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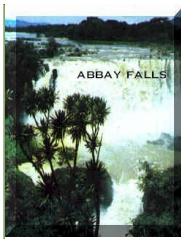


*A tribute to the Calgary Ethiopian
Community Association
20th Year Anniversary*

HIBRET

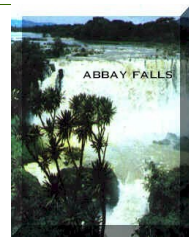
Special Issue





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Serving authentic Ethiopian cuisine



እንኳን ለኢትዮጵያ ኮምዩኒቲ ማኅበር
20ኛው ዓመት አደረሰን!

We wish to congratulate our
Calgary Ethiopian Community Association
in its 20th year Anniversary!

በአጭር ጊዜ ታዋቂነትን ያተረፈው
የ BLUE NILE የኢትዮጵያውያን ምግብ ቤት
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የተለያዩ ምግቦች ይዘላችሁ ቀርቧል።

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ጋጃለን።



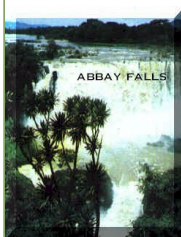
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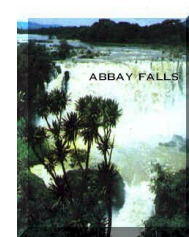
Come and Enjoy Lunch or a Night Out

ኅብጥን ትደሰታላችሁ
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Editor: Dr. Ketema Amare
አዘጋጅ: ዶ/ር ክተማ አማረ

MESSAGE FROM THE CHAIRMAN

On behalf of the Calgary Ethiopian Community Association I would like to thank you for being part of our 20th year anniversary celebrations. A warm welcome to all who traveled from afar to be part of this historic event that will for sure go down in our books as one of the best. While we may not have measurable success fitting to our 20 years of existence, it took much hard work, patience and sacrifice of many dedicated members to sustain the life of our Community Association for this long. As members of the current executive committee, we salute all who came before us and we hope to pass a strong and vibrant association to the future generation.



As seen in most new immigrant communities, changes that took place in our homeland which included: three governments and redrawing of the historic international boundary, has had a profound effect on relationships across the Atlantic. As the primary meeting place of people with varying background, community associations have been the platform where turmoil rooted in social, religious and political differences has been played out. It therefore becomes an almost impossible task to maintain absolute neutrality and strike a balance between the many existing variables. Any perceived shift in the balance usually triggers a major downward spiral in community related activities, which has left many similar ethnic based community associations crippled.

We believe it was this understanding of community dynamics and adhering to the ever elusive fine line of neutrality that has ignited a new era of growth. This positive change has been sustained for the past four years and we hope that the momentum we have built will finally push us over the hump.

There are a number of great programs which are on the verge of being launched or have been active: to name a few: our success in obtaining master agreement holder status and continued refugee sponsorship program, a monthly community newsletter that has been running for three years, a stable financial backbone through a series of fund generating activities, and the plan to set up a community center and employ a program coordinator.

The measure of success for the various programs planned or active is how much clients we have managed to serve. Ultimately, our strength will be measured by the size of our membership. We urge every Ethiopian living in and around the city of Calgary that is not a member of our association yet to become one and reap the benefits of a strong association. If not for us, I think we owe it to our Calgary born children to setup a place that reflects the love, confidence and pride of the country we all dearly love -- Ethiopia.

I hope you enjoy the festivities.

Dr. Alula Damte

EXECUTIVE COMMITTEE MEMBERS

1. Dr Alula Damte, Chairman
2. Zelalem Bekele, Vice Chairman
3. Dr Ketema Amare, Secretary
4. Sileshi Dagnachew, Financial Officer
5. Rani Hussien, Social Affairs Officer
6. Million Tafesse, Public Relations Officer



Dr Ketema Amare



Rani Hussien



Million Tafesse



Sileshi Dagnachew



Zelalem Bekele

Activities surrounding our 20th year Anniversary Celebration.

The Calgary Ethiopian Community Association has been involved in a number of activities to mark our 20th year anniversary.

We started with being part of the Canada Day event by: playing in a specially setup soccer tournament, presenting a cultural show at the Chinese Community Hall and exhibiting the Art work of Alemayehu Argaw.

This year's Afrikadey program from August 11-17, 2002, features one of the most prominent Ethiopian artist, Aster Aweke. Aster will be playing at the center stage on August 17th 2002, at the Princess Island Park. She will be preceded by an Ethiopian multicultural dance show presented by our cultural dance group led by Teshager Zewdie. In addition, a multifaceted art exhibition showcase has been launched by one of our own Alemayehu Argaw at the Afrikadey galleries.

These high profile activities have been the center of attention in local media outlets. Aster has given several interviews and is on the cover of the Fast Forward News and Entertainment newspaper. Alemayehu has also been on the A-Channel breakfast show, Fast Forward, Straight newspaper as well as on Shaw –TV.

አንድም ሌላም ጥያቄ አለኝ!!!

አሜሪካ ለምን የከበረች፣ የተከበረች፣ የተፈራችና በኢኮኖሚ በፖለቲካ በማኅበራዊ ኑሮ ልቃ የምትታይ አገር ሆነች? እንደ እኔ ዩናይትድ (የተባበሩት) የሚለውን ማዕረግ በስምም በተግባርም ስለሚያስቀድሙ ነው። ሌሎች ግን ሲቆራረሱና ሲሸናሸኑ አጠቃላይ ሀብትና ኃይላቸው ሲደክምና ራሳቸውን ችለው መቆም ሲከታታቸው የተባበሩት ግን ሥጋውን መልጭ አድርጎ ከበላ በኋላ በአገራችን በተለይ በገጠሩ አካባቢ እንደሚደረገው ራቅ አድርጎ ይወረወርና እነዚያ የተራራና ሲጠባበቁት የነበሩ ለማዳ የቤት እንስሳት ሲሻሙበት፣ ሲጣሉበትና ሲረፋረፉበት እያየና መቀመጫውን እያሸራሸረ እንደሚዝናናው የገጠር አባወራ ሁሉ በፀይን ሕሊናዬ ውል ይልብኛል።

በአውሮፓ ይህን ያላጤኑና ራሳቸውን እንደ ሸክላ እየሰባበሩ ያን የሚመስል አይደፈሬ ግርማና ኃይላቸውን ወደ እሳት መጨረያ ገልጎት የለውጡት የነሩስያ፣ ቼኮዝሎቫኪያና ጀርመን ያሉት ብልጣ ብልጦች ደግሞ ኃይላችንን አንድነት ነው። በማለት ቀድሞ የተለያዩት አንድ እየሆኑ ሀብት፣ ፅውቀትና፣ ጉልበታቸውን አንድ አድርገው "አያ በሬ ሆይ ገደሉን ሳታይ..." እያሉ እርሻውን ተያይዘውታል። በዚህ ብቻ አላቆሙም። ለምን ገንዘባችንን አንድ ብናደርግ ለቱሪዝም፣ ለገበያም ልውውጥና ለምንዛሬም ሀ

ብታችን ጥንካሬ ይኖረዋል በማለት የአውሮፓ አገሮች በስምምነት "ዩሮ" የተባለውን የአንድነት ገንዘብ በመፍጠር በሺህ ዓመታት ማና ለብኝ ባዩን ድንበር የማይገታውን የአሜሪካን ዶላር እየፈታተኑት ይገኛል።

ታዲያ የአንድነት ውጤት ይህ ከሆነ ለኛዋ አፍሪካና፣ ከዚያም ለምስኪኗ አገራችን በእውነት ይህ ሕብረ ምስጢር ተገልጿል ይሆን? እንዲያው ሩቅ ሳንሄድ እኛ በስደት ላይ ያለን በተለያዩ ዘርፍ አግላይ ፍጡራን መካከል የወደቅን "እኛ" ልድገመውና "እኛ" ያውም በካልጋሪ ያለን "እኛ" የዚህ ምስጢር ጭላንጭል እየታዩን ይሆን? ወይስ በልጅነታችን ጊዜ ዓይናቸውን በመሀረብ ተሸፍነው እየዳሁ የጓደኛ መግረፊያ ቀበቶውን ሲፈልጉ ሌሎች ደግሞ ዙሪያቸውን ሆነው እያጨበጨቡ፣ እየሳቁና እየተሳለቁ ሁለቱ ወዳጆች ግን በመካከላቸው አጫዋቹ የጣለላቸውን ቀበቶ እየተቀማመና አንዱ አንደኛውን ሲፈልገው፣ አንደኛው ሲደበቅ አንደኛው ሲገርፍ እንደተጫወትነው የያዕቆብ ጨዋታ ዛሬም እየደገምን የሌሎች መዝናኛ መሳለቂያና መሳቂያ እስከ መቼ እንሆናለን???

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A brief history of the Calgary Ethiopian Community Association

As a tribute to our Community's 20th anniversary, I was given the opportunity to write a brief history of the Calgary Ethiopian Community Association (CECA). The following synopsis is from my personal recollections and if I omitted anything, please accept my apologies.

Ethiopians have been residing in Calgary since the early 1970s. By mid 1970s, there were only less than ten Ethiopians in Calgary whereas the city of Edmonton had more Ethiopians. Most of the Ethiopians were either studying or working around university campuses.

As the 1980s began, a large number of Ethiopians started to arrive in Calgary mostly from Kenya, Djibouti, the Sudan and a few from Italy. As the number of Ethiopians increased in Alberta it became very necessary to organize community associations both in Calgary and Edmonton. This necessitated the establishment of community associations in both Calgary and Edmonton. An Ethiopian community association was established in September of 1982 in Edmonton. ***And in November of 1982, the Calgary Ethiopian Community Association (CECA) was born.***

The Calgary Community Association was registered as a non-profit cultural society with the then Alberta Department of Consumers Affairs to serve all Ethiopians regardless of their religion, ethnicity and political affiliations. The association's mandate was mainly to welcome new Ethiopian arrivals to Calgary and help them become integrated into the new country. In addition, promoting and fostering good image of Ethiopians in Calgary and the Canadian community at large was one of the ideals of CECA. Within its first two years of existence, registered membership reached over fifty.

With the establishments of CECA, the Ethiopian presence made its

mark on the Calgary landscape. Previously (in the 1970s), most of Ethiopian hangouts were Caribbean and African communities. Now Ethiopian traditional dances and foods became choices of nightlife at Ethiopian functions in Calgary.

By the mid 1980s, the Ethiopian Community Association's local music group—the Ethiostar band, was entertaining Ethiopians in Calgary. Our Ethiopian Community's soccer club was also up and running. The old Connaught School at 12 Ave and 11 St.S.W became a home field and a rallying place for the new team and an Ethiopian Sunday afternoon hangout. While the men were practicing soccer, the ladies were playing volleyball. There were more interactions between Calgary and Edmonton communities through soccer matches between the two cities.

Ethiopians in Calgary had extended their hand to the motherland during the Ethiopian famines of 1974 and 1984/85 by launching major fundraising events. The money raised were sent to the victims through the Red Cross Society of Calgary and Ethiopian Drought and Famine Relief Commission in Addis.

The CECA participated in the Federation of Ethiopian communities in Canada, which was sponsored by the Government of Canada in 1987, in the city of Winnipeg. During the 1980s, besides staging good parties and sport activities within the city of Calgary, our community association arranged a few group field trips to Kananaskis and Lake Minnewanka in Banff National Park.

As the 1980s were coming to a close, the Ethiopian Community Association faced its greatest challenge. The high inflation and high interest rates of the 1980s coupled with the collapse of the oil industry made Calgary a very miserable place for many Ethiopians. Jobs became very hard to find. While Alberta was going through some difficult times in its history, the economy in southern Ontario was booming. Toronto became a magnet for many Ethiopians from Calgary. A good por-

tion of the Calgary Ethiopian Community members left for greener pasture in the east.

