face the same fate as the Roman senators. And the other most famous novel he wrote was ‘Alweledim’ (I Will Not Be Born, 1962), a satirical story of a child refusing to come out of his mother’s womb because of the injustice and corruption of society awaiting him. It was a stinging condemnation of the feudal order, and not surprisingly, after only eight hundred copies were sold, the government confiscated and burned the remaining copies.

Tesfaye Gessesse, a writer of dramas, modernized the archaic Ethiopian theater starting in the early 1960s. He did this through his plays, acting’s, direction, and instructing. Some of his stage plays were judged anti Derg and counter-revolutionary by the Mengistu regime, on account of which Tesfaye was removed from his part as director of the Ye-Hager Fiqir Theatre and jailed by the Ethiopian Military junta.

A writer of two different literary traditions, the Ge’ez and the modern, poet and playwright Mengistu Lemma was known for employing comedy as a means of social criticism in theater. His work was full of allusions and allegorical narrative, intended to convey a moral truth. He explained the workings of the social system by indirect and satirical reference to things assumed to be known, such as historical event or personage or a familiar line from tradition and modern literature in Ethiopian and foreign.

Mengistu’s first published poem was ‘Yand Geta Astewaynet’ (The Wisdom of a Rich man), and his first book was ‘Yegtim Guba’e’ (Poem’s Assembly), published in 1957. He wrote a popular drama called ‘Yalacha Gabcha’ (Marriage of Unequal, 1964), and ‘Telfo Bekisai’ (Kidnapped pocket, 1968), which analysis the conflict between tradition and modernity in satirical form. In recent times Ethiopia has some other satirical writers who specially write on facebook wall, on magazines and on newspapers. Among them Efrem Endale who is writing on Addis Admas newspaper and he rise different issues like political, social and economical issues in satiric and entertaining way. The other satiric is who writing by the pen name ‘Delalaw’ in Reporter Amharic newspaper. Both writers focus on criticizing today’s government. But also in recent year they are other satirist which is writing on private magazines on different issues not far from the above writers.

The other satirists and comic writer is Bewketu Seyoum. His satiric works criticize the political and social status of Ethiopia. Among his work which the researcher mentioned later on the review of related literature is “Enqulf ena Edmae” and ‘Berari Kitelocht’. And also Mewtatina Megbat is another famous work of Bewketu’s. Those collections of short stories highly criticize and show social wrong action and some political issues.

The focus of this journal was on another recent known Ethiopian famous satirist, writer and journalist Abebe Tola who is commonly known Abe Tokichaw’s. His works are the focus of this thesis. His essays were focus on the current social, economical and political condition of Ethiopia. He criticized the government policy, higher officials and also some governmental bodies. Besides this he attacked individuals in funny and comic way. Because of his criticism as the report of Pen International he was fled the country in November 2011, fearing imprisonment in retaliation for his critical news commentaries and essays.

He published three essays; Yabe Tokichaw Slakochi, Yabe Tokichaw Shimutochi, and Yabe Tokichaw Mitsetochi (Abe Tokichaw’s mockery, Abe Tokichaw’s Sarcasm and Abe Tokichaw’s Satire respectively). The researcher tried to focus on the last two essays. Abebe on his essay: he mentioned different social, political and economical issues. The satirist mainly criticized the higher officials of Ethiopian government. So the researcher was focused on only political issues or political satire works of Abebe Tola. Using satire as armor of politics is a significant part of using satire that specializes in gaining entertainment from politics; it has also been used with subversive intent where political speech and dissent are forbidden by the a regime, as a method of advancing political arguments are expressly forbidden.

Generally from the above the researcher understands satire’s role is not just to make fun of things. It also can be used to make stinging social criticisms and can be used to change people’s opinions. ‘Animal Farm’ by George Orwell is an extended metaphor or allegory of the Bolshevik Revolution in Russia, but it is also a satire mocking what happens when communists take over. Here also there was an Ethiopian satire which written by Haddis Alemayehu called “Fiqir Eske Meqabir”, which focus on political and social criticism at the reign of Emperor Haile Selassie and the feudal system. Satire as social criticism has also been used to tackle wide ranging topics such as corporate greed, political corruption, racism and homophobia.

