



## An Overview of Accommodation in Relation with Identity and Identity Crisis: In the Current Ethiopian Situation

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### ABSTRACT

The purpose of this study is to bring various elements that result to the complexity of our identity today. More specifically, the paper is intended to overview the situation and type of accommodation that we are practicing and its impact on our identity this time. In the globalization era, technology has a greater role in connecting people around the globe and can create relationships among the people. Therefore, we have accommodated different cultures, languages and other values from the other world especially from the Western World. There is no clear understanding of identity and self-determination and there is only transformation adoption of culture and language via technology. This engages scholars to correlate theoretical inquiries like accommodation (divergence, convergence) with the questions of how the young people are making the new communication and information world and the media to possess their cultural identity. Accordingly, for this study, youths from three different universities and personal observations have been taken as a source of data. Consequently, the findings of the result indicated that majority of the respondents are in a dilemma to accept others' value or to preserve their own. Observations of different media outlets in Ethiopia also revealed that starting from their naming to the content of the programs, they took others' language code and reflect others' culture. According to the result of our data and our participant observation, as a community we have accommodated and have encountered sensory over accommodation that led to motivational identity crisis.

**Keywords:** living in an open space-time, accommodating with others, convergence, identity loss

### INTRODUCTION

Identity has no commonly agreed definition and different scholars give their own definition even if they share some common sense. Some of them consider identity as a sense or attitude and belief about one self. Another way of construing identity: as a self-structure - an internal self-constructed dynamic organization of drives abilities beliefs, and individual history Marcia (1980). As we can see from this definition, identity is

considered as dynamic phenomena. However, still there are scholars who consider identity as static phenomena.

We cannot govern identity in simple ways since identity is a multidisciplinary issue in which it has a connection with different social issues. It has a link with issues like psychology, language, culture, politics and so on Marcia (1980). Identity is not seen as singular, fixed, and intrinsic to the individual rather, it is viewed as socially constituted; a reflexive, dynamic product of the social, historical and political contexts of an individual's lived experience Philipsen (1992). From this one can understand that studying identity is a complex phenomenon in the existing features of media and applied linguistics.

Accordingly, identity has its own stages or statuses in which it can be determined. The identity statuses were developed as a methodological device by means of which Erikson's theoretical notions about identity might be subjected to empirical study. In this respect, Erikson has developed four basic identity statuses based on the notion of decision making periods /crisis/ and individual's motivation about their own ideology and social issues. These are; Identity Achievement, Foreclosure, Identity Diffusion and Moratorium.

According to his justification, **identity achievements** are individuals who are able to make occupational and ideological decisions by themselves. **Foreclosures** are individuals who still have the ability to make decision, but the choice for their decision is not their choice rather it is chosen by their parents. **Identity Diffusions** are young people who have no set occupational or ideological direction, regardless of whether or not they may have experienced a decision-making period. **Moratoriums** are individuals who are currently struggling with occupational and/or ideological issues. The first and the second statuses are not exposed to identity crisis specially the second one whereas, the third and the fourth one are highly exposed to identity crisis.

Identity can also be classified in to two basic types. The first one is blood identity. This is a type of identity in which we can get it through our birth. This is an identity that we cannot change. Hence, our blood identity is static. However, many scholars argued that identity is dynamic and we can reconstruct our identity depending on the social context that we are facing. Even though identity somewhat socially constructed, we strongly disagree because where ever we go, we cannot change blood identity. The second type of identity is social identity. This is the type of identity which is socially constructed. In this case, we can say that identity is dynamic. So in the social identity, it is possible to say that identity is both static and dynamic.

These days, the Globe is becoming networked and it is possible to share different social values across the world within a short period of time through different media outlets. Because of globalization, the world is in confusion and identity and morality are at risk since there are different cultural diffusions and media effects on audiences. Though the world is advanced in technology, it has its own positive and negative impact for our live. Everything is open and easily accessed which means there are free space and time. We are now living in an open space-time, in which there are no more identities, only transformations" (Bauman, 1996).

Even if it is debatable, currently the world is committed social and cultural identity crisis. In this technological advanced and information era, the question of identity crisis becomes more problematic. In contemporary academia, it has become a commonplace to emphasize that our world is undergoing an identity crisis. According to Mustafa (2006), questioning identity formation has been debated so far; nevertheless, the signs of this

crisis particularly in social and cultural studies are abundantly increasing as we go through the global, postmodern and information era in which the concept of identity turns out to be more problematic and complex than ever before.

