

# 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 Shimutoch' and 'Yabe Tokichaw Mitsetoch' 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

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## 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 Tewodros 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 Gneogneo. 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 Tigreian 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 'Aliweledim' (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 Efram 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 statusesque of Ethiopia. Among his work which the researcher mentioned later on the review of related literature is "Enquif ena Edmae" and "Berari Kiteloch". 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 investigate 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 Tokichaw'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'Ina" 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 TOKICHAW SHIMUTOCHI" 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

ህዳሴያችን እየመጣ በመሆኑ ቀድሞ እንኖርበት የነበረው የጨለማ ጊዜ አብቅቶ በብርሃና ጎዳና ላይ እንደ ልብ መረግመድ እንጀምራለን ማለት ነው። ያኔ አገሪቱ በሙሉ ምችት የሚዘራበት፣ ማችት የሚበቅልበት፣ ምችት የሚታጨድበት፣ ምችት የሚከመርበት . . . ትሆናለች። ታዲያ በዚህ ምችት ለመኖር ዝግጁነት ያስፈልጋል። እና ራስዎን ያዘጋጁ ዘንድ ይመከራል። (ሽሙጦች ገፅ 73)

"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 indirection; in circumlocution way.

. . . አሁን ሚሊኒየም ጨርቆ ጥሎ አበደ። ጤፍ ጠፋ፤ በቆሎና ቆሎ የቅንጦት ምግብ ሆኑ፤ ውሃ ከረምቱ ቢገባም በሰምንት አንድ ባልዲ ሆነ፤ የሙብራት ፈረቃ ቀርቶልናል። ለእኛም ቤተሰብ ግን ትምህርት ሰጥቶ ነበር ያለፈው። ቁርስና ምሳ በፈረቃ ሙብላት ጀመርን። ቁርስ የበላ የቤተሰብ አባል ምሳ አይበላም፤ ተስፋ የተደረገበት ሚሊኒየም በዚህ መልኩ ሊጠናቀቅ ነው። ከእንግዲስ ተስፋዬ ማነው . . . እግዚአብሔር አይደለምን?..... (ሽሙጦች ገፅ 9)

"..... Now the Millennium becomes mad. There is no "teff". 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. The family members who eat breakfast not eat his lunch. The promising millennium going to an end on this way: Who...is...my...hope....then? . . . . . God?" (SHIMUTOCHIBBp.9)

As it seen clearly on the above the satirist tried to show that the promising millennium didn't bring anything at that time. Rather it brought starvation and inflation to the people. He also showed getting water for drinking of one bucket was difficult even at that summer season. So Abebe on his essay tried to indicate how much life was difficult after Millennium. The Millennium was not only bringing starvation for the people but also the government value decrease in front of the people. The satirist motivate the government to reform its' policy on these issues.

The other higher officials are breaking promise seen always on the assembly of youngsters by calling them tomorrow country holder. This kind of speech is common from Ethiopian higher official. As it heard the higher officials declare or tell to the youngster about the development of the country besides this they declare the youngsters has the country holder by taking power from these higher officials tomorrow, but this declaration not seen clearly or not seen on the ground. See the below extract

አንድ ወጣት በአዲስ አበባ ቴሌቪዥን ፕሮግራም ላይ አንድ ቶክ ሾው አለ (አሉ) ታድያ በዛ ሰሞን የፕሮግራሙ አዘጋጅ ወጣቶችን ሰብስቦ በሀገራዊ ጉዳይ ላይ እያወያደቸው ነበር። በዚህ ጊዜ አንዱ ወጣት የተናገረው የሚከተለውን ይመስላል። "ወጣቶች የገን ሀገር ተረካቢዎች እየተባለ ሁሉ ይነገራል። አንድ ግራ የገባኝ ነገር አለ ለምን ዛሬ አንረከብም?" አለ። የወጣቱ ደፍረት የተሞላበት ንግግር በርግጥም ከአንድ ወጣት የሚጠበቅ ነው። ይህንን የሰማ አንድ አሽሚጣጭ ወዳጅ ደግሞ ከአንድ አሽሚጣጭ በሚጠበቅ መልኩ እንዲህ ብሏል። ወጣቱ የገን ሀገር ተረካቢ ነው የሚሉህ ሰዎች "ዱቤ ዛሬ የለም ነገ ይምጡ!" የሚል ብልጣብልጥ ጥቅስ ያደጉ ሰዎች ናቸው። አለኝ ... (ምፀቶች ገፅ 65)

