



Finote Ethio-Canadian Information Centre In Toronto

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Social revolution for social change [Transitional people's democratic government (TPDG)]

Key-words: Social revolution, Black hole, TPDG, EPRP, Albert Einstein, Organization

"*Transitional people's democratic government, now!*" [Martyr's voice]

"*Democracy without constraint for the vast majority of the people!*" [Martyr's voice]

Prologue

Society in every state is a blessing, but government even in its best state is but a necessary evil; in its worst state an intolerable one; for when society suffer, or are consecutively exposed to the same miseries by a series ruling dictators, which we might expect in a country without government, our calamity is heightened by reflecting that citizens furnish the means by which they suffer. Regime, like dress, is the badge of lost innocence; the mansions of dictators are built on the ruins of the bowers of paradise. Thus, absolute governments (the disgrace of human nature) have this advantage with them, that they are simple; if the people suffer, they know the head from which their suffering springs, know likewise the remedy, and are not perplexed by a variety of causes and cures. In the post feudal Ethiopia, when all of these more or less structural conditions presented themselves, the final, requisite piece for fundamental social change was one of agency and culture: the ability of revolutionaries and ordinary citizens to fashion powerful political cultures of opposition capable of bringing diverse social groups to the side of a movement for deep social changes. The origins of radical political cultures lie in the experiences of *people*, in the subjective but shared emotions and dynamics that animate their daily lives and color their politics. At the same time, revolutionary discourses, in the form of consciously articulated ideologies—such as social democracy, nationalism, transitional people's democratic government, land to the tiller, women emancipation, unconstrained democracy for all or radical interpretations of social movement into social revolution—travel from revolutionary groups into local settings, as well as circulate between revolutions.

What is to be done?

As in any society, there may exist more than one political culture of opposition, for people don't necessarily share the same experiences, speak the same idioms, or respond to the same formal ideologies. The most effective revolutionary movements of history have found ways of tapping into whatever political cultures emerge in their society, often through the creation of a common goal—**"the regime must step down"** or **"the foreign powers must leave."** When this happens, a radical or revolutionary movement can gain enough committed followers to take power when other favorable conditions are present-when subjective and objective conditions are aligned. The forging of a strong and vibrant political culture of opposition, just like EPRP and its finding martyrs, is thus an *accomplishment*, carried through the actions of the overwhelming toiling masses, and, like revolutions themselves, is relatively common in human history. It now appears clear that the political cultures of opposition that enabled the great social and anti-colonial revolutions of the twentieth century are being transformed in new directions. From this perspective, it becomes theoretically and practically a necessary proposition , on the one hand, to reconstruct the concepts of 'people' as a synthesis (articulation) of a multiplicity of determinations and, on the other hand, politically necessary to critically reconsider the role of the revolutionary party as the articulator (synthesizer) of the various social forces which demonstrate a potential for action directed against the system. Naturally, as the genuine EPRP's principle substantiated this reality, the elucidation of these propositions has crushed the narrow, reactionary nationalism of the mono-ethnic dictatorial regimes. It also liquidated the national

prejudices of the renegade elites which are content with its own small, backward and isolated world-small cage of ignorance bounded by illusions. Some of the mandate of the citizens are therefore:

1. to wage revolution of national independence from yolk of neo-colonialism and its neo-liberalist and semi-ethnic dictatorial regime: the agent provocateurs of neo-colonialists for partition of Ethiopia into a form of diminished mini-state
2. to organize itself for democratic revolution to take place aggressively to free humanity from all sort of inequalities. The social organizations, conducive to social revolution, have the potential to serve more as a network of communication than as a channel for conducting specific struggles
3. to rally around the principles of EPRP by being decisional for the practice of social transformation allowing the transitional people's democratic government to take place
4. to unite every citizen under the slogan of one Ethiopia and one people and be ready for armed struggle, **contra-hegemonic** practice and insurrection. Moreover, at the moment of insurrection the various identities of the people should come together and the common objective are to be seen to predominate and subjugate the reactionary elites' divisive and conning manifesto. The goal is to destroy the regime and its various politicomilitary agents, including the narrow/primitive ethnic mongering elites.

