



# Finote Ethio-Canadian Information Centre In Toronto

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## Ethiopian citizens for atavistic justice party

**Key-words:** *social justice, democracy, transitional, renegades, genocide, interethnic conflict*

### Preamble

It is well known that by justice one means a set of principles whose function is to distribute entitlements to valuable resources – including liberties, opportunities, income and wealth – among a plurality of agents competing over them. Principles of justice thus answer the question ‘Who is entitled to what?’ relative to a particular set of agents (fellow-citizens in the case at hand) who are competing over resources they need to pursue their ends and goals. On the other hand, by democracy, one mean a set of collective decision-making processes in which those who belong to a particular group (society in the case at hand) have an equal say in determining the rules that should govern them. Similarly, the term **social justice** is today generally used as a synonym of what used to be called distributive justice. The latter term perhaps gives a somewhat better idea of what is in- tended to be meant by it, and at the same time shows why it can have no application to the results of a market order. There can be no distributive justice where no one distributes. Adams, Bell and Griffin (1997) define social justice as both a process and a goal:

*"The goal of social justice education is full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society that is equitable and all members are physically and psychologically safe and secure."* (Bell, p. 1, Theoretical Foundations for Social Justice education, *Teaching for diversity and social justice*, 1997)

Social justice includes a version of society in which the distribution of resources is equitable, and all members are physically and psychologically safe and secure. We envision a society in which individuals are both self-determining (able to develop their full capacities), and interdependent (capable of interacting **democratically** with others). Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others and the society as a whole. Thus, the most important elements of social justice are:

- equitable distribution of resources. Social justice may be broadly understood as the fair and compassionate distribution of the fruits of economic growth
- self-determining and interdependent society: there is clearly a universal dimension to social justice, with **humanity** as the common factor
- actors who understand themselves, their agencies, and their responsibility to others and society
- integrate the dimensions of the right of all human beings to benefit from a safe and pleasant environment; this entails the fair distribution among social citizens and social groups of the cost of protecting the environment and of developing safe technologies for production and safe products for consumption

The vision /objective of social revolution of our society is toward more equality, support for diversity, economic fairness, non inter-ethnic conflict resolution, and participatory democratic regime. Hence, when one’s goal is social justice, one must alter with revolutionary zeal the **structural or institutional** practices that produce excessive or

unjustified inequalities among individuals or that treat people unfairly ( discriminating among people on the basis of race, sex, social class, religion, nationality, ethnicity, sexual orientation, or disability status).This article argues theories of social justice designed for our country should be centrally concerned with democracy: democracy is intrinsically just: it is part of any plausible articulation of the value of justice itself. Thus, social justice and ethnic cleansings are contradictory aspects of each other- without compromising state of art. Rawls’s theory is a distributive theory of justice because his principles designate a basis on which to apportion a society’s economic benefits and burdens; just distributions can be achieved through a fair process being open to all-not to some ethnically privileged groups.

### **Citizens' democratic party in democratic institution or atavistic citizens' social justice party in ethnically structured regime?**

Judging from the definitions just given, it is easy to see that justice and democracy may become at odds. The rules chosen through a democratic procedure might fail to align with the demands of justice. Democratic majorities (or super-majorities) can act in good faith but be mistaken about what justice requires; or they can vote selfishly, with no regard for the interests of minorities. An objective response to these familiar difficulties consists in giving the most fundamental and its transformative requirements of justice the status of constitutional rights, thus removing them from the democratic process. Constitutional guarantees, such as equality before the law, the rights to life, education and subsistence, freedom of movement, religion and association, place constraints on democratic decision-making. If the outcome of a democratic procedure violates any of these constraints, so the argument goes, it is ipso facto unjust, hence invalid. Whence, democracy is instrumental to justice, either as an implementation mechanism or as an epistemic device.

The complete emptiness of the phrase "social justice" shows itself in the fact that no agreement exists about what social justice requires in particular instances; also that there is no known test by which to decide who is right if people differ; and that no preconceived scheme of distribution could be effectively devised in a society whose members are free, in the sense of being allowed to use their own knowledge for their own purposes, that is, one can argue that democracy is to be valued because a community in which the vote is widely held and speech is free is more likely to distribute material resources and other opportunities and values in an egalitarian [i.e., just] way. In ethnically divided Ethiopia today the ideology of social justice is clearly a misleading reformist tendency of subverting the social revolution for democratic transition. Social justice is biased and camouflaging and relative social change because:

1. Proponents of Neo-liberal systems tend to deify production and consumption at the expense of balanced, long-term growth. Social justice will only flourish if environmental preservation and sustainable development constitute an integral part of growth strategies now and in the future. ***How can social justice work in the framework of primitive societal reform pursued by the Abiy government and adherents of neoliberalists?***
2. one must be recognizant of when income and income-related inequalities reach a certain level, those at the bottom of the socio-economic ladder are no longer in a position to enjoy many of their basic rights: inequalities tend to intensify and accumulate to unheard and untold miseries. The human suffering in such circumstances is sufficient reason for public action in **defense of the ideal of active citizenship as central to democracy**
3. John Rawls wrote in *A Theory of Justice* [masterpiece published in 1971, John Rawls refers on several occasions to the principles of social justice when formulating his two "*principles of justice*] that "*there is no injustice in the greater benefits earned by a few provided that the situation of persons not so fortunate is thereby improved*". This theory is nonexistence in a country where one ethnic group is dominating the rest of multi-dimensional ethnic groups. The testimonial popular contention that the rich get richer and the poor get poorer appears to be

largely based on fact, particularly within the present global neo-liberal context. The objective reality is that It the enormous resources and benefits in the hands of today's few ODP-EPRDF, individuals, corporations, Western neo-liberals, an Arab Emirates are drizzled down to benefit the overwhelming majorities of Ethiopians who are the living-dead!

4. Social justice requires strong and coherent policies in a multitude of areas: fiscal, monetary and other economic policies, as well as social policies, incorporate specific objectives but must all be geared towards the overall social goal of transforming the welfare of a country's citizens and increasingly, in this time of the inundated pick of internal displacement, the consolidation of the ethnic cleansing catalyzed by the **Querro Abiy** and his western allies.
5. The well-being of citizens requires broad-based and sustainable economic growth, economic justice, the provision of employment opportunities, and more generally the existence of conditions for the optimal development of people as individuals and social beings. This can be achieved only through a **radical regime change: social transformation from mono-ethnic regime to government by people, a people's democratic state that should travel its journey along the trajectory of the transitional people's democratic government.**
6. Social justice is impossible unless it is fully understood that power comes with the obligation of service. In reflecting on the nature, legitimacy and use of power, consideration must be given to enter ethnic equality, equality and liberty for all, **participatory democracy** for all, anti-neo-liberalists, anti-dictatorial regimes, enlightened general interest and the common good. The essence of democracy resides in a shared understanding of these concepts.

### **Social justice for social power can be out-and-out only in social democratic regime**

For many, democracy is seen as intrinsically valuable because it is a fair or impartial procedure for aggregating preferences and making collective decisions in which each citizen has a basic right to participate. For more radical theorists, democracy – extending beyond the electoral process – is intrinsically valuable because it is grounded in and upholds individual, as well as collective, self-government, and because of the effects of participation on individual citizens, including the development of a public spirit or sense of justice. At the very least, the idea that all individuals share a common humanity and possess fundamental rights simply because they are human, and that oppression and misery are not necessarily part of the human condition, has started to permeate the collective consciousness. The concept first surfaced in Western thought and political language in the wake of the industrial revolution and the parallel development of the socialist doctrine. It emerged as an expression of protest against what was perceived as the capitalist exploitation of labor and as a focal point for the development of measures to improve the human condition. It was born as a revolutionary slogan embodying the ideals of progress and fraternity. Following the revolutions that shook Europe in the mid-1800s, social justice became a rallying cry for progressive thinkers and political activists. Proudhon, notably, identified justice with social justice, and social justice with respect for human dignity. Social justice represented the essence and the *raison d'être* of the social democrat doctrine and left its mark in the decades following the Second World War. Establishment of people's democratic state is a necessary precursor for social justice to prevail. *A part of the social justice part is desirous of redressing social grievances and inter-ethnic conflict in order to secure the continued existence of ethnically divided society.* The capacity to judge and sanction is an indispensable quality at all levels of society. However, exclusive reliance on simple, straightforward instincts will only lead to injustice and violence. When transitional people's democratic government ends ethnic politics, reduce the levels of violence and inequality, bring equality and dignity for all, and enter into their rightful inheritance at last, we must achieve a synthesis of social justice and freedom and work for it here and now. Moreover, it makes more sense to periodically revisit and update the concept of social justice than to act as if it is obsolete.