As the economy of Calgary began to improve in the early 1990s, Ethiopians from other provinces started trickling to Calgary. A large group of people was arriving from European centers, mainly from Greece and a few from Italy and other places. As the numbers were increasing it became necessary for the community association to get active again. Naturally, it took time to build trust to reconnect and breath fresh air to the Calgary Ethiopian Community Association.

In the 1990s the Calgary Ethiopian community Association with some dedicated young individuals have presented our Ethiopian multicultural dances to the delight of the citizens of Calgary at the Africa day celebrations. In 1992, the CECA, with full participation of the local support group, invited the Chairman of the Ethiopian Human Rights Commission, Professor Mesfin Wolde-mariam, the renowned Ethiopian intellectual to Calgary. The professor addressed human rights that are dear to all Ethiopians and the issues of the day.

The Ethiostar soccer club in partnership with the Calgary Ethiopian community Association has been a medium that galvanized Ethiopians to soccer games and entertainment halls for many years. The Ethiostar soccer team has successfully staged the first ever "Western Canada Ethiopian Soccer Tournament in Calgary" in 1996 and again, in partnership with CECA, the fifth tournament in 2000.

War and famine were crippling Ethiopia once again in 1998. The Ethiopian Relief Fund in collaboration with CECA twice raised substantial amounts of money and sent them to the needy through the World Food Program.

Our Ethiopian restaurants - the Marathon and the Blue Nile together with the popular deli place (Dakota Deli) have become CECA's unofficial good ambassadors in promoting our culture and fine gourmet dining experience to Calgarians. It is a testament to our determination that when Ethiopians pull their energy

and enthusiasm together there is no mountain difficult to climb and no task hard to accomplish.

Since the mid 1990s, a large influx of Ethiopians have been moving to our city from all parts of Canada due to attractive job prospects here in Alberta. The economy of Alberta is much more stable with brighter future growth potentials due to American companies moving north into Calgary's natural gas business. The city of Calgary as a whole has grown by some 200,000 residents in the last decade alone. Ethiopians are buying homes in greater numbers further proving our community is here to stay for a long time. A lot of babies have been born. The Calgary Ethiopian Community is very vibrant and growing. Ethiopians are now active in service; manufacturing, health care, oil and gas businesses and few are in teaching positions at places of higher learning. And some have established successful small businesses in Calgary. There is now a strong contingent of Ethiopian student population at SAIT, Mount Royal College and the University of Calgary.

In the last 20 years the Calgary Ethiopian Community has gone through natural growing pains. The instability of Calgary's economy has directly affected the numbers of Ethiopians living in the city. Calgary was not always seen as their final destination for most Ethiopians. Establishing a strong community association required membership that is well rooted in the city. Many members were shying away from leadership positions within their community association due to family and job commitments. These are some of the reasons why the CECA's full potential has not been realized yet. It is appropriate and fair to appreciate and congratulate the ones who chose to serve in any capacity over the last 20 years. Even at the time when it was

very slow in the late 80s and early 90s; there were Ethiopian men and women who were doing their best to keep the community alive and well. Ethiopians have never given up on their community association.

There is now a new leadership in place since 1998 at the Calgary Ethiopian Community Association. This team, whom I would prefer calling the new wiz kids on the block, have lots of energy, dedication and strong drive to serve the community in many different capacities. The new leadership has achieved a lot with a potential to do even more in the future. The association publishes HIBRET, a monthly newsletter that has become a good source of information for the community's activities. The CECA has taken upon itself sponsoring new Ethiopian refugees on behalf of its members under the new partnership with the Federal Government of Canada. The Community's financial war chest is very solid.

The presence of Ethiopians in Calgary has changed exponentially from the lonely 1970s of few individuals to a much larger population (probably in the thousands now) in this new millennium. Exact figures are hard to compile. The number of active registered members currently stands at 224. According to future demographic trends there will be a large wave of Ethiopian senior citizens in Calgary and a growing second generation of Ethiopian Canadians.

In the next 20 years, the role of the Calgary Ethiopian Community Association will become even much more demanding than the previous 20 years. In any community, there is strength in numbers and communities in Calgary and Edmonton must ultimately work towards an umbrella organization that serves all Ethiopians at the provincial level. These will be some of the new challenges and opportunities for the thriving Calgary Ethiopian Community Association for years to come.

By Getachew Zemeadim, long time resident in Calgary

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የወገኑ ቸርነት ጥጋብ አምጥቶበት
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እንዲጠቀም ሳይሆን እንዲጠፋ ከቶ
ዲያብሎስ መከረው በወዳጅ አድብቶ
የሀፃኑ ምዕ ያዛውንቱ ሮሮ
ብድሩን ከፈለ ይኸው ውሎ አድሮ
የዛ የሀፃን የሁለት ዓመት ጨቅላው
ያለእናት ያለአባት ባገሩ በረሃ ስደት ያንገላታው
ከዛ ሁሉ መሀል ከማን እንዲጠጋ ግራ የተጋባው
ልቤን እስከዛሬ ለሀዘን ያጋባው
የሀፃንን እንባ ሽረ የት ያድርሰው?
ትዕግስትም መልስ አለው እጅግ የጣፈጠ
ከሰው እንኳን ሳይሆን ካምላክ የተሰጠ
አዩ አንተ አምላክ የወርቅ ሚዛን አለህ
ሁሉን በትክክል እንዲህ ትፈርዳለህ

ሶፊያ ከበደ - ከካልጋሪ
ሰኔ 26 1992



የቱ ነው አዲሱ

የቱ ነው ምስጢሩ አሉና ጠየቁ
ጥበብ ሲሄዱበት እንደመደበቁ
ጥበብ ሲጨብጡት እንደማሟላጩ
እንደሚያፈራርስ ሳያውቁት ሲጋጩ
ጥበብን ሲያነሱት እንደመሰወሩ
ቆፍሮው ሲያወጡት እንደ መቀበሩ
አልቋል ተስተካክሏል ብለው ሲፈጽሙት
አዲስ እንደሚሆን ገና እንዳልጀመሩት
ተጣርቶ ሲቀመጥ እንደ መደፍርሱ
እሳቱ ሲዳፈን ደግሞ እንደመጨሱ
ታዲያ የቱ ኖሯል?
አሉና ጠየቁ ምንድነው ምትሐቱ?
የጥበብ ምስጢር ሁሉ አዲስነቱ

ከአርቲስት ገብረክርስቶስ ደስታ
አዲስ አበባ

Tef in Ethiopia

Tef is a major cereal crop of Ethiopia (Ebba, 1969). Its use could be traced back to about 3359 BC (Mengesha, 1965). Different authors give different figures of Ethiopian land area covered by Tef and its place in the economy. However, all agree that it is a very important crop to the overall economy of the country. According to Ketema (1997), in Ethiopia Tef is grown on over one million ha of land area each year. This same author further breaks down the cultivated land area under cereal crops for 1994/95 cropping season as follows; Tef 32%, Corn 19%, Sorghum 16%, Barley 15%, Wheat 13% Millet 4%, and Oats 1%. Some other authors report close, but different figures and accordingly, about 25% of the total cultivated land (Zerihun, 1996) and more than 50% of Ethiopia's cereal area is covered by Tef (NAS, 1996). Tef is primarily used to make Injera, a bubbly pancake. Apart from injera, Tef grain is made into Muq (a gruel), Kita (sweet dry bread), and a variety of home-made beverages. The straw after grain threshing tef grains is a major source of animal nutrition for the subsistence agriculture of Ethiopia, particularly during the dry season. Tef straw is also used to reinforce mud for the construction of houses.

Tef in other parts of the world

Tef also has found a niche in North America, Africa, Asia, and Australia, as a grain and forage crop. In North America, tef is becoming a very promising new forage and grain crop for the growing demand of injera, as a health food and for making a wide range of products. Stallknecht (1997) has some recipes for Tef pancakes, hush puppies, cookies, muffins, pudding and Tefburger.

Tef as a forage crop has proved to be and/or is becoming very promising in many parts of the globe. One of the major problems in the forage production of the world is "summer slump" of grasses. This phenomenon is particularly pronounced by moisture stress and hence increasing the forage deficit during mid to late summer. Since Tef grows under moisture stress and it grows very rapidly, there is a considerable interest among the scientific community and producers to include Tef in the production system of many countries (Boe et al., 1986, Boe et al., 1991, Bogdan, 1977, Eckhoff, et al., 1993, George, 1991, Morris, 1980, Stallknecht, et al., 1993, Twidwell, et al., 1991). The high quantity and quality of Tef forage coupled with a very short hay drying time makes it all the more desired crop.

BOTANY of TEF

1. Origin and Distribution

Ethiopia, with its flora of close to 7000 species, 12% of which is endemic (ICPPGR/FAO, 1997), is recognized as one of the "Centers of Origin" for a number of

important plants (Vavilov, 1951). The number of crop accessions of Ethiopian origin that have been introduced to various International and foreign National crop improvement programs, and Seed companies is very impressive; Wheat >1800, Barley >2500, Chickpea >900, Lentil >375, Millet >300, Sorghum >4500 (ICPPGR/FAO, 1997). Even though it is a donor of these and many more germplasm materials to the world, Ethiopia has hardly been a beneficiary of its wealth. The one crop that has mysteriously remained indigenous both in origin and consumption is Tef (*Eragrostis Tef*). Tef is a native crop of Ethiopia. The first documented voyage of Tef out of the country seem to be the one with the Scottish explorer James Bruce, who in February, 1773, took it to the Florence Botanical Garden. As a result, the first botanical description of Tef was published in 1775 by Attilio Zuccagni, director of the botanical garden (Costanza et al. 1979). The late 19th century introduction of Tef into other parts of Africa, Australia, and Asia was mainly done by the military and political agents of the British Empire. The Royal Botanic Gardens at Kew, England in its first issue, Kew's Bulletin (1887) was advocating introduction of Tef into those areas where maize and wheat can not grow well (NAS, 1996). The last frontier of Tef invasion is the USA, where it is being used as a health food product, forage crop and to make injera for the growing population of Ethiopian extraction in Northern America and to the benefit of exotic cuisine lovers.

2. Nomenclature

Common names

Amarigna: Tef

English: Tef, Teff, Love grass, Williams lovegrass, Annual Bunch Grass, Warm Season Annual Bunch Grass

Francias: mil éthiopien

Tef domestication has been credited to the Cushites, who inhabited the Ethiopian plateau before the Semites settlement (Simoons, 1965, Werth, 1937). However, the linguistic origin of the word tef is not yet certain. Stallknecht, 1997, and Costanza, et al., 1979, closely relate the crop name Tef with the Amharic word teffa, meaning lost, disappeared, which probably is related to the very small size of the grain. The Amharic 'tef meret' for unused, uncropped, usually degraded land area may also has its roots in the undemanding nature of Tef. It may simply be a Cushite name of the crop like Axum.

