



Finote Ethio-Canadian Information Centre In Toronto

ፍኖተ ኢትዮ-ካናዳውያን የኢንፎርሜሽን ማዕከል በቶሮንቶ

1910 Kennedy Road, Unit 3, P. O. Box 417, Toronto, ON, M1P 2L8 E-mail:



The failed social revolution and its aftermath: Unheard and untold genocide

Preamble

As order was established and new economic patterns emerged, people began to question the king's right to rule. For example, John Locke, an eighteenth-century English philosopher, theorized that the right to rule came from the "content of the governed." Montesquieu wrote with admiration about three "branches" of government that checked one another's power. Rousseau believed that communities were most justly governed by the "general will" or majority rule of their citizens. Though the philosophes believed that rulers were important for maintaining order, they questioned the sacrifice of individual freedom that they saw under European monarchs. Armed with liberalist ideologies, they became defenders of natural rights such as liberty, equality, property rights, freedom of religion, free market & Laissez-faire. Late 1800s recognized universal manhood/womanhood suffrage, apropos:

- Governments should be based on written constitutions
- All-inclusive government: Inclusive governments are more stable. States that are accountable only to some groups or that do not regard some members of society as 'citizens' create inequalities that can fuel conflict. When citizens actively participate in society through local associations and movements outside the state, there are benefits to both state and society.
- Opposed divine right (idolizing the Messiah) and wanted democratically elected representative officials
- Eliminate monoethnic hierarchical ruling system of the status quo-designed by narrow nationalists and savages.

Rousseau's work ([1762] 2003) constitutes the antipode to the trade-off argument in classical political philosophy. What is relevant for our purposes here is Rousseau's argument that people can only be free if they remain politically equal. Political equality, in turn, can only be achieved if social inequality is as little as possible. Men are essentially free and equal in the 'state of nature', but the progress of civilisation and the inequality arising from private property destroyed both – first equality and then freedom. In order to restore the complementarity of freedom and equality, a form of direct democracy needs to be established whereby citizens constitute a collective body capable of protecting and securing both principles. Here, we also find a clear distinction between two types of equality: political equality, in the form of direct democracy incorporating all citizens, and socio-economic equality, which is endangered by private property. Socio-economic equality later even became the *condictio sine qua non* for free and equal societies in the writings of social democrats and other philosophers. Nevertheless, it is worth asking whether such an extension becomes necessary in the context of modern democracies and of continuously rising levels of socio-economic inequality.

The Sixtieth social revolutionaries shed light on a relationship that has always been assumed: democracies foster and promote equality among citizens. It is indeed a defining feature of a democratic system, to provide each of its citizens with equal grounds, in order for the democratic process to function. When a country democratizes, it necessarily needs to liberalise first, enshrining equal opportunities and freedoms for all. Building on this milestone, the process carries on with representing citizens by installing inclusive political institutions. Stable, legitimate political institutions in turn, provide for grounds to inclusive economic institutions stemming the responsiveness of political leaders to the citizenry. These economic foundations, such as property rights, create markets that provide a level playing field and gives the people freedom of opportunity and creativity, equality before the law and access to education. The poor, more than any other group, rely on basic public services. For vulnerable families, access to education and healthcare are important routes out of poverty.

Altruist young revolutionaries understood the root causes of antagonistic contradictions based on:

- 1) Vertical inequalities such as income inequalities between individuals, or simple inequality between rich and poor.
- 2) Horizontal inequalities are defined as inequalities among groups which perceive themselves as differentiated, on four dimensions:
 - **Economic** – in ownership of assets, incomes and opportunities.
 - **Social** – in access to services such as education, health and housing and in education and health outcomes. A broader education policy offers this set of opportunities to a larger fraction of the income spectrum, thus allowing prospects of –and actual – upward mobility in the income ladder, reducing the income gap.
 - **Political** – in the group distribution of political opportunities and power, political voice and participation. Scientific research found that political exclusion has a very strong impact on the relationship between socioeconomic horizontal inequalities. The most important control variable when discussing inequality and democracy is *human capital*. In its most common form, educational achievement, it strongly depends on democracy and largely shapes the income distribution. Education is supported by the democratic process because of its important role as a redistribution channel
 - **Cultural Status** – differences in the recognition and (de facto) hierarchical status of different groups' cultural norms, customs and practices

Significant political and economic inequalities are often associated with inequalities of social status that encourage those of lower status to be viewed both by themselves and by others as inferior. This may arouse widespread attitudes of deference and servility on one side and a will to dominate and arrogance on the other. These effects of social and economic inequalities can be serious evils and the attitudes they engender great vices.