Thus, the so **called Dr Berhanu Nega(Brehanu CHEleme)**-when you are psychopath/narcissist politician without direction and proponent of inter-ethnic cleansing perpetrator as well as neo-colonialist- contradicting social justice with your opportunistic dream of self-interest-denying flatly the interest of the overwhelming majority, what lenses

of reality did use in promulgating and declaring **the fictional social justice party with in the framework of ethnic regime?** The application of social justice requires a geographical, sociological, political and cultural framework within which relations between individuals and groups can be understood, assessed, and characterized as just or unjust (*when you are, at this time, deliberately perpetrating ethnic cleansing and the country is ranked first in its internal displacement-where citizens are considered stateless by you and your masters*). Social justice became more clearly defined when a distinction is drawn between the social sphere and the economic sphere, and grow into a mainstream preoccupation when a number of economists become convinced that it is their duty not only to describe phenomena but also to propose criteria for the distribution of the fruits of human activity. **You are confused and mentally dilapidated when with you projected the illusionary misplacement of social justice in a country where ethnic conflict is rampantly promoted by the neo-liberalists and yourself.** It is perhaps the fault of certain misguided and overly sentimental proponents of social justice, like you and your imbecile peers, that geared toward reincarnation of the western social justice doctrine without understanding its place in history.

**Italia taking reprisal of the past defeat by Minillik of Ethiopia during Adwa battle for freedom**



**"Yes-I got idiot Ethiopian leaders to run our ethnic cleansing policy!" Ethnic cleavage policy by Benito Mussolini**

**Inter-ethnic cleansing colonialists' cadres/activists working hard to dismantle Ethiopia in processes of genocides**



Colonel Abiy Ahmed [**Psychopath**] Essayas Afeworki and his **crony** Berhanu Nega [**Nymph**] **Meles Zenawi** [**Narcissist**]

## International communities must block the malicious visions of Prophet Abiy and his neo-liberal masters

Genocide and ethnic cleansing are two terms often used interchangeably to define atrocities occurring in Yugoslavia and Ruanda, though international institutions consistently disagree on which term is more appropriate. The choice of terminology influences when prevention and punishment is warranted-making it possible for the international community to intervene and stop the killings and other human rights violations in a timely manner. Unquestionably these atrocities constitute crimes against humanity, **punishable under international criminal law in the strict sense. These unwanted devils should face international court of justice for crime against humanity.**

### Ethnic activists and political entrepreneurs in present Ethiopia

The querro-Abiy government bandits: **[Ethiopian proverb: "A cow gave birth to fire and she wanted to lick it, but it burned her, she then wanted to leave it, but she could not because it was her own child."** Querros' are the children of Abiy Ahmed and OLF and Abiy is the protector.]

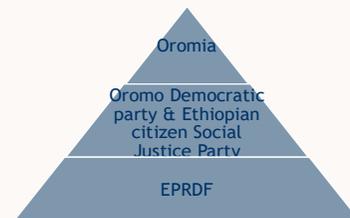
- are **catalysts** in speeding up armed conflict strategically in situations of ethnic security dilemma within our country
- are **ethnic activists** with strong need for identification with their ethnic group; create pressures leading to ethnic polarisation and formation of conflict groups.
- **are political entrepreneurs**: as they manipulate and use ethnic identity and divisions to mobilise people and pursue political power.

Both increase polarisation of society, making tensions more likely to turn violent into genocide: *justice for the dictators injustice for citizens* [Birhanu Nega]. However, **singing "Halleluja" everywhere does not prove your piety-you are a despised being.**

The following pictorial representations portrays the conning Abiy's (and his right-hand twin Birhanu Nega) inherent zeal in dismantling Ethiopia and lead the country into abyss of genocide or ethnic cleansing



### Levels of ethnic government



The incompetent and inhuman leader needs a brain surgery or psychotherapy to liquidate his narrow ethnic-hegemony and primitive thinking.

The **psychiatric** literature defines narcissists as possessing specific traits, such as having a sense of entitlement or requiring excessive admiration. Abiy and Jawar *see themselves as being so special that no one else matters and for them most people don't measure up.* "Professor" Abiy tries to undermine other elite to hide his ignorance of leading the nation: he is infantile, egomaniac, who is inundated with inferiority complex. He is progressing towards the ultimate Ethiopian dictator (join the club of the infamous Mengistu Hilemariam or Melese Zenawi)



**Atrocities of Internal displacement legacies of Birhanu Negas Social Justice policy and his neoliberal agenda-incorporated in ethnically structured regime. "Life has no meaning for one without a home." [Ethiopian proverb]**