"..... Someone said there is one talk show in Addis Ababa television program So on those days the programmer made a discussion on country issues by collecting youngsters. At this moment one of the youngsters said "Youngsters are tomorrow country

holders. One thing confuses me. Why not we hold today?" This kind of bravely speaking expected from once youngster. One Satirist said to me someone who said Youngsters are tomorrow country holders are who grown by a wise quote which say 'there is no tick for today come on tomorrow'. .....when you go tomorrow they said you tomorrow! .....". (MITSETOCHI p.65)

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 youngsters. 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 advice 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.

ታክሲው ጥቅጥቅ ብሎ ሞልቷል።( ሊፈርስ ደርሷል ማለት ይቻላል) ሰዓቱ ምሽት ነበርና ረዳቱ ሆኖ አምሽቶ የሚሰራ ታታሪ ትራፊክ ጉዳን እንዳያይበት የታክሲውን ሙብራት አጥፍቶታል። ለካስ ትራፊክ ፖሊስ ካለገመ እና ታታሪ ልሁን ካለ አምሽቶ መሰራት ብቻ ሳይሆን በጨለማ ማየትም ይችላልና ታክሲው ትርፍ መጫኑን አወቀበት። በዚህ ግዜ በተለይ የታክሲ ሽፌሮችን የዲሞክራሲ ያክል የሚሰደንግግቸውን ፊሽካ መንፋት ... ማን? ትራፊክ ፖሊስ! ኋላ ላይ ሹፌሩ ሆኖ በአግሩ የመሃሊን መጫኑ። ታክሲ ቀጥ! ወያላ ፍጥጥ! ከዛ ትራፊኩ በትምህርት ቤት አለቃ ድምፅ፣ "ሙብራት አብራ!" ብሎ መጮህ ... ወያላው ታድያ ምን እንዳለ ያውቃሉ? "ጌታዬ ዛሬ ተረኛ ነን ሙብራት የለንም!" በላቅ መሞት! አይሉም? የታክሲ ሙብራት በፈረቃ ሲሆን!?(ሽሙጦች ገፅ 59)

".... It was night. The taxi is over loaded. (It can be said it is on the way to be distraction). The taxi driver helper off

*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 the government from cutting off light. Abebe put the taxi situation as an example but they are also different problems that face the society in its day to day activity that comes from electric power distraction. Such as hanging at night, dying by power distraction in hospitals, people forced to another expense like for burning wood expense. The below extracts are shows how shifting power affect the peoples life and property.

*... መብራት ሃይል ባሰኘው ጊዜ የመንገድ ማብራት እያጠፋ ለመንገድ ወረብሎች የክብር ስፖንሰር ሆኗል... (ምፀቶች ገፅ 28) “... “Electric power distraction occurs as it wants on the street road light and electric power agency becomes the honorable sponsor for street gangsters . . .” (MITSETOCHI p.28)*

On this extract Abebe expressed how the government appreciates bad actions or faults which makes during light distraction unknowingly. The other thing that the satirist mentioned was directly how the distraction of private and public property during the power distraction.

*“... እንዲሁም መብራት ድንገት እየበራ እና ድንገት እየጠፋ ለኤልክትሪክ እቃዎቻችን ስጋት ሆኗል... (ምፀቶች ገፅ 28) “... 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

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 ridding 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

*ይህ ሰው ማን ነው? ተመልካች ግራ ገባው:: እኔም ግራ ገባኝ:: በዚህ መሀከል አንድ የሀይማኖት ሰባኪ የሚመስል ሰው “ኢህአዴግ ጌታ ነው! እርሱን ያሉ አያፍሩም አይፈሩምም” አለን:: (ምፀቶች ገፅ 38) “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 to 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 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/simile way.