Through the looking glass

The question of representative versus participatory democracy is thus a spurious question, the sixtieth argued. Either the people are an integral part of the state or they are not and "if they are an integral part of the state, then it is obvious that their social existence is already their actual participation in it," and this by virtue of the fact of membership of the state. The false alternatives of political participation either as "all" or "not all" is predicated on the abstract separation of civil society and the state, which in turn falsely presumes the political to be constituted by single political acts performed by individuals, focusing exclusively on the legislature as the locus of popular participation.

The working classes (the peasantry, youths, working women, revolutionary elites, etc.), even if insufficiently organized, were able to implant, through spontaneous action, forms of direct democracy, which were essential to the emancipatory political action of the overwhelming majorities. It gave a vote of confidence to the participation of popular groups in the struggle for structural transformation. Thus, in relation to this event, they demonstrated acceptance of all resources and tendencies that contribute to the reconquering of political power by the popular masses, considering to be most important, in the feudal system implanted by the communards of the nation, the creation of an executive committed to the people government and administered by it. This is what can be inferred from the following statement:

The establishment of all-inclusive transitional democratic institution is the corner stone of a realized democratic state.

Nevertheless, despite the contradictions and obstacles experienced by the EPRP, it was the successful preamble to a social democratic revolution; and as a process of popular political participation, it continued to be the most significant example of the action of anti feudal and imperialist/colonialist movements linked to revolutionary transforming praxis.

Thus, total well-being for the sixtieth martyrs was a phenomenon that was based on the principles of solidarity and cooperation, identified with an effective attention to human needs, morally and historically founded on the collectivized process of production and distribution of the social product; and not on the principles of competition and coercion, which are identified with the process of private profitability that results from the exploitation and manipulation of the labor force as a special commodity, as is implicit in the neoliberalists/neocolonialists concept of social protection by the neoliberal surrogate state and of the rights of citizenship. In a nut shell, they were **integrationists** not liquidationists of the beauty of the fabric of ethnic ties.

Reverse causality to "coalesce two into one-futile ideology": Twenty-one century barbarism

1. Civil wars and regional instability are mutually reinforcing (the law of dialectics unity and opposites), and therefore cannot be properly understood and addressed as separate phenomena. States with weak capacity are frequently unable to prevent the movement of violence into and out of their territories. States beset by internal conflict often support rebels in neighbouring countries. And colonially imposed borders dividing ethnic groups remain a major factor in inter- and intra-state conflict.

2. Monopolisation of coercive power: Prioritising security must not be a justification for actions that undermine human rights, the meeting of humanitarian responsibilities, or the emergence of new forms of *democratic citizenship*. Violence is extremely disempowering to individuals. In many cases, the victims are unwilling or unable to speak out against the violence to which they have been subjected. Violence is frequently legitimated through a process of dehumanising others, labelling them as dangerous, not belonging or unimportant. This might be through the use of ethnic and religious stereotypes to justify violence, or the way private security provision reinforces inequalities between the secure rich and insecure poor. The use of violence deters citizen action in more direct ways as well. The physical appropriation of space by non-state security organisations prevents citizens from assembling and mobilising.
3. Recognise that states that cannot or will not maintain a basic level of security for all their citizens may represent a far greater threat to human welfare than failed ones. Besides accountability, a critical factor for stability and socio-economic equity is to have inclusive government, in which all major groups are represented. This can be secured through informal conventions, but constitutional design can play a major part.
4. History has stripped Ethiopia's people of the dignity of building their nations on their own indigenous values, institutions, and heritage. The modern Ethiopian state is the product of Western neoliberals, not Ethiopia. Is it possible to consolidate the framework of the modern Ethiopian state while giving recognition and maximum utility to the component elements of ethnicities, cultures, and aspirations for democratization? Traditionally, Ethiopian societies and even states functioned through an elaborate system based on the family, the lineage, the clan, the tribe, and ultimately a confederation of groups with ethnic, cultural, and linguistic characteristics in common. *These were the units of social, economic, and political organizations and inter-communal relations.*

