



Finote Ethio-Canadian Information Centre In Toronto

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Man's most dangerous myth: the fallacy of ethnocentrism: Generators of state terrorism /genocide

"A narcissist openly reveals his megalomania, but craves admiration, praise, and flattery. He has little sense of humor, he cannot form significant relationships, and blows to his self-esteem can elicit violent anger. He has a paranoid distrust of others. He can appear self-confident and secure, but deep-down feels shame, insecurity, and inferiority.... He may, at one moment, appear a charming, benign benefactor, and the next moment turn into a raging, aggressive attacker. ... He has a distorted conscience. Depression is common."

[Neil J. Kressel, Mass Hate: The Global Rise of Genocide and Terror (New York: Plenum Press, 1996), p. 133]

Preamble

Myths may become the ground for either loyalty or defense on the one hand or hostility on the other. In such circumstances, a myth itself becomes one of the realities of history, significantly influencing the course of human action, for good or evil. There is of course, always a danger that in ordering one's vision and reality, the myth can predetermine the categories of perception, rendering one blind to things that do not fit into the mental image. It was as long ago as 1848 that John Stuart Mill wrote, in his *principle of political economy*, "Of all the vulgar modes of escaping from the consideration of the effect of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent natural differences." And even more forcibly, twenty-five years later in 1873, in his *Autobiography*, Mill wrote:

I have long felt that the prevailing tendency to regard all the marked distinctions of human character as innate, and in the main ineffaceable, and to ignore the irresistible proofs that by far the greater part of those differences, whether between individuals, races, ethnic difference, or sexes, are such as not only might but naturally would be produced by differences in circumstances, is one of the chief instances to the rational treatment of great social questions, and more of greatest stumbling blocks to the improvement.

The idea of ethnocentrism represents one of the most dangerous myths of our time, and one of the most tragic. Myths are most effective and perilous when they remain unrealized for what they are. Many of us are happy in the complacent belief that myths are what uncivilized people believe in, but of which we ourselves are completely free. We may realize that a myth is a faulty explanation leading to social delusion and error, but we do not necessarily realize that we ourselves share in the mythmaking faculty with people of all times and places, or that each of us has his own store of myths derived from the traditional stock of the society in which we live, and are always in ready supply.

Ethnocentrism has led to several errors of interpretation and to much bad advice – for example a set of practices, such as:

- **Intentional segregation of societies** into exaggerated interethnic conflict to galvanize a wave of hate and discrimination
- **Massive internal displacement: the Amhara ethnic group internal displacement, orchestrated by the terrorist state**
- **Laws limiting the behavior** of people according to ethnical classification
- **Laws against “intermarriage”** among ethnic groups
- **Genocide:** attempts to completely destroy entire peoples and crimes committed will go unpunished by the terrorist regime
- **Promoting ethnically** structured institution to make the regime the source of death-squads where policies and strategies are designed and division of criminal activities are allotted

- **Clandestinely organizing state-terrorism** that can recommend the atrocities against Amhara's or any other ethnic groups, it is committed by the head of the state (now the de facto prime minister)
- **In the political sphere, failed state,** like Ethiopia, lacks legitimate governing institutions that provide effective administration, ensure checks on power, protect basic rights and freedoms, hold leaders accountable, deliver impartial justice, and permit broad citizen participation
- **Ethnic wars.** Episodes of sustained violent conflict in which national, ethnic, religious or other communal minorities challenge governments to seek major changes in status.
- **Adverse regime changes.** Major abrupt shifts in patterns of governance, including state collapse, periods of severe elite or regime instability, and shifts away from democracy towards authoritarian rule.
- **Genocides and politicides.** Sustained policies by states or their agents, or, in civil wars, by either of the contending authorities, that results in deaths of a substantial portion of a communal or political group.