Tesema Chekol (PhD)
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ማህበራዊ ገፅታችን

ከተሰፋፋይ ቀንኒ - ካልጋሪ

አንድ ለማንኛውም ሰው የኢትዮጵያን ሁኔታ የተከታተለ ና ቀደም ያለውን የአገሪቱን ታሪክ ከድርግናት ጋር በማቀና ጀት ሚዛናዊ ግንዛቤ የሰጠ አውሮፓዊ፣ የኢትዮጵያን ታሪክ በጦርነት ታሪክ ውስጥ ካካተተ በኋላ የረጅም ዘመን የተረጋጋ ሁኔታዎች አለመታየት ከምጣኔ ሐብት እስከ ስነልቦናዊ ሽለብታ ድረስ አገሪቱን እንዳዳከመ በመጣጥፋት ያትታል።

ይህ አንትሮፖሎጂስት ታሪክ ፀሐፊ ያለፉትን አሃዳዊ ሥርዓቶች ሁሉ በአንፃራዊነት ከማስቀመጡ በቀር ማንንም ለእርግ ማን ወይም ለምርቃት አይዳርግም። እንደ ፀሐፊው ግንዛቤ ይህንን ምሳሌ ያቀርባል። "አንድ ሰው እንዲገደል ከተፈለገ ለአንበሳ ተሰጠ ወይም ለነብር ምን ለውጥ አለው? ከሁለቱ አንዳቸውም ጥርስ የሌላቸው አይደሉምና!" በማለት ካተተ በኋላ በየዘመናቱ የነበሩት መስተዳድሮች ተመሳሳይ ውርሶችን ለቀጣዩ ትውልድ በማስተላለፋቸው ዛሬም የልተበጠሰ ችግር ያንገራቸዋል ይላል።

ፀሐፊው እንደሚለው በየዘመናቱ የነበሩት መስተዳድሮች ተመሳሳይ ውርሶች ለቀጣዩ ትውልድ ማስተላለፋቸው ትውልዱ የቆጥ ኑሮ እንዲኖር ምክንያት ሆነዋል የሚለውን መሠረተ ሃሳብ ለፅሁፊ መንደርደሪያ አድርጌዋለሁ።

አሸናፊነትን ከውጤት ብልጫ ጋር ብቻ በማጀብ ብዙ ጊዜ ዋልታዊ ሥፍራ እንሠጠዋለን ከዚህም የተነሳ ሥልታዊ ስህተት ውስጥ ልንወድቅ እንችላለን። የዛሬ 22 ደመት የሚገኝበት ታን አማሊያንን አስከትለው የሳሞዛን አስከፊ አገዛዝ ያንበረከ ኩት ዳንኤል አርቱጋ የመድበለ ፓርቲ ምርጫን ተቀብለው በውድድሩ ተሸናፊ ሲሆኑ "ተሸናፊነትን በፀጋ መቀበል ከአሸናፊነት በላይ ነው" በማለታቸው በተለይም በምሥራቁ መንግሥት ሥርዓት ያልተለመደ አባባል ስለነበር በምሥራቃውያን አግራሞትን በምዕራባውያን ተደናቂነትን አተረፉ።

አንዳንዴ ትውፊትን ፍጹማዊ እውነት አድርጎ በመቀበል ቀላል ስህተቶች ያድጉና ማህበረሰባዊ ወደ መሆን ሲደርሱ ማህበራዊ ገፅታዎች ሊሆኑ ይችላሉ። በዚህ ባለንበት ዘመን ውኃ ወደ አቀባት የመፍሰሱን ያህል አስቸጋሪ የሆነው ነገር እውነተኛ ሆኖ መገኘት ነው። እውነት ከሌለ ማህበረሰባዊ መግባባት አይኖርም ትንሹን ችግር ካገኘነው ትልቁን ከሠወርነው፣ ከእርማት ይልቅ ለሽክርካታ ሽመታ ካቀረብነው ሰብዓዊ አእምሮአችን ትክክለኛው መዘውር ላይ ነው ለማለት አያስደፍርም።

በመግቢያዬ ላይ በጥቂት ፓራግራፎች ያካተትኩዋቸው ሃሳብ

"የእንጀራ እናት"

የወራቱን ለውጥ መኸር በልግ ቆጥረሽ በፀሃይ ለምልመሽ በዝናብ ተጠምቀሽ ከአራመቻ ተባይ ፀድተሽ ተጠብቀሽ ሀይወት ልትደግፌ አንቺ በፊት ፀድተሽ ተከትኩትሽ አድገሽ በጀግናው ገበሬ ወገንን መጋቢ ኢትዮጵያዊት ፍሬ።

እንደ ባሌው ዋሻ እንደ ከፋው ቡና እንደ ስሜት አይቤክስ እንደ አባዩ ጣና እንደ ጥበብ ቀሚስ አረቄና ጠላ እንደ ጥንታዊቷ አክሱም ላሊበላ

እንደ ደሴቶቿ እንዳቀማመጧ እንደ ጣፋጭ ጠጃ እንደ ዶሮ ወጧ እንደ አድዋ ድሏ እንደ ጦር ጋሻዋ እንደ ብራና ቅርስ እንደ ባንዲራዋ እንደ ግዕዝ ፊደል አምባሰል ቅኝቷ እንደ ሰምና ወርቅ ምሳሌ ተረቷ እንደ ደብረ ዳሞ እንደ እንደ ገዳማቷ እንደ ያሬድ ዜማ እንደ ሊቃውንቷ እንደ ሙሴ ፅላት ብርቅዬ ማዕጠንቷ እንደ በገናዋ "ድንቅነሽ" አጥንቷ እንደ አጤ ምኒልክ ጣይቱ ንግስቷ እንደ ቅድመ ታሪክ ወግና ሥርዓቷ።

ከእኒህ ከእኒህ ጋራ ጤፍም ተደምራ ያገራን ማንነት በኩራት አብስራ የጠቢያ ቡቃያ ያፈሯ ስባሪ የወገን እስትንፋስ የገበታ መሪ የልዩ ምግባችን የእንጀራችን እናት የባልትና ሚዛን የሙያችን ፅናት የጣዕም መለኪያ የኮሯችን ገንቢ ኢትዮጵያዊቷ ጤፍ ዘላለም አብቢ።

ቴዎድሮስ አበበ
ጥቅምት 1990

ች ምናልባት ከላይኛው ሃሳብ ጋር የማይዛመድ ይሆን ይሆናል። ሆኖም ግላዊና ማህበራዊ እውነተኛነትን ለማንፃፀር ስለሆነ የተጠቀምኩት አንባቢ ግር እንዳይሰኝ እጃለሁ።

እውነተኛነትና መግባባት ባለበት ማህበረሰብ ውስጥ ምንጊዜም አንፃራዊ እድገት አለ። ነገር ግን በዘመናት መካከል እንደ ኃይል አደራት (centrifugal force) እዚያው ባለበት የሚሽከረከር ማህበረሰብ ከሆነ ከእድገቱ ይልቅ ውድቀቱ ካመዘነ ለምን ብሎ መጠየቅ ፈርጥ የሆነ ጥያቄ ነው። ለምን ብለን ካለመጠየቃችን የተነሳ ዘወትር ማህበራዊ ቁስላችን ያመረቅዋል። ለምን ብለን ጠይቀን ለመፍትሔ ከተነሣን በቂ ብርታት አለን።

ኢትዮጵያዊው የስፖርት ምሁር ይድነቃቸው ተሰማ በአንድ ወቅት በአንድ የዓለም ዋንጫ ላይ ነውር የሆነ ስፖርታዊ አድልዎ በመደረጉ ሃቢያ ለተፈጠረው ወቅታዊ ስሜት በአገር ውስጥ ጋዜጠኞች ለቀረቡ ላቸው ጥያቄ ሲመልሱ "ዓለም በክፍለ አህጉራት፣ ክፍለ አህጉራት ደግሞ በአገራት፣ አገሮችም በርዕዮተ ደለም የተከፋፈሉ ስለሆኑ እነዚህን ችግሮች ለመፍታት ዓለም የአመለካከት ክፍፍሏን መተው አለባት" ነበር ያሉት።

ምናልባት የይድነቃቸው አባባል ዓለማቀፋዊ ይሆን ይሆናል እንጂ የአንድ ማህበረሰባዊ የችግር ማስወገጃ ቁልፍ የተጣመረ በጎ አመለካከት ነው። በውጭ አገር የምንገኝ ኢትዮጵያውያን የዚህ የበጎ አመለካከት ልዩነት ስለባዎች ሆነናል ብል ከተሳሳተኩ በኋላ ፊት ይቅርታን ለመጠየቅ ብቁ ነኝ።

የኮምዩኒቲ ማህበራት ዜጎችን በማዕከላዊነት የሚመሩ ማህበራት ናቸው። በዚህ ውስጥ የሚካተቱት የእምነትና የስፖርት ማህበራት በራሳቸው ለማህበራዊ አንድነት ብዙ ጠቀሜታ አላቸው። ነገር ግን እንደ ኔ እንደኔ ከሆነ በኮምዩኒቲ ማህበር የመጠቀም አቅማችን ደካማ ነው። ማለትም ማህበሩ ብዙ ሊጠቅመን ሲችል እኛ ግን ተጠቃሚ አልሆንንም። በዚህ በኩል ብዙ ማህበራትን መጥቀስ እንችላለን። ጊዜና ቦታ አይበቃም እንጂ!

ብንቀበለውም ባንቀበለውም ማህበራዊ ገፅታችን ከሌሎች ብዙ ይለየናል። ባህል፣ አስተዳደር፣ ምጣኔ ሐብታዊ አጠቃቀም፣ አስተዳደራዊና እውቀታችን የማሃበራዊ ገፅታዎች ክፍልፋዮች እንደመሆናቸው መጠን እኛም የዚህ ክፍልፋይ ነፃብራቆች ነን።

ዛሬ እዚህ በምንኖርበት አገር ውስጥ እንኳን ከአገሪቱ ባለሥልጣናት ንፋግነት ሳይሆን ከማህበራዊ አንድነታችን ዝግመት የተነሳ ስንት የምናጣው ጥቅም ጥቅም አለ? እስቲ ለብዙሐን ዓላማ መሸነፍን፣ በጎ ለሆነ ጉዳይ ቅንነትን በማሳየት ማህበረሰባዊ አንድነትን እንፍጠር። በአንድነቱም ተጠቀሚ እንሁን!

THE ETHIOPIAN CALENDAR

September 11 has been the start of New Year in Egypt since the fourth millennium before Christ. Now it is only depicted on the walls of the temples when it is still being practiced in Ethiopia and in Israel. The sign for this date begins from the solar calendar or the yearly appearance of the Sothis or Sirius as it is known in two names at latitude of Heliopolis -Memphis.

The astronomers distinguish the star by what they call 'the pointed one, sort of flowing down ward like (tears). They associate the tears with the rain that comes to our part of the world Ethiopia and makes the Nile to over flow. Some use the phrase 'heliacal rising of Sirius' to qualify the rising of the river Nile.

Ethiopia is the last oriental country that follows the ancient calendar beside the Jewish one which is also on September 11. From July the Nile begins rising in Egypt which is the beginning of happy celebrations of being sure of the New Year's plentiful harvest. On September 11 Ethiopia still celebrates New Year. Egypt now follows the Gregorian calendar.

There are two main reasons for this difference in calendar.

The Alexandrine Church initiated the ancient calendar to be used by the Church which Ethiopia being under the administration of the Alexandrine Church accepted and followed the calen-

dar. When the learned Ethiopians followed the calendar the Ethiopian peasants practiced it since it was all-important for their existence: sowing, reaping, and harvest, home making and preparation for the new seed. So Ethiopians celebrate Meskerem 1 as the New Year even without having the calendar.

Now lets go back to the story of the difference in the calendar of ours and the Gregorian:

The ancient calendar of the year has 365 and 1/4 days which are arranged in 12 months each consisting of 30 days. The remaining 5 and 1/4 days are known as Pagume from the Greek word Hepagomena which means intercalated' days. Every fourth year Pagume is six days. The Years are grouped in Ethiopia into cycles of four years and each year bears the name of one Evangelist:

1. Zemene Mathewos;
2. Zemene Marqos;
3. Zemene Lukas; and
4. Zemene Yohannes.

There are TWO attempts to fix a starting point for the Christian calendar:

1. The first is attributed to Julian the African 221 AD who calculated 5,500 years from creation of the world to the birth of Christ.