We hear about the experiences of non-oromo citizens who are facing a surge in hate crimes, the disparate impacts on Ethiopian in terms of the rates of forced displacement, death, rape and about how renegades and the charlatan prosperous party are using the crisis to engage in ethnic cleansing, starvation, and fear mongering. But the panelists don't focus so much on the incidents themselves as on the structures that have created the conditions for these forms of hate and one-ethnic hegemony to emerge with such force. The Querro activists (the expansionists) This conversation is straight from late 1800s, early 1900s, eugenic ideology. But to vivify them, to stoke them, to energize them in the present, purposefully, as a political strategy.

(I). The Abiy -OLF-TPLF plan for dealing with the Amharas evolved in three steps:

- 1. Expulsion: Get them out of “idolized-Oromia territory.”**
- 2. Containment: Put them all together in one place – the regions of Gondar or Gojam are the prepared reserves (may be a graveyard).**
- 3. Annihilation: Final Solution (Genocide)**

(II). Abiy's regime recent genocides:

*Jigjiga, Harer, Jimma, Diredawa, Bale,
Wolega, Shashemene, Arsi Negele,
Hawassa, Guji, Nazreth, Ziway, Adami Tulu,
Surrounding Addis Abeba, Jimma, Meskel Masenqo, Silte etc...
Dembi Dolo university students.

The Abiy Ahmed monoethnic government organized criminal with the intent to destroy an ethnic and religious group (particularly the Amharas): These activities are

- (a). Killing members of the non-Oromo ethnic groups*
- (b). Slaughtering pregnant women, rapping young and adult women*
- ©. Deliberately inflicting conditions of life calculated to bring about the group’s physical destruction in whole or in part*
- (d). Destroying properties of non-Oromo ethnic groups (particularly the Amharas)*
- €. Forcibly displacing the Non-Oromos from destination to unknown places*

Locating strategies of deception within an understanding of organized political communication including propaganda extends our grasp and understanding of how lying and deception have become central to the exercise of power, within **contemporary Prosperous party**. Most Abiy’s deceptions definitely fit this pattern, as the insinuation is a complex form of deception, involving several cognitive dimensions in which lying (causing a false belief) is but one component and it may operate at different levels. Specifically, the point that one would like to make in this regard is the following: In so far as insinuation can be seen as a form of deception that may serve some superordinate goal, such as manipulation. Indeed, insinuation can be one of the most contemptible and despicable forms of verbal manipulation. It can be a spitefully veiled accusation. According to most dictionaries, to insinuate is to penetrate furtively into the opportunist’s mind, allusively and perfidiously implanting a thought within it – generally with provocative intent – through beguiling suasion and seduction, often laced with a liberal sprinkling of confidential and flattering ways. Moreover, for the majority, the complexity of the present ethnically structure state prevents any democratic elites emerging to political predominance. Instead, there is a functionally divided multiplication of elites and a corresponding disassociation of powers, which prevents any revolutionary elite obtaining a position of hegemony and which urges instead negotiation, consensus and coalition-building. In this way, elite theory is tamed and made the servant of ethnocentrism.



Modern Ethiopian Nazis as architecture's of Genocide: Engineer Abiy designed the killing strategy followed by renegades.