In this globalization era, there are different interactions in different aspects of our daily activities. When we are interacting, we are going to accommodate others culture, norm, tradition, language and other assets. Therefore, in this study, we are going to assess our accommodation to the globe due to globalization can create identity crisis. From media accommodation theories, we will focus on communication accommodation of language, culture and norm, and other identity crisis. In the earlier times, the concern of scholars regarding identity was bothering about how to construct and make stable identity. When there is societal construction, they need to have identity and the attentions of the researchers were to deal with identity formations. This day the concern is how to fix and make an identity clear and stable. With this respect, Bauman (1996) explains this transformation: the modern problem of identity was how to construct an identity and keep it solid and stable, the postmodern problem of identity is primarily how to avoid fixation and keep the options open. In the case of identity, as in other cases, the catchword of modernity was creation; the catchword of post modernity is recycling.

### Identity in Debate (Scholarly Arguments of Identity)

There is no consensus among scholars about identity crisis. Some of the scholars argued that, losing one identity is a shift from one social phenomenon to another and it is change not crisis. According to Hall, the question of “identity” is being vigorously debated. In sense, it declines the old identity and it gives rise to the new identity. However, in the late modern and post-modern period, scholars are asking some questions about our identity. Most scholars are asking the question whether there is identity or not, to which direction is it, what form does it contains, what the modern society does to the identity, what potential consequences will it have and the like. So in this multiple ethnic social, linguistic and cultural society, it is expected that there will be identity loose across the world.

Accordingly, Hall (1998) describes three very different concepts of identity. According to him, **the Enlightenment** subject was based on a conception of the human person as a fully centered, unified individual, endowed with the capacities of reason, consciousness, and action, whose “center” consisted of an inner core. **The sociological** subject reflected the growing complexity of the modern world and the awareness that this inner core of the subject was not autonomous and self-sufficient. **The post-modern** subject, conceptualized as having no fixed, essential, or permanent identity. Identity becomes a “moveable feast” formed and transformed continuously in relation to the ways we are represented or addressed.

## THE CONCEPT OF ACCOMMODATION THEORY

Accommodation theory is common in psychology, behavior and social identity. There should be psychological readiness and behavioral similarities to accommodate others culture, language, norm and so on. Media can have also a strong influence on individuals behavioral as well as cultural accommodation since audiences might converge to others culture or they may diverge others to our culture through the contents/media messages that are received from different media channels. This accommodation theory can lead social identity mixture and finally will result positively or negatively. The result can be

determined by the type of accommodation. Rajnović (2015) explains this concept as follows; Communication accommodation theory, as well as speech accommodation theory, originates from social psychology. According to Rajnović, to be more specific, it draws from four main socio-psychology theories. These are the following: similarity-attraction, social exchange, causal attribution and intergroup distinctiveness. Another theory in which communication and cultural accommodation theory relies is social identity theory.

Hence, in our daily lives, we have different interactions with our neighbors and we are accommodating ourselves with them. Scholars have suggested their own definitions of accommodation theory. Accommodation theory is a theory of communication developed by Howard Giles. Its main point of argument is that people during discourse, in order to accommodate others, accustom their speech, vocal patterns as well as their gestures (Turner and West, 2010). Accommodation theory is trying to answer the question why people either overrate or underrate the social differences between themselves and the people they are talking to (interlocutors) through verbal and nonverbal communication.

Communication accommodation theory has two basic theories; accommodation theory and social psychology and social identity theory. The focus of the researchers will be on the later one. When we are communicating, it is not our language and our gesture that communicate rather our culture, language, norm, tradition and other social values to communicate. Social psychology and social identity theory describes possible reasons for the necessity of accommodation – similarity attraction, social exchange process, casual attribution process, and intergroup distinctiveness Rajnović (2015).

In communication accommodation theory, we can either converge/ positive accommodation/ or diverge which is negative accommodation. This positivity or negativity is for our relationship with others, but not for our culture or identity. The extent of accommodation is varied. There is a level of over accommodation. If we over accommodate, it has no positive result for our own values.

There are three forms of over accommodation (Turner and West, 2010): (1) sensory over accommodation, (2) dependency over accommodation, and (3) intergroup over accommodation. Sensory over accommodation takes place when someone overdoes the accommodation to a person's linguistic or physical disability. Consequently, the person then perceives the accommodation as patronizing. Dependency over accommodation happens when two people engage in a conversation but the person who is speaking places the interlocutor in a lower-status role.