2. Methodology of the Study

To succeed the objective of the study the researcher would read texts which written about satire and its function in terms of political issues. And also these texts must show the use of satire for political criticism. The other thing that texts show
transmission of message to the higher officials in the comic and entertaining way to the reader of the satire works. Besides techniques, purpose and different features of satire will investigates from the relevant references. The researcher has also read thesis which worked before by focusing on political satire to find the satire and comic elements used in the texts in order to ridicule the political evils and suggest solutions. The primary sources of the thesis are Abebe Tola’s two consecutive books.

2.1. Research Design

Literary work is built from several aspects and elements. To interpret a literary work appropriately it absolutely needs appropriate theory and methodology relating to those elements (Ratna 2004). Methods and approaches in literary criticism function as a means to make the study easier. This research was literary criticism. To criticize means to analyze, interpret and evaluate literary work (Peck and Coyle 1984:149)

2.2. Data Sources

As this research requires complicated data and references, the researcher briefly collects the primary data from Abebe’s “SHIMUTOCHI” and “MITSETOCHI” essay and from his facebook wall and from his Abe Tockichaw’s blog, which is blocked by Ethiopian government. And on the other hand secondary sources will be the reading materials, which write about satire and comic elements, help the researcher to shape the conceptual frame work for the study. And also to support the data the researcher takes any related references such as magazines and newspaper (Addis Times and “Le’lna” respectively), which is currently abandon by Ethiopian government, Reporter Amharic newspaper, Addis Zemen newspaper, Addis Admas newspaper and journals; books, encyclopedias and others related materials.

2.3. Scope of the Study

In this study the researcher tried to confine himself in two Abebe’s books of essays namely “YABE TOKICHAWSHMUTOCHI” and “YABE TOKICHAW MITSETOCHI”, (Abe Tokichaw’s Sarcasm and Abe Tokichaw’s Satire respectively) although the author has some other prose writing on his facebook wall and also he wrote on the previous Awramba Times newspaper and also the recently closed Addis Times magazine.

2.4. Limitation of the Study

As stated on the scope of the study the researcher focused on Abe’s those books. But by some others problems like time constraints and also blocked blogs the researcher forces to use the material which found on his hand, those two consecutive books and in some extent on the author facebook wall and reviewing the newspapers and magazines. The other problem that the researcher faced was finding local researcher especially senior essays which were working on domestic writer. Most of senior essays focused on abroad writers and poet. Besides this, documentation problem of Addis Abeba University mentioned as one obstacle for time consuming of the researcher. Finally the researcher tried his best for overcoming those above mentioned problems by his own methods and by keeping the objective of the study.

3. Results and Discussion

Political satire in Abebe Tola’s “Yabe Tokichaw Shimutochi” and “Yabe Tokichaw Mitsetochi” essays

This part attempts to analyze political satire in Abebe Tola’s essays. “SHIMUTOCHI” which has thirty three essays and “MITSETOCHI” which is longer than SHIMUTOCHI: it has thirty six essays are the focus of this analysis. Among them the researcher selected some extract which shows the problem of the country in every aspect by depending on the reality of the essay. Most of these essays mention varying social, political, economic issues in which the writer’s critical orientation towards individuals, political parties and society is revealed. The analysis is based on thematic issues. Abebe on his satiric works he raised different issues in different subtitles. The researcher focused on those themes. Themes in these essay implied in circumlocution way. For this research the researcher divide this chapter in to two. The first part focused on social wrong themes and the second one focused on behavioral themes.

3.1. Social Wrong in Abebe’s Satiric Essays

3.1.1 Hypocrisy

Hypocrisy from the Party

The first extract focused on Ethiopian Millennium which was celebrated before five years, on 2000 EC or 2008. At that time the government was proposed the people to wait bright and the shine development of the country. At that time the government was making hypocrite towards the people. Abebe put the government speech at that time on this way

“As a result of our coming renaissance, we heartily walk on the shine way by ending the pervious black one. At that time the government declares throughout the country there will be spread comfort, growing comfort, collecting comfort, accumulating comfort. So to live in this comfort it needs readiness. As a result ready your self is advisable.” (SHIMUTOCHI p.73)

The government was proposing the people as Abebe stated on the above. The speech seemed like bringing this country to the developed one in one night. The government was preaching the people the better way of the development by counting the development as the country renaissance. But after celebrating of the Millennium the promising oath was
not happened. As a result Abebe’s tried to show the failing or the unsuccessful of government speech on his essay once again. He used this satire by the technique of indirect; in circumlocution way.