Note that the current ethnofascistic regime is inherently state-terrorist: terrorism typically involves persons or groups motivated by political or social goals, ideological justification, and considerable forethought and planning. The notion that terrorists engage in a variety of non-terrorist planning activities and criminal conduct prior to the commission of any terrorist act has been noted in the present Ethiopia. These indicators are:

- These non-terrorist acts include crimes related to the creation of false identities for group members,
- thefts to procure funding for the group, thefts of weapons or robbery of Banks, and explosive materials and,
- frequently, crimes related to the maintenance of internal security.

These behaviors ultimately culminate in acts of terrorism. The state sponsored terrorist groups are observed as occurring along a continuum involving four major activities:

- recruitment;
- preliminary organization and planning;
- preparatory conduct; and
- terrorist acts

These general principles and examples of each type of behavior are exhibited by the OLF-TPLF-EPLF murderous and crime against humanity and genocides for decades. Throughout the planning process of a terrorism incident or act, meetings take place, phone calls are made, and crimes are committed. These acts

take place in locations such as the terrorists' residence, that of a relative or friend, a home base or safe house, or even surveillance of the intended target. These behaviors occur in measurable dimensions of time and space. Terrorist incidents do not materialize out of "thin air" - they require time to plan, meet, procure and prepare explosive devices, and travel time to and from the selected target.

It is well known historically that state assistance for terrorism refers to tacit participation in and encouragement of terrorist behavior which is observed and measured by the atrocities and gross human right violations in Ethiopia today. Its basic characteristic is that the state, through sympathetic proxies and agents, implicitly takes part in repression, violence, and terrorism. In contrast to state patrons of terrorism, state assisters are less explicit in their sponsorship, and links to state policies and personnel are more ambiguous. State assistance includes policies that help sympathetic extremist proxies engage in terrorist violence, whereby the state will indirectly arm, train, and provide sanctuary for terrorists. State assisters typically rationalize policies of indirect repression by adopting official positions that:

- Blame an adversary group for the breakdown of order and call on the people to assist the government in restoring order
- Argue that the proxy violence is evidence of popular patriotic sentiment to suppress a threat to national security
- Call on all parties to cease hostilities but focus blame for the violence on an adversary group
- Assure everyone that the government is doing everything in its power to restore law and order but that the regime is unable to immediately end the violence. Ethnofascistic's constitution established political domination by the country's notorious **OLF-murderous party (Prosperous Party), thus creating a system of ethnic oligarchy.**

State terrorism as domestic policy refers to a state's politically motivated application of force inside its own borders. Military, law enforcement, and other security institutions are used to suppress perceived threats and can be supplemented by unofficial paramilitaries and death squads. The purpose of domestically focused terrorism is to demonstrate the supreme power of the government and to intimidate or eliminate the opposition. In environments where the central government perceives its authority to be seriously threatened, this force can be extreme. South Africa during the final years of apartheid, the system of racial separation, is a good example. When confronted by a combination of antiapartheid reformist agitation, mass unrest, and terrorist attacks, the South African government began a covert campaign to root out anti-apartheid leaders and supporters.

Ethnic cleansing as a practice by Abiy-OLF ethnofascist regime

The term ethnic cleansing refers to the elimination by the ethnic group exerting control over a given territory of members of other ethnic groups. Ethnic cleansing may be equated with the systematic purge of the civilian population based on ethnic criteria, with the view to forcing it to abandon the territories where it lives. This definition outlines the main characteristics of ethnic cleansing.

- International reports make reference to one crucial element of ethnic cleansing - it's systematic character. This has already been pointed out in this article.
- Related to its systematic character is the fact that the authorities support this process, by participation or instigation, or at least by refraining from taking action to restrain those responsible-
- Ethnic cleansing is perpetrated against particular groups of individuals, according to their ethnic, national, religious, or other characteristics. This means that it is directed against the

members of me given population as such, especially civilians (including women, children and other non-combatants). The target of ethnic cleansing is defined by its origin, and not by its activity.

- Individuals advocating the policy of ethnic cleansing, by definition, cannot respect international humanitarian law, in spite of their formal commitments. Respecting it would simply deprive this policy of its means, methods and object. They are being used deliberately to achieve ethnically homogenous areas.
- Ethnic cleansing has different forms, ranging from simple administrative and economic discrimination to the extermination of a target group. Differences of forms, methods and targets of ethnic cleansing seem to depend primarily on the means at the disposal of different parties and the global character of their projects.

