



Primarily a democratic activist is one who is loyal to the overwhelming majorities of the toiling masses (all citizens). He/she follows the following disciplinary mandates:

- Respect, love and serve the people
- A devoted democratic activist's best measurement of his task is to ask himself "am I serving the peoples best."
- Theoretical social consciousness: that is the essential quality of a genuine citizenry elite. An educated citizen never ceases learning, studying and improving himself. His/her quality is transforming society for better tomorrow.
- Perseverance is one of his trait or value as democratic activist. Peoples elite (democratic activist) who doesn't have perseverance will not or can not achieve much. From the outset all should know that there is no easy victory, that the social transformative praxis entails hardships in all forms-that there will be setbacks and failures as well as successes and that if the toiling masses are to understand what is to be done, long and persistent political work is required. His/her true qualities are: patience, courage, ingenuity, honesty, modesty, and self respect
- A rationalist epistemological elite's tool of criticism and self-criticism is based on this declarative statement "if we have shortcomings, we are not afraid to have them pointed out and criticized, because we serve the people and our country. Any one, no matter who, may point out our shortcomings. If he/she is right, we will correct them. If what he/she proposes will benefit the people, we will act upon it."
- Everyone is liable to make mistake, at one time or another, but what distinguishes a true elite is his ability to criticize himself and learn from the past mistakes to avoid the future ones. Have criticism and self-criticism session at all levels of the organization as often as possible so as to prevent all kinds of political dusts and germs from contaminating the minds of the rationalist epistemological elite and the body of the organization.
- A true elite (true democratic activist) has self-respect and self-esteem. He/she carries himself/herself with dignity and acts accordingly. He/she never recoils/cringes low before the enemy to get small personal benefits. As a servant of the people, he/she is proud and neither begs the enemy (dictators/authoritarians) nor whimpers.

In general:

*A thoroughgoing democratic elite is one who has organizational spirit: readiness to sacrifice personal interests and one's life for the principle he stands for-the people first, the individual second. Moreover, genuine activist is one who has the **finest and highest human virtue**- he/she has moral integrity. All the following behavior such as selflessness, limelight seeking, slacking corruption, cheating, lying, conceit, individualism, opportunism*

and double-dealing are alien to him. He avoids being unscrupulous in dealing with coactivity. A good revolutionary elite doesn't cease to learn from the peoples, to teach them in return, to help them in all their work, to organize them and to support their cause. A democratic activist's best measurement of his/her activity is to ask himself or herself "am I serving the peoples best."

Characteristics of a rationalist epistemological and democratic activists or leaders

Leadership can be defined as *speaking, listening, and acting in a way that enables an organization/democratic party or community to address its key challenges most effectively.*

Collective leadership (or co-leadership, for short) is, *simply stated, leading together as partners.* Petra Künkel (1) defines it as "the capacity of a group of leaders to deliver a contribution in service of the common good through assuming joint and flexible leadership, according to what is perceived and required". Each co-leader feels no need to personally stand out or impose their views, but cultivates the ability to know or sense what needs doing: a trait or value of a true leader!

Three underlying principles of collective leadership:

- 1. Collective leadership is relational:** the group as a whole is a leader in the community just as members within the group can be leaders within the group.
- 2. Collective leadership is fluid (embodies a ripple effect):** it emerges out of specific situations, the process of defining vision and setting direction, as well as exercising influence over other people and organizations; it becomes a shared function of the group.
- 3. Collective leadership is transformational:** it begins with a belief in and a commitment to social advocacy and social justice.

The idea of collective leadership is starting to take hold. Under many guises-shared, *distributed, constructed, and relational leadership* are just a few of the terms in use- a quiet revolution is challenging the traditional notion of a single heroic individual. Instead, the lens has gradually widened from leaders, to leaders and followers, to a complex of shifting and interconnected relationships that more or less successfully drive toward a shared vision and tangible outcomes. Distributed leadership has become a popular 'post-heroic' (Badaracco 2001) representation of leadership which has encouraged a shift in focus from the attributes and behaviors of individual 'leaders' (as promoted within traditional trait, situational, style and transformational theories of leadership – see Northouse 2007 for a review) to a more systemic perspective, whereby 'leadership' is conceived of as a collective social process emerging through the interactions of multiple actors (Uhl-Bien 2006). From this perspective, it is argued: Distributed leadership is not something 'done' by an individual 'to' others, or a set of individual actions through which people contribute to a group or organization...[it]is a group activity that works through and within relationships, rather than individual action. (Bennett et al. 2003, p. 3)

