



Special points of interest

- Legacy is all about leaving behind Positive Values
- Legacy is all about Redeeming generation from Evil One
- Legacy is all about children's & Youth's healthy development
- Legacy is all about developing Christian Culture in raising children
- Legacy is all about being revealed in difference, within dark world; illuminating it
- Legacy is all about Biblical world view in defining the contemporary world
- Legacy is all about serving in Love
- Legacy is all about echoing Goodness of God from generation to generation with non-stop until Jesus comes back again



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Legacy Vision

Harmoniously Inter-connected, Inter-guided, Inter-caring generations in which Goodness of God is exhilarated and echoed, positive value heritages threaded, life and holistic human developments sustained.

Legacy Message

"Generation Gap"

The main objective of this article of Legacy is to make reflections on observable phenomenon of generations' gap and to give overview of opinions on expected solutions for challenges being encountered.

To do justice to this article, there is a need to make description of what a 'generation and/or generations' stands for, in general.

One can look at generation and/or generations from **two perspectives**. **First**, it can mean birth relation levels among those having similar blood line in 'Kinship' status; **Second**, people who are born and live in similar period and/or sub culture especially when there are conspicuous changes or varying phenomenon at country or global level. In such phenomenon, people have similar cultural traits, values, and preferences. The way the children are brought up has great influence.

It is often a common practice to use the term '**generation**' for the young people in the main but it should always be made very clear that it can mean cohort of people in similar era or generational strata in 'kinship' relations. Therefore it can mean Children in early and late childhood, youth in early or late teens, post-teen young adults, the middle aged, the forefathers, etc.

For example, the first generational levels in 'Kinship' perspective can mean babies born in a family in age group of 1-6 years followed by those who can biologically fit to give birth to such group like young adults in 20's or more, provided they are married early. Those can be followed by those who can give birth to the above age group such as those in 40 years of age or above.

In general, similarity in generational thinking can be observed in a difference of estimated 20 years which automatically can exhibit difference between age cohorts. For example, in Rwanda, it was a recurrent phenomenon to kill each other on due to Ethnic

hate in recurrence of every 20 years. Children born in early childhood who used to observe and experience their elders killing each other, when they got to early young adulthood, they also practiced the same; killing each other. That was like a vicious circle until Kagame government introduced a penal code which states that it is "divisive" offense to speak too provocatively about ethnicity in Rwanda.

In countries where life expectancy is high, especially in countries so called 'developed', such as USA, Canada, Europe, Australia, etc. some 5-6 generations can live together in intersectional period. This implies that some people can make to 100 years of age or more.

The **second** perspective of looking at generation(s) is people born or live in similar societal subculture during observable big change that is peculiar and affects thinking of the majority of people in that generation usually referred to as age cohort.

This denotes age groups of children in early and late childhood, Teens and Young adults in 20 years or above, Middle aged people in 40's, people in 60's, group of people in 80's and few that can take up to 100's. The above can describe both about generations who can successfully live together especially in reference to 'kinship' relations and/or in age cohorts. i.e. Childhood & teens, 20, 40, 60, 80, 100+

The second point can be described best by United States of America generational cohorts. In USA, people born before or during World War II are called **Veterans or Silent Generation** (1922-1943); those born during or after World War II are commonly called '**Baby Boomers**' (1943-1960); Generations **X'ers** are people born from 1960-1980, while Generation **Y or Millennial** are those born between the Years 1980-2000 to high tech, neo optimistic time. Generation **Z** are those born in 1990's to 2010.

(Authors have varying views on such delineations. Down loaded September 14, 2019; Updated by Matt Rosenberg June 09, 2019)

From Ethiopian perspective, this view of generational cohort suggests, people born and lived during Ethiopian monarchical period (Pre-1974 GC), people born and lived during the Military or Socialist Government period (1974-1991 GC) commonly called "Dergue" era and the people born and living during the era of Ethiopian Peoples' Democratic Republic rule (1991 to date) in Ethiopia.

People born in same societal period or system of government are influenced, think and reason out in similar fashion.

For example, people born to Monarchical period of Ethiopia, in most cases think in Feudalistic, Capitalistic mode and believe in survival of the fittest, where the strongest will get to the top, undermining the lower class and their struggles. This is evidenced by King Haile Selassie's subversion of such movements.