The case of divergence and convergence is another critical issue. When we see convergence, it is not a simple task for the speech community and it needs great initiation towards others value. Convergence is a process where a person shifts their interaction speech patterns in order for them to resemble to the speech patterns of his/her interlocutors (Turner and West, 2010). Divergence on the other hand, is positive acceptance of differences among the group that belongs to distinctive social features. As Turner and West (2010) put it: divergence might be a way for members of distinctive groups to preserve their cultural identity, a method to compare self-images when the other person is treated as a member of an unacceptable group, and a way to signify power or status differences. So the case of accommodation theory will be resulted in identity crisis if it is on the level of over accommodation. Therefore, media communication accommodation theory has been employed in this study as a theoretical framework.

### **What is Identity and how is it Constituted?**

In earlier period of time especially before industrialization, globalization and colonization, identity was considered as unique and static feature for a speech community. During and after colonization many countries especially African countries have mix and lost their original identities and replaced them with new identities. In prevalent and traditional approach, especially before the industrial revolution, identity is defined as a constitution based on the recognition of familiar and shared derivations including but not limited to ethnic, linguistic, religious, historical, territorial, cultural and political attributes with other people, groups or ideal (Hall, 1994, 1996).

Science/ technology and culture, identity and other societal values are influenced each other. According to (Giddens, 1994), in this technological era, we can observe plenty of such inconvenience among science and culture. This is because the invention and development of scientific and technological creations can lead individuals to have their own share from the globe. The decentralizing and liberating nature of information and computer technologies encourage individuals to participate in a “global village” or “network society” (Castells, 1996); a condition characterized by the interconnectedness of economic, social, political and cultural activities as well as regions, cities and individuals. Such a condition is profound because it fundamentally challenges the diverse locality and traditional values, reduces the sense of social and cultural distance between communities, and affects our relationship to time and space, the fundamental coordinates of experiential reality (Giddens, 1994).

#### ***Identity in adolescence***

Identity is neither starts nor ends in adolescence state rather it will be reshuffled at this stage. Adolescence is a stage which is difficult to determine because people who are in this stage are open to accept or ignore hypothesis easily Marcia (1980). Identity exploration is very high at adolescence stage. As Marcia has stated, there is no stage in which one can decide his or her future in different aspects of their life including their belongingness. If the termination of adolescence were to depend on the attainment of a certain psychosocial position, the formation of an identity then for some it would never end. Studying adolescence is not an easy task. Marcia 1980 said that one difficulty in studying adolescence is the definition of the period itself. It is somewhat variable but specific in its beginnings with the physiological changes of puberty; it is highly variable and nonspecific in its end Moreover. Identity is an even more difficult term to delimit than is adolescence.

Identity is the organization and adjustment of inner sense of partnership with our speech community. Since adolescence is the stage that one can decide the destination, he/ she will have positive or negative acceptance of their identity.

#### ***Globalization and identity***

We are living in the technological society. This day, ideologies, ideas, philosophies and cultures can be transmitted easily because there are different technological instruments. ICT have minimized geographic limitations and have enabled virtual relationships and new social identities through instantaneous global communications Mustafa (2006). Having these technologies might not be a problem by itself. However, how to utilize such instruments and the level and way of our interaction with our interlocutors can determine our identity. Today, due to globalization many cultures of the world have been hybridized, diffused and we become out of uniqueness.

When we talk about technology, it is beyond machine and it can have plenty of effects on the society that it surrounds. Social changes and identities are influenced if not determined by technological innovations because technology is more than a machine and can very well convey information and embody social and cultural dimensions that shape society Mustafa (2006). Here one can ask the question how can it shape social and cultural value. Let's see on media especially social media. We can observe different activities that will not be allowed in our culture, norm and traditions. But, now a day we have accustomed them which means we have accommodated. Regardless of this, Pacey (1992) argued that still this time as it can be observed, technology and cultural identity have a one-way influence. That is technology has the ability to change cultural distributions. Therefore, technology can bring substantial changes to culture along with it that manipulate the way people communicate both at the material and virtual level, and also how they see the world.

### **Types of Identity Crisis**

To have some clues of identity and identity crisis, it is important to know their types. When we see from the perspectives of individual and group motivation or effort to self-building and identity preservation, we can have two types of identity crisis Baumeister (1984). In order to outline a model of identity crisis, it is necessary to see Baumeister's work that distinguish two types in an identity deficit ("motivation crisis"), the individual experiences a lack of guiding commitments but struggles to establish personal goals and values. In an identity conflict ("legitimation crisis"), the person has several commitments which prescribe conflicting behavioral imperatives in some situations, such that at least one commitment may have to be betrayed. Motivational identity crisis occurs when we are not capable of defining ourselves and our values that we have in hand. Legitimation crisis on the other hand refers to a person or group who acquires different self-defining situations and when it is problematic to define them in a single way.