Creating a community of shared values has been identified as a fundamental part of effective organizations. Since collective teams depend on commonalities in background and orientation, it is also crucial to know how leadership preparation can support the requisite capacities for collective

leadership. Here leadership standards provide little guidance because they focus on leadership as an individual trait. How do aspiring leaders learn how to develop teams composed of individuals from different backgrounds and experiences? What does instructional leadership mean, and how does one engender it from a collective perspective? How does a leadership team develop a vision for an underperforming organization or committee, and then develop unity (or “buy-in”) around this vision? It’s easy to create lists of necessary skills and dispositions, but lists alone cannot capture the complexity of the work. One way to answer these questions is to examine what practicing principals who enact collective leadership say about the capacities that are important in their work, and how the programs they attended developed those capacities — or, conversely what requirements their programs neglected. These capacities may be necessary in any program, but they prove to be especially valuable to collective leadership.

The framework

- Φ. **Build trust:** *Key decisions are made and implemented in a collaborative manner*
- Φ. **Co-Construct Purpose and Strategic Plan:** *Clearly defined and frequently articulated roles and responsibilities. A set of defined expectations that holds each member accountable to one another and the overall project goals*
- Φ. **Act Together (Collective Vision):** *Open avenues of communication across all levels of the organization or ensuring that the vision and strategies of collaborating partners are in alignment through integration and inclusiveness.*
- Φ. **Deepen, Sustain and Make the Work a Way of Life:** *emphasizes that the purpose of this work is to create a community that wants to continue making needed changes, long after the initial objective is met.*

COMPETENCIES DEALING WITH PEOPLE

<p style="margin: 0; color: #00AEEF;">LEADING OTHERS</p> <ul style="list-style-type: none"> ▪ Establishing focus ▪ Providing motivation ▪ Fostering Teamwork ▪ Empowering others ▪ Manage change ▪ Develop others ▪ Managing performance ▪ Fostering Diversity 	<p style="margin: 0; color: #00AEEF;">INFLUENCING AND COMMUNICATING</p> <ul style="list-style-type: none"> ▪ Attention to communication ▪ Oral communication ▪ Written communication ▪ Persuasive communication ▪ Interpersonal awareness ▪ Influencing others ▪ Building collaborative relationship
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We share leadership to enhance our objective and vision and it:

- ▶ honors the experience and expertise of all
- ▶ creates a process so that everyone has appropriate influence aligned with expertise
- ▶ understands the fundamental **importance of the professional capital:**

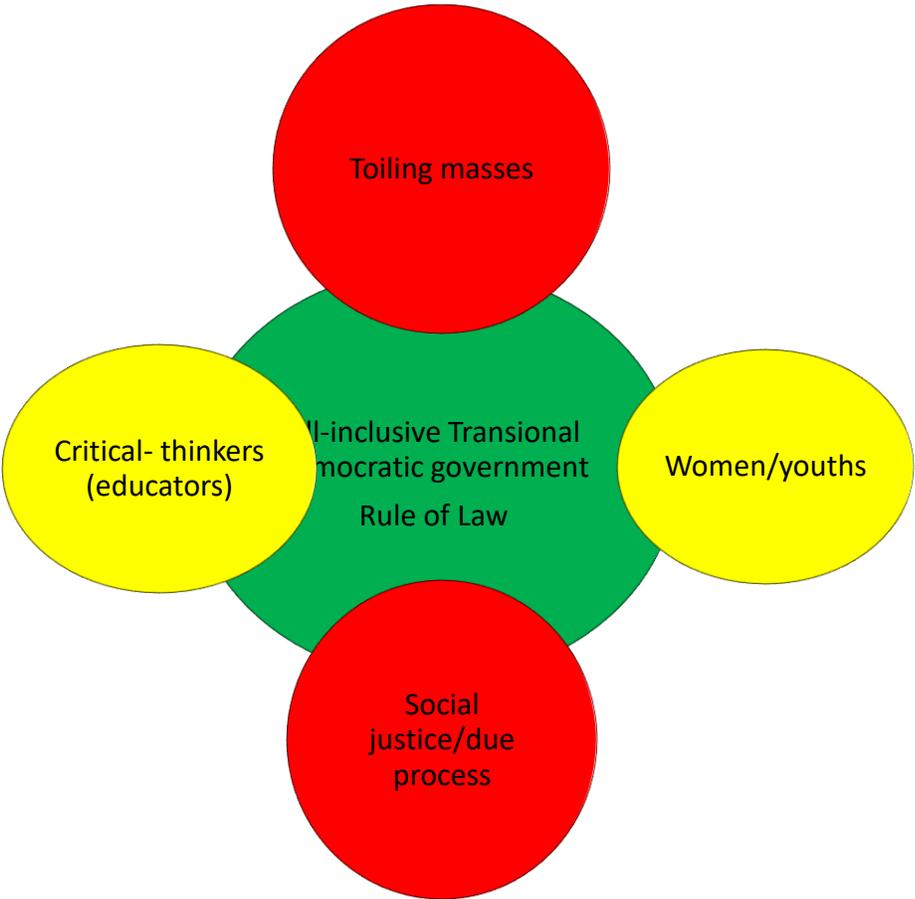
- *Social -the wisdom that emerges from group (all members of the committee)*
- *Human-the personal talents each member of the group brings*
- *Decisional- the positive impact when everyone is included and can "own" the decision because we cultivate expert judgments in all members informed by evidence*