... let’s imagine the day in which we know that our government is weak in the respect of their promises which are always made. If the government is so weak that they can’t do anything for their citizens, then do they have any power at all?... Let’s start from the day that the government always make promises to rise the standard of living. The Millennium was not only bringing starvation for the people but also the government value decrease in front of the assembly of youngsters by calling them ‘youngsters’. This kind of bravely speaking expected from once younger. One Satirist said to me someone who said ‘Youngsters are tomorrow country holders’.

... Now the Millennium becomes mad. There is no ‘Jeff’. Maize and “Kolo” (roasted grain) become luxury foods. Even in the summer season we get only one bucket water. Electricity shift omitted. But for our family it gives us a lesson. We start to eat breakfast and lunch by shift.

As it seen on the above the writer used a story which takes place in Addis Ababa Television Talk show program. The government always says “Youngsters are tomorrow country holder” in every youngsters program or associations. On the other hand, fact on the ground the government didn’t show any sign. Though recently there is seeing power transmission for successors, for only the EPDRF youngster. So the satirist tried to criticize the government bodies by using that youngster speech. Distortion techniques which focus on the certain issues as it mentioned on the above. The above satire has the sound of both corrective and reform function. The satirist advise the higher official to keep them from being false speakers and they also need reform in some extent of transmitting power especially for transmitting power to the capable.

3.1.2 Deception Action

The other social wrong action which created by the government is deceive or miss leading actions. The government leads people to do wrong action by the problem which created by the government before. On the below extract Abebe was tried to show how the electric power used for the distraction power. This essay mentioned issues which took place in the taxi which was traveling at night and also which have not inner light. ... At that moment; there is using electric power in shift so the taxi driver tried to cheat the traffic man in funny and comic way. This essay totally mentioned the social wrong action of the people who lead by the government of the state because the light shift created by the state government; this shift lead the society to do wrong things, like over capacity setting on a taxi. Abebe used a little exaggeration; inflation for showing the light distraction condition. The below narration extract showed this action: inflation or using exaggeration was the technique of the satirist. Besides this the satirist tried to create sensor image on the readers mind on the below extract.
the taxi light because he wants to escape from striving traffic man who was working at that night. The traffic men become careless and not strive for working to night: even though can see at night so he knows. At this time the whistle sound heard that makes our taxi driver shock. The taxi stopped: taxi driver helper opens widely his eye! Then the traffic like the sound of school monitor shouted “put on the light!”...then you know what the taxi driver helper said? “My lord today is our shift: No light!” You said Dying by laugh! When is the taxi light in shift?" (SHIMUTOCHI p.59)

The extract has the purpose to reveal the electric power cutoff effect other life of the society. Or it can be say corrective purpose in socio political form; the art is used as a tool to elucidate current political and social concerns. On the above extract the satirist tried to show how much the government motivates the people for doing wrong things in electric city lost areas. So this essay has the sound of correct cutoff effect other life of the society. Or it can be say the government from cutting off light. Abebe put the taxi electric city lost areas. So this essay has the sound of correct government motivates the people for doing wrong things in another financial and human power expense. The activity on the time of their distraction and they leads to expense like for burning wood expense. The below extract the satirist tried to show how much the electric power distraction. Such as hanging at night, dying by network the people. Characterized by or favoring absolute obedience to authority, as against individual freedom: an authoritarian regime. Of, relating to, or expecting unquestioning obedience. While authoritarianism can provide stability in the short term, it carries a particularly nasty feature that sacrifices the future of that system. Human beings can be motivated by reward and fear, however using fear to run systems results in a particular set of problems. Fear can only motivate people to do the bare minimum necessary for survival. Hence, societies which use fear are characterized by low productivity, paranoia, hoarding and lack of cohesion.

Authoritarian action is seen on the higher officials. Abebe put one example. This example focused on one of the government higher official and its action. As Abebe narrated, this higher official made car accident on one private taxi and then he keeping his riding rather than stopping and seeing an accident at that time the people around him bring stone and tries to make frighten him but he didn’t. And then the traffic man came and whistled against that man but the man took out his gun and shot once . . . by keeping going this action and he left without any thing or accuse. And finally Abebe conclude on this way again by inflation technique. See the extract below

“Who is this guy? Spectators become confuse. I confused too. Between this someone who looks like religious preacher said “EPDRF is Lord! If someone believes it, will not afraid and not shame too!”

