



Transitional People's Democratic Government [TPDG] for social justice and social constitution

Prologue

From the standpoint of this model of the transition to one-party ruling oppressive state machinery, it is obvious why all the people's revolutions, in Ethiopia, hitherto have failed to realize their goals of justice, liberty, freedom for all, and efficiency: instead of the institutionalization of democratic party system - constructed from the ground up by grass roots -there arose a new progeny of the old ethnocentric and **ethno-maniac** form of state- state machinery of bureaucrats who monopolized control over the means of production, undermining both the fundamental principles of transitional transformative democratic state and also possibility of effective planning for democratic people's state. Why did events turn out this way? The Ethiopian revolution took place in a semi-feudal agrarian country, already exhausted and defeated by Fascist military regime and replaced by the same oppressive machinery. Moreover, far from aiding the Ethiopian people revolution for transitional people's government, Western, the Arab emirates, and surrounding neo-liberalists states blockaded this transition and promoted, by virtue of the renegade Abiy, the unofficial *guinea pig* for their company's door-to-door experiments against the contingent people's state. These are not the best conditions for establishing a radical grass root democracy, however good leaders' intensions may be praxis is not blind action, it is action and reflection.

Manipulated by the ruling dictators' myth, some of the dominated reflect a consciousness which is not properly their own, hence their reformist tendencies. Permeated by the ruling ethno-centric ideology, their aspiration to a large degree, do not correspond to their authentic being. These aspirations are superimposed by the most diversified and divisive means of social manipulation, where opportunists and the Woyane leaders are the apical buds of the state-of- art, by imposing their words on the subjugated, they falsify that word and establish a contradiction (a formal logical rather than dialectical one) between their methods and their objectives. Moreover, if they are truly committed to emancipation of all, their action and reflection cannot proceed without the action and reflection of the others.

Over the last century Ethiopian's quest for democracy was filled with pitfalls and tragedies. Democracy is a process rather than an event; then how long does it take Ethiopians to achieve their goal of democratic society? When the universe collapses? It is also understandable that if the Ethiopian leaders or elites believe democracy will lead to chaos, or even the dissolution of the country, they have no immediate incentive to embrace it. Indeed, for most Ethiopian people old enough to remember the events of the 1966-1972 people's movement lead by all young dynamics from coast to coast, is more a reminder of the red terror wedged by Military junta-its endemic political chaos and prolonged national setbacks than an inspiration for future democratic movements. A key lesson derived from the tragedy was that this sort of mass movement, calling for democracy in the abstract without basic institutional support, is almost

certainly doomed to failure. This is why transitional people's democratic government must replace the existing tyrannical form of institutions hitherto Ethiopians experienced.

As long as Ethiopia's political, economic, and cultural elites perceive democracy to be something that will undermine rather than enhance their interests, there will be no strong consensus for such a political future in our country. Therefore, the greatest intellectual challenge for dedicated revolutionaries, freedom seekers and scholars are to make democracy conceptually and procedurally safe for Ethiopians.

The current Abiy's democracy as the object of false consciousness, hypocrisy, and mystification of reality contrary to the need of what people say about democracy, they critically refer to the three most important components: democratically institutionalized elections, judicial independence, and supervision based on checks and balances. This scenario can be realized only through after the establishment of the frame of democracy that, is, transitional democratic people's government. As the concept democracy composes of the will of the people (source) and the common good (purpose) has to delegate its power through transitional people's democratic government, representation is inevitable and the mandated parties should be professional political organizations. For this innovative transition of old oligarchy to modern transformative intertwined action /reflection praxis, Ethiopian people must engage in the negation of the negation: by negating their relations with old one-party autocratic regime, thereby negating themselves as a separate and humiliated (oppressed) people.