As in the past when the people uprising crippled the feudal and the TPLF monoethnic-regime, and with skill and unity they already accumulated, popular insurrection, involving a breakdown of the economic system, a permanent state of siege directed at the confused ethnic regime and the coming together of all the identities of a population rising against the neo-colonialism and Arab Emiratus, is a timely natural call before the civilwar and the dismantling of our nation happens. Specifically, this is a moment when non-basic contradictions become fused together and social forces must have a single objective: **the overthrow of a regime and establish transitional people's democratic government.**

The hard fact, the various mass organizations should not so much affirm and defend specific interests on the basis of their particular identities-such as ethnic identities, gender, and age- but rather they must use these identities as a means of mobilizing social forces for a frontal struggle against the mono-ethnic regime. Be cognizant of your vision and understand:

Differences should be acknowledged and indeed reflected within the various mass organizations, indicating the principal liberating demands; the peasantry, rural and urban salaried workers, women, youth, and, at the same time, consolidation of a new identity which, in embryonic form, will be found in revolutionary struggles, a process which is transforming the traditional relations between city and countryside, family relations and relations inside the schools.

What now?

Establish Civil right protection organization for social revolution taking note of the current situations:

1. the question of the hitherto unheard and untold gross human rights violations in the country
2. the disappeared and of support for the mothers of victims of the young people in prison, the killing of their children, women raped, etc.
3. the imprisonment of students and workers (unemployed students and workers), displaced peoples, disease-ravaged, house-dismantled, properties-looted, and starvation-inundated regions and localities
4. educate and help neighbors come together and organize themselves under common goal regime change and provisional people's government. To do so consider: Coffee/tea ceremony, social gathering, funeral, wedding, etc.
5. the incapability of the regime in protecting the citizens from cannibals: the querros Abiy clandestinely organized OLF and other narrow nationalists who are working hard to partition the country into Yugoslavia model.

The real answer to what now is popular hegemony as revolutionary practice

- mass organizations and revolutionary party have to put forward their own answers, thus enriching and giving concrete content to the revolutionary project and translating the idea of popular power into reality.
- Social revolution for popular hegemony is impossible without organized and principled political party: exemplary people's democratic and revolutionary party hitherto existing in our country is the EPRP. Note that popular hegemony = Transitional people's democratic regime: not the path leading to the dictatorship of the mono-ethnic regime or any single party system but to be represented on the **council of state/national assembly** within the transitionally governing people's democratic state
- workers, peasants, and displaced people are demanding peace, equality for all, and a country to inhabit, and this is taking place within an irreversible process of national consolidation in the context of an authentic social and political revolutionary transformation praxis. Support of youth and women participation in the transition to democracy through awareness-raising on

economic, social and political rights with the aim of achieving equal citizenship which can be achieved through the formation of the transitional people's government

- popular hegemony the integration of the minorities and majorities under the direction of the social revolution for a common goal is a necessary precursor. The conjunctural situation, through a dialectical relation between revolutionary party and mass organizations determines which identities will be developed, at what speed and in which direction. The central elements of this project are the mass organizations and their dialectical relations with the EPRP's guiding principle and with any sect of the country who believe in one Ethiopia and the establishment of the transitional people's democratic government. These relations have to be mediated and facilitated through revolutionaries and all citizens in the processes of their struggle.
- The EPRP has already laid the processes and the modern operations of the transitional people's democratic government depicted in Democracia Volume 43 # 4. The electoral system will be based on universal suffrage, electoral competition among political parties and pluralism through a system of proportional representation. Moreover, it answers the question which may arise " how will the social movements be represented in these political structures? Or rather, which other structures must be created in order to ensure that some of these social forces will be able to participate in the political process at the level of government? With a response of that of aftermath political parties and social movements are both represented on the **council of state/general assembly-foundation of the transitional people's democratic government**. The institutional functions in the transitional people's representatives from all citizens are synthesizing demands of citizens and integrating them into a national project which, in turn, involves many dimensions which do not take the form of identities and of social movements. It is flexible in incorporating another institutional alternative that might be considered, as needed by its democratic character where issues of national significance will be debated and where the principal social forces of the country can express their points of view.
- In organized social revolutions, the people sees itself as a historically determined category, changing circumstances, which is not to be reduced to a pre-determined privileged classes nor to a collection of universally determined identities. And its internal structure as a hegemonic system includes articulation between part(y)ies and social movements and leaves no room for 'choosing' between one or another form of collective action.