From the above extract and narration the researcher believed there was something behind that higher official. He left by ignoring the rule of law. But some others believe that, that man is one of those higher officials.

The other occasion that the government used of excess and tried to oppress the people by power was seen at 2005 national election. Abebe put that situation by changing it in football match. On his narration that match was done by the EPDRF and the opposition parties, then the oppositions score the goal which means they won the election at that time the people strived to support the oppositions goal which was cancelled by the government plays. See the below extract how the higher official used his power for controlling the people and the oppositions parties in figurative speech/similar way.

“... And also this fluctuation of electric power anxiety our electronics properties...” (MITSETOCHI p.28)

But here also they are some other power distractions that the people face difficulties. For example water and network are among them which can affect the people’s day to day activity on the time of their distraction and they leads to another financial and human power expense. The government always declares it is striving to solve those problems but the society still facing these difficulties in its day to day activity.

3.1.3. Authoritarianism

The other social wrong action which expressed under Abebe’s work was authoritarianism or miss use of power on the people. Characterized by or favoring absolute obedience
At the Prime Minister wrong behavior which seen on the parliament. As it seen on the above extract the Prime unnecessary behavior revealed him for public criticism. And also some people put him under the category of dictator. Besides this as the satirist mentioned on the above some people compare him with the fervious Ethiopian leader, Mengistu Haile Mariam who were tried to socialist state in Ethiopia.

On the way of this topic Abebe stated some bodies that are strongly warned by the Prime. The below extract express those bodies

At last Our Prime Minister and his arrogate Our Prime Minister gave an explanation for the House of People Representative yesterday. I repeat it correctly. The prime minister gave a command for house of people representative (comma) set fire for the opposition parties (comma) and give scare for the journalist (full stop). (MITSETOCHI p. 60)

As the researcher stated on the above extract Abebe put some bodies that are strongly attacked by the Prime Minister arrogance. The words like “አይቀርም” (command), “አይጨርም” (set fire) and “መ机电ኳር” (give scare) used by Abebe for commenting the Prime Minister. The bodies which were given strong attention on the Prime Minister arrogant; the House of People Representative attacked by the command of the Prime, the opposition parties attacked by setting fire of the Prime and also the journalists attacked by taking scare from the Prime. This action was taking place at the house of people representative. The late Prime was well known by his speech but some other said his speech was full of ridicules.

To sum up, Abebe condemned the Late Prime and also he was advising to correct such kind of behavior. As it mentioned on the above it is difficult to lead a country by aggressive and arrogance way. The effects of arrogance are not limited to the victims of such behaviors. Rather, arrogance can cause problems for the arrogant leader as well. Executives are often hired based on experience but fired based on personality, and behaving arrogantly is one such factor that precipitates executive failure. And also workplace arrogance can be a serious problem. Arrogant employees are poor performers who negatively affect social exchange in the workplace. They make little effort to engage in citizenship behaviors and discount feedback that would otherwise help improve their performance. That arrogance is neither not optional, nor even as delusory as it might seem at first blush, but it is not undue also. The role of ending debate of allotting functions of regulating and containing competences, of cutting the social cake has to be crafted, and assigned, for collective life to be possible. As a result the government
should change this behavior totally and it should create good relationship in every society of the country.

3.2.2. Ignorance
The other behavior of these higher officials is expressed by their action, ignorance. The government especially the dictators have the behavior of ignoring all the opinion which comes from not only the publicity but also from the opposition parties and from the journalists who oppose and criticize them. They don’t give attention for other people’s opinion or suggestion; they think they are always right on the way of their action. On their point of someone who opposes them is bandit: they think all the people are their supporter. The below extract put these issues clearly in invective way.

Abebe tried to describe the behavior of dictators on the above essay in invectively and by more abusive methods. He raised this issues besides with their another problem especially posting photos. Abebe mentioned an example of the late Prime photo which found in Addis Abeba stadium. His way of stating ideas focused on criticizing the dictators: indirectly he wants to transmit one message to the dictators by pointing out some society and declaration which highly affect the society.

Ignorance is not well for the country like Ethiopia. People may have different opinion on different social and useful matters so the government should give equal chance to the whole citizen in their country issues. At that time the country develop the sense of avoiding ignorance. This is one way of building democracy in developing and undemocratic countries.