### **The Role of ICT and Globalization on Identity Formation**

Everything has its own merits and demerits. Likewise, technology and information communication technology has its own advantages and disadvantages. The spread of these technological innovations facilitated the spread of culture, tradition, language, religion and others throughout the globe. Contemporary consideration of the status of identity has been greatly facilitated by the spread of information technologies (Castells 1997). Technology is a driving power to facilitate hybridization and globalization. Even though globalization is primarily designed to facilitate business and economy integrations among the globe, it goes beyond its objectives and leads the world to accommodate other values like their culture. Although globalization is often conceptualized as an international economic integration and business transactions among the nations since most of the power and momentum take place in these areas, it is a highly complex process with important consequences for social and cultural dissemination and transformation (Appadurai, 1996).

When a speech community or society is interacting in the globe, then there will be a reciprocal direction between the local and the globe. Appadurai (1996) describes the concept as 'this important and controversial concern in globalization discourse is seen in the reciprocal interaction between global and local that is often interpreted as resulting in either cultural homogenization or heterogenization'. This homogenization is the process that makes the world's value like music, fashion, film, language and others as being commonly shared by the people throughout the globe. Through homogenization of culture, local beliefs and cultural values might become universalized besides demolishing the

distinctiveness of local identity. This cultural invasion becomes threatening and causes serious problems for some conservative states by virtue of the fact that such openness to foreign content can erode the traditional values and indigenous cultural identity Mustafa (2006). As long as we gave due attention for our relationships with the world, the values for our own values and ourselves will be decreased.

Such controversies about oneself can lead individuals and the group at large in to a dilemma. On the one hand, they would like to be part of the world and on the other hand, they would like to preserve their indigenous identities. For the sake of having economic benefits from the world, the community tends to accommodate with others, but they also considered their cultural and identity values. Some societies are struggling with a dilemma: on the one hand they worry about their traditional social and cultural values and their youth's sense of cultural heritage and identity being negatively affected; on the other hand, they want youth generations to grow up being in contact with the rest of the world and become prepared for and adapt themselves to the economic challenges of affiliation with globalization, the information society and the knowledge and skills they demand Robertson (1992, 1995).

### Statement of the Problem

In this networked world, it is not uncommon to see relationships among individuals and speech communities at large. When people are interacting each other, the interaction is not only between people rather their assets are also interacting. This leads them to have media accommodation theory. The accommodation theory will be resulted in positive or negative outputs. It is highly dependent on the interest and attitudes of the speech communities.

Now a day, the world is committing identity crisis. The only difference is the degree and type of crisis. In contemporary academia, it has become a commonplace to emphasize that our world is undergoing an identity crisis Mustafa (2006). The question of identity crisis is still in debate. As I have mentioned earlier, some scholars still consider identity crisis as positive change not effect. In this globalization era however, having ones identity for a long period of time becomes very challenging; Mustafa (2006) argued that as we go through the global, postmodern and information era in which the concept of identity turns out to be more problematic and complex than ever before.

From this, we can understand that since there is globalization and modernization in post-modern era, it is expected that there will be identity crisis. Ethiopia is a country that involves in globalization and we are sharing different social, linguistic and cultural values with other parts of the world through media contents and other technologically impended instruments. When we are sharing such issues, directly or indirectly, we are going to accommodate others culture, norm, tradition and the like.

In this respect, we will loss our own values. Habermas (1973) suggested that identity crisis can have two basic features. The motivational crisis or identity deficit refers to the problem caused by an inadequately defined self. A legitimation crisis is the inability of a social entity to fulfill demands and expectations it has placed on itself.

In this globalization era, most of our assets have been either changed or hybridized due to the influence of others culture, language and traditional values. We have accommodated others values. Accommodation by itself is not a problem, rather it will be strengthen our relations and acceptances by others. When we strengthen our relationships, we will loss something invisible and that is our identity. Though we have been losing our culture, our norms, our linguistic values and our identity at large, we are

not conscious enough to observe such losses. Regardless of identity and identity crisis in Ethiopia, there is no abundant research that has been conducted as far as our reading is concerned. Prof. Baye has conducted a research that has been published on a proceeding by Addis Ababa University. It has been entitled as Modernity, Language and Identity. In the research, Prof. mentioned a lot about language and its hybridization. We would like to quote his saying here “Lunatics and zāmānay speak their mind”.