Our people recognize that objective (necessity) exists no by chance, but as a product of human action, so it is not transformed by chance but by revolutionary transformative praxis. In the current situation, myth creating irrationality itself becomes a fundamental them. Its opposing them, the critical and dynamic view of the world, strives to unveiled reality, unmask its mythicization and achieves the full realization of the human task: the permanent transformation of reality in favor of the emancipation of Ethiopians from the yolk of mystical ideology of the current biased and infantile leader. The obsolescence of traditional ways of viewing and justifying traits - authority and leadership - to us on the results of the relations rather than on the relations themselves prevents people from understanding the truth. This type of thinking or consciousness is ideology or ideological thought which translates into negative replacement of Abiy's cliché epistemology and pejorative ontology with populism and divisive scheme. Fear of such people's movement toward democratic processes presupposes fear of transitional people's democratic government -composed of the demos. It is well known and one can argue that institutional checks and balances, constitutionalism, freedom of the media, civil liberties, and political choice expressed through elections are not proprietary elements of Western democracies, but are the essential and universal components of any democracy.

Young Ethiopians and open-minded public intellectuals have to actively engage in political and scholarly discourse on the desirability and feasibility of democracy in their country, by being recognizant of the objective of refining the conceptual framework of transitional people's democratic government. Young revolutionary elites must observe and establish people's democratic state, globalization not only makes people realize that they share a common fate but also helps them identify with such basic values as freedom, equality, justice, security, welfare, and dignity. However, one cannot defend his basic human right and his country from the global exploitation that stretched its blood sucking tentacles in the current politically motivated, foreign intervention, that subversive or abort the people's need of political change. Pursuit of such basic values is both the core principle, and the ultimate goal, of democratically structured people's institution, that is, transitional people's democratic government.

What is the *sine qua non* and the processes of framework of transitional people's government?

The Ethiopian people continuously sacrificed their young intellectuals for a revolutionary transformation from authoritarian, singly party regime, to a transitional stage called provisional people's democratic regime, which will then evolve into people's democratic state- within the bounds of multi-party system. Ethiopians know that the objective conditions are present and so reduces the problem of transition to a question of people's state power. The autocratic one- party, oligarchic, state has to be destroyed from the root, and a new state -Transitional people's democratic state-had to be set up in its place. The *modus operandi* of its establishment requires the following premises:

1. Transitional people's democratic government [TPDG] must embody as one of its principles that democracy requires sufficient political, economic, social, and legal capital, and that improvement by TPDG in all of these areas will not only quantitatively increase democratic feasibility, but will also result in an eventual qualitative breakthrough. Moreover, these principles must meet the needs of the general public and maintain dynamical stability so that every individual can feel citizenry.

2. The progressive believes that the best way to prevent social unrest or revolution is to promote good governance on the part of the TPDG democratic content and its feasibility to accommodate every citizen in the process rather than to rely on strict control of leadership. The scientific principle and belief is that a truer people's democracy or social democratic, both of which will include grassroots and general democratic elections.

3. The TPDG principle incorporates a multi-dimensional supervision system to restrain official corruption and other forms of power abuses, and new emphasis on the transparency of party affairs **and** its democratic contents. TPDG underlines the shifting contours of leadership politics in the framework, and the transformation of the policy-making process. It promulgates new directives to specify that the political parties must improve inter-Party electoral methods, regulate electoral procedures and voting formats, cultivate new ways to introduce candidates, and gradually expand the scope of direct elections. These inter-party and general elections with multiple candidates are important steps designed to gradually make our country's multiparty-state system more open, competitive, and representative, without relinquishing the democratically elected ruling party's leading role or weakening its governing capacity. To a great extent, these institutional developments has already been in use, and they include:

- Term limits. With few exceptions, a two to four-year term limit has to be established for transitional people's democratic government to form a consolidated people's democratic government with freely and democratically elected party system in place.
- These institutional rules and norms not only generate a sense of increased consistency and fairness in the election of parties of leaders, but also make the opposition political parties involve genuinely to serve their nation and advance the interest of their people.