3.2.3. Censorship on Journalists
The other behavioral wrong action focusing on by forcing journalists or people to stay silent in every moment of the government action is censorship. In some states the government controlled all Medias and makes them under its political, social, and economical ideology. The people don’t get chance to speak the fault or to oppose the government on such like situations. Abebe on this topic tried to condemn the Ethiopian government policy towards the journalists. This essay raised different issues but for the theme of avoiding free speech the researcher focused on only freedom of expression and also how Abebe was mentioned on his essay. Besides this Abebe compared our country journalists with the other countries especially with Iraqis journalist who were threw his shoe against American late President Bush. On this essay the satirist brought this occasion towards Ethiopia; the below extract is shows how the government condemn free speech in the country Ethiopia especially how the government scare journalists.

\[ \text{Some heard when they said} \quad \text{Our country journalists hear press conference from mouth by mouth or gossipry rather than attending the conference. Even they can’t get the chance to through the question; not shoes.} \quad \text{Speakers, who said the journalists who get the chance; when they ask question they are shine and afraid like the youngster who proposed a girl so our country authorities not face anxiety, are found. (SHIMUTOCHI p.81)} \]

The satirist tried to correct the journalists and the higher officials from their shyness and anxiety respectively. As it seen on the above extract Abebe showed the fear of the journalist in front of higher officials. Besides this Abebe compared those journalists with the youngster who is trying to propose his girlfriend by using simile technique. Youngsters face some difficulties to propose their girl as the same time Ethiopian journalists are not brave to ask their question to the higher officials in Ethiopia. They feel shyness and afraid to ask their question like these youngsters. The other extract shows how much our country is not comfortable for journalists.

\[ \text{When we are keeping our chat about human rights; by including our country Ethiopia “Eastern Africa is not comfortable region for journalists” really is this decision not makes upset? (SHIMUTOCHI p.72)} \]

As stated on the above our country Ethiopia is one of the most discomforts for journalists. The report which released by the International institution stated the bad side of developing countries for journalists. As it knows in Eastern region countries are Ethiopia, Somalia, Djibouti, Kenya and Eritrea are found. Those regions are strongly condemned by their bad features of keeping and censor journalists. Actually in other countries except Kenya this treatment is too harsh. Besides this as 2013 Human Rights Watch report shows since the promulgation in 2009 of the Charities and Societies Proclamation (CSO Law), which regulates nongovernmental organizations, and the Anti-Terrorism Proclamation, freedom of expression, assembly, and association have been increasingly restricted in Ethiopia. The effect of these laws,
coupled with the government's widespread and persistent harassment, threats, and intimidation of civil society activists, journalists, and others who comment on sensitive issues or express views critical of government policy, has been severe.

Ethiopia’s most important human rights groups have been compelled to dramatically scale-down operations or remove human rights activities from their mandates, and an unknown number of organizations have closed entirely. Several of the country’s most experienced and reputable human rights activists have fled the country due to threats. The environment is equally hostile for independent media: more journalists have fled Ethiopia than any other country in the world due to threats and intimidation in the last decade at least 79, according to the Committee to Protect Journalists (CPJ). Because of this report Human Rights Watch put Ethiopia discomfort able region for journalist. On the way of this the researcher focused journalist includes under the fled Ethiopian journalists.

3.2.4. Iconoclasm on Public Symbols and Properties

Iconoclasm is the deliberate destruction within a culture of the culture’s own religious icons or other symbols or monuments, usually for religious or political motives. It is a frequent component of major political or religious changes. Some governments show this kind of behavioral wrong action in their early age of powers. From the beginning they will have the aim of changing once state every icon and also symbol. They will admonish once flag, they will abandon once country boundary, and also they will be little every movement of their oppositions.

On this topic Abebi mentioned another bad behavior of the higher officials especially who were insulting and belittling the public symbol by touching the people honor. On his narration, now days the Flag Day Celebration started before five years, Abebi at the last of his essay he appreciates the government for its measurement. In Ethiopian culture people give more attention to their flag, to their identity and to their boundary. But here on the below extract Abebi shows how the government higher officials were belittle one symbol of Ethiopian people.