Quality	Behavioral Indicators
<p>1. Character (Accountability and self-confidence): Leadership, who are accountable, follow through on commitments and are willing to hold other people accountable. Feel confident and assertive enough to speak their minds. Owns motional mastery. <i>"Be more concerned with your character than your reputation, because your character is what you really are, while your reputation is merely what others think you are."</i> John Wooden</p>	<p>Φ. accept responsibilities for their own actions. Talent is a gift, but character is a choice. Φ. brings lasting success with people. Takes initiative to get things done Φ. is willing to express an opinion Φ. doesn't berate others when annoyed or disappointed. Maintains composure during times of stress, pressure or disagreement and can express disagreement calmly Φ. has the ability to synthesize what everyone has said and distill it into a simple and compelling statement of shared purpose.</p>
<p>2. Commitment (it separates doers from dreamers): The only real measure of commitment is action. "Far better is it to dare mighty things, to win glorious triumphs, even though checkered by failure... than to rank with those poor spirits who neither enjoy nor suffer much, because they live in a gray twilight that knows not victory nor defeat." Theodore Roosevelt</p> <p>Three types of organizational commitment: affective, continuance, and normative. (a). Affective or moral commitment occurs when individuals fully embrace the goals and values of the organization.</p>	<p>Ψ. know how you spend your time Ψ. know what is worth dying for. Unafraid to bring up concerns and stick to position Ψ. buying into the leader (law of Buy-in), then the vision Ψ. know that there will be times when commitment is the only thing that propels you forward to achieve the desired goal Ψ (a). They become emotionally involved with the organization and feel personally responsible for the organization's level of success. These individuals usually demonstrate high levels of performance, positive work attitudes, and a desire to remain with the organization</p>