Important enlightenment we should learn from the martyr's (EPRP) [critical thinking]:

- They assumed the awesome responsibility of building the kind of tightly disciplined organization which would be able to take state power at the head of the Ethiopian working citizens and all the other oppressed and discontented strata of Ethiopian society
- They concentrated their extraordinary abilities and energies on the task which they had concluded was decisive to the success of the Ethiopian revolution: the building of an apparatus of dedicated, disciplined revolutionaries to lead the entire population in the struggle for power.

Regarding social revolutionaries strategic plan for social change, the following premises will help initiate it:

1. to take absolute power in order to revolutionize the economic and social system as the only way of resolving fundamental popular grievances
2. to be cognizant of the absolute necessity of working with a revolutionary vanguard party if you are serious about taking power and not just playing with the phrase;
3. that a revolutionary party can only be built by:
 - unceasing ideological struggle
 - strict discipline
 - organized activity of every member
 - merciless self-criticism
4. to understand the importance of people's revolutionary party that will genuinely guide the revolution to final victory. A revolutionary party becomes historically necessary and justified when the contradictions and antagonisms of a particular society have created a mass social force whose felt needs cannot be satisfied by reform but only by a revolution which takes power away from those in power. In addition to mobilizing this mass social force around its own grievances, the revolutionary party must then be ready to fulfill two additional tasks:
 - it must be able to project the vision of a new society which will solve these grievances by destroying the system that has created the domination of man over man, thus making life more human for everybody
 - it must have developed cadres of leaders with whom the masses can identify, and programs of struggle that will take the masses stage by stage to ever higher level so political struggle, political consciousness, and actual control of facets (or bases) of power.
5. to acknowledge the reality that the revolutionary vanguard party serves the function of escalating the vision and leading the masses from a sense of grievance or unsatisfied wants to an awareness of social needs, or what is necessary to remedy their grievances. At this stage, when the masses are already in motion, any party or organization which simply keeps them in a

high state of agitation, confrontation, or mobilization, is not a revolutionary party, no matter what its claims. A revolutionary vanguard party cannot limit itself to the demands of the masses; it begins to make demands upon the masses themselves to exert greater power and greater responsibility.

6. to realize the importance of revolutionary people's democratic party during the spontaneous uprising of the masses, the more widespread the movement becomes, so much the more rapidly grows the demand for greater consciousness in the theoretical, political, and organizational work" of the revolutionary leadership, the EPRP reiterated. At this point social revolution without revolutionary vision becomes as dangerous as theory without practice. The martyr's of the EPRP its current members warned those who passively adapted themselves to spontaneity of tailing or degrading themselves to the level of the masses instead of raising the masses to a higher political and social level with the goal of establishing the transitional people's democratic government. They are purely opportunists and allies of the neo-liberal proponents: these are politically ignorant renegades or the educated-uneducated vacillating elites (defectors of the EPRP and vegetated sycophants).