4. **People's democratic constitution can only be realized after the framework of all-inclusive transitional people's democratic government structured.** TPDG is vital and a necessary precursor for new regimes that seek democratic credentials make writing a constitution a priority. How the constitution

is made, as well as what it says, matters. Process has become equally as important as the content of the final document for the legitimacy of a new constitution. Public participation is often taken to mean voting—for example, electing a constitutional convention or ratifying a constitutional text by referendum. Especially in developing country like ours, with new forms of participation, should work to place initiative in the hands of citizens and to create an open constitutional conversation in which the public shares in agenda-setting, content, and ratification. Participatory constitution making is today a fact of constitutional life as well as a good in itself. Despite challenging difficulties of definition and implementation, a democratic constitution-making process is critical to the strength, acceptability, and legitimacy of the final product. Norms of democratic procedure, transparency, and accountability that are applied to daily political decision making should also be demanded for constitutional deliberations. *Note that constitutions are the means used to state what powers government shall have. In defining these powers, constitutions limit them. This is so because governments may exercise only the powers defined in the constitution.* Constitutional government is government that as a practical matter is *limited* both in what it does and *how* it acts. Government is limited to acting within the law and cannot make up rules to suit its convenience. The law applies to everyone, including those who govern. *No one is above the law.* Constitution building is defined as a long-term process. It is not an event and is not equated with the drafting of a constitution. It includes establishing institutions, procedures and rules for constitution making or drafting, giving legal effect to the constitution, and implementation. constitution building entails several steps:

- *agreeing on the need for constitutional change and its scope, which in practice often is one part of broader processes of historical change in a country;*
- *under the relevant principles, establishing institutions, procedures and rules for inclusive and participatory constitution making or drafting, which may entail the use of interim measures;*
- *giving legal effect to the constitution or ratification; and*
- *the implementation stage, which is critical, particularly in the early years subsequent to ratification.*

The legitimacy of a constitution is multidimensional. It includes:

- **legal legitimacy**—*gained through conformity to relevant legal rules, principles and norms;*
- **political legitimacy**—*reflected in the national ownership or sovereign independence of the people who adopt constitutions, a collective that may be composed of distinct plural groups;*
- **moral legitimacy**—*embodied by a close relationship between the constitution and the shared values that underlie the moral basis of the state; in addition, the constitution may aim at goals such as societal reconciliation, forgiveness after prolonged victimization, social inclusion and moral rejuvenation of the state.*

5. The directives claim that by definition, TPDG aims to enhance the rights of ordinary members of the citizenries, including the right to access information, participate in decision-making, take part in elections, and supervise the governing /mandatory state. Greater transparency of TPDG affairs is a vital component of this development. Genuine public participation requires social inclusion, personal security, and freedom of speech and assembly. A strong civil society, civic education, and good channels of communication between all levels of society facilitate this process. Only a considerable commitment of time and resources will make genuine public participation possible.

6. TPDG apparently understands that widespread official corruption will severely damage the reputation of the TPDG and undermine the legitimacy of its rule. Its directives focus on corruption-ridden areas

such as major infrastructure projects, real estate, land management, resources, state asset management, finance, stocks and securities, and the legal security very fast. The conceptual framework of TPDG that emerges is one which sees the resolution of problems and the answer to the questions as pertinent to a process of transition, transformation, and empowerment. Transition suggests that this process is not simply one of modernization and development, but is a process leading to an alternative future. This prospective future may not be well articulated and is indeed unknown, but it is an alternative in the sense that it is a future substantially freed from the nightmare of the present — a present typified in our country by the existence of waste, greed, and corruption alongside malnutrition, inadequate housing, poor health care, illiteracy, alienation, unemployment, interethnic conflict, genocide, monoethnic monopoly of resources, and fear.

7. The TPDG recognizes the importance of defining relevant aspects can be seen even in what will appear to be the simplest form of equality, political equality. If we assume the existence the form of representative democracy, political equality refers to equality at the ballot box, equality in the ability to be elected to public office, and equality of political influence. The minimal definition of democracy suggests that such a transitional people's democratic regime has at least: universal, adult suffrage; recurring, free, competitive and fair elections; more than one political party; and more than one source of information.