*... እውነቱን ለመናገር ህዝቡ በህብረት እና በቅንጅት ማራኪ የጨዋታ እንቅስቃሴ ካደረገ በኋላ፤ ወደ ጎል የመታት ኳስ ከመረብ ጋር ተነካክታ ነበር:: ምን ዋጋ አለው ዳኛው አልገባም አሉ:: የሚገርም ነው! ህዝቡ በዳኛው ላይ ከፍተኛ ተቃውሞ እያሰማ ነበር:: በዚህ ጊዜ የኢህአዴግ አምቦል የሆኑት መለስ ዜናዊ ፊሽካውን ከዳኛው ተቀብለው “ጎሉ አልገባም ብለላሁ አልገባም” ብለው ህዝቡ ተቃውሞውን እንዲያቆምአስጠነቀቁ:: ይህ በእውነቱ በየትኛውም ጨዋታ ታይቶ የማይታወቅ ክስተት ነው:: ዳኛ እያለ 12 የተቃራኒ ቡድን አምቦል ማስጠነቀቅያም ሆነ ፍርድ አይሰጥም:: የ... ሚገርም ነው:: (ምፀቶች ገፅ 127) “. . . For truly speaking the people play well by the beautiful association of CUDP and UEDF after that: the*

*ball touched the net. What its need? The referee disallowed it. It is amazing!*

*The people were highly opposing the referee. On this moment the EPDRF captain Meles Zenawi takes the whistle from the referee and gives command for the people by saying " the goal not scored I said not scored." Really this moment not seen on other matches; In the presence of a referee the opposite captain cannot has the power to give decision. It is so amazing again." (MITSETOCHI p.127*

On the above extract the author tries to associate the election atmosphere with the football field which has biased referee. On the time of that election most people believed EPDRF was defeated by the opposition's parties. But at that time he didn't left its power rather it used excess power to control the revolution against itself. As Abebe mentioned on the extract the late Prime play a great role for survive of EPDRF from that incident. These miss use of power highly seen in the undemocratic and in developing countries. These kinds of government always oppress and take peoples vote by power.

**3.2. Behavioral Wrong actions in Abebe's Satirical Essays**

**3.2.1. Arrogance**

Most of the time in political issues arrogance is directly related to dictators' behavior. This bad behavior showing the act of disregard others or insulting some other political party leaders, the journalists and sometimes to goes to the overall people. On this topic the researcher tried to mention the bad behavior of Ethiopian higher officials which stated by Abebe. The late Prime Minister, who is the highest official rank in the government of Ethiopia, was the major body in Abebe's criticism. To arrogate is to appropriate, assume, or calm to oneself unduly without justification, permeate every aspect of the stipulate self elevation embedded in this characteristics of thinking politically. The satirist attacked the body invectively: open stated and in interesting way.

*... በእውነቱ ከሆነ እኔ ቁጣቸው ተመችቶኛል። ለኛም ብለው እንደሆነም አረዳለሁ። ምን ዋጋ አለው አብዛኞቹ ወዳጆቹ ግን የጠቅላይ ሚኒስትሩን ቁጣ ከአምባገነን መሪዎች የሚጠበቅ ነው እያሉ ሲያንሸካሸኩ ሰምቻለሁ። እነዚህ ወዳጆቹ፣ ቁጣ እና ማስፈራራት ለመንግስቱም እንኳን እንዳልበጀው፤ እንዲሁም ወቅቱ በቁጣ እና ሃርድ በመስጠት የሚያስተዳድሩበት እንዳልሆነ ሳይገባቸው አይቀርም ብለዋቸዋል። (ምፀቶች ገፅ 63)*

*... Really I comfortable by the Prime Minister arrogate. I understand he did it for us. Some others makes priceless by saying it is expect from the dictator leaders. These my dears said, even though arrogant and making scare not used for Mengistu: and also now a days the prime Minister don't understand; it is difficult to administer people by arrogant behavior and by hard. (MITSETOCHI p.63)*

On the above extract Abebe strongly criticized the Prime

Minister arrogant behavior. As a result the researcher put this topic under behavioral wrong. He tried to gave comment on 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 pervious 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

*በመጨረሻም ጠቅላይ ሚኒስትራችን እና ቁጣቸው! ጠቅላይ ሚኒስትራችን ለተወካዮች ምክር ቤት ትላንት ማብራሪያ ሰጥተዋል። ቆይማ አስተካከዬ ልድገሙ። ጠቅላይ ሚኒስትራችን ትላንት ለተወካዮች ምክር ቤት መመሪያ (ነጠላ ሰረዝ) ለተቃዋሚዎቹ ማረሪያ (ነጠላ ሰረዝ) ለጋዜጠኞች ማስፈራሪያ ሰጥተዋል (አራትነጥብ) (ምፀቶች ገፅ 60)*

*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 "መመርያ" (command), "ማረሪያ" (set fire) and "ማስፈራሪያ" (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.