2. The second attempt occurred on 4th century by Pandor and Ancanos and it calculated 5,492-3 years from creation of the world to the birth of Christ; the account for 7 or 8 years difference between the two calendar. This is still unchanged up to the present time in our calendar. This is the reason to have 1992 which is 7 or eight years behind the European calendar.

The difference is brought in calculating 5500 years, which brought 4942-3 in the time lag. The length of the year is precisely 365.2422 days. This is a little more than 11 minutes and 15 seconds too long each year. Every 130 years this adds up to a little more over one day or 3 days every 400 years. European scholars of the 16-century knew this fact.

In 1582 Pope Gregory after consulting with astronomers, reformed the Julian calendar which had been in effect since 46 BC. The 4th of October became the 15 October in Gregorian Calendar (named after the Pope). The reformed calendar was not respected in Church of Alexandria. And not only Ethiopia but the Jewish New Year also is celebrated on September 11th even today. The Jewish call it Rosh ha-shanah which means New Year.

የዕውቀት ብልጭታ

ሌት ተቀን አድርጎ መንፈሱን ጠንካራ፡
ህፃን ተግባሩ ሲማር ዓዋቂም ሲሰራ፡
የዕውቀቱ ብልጭታ እየሆነ ጮራ፡
ጮራውም ተስፋፋቶ በመሆን ውጋጋን፡
እንደቀትር ጽሐይ የጥበቡ ብርሀን፡
ጥቆ ይደምቅና ኃይሉ እየገነነ፡
ለማለት ይቻላል አገር ሠለጠነ፡
ዕውቀት ካልተሰፋፋ ጥበብ ካልደረጀ፡
የትምህርቱን አክሊል ልጅ ካልተቀዳጀ፡
ዓዋቂም ለሥራ ሕግ ካሳበጀ፡
የትልቅነትን ደርጃ ለማግኘት፡
በሌላ ዓይነት መንገድ መፈለግ መመኘት፡
የህልም ሩጫ ነው በብዙ መታለል፡
እመኑኝ ከንቱ ነው ነፋስን መከተል፡

ክራር

ጭልጥ እንደውሃ ላጥ እንደ መንገድ
አጠገቤ ሆኖ ሳላያት ስትሄድ
አንተ የክራር መንገድ እባክህ መልሳት
ትዝታ ክፉ ነው ያነዳል እንደ እሳት
በጣትዋ ፈላልጋ ባወጣችው መንገድ
ታሳዝኝለች ተቀምጣ ስትነጉድ
በአምስቱ ጣቶችዋ ደርድራ ደርድራ
አጠገቤ እያለች ወጣች ተንደርድራ፡

ከፊርማዬ

ማስተዋል

በአሁኗ ለመጫን ዳውላው ቢሰፈር
በጥራዝ ቢጠረዝ ቃላት ቢደረደር
እንደበት ቢለፍፍ ከቀናት አልፎ ወር
ከህሊና ሚዛን ካልመዘኑት በቀር
ሲያደምጡት ቢውሉ ከንቱ ይሆናል ነገር
ሰለዚህ ማስተዋል አይነሰን
መርምሮ ነገርን ለመወሰን፡፡

ሶፍያ ከበደ (22/6/93)

አዲስ አበባ

የቀበሌና ውሃ ጥርስ የነቀልንበት
ያፍንጮ በር ገደል የቀጨኔ ዳገት
ነጋ መሸ ሳንል የምንከዋትንበት
ጆሊ ባር አራት ኪሎ ገደል ግቡ ጠጅ ቤት
ትንሽ ሳንቲም ካለን ችል ምናረግበት
ከዘበኛ ጋራ የተረዋዋጥንበት
የመነን ግንብ አጥር ምናጀነጅንበት

ደጃች ውቤ ሰፈር ወይ እሪ በከንቱ
የሰፈር ጠላ ቤት የሰካራም ቤቱ
ጨኸት የመርከቶ ግርግር የፒያሳ
በየመንገዱ ዳር የሚጣላ ጎረምሳ
የተናደደ እብድ ድንጋይ የሚያነሳ
በኩታራ ስድብ ቢገባ አበሳ

ከቤት የወጣ ውሻ የተንቀለቀለው
የመንደር ፈልፈላ በድንጋይ ሲያረጋው
የፋሲካ በሬ ከሀረር የመጣ
ከቢላዋ አምልጦ መንገድ የሚቆጣ
መች ተወርቶ ያልቃል ያዲስ አባ ጣጣ
እግር የመራን እለት እንሄዳለን ቦሌ
የሚዘንጥበት ወንድ በቦሌ
ሴትዋ በጠባቡ ባጊ አይሉት ጥብቆ
ፊትዋ ተነፋፍቶ ባትዋ ተጨናንቆ
ሆድዋ ተረፍ ብሎ ከሱሪዋ ላይ ወድቆ
አቤት ጉድ ያስብላል ሁኔታው ሁሉ ደንቆ

የወያላ ጨኸት የታከሰ ሩጫ
ወይ ካቶቢስ ላይ ወጥተን ከሌባ ፍጥጫ
በሰላም እንደቆምን ስንቀምስ ቁንጥጫ
ሁሉም ሲስቅብን ስንሆን መፈንገጫ

ትንሹ ትልቁ አሁን ትዝ እያለን
ክፋቱን ቀልድ አርገን ሁሉን ይቅር ብለን
እንበል አስራ ሁለት ጊዜ ሁላችንም አብረን
ወይ አዲስ አበባ ወይ አራዳ ሆይ
ሀገርም እንደ ሰው ይናፍቃል ወይ

ከነቢዩ ግርማ

ይስጧረን

ከዳገት እሩጫ፡ ከባለጌ ጠጫ
ከወላድ ነጭናጫ፡ ከሰብል ቀጫጫ
ከደረቅ ሙጫ፡ ከደንዝ መላጫ፡፡

ይስጧረን
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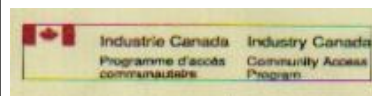
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ጥሩ ኢትዮጵያዊ ነኝ!

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Abssynian Chronicles

Travel Notes

By: Timothy Kalyegira

In the year 2000, I spent much of the year trying to unravel the codes built into the Bible which, when understood, show that God the Eternal laid out the entire span of human history down to the 21st century with amazing accuracy.

At the centre of this history are the Children of Israel, God's Chosen People, to whom were deeded and granted the crown jewels of human civilization and achievement. The Jews and the other 10 tribes of the House of Israel contributed over 80pc of the scientific, economic, artistic, and entertainment progress of the world, and shaped the 19th and 20th centuries, far more than any other people on earth.

However, there were some questions still unresolved.

In the Bible, a curse was pronounced on the descendants of Ham, the third son of Noah, and who was the fore bearer of the Black people of the world: they would always be in a subordinate position relative to the descendants of Shem and Japheth. Yet in this same Bible, a certain nation called Ethiopia is described in Isaiah 18:2 as "a nation tall and smooth-skinned a people feared near and far, a nation mighty and conquering."

So to Ethiopia I went to observe the only Black nation in history to have never succumbed to slavery or colonial rule. The Italians, British, Dutch, Portuguese, Turks, Spanish, Arabs, and French tried 27 times to conquer Ethiopia but failed each time. Yet they easily defeated all other African tribes and empires.

What makes Ethiopia so special, among all African countries? My journey began at Entebbe International Airport on February 1 aboard a compact Boeing 737 Ethiopian Airlines plane, one of the truly successful African companies. It survived the misrule of former military strongman, Colonel Mengistu Haile Mariam, and the general economic decline across Africa during the 1970s and 1980s.

The welcome announcements by the aircraft's Captain and the female head of the cabin crew begin off in Amharic - Ethiopia's working language - and later are repeated in English. What strikes one first is the Ethiopians' reluctance to mingle with foreigners. They are polite, business-like, but never as effusively friendly as Ugandans. When Alliance Air was still operational, most of the cabin crew were Ugandans, and it took only a few minutes to sense this extraordinary Ugandan friendliness. It sometimes took on the mood of a mid-air party.

It is different aboard Ethiopian Airlines. Polite, a little distant but helpful only when required to be, are the flight stewardess. Just before take-off from Entebbe, Ethiopian traditional music came through the speakers. A British passenger loudly groaned, "Is this what we are going to have to sit through until Addis?" The stewardesses ignored her comments. An elderly American man also began to grumble and gripe. Somehow, British and Americans are used to being treated with deference and awe by most other Africans. They were

quickly put in their place by the Ethiopians, much to my delight!

Aboard that flight to Addis Ababa were two West African men, a Nigerian and a Ghanaian, who had been attending a conference in Kampala. They seemed unable to restrain themselves from making friends with anybody in sight. They were seated across from the aisle opposite me and began chatting with a Ugandan teenage girl, asking her about her school and family. At a stopover at Nairobi's Jomo Kenyatta International Airport, another Ghanaian who too was attending a conference joined them. Boisterous laughter erupted on the plane all the way to Addis Ababa.

Yet, when the West Africans tried to make small, friendly talk with the Ethiopian stewardesses, they would receive polite and somewhat curt replies. If you do not understand Ethiopians and realize what it means to have never been colonized, you can easily hate them when you get to know them!

We eventually landed at Addis Ababa airport just before midday.

Strangely, although the sun was shining brightly, the air was cold. I later learnt that this is because Addis Ababa is at the high altitude of 2,500 meters, and is Africa's highest capital city. The contrast between the bright sunshine and cool weather (rarely over 24 degrees Centigrade), would prove to be an appropriate metaphor for the Ethiopian national character - it appears bright and welcoming on the outside, yet is reserved on the inside.

I have always wanted to see and observe Black people who do not have the inferiority complex of Africans and the twisted mixture of an identity crisis and rage against the white world and deep urge to be accepted as people by the Black Americans. In Ethiopia, that evidence appeared shortly after we arrived inside the airport terminal building, where we had our passports examined and stamped. This is a land ruled by a strange superiority complex.

Women manned many of the counters and visa booths. Not a single one offered a greeting. If you never bothered to greet them, they never bothered to initiate a "welcome to Ethiopia" expression. Rarely did they bother to look the arriving passenger in the face. It was business-like briskness and then they turned to another person in the queue.

At the counter of the Commercial Bank of Ethiopia, where we exchanged dollars for the national currency, the Birr (One U.S dollar is equivalent to 8.20Birr), a British traveler, when he was handed the Birr at this official exchange rate, sarcastically wondered if there was "no free market here." The woman attending to him made no apology and quietly ignored his complaint. I think the tourists who get the greatest cultural shock while in Ethiopia are the White people, so used are they to receiving royalty treatment in Uganda. In Kenya and Tanzania it is worse. Whites are still treated with almost worshipful respect.

In Ethiopia, I could see the shock on their faces, unfamiliar with this degree of indifference. It was not that the Ethio-

pians at the airport were being intentionally rude or cold. From what I could observe, it appears that it never occurred to them that Whites are supposed to be a special, superior people.

Timothy Kalyegira, a Ugandan journalist, was visiting Addis Abeba for nine days of a holiday starting February 1, 2001.

See next issue for Part II

I went off to the Crown Hotel, a small, cottage-like hotel about 8Km on the outskirts of the capital, where I could enjoy peace and quiet. Later that afternoon, I returned to town to send some e-mail to Kampala. (As if in e-mail, there is any such thing as geographical Kampala.) It was painful to realize that, although Ethiopia is one of the world's poorest countries, the capital Addis Abeba is still far larger and better planned and laid out than Kampala.

That hurts!

However, after careful observation, I managed to compile this overall impression of the land of the Cushites.

The Ethiopians are one of the proudest and most self-absorbed people on earth, in the same league as the English of the United Kingdom and the Jews. The Jews, because of centuries of persecution, are a little reserved about openly celebrating and advertising their Jewishness, preferring to maintain a behind-the-scenes influence. Americans, for all their bravado and patriotism, can be quite shallow.