3.2.5. Giving Much Cost of Pride for Personal image Building

For example after the war of Eritrea and by our victory he stayed silent when Badima gave to Eritrean: . . . by saying “What is the Axum momentum for the southern?” he far apart the peoples from the peoples, coupled with the government’s most experienced and reputable human rights groups have been severely hurt the people feeling.

One of the worst tools that dysfunctional individuals have in their kit is the art of belittling others. This is done in order to make the aggressor feel bigger, better while making the other person feel smaller and worse. Belittlers discovered that they get something out of the act of downplaying another person's positive attributes or accomplishments. They either got the satisfaction that they could get revenge for the "unfair" attention that someone else was getting, or they got satisfaction from making someone else suffer when other forms of bullying were not allowed.

And also on the other hand Abebe showed the flag value on his another essay. He stated people were begging each other by saying “By The name of the flag”.

Abebe on another essay he strongly stated how the government leaders were belittling the people honor by different things.
social issues and political issues. But on the way of these issues Abebe tried to show Gaddafi’s behavioral wrong action; believing the people or persuading the people without knowing their side. . . . At that moment the Arab world was highly in political movement revolution. The revolution was started in Tunisia and it was continuous to Egypt and then Libya. At that time Gaddafi declared the wrong propaganda by saying the people were behind him, the people were in his Libya. At that time Gadafi declared the wrong propaganda by starting in Tunisia and it was continuous to Egypt and then highly in political movement revolution. The revolution was knowing their side. . . . At that moment the Arab world was action; believing the people or persuading the people without understands that Gaddafi’s behavioral wrong action leads which caused by lack of good democratic governance. Accountability, by oppressing citizens and such like problems.

As it seen on the above extract Abebe told to his reader about the dictators who had strive to build their image in front of the public and also how they killed many people in the hidden place. On the other hand Abe expressed his advice to the government by saying this

Believing the people by saying they love me even not used for Gaddfi. Being readiness is advisable. (MITSETOCHI p. 110)

As it knows the Arab revolution took away Gaddfi from his power. But he was preaching the passion of the people towards him: they removed and killed him. The satirist aware the government not cheated by the people love.

To sum up, this behavioral wrong action, it seen by miss propaganda from the government, by cheating on the demonstration from the people and it seen by posting photos on the public places from the government higher officials are the main characteristics of bad image building. The satirist used his work for the aim of correcting the government of Ethiopia. The government should strive to change its administration system rather than posting photos and rather than seeming like having support from the people.

3.2.6. Worshipping a Party and a Leader

Some political leaders have the dream to build their political, social and economical ideology on their followers mind or in their party. As a result the whole party members are Baptist under their leaders. Abebe on his essay tried to show how EPDRF (Ethiopian People Democratic and Revolutionary Front) force the people to worship it. As he stated the government used different methods to attracting the people towards it. On the below extract the satirist tried to revealed the government action on Southern region. See the extract below

The above extract show how bad image building affect Ethiopian government on 2005 on the time of election. As it stated the Addis Ababa residents were highly support by demonstration and on some sport activities but finally at the time of election they ignore it.

The other image building expressed on Abebe’s essay is posting photo. See the extract below which takes from his one of the essays

As my dear explained that dictators known by posting their photo in every square and hang their people in every hidden place. (MITSETOCHI p.63)

As the satirist mentioned an evidence which found by BBC investigator journalists; people face difficult even for getting donor’s country aid because they were not elected EPDRF at 1997 E.C national election.
And also Abebe continuous his commentary on EPDRF on the below extract how it change it’s to God.

The satirist gave his own comment on these social wrong and behavioral wrong. On the social wrong the satirist highly focused on the things which caused by miss management and which caused by government unnecessary propaganda. For example the things that seen on deception and hypocrisy showed disturbing and fake propaganda from the government respectively. Besides this on the authoritarian action of the government officials; the satirist showed breaking of the rule of law. As he stated the maladministration highly affect the people by different means for example the taxi distribution.

On the other hand on the behavioral wrong thinking’s the satirist highly reflected the Late Prime Minister Meles Zenawi arrogance and ignorance behavior which he was seen in front of the House of People Representatives and in front of some journalist during his lifetime. On the censorship and avoiding free speech the government highly controlled the journalists. As a result the people are highly affected by this bad behavior of the government. Again also on iconoclasm on national symbols and properties the satirist criticized the late Prime. As Abebe focused: the flag insult and belittling by this man though he was finally declared the Flag Day. Besides this the other behavioral wrong action is showed under Abebe was worshiping a party and a leader in one state. In line with this the satirist showed how the government controlled the state and how it strives to be lord in one state. At last, the imposition of abuse proclamation the satirist highly condemned the government proclamation which lay out on 2009 which focused terrorism.