[TPLF-OLF-Abiy-Querro victims \[Tree-planting project on the blood of deceased\]](#)



Aregash Alemu, victim of Shashemene genocide



victim of Shashemene genocide July 2020



Recent victim Ethiopian Orthodox follower August 2020



Benashagul region victim July 27,2020





The 5 family members who were victim of Ziway genocide June 23, 2020



**9 month pregnant, Meron Tesfaye was
Terrorized by Qeerroo and later died**



Victim's husband who lost his wife

The Convention on the Prevention and Punishment of the Crime of Genocide, which has now 140 State Parties with additional 41 States as signatories, defines the crime of genocide and considers that the following acts shall be punishable: genocide; conspiracy to commit genocide; direct and public incitement to commit genocide; attempt to commit genocide; and complicity in genocide. Furthermore, it stipulates that persons committing genocide or the other acts listed above should be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Notice to the Ethiopian modern Nazis

ከንፈርሽ ሜቴክ ነው መስረቅ የለመደ፤
እግርሽ እንደ አብይ መሄድ የወደደ፤
ጡትሽ ሀይለማርያም በራሱ የወረደ፤
ገላሽ ሙፈሪያት ነው እሺን የለመደ፤
ቋንቋሽ ጉራ—ማይሌ የተወላገደ፤
እረ እንዴት ልቀፍሽ ሆይኮ ነደደ።
ጭንቅላትሽ ባይ የሀዝቅኤል ጋቢሳ፤
ማሰቢያሽ የጠፋሽ እንደ ዳውድ ኢብሳ፤
እኔማ መቼ አወቅሁ መሆንሽን እንሰሳ።
ግን ገና ወዳጄ አንች የኔ ደርባባ፤
ክህደትን ተምረሽ ከበቀለ ገርባ።
ደርሰሽ አትማይብኝ እንደ ለማ ሱሴ፤
እኔም እንደ አዴፓ መንታ ነው ምላሴ።
እዩልኝ የኔዋን የሀሰት ትርክትን ከንጉሱ ሰምታ፤
ተከበብሁ ትላለች በጃዋርም ቀንታ።
በመንጋ መጓዝን ከቁሮ መማሩ ላንች ከጠቀመ፤
ጀዋርም አለልሽ በደም የከደመ።
ለጥበብ ለሚስጥር ከሰጠሽው ዋጋ፤
አንች የኔ ሰው ነሽ እንደ እስክንድር ነጋ።
እንደ ገነት ዘውዴ ባትሆኝ ባለጌ፤

እናማ ወዳጄ አትበይ ጠብደል ጠብደል፤
መሆኑን አትርሽ ሰው መሆን መታደል።
ተምረሻል አሉኝ አፍርሶ መስራትን ከብርሃኑ ነጋ፤
እንደ ቁሮ ነገድ መጓዝን በመንጋ፤
እራስ ቻይ ወዳጅ የለም ጠጋጠጋ።
አሁን ግን ገብቶኛል መደመር ሲሰላ፤
ለአንዲት አሮሚያ እንጂ አይሆንም ለሌላ።
ሙፋሪያት በለቅሱ ማዕዛ በእንጉርጉሮ፤
ሽመልስ ከመሃል ሲመታ ከበሮ፤
በአግርሞት ሲያቸው ገዱ ተደናግሮ፤
ሳህለም አለችው ፈታ በል ዘንድሮ።
እስክስታው ቀለጠ ደመቀም ተነሳ፤
ሀይልሽ ተከተለው አንድ አይኑን ሳይረሳ።

እምልልሽ ነበር በአሳምነው ፅጌ።
አሁን ግን፡-
ዝምታ ነው መልሴ እንደ አዴፓው መሪ፤
ከፋሽም ደላሽም ብቻ ተደመሪ።
ጭእርግጥ ነው ወዳጄ ፡-
እንደ ዳውድ ኢብሳ ብትይ ሁሉን ኬኛ፤
የታሪክ ንፅፅር ሳይኖር መመዘኛ፤
እውነት እልሻለሁ ለመንጋው እረኛ።
ስኳርን አምርተሽ እንደ አባይ ፀሀይ፤
ባይ ነው ብትይኝ ይመጣል እምባይ፤
የኔ ጉድ አያልቅም ብዙ ነው ጣጣይ።
ጭበይ ተይው ግድ የለም፤
በማይይጠቅመን ጉዳይ ቁመን ብንፋለም፤
መደራደር እንጂ ሁልጊዜም እርቅ የለም።
የጥርስሽ ብዛቱ የሽመልስ አብዲሳ፤
እንደ በላይ ቀውሱ አትበይ ዋቀ ጦሳ።
ክህደትን ተምረሽ ከአዲሱ ለገሰ፤
ለበረከት ስትይ ያንች ቤት ፈረሰ፤
ታናሹ ገብርዬ ጥበብን ሲታደል ፤
ሰዎች ተነሱበት ያዙት በቂም በቀል፤