አምባገነኖች በነሱ ቤት ሁሉ ትክክል ናቸው። አምባገነኖች በነሱ ቤት ሀገራቱ የነሱ ብቻ ናት። አምባገነኖች በነሱ ቤት የተቃወማቸው በሙሉ ሀገር አፍራሽ ነው። አምባገነኖች በነሱ ቤት ሀዘቡ ሁሉ የነሱ ደጋፊ ነው። አምባገነኖች በነሱ ቤት የሚያውቁት አዋጅ በሙሉ እንከን አልባ ነው። (ልብ አድርገልኝ ስም አልጠቀስኩም!) (ምፀቶች ገፅ 63)

*On their own way dictators are always right. On their own way Dictators think the country as their belongingness. On their own way Dictators look other oppositions like country distracters. On their own way dictators think their declaration is free error. (Give attention I never mention the name!) (MITSETOCHI p.63)*

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.

. . . “የኛ ሃገር ጋዜጠኞች የባለስልጣናቸውን ጋዜጣዊ መግለጫ የሚሰሙት በወሬ በወሬ ነው እንጂ ተሰብስበው ባለመሆኑ ፤ አይደለም ጫማ ጥያቄ ለመወርወር እንኳን አልታደሉም። እንዳውም አንዳንዶቹ ከኢራቅ ጋዜጠኛ ገጠመኝ በኋላ ጫማው ቀርቶብኝ ጥያቄ በወረወርኩ አለ የኢትዮጵያ ጋዜጠኛ!” ሲሉ ተደምጠዋል። ይህ እድል የገጠማቸው የኢትዮጵያ ፊደላዊ እና ቴሌቪዥን ጋዜጠኞችም ጥያቄ ሲጠይቁ የፍቅር ጥያቄ እንደሚያቀርብ ወጣት ስለሚሸከረመሙ እና ስለሚፈሩ የአገራችን ባለስልጣናት ይህ ችግር አያሰጋቸውም። የሚሉም አልታጡም። (ሽሙጦች ገፅ 81)

*Some heard when they said “Our country journalists hear press conference from mouth by mouth or gossipy rather than attending the conference. Even they can't get the chance to through the question; not shoes.” 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.

ከሰበአዊ ሙብት ጋር በተያያዘ የጀመርነው ጨዋታ ሲቀጥል እውነት ግን ሀገራችን ኢትዮጵያን ጨምሮ “ምስራቅ አፍሪካ ለጋዜጠኞች ምቹ ያልሆነ ክልል” ተብሎ መፈረጁ የሚያበላጭ አይደለም ትላላችሁ? (ሽሙጦች 72)

*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 and 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.

ባለፈው ጊዜ ነው አሉ። ያኔ ገና የዛሬው “ፀሐይ መንግስታችን” ከቀድሞ “ፀሐይ” ደርግ ፋሽስት አገዛዝ ነፃ እንዳወጣን ሰሞን ያኔ አንቱ አንቱ ከተባሉ የግንባሩ ባለስልጣን አንዱ ምን እንዳሳታቸው እንጂ ህዝቡ እንደ ደሙ የሚያየውን ሰንደቅ ተራ ጨርቅ ብለው አጣጥለውት ነበር አሉ! (ሽሙጦች ገፅ 18)

*It said last time. Today's our "sunny government" made us free from at that time "sunny" fascist Dreg government at that moment from the higher officials of the front the hot one missed and belittle the flag, which was seen as blood to the people, by called it mediocre quality cloth! (SHIMUTOCHI p.18)*

On the above extract the writer distort the government today's action by remind his reader by recalling the past actions and said which takes from today's higher officials. As Abebe stated for Ethiopian people the flag has equal position with their blood. This shows how today's leaders

were 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.