Ethiopia gave me one of the greatest surges of pride I have ever felt in my life. The first, second, third, and fourth love and pride of nearly every Ethiopian is a country called Ethiopia. I had a few disillusioning experiences and observations while in Ethiopia, but this fierce degree of patriotism took my breath away. It was a thrill to learn to live among people who are not poisoned by the westernizing effects of colonial rule and how that colonial experience depleted our self-confidence.

On Ethiopian State television, the predominant programming is Ethiopian. There is very little air time put aside for anything other than Ethiopia, except for world news, a few Black American comedies and the children's TV series "Sesame Street", which airs on Saturday morning.

Most of the material on TV features Ethiopian folk and Pop singers and bands, or documentaries filmed in rural Ethiopia where the poor farmers and peasants talk about their lives, problems, and hopes. White people only appear on TV if they are part of the news, such as when the Canadian ambassador is signing a trade or development agreement with an Ethiopian government minister. And even then, at the signing ceremony, the Ethiopian minister acts with such confidence, as if it were the Ethiopian government extending a grant or loan to the Canadians.

In Uganda, Kenya, and Tanzania, cultural shows at hotels, for example, are usually put on for white visitors and tourists, who sit back with this patronizing attitude, as waiters and managers dot on them, often ignoring their fellow

Africans. The urbanized and educated middle class in these East African countries - as well as most other African nations - tend to ignore cultural festivals and performances, and seem to find them embarrassing.

In Uganda, culture becomes topical at marriage introduction ceremonies, the annual coronation celebrations in Buganda, Toro, Busoga, and Bunyoro, primary and secondary school cultural festivals at the National Theatre in Kampala. Otherwise, it is pushed to the back of the mind in favor of western-type events in the Viper Room, at roadsides during motor rallies, and fashion shows.

In Addis Abeba, the lower, middle, and upper classes alike relish these festivals, which take place several times a week and increase in numbers over the weekend. I observed them to see how they behaved during cultural shows. Usually, their eyes glued to the stage.

In most, if not all African countries, when a group of white people pass by or enter a room, there is an automatic movement of the eye to glance at them. I watched carefully when a group of white tourists entered one of the dining rooms at the Crown Hotel during a cultural performance. Not one single Ethiopian head turned to look at them! Not the chefs, not the maids serving meals and drinks, not the manager, not one of the other Ethiopians. After about 40 minutes, the four white men and one woman rose and left the building. Again I watched. Not one single Ethiopian head turned to look at them.

And it was not as if these Ethiopians were making a special, stubborn effort to ignore the whites. It seemed to come casually and naturally. Just as the Swiss-Canadian singer Celine Dion or the Black American Motown-Philly revival group Boyz II Men and the Houston-based all-girl group Destiny's Child arouse passions among the teenage and twenties age groups, Ethiopia's folk-Pop singers of the Paulo Kafeero and Fred Sebatta type of Uganda, are the center of the emotions of the Ethiopians, both rural and educated and urbanized.

At the major nightclubs in Addis Ababa like Montego Bay, if the music leans too much toward Joe, TLC, the Backstreet Boys, or other American singers for several consecutive tracks, the dance floor clears and becomes empty. Rather than play music off CDs or LPs as happens in Ange Noir, Vogue Discotheque, or Club Silk in Kampala, in Addis Abeba the most popular feature of nightclub music are the live bands, to whose music the patrons dance. Should the music get back to Ethiopian, the dance floors gets flooded with wildly enthusiastic young people - all dressed in jeans, T-shirts, miniskirts - leaping up and down to their traditional dances.

Another perennial favorite, without surprise, is the late Jamaican Reggae singer-songwriter Bob Marley and his instrumentalist/backup singer group, the Wailers. (For some odd reason, the 1970s Euro-Disco quartet Boney M is extremely popular with both old and young alike, including teenagers born after the group disbanded.) Music from Congo is also a favorite in Addis Abeba. The only white group that might get some trace of sympathy in Ethiopia is the British Reggae band, UB40.

On February 6, it was Bob Marley's birthday and the radio station and nightclubs in Addis Abeba played a deluge of his music and spent all day explaining his history and message, until one almost got sick of Bob Marley.

But throughout my entire holiday, one thing came across that impressed and filled me with pride: the sense of superiority and pride in themselves that pervades the entire fabric of Ethiopian society, from the President, down to taxi drivers, primary school children and night watchmen. It is incredible!

Once an Ethiopian realizes you are a foreigner, the next question, almost as if on cue is, in their broken English: "How you like Addis Abeba?", "Is zis first time you come to Ethiopia?" Should you say you enjoy the place and it is a very nice country, a gleeful smile breaks out on their faces. Just before I set out for Addis Abeba, a serious young Ethiopian in Kampala, who is critical of the snobbery of his countrymen, warned me, "In Addis, even the beggars are proud!" An understatement this proved to be!

Young children begging on the street would approach me, or any other foreigner. They would come in a bunch or alone and smile at you, talking at you as though you were equals in both status and age. When I would give them money, they would thank me and walk off, heads high, or they would say, "chiao!" and go off to a nearby kiosk to buy bread. Some of the beggars in Ethiopia gave one the impression that they were doing you a favor to even give you some of their time and beg from you!

Night watchmen or uniformed hotel doormen would open

the front door to the guests with a confident smile as if they were army Major-Generals ushering you into their military base. The gate men at the Sheraton Addis, like all other Ethiopians, behaved toward me as if we were equal. They asked (as always about Ethiopia), if this was my first time there and what did I think of this or that historic site, this or that museum, and so forth.

Fascinating! Sometimes, it felt like I was on the set of a Hollywood film!

Ethiopians, even if you tell them you are visiting from America, Germany, Britain, Sweden, or any of the much-fancied advanced western countries, will rarely bother to ask you details about your country, no matter how advanced. All they persist within conversation is, "How you like Addis? Have you been to Axum?" [the historic Cushite kingdom to the north of the country] "Have you seen the museum?"

Most of the medium and large hotels show BBC television and CNN. At most, you will find one Ethiopian watching CNN or BBC. They leave these international news networks to foreigners.

Most of them speak some measure of English, although is extremely rare to meet an Ethiopian who can speak fluent English. And strangely, the older generation of Ethiopians, those above the age of 40, speaks better English than the younger generation. Most Ethiopians speak English in the same way you would use a torch during an electric power blackout - a necessity that comes in handy during emergencies.

Otherwise, they are glad to return to the only language on earth that makes sense to them, Amharic.

Timothy Kalyegira, a Ugandan journalist, was visiting Addis Abeba for nine days of a holiday starting February 1, 2001

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ከሰው ልጅ መገኛ ታሪካዊት ምድር ፡
የጥንት የመሰረት የአኩሰማይት ኢምፓየር፡፡
በመምጣቱ ኮራ ተዘባነነብኝ፡፡
ደረቱን ገልበጦ መልስ መለስልኝ ፡

ቢለኝ ቢወተውት እኔ ምን ቸገረኝ _ _ _ ?
ቀብራራው አበሻ ኩሩ ኢትዮጵያዊ መሆኔን ይወቀኝ፡፡
እሱስ መቼ ካይ _ _ _
ያቺን ድንቅ ሃገር አልውቃት መች አለ፡፡
አሃ ! አለኝ እንጂ ጠልቆ እያስተዋለ፡፡
እንዲህ እንደዋዛ ከየትም ያልመጣሁ፡፡
ያልሆንኩኝ ወፍ ዘራሽ መናኛ ከንቱ ሰው፡፡
ኩሩ ኢትዮጵያዊ መሆኔ ሲገባው፡፡
ገና ሲውል ሲያድር ነገሩን ስረዳው፡፡
ይሄ ነጭጭባ ሃገሪን ያወቀው፡፡
እኔ በገመትኩት ባስተከበት መንገድ በኩሩነት ሳይሆን፡፡
ለኔ በማይገባኝ በማይዋጥልኝ፡፡
በችግረኝነት ቆጥሮኝ እንደለማኝ፡፡
እንደዚያ ነው ለካ _ _ _ !
ገና ከኢትዮጵያ መሆኔን ስነግረው አሃ ብሎ ያለኝ ፡
እኔ መቼ ገባኝ _ _ _ ?
ታዲያ እኔ ቀብራራው ባውቅም አመጣጡን፡፡
አይደለሁም ልል ነው?
ቢያንስ አበሻነቴን ኢትዮጵያዊነቴን
የትም ከጠየቁኝ ነግራ ባጭሩ
ከጭቅጭቅ ሽሽት ቪደር ሲየኝ እላለሁ፡፡
እሰናበታለሁ፡፡

Tear Drops of the Blue Nile

Dedicated to all her children

The once mighty Blue Nile
Rich and pure wide as a mile
Has never ceased to follow her course
Though evil surrounds to drain her force
Now her children cry and her seeds fade
The soil dries and prophecies laid
The people banished into the land of exile
Where time grows long and the sun has no smile
All have gone and she is forgotten
The sky becomes gray and her fruit becomes rotten
Now her children have grown to have seeds of their own
Embedded in their minds a dream to one day return home
So together we begin to sing and dance
All praise to God give us one more chance
Our cries our heard through the gates above
God cannot bear this sight so he sends us his love
And down comes a dove to descend upon earth
On the shores of the Nile thus begins the rebirth
And her tear drops begin to fill the Nile.

Yohannes Samuel

From Addis Tiwlied

አልተገናኝቶ

ናሱ ቀለበት ወርቁ ማረሻ
ባልጨቱ ቅመም ጨው መደቆሻ
ጭልፊት ከጉድባ እባብ ቆጥ ወጥቶ
ፈረስ ከመንደር አሀያ ዘምቶ

ጣይ የዋለበት ገጽታው ደርቆ
የነቃውን ምድር ወዙ ተፍቆ
የሀይወት ተስፋውን በእቅፉ ይዞ
ቁልቁል እያየው በጥሙ አፊዞ
ጥቁሩ ደመና ፍጥረት አታላይ
ያለቅስበታል ባህር ብጤው ላይ፡፡

መሃን ሲከፋት ፈርሶ ትዳርዋ
ፍሬአልባ ሆኖ ወርቅና ብርዋ
በምስኪኖች ቤት በእንደዕድሉ
ዘጠኝ ተወልደው ሁሉም ያድጋሉ፡፡

ያ በሽተኛ በጣር ተኝቶ
ሞት ማስፈራርያ ያሽትተው አጥቶ
ላይረባው እንጨት ላይቅ ማዕረግዋን
ትቀባዋለች ጥርኝ ዝባድዋን፡፡

ርጉም ከብሩክ ውቢት ከፋንጋ
ወጊሻ ቆላ ሰባራው ደጋ
ዋልጌው ሲደላው ትጉው ቆርቁዞ
አረም ሲደረጅ አዝመራው ነቅዞ፡፡

አልተገናኝቶ
ጅብ ጦሙን ያድራል አሀያ ሞቶ፡፡
ከፋሲል

Roots, Kwas and Reggae

by **Fikru Gebrekidan**

Ethiopia, a country once noted for its isolation, now constitutes an important part of Africa, politically and culturally. Emperor Haile Selassie's foreign policy has been responsible for the Africanization of Ethiopian identity at a political level. Ethiopia's cultural evolution in a larger continental context remains an ongoing process. In this essay, I will discuss the role of popular culture as a vehicle of pan-African consciousness insofar as Ethiopian interaction with the rest of Africa is concerned.

As an academic subject, the study of popular culture has made little inroad into Ethiopian studies. The impact of music and sports on the definition and redefinition of Ethiopian national consciousness is vaguely understood. Yet, it is in mass culture that the Ethiopian society has gone through one of its most profound transformations. Due to the advent of modern media, the Ethiopian urban culture has become increasingly Western on one hand, and more pan-African on the other. Names such as Mohammed Ali, James Brown and Bob Marley have become common household names throughout the country, while Afro, the African-American hairstyle of the sixties, has become a conventional word in the Amharic vocabulary.