Those who control the economy were said to be hard working and they believed in producing. They also expected the same from their workers. They, especially the elite's, valued teaching manners to their children including expectations at dinner table and how to behave in front of guests.

During the Monarch era, The Orthodox Church was dominant to the extent of collaborating with government to persecute the minority such as Pentecostals.

(No much information about other faiths)

The people under socialist period in Ethiopia, thought and reasoned out from perspective of putting up side down the varying economic and power strata in society so that living condition can come to similar level; i.e. class struggle is more obvious and the slogans are often pro working class. Work was centrally controlled to the extent of government assigning graduates. The culture of creativity and innovation was almost stagnated. Due to the thinking that the rich are 'exploiters' and the poor as victims, citizens were not encouraged to innovate.

From perspective of the lower class, the thinking was irregularity in the way resources are shared as the result of injustice in society, implying that the of wealthy took more than what they deserve, assumed that it is diverted from those who are vulnerable to poverty condition.

As the result, it was common to nationalize major and medium establishments, including extra houses.

In general, Children were not taught manners. They were influenced by thinking's of class struggle. Christian faith was persecuted; churches were closed.

It was very difficult to give Christian instruction for children since atheism thinking dominated the society. Regardless, evangelical Christians, showed effort to pass the Gospel on to their children

On the other hand, the few faithful evangelicals, kept their unity as much as possible and even multiplied in underground gatherings. Those who happened to have had their worship hall open were much willing to share in love.

During EPRDF era, the ruling party has upper hand and justice or freedom is much to be desired. The general public, however, is taught to stand for its ethnic identity. The government followed ethnic politics. As the result, the mother languages, the cultures of ethnicities are said to be honored though the economic authority always remained in the hand of the few ruling party affiliates.

The 'freedom' or the so called 'democratic' thinking has negatively influenced the churches. When at fault, it became difficult to exercise discipline with church members. Disobedience is common and such personalities often opted to leave and join other newly established churches who in most cases welcomed them. As the result of abused 'freedom' thinking, disciplining culture in churches dwindled.

As stated in the case of Ethiopia, each generation has its own characteristic that describes it. For example, in USA, the Veterans were more influenced with the world event of the time while the Baby boomers were passionately concerned about participation, heart and humanity Spirit in work place. They subscribed to stricter moral code. It is often remarked that they have never met a problem which they could not get breakthrough of. Their children (X'ers) often complained that they did not have enough time for them, though. The concept of 'quality time' was often missed for Gen X'ers.

When they became parents themselves, it was observed that Gen X'ers are characterized by the fact that they were trying to reverse the negative 'lack of quality time' they observed from their parents. As the result, generation Y or Millennial parenting by Gen X'ers was considered as overindulgent and/or overprotective, Gen Y, like their grandparents (Baby Boomers), subscribed to stricter moral code and manners.

In general, generations in various strata are in a phenomenon of similar to joining a 'stream' or a river like tributaries. Such a river ends up downstream in over spilling delta. The tributaries show generational groups joining the larger group. Those who come early often go early.

In Ethiopia, at some point, there could be times when about 5 generations (at maximum) can flow together. This, however, may not be easy to predict. Overall, at a period of 'flowing together', one may not talk of generational tributaries or branching out at downstream delta. That is intersectional togetherness and flow where life can be enjoyed.

The objective of Legacy message on this subject is tied to when several generations are flowing together.

In Ethiopian context, the age gap that is described for 'Kinship' has also similarity to the generational typing or naming taking 20 years difference to the nearest. The military was in power for about 17 years or almost 20. The EPRDF rule by this date has already gone more than 20 years.

When about 3-5 generations flow together, it is a great opportunity to mutually share experiences, wealth of wisdom and knowledge between the elderly and the young.

Both the elderly and younger generations need to understand each other and value what the other party can contribute. This calls for holding a principle of 'respect for each other'. It should be noted here and valued that both the preceding generation, and/or the younger, has some important value factor to contribute to the cluster of generations. New innovations and creativities can be contributed by the younger generation.

The younger generations will have possibility of harnessing wisdom and

experience of the elderly. Generations, that do not have respect for one another, cannot listen to each other; i.e. it will be difficult to value or share the talents, wisdom treasure and gifts.