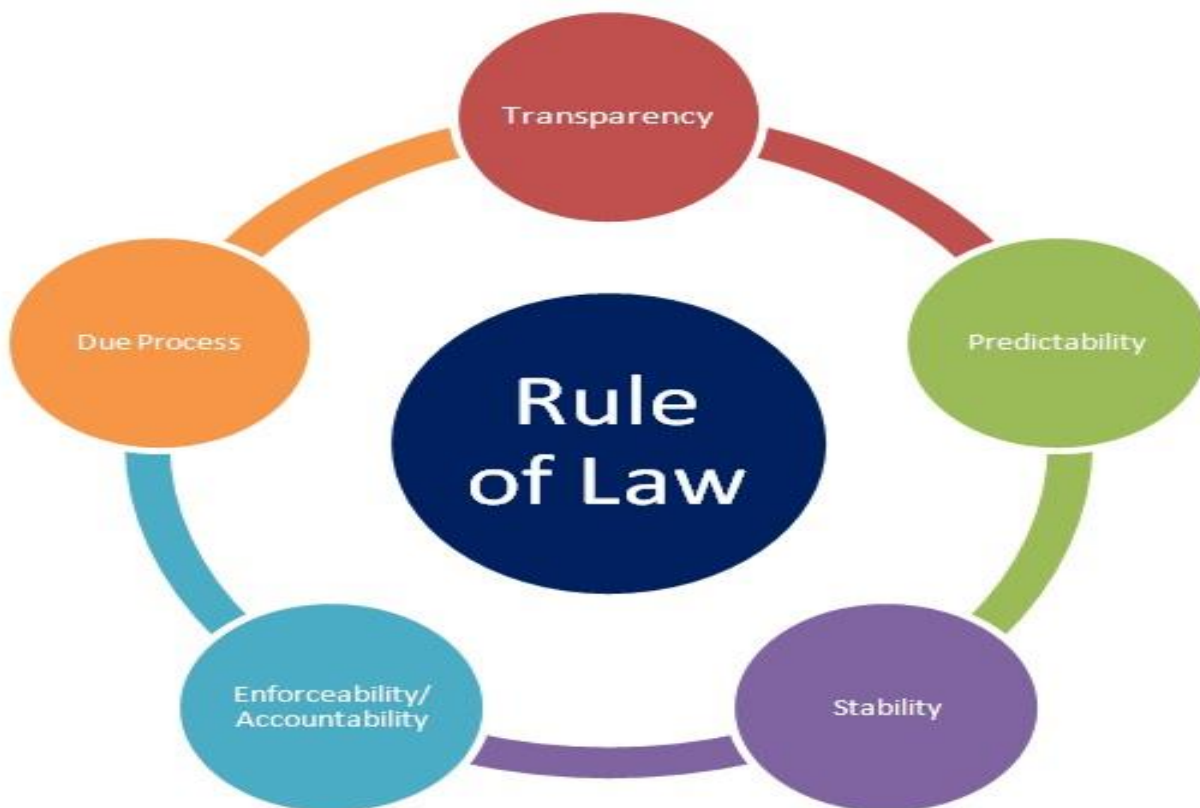
8. The TPDG understands security has always been and remains a key function, if not the key function, of any state, primarily because the survival of the state itself is at stake, but also because citizens rely on their state to provide for their security. To carry out this function, the TPDG exercise the monopoly over legitimate violence through different armed groups, mainly the military, the police, and plus intelligence. For these forces to operate in accordance with the needs and interests of society, Democracia argues that they must be under the control of representatives of that society. This is an application of the very essence of democracy to the security sector.

The TPDG principle's embedded centripetal forces: forces of equality, freedom, democracy, and social justice that bind together citizens of Ethiopia

In the 1888th (all Ethiopians headed by Menelik) and 60th -70th revolutionary Ethiopia, the Martyr's paid the utmost attention to the great creative power of the revolutionary masses. They never separated the love of their people and the unity of their mother land from the revolutionary movement of the masses. They lead the social revolution and uses the basic social democratic scientific viewpoints- the method of class analysis, to study, absorb and synthesize, based **objective epistemology**, the experiences of the Ethiopian social revolution. They shouted the slogans of anti-Soviet social imperialism and American imperialism/neocolonialism. Without doubt, the awakening to life and struggle of the Ethiopian people under the leadership of the democratic party transformative praxis, the working classes (the peasantry, laborers, dedicated elites, etc.) and the great ideological victory they won was a fresh confirmation, for the first time in the country's history: the large-scale, outstanding victory of land to the tiller and political consciousness of the downtrodden masses. The Martyrs' vision to their country and people was, inter alia:

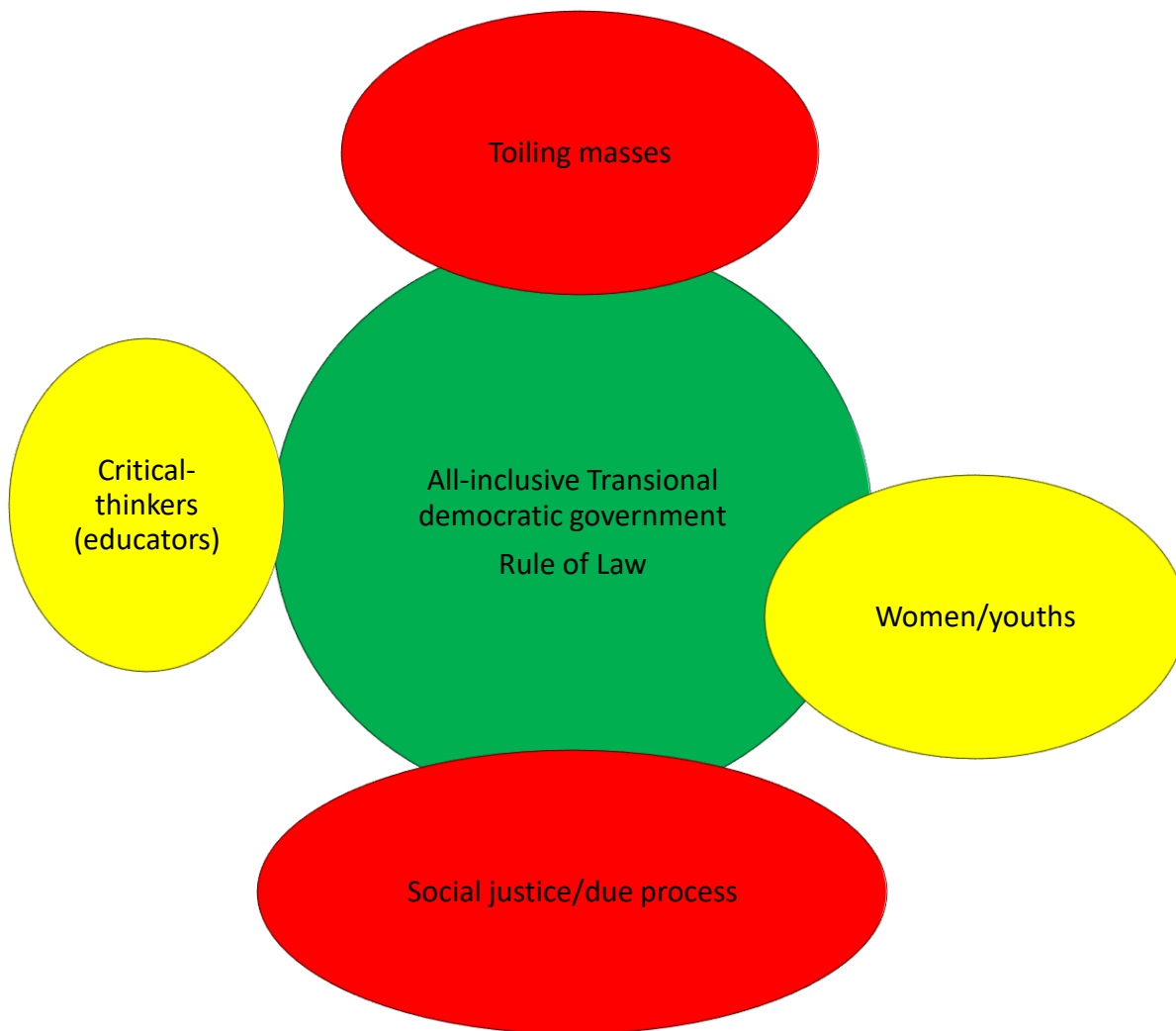
- to establish the integrative framework of democracy through the all-inclusive/overarching transitional people's democratic government
- to promote unity & cohesion (i.e.: building roads, schools, armed forces, hospitals, etc.)
- to establish a dependable, transparent and universally applied **legal system** that can increase support for the new-transformed-state) with rule of law (refer to the diagram below).