Ethnic Cleansing as a Practice: As a practice, ethnic cleansing could mean a set of different actions, directly or indirectly related to military operations, committed by one group against members of other ethnic groups living in the same territory.

Administrative Measures : administrative measures , restrictions on the distribution of humanitarian aid, constant identity checking of members of minority ethnic groups, official notices to the effect that security of the members of other ethnic groups cannot be guaranteed: settlement of 'appropriate' population (affiliated to the same nation, very often other ethnic group) in the region; discriminatory and repressive legislation; refusal of treatment in hospital, making forced internal displacement of one member conditional upon the departure of the entire family. These could include, local media inflaming fear and hatred; harassing phone-calls, including death threats, and publishing lists of citizens indicating their ethnic origin.

Terrorizing Measures: Actions of this type have been committed by soldiers or even armed civilians, but need not necessarily be directly connected with military operations. They are usually illegal and could involve the following: robbery, terrorization and intimidation in the street, massive deportation, detention and ill-treatment of die civil population and their transfer to prisons and camps, shooting on selected civilian targets or blowing-up and setting fire to homes, shops and places of business, destruction of cultural and religious monuments and sites, mass displacement of communities, and discrimination of refugees on the basis of ethnic differences.

A very specific element of ethnic cleansing is rape and other forms of sexual abuse such as castration. Rape has been used most frequently against women of different ethnic origin, and in the case of ethnic Amhara ethnic group- it has been committed systematically. It has been connected with military operations, but has very often continued after the cessation of military operations. Women of all ages have been victims, often including very young girls and virgins. It has frequently been committed in front of the victim's parents, children or other members of the family. There are a number of testimonies indicating that special women's camps were established for these purposes. Rape has often been committed with the intent of making the woman pregnant, and victims have also been detained until the late days of pregnancy.

Ethnic cleaning as a policy: Another possible approach to identifying ethnic cleansing would be to examine conduct by reference to its goal. This method is more systematic and should encapsulate all elements mentioned above, while viewing them as part of an overall system. This methodology is preferable to other alternatives as it emphasizes the existence of an elaborate policy underlying individual events. Therefore, the conduct of various parties should be viewed in the light of motivating policies.

We note that the continuation of ethnic cleansing is a deliberate effort to create a fat accompli in flagrant disregard of international commitments entered into by those who carry out and benefit from ethnic cleansing (TPLF-OLF-EPLF for sake of Balkanizing Ethiopia)

The aim of the policy of ethnic cleansing could be defined both on the local and global level. On the local level the aim of ethnic cleansing policies could be the creation of fear, humiliation and terror for the 'other' community, gaining effective control over a given area, which may be achieved by provoking the community to flee and reprisals. The aim can be defined as an irreversible change of the demographic structure, creation of ethnically-homogeneous region and achieving a more favourable position for a particular ethnic group in ensuing political negotiations based on the logic of division along ethnic lines. The final aim could also be the extermination of certain groups of people from a particular territory, including the elimination of all physical traces of their presence.

Crimes against Humanity these are described in the Charter of the International Military Tribunal which was held at Nuremberg. The UN Secretary-General, in his proposal on the Statute of the Tribunal for former Yugoslavia, explained that 'crimes against humanity are aimed at any civilian population', and listed the examples of murder, extermination, enslavement, deportation, imprisonment, torture, rape, persecutions on political, racial and religious grounds, and other inhuman acts. The Commission of Experts established by the Security Council understands those crimes to mean

Genocide The inevitable question is whether the violations of international humanitarian law which have occurred in Bosnia could be considered as isolated incidents without implying a specific intent. In other words, could we consider extreme examples of ethnic cleansing as crimes of genocide? International affairs after World War II had not encompassed specific events that warranted labelling as genocide until the outbreak of war in Bosnia and Herzegovina. Helsinki Watch was the first NGO to define the situation unfolding in the territory as genocide. Further, it is significant that genocide was recognized in Article 4 of the Statute of the International Tribunal for the Former Yugoslavia of 1991, as a part of its *ratione materiae* competence.