However, issues like to what extent we have accommodated, how modernization and globalization affects our identity, what type of accommodation we are committing, what kind of identity crisis we have faced and others are not examined scientifically and critically. That is why the researchers are interested to investigate this issue in the study.

Therefore, this study is intended to assess the situation of accommodation in a very few Ethiopian University students and its impact on our identity particularly how can we find ourselves with respect to others.

In order to support the general objective, the following specific objectives have been formulated. Hence, the study specifically tries to:

- Assess the extent of our accommodation with our world due to globalization.
- Examine the relationship between our accommodation and our current identity.
- Identify what type of accommodation have we encountered and what consequences will it has.

## RESEARCH METHODOLOGY

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### Research Design

This study has employed both quantitative and qualitative method of research design. Quantitatively, the researchers have surveyed the intention of the respondents through prepared questionnaires and used quantitative content analysis in order to examine different media contents that have been written in newspapers, magazines and ads boards. While, this study has also employed qualitative method in order to critically assess the data that has been collected through researchers observations, interviews and as well as focus group discussions with respect to media accommodation of identity and identity in the current Ethiopian situation.

### Source of Data

In this research, basically primary data has been used. The data that has been collected from respondents through questionnaire, interview and participant observation are incorporated and analyzed as part of the research. The other source of data which has been used less frequently is the nature and type of arts.

### Samples and Sampling Techniques

For this type of research, it is common to take samples from the community. For this research however, the intention of the researchers will be on youths especially university students. It might not be enough to take samples from such specific areas and generalize to the larger population, but since we are part of the society to observe what is going on and there are youths which can resemble the youths in the country at large, we hope it can feet to the population of Ethiopia. Therefore, our target populations were University students. From this population, we took three universities which were purposively sampled. The purpose to select these universities was their life of establishment and the status of the town in which they are established. So based on this criterion, we took Addis Ababa University from mother universities, Debre Markos university from second



generation universities and Assosa university from third generation universities that is far from the capital city of Ethiopia and considered as remote area.

The total amounts of respondents who fill questionnaire were 163 and from these 76 were from Addis Ababa University, 53 were from Debre Markos University and the remaining 34 were from Assosa University. We have used simple random sampling in order to avoid biases and by considering there will not be variation among the students. However, we tried to mix students from different years and different departments to avoid life span variables. Moreover, we have interviewed 15 students from Addis Ababa University, 11 students from Debremarkos University and 9 students from Assosa University. Finally we had in-depth interview with student deans from each university.

### **Data Collecting Techniques**

For this research, we have employed questionnaire, interview and participant observation. We have distributed questionnaire for 180 students that are selected from each Universities and we have collected 163 (76 from AAU, 53, from DMU and 34 from ASU) questionnaires. Both open ended and closed ended questions were prepared. Face to face interview was another instrument in which few data was collected. Because we are part of the society where the study was conducted, participant observation was the other vital instrument and data which is not less than the data collected through questionnaire have been collected.

After the necessary data has been collected, both qualitative and quantitative data analysis methods were used to draw conclusions. Data that was collected through questionnaire was tabulated and analyzed quantitatively whereas data that were collected through interview and participant observation have been groped based on themes and then analyzed thematically.

## **RESULTS AND DISCUSSIONS**

This chapter contains the data and its justification. The first part the study concerns about the data collected through questionnaire. The second and third part of the study focuses about the data collected through interview and personal observation. In the analysis part, it may not be necessary to tell about informants back ground because we expect that there will not be variable due to age, sex or educational level since they have been selected from similar level of education and similar age groups.

### **Ethiopia, Its assets and the Level of Accepting Western Culture**

The first part of the questionnaire was designed to evaluate their concerns about Ethiopia and its assets as well as their acceptance about others culture especially Western cultures. Accordingly, the table below represents as follows:

		Strongly agree	Agree	Neither nor	Disagree	Strongly disagree
Ethiopia has very impressive cultures and norms compared to other countries						
AAU / N=76	Number of respondents percentage	11/14.47%	14/18.42%	21/27.63%	27/35.5%	3/3.9%
DMU / N=53	Number of respondents percentage	7/13.2%	12/22.6%	18/34%	6/11.3%	0/0%
ASU / N=34	Number of respondents percentage	3/8.8%	8/23.5%	14/41.6%	8/23.5%	1/2.9%
Ethiopian Music and dancing systems sound good for me and they are unique and very attractive.						
AAU / N=76	Number of respondents percentage	2/2.6%	14/18.4%	33/43.4%	18/23.6%	9/11.8%
DMU / N=53	Number of respondents percentage	9/16.9%	15/28.3%	19/35.8%	8/15%	2/3.77%
ASU / N=34	Number of respondents percentage	4/11.76%	8/23.5%	10/29.4%	10/29.4%	2/5.8%
It is common and important to take and adapt others' value, language and culture to survive in the globalization.						
AAU / N=76	Number of respondents Percentage	13/17%	29/38%	17/22.3%	12/15.7%	5/6.5%
DMU / N=53	Number of respondents Percentage	11/20.69%	15/28.3%	18/33.8%	8/15%	1/1.8%
ASU / N=34	Number of respondents percentage	10/29.4%	5/14.7%	14/41%	3/8.8%	2/5.8%

If we see AAU respondents, 27.6%, 43.4% and 22.3% of the respondents gave their response as neither nor, 34%, 35.8% and 33.8% of DMU are also choose neither nor and 41.6%, 29.4% and 41% of ASU respondents gave similar response for the three questions respectively. This shows us that, the respondents are in dilemma to decide on their feelings about their country and its assets. So they are on the verge of losing their own culture and show their eagerness in accepting others norms and traditions. This is what we call it Legitimate type of identity crisis Baumeister (1984) in which we can define ourselves in different ways, but we have a problem to define ourselves in a single way.

When we look at the first and the second questions in detail, they are focused on about the cultures and traditions that Ethiopia has. Accordingly, the findings of the result revealed that majority of the respondents have responded that either they are in dilemma to decide or they never support the idea rather they are against of it. Tough there is slight variation among respondents from the three Universities, they have commonly show us that they do not believe that Ethiopia has an attractive culture and interesting music and dancing system. This in turn has an implication that the respondents would like to prefer others music in favor of their own.

If we observe the third question, as it has been said before, it is about adapting others culture, norm and tradition. It indirectly evaluates the case of divergence and convergence. From the total number of respondents, 17% of AAU, 20.69% of DMU and 29.4% of ASU respondents strongly agreed that adapting others asset is very common and important to survive in globalization. The other larger number that comprises 38% Of AAU, 28.8% of DMU and 14.7% of ASU agreed that adapting others value is important. From these percentages we can understand that the respondents think that it is mandatory to accommodate/ adapt others value to be part of the world's speech community. This is clearly convergence. Convergence is the act of losing one's own values and give due attention for others value while divergence is the concept of keeping relationships but assuming that there is difference among the community. In divergence

concept, it is possible to preserve ones assets, but in convergence relation has greater value than assets.

Therefore, this shows us that we have converged to others culture, tradition norm and values that are largely disseminated to the audiences through media contents or media message. As a result of this media can have a strong penetrating power on the audiences particularly the children and youths that cannot be able to examine what is good and what is bad easily. Regardless of this, hypodermic needle theory suggested the media have a strong penetrating power on audiences mind especially in passive audiences. The “theory” implied mass media had a direct, immediate and powerful effect on its audiences leads them for behavioral change (Lazarsfeld, 1968). Some of the factors that contributed to this “strong effects” theory of communication include:

- ✓ the fast rise and popularization of radio and television stations
- ✓ the emergence of the persuasion industries, such as advertising and propaganda and
- ✓ the Payne Fund studies of the 1930s, which focused on the impact of motion pictures on children.

Hence, the bullet theory graphically suggests that the message is a bullet, fired from the “media gun” into the viewer’s “head”. With similarly emotive imagery the hypodermic needle model suggests that media messages are injected straight into a passive audience which is immediately influenced by the message. They express the view that the media is a dangerous means of communicating an idea because the receiver or audience is powerless to resist the impact of the message. There is no escape from the effect of the message in these models. The population is seen as a sitting duck. People are seen as passive and are seen as having a lot of media material “shot” at them. People end up thinking what they are told because there is no other source of information ((Lazarsfeld, Berelson, & Gaudet, 1968).

The other basic question that was given to the respondents were a question that asks whether developed countries like America can get something new and important from Ethiopia or not. For this question, almost all students from each university i.e. 91.34% of AAU, 89.56% DMU of and 85.71% of ASU argued that developed nations can get nothing rather we can get everything from them. This is a sense of over accommodation which is sensory over accommodation type that results in we are irrelevant for others thinking. This is a very dangerous thinking about oneself and which contradicts with the existing situation that the thinking of western people to the developing nation.