### **Foundations of democratic governments: the midwife of social justice**

Democracy is about equity and justice. Essentially, democracy has complex demands which certainly include voting and respect for election results, but also require the protection of liberties and freedoms, and respect for legal entitlements. The fundamental philosophy that keeps democracy alive is that democracy is about equity **and justice**. Humanity enters its third millennium engulfed in a world of escalating social divisions, injustice and oppression, with an environment in varying stages of ecological decay, and the driving resultant force is the uncurbed neo-liberalism-the misery of humanism with destructive values and traits of any country. One cannot expect democracy and humanity from colonial neo-liberals as the Ethiopian proverb depicts" **A fool searches for dung in places where the cow never grazed.**" Daily we are bombarded by the schizoid media images of neo-liberalism's extremes. Within the space of a minute, we are confronted with first the ravaged faces and wasted bodies of some of the thousands suffering famine and starvation or the millions living in the country's urban slums and ghettos (millions who find hunger an inescapable fact of life where internal displacement has reached its climax), and then suddenly, before we have time to take in the enormity of their ethnic cleansing situations, our attention is switched to the gleaming, yet vacuous smile and sumptuously adorned figure of some **insatiably extravagant, super wealthy, scandal- and neuroses-prone government officials and individuals who are some of the select members of the Western and Arab Emirates, and reactionary elites like moronic Berhanu Nega.**

### **Majority Rule, Minority Rights**

- Decision making by **majority rule**, balanced by **minority rights**
- Individual rights are protected under a **social democratic democracy**

### **Compromise**

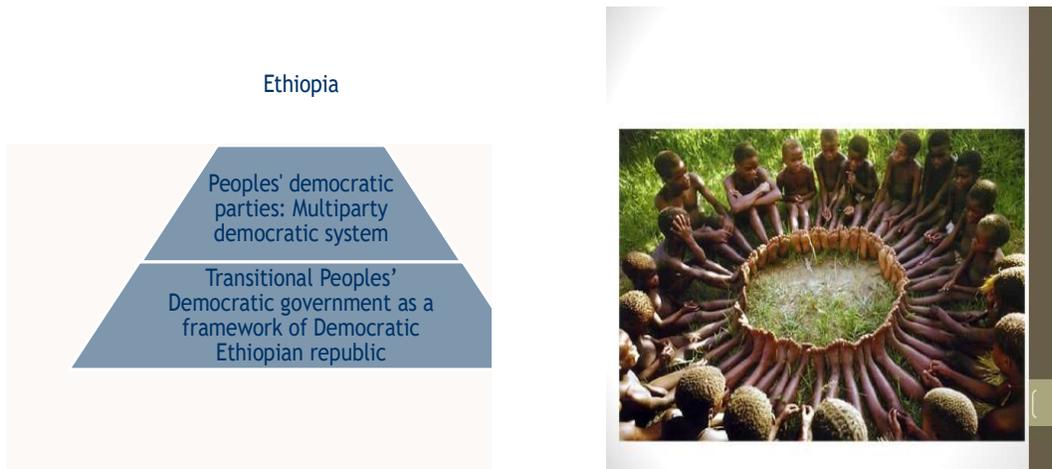
- Ability of two opposing groups to give up some demands and agree

- Necessary to keep the political process moving

### Citizen Participation

- Citizens must be informed about public issues
- Many ways to participate peacefully, respectfully, and with tolerance

## Levels of Democratic government



**Justice is the locus of points where every citizen is fairly treated and dignified in democratic state-not in ethnically structured primitive society**



**The EPRP for better tomorrow is the dream the was structured by the Martyrs and it is objective reality as far as oppressions exists!**

The EPRP has been advocating for a counter-ethnocentric regime, pro-humanity form of democratic government, togetherness, or united Ethiopia. To bring about such a shift in the oligarchic social relations that dominate humanity will require us to reject-to wage social revolution- and dissolve the habituated structure of human social relations that we are all involved in reproducing and sustaining through our daily grind of uncritical/**reproductive praxis**. This, in turn, will require the practice of coherence/unity, that is, the formation of a coherent identity based on developing ideas, values and beliefs that are fundamentally logical and ethically consistent and which can help us work through the contradictions of our multi-layered beautiful identities in order to make sense of the diversity and flux of the contemporary life our great nation. Of course, Ethiopians are recognizant that the creation of the coherent revolutionary self knows no final closure and is constantly in the making within a process that involves our constant striving to reach out to and become internally related to every other man, woman and child that inhabits their nation. Engaging them with coherence will require a willingness to break with old ideas, the courage to face overwhelming odds, and a determination to follow the path of revolutionary knowledge into uncharted territory.

***Saying “no” to ethnic politics means living the no by struggling to transform it into an affirmation of humanization.!***  
***Social revolution requires us to fight the self-expansion of value and “involves not just the transformation of our social and economic conditions but also the transformation of ourselves and the way we relate to one another as social beings!***  
**A cat may go to a monastery, but she still remains a cat as traitors are always traitors!**

**The narcissists and renegades': Berhanu Nega, Abiy Ahmed, and Issayas Afeworki are the triplets with the cancerous brains. ዘመድ ከዘመዱ አህያ ከአመዱ, as dictum asserts!**