The term also appeared in Bosnia and Herzegovina. Yugoslavia (Serbia and Montenegro) in which the former sought the enforcement of the Convention on the Prevention and Punishment of the Crime of Genocide before the International Court of Justice. Both Parties mentioned this crime in their respective requests for provisional measures. The Court noted that the crime of genocide:

shocks the conscience of mankind, results in great losses to humanity ... and is contrary to moral law and to the spirit and aims of the United Nations, as reads General Assembly Resolution 96(1) of 11 December 1946.

The Court went on to conclude that:

(...) great suffering and loss of life has been sustained by the population of Bosnia Herzegovina in circumstances which shock the conscience of mankind and flagrantly conflict with moral law and the spirit and aims of the United Nations.

UN General Assembly Resolution 47/121 of 18 December 1992 is very explicit in its paragraph 9 of the Preamble, declaring that:

(...) the abhorrent policy of 'ethnic cleansing' (which) is a form of genocide...

It could be considered that the conclusion of the Commission on Human Rights in its Resolution 1992/S-1/l, without mentioning the word, could mean genocide. Later on, in its Resolution 1992/S-2/1,103 of 1 December 1992, the Commission on Human Rights

calls upon all States to consider the extent to which the acts committed in Bosnia and Herzegovina and in Croatia constitute a genocide, according to the Convention on the Prevention and Punishment of the Crime of Genocide

The Genocide Convention defines genocide as the intentional destruction of a group, in whole or in part from this definition we can distinguish three elements to be applied to the specific situation: destruction, specific characteristics of a target group, and intention. Genocide need not involve the destruction of a whole group. As is stated in the Whitaker Report 'in part' would seem to imply a reasonably significant number relative to the total of a group as a whole, or else a significant section of a group such as its leadership. In the case of Bosnia and Herzegovina there is evidence (e.g., UN studies and reports by the media) that the majority of the victims of ethnic cleansing belong to one national group - the Muslims - and that they are further threatened by extermination. This is a specific national group, recognized as a nation in various legal acts, including constitutional provisions. They are also identifiable by reference to their religious and cultural background. In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- Killing members of the group;
- Causing serious bodily or mental harm to members of the group;
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births within the group;
- Forcibly transferring children of the group to another group.

And the following acts shall be punishable:

- Genocide;
- Conspiracy to commit genocide;
- Direct and public incitement to commit genocide;
- Attempt to commit genocide;
- Complicity in genocide

Amhara Genocide (Amhara Holocaust)

The number of victims is very difficult to ascertain under the present circumstances, but it is obvious that they represent a significant part of the total population. It has been reported that the Amhara (though other ethnic minorities which are non-Oromo) victims were mostly people that are supposed to be protected by international humanitarian law, and this in itself implies the intention to destroy Amhara as a people. Furthermore, there are numerous examples of villages and parts of towns being shelled in the complete absence of strategic or other military benefit, but in which Amhara's formed a majority of the population. Certain categories of the Amhara population were especially subjected to torture, deportation and killing; namely intellectuals, political and religious leaders and the wealthy. These categories could represent 'leadership' within die interpretation of the Genocide Convention.

Genocidal acts are enumerated in **Article II of the Genocide Convention**, and we will briefly attempt to determine if some of the methods of ethnic cleansing fall within their parameters. The acts listed in the Convention are: **killing members of a group, causing serious bodily or mental harm to members of the group, deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part, imposing measures intended to prevent births within the group, and forcibly transferring children of the group to another group.** 'Causing serious bodily or mental harm to members of a group' could be achieved by torture and terror in a region, the siege of towns, rape, and destruction of national symbols (National flags) such as cultural and religious monuments. Vulnerable groups such as women and children are particularly affected.