ለምሳሌ ከኤርትራ ጋር ያንን ሁሉ ጦርነት አድርገን ስናበቃ ራሳችን ባሸነፍነው ጦርነት ባድማ ስትሰጥ ዝም ማለታቸው፤ ከዛ በፊትስ ቢሆን አሰብን ያህል ወደብ ለመከራከር የሚያስችላቸው በርካታ ታሪካዊ ማስረጃዎች እየነበሩዋቸው “ግመል ውሃ አጠጡበት” ብለው እንደዋዛ መተዋቸው፤ “የአክሱም ሀውልት ለደቡብ ምኑ ነው?” ብለው ህዝብ እና ህዝብ ማራራቃቸው፤ ባንዲራን ጨርቅ ነው ማለታቸው ፣ አሁን ደግሞ ባንዲራውን መዘቅዘቃቸው . . . (ምፀቶች ገፅ 120)

*For example after the war of Eritrea and by our victory he stayed silent when Badima gave to Eritrean: . . . before that he left carelessly the Asab port by saying "Make it drink for your camel" even though he had historical evidences, . . . by saying "What is the Axum momentum for the southern?" he far apart the peoples from the peoples, calling the Flag cloth, now again failing down the flag . . . (MITSETOCHI p. 120)*

On the above extract the satirist showed the passion of once government official towards the country that he administering. But as it seen clearly the official doesn't care about the country and the people value. For example in the war of Eritrea almost seventy thousands were died but the government made their blood priceless by giving the land which they scarified. The other example is giving the port Aseb by simplifying the history of Ethiopia. So the satirist strongly condemned the higher official by his iconoclasm bad behavior.

So generally, the satirist appreciates today's government for celebrating Flag Day and also he condemned by mentioning their past attitude towards the flag or he criticized them by distorting their today's action. As it stated on the above belittling not only express by flag value but also it included by giving boundary, by creating inferiority complex by historical heritages of the country, and also by creating anger between the people.

**3.2.5. Giving Much Cost of Pride for Personal image Building**

This essay wrote on the time of Arabic Awakening. And also this essay mentions some issues like economical issues,

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 Gadafi declared the wrong propaganda by saying the people were behind him, the people were in his side and he has strong support from his people. But finally Gadafi through away from his power and arrested in canal which used for removing dirty water. So the researcher understands that Gaddafi’s behavioral wrong action leads him to death as a result this essay tried to teach other leaders from their wrong behavior indirectly.

... ሳስበው ጋዳፊ የተደበቁበት ሆነው “ምነው በቀረብኝ እኔን ብሎ መሪ እኔን ብሎ ጋዳፊ!” የሚሉ ይመስለኛል። እንዲህ ከመሆን ይሰውረን። ስለዚህ ለሁሉም ሀገር ባለስልጣኖች ይቺ ጥሩ ትምህርት ልትሆን ይገባል! እኛም እንመርቅ ውረድም ሲሉት “እሺ” ውጣም ሲሉት “እሺ” የሚል መሪ ይሰጠን (አሃ ሰጥቶናል ለካ!) (ምፀቶች ገፅ 43)  
.....when I am thinking Gadafi will say this from his hiding place “why I left before, is am I leader, am I Gadafi!” So KEEP US FROM BEING SAID LIKE THIS. So this is a lesson for all countries authorities! We are blessing to get the leader who say “OKAY” when we say leave the power, who say “OKAY” take the power. (Oh HE GAVE US!) (MITSETOCHI p.43) HE \*God

As it seen on the above extract the satirist tried to give a lesson for other African dictators who punish their citizens by shortage of food, by lack of infrastructure, by lack of accountability, by oppressing citizens and such like problems which caused by lack of good democratic governance.

The other thing Abebe mentioned on his essay was about Ethiopian late Prime who was cheated by the people on 2005. In 2005 there was national election at that time the people showed and held that time Prime Minister photo for seems liking supporting his party but the people didn’t gave vote to him rather they ignore him and his party. See the below extract how the people were cheated the government at that time of national election.