Revolution: types and factors that induce them: necessities

The question to be posed is what variables can explain the onset of revolutions? History of Ethiopian revolution contends that the three most important variables that increase the probability of the onset of revolutions, both for spontaneous and for planned ones, are **economic development, regime type, and state ineffectiveness**. In addition to these variables, there are triggering factors that serve as a catalyst or immediate causes of revolutionary uprisings-tend to ignite a long resentment of interethnic conflict to have been boiling in the heads of the citizens: it includes fiscal crises, the rising prices, the uncertainty of life existence, and gross human violations. Necessities are the driving forces of social change as having the inherent characteristics. Thus change: natural, inevitable, continuous, and moves in a particular direction. It is seen as necessary, just as Darwin explains development following on natural selection, Einstein's general theory of relativity superseding Newtonian theory in describing gravitational force is geometry of space time curvature. Einstein's Theory of General Relativity basically says that gravity warps space time. It can proceed from natural causes or may follow contradictions within a society. Whilst this notion of societal progression dates back to Aristotle, a concern with intellectual and cultural progress was a driving force behind the developmental theories of key thinkers in the nineteenth and early twentieth century's. This scientific /positive stage is an ideal state, characterized by reasoning, where observation dominates over imagination or illusion. Comte, who coined the term "sociology," saw progress in societies occurring through reason. "The experience of the past proves ... that the progressive march of civilization follows a natural and unavoidable course" (1887, p.555), which is the dialectical reality of contradiction in the negation of the old by the new to achieve the inevitable progressive development. Similarly, many of the modern philosophers see social evolution as a movement to increasingly complex social institutions. They divided history into **an early primitive phase** (autocratic or oligarchic governments: the TPLF-ABiy- Querro phase), succeeded by an **intermediate phase** (autocratic: military-fascist and feudal phase), and finally culminating in a "**modern or people's democratic phase**. Focusing on the institution of marriage, too, as evolving from **primitive promiscuity** to **group marriage, polygamy, polyandry**, and eventually **monogamy**: a linear and irreversible process as the arrow of time is irreversible (the second law of thermodynamics).

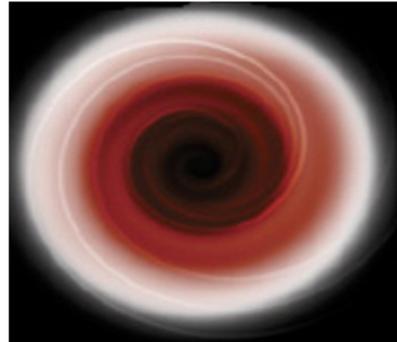
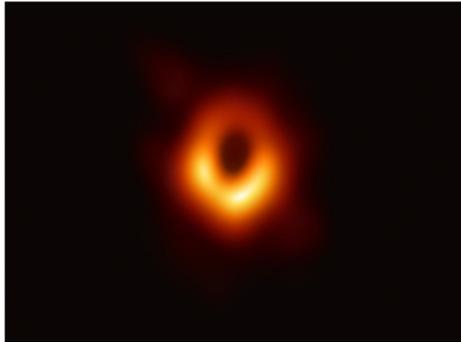
Why EPRP's principle is deep seated historical necessity? [Einstein's General Theory of Relativity and Transitional People's Democratic Government]

(I). Black hole as predicted by Einstein's general theory of relativity century ago

A black hole is an object whose gravity is so powerful that not even light can escape it. The "surface" of a black hole is the radius at which the escape velocity equals the speed of light.

- This spherical surface is known as the event horizon.
- The radius of the event horizon is known as the Schwarzschild radius
- A black hole's mass strongly warps space and time in the vicinity of its event horizon.
- Nothing can escape from within the event horizon because nothing can go faster than light.
- No escape means there is no more contact with something that falls in. It increases the hole mass, changes the spin or charge, but otherwise loses its identity
- Quantum mechanics says that neutrons in the same place cannot be in the same state.

- Neutron degeneracy pressure can no longer support a neutron star against gravity if its mass exceeds about 3Msun.
- Some massive star supernovae can make a black hole if enough mass falls onto core.
- Beyond the neutron star limit, no known force can resist the crush of gravity.
- As far as we know, gravity crushes all the matter into a single point known as a singularity.