Generally those both social wrong and behavioral wrong action which created and done by the government highly expressed on Abebe’s work. The satirist gave much attention for the lower class and for the oppressed citizen which found in Ethiopia. The satirist stated that for all these distraction the current government and the political system of EPDRF should be in question.

4.2. Recommendations

To sum up this paper, the researcher has some recommendation that expect from the government, from the opposition parties, from the journalists as well as the people. The satirist mentioned different themes on his work to aware his readers and also to showed some problems to the higher officials. All the ideas may not be seen on the government, the satirist may have his own political ideology or his own point of view. As a result the researcher recommended the below recommendation if they were really happened on the ground or if they are seeing tangibly.

The government, the peoples and also the opposition parties should respect the constitution. As it knows constitution is a fundamental system of law with in a country. As it stated on the EPDRF constitution on article 9, the constitution is the supremacy law of the land. Any law, customary practice or a decision of an organ of state or
public officials which contravenes this constitution shall be of no effect. So everyone should respect and interpret the constitution, to build a democratic state.

The government should keep the history of Ethiopia rather than iconoclasm on national items and symbols by including boundary demarcations. The government should try to dig out the exact history of Ethiopian and Ethiopian people besides spreading its own ideology.

The government should try to create a good political ecology. Good political atmosphere plays a biggest role to build a modern state with a modern democracy. Though democracy is a process, the higher officials should show some direction to the oppositions, to the people and also to the other neighbor countries.

The government should create chances to share ideas and to share opinions with the people and with the opposition’s parties. The government should open his doors for commenting, for criticizing and for appreciating.

The government should appreciate and appraise ideas which come from any part of the people as well as it needs for the political, social, and economical building.

The government should bring some corrupted higher officials to the court and gives the decision based on the constitution. And also the government should see every person equally in front of the court.

The government should respect journalist without considering their political ideology and takes useful comments as the fault indicators from them. And it should also respect the UDHR article 19. Which guarantee the right to freedom of expression in the following terms: Everyone has the right to freedom of opinions and expressions: This right includes the right to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

The government should revise its anti terrorism policy which used for avoiding oppositions and journalists as the satirist stated.

The people should play their big role by giving some corrupted higher officials, the person who breaks the law of the country … to the government.

The journalist should make them free from bias which means the journalist must respect and apply the profession ethics. They should give unbiased information to the people. The Medias and the entertainment industries should try to reflect the exact economical, social and political situation of Ethiopia in the realistic way. They should make themselves free from the government influence.

The writers should show the lower class peoples life to the government by using their creative as well as realistic expressions by using different social Medias, newspapers and magazines.

Ethiopians as a whole must liberate themselves from faction politics although admittedly there is ‘mobilization of biases’ in all political movements and processes. Ethiopians should have the right to embrace their favorite parties but they should give priority to an all Ethiopia inclusive common cause.

Ethiopians must understand that their country is symbol of independence and hope for the African Diaspora, and as such its heritage and unity must be preserved. Every Ethiopian should be a watchdog, for there are too many enemies. Specific provisions should be included to ensure the right of journalists, and media organization to protect their sources of information. This includes limiting obligations to provide information, restrictions on searching and seizing of information, limits on surveillance to identify sources and information’s.

Abbreviations

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>EPDRF</td>
<td>Ethiopian People Democratic Revolutionary Front</td>
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<tr>
<td>HPR</td>
<td>The House of People Representative</td>
</tr>
<tr>
<td>CUD</td>
<td>Coalition for Unity and Democracy</td>
</tr>
<tr>
<td>UDHR</td>
<td>Universal Declarations on Human Rights</td>
</tr>
<tr>
<td>UEDF</td>
<td>United Ethiopian Democratic Forces</td>
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</table>

References


[22] Rolf Harries. (2002). The Purpose and Methods of Satire


[26] ኢትም ያሆነ ጋዜሚ (Adiss Admas Newspaper) ኢትም ያሆነ ጋዜሚ (Adiss Zemen Newspaper)