እንግዲህ በዘጠና ሰባት የሆነው በወፍ በረር ሲታይ እንዲህ ነበር። አዲሳቤ በጉጫውም በሰልፉም ላይ ለጠቅላይ ሚኒስትራችን እልል እያለ በምርጫ ካርዱ ግን ወግድ አለው። (ምፀቶች ገፅ 50)  
The thing that was seen on ninety seven (2004GC.) in Ethiopian calendar was just like this in bird’s eye view. The Addis Ababa residents appreciate the Prime on the athletics competition and on the demonstration but said “get lost” by the election card. (MITSETOCHI p.50)

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

እንደ ወዳጄ ገለጻ ከሆነ አምባገነን መሪዎች በየአደባባዩ ፎቶግራፋቸውን ፤ በየጎዳ ጎድጎዳው ደግሞ ህዝባቸውን ይሰቅላሉ። (ምፀቶች ገፅ 63)  
As my dear explained that dictators known by posting their photo in every square and hung their people in every hidden place. (MITSETOCHI p.63)

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

“ህዝቡ ይወደኛል” ብሎ መዘናጋት ለጋዳፊም አልበጀም። ለማንኛውም ተዘጋጅቶ መጠበቅ ነው። (ምፀቶች ገፅ 110)  
Believing the people by saying they love me even not used for Gadafi. Being readiness is advisable. (MITSETOCH 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

ይኸው ሰሞኑን ቢቢሲ መርማሪ ጋዜጠኞችን ልኮ፤ እንደደረሰበት ከሆነ በደቡብ ክልል ለጋሽ ሀገራት የላኩት እርዳታ እንኳን የሚሰጠው ባለፈው ምርጫ ኢህአዴግን ለመረጡት ብቻ ነው አሉ። (ምፀቶች ገፅ 39)  
Now recently BBC sent his investigators journalists: as they reached in Southern region people get aid which comes from donor only who was elected EPDRF during 1997 EC. (MITSETOCHI p.39)

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.

የሆነው ሆኖ ጊዜው የኢህአዴግ ነው! ኢህአዴግን ያሉ አዎ አያፍሩም! ኢህአዴግን ሲሉ ትምህርት ይገባል! ንግድ ይሳካል! በስራ እድገት ይገኛል! የምግብ ፍላጎት ይከፈታል! የምግብ አቅርቦት ይሟላል! ደመና እንኳን ቢሆን ፀሐይ ይበራል! ምክንያቱ ግልፅ ነው! “ኢህአዴግ ጌታ ነው! በቀረቡት ላይም በረከቱ የበዛ ነው!” (ምፀቶች ገፅ 39)

*Whatever it is the time of EPDRF! Who believed EPDRF not shy! By the name of EPDRF education is understandable! The commerce is successes! Increasing rank in work! Appetite increase! Food needs fulfilled! Even the clouds give shine like sun! The reason is clear! “EPDRF is Lord! Its blessing is overall for whom it approach!” (MITSETOCHI p.39)*

On the above extract the satirist showed the ways of worshipping EPDRF. For example for understanding education, to become successful in commercial activities and also for getting enough food in this system is difficult without worshipping or giving oneself for EPDRF or Baptist by the EPDRF law and regulations is the only way to fulfill those needs.

## 4. Conclusion and Recommendations

### 4.1. Conclusion

In Ethiopia recently many writers are criticizing the government. Among them Abebe Tola is one of them. Now he is working in ESAT (Ethiopian Satellite Television). He has fifteen up to twenty minutes air coverage program per a week. The satirist were published his three essays before he left the country. Among them the researcher focused on the last two books. As this research aimed at answering the formulated questions which were stated on chapter one, at that meant time the researcher denotes the research conclusions. As a result the researcher was focused on the thematic analysis of those works besides this the researcher attempted to imply the technique of the satires that the satirist used.

As the researcher found Abebe was highly criticized Ethiopian current government which is called EPDRF. His criticism was appointed on political, social and economical conditions of the current Ethiopian situation. The satirist condemned the government higher officials, especially the late Prime Minister Meles Zenawi on his work. The research was divided the major themes which stated on Abebe's work in to two by based on his focus of criticism. These major themes were social wrong themes and behavioral wrong themes which highly created by the government of Ethiopia. The researcher included hypocrisy, authoritarianism, and the like were under social wrong actions which caused by the government. The other theme which the researcher mentioned was behavioral wrong actions. Under this arrogance, ignorance, censorship on journalists, iconoclasm on public symbols, were included.

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 worshipping 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 Ethiopia 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

EPDRF	Ethiopian People Democratic Revolutionary Front
HPR	The House of People Representative
CUD	Coalition for Unity and Democracy
UDHR	Universal Declarations on Human Rights
UEDF	United Ethiopian Democratic Forces

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