<p>(b). Continuance or calculative commitment occurs when individuals base their relationship with the organization on what they are receiving in return for their efforts and what would be lost if they were to leave (i.e., pay, benefits, associations).</p> <p>(c). Normative commitment occurs when individuals remain with an organization based on expected standards of behavior or social norms.</p>	<p>Ψ(b). These individuals put forth their best effort only when the rewards match their expectations.</p> <p>Ψ(c). These individuals value obedience, cautiousness, and formality. Research suggests that they tend to display the same attitudes and behaviors as those who have affective commitment</p>
<p>3. Competence (Competence goes beyond words): A competency is the capability to apply or use a set of related knowledge, skills, and abilities required to successfully perform "critical work functions" or tasks in a defined work setting. Competencies often serve as the basis for skill standards that specify the level of knowledge, skills, and abilities required for success in the workplace as well as potential measurement criteria for assessing competency attainment. Competence utilizes appropriate methods for interacting sensitively, effectively, and professionally with persons from diverse cultural, socioeconomic, educational, racial, ethnic and professional backgrounds, and persons of all ages and lifestyle preferences</p> <p><i>"It is the leader's ability to say it, plan it, and do it in such a way that others know that you know how-and know that they want to follow you" (John C. Maxwell)</i></p> <p>Uses personal knowledge and professional experience to envision the future, anticipate change, capitalize on opportunities and develop innovative options that further the strategic direction of the committee.</p> <p>"The significant problems we face cannot be resolved at the same level of thinking we were at when we created them." Albert Einstein</p> <p>Motivation is defined as <i>the attribute that moves us to do or not to do something.</i></p> <p>The literature on human motivations differentiates between those that are intrinsic (the activity is valued for its own</p>	<p>Ω. keeps learning, growing, and improving</p> <p>Ω. follows through with excellence</p> <p>Ω. accomplishes more than expected</p> <p>Ω. inspires and motivates others: acting on the basis of principle is a form of <i>intrinsic motivation</i></p> <p>Ω. Highly proficient communicator; listens to and synthesizes others' ideas; explains even complex issues clearly and succinctly. Models actively listening.</p> <p>Ω. Inspires and helps others develop skills and competencies to perform at their best; is highly respected among peers and campus partners.</p> <p>Ω. When <i>intrinsically motivated</i>, a person is moved to act for the fun or challenge entailed rather than because of external prods, pressures, or rewards. Core to the theory of intrinsic motivation is a human need for competence and self-determination which are directly linked to the emotions of interest and enjoyment.</p> <p>(i). <i>Enjoyment-based</i> intrinsic motivation is flow, in which enjoyment is maximized, characterized by intense and focused concentration; a merging of action and awareness; confidence in one's ability; and the enjoyment of the activity itself regardless of the outcome. Closely related to enjoyment-based intrinsic motivation is a sense of creativity in task accomplishment.</p> <p>(ii). When it is <i>obligatory intrinsic motivation</i>, individuals may be socialized into acting appropriately and in a manner consistent with the norms of a group. Thus, the goal to act consistently within the norms of a group can trigger a normative frame of action.</p>

<p>sake) and those that are extrinsic (providing indirect rewards for doing the task at hand).</p> <p>Intrinsic motivation is defined as the doing of an activity for its inherent satisfactions rather than for some separable consequence. It is divided into two distinct components: (i) enjoyment-based intrinsic motivation and (ii) obligation/community based intrinsic motivation</p>	<p>Ω. When extrinsically motivated, people change their actions because they are induced to do so by an external intervention.</p> <p>Ω. What you need to complete the task:</p> <ol style="list-style-type: none"> Time Sensitivity and empathy Listening skills and patience Curiosity and openness For some groups, a facilitator to guide the discussion.
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Social democratic activists' belief in unifying institutions that constitute elements of transitional democratic state that incorporates natural rule of law. The Martyrs-lead social revolution against neocolonialism/neoliberalism had been bound to assume a profoundly popular and distinctly national character and is bound to deepen step by step, developing into desperate clashes with imperialism and shaking the very foundations of imperialism-groomed feudalism and Junta-Soviet social imperialism



Centrifugal Forces - Forces that destabilize a state, weakens a state and it is the focal point of disunity and hatred [characterized by interethnic conflict]