Music

In the seventies, artists such as Alemayehu Eshete not only composed inspirational songs in support of African freedom fighters, but also styled their stage performances after well-known Motown black artists. This syncretistic trend has since continued among younger artists such as Dawit Melese, Chachi Tadesse and Zeleke Gessesse, whose major innovations include the fusion of traditional Ethiopian music with contemporary Soukous, jazz, Reggae and rap. The impact of these artists outside the sub-region has been modest, unfortunately. Ethiopian music has not burst onto the

international scene the way West or South African music has.

This is because the image of the western half of Africa as the ancestral homeland to American blacks has been commercially exploited often at the expense of other regions. While the search for an "authentic" Africa" has drawn Western promoters to certain pre-designated cultural areas, other parts of the continent are seen as artistically less complex and therefore unmarketable. Thus, notwithstanding the large Diasporic Ethiopian communities abroad, Northeast African pop-music has made no international breakthrough in the same way the Ghanaian Highlife, the Nigerian Juju or the Zairian Rumba has.

However limited the popularity of Ethiopian music outside the sub-region, Ethiopian culture has gained international attention because of Reggae and Rastafarianism. Rastafari or Rastafarianism is a Jamaican-based religious sect with which most of the Reggae artists are associated. Rastafarians use the Bible as their source of guidance but they differ from other branches of Christianity by their worship of Emperor Haile Selassie as the returned Messiah. Their sect derives its name from *Ras Tafari Makonnen*, Haile Selassie's pre-coronation title and family name.

Because of the intimate association between Ethiopia and Rastafarianism, Ethiopian cultural icons such as the Amharic scripts and the green-gold-red tricolors have appeared on several Reggae album covers. Amharic terms such as *ras* (duke), *selassie* (trinity) and *negus* (king) have also become commonplace words among Reggae fan clubs across the globe. The first Reggae group to incorporate Amharic lyrics on their album was the Abyssinians, a Jamaican-based group. Their 1969 release, *Setta Masgana le Amlak Hul Gize* (give thanks and praises to the Lord everyday) set a new trend in the evolution of Reggae. The song extended Reggae's syncretistic repertoire, one that many Jamaican artists found too hard to resist. *Ras Michael* and the *Sons of Negus* came up with hits such

as *Kibr-Amlak* (Glory to God) and their own version of the Ethiopian anthem: *Ethiopia Thou Land of our Fathers*. The lyrics for the *Ethiopian Anthem* was composed half a century earlier by Arnold Ford, a Garveyite who migrated to Ethiopia in the 1930s. Garvey and his followers had used the word Ethiopia to mean black Africa, but for the Sons of *Negus* and other Rastas the word Ethiopia was used in its most literal appellation. When another group, the Culture, sang *There is a land, far far away; it's called Addis Ababa*, it was obvious the Ethiopia that Rastas had in mind was the Northeast African state of Ethiopia which they regarded as the capital of Africa.

Ethiopia's impact on Reggae and its language content is most evident in Ziggy Marley's 1988 release, *Conscious Party*. *Conscious Party* is the first album produced by Ziggy Marley and the Melody Makers, heirs to Bob Marley and the Melody Makers. The group consists of Bob's two sons, Ziggy and Steven, their mother Rita and grandmother Cedella. It has been said that one of Bob's plans while alive was to stage a show with musicians from Ethiopia. Ziggy and the Melody Makers made the dream come true by picking the Chicago-based Dalool as their backup band. One of the popular numbers in the group's 1989 cut, *Dream of Home*, starts with a full recitation of *Abatachin Hoy* (The Lord's Prayer) in Amharic. Such is the popularity of *Dream of Home* that *Abatachin Hoy* has since become the opening chant in many of the Marleys' public concerts.



Resources For Immigrants

Employment Services

Calgary Mennonite Center For Newcomers

CMCN Employment Services (Employment resource Action Center)

125,920 36th Street NE, Calgary AB, T2A 6L8; Telephone: (403) 569-3325; Fax: (403) 235-1997
E-Mail: newcomer@cmcn.ab.ca;
Website: <http://www.cmcn.ca.ca/>

Services: Employment counseling-done in the clients first language; English language training; Documentation: Immigration papers and/pr SIN, and any certificate, diploma or degree.

Calgary Catholic Immigration Society (CCIS)

3rd Floor, 120-17 Avenue SW, Calgary, AB, T2S 2T2;
Telephone: (403) 262-2006
E-mail: CCIS@cadvision.com;
Website: <http://www.ccis-calgary.ab.ca/>

-Services offered to immigrants who have been in Canada for less than 3 years.

Employment counseling & workshops; Pre-employment skills training programs, computer training, engineering & Technology Upgrading Program
Language Instruction for Newcomers

-Documentation: Immigration papers and work permit, SIN if available

YMCA of Calgary 320-5 Avenue SE, Calgary AB T2G 0E5
Canadian Employment Skills Program
Telephone: (403) 294-7336; Fax: (403) 263-4681
E-mail: cesp@ywcaofcalgary.com;
Website: <http://www.ywcaofcalgary.com/education/esl.html>

-Services:

Employment skills program- a 22- week program for immigrants with intermediate to advanced English.
Offered two times each year.

-Documentation: English proficiency assessment results (from ILVARC), updated resume, and immigration papers if living in Canada for less than three years.

Human Resources Development Canada (HRDC) Calgary

<http://roe-ab.hrdc-drhc.gc.ca/calgary/menu/home.shtml>
1-800-727-2925 English and French (within Alberta)

English as a Second Language

Berlitz Language

Centers

202 6th Ave SW, Calgary AB; Telephone: (403) 265-3850

BOW Valley College

Room 400, Rocky Mountain Place, 615 Macleod Trail S., Calgary AB
Telephone: (403) 297-4901; Fax: (403) 297-3984
Website: www.bowvalley.ab.ca

Canadian Intercultural Centre

232f 3630 Brentwood Rd. NW, Calgary AB
Telephone: (403) 284-1954; Fax: (403) 284-1955

Chinook College

Viscount Bennett Center, 2519 Richmond Rd. SW, Calgary AB
Telephone: (403) 777-7200; Fax: (403) 777-7889

Equilibrium International Education Institute

707 14th St NW, Calgary AB; Telephone (403) 283-1111

Focus International: Language Training

1100 521-3rd Ave. SW, Calgary AB. T2P 3T3
Telephone: (403) 233-0033; Fax: (403) 205-4403
Website: www.focus-international.com

Four Winds English Language Center

650 717-7th Ave SW, Elveden Center-Middle Tower, Calgary AB
Telephone: (403) 266-5152; Fax: (403) 266-7393
E-mail: geoscalg@cadvision.com
Website: www.geos.net

Global Village Calgary

965,401 9th Ave SW, Calgary AB T2P 3C5; Phone: (403) 543-7300; Fax: (403) 543-7309
E-mail: maple@cadvision.com ;
Website: www.mapleleafacademy.com

Mount Royal College:

306 833-4th Ave SW. Calgary AB
Telephone: (403) 240-5513; Website: www.mtroyal.ab.ca

University of Calgary

ESL Program, C-305, Crigie Hall, 2500 University Dr. NW
Calgary AB T2N 1N5
Telephone: (403) 220-2600; Fax: (403) 289-0828
E-mail: esl@ucalgary.ca ; Website: www.ucalgary.ca/~esl/

Calgary Counseling Center, Family Violence Program

#200,940-6 Ave SW, Calgary AB, T2P 3T1
Telephone: (403) 265-4980; Fax: (403) 265-8886
Website: <http://www.calgarycounselling.com> ;
E-mail: info@calgarycounselling.com

Fee: range from \$6.00-\$100.00 per hours counseling (sliding scale based on gross family income)

Counseling is provided for individuals, couples and families experiencing domestic violence. A referral is required and each individual or family must see a counselor for an assessment prior to participating in a group program. The Calgary Counseling Center has developed a series of programs directed at ending violence at home and in the community:

Calgary Immigrant Women's Association (CIWA), Family Conflict Program

#300,750-11 St SW, Calgary AB T2P 3N7; Telephone: (403) 263-4414 Ext.21; Fax: (403) 264-3914
E-mail: fcipciwa@cadvision.com

CIWA offers help for immigrant women and their families who are having family difficulties. Counseling and support groups are provided with respect for privacy and culture. Assistance is available for legal issues, social services, and locating suitable housing. Service is free and offered in many languages (French, Hindi, Spanish, Madarin, Croatian, Bosnian, Serbian, Tamil, Kannada, Igloo, Taiwanese). There is no waiting period for services.

Calgary Women's Emergency Shelter

Mailing address: P.O.Box 52051, Edmonton Trail NE,
Calgary AB, T2E 8K9
Telephone: (403) 290-1552 Fax: (403) 237-7728 TTY/
TDD: (403) 262-2768
Website: <http://www.calgarywomenshelter.com> ;
E-mail: infor@cwes.calgary.ab.ca

Residential Services: CWES provides safe and secure accommodation, food, clothing, referral services and counseling for women and children seeking safety and support after leaving an abusive situation. The shelter accommodates 32 to 37 women and children at any given time and provides a safe place to stay for up to 21 days. Telephone number: 232-8717

24-hour crisis Line: Professionally trained counselors are available 24-hours per day 365 days a year to provide counseling information and appropriate referrals in 14 different languages.
Crisis Line: 232-8717 TTY#: 262-2768

Child Support Program: Children arriving at CWES with their mothers need to heal from the trauma of domestic violence and abuses as well as the loss of familiar surroundings in their lives. The special needs of children are addressed through family violence groups, recreation and support for the mothers. The educational needs of children are met through a collaborative partnership with the Calgary Board of Education and the Calgary Catholic School District. Telephone number: 232-8717

Outreach Services: Women and their children are supported through outreach Services for four to six months after a shelter stay.

Men's Crisis Service: Violence has no place in a relationship. We can help men to plan for a non-abusive lifestyle and accept responsibility for past behavioral problems..
Telephone number; 299-9680

Non-Abusive Futures Program: Non-Abusive Futures serves adolescents aged 15 to 18 who are at risk of perpetrating abuse in their interpersonal relationships. Please call Debbie Molloy for further information. Telephone Number: 299-9633; Email:debbiem@cwes.calgary.ab.ca

Discovery House

Mailing address: P.O.Box 2516STN B Calgary, AB T2M 4M2
Telephone and Crisis Line: (403) 277-0718 Fax:
(403) 230-4759

Discovery House offers shelter and counseling around domestic violence. It is a 2nd stage women's shelter- i.e. women can stay in the shelter for up to 6 months and women must have children in their care to be eligible for residency (this is NOT an emergency shelter).

Sunshine Community Services

#204,3505-14th St SW, Calgary AB T2T 3W2
Telephone: (403) 243-2002; Fax: (403) 287-2194;
Pager/Cell (403) 213-1798
Website: <http://www.sonshine.ab.ca>
E-mail: sonshinecentre@sonshine.ab.ca

Sunshine community Services is a Christian organization that offers many services include women's shelter, counseling, and day homes. Sonshine Centre is a long-term (one year) residential program for women and children who have experienced family violence and abuse (sexual, physical, emotional and / or spiritual) that consists of low cost housing, individual counseling, children's programs, support group meetings, worships, and one-to-one mentoring.

YWCA Family Violence Prevention centre & Sheriff King Home

Telephone: (403) 266-4111; Crisis Line: (403) 266-0707; Fax: (403)262-1743
TTY/TDD: Through Calgary Police Services
Website: <http://www.ymcaofcalgary.com>
E-mail: sheriffk@ymcaofcalgary.com

Sheriff King Home Shelter Services: Women with or without children who are experiencing abuse may stay up to 21 days.