Apparently, developed nations have their own mission when the disseminate media contents in different media channels for developing nation. They are injecting their persuasive messages through different programs. Such kind of trends in turn may affect the audiences here in developing nation’s especially passive audiences that cannot filter media messages thoroughly. Therefore, these unfiltered messages can have a direct relationship with identity and identity crisis on individuals in the developing countries.

In connected to this, if we evaluate the situation of our identity status, we can identify ourselves either on one or both of the two identity statuses that Erikson has identified. These are identity diffusion and moratorium statuses. The first one is about youths who have no occupational and ideological directions in their life and the second one is about young people who are struggling with occupational and ideological issues. From our observation and respondents’ response, Ethiopian youths today are in between the two statuses. To some extent, we are struggling to preserve what we took from our parents

and elderly people, but most of the youths have no clear direction on what we are adopting and where our destination will be. These identity statuses are leading factors to identity crisis. Hence, we have concluded that Ethiopia has got sociological and post-modern subjects because most of them argued that what we have is not sufficient for us and identity is not permanent and therefore, we should not have fixed essentials.

Regardless of the type of identity crisis that we have encountered, we appointed that there is motivational type of identity crisis in Ethiopia. Basically there are two types of identity crisis that have been identified by Baumeister (1984). Motivational crisis is a type of crisis that occurs when a community becomes unable to define themselves and the values that they have. So in Ethiopia, we have ample values and assets, but we do not know them well. Moreover, though we have great history, style, language, culture, linguistic peculiarities and other features, we never recognize them rather we would like to focus on others' values, traditions, customs and ways of living styles.

The other data that assures the above arguments has been collected via interview. An in-depth interview with individuals who has positions like student deans and group interview with students was made. The questions forwarded to the participants of in-depth interview were mainly focused on evaluating students' behavior and personalities where as questions to the students were around their understanding of the world, Ethiopia, modernization and civilization.

As it has been noted from in-depth interview, it becomes challenging to treat students and make them decent. They make their hair very long, they wear worn-out cloths, and there are unnecessary showings here and there. When we try to advise them, they never listen if they hear us for the time being, they are going to lose it soon and they would like to listen to themselves. They never identify what is wrong and what is right simple they come up with whatever it is if it is practiced by the Westerns.

With the students, three group interviews one from each university was made. According to their response, they are not considering Ethiopian cultures, traditions and values as competent as the Westerns. One of the questions were about evaluating their understandings of what they are doing and it was why they wear this way or that way, why they change their hair style and the like. Majority of the interviewees suggested that it is a symbol of civilization even they are not considering it as modernization. This shows that they cannot identify between civilization and modernization and everything is civilization for them. They do not know what the historical, cultural, social and economical contributions of what they are doing and they do not know what they should copy, why they copy it and how they copy it simply they adopt it.

### **Accommodation in Government Sectors and in Media Houses**

Not only the people especially youths who are accommodating others' values in Ethiopia, but also media are accommodating a lot. Media has a greater role to influence/kill or to preserve values of a given country. Even if it needs deep and further investigations, media in our country are accommodating others' style, language and other values. If we see it's naming of some media in Ethiopia, we can have **Etv later rebranded EBC, ENN, Ltv, EBS, Jtv, Nahoo tv, Aleph tv**, and so forth. What happens to our media? Who forced them to use English letters? As a matter of fact, no one forced them, but this is because they are suffering from motivational identity crisis. They think that if they use English, they will draw audiences' attention. Most of the time, the Ethiopian media are writing English words with Amharic letters. For whom it belongs? Is it for

English speakers? If so, English speakers do not know Amharic. Is it for Amharic speakers? No because they may not know the English word.

As a result, this simply shows us that they have no directions and ideologies about themselves and their future rather our media houses have simply coping their naming from foreign media outlets in order to create association with them. For instance, **EBC and FBC** associate their naming with **BBC, and ENN with CNN** and the like. Hence, this may lead the media to accommodation of the western culture, tradition and customs. Therefore, media can play a great role in accommodating others culture and can affect the audiences easily which will lead to identity crisis of the society/generation in general.

Accordingly, the following re-branding programs namely, **Etv Quanquawoch, Etv Meznagna, and Etv Zena** are taken from Ethiopian Broad casting Corporation as an example. This media has been classified its programs in to three and written this way. The words are taken from Amharic language, but written in English alphabets. Consequently, it couldn't make sense for both Amharic and English speakers if so why they wrote this way? This may show that we are losing our own values and identities and we are diverting our attention to seek something new from the giant media outlets from abroad which doesn't much with our indigenous culture and tradition.