- to form a system of really universal and equal suffrage, irrespective of sex, creed, property or education, etc.
- In Community involvement and grassroots democracy, they were able to follow a range of popular organizations and initiatives in grassroots democracy in their formation and their evolution, with their diverse courses of action and modes of internal functioning, and in their ideological articulation and political action. They instructed us the ideological and methodological tools to understand that underneath their contradictions and ambiguities, their weaknesses and stumbling blocks, there lies an ensemble of organizations and practices with astonishing vitality and remarkable social and political productivity.
- Community, neighborhood, and regional (not ethnical) organizations and associative practices can generate all the signs of a new mode of political action that embodies profound sociocultural transformation. They respond to the sometimes-anxious search for a true citizenship that is rising in the hearts of the people in a every region and elsewhere. And the search by so many directly challenges every politician all to work actively towards a new social and political order: *an order that no longer centralizes decision-making, knowledge, and the fruits of production in the hands of a small minority. An order that, to the contrary, unites and harmonizes the work of all citizens and renders them able to act in a manner that is congruent with their rights and abilities.* By community we meant a geographic community – in our case, a village, an urban neighborhood, or a city.



The rule law needs to social revolution for radical social transformation to take place: all-inclusive transitional people's democratic government is the only real trajectory to people's democratic state as predicted by scientists: The above diagram depicts this vision of transformative framework structured by nature's endowed centripetal force- where rule of law centralizes the satellites around it.

From what has been stated above, it can be seen that when we say modern Ethiopia was the focal point of the contradictions in the East Africa, we mean briefly that Ethiopia was (still is), first of all, the center of the fierce struggle between the imperialist countries, and secondly, the center of the fierce struggle between revolution and counterrevolution. That is to say, the contradictions between the Ethiopian toiling masses on the one hand and imperialism and feudalism, Soviet social imperialism and the Military junta) on the other were irreconcilable. In the course of their struggle against imperialism/social imperialism and feudalism/Military juntas, the overwhelming majorities gradually became an extremely powerful, united **centripetal force**.



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.

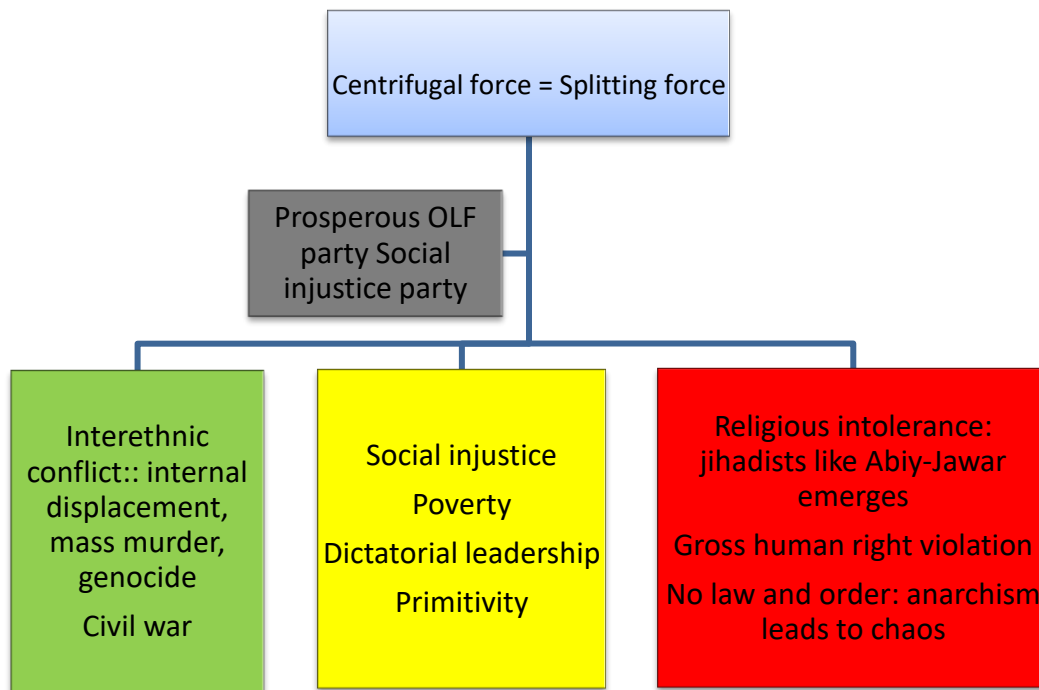
Centrifugal Forces - Forces that destabilize a state, weakens a state and it is the focal point of disunity and hatred [characterized by interethnic conflict]