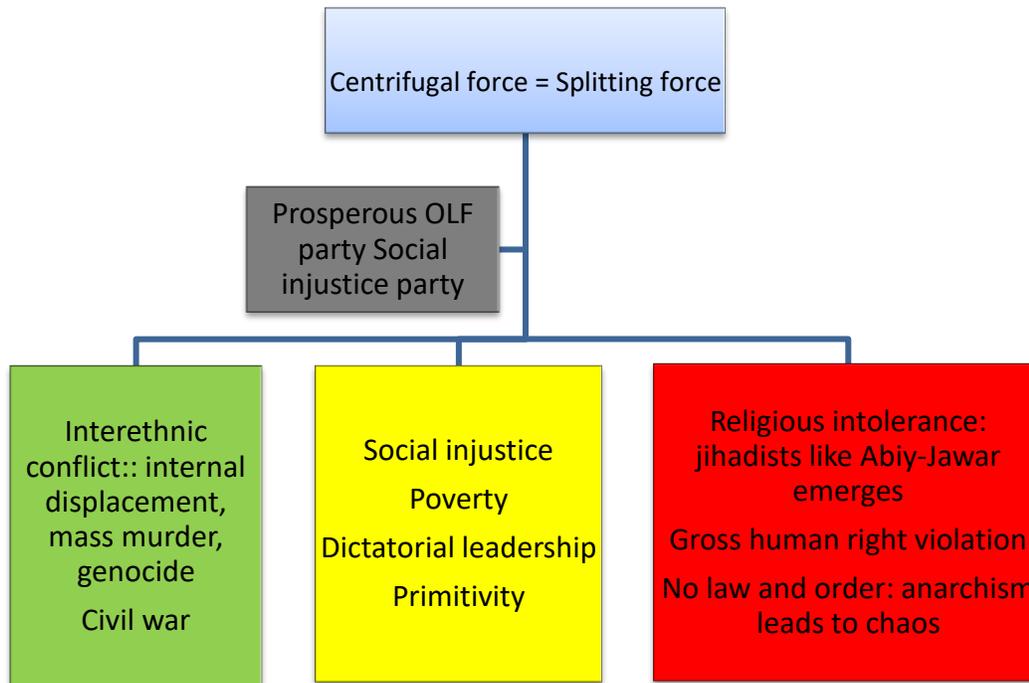
Centrifugal: One party-dictatorship [junta regime superseded by ethnically structured Institutions]

Judging by the domestic situation, too, the Ethiopian elites should have learned its lesson by now, but not really. No sooner had the strength of the proletariat and of the peasant and other petty bourgeois masses brought the revolution of 60th and 70th to size the power from the feudal oligarchy than the military junta, headed by Fascist Mengistu and the opportunist petty bourgeoisies, kicked the masses aside, seized the fruits of the revolution, formed a counter-revolutionary alliance with Soviet social imperialism and the feudal forces, and strained themselves to the limit in a war of democracy suppression by the **infamous red-terror** for seventeen years, when after the Woyane ethnic regime guided neocolonialists superseded it. Ethnically structured states are neoliberal/neocolonial servitudes:

- *Destabilize or weaken a state (i.e.: separatist/autonomous movements; devolution; regionalism; tribalism)*
- *Institutions like the ethnic or the military can **support** regional cultures with separatist goals*
- ***Inequality** (political and economic) can be **reinforced** by corrupt government institutions*
- *Poor **connectivity** between core and periphery will also increase inequality*
- *Terrorist institution is the calculated use of **violence** against **civilian or symbolic targets** designed to **promote** a cause, **intimidate** a civilian population and **divulges** the conduct of the existing regime*
- *Disputes over resources and wealth*
- *Territorial claims/boundary disputes, extreme inequality between regions*
- *Participation will be unequal*
- *There will be no impact on final decision making*
- *Civil war, genocide, balkanizations (the fragmentation of a region into smaller, hostile political units) etc.*
- *Colonialism-efforts by one country to establish settlements and to impose its political, economic, and cultural principals on such territory for three basic reasons:*
 - *western missionaries promote Christianity.*
 - *Colonies provided resources that helped neoliberal and Arab Emirates economies.*
 - *God, gold and glory*

The current war between the two rivals ethnically structure political parties (the TPLF and ODP-Prosperous party), is not a war between civilians, it is a war between two competing warmongers for resources. The death of civilians-the genocide that took place in this war of Woyanes is unheard and untold in Ethiopian history, but the Italian aggressors who fought

for resources-looking for food elsewhere. The twin brothers are happy in one way as they are satisfying their common visions/goals of wiping out Ethiopian-ism and its sovereignty: OLF -Prosperous and TPLF-motto are indistinguishable political tenets -Balkanism! *The OLF-ODP regime-led by Abiy Ahmed: Genocide and interna displacement reached its peak. Abiy Ahmed, who is an imposter, a liar, and deceitful individual has been awarded for being the modern icon of all the killings and as such awarded the Noble Prize by anti-black and anti-African world leaders.*



Centrifugal force = OLF-type force = Ethnic policies/ideologies: divide a nation

The Second law of thermodynamics derives the current situation in Ethiopia to spontaneous disorder as it is happening right now by ethnicity obsessed elites! Order can be achieved only through equality, freedom, social justice, and respect for human right. It can be reversed only through the framework of the Overarching Transitional People's democratic government [TPDG = Centripetal force]