ቧያለው በአግራሞት ዝም ብሎ ሲያቸው፤
ሁሉም ተደናግጠው ገቡ በቦታቸው፤
የሐንስ አጓራ ትዝ ሲለው አምባቸው፤
ግራ ስለገባው የደስታ ምንጭጭው፤
ይች ናት ትዳሬ ትልቅ ጋለሞታ፤
የአሳምነው ህልሙ በቅኔ ሲፈታ።
ምላስሽ እረጅም እውነት የሌለበት፤
እንደ አብይ አህመድ ምታስመስይበት፤
በይ ተይው ወዳጄ ትዳር ከመሸበት።
ይቀደድ ሰማንያው ይቅርብን ትዳሩ፤
ለኔ ካልጠቀመ ካንች መደመሩ፤
ለማረድ ከሆነ ሰውን በብሔሩ፤
ብልፅግናሽ ይቅር ይሰረዝ ቀመሩ።

The ramification of the all-time crisis management is all-inclusive people's government

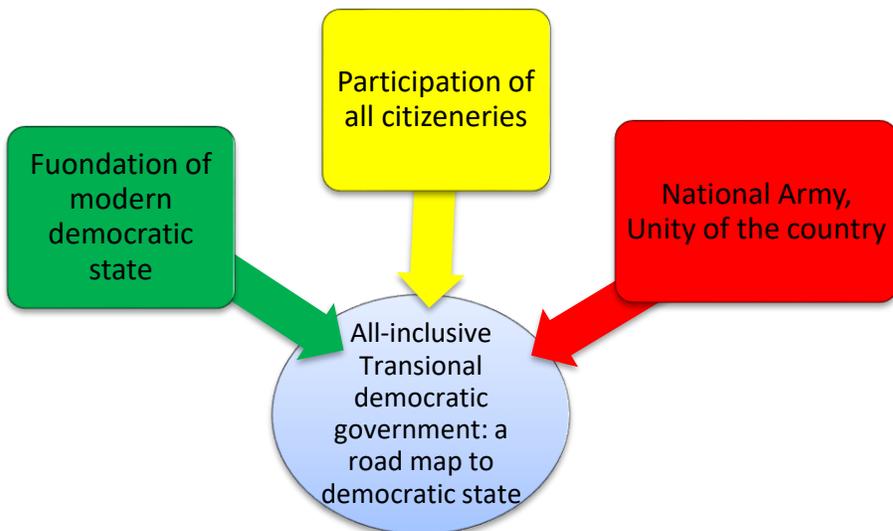
All-inclusive provisional democratic government be best considered and understood as opportunities to define and classify issues, establish accountability, and mobilize a broad cross-section of popular constituencies. The national conferences within the transitional democratic government have to produce either constitutional review or a new constitution. *The know every-thing narrow ethnic monger Queerro-Abiy doesn't know that he is incompetent but divisive and mercenary. The engineering course that entitled him his charlatan doctorate reaffirms that equilibrium condition exists in classical physics if the configuration of any system tends to remain stable. How are you going to balance equity and liberty for all citizen when your OLF structure deliberately kills and displaces the citizens from their dwelling area?* This Woyane apical bud has tended to encourage **personality cult** by having his portrait prominently and extensively displayed, assuming folk titles, and encouraging the use of slogans: "**MEDDEMER and LOVE THE CRIMINALS.**" In Ethiopia today, **only the people's democratic provisional government** can be suggestive of there should be coalition building, bargaining, and seizing of the rewards of power by the civilian, which normally is what civilian politicians elsewhere in the world have to do in order to gain and keep power. Proponents of such all-inclusive provisional government must advocate that ethnic groups should be considered as integral parts of civil society and their strengths be recognized as an opportunity to solidify it. Moreover, it must find ways to deal with diversity among various ethnic groups, by managing ethnicity and recognizing the rights of individuals to promote their ethnicity in equal par-considering the primordial ethnic value and historical cultural sharing: **Ethiopians have the shared natural culture of defending their motherland from neocolonialists and neoliberalists in unison, irrespective of their ethnic diversity.** One must be cognizant of the opinion that multiethnic societies do not necessarily result in violence or exclusion of conflict, there is a fluid interaction among ethnic groups, through marriage and the marketplace. Provisional government must allow institutions to work and must allow citizens to exercise their rights, to live in accordance with their religious beliefs and cultural values, without interference. The framework of the institution should identify certain prerequisites for an enabling environment, which include a legal order based on human rights, societal awareness of the instrumental and intrinsic values of democracy, a competent state, a committed minority, courage, and a culture of tolerance.