Rape could also have the objective of preventing births within the group by inflicting psychological damage on women that would drive them to refuse future sexual contact or to give birth. Rape of wives and mothers could be designed to harm family relations. Finally, the consequences of mutilation and castration of males require no explanation. In order to differentiate genocide from other crimes against humanity, it is essential to establish intent to destroy a certain group:

An essential condition is provided by the words 'as such' in Article n, which stipulate that, in order to be characterized as genocide, crimes against a number of individuals must be directed at their collectivity or at them in their collective character or capacity.

The OLF-TPLF-ELFT regime's intent destroying the Amhara ethnic group: In the first place, intent can be deduced from 'sufficient evidence' which includes 'actions or omissions of such a degree of criminal negligence or recklessness that the defendant, the Abiy-OLF regime, must reasonably be assumed to have been aware of the consequences of his conduct. The abundant evidence of systematic genocidal acts can be viewed as an indication of an underlying intent, especially given the widespread participation of government authorities in the atrocities committed or their omission to prevent or punish the perpetrators of crimes.

In specific circumstances, other relevant elements can be taken into consideration in analysing the intent of **Abiy-OLF regime**. These elements could be brutality, cruelty, humiliation, etc., the systematic nature of certain crimes (rape, destruction of property and objects necessary for survival of population, destruction of places of worship, prevention of delivery of humanitarian aid, etc.) On the basis of the tragic events of the Amhara ethnic group and taking into consideration the many reports and analyses of all aspects of so-called ethnic cleansing, very precise violations of international law can be recognized: from intolerance and discrimination, ethnic and religious exclusivity, dominance and the sense of superiority of one group to crimes against humanity and genocide. Further, the motivating factors behind ethnic cleansing policies in the former Yugoslavia are not historical, but stem from strategic political interests.

Characteristics of Abiy-OLF's Prosperous Party

- Structurally designed murderous with the intent to destroy Ethiopia and inhabitants except the Oromo juvenile elites and their running dogs
- It is a framework deliberately established to minimize **human potential**: genocidal activities being wedged against the naturally civilized, inherently kind and gentle Amhara ethnic groups. Note that mass destruction of this group that historically took pride in being a good example of coexistence and tolerance of ethnic and religious differences-multiethnic community-leaves the individual bereft of a sense of identity and belonging.

We quote the OLF-TPLF's s murderous leaders that include Abiy and Dawoodd Ibsa (the barking dog Caliph Jawar Mohammed) quintessential pronouncement of root-and-branch genocide; one cannot know what basis it might have in fact:

We are not going to leave a single one of them (the Amhara) alive, down to the babies in their mothers' wombs – not even they must live. The whole people must be wiped out of existence, and none be left to think of them and shed a tear.

- A combination of gender-selective (gendercide) mass killing and root-and-branch genocide pervades accounts of the expansionist Oromo of antiquity. Note that among Rome's other victims during its imperial ascendancy were the followers of Jesus Christ. After his death at Roman hands in 33 CE, Christ's growing legions of followers were subjected to savage persecutions and mass murder. This antique history is repeated by the self-proclaimed "Messiah Abiy Ahmed" in killing the non-Oromo ethnic group, particularly the Amhara.
- Generally speaking, genocide does not necessarily mean the immediate destruction of a group, except when accomplished by mass killings of all members of an ethnic group. **The OLF-Abiy regime intended rather to signify a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves.** The objectives of such a plan will be disintegration of the political and social institutions of culture, language, national feelings, religion, and the economic existence of national groups, and the destruction of the personal security, liberty, health, dignity, and even the lives of the **individuals belonging to Amhara ethnic group and other non-Oromo groups inhabited the same geographic localities.**
- **What motivates genocidaires** (a person who is guilty of genocide): Hitherto existing has seen four psychological elements as essential: **narcissism, greed, fear, and humiliation:**