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 = Querro-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]

Synopsis

The preceding pages have glimpsed the extraordinary span of experiences of transitions and social transformations that led to the worst model of ethnical structured repressive governments. The word transformation suggests that this process of transition is not simply one of quantitative or linear improvement, but a substantial and qualitative shift in the political, economic, social, and cultural relations of the day-paradigm shift. And finally, empowerment refers both to a method of change and to a definition of these new relations. Indeed, the problems we are talking about have to do with relations and not just living conditions. The problem is that those who suffer the most under the status quo and the sufferers are easily a majority of the population do not have ready-made means to change either their lot in life or the societies in which they live. They do not have access to effective means of political power. They do not have access to sufficient means of economic production. They do not have the education, the training, or, in many cases, the self-esteem and self-confidence to engage in a successful process of change.

The common denominator of all these factors is a lack of power by the majority of the population — a lack of power to identify problems and mobilize the society's resources to solve them. If we take a historical and even anthropological view, we can see that this current situation is a result of an ongoing process by which certain groups of the population have gained more and more control of the means of political, economic, and social power. These groups might be particular classes, castes, ethnic, national, or color groupings, one sex, or a combination of many of these. Thus, a process of change must necessarily be a process of **empowerment of the majority who lack power**. For TPDG the key is whether the mass of the population has the means to define the terms and nature of its participation: a population must have the economic, cultural, political

and social means to define what is desirable, what is good, and, in a sense, what is the nature of their reality. Of course, the transition must acknowledge not only that social justice is a precondition for participation, but that participation is a precondition for social justice.

Transitional people's democratic government is not a theory, but rather a framework within which any correct various paradigms of democracy just fit: the democratic people's government where justice, equality, freedom, and humanity prevail, and all of these are grounded in these frameworks. It is the law of nature and society which cannot be derivable from any human construct ideologies-as any human being is born free. As a basic principle of scientific thinking, the reality behind natural phenomena is in-dependent of the models by which we describe them. ***The best a scientific model can give is a description that makes the reality understandable.*** The **all-inclusive transitional people's democratic** government model should rely on sound basic assumptions and inherently coherent logic, and, specifically in scientific political economy, give precise predictions to phenomena ***-all-inclusive provisional people's democratic state observed and institutionalized people's democratic state-to be observed.***

*“People who pronounce themselves in favor of the method of **legislative reform** in place and in contradistinction to the conquest of political power and social revolution do not really choose a more tranquil, calmer, and slower road to the same goal, but a different goal. Instead of taking a stand for the establishment of a new society they take a stand for surface modifications of the old society.”*
[Rosa Luxemburg]

*The people, and the people alone are the motive force of Ethiopian history!
The raging tide of the people of our country against neoliberal aggressors is irresistible!
Tigers do not change their stripes; ethnic regime is the driving force of GENOCIDE not democracy!
He who nails that sticks out gets hit the hardest: passive struggle is not the solution!
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 remains a cat as traitors are always traitors!
The social revolution will raise itself up again clashing, and to the reactionaries' horror it will proclaim to the sounds of trumpets: We were, we are, we will be!