Counseling Services: Individual, Group, Family and Play Therapy. Short-term counseling is available to anyone registered in any program..

Women's or Men's Programs: the introductory meeting is an opportunity for gathering information about the clients. Offers an introduction to what constitutes abuse and various city resources.

Counseling Program for Children & Adolescents: for those aged 4-18 years who have witnessed and or experienced domestic abuse.

Families & Schools Stopping Abuse (FASSA): group counseling program for elementary students & parents.

Parenting programs: Group counseling program to look at attitudes & responses to anger; how to parent without punishing, the importance of age & stage development; conflict resolution & problem solving: communication; building self esteem; letting go (adult or child); aggressive/passive behaviors; responsibility for behavior; gender differences in parenting.

Court Preparation Program: Victims of domestic violence receive assistance from a social worker/ lawyer team.

Financial Assistance for Immigrants to Canada

Calgary Immigrant Society; 12th floor, 910-7th Ave. SW, Calgary AB, T2P 3N8

Telephone: (403) 265-1120;
E-mail: info@calgaryimmigrantaid.ca

-Have info and pamphlets on gaining financial aid and the various possibilities available for immigrants

-All sorts of other aid are offered: employment, language, translation services, and citizenship courses

Citizenship and Immigration Canada;

Website: <http://cicnet.ci.gc.ca/english/about/index.html>

It contains the immigrant loan program (has existed for 40 years) with a 90% repayment. Operates as a line of credit. Immigrants must demonstrate a need for the loan and an ability to repay it. Interest is set once a year in January. There are several loans available: right of Landing Fee Loan (go to any embassy to apply), Transportation loan, Admissibility Loan, Assistance loan and the last three can be applied for at any local Canada Immigration Center.

WELCOME TO THIS WORLD

የዛሬ አበባዎች የነገ ፍሬዎች

Baby Addis of Elfresh and Alemayehu
 Baby Biruktawit of Getahun and Bethelhem
 Baby Eden of Marshet and Meseret
 Babay Endale of Michael and Tewabech
 Baby Nahom of Michael and Tewabech
 Baby Helina of Marshet and Meseret
 Baby Ezana of Haregewoin and Alula
 Baby Meaza of Haregewoin and Alula
 Baby Gabriel of Tsion and Tesfaye
 Baby Helina of Marshet and Meseret
 Baby Henok of Girma and Elizabeth
 Baby Hamere of Ermias and Yeshe
 Baby Leul of Hailiye and Azeb
 Baby Madonna of Makeda,
 Baby Maraki of Tsion and Tewodros
 Baby Mussie of Temesgen and Meaza
 Baby Rahel of Tigist and Kesis Shimelis
 Baby Bahran of Tigist and Kesis Shimelis
 Baby Sabek of Haile and Eleni
 Baby Sabrina of Ajebat and Yared
 Baby Samuel of Saba and Tewodros
 Baby Samuel of Worku and Aster
 Baby Selamawit of Abraham and Zewdinesh
 Baby Yohannes of Liya and Dessie

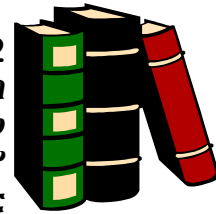


Congratulations for the 2001/2002 Graduates

Gelila Teshome , BA

Mena Kebede, M. Sw.

የኢትዮጵያ ኮሚዩኒቲ 20ኛ አመት በአሉን ምክንያት በማድረግ በካልጋሪ ከተማ ውስጥ በተለያዩ ኮሌጆችና ዩኒቨርሲቲዎች ለሚማሩ ወይም ለመማር ለሚያስቡ አባላቶቹ 3 የስኮላርሺፕ እድል ከፍቷል። በበለጠ ለመረዳት የሚቀጥለውን የሕብረት ዕትም ተጠባብቁ።



The Calgary Ethiopian Community Association in commemoration of its 20th year Anniversary has launched a scholarship program. Funding will be available for 3 members who are enrolled or are planning to enroll in a post-secondary institution. Additional information will be released in the next issue of Hibret.

Calgary Ethiopian Community Association' Executive Committee members (Inception to Date) 1982—2002

Members of temporary committee to form CECA 1982

1. Solomon Bekele
2. Hirut Abebe (President)
3. Tadesse Haile
4. Dawit Beyene (Secretary)
5. Getachew Zemeadem

Executive Com. members 1983

1. Seyum
2. Desta
3. Tewodros
4. Shiferaw Beyene (president)
5. Lashitew Gedamu
6. Kassu Kerala (Treasurer)
7. Endale W/Gebrile (Secretary)

Executive Com. members 1984

1. Temesgen (President)
2. Tamirat (Vice president)
3. Kifle (Secretary)
4. Zibot (Treasurer)
5. Tamiru (Public relation)

Sub committees in 1984

A. Finance committee

1. Ayene
2. Mersha Mandefro
3. Lashitew
4. Seyum

B. Literature committee

1. Kifle
2. Beyene
3. Tadesse

C. Sport Committee

1. Solomon
2. Tamirat
3. Mohammed
4. Tewodros
5. Ermiyas

D. Cultural committee

1. Tadesse
2. Desta
3. Mersha
4. Asegedech

5. Kirsinesh

E. Public Relation Committee

1. Tamiru
2. Getachew
3. Shiferaw
4. Abebaw
5. Husen

Executive Com. members 1985/86

Record not available at publication time

Executive Com. members 1987

2. Tamirat Asrat (President)
3. Birhanu Zemeadim (Secretary)
4. Teshome Bekele (Treasurer)
5. Tewolde Tesfagiorgis (Public Relation)

Executive Com. Members 1988/89

1. Aziza Akdem (Secretary)
2. Yemaneh Gebremichael (Treasurer)
3. Tigist Zewdu
4. Yared Gebreyohannes
5. Tamiru Zewde (public relation)
6. Hussain Said (vice chairman)
7. Mekuria Yitayew (chairman)
8. Georgia Desta (treasurer)

Executive members 1990/91

Record not available at publication time

Executive committee members 1992

1. Teshome Beza (president)

Executive members 1993/94

Record not available at publication time

Executive committee members 1994/95

1. Ayana Eneyew (Persident)
2. Tegene Tesema (Secretary)
3. Haileye Muluneh (Treasurer)
4. Beyene Kifle (Manager/ Treasurer)
5. Abebe Kelkile
6. Dawit Muche
7. Abera Jote

Executive members 1996/97

1. Shiferaw Beyene (Chairman)

Executive Committee members 1998-2001

1. Zelalem Bekele
2. Tsiyon Ayalew
3. Tsiyon Tekola
4. Mena Kebede
5. Ermiyas Serekebirhan
6. Ketema Amare
7. Alula Damte

Executive committee members 2001-present

1. Alula Damte
2. Ketema Amare
3. Rani Hussen
4. Zelalem Bekele
5. Million Tafesse
6. Sileshi Dagnachew

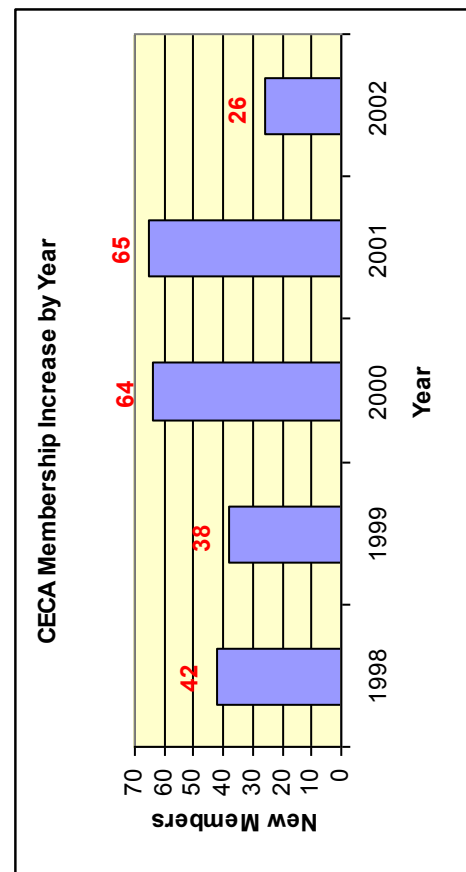


MEMBERSHIP DIRECTORY (Year Joined)

1	Aba-Mecha Mohamed	2000	49	Beyene Kifle	1998
2	Abduljawad M. Omer	2000	50	Beza Gebreselassie Workie	2001
3	Abdurahman Ahmed	1999	51	Bezu Tessema	2001
4	Abdurahman Lalo Mohammed	2000	52	Bihon Tesfai	1999
5	Abebe Assefa Bekele	2001	53	Birtukan Mengistu	1999
6	Abebe Molla	1999	54	Daniel Kebede	1998
7	Abenet Girma Zemeadim	1999	55	Dawit Solomon Abera	2002
8	Aberash Yassin	2001	56	Dereje Degife	1998
9	Abiyew Defferu	2000	57	Dereje Mengistu Demeke	1998
10	Abraham Abraham	2001	58	Dessie Abebe Mekuria	1998
11	Abraham Bisrat	1999	59	Edega Asmelash	2002
12	Admassu Kassaye	2002	60	Elfnesh Adem	2000
13	Admasu Kassa Temesgen	2002	61	Elizabeth Berssa	2002
14	Adnan Abesha Yassino	2001	62	Endalkachew Gossa Merid	2001
15	Ahmed Hussein	2002	63	Ephrem Ayalew Wondyrad	1999
16	Ahmed Seid Hussien	2002	64	Ephrem Zewdie	2000
17	Akalnesh Zewdie	2002	65	Ermias Girma	2001
18	Alamo Wabi Abdela	2000	66	Ermias Serekeberhan	1998
19	Alemash Abera	2000	67	Ermias Teshome Belay	2001
20	Alemayehu Argaw	1999	68	Esayas Ayele	2000
21	Alemayehu Workie	1999	69	Eskinder Hilemariam Temesgen	2002
22	Alemu Bogale	2001	70	Ethiopia Rundassa	2000
23	Ali Yimer Adem	2000	71	Etsegenet Abebe Mentie	2001
24	Alula Damte (Dr.)	1998	72	Etsegenet Zewdie Alemu	2002
25	Amdemichael Girma Mamo	2002	73	Eyerusalem Getachew Kassa	2000
26	Amha Desalegn	2000	74	Fakiha Younis Boule	2000
27	Araya Abera (Alebachew)	1998	75	Fasika Tafesse Feleke	2000
28	Aregash Abreha	2000	76	Feben Ketema	2001
29	Asefash G/Yohannes G/wold	1999	77	Ferid Mohammed Ahmed	2000
30	Assegedech Kassa	2000	78	Fikerte Zelalem Haile	2000
31	Aster Asefa Gesaso	2000	79	Fikirte Fekadu Workneh	2000
32	Aster Atomsa	2002	80	Fitsum Abebe Lemma	2000
33	Aster Beyene	1998	81	Fitsum Embaye Gebregiorgis	1998
34	Ayele Woldemariam	1999	82	Fitsum Zewdie	2001
35	Ayenu Gebre Neche	1999	83	Gashaw Taye	2000
36	Aysha Ahmed	1999	84	Gelilawit Gulilat	2001
37	Azeb Mekonnen Endalkachew	2000	85	Genet Alemayehu Aweke	2001
38	Azeb Negash Sebhatu	2000	86	Genet Beyene	1999
39	Azeb Worku	2001	87	Genet Tafesse Habtegiorgis	2001
40	Azmera Addo	1999	88	Genet Taye	1998
41	Bekele Tanku Yirga	2000	89	Getachew Zemeadim	1998
42	Beletu Seife Kebede	2001	90	Getahun Zewdie	2002
43	Beleyou Teklehaimanot Gode	2001	91	Getu Tessema	1999
44	Berhane Abuhai	2002	92	Girma Shaffi	1998
45	Berhanu Kebede	2000	93	Girma Wolde	2001
46	Berhanu Zemeadim	1999	94	Girmay Berhe	1998
47	Beshir Ali	2001	95	Girum Woldemeskel Bonge	2001
48	Bethelhem Teffera Yilma	2001	96	Hagos Berihu Messele	1998