- (I) **Narcissism:** The Greek god Narcissus became so enraptured with his own reflection in a pool that he "fell in love with himself, and not being able to find consolation, he died of sorrow by the same pool. "The myth speaks to our propensity for hubristic self-love, a phenomenon first studied in a psychological and psychiatric context by Sigmund Freud (1856–1939). Freud described narcissism as a formative and necessary stage of ego development, but also sketched notes on narcissism of minor differences. This refers, in Anton Blok's summary, to "the fact that the fiercest struggles often take place between individuals, groups and communities that differ very little – or between which the differences have greatly diminished." Scholars of genocide are often struck by how groups that seem close linguistically, geographically, and/or religiously can succumb to bitter intercommunal conflict: Hutus and Tutsis, Serbs and Croatians, Catholics and Protestants. At a deeper level, Freud observed that "the communal feeling of groups requires, in order to complete it, hostility towards some extraneous minority." The psychological dynamic by which the "Self" and the "We" are defined against the "Other" is fundamental to genocide.

Of equal significance is **malignant or pathological narcissism**, in which others exist only to fortify, magnify, and idolize the self, **splendid examples of this type of narcissism are OLF-TPLF-EPLF leaders.** Profound insecurity, anxiety, and unease often accompany this form of narcissism – a fear that without validation by others, the self will be undermined or annihilated. But this seems to vanish at the

extremes of malignant narcissism, where true psychopathy lies. This is a murderous egotism, incapable of empathy with others that considers human destruction inconsequential if it serves to increase personal power and glory.

The philosopher Sam Vaknin has summarized the criteria for collective pathological narcissism:

"The group as a whole, or members of the group . . . feel grandiose and self-important.... [They are] obsessed with group fantasies of unlimited success, fame, fearsome power or omnipotence, unequalled brilliance, bodily beauty or performance, or ideal, everlasting, all-conquering ideals or political theories.... [They] are firmly convinced that the group is unique. ... [They] require excessive admiration, adulation, attention and affirmation – or, failing that, wish to be feared and to be notorious. ... [They] feel entitled. They expect unreasonable or special and favorable priority treatment. They demand automatic and full compliance with expectations. . . . They rarely accept responsibility for their actions ... [They] are devoid of empathy. They are unable or unwilling to identify with or acknowledge the feelings and needs of other groups. ... [They] are arrogant and sport haughty behaviors or attitudes coupled with rage when frustrated, contradicted, punished, limited, or confronted. . . . [All of] this often leads to antisocial behavior, cover-ups, and criminal activities on a mass scale."

(II) **Greed:** *"These people are like vultures swarming down, their eyes bleary, their tongues hanging out with greed, to feed upon the Jewish carcass."* So wrote an appalled German businessman, observing the Nazi "Aryanization" of Jewish properties. But few Germans shared his scruples. Most viewed the dispossession of the Jews of Germany as a once-in-a-lifetime opportunity, and made the most of it: "Looted Jewish property was a magnet which attracted millions brought up to believe in the myth of the Jewish wealth." Not only did the Nazis encourage "Aryan" Germans to exploit the Jewish plight, but they took full advantage themselves. Even as the Holocaust was reaching its peak in 1941–42, "Hitler himself was not above sanctioning opportunities to extort foreign currency in return for ransoming very rich Jews." In the Nazi death camps, Jews were robbed not only of their few remaining possessions, but of their hair, which was sold for mattress stuffing – and (after death) of the gold fillings in their teeth, melted down for bullion. Greed is "an overriding theme in human affairs," and a principal motive of genocidal perpetrators and bystanders alike. The opportunity to strip victims of their wealth and property – either by looting it outright, or purchasing it at desperation prices – and to occupy their forcibly vacated dwellings appears again and again in accounts of genocide.

As Armenians were rounded up and massacred or driven off on death marches, the US consul in Trebizond, Oscar Heizer, reported: *"A crowd of Turkish women and children follow the police about like a lot of vultures and seize anything they can lay their hands on and when the more valuable things are carried out of the house by the police they rush in and take the balance. I see this performance every day with my own eyes."*

Greed is more than a desire for material goods beyond those necessary for survival. It is intimately connected to the hunger for power, domination, and prestige. "Man does not strive for power only in order to enrich himself economically," noted the sociologist, Max Weber. "Power, including economic power, may be valued 'for its own sake.' Very frequently the striving for power is also conditioned by the social 'honor' it entails." "Functionalist" analysts of the Jewish Holocaust emphasize the eagerness with which

underlings sought to implement Hitler's grand plans, generating a dynamic that was to a considerable degree independent of direct orders.