In this respect, this article is not implying that whatever the forefathers' generation is reflecting should be swallowed by the younger; neither is it being said that generations are perfect. But instead, the younger generation should be able to take what is valuable to integrate to its creative knowledge; i.e. It can ignore what is not fitting. It goes without saying that there cannot be development if there is continuous duplication between generations.

For example, in Ethiopian case, 'Monarchic Period' generation was more organized and often valued their children in up bringing them in acceptable manner to some fruitfulness. This does not mean that they did not have faults. The young had respect for their parents/elders and had manner which was taken as core parenting value.

The 'Dergue' generation culture has dismantled societal values such as respect for each other, such as attending to needs of others with concern and love. That generation was bold and outgoing and believed in top down approach with minimal participation. There was not much respect to care for each other from depth of heart and concern. If help had to be given, it was by top down command.

The economy, the religion, the social life, the burial of the dead in 'Red Terror' was often dictated. Generations had low value for each other.

In general, children were considered like belonging to the state. When there was need, the state is in command to take them to war front.

Those who were born or lived in that period believed in dominancy both at society or church level. When those who believe in participation or conversation came to picture, they are forced to give in or leave. That is part of the history of human exodus from Ethiopia in the late years of Dergue and EPRDF era.

At writing of this article, more than a year has gone since the ruling party has made some reformations especially in the media. The current public media conversation and even

at individuals level reveals a complaint that EPRDF generation has gone astray with regard to societal values. The generation seems that it had not been given attention by its parents. Manners are at stake.

The City dwellers, in general, had self development in education as their priority since Private educational Institutions bloomed during the EPRDF period in Addis and other rural towns.

Churches, on their part, often complained that they are not getting committed volunteer ministers. It looks every school age young or adult was preoccupied with his/her thing; in most of the cases, self development with education. The fact that this generation was preoccupied with 'its own thing'; not giving attention to its offspring, is currently bearing bitter fruit both in society and in church context.

Economically, the older generation has piled up too much debt on the younger generation. Under development is another point which is an itching question for the younger generation. Moreover, the younger generation may have a feeling that the foregoing generation has nothing to pass on economically.

On the other hand, it is often observed that the forefathers' generation, has little trust for the younger. It should also be noted that the younger generation can have new thinking, innovations and creativities which can also be of benefit to the forefathers.

Forefathers have passed on their heritages in their own generational capacities as Legacy to the following generations, laying down foundation for the next generation.

At society level, when it comes to national security and protection of sovereignty, one cannot forget the contribution of veteran fathers who have paid the price in the past.

Forefathers have contributed to development of education, literature, art, music, traditional form of government, societal conflict resolution cultures, etc. which cannot be ignored. It is actually up to the younger generation, to build on it, with better innovations.

At society level, when it comes to national security and protection of sovereignty, one cannot forget the contribution of veteran fathers who have sacrificed.

When we come to church context (Ethiopia & beyond), there are often misunderstandings between fathers and youth.

Generally, it is Fathers' weakness,, to leave behind black spot of 'non-loving' approach which itches the younger generation. This is mainly related to the poor exemplary behaviors the forefathers have exhibited in church context, in not being humble to forgive each other. Many wonder if the Fathers have passed on the 'faith' carefully and genuinely.

On the other hand, young people often complain that the fore-fathers do not have sufficient understanding for them. The fathers also often label the young as emotional, fashion hunters, not committed, etc. As the result, Fathers have difficulty to trust and hand over responsibilities to the younger generation which is intrinsically, related to 'love of power' syndrome, too. Fathers often consider themselves as if they are the only authorities in church matters and that everything will go to rumble if the young generation takes over.

To narrow generational gaps and to get the various generational groups smoothly flow together for possible inter-caring, the followings could be suggested:

- a. Create opportunities of Intergenerational gatherings where generations can listen to each other;
- b. Younger generation give respect for trusted fathers to get their coaching willingly or learn from them
- c. Fathers' generations be ready to respond in love to the humility or willingness of the young for coaching;
- d. Younger generation, learn history of forefathers that are gone to be with the Lord or are still alive with a purpose of knowing their contributions as they sacrificed to get the Bible to this generations' hand;
- e. Create intergenerational celebrations while attending to the interests of the younger generation; through this goodness of God can be echoed;
- f. Set up a curriculum in school or church augmented with extracurricular instruction that can shape the young people beginning very early in holistic lifestyle that includes eternal life, caring and manners.