First black hole photo confirms Einstein's theory of relativity and Einstein's Theory of General Relativity basically says that gravity warps space time. **People's democratic government will soon be realized as the sole emancipator** slogan as black hole is realized after a century.

(II). The establishment of transitional people's democratic government underpinned by martyrs [EPRP] decades ago is real, just like the black hole, and is inevitable.

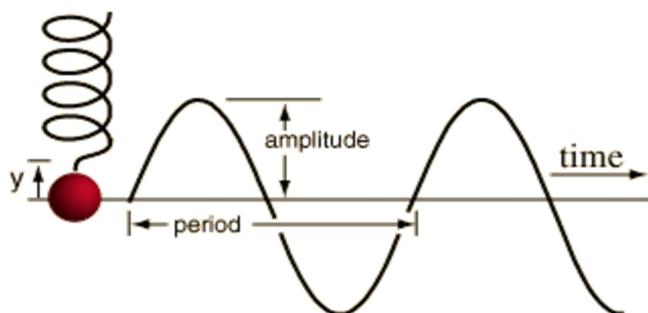
In all the practical work of the martyrs-EPRP, they know that all correct leadership is necessarily emanated from the social revolution waged by the overwhelming majorities to the toiling masses: work with masses not either on the masses or for the masses. Anything other than the social revolution is plunging into the black hole of dogmatism or empiricism to meet singularity. The EPRP directs its members' attention to social and economic investigations and studies, to determine thereby the tactics of social revolution and the methods of work, and make elites understand that without the investigation of actual conditions they will fall into the abyss of fantasy and adventurism. One such enlightening method is Finote radio as mass media that educates the correct line of theory and practice as an amalgamated consciousness-raising that will guide the social revolution to its victory. It advises also those experienced in working with the people must take up the study of theory and must read seriously; only then will

they be able to systematize and synthesize their experience and raise it to the level of theory, only then will they not make mistake their partial experience for universal truth and not commit empiricist errors. However, so long as one can grasp the science of social transformation praxis, have confidence in the masses, stand closely together with the masses and lead them forward, one shall be fully able to surmount any obstacle and overcome any difficulty.

The EPRP's echoed the slogan of the people and substantiated the transitional people's democratic government as the only path that frees the society from the harsh calamity and dehumanization. The truth of the establishment of democratic institution pay bloody prices as it costed many young generation during the notorious red-terror and the massacre of its precious leading members by Woyane (that includes Abiy himself).

As the realization of **black hole** happened after a century of Albert Einstein's general theory of relativity, the **transitional people's democratic government** will be actualized soon. Nature demands this modern form society to seed on the blood-poured land of Ethiopia with martyr's song of "**Be WEKET ATINTE BE KOREKOR DEMEI LE ADDIS SIRAT LEMLAMEI**" (**የትግሉ ነው ህይወት**)

The plain truth is the dogmatists, forsaking the ideas and the establishment of people's democratic state, are unable to study and turn them into the concentrated and systematic ideas. As a result of their oscillatory characters, the empiricists and the dogmatists are bound to give incorrect leadership and the work in their charge is doomed to failure. They didn't only betrayed the martyrs but also the overwhelming majorities and their motherland. Oscillatory motion executed by opportunist elites: no direction and vision but confused or need some drag force them to guide them!



No direction of ideology but seek salvation from illusionists for their final demise in the black hole!

Dogmatism and empiricism alike are subjectivism, each originating from an opposite pole of subjectivist trends!

Theory becomes purposeless if it is not connected with revolutionary practice, just as practice creeps in the dark if its path is not illumined by revolutionary transformative praxis!

Transitional people's democratic government is the sole trajectory that will lead to a new society where justice and liberty will be germinated if the temperature of social revolution is warm enough to speed it!.

Blind support to authority is pure opportunism backed by dogmatism and ignorance!

Victory for the overwhelming majorities and the unity of Ethiopia as one nation!