Moreover, if we look at the naming of Ethiopian government organizations, private sector names, business centers and the advertisement boards, we can see names in English either in short or fully written forms. For instance,

✓ **EIC**

**Ethiopian Investment Commission**

**የኢትዮጵያ ኢንቨስትመንት ኮሚሽን፣**

✓ **EIO**

**Ethiopian Immigration Office**

**የኢትዮጵያ ኢሚግሬሽን ቢሮ**

The aforementioned naming are taken from the Ethiopian government institutions found on the street from Meskel Adebabay to Bolle near Dembel city center and in Federal and Regional immigration offices. Side by side you can look at Dembel city center even; it is one of the private buildings. So when we look this from linguistic point of view, for one thing we have to start with our own languages and the other thing is even if we write it in Amharic letters, only “የኢትዮጵያ” is Amharic word. So if we correlate language and identity, we have lost a lot of our own language elements and there are lots of words taken from other languages specially, from English and considered as Amharic words. It is the nature of languages to borrow, but borrowing words when there is a word in the original language or L1 is not borrowing rather it is language loss in particular and identity loss in general.

From our personal observation, the youths in Ethiopia are adopting different values that are practiced in abroad. The dressing style, the hair style, the dancing system and other elements have been hybridized and accepted as they are good and symbols of modernization. We have no complain on their use of others' values, but where are our unique values that distinguishes us from the rest of the world? We know that it is the globalization era and the globe is networked that can lead us to have different interactions, but we have to take care of our values since that introduces us for the world in a new and different fashion.

If we observe the practices of other countries regardless of their culture, language and norms, they prioritize their own. Whether they have been colonized or not, they take care of their linguistic and cultural preservations. If we look at China when she opened any company, even in other countries including Ethiopia, all the names and missions of the company are written in their own language. If we look at our case, we are casual in our activities, we are not bothering about what we have even the responsible organizations, individuals and the government at large are not prioritizing our values.

### **Conclusions and Recommendations**

Though technology is a lately developed phenomenon in Ethiopia, most youths including children are highly addicted in using internet as a source of information and acquired lots of values from others through it. This makes them to have black and white view of the world and therefore they cannot understand things as they are just black or white. So this led them to define themselves wrongly. Therefore, this and the results of the findings show us that we have encountered motivational identity crisis because we cannot define ourselves clearly and know the values that we have.

Even though accommodation is a common practice in the virtual world especially this time, it is not the only cause for identity crisis. In most cases, abuse of identity is resulted from human unconsciousness. Most of the adults in Ethiopia are not considering that their action can affect the youths and the youths never consider the children. Identity crisis is expected to be high during adolescence and that is why we are interested to assess the adolescences from different universities. Accordingly, the findings of the study result also revealed that most of the informants are highly interested with others' value and they consider these values as a symbol of modernization. This is not however the reality because we are copying what others have, but we never modified what we have.

Moreover, the result of the discussion and our personal observation shows that media outlets have a great power in accommodation process. Though media outlets are basic tools for informing, educating and entertaining the people/audiences, it has its own influences on audiences particularly on passive receivers (listeners and viewers) who cannot easily be able to examine black and white in the disseminated media contents. These may led them to easily lose their own culture and accommodating the western culture. Hence, this can have series consequences for identity and identity crisis in the generation.

### **Recommendations**

Based on the findings of the study, the researchers forwarded the following recommendations for different sector organizations and individuals that have direct and indirect involvement in the issue of identity and identity crisis in Ethiopia.

There is no modernization or civilization in current Ethiopian situation what we have is transformation. Therefore, the government, the media, scholars and other responsible bodies should follow the values that we had before and that we have practiced today.

It is vivid that different media outlets have played a great role for informing, entertaining, influencing, motivating, and educating the people. So, the media can play a pivotal role in shaping the society in different issues. Though the media can shape the people in different aspects of life, it might influence the audience particularly passive audiences negatively. Hence, the media should select the audience and the right message/content before directly transmitting its message to the viewers and listeners. Moreover, the audiences should be active and selective enough to view as well as to listen

media contents instead of grasping the whole message that are broadcasted in the channel.

Even though, we human beings are eager to know new things and accommodate new culture and tradition from the western culture, it is mandatory to keep our indigenous language, culture and tradition that we have practicing today. Even if we are highly prone to the western culture, it is better to select the contents and we should keep ourselves that leads us to change our identity.

The government in general and the media organizations in particular should create and implement media policy in the country. Moreover, media organizations, especially, Ethiopian Broadcasting Authority should revise its media policy and should create and implement programs that are essential to the people.

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