97	Haile Gebremariam	2000	145	Mohammed Ibrahim	2001
98	Hanna Kassa	2000	146	Mohammed Siraj Mohammed	2001
99	Haregewoin Abebe	1998	147	Molalet Abera	1998
100	HAyderYassino Abesha	2001	148	Mulugeta Gebru	1999
101	Hayliyea Muluneh	1998	149	Munira Mahmud Nur	2001
102	Helen Mamecha	2000	150	Nega Getahun	2002
103	Hirut Lakew	2001	151	Negede Haile Tadesse	1998
104	Hirut Mergia	2000	152	Neima Abduljabar	2000
105	Hiruy Kifle Regassa	2002	153	Neway Biratu Deyaso	2001
106	Hiwot Mengesha	2002	154	Nigist Mengesha Kebede	2001
107	Hussien Tahir	1998	155	Nitsuhwork Tafesse Abera	2001
108	Jerusalem Schmidt	1999	156	Nuradin I Ibrahim	2001
109	Joseph Belete Gedamu	2000	157	Nyachiang Deng (Asrat)	2000
110	Kalid Yisak Ahmed	2001	158	Rahel Damtew	2000
111	Kassa Alemayehu	1999	159	Rahel Gebremeskel Berhe	2001
112	Kedija Ahmed Ibrahim	2000	160	Rani Hussein	2001
113	Kefyalew Fente	2001	161	Rehana Ali Sherif	2002
114	Ketema Amare (Dr.)	1998	162	Roman Nurhussein	2001
115	Ketsela Mengistu Gurmu	2001	163	Saba Abera	1999
116	Kidist Solomon	2000	164	Saba Mulatu Kero	1999
117	Kifle Mulugeta Seifu	1999	165	Samson Balcha Kassa	2001
118	Kirsnesh Kidane	1999	166	Samuel Tekle	1999
119	Lashitew Gedamu	2001	167	Sara Silewondim	2000
120	Lemlem Gebeyehu	2001	168	Sebsibe Haile Asfaw	1998
121	Liya Wubneh	2001	169	Semaru siraj Mohammed	2002
122	Lulit Abebe	2001	170	Seyoum Amare Woldegiorgis	2001
123	Markos Selassie	2001	171	Sileshi Dagnachew	2001
124	Martha Tafesse	2001	172	Sophia Awel Abdu	1999
125	Mekbib Belay Gebretsadik	2000	173	Tadesse Reda Kahsay	2000
126	Mekdela Worku Woldemariam	2000	174	Tafessech Tilahun	2000
127	Mekia Lalo	2000	175	Tamirat Asrat	1998
128	Mekonnen Lakew	2001	176	Tamirat Tekle Kibret	2000
129	Mengesha Mammo Haile	2001	177	Taye Lemma Wondimu	1999
130	Mengistu Birhanu	2000	178	Teferi Assefa	2001
131	Menna Kebede	1998	179	Tenaye Asfaw Weldeyesus	2000
132	Meron Mekonnen	2001	180	Tesfaye Keneni Seboka	1998
133	Meseret Kebede Kahssay	2002	181	Tesfaye Letta	1998
134	Meseret Wubshet Berhanu	2000	182	Tesfaye Yehualashet Ebro	2001
135	Mesfin Seyoum Habtemariam	2000	183	Teshager Zewdie	1999
136	Michael Endale Bogale	1998	184	Teshome Beza	2002
137	Michael Negussie Teferra	1998	185	Tewodros Hailu	1999
138	Mignot Sahle	1999	186	Tewodros Kassa G/Meskel	1998
139	Million Alemu Alemar	2001	187	Tewodros Negga Abraha	1998
140	Million Hailemariam Abawana	2002	188	Tewodros Negussie Tefera	1999
141	Million Tafesse	2000	189	Tewodros Tafesse Habtegiorgis	2000
142	Mimi Endeshaw Damte	2001	190	Tewodros Yitbarek Fassil	2001
143	Minshun Gobena	2001	191	Tibletse Mohammed Yassin	2000
144	Misrak Tekola Merein	2000	192	Tigist Assefa Tadesse	2000

193	Tigist Fekadu	2002
194	Tiruwork Desalegne	2000
195	Tsehainesh Haile	2001
196	Tsion Ayalew Tamiru	1998
197	Tsion Tekola Merein	1998
198	Tsion Tilahun	2001
199	Wadu Alemu	2002
200	Woineshet Kitaw	2000
201	Worku Tekle Kibret	2000
202	Wossen Bihonegn	1998
203	Wubet Wolde	2001
204	Wudnesh Admasu Hailu	2000
205	Yared Daniel Yohannes	1998
206	Yasin Kedir Hamdi	2000
207	Yebeka Teshome Belay	2001
208	Yehualashet Areda	2001
209	Yelfign Abera	2000
210	Yeshi Mohammed	2000
211	Yeshihareg Gulelat	2002
212	Yewbdar Alemayehu Kassa	1999
213	Yewbdar Shukrela Yesuf	1999
214	Yimam Mohammed	2000
215	Yodit Zemadim Berhanu	2001
216	Yohannes Ephrem Getaneh	1998
217	Yohannes Mulu	1998
218	Yoseph Tamrat Woyessa	2002
219	Zelalem Bekele	1998
220	Zenebe Mekuria Gizaw	1999
221	Zenebework Gebremedhin Eshet	2001
222	Zenit Awal	2001
223	Zewdnesh Asfaw	1999
224	Zewdu Gebeyehu Tessema	2000



የተገባቢዎች

ይባል ነበር ድሮም የተገባቢዎች
አሁን ወደ ሊጥ ውሻ ወደ ግጦሽ
ዘንድሮ ግን ባለ ጠፋሉት ለከት
አራዊት አልቀረ የቤት እንስሳት
ተገለባበጠ የሁሉም ድርጊት
አንበሳ እንደ አሁን ተጫኑ ዳውላ
ነብርም በረት ታስሮ ጭድ አተላ በላ
አሁን ከጅብ ጋር ገበታ ቀረበች
ጥምባ ጥምቡን ወዳ ሰርዶ ላይንዋ ጠላች
ቀበሮም እንደ በግ ብርግግ ብርግግ አለች
የዱር አርዊቱን እንስሳቱን ሁላ

አባራ አድና ደም መጥጣ ዘንጥላ
ፍየል ሆነች አሉ ሙዳ የምትበላ
እሷው ግጣ ግጣ ቅልጥም ብትጥልለት
ጅብ አሁን አጭቶ ጥሎሽ አገባላት
ይሄ ግልብጥብዎሽ ያበቃለት ለታ
አንበሳ ነብሩ ቀበሮው ሲፈታ
ፍየልን አያርገኝ መትረፊያም የላት
የአንበሳም አይደለች የቀበሮ ናት
ነብርና አንበሳም የድርሻቸውን
አንዱ ደደቢቷን አንዱም ከርሳሙን፡

ከቋጠሮ

Cultural Shows and Get-togethers



THEN



NOW



NOW



THEN

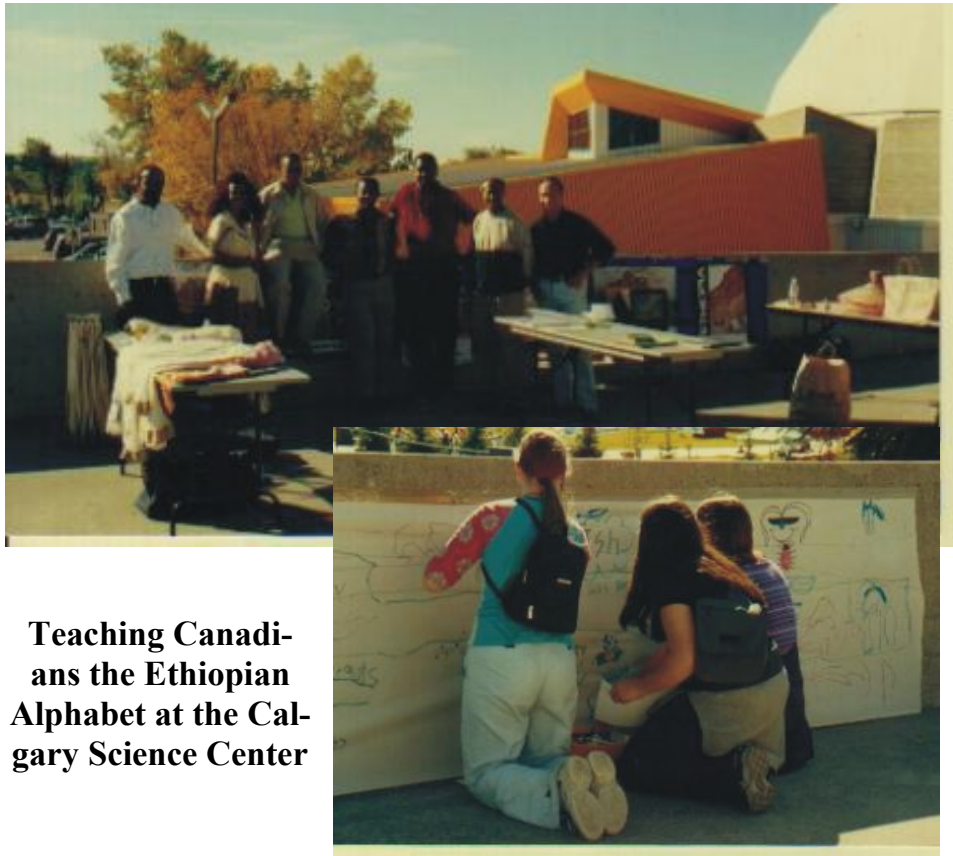


NOW



THEN





Teaching Canadians the Ethiopian Alphabet at the Calgary Science Center



Spend Saturday Night With Us



THEN



**The Ethipstar Soccer Team,
THEN and NOW**

THEN

NOW



NOW



NOW

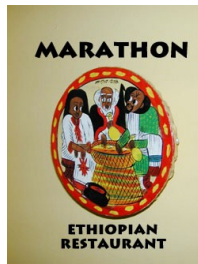


THEN

ማራቶን የኢትዮጵያ ምግብ ቤት እንኳን
ለሃያኛ ዓመት የኢትዮጵያ ኮምዩኒቲ ማኅበር
አደረግችሁ ይላል።

ምግብ ቤታችን ለሁለተኛ ጊዜ በካልጋሪ
"FAST FORWARD" ጋዜጣ አንባቢያን ዘንድ
" THE BEST INTERNATIONAL FOOD" (ከዓለም አ
ቀፍ ምግብ ቤቶች ምርጥ) በመባል አሸናፊ በመሆናችን ደ
ስታው የሁላችንም ይሁን!

በዚህ አጋጣሚ ከ
ኢትዮጵያ የተለያዩ
ቅመማ ቅመም በ
ማስመጣት



በተመጣጠነ ዋጋ
በቅርብ ጊዜ ይዞላች
ሁ ይቀርባል።

Marathon Ethiopian Restaurant congratulates
the Calgary Ethiopian Community Association
in its 20th year anniversary.

We are pleased to announce that our restaurant has
been selected for the second time as
" THE BEST INTERNATIONAL FOOD"
by Calgary's "FAST FORWARD" newspaper.

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