In order to help the transition process along transition, the EPRP argues that society as a whole need to be aware of the instrumental and intrinsic values of democracy: political education at the grass roots level about democracy should be mandatory in the processes of its evolutionary growth. If we intend to structure institutional democracy, the participation of the overwhelming majorities (the peasants, laborers, and women) have to be sought by genuine politicians, and not bought by present manipulators and imposters: running dogs of the Arab Emirates and Chinese's looters. Political parties, lawyers, and all elites must understand what the masses know, because they sometimes lack the ability to articulate their interests and injustices inflicted on them: revolutionary parties must encourage people to go out and demonstrate, to show their opinion regarding issues, citizens must eliminate the culture of fear. **The provisional people's democratic government must be a state capable of assisting in the transition from authoritarian/reptilian rule to democratically structured institution in which all human beings are treated fairly with dignity and respect.** It is only in this context, reciprocity between state and society—between governors and the governed, between those who exercise political leadership in society and those who are led, between those who exercise authority and those who are the subjects of this authority—are identified as a significant element of democracy. The motto is "**democracy depends on governments that grow out of one's societies, not imported from faux pas' neoliberal democracy.**" The public must fully participate in the affairs of state, with the state protecting their rights to be recognized. Moreover, the value of the role of citizens and civil society is to organize and articulate the interests of local communities and the grass roots to the highest levels—even bringing about the change of laws—by serving as effective pressure groups: from the ground-up public power.

Some opportunist and infantile elites are resisting the establishment of all-inclusive provisional democratic government: they didn't understand this form of transition state is the seed of genuine democratic state. Currently, the ignoramus and muddle-headed elites, pumped by their imperial colonizer's divisive strategies, are echoing what the dictator is promulgating: "I am the

transition." It is hocus-pocus manifesto-depicted in his MEDEMER philosophy-became his legacy, by hatching the murderers like mushroom, to mow the innocent citizenries from coast to coast. Ethiopians are governed by death squad organized by TPLF-OLF criminals, that is the observable objective reality.

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.



Comprehensive Transitional People's democratic government is universal panacea! [The Martyrs]

Some questions to think about

1. While citizens may prize honesty and abhor deception, are they capable of assessing the veracity of what politicians (the infantile Abiy and his caregivers) say?
2. To what extent can citizens distinguish between statements that are true and those that are false?
3. Does perceived truthfulness depend on the underlying truth of the statements themselves or on cues such as the speaker's reputation and partisanship?

We note that the capacity to detect deception is a critical social skill. Evolutionary psychologists argue that social cooperation is made possible, in large part, by cognitive mechanisms that allow humans to rapidly detect **cheaters and violations of social norms**. Lie detection is important in politics, too: **revolutionary overwhelming majorities -guided by EPRP are excellent lie detectors**. If citizens are capable of detecting political lies, then they have the tools that enable them to guard against manipulation and persuasion by elites/ethnomaniac, like Abiy Ahmed and his opportunist satellites.