To narrow the gaps, having love for each other will solve the major part of generational problems

Legacy Update

(Jan 2019 – Mar 2019)

First quarter commenced with conducting of official Board and Annual General Assembly Meeting. FY'2018 Legacy Ministry Activities and Financial Reports preparation preceded those. Financial documents auditing was also part of the process. The annual report was later filed with Federal government, Ministry of Peace, as per standard.

Parenting and Youth training was conducted at Sebata and Butajira Mulu Wongel, in February and March, respectively. Participants, at the two sites, in Parenting and Youth Training were 128 and 55.



Sebata Mulu Wongel Parenting Trainees

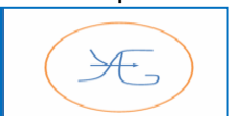


Butajira Mulu Wongel Parenting Trainees

Content of training for Parents included **Biblical child rearing** and **The 7 Pillars for parenting**, while that of youth covered **The Quiet Time with the Lord**.

The **Parenting TOT at Akaky Kality** was more organized, professionally. The content included Facilitation technique by lead Facilitator, Stages of Child Development, Child Rearing and the 7 Pillars for parenting.

Trainees that participated (50) are from different local churches affiliated to various denominations around Akaky Kality. They went back with commitment and action plans. Follow up is to be done through the area Evangelical Fellowship Office.



Akaky Kality Parenting TOT Trainees

Training feedback from Butajira Youth Training

In an assessment done through pre and post Quiet Time youth training at Butajira Youth training, in general, it is noted that trainees' knowledge regarding the subject has increased and 26% who were not practicing have committed to engage in Quiet Time as of that date.

Training feedback at Akaky Kality Parenting TOT

The Akaky Kality Parenting TOT pre and post training assessment focused on the knowledge they had before training and after.

Assessment focus points are knowledge regarding Child Development, Child Rearing, and each of the 7 Pillars' focus. In general, participants have gained sufficient knowledge when compared to their earlier status.

Crucial generational Issue for Reflection & Conversation

Currently, there is a general media discussion and informal talks, in Ethiopia, regarding a concern that there is gap between generations. The writer of this article has made observations in families, schools, in use of public sport, in church administration and ministry structures, human resources administration activities, etc.

In general, it is a belief of the writer of this article that generations should have love for each other for inter-caring. This narrows the gap between generations.

Currently, it is observable that there are at least 3 major generations flowing together in Ethiopia. If we take those in 80's and above we can even expect about four generations who can creatively talk to each other. These are in the main, generations who were born during period of the Monarchy era in age group of 45 and above; those in age group born late Monarch period and Dergue with age range of 30-45 and those born during period of the EPRDF in age range of up to 30 years.

Dear Readers:

Please discuss this issue at coffee ceremony or create Face Book Social Media on how 'narrowing the generation gap' can be a movement to positively capture the thoughts of all concerned in short time.

The basics for our conversation can be the expectations of each generation cluster; contribution that each can make to the other.

Readers! Let us save the generations by narrowing the gap between fathers and children. Read Malachi 4: 5-6. This verse gives us an indication that in working on the issue, we can save generation(s) from over pending destruction!!



Appreciation

Legacy International Spiritual Ministry, at this junction, would like to extend its appreciation and gratitude towards local churches in various parts of the country that have opened their doors for partnership to work together.

Legacy is all about narrowing the gaps Between Fathers & Younger Generation

Invitation to Membership

Time is running; we cannot afford to delay more. Legacy invites new members to be part of this historical and timely ministry to redeem the Generation from Evil One.

Legacy is registered as interdenominational and Spiritual Ministry. It is non-political entity that promotes Biblical/Christian and Fore fathers positive Values.

A basic criterion for membership is alignment with Our Core Values. Anyone who shares the values can be a non-regular member.

If there is a need for information, Call Tel +251 930 651943

Please keep Legacy website in your note www.legacyint.org; and email: yberbb_7@yahoo.com