(III) **Fear:** "*No power so effectively robs the mind of all its powers of acting and reasoning as fear,*" wrote British statesman Edmund Burke. To grasp the central role of fear in genocide, it is worth distinguishing between mortal terror and existential dread. Mortal terror is fear of a threat to physical being and integrity. Existential dread revolves around our sense of personal identity, destiny, and social place; it evokes, or threatens to evoke, feelings of shame, dishonor, and humiliation. Mortal terror is "*animal fear*," perhaps in a double sense. In a form that is often hard to distinguish from mere reflex, it is common across species, but it attains a particular pitch of intensity in the human animal, apparently the only one capable of foreseeing its own death. In the eyes of some scholars and philosophers, this "*death anxiety*" is the worm in humanity's psychic apple – and a key factor in genocide. "*Driven by nameless, overwhelming fears,*" wrote Israel Charny, "*men turn to the primitive tools of self-protection, including the belief that they may spare themselves the terrible fate of death by sacrificing another instead of themselves.*"

Fear of the immediate or more distant future is a pivotal element in a number of approaches to ethnic warfare.... Fear induces people to support even very costly violence, because the choice seems to be between becoming a victim or becoming a participant.... According to this approach, a high degree of affect is expressed when the stakes are large (genocide involves large stakes), and so emotion follows a rational assessment by ordinary people of their situation. The improbability of genocide is not decisive, for the stakes are too high to chance it. The Rwandan holocaust of 1994 occurred in the aftermath of a massive bloodletting in neighboring Burundi, where between 50,000 and 100,000 civilians, overwhelmingly Hutus, had been massacred by the Tutsi-dominated military following a failed coup. Some 350,000 Hutus fled to Rwanda, bringing firsthand accounts of atrocities; among these refugees were some of the most unrestrained genocidal killers of Tutsis in 1994. The slaughter revived memories of an even greater killing of Hutus in 1972, when an "electricidal" attempt was made to exterminate virtually all Hutus who had education or professional status (mainly adult males). Combined with the Tutsi-led rebel invasion of Rwanda in 1990, an "image of the Tutsi as the embodiment of a mortal danger . . . [was] hauntingly evident," according to René Lemarchand.

(IV) Rummel's book *Death by Government* (1997) coined the term "**democide**" to describe "**government mass murder**" – including but not limited to genocide as defined in the UN Convention. Examining the death-toll from twentieth-century democide, Rummel was the first to place it almost beyond the bounds of imaginability. According to his detailed study, somewhere in the range of 170 million "men, women, and children have been shot, beaten, tortured, knifed, burned, starved, frozen, crushed, or worked to death; buried alive, drowned, hung, bombed, or killed in any other of the myriad ways governments have inflicted death on unarmed, helpless citizens and foreigners.

Rummel discerned an underlying "*Power Principle*" in this human catastrophe, namely that "*Power kills; absolute Power kills absolutely*": The more power a government has, the more it can act arbitrarily according to the whims and desires of the elite, and the more it will make war on others and murder its foreign and domestic subjects. The more constrained the power of governments, the more power is diffused, checked, and balanced, the less it will aggress on others and commit democide. **Barbara Harff and Ted Gurr** have approached genocide and "policide" – mass killing on the basis of imputed political affiliation – through the study of ethnic

conflicts. In 1988, the authors compiled statistical data for genocides and politicides between 1945 and 1980, and published a ground-breaking analysis that sought to isolate where, and under what conditions, these phenomena are most likely to occur. Harff summarized their findings as follows: “*Genocides occur with alarming frequency during or shortly after the revolutionary takeovers. Especially dangerous are situations in which long-standing ethnic rivalries erupt and radicalized groups armed with a revolutionary ideology gain the upper hand.*”

Among the key explanatory variables located by her study are:

- Presence or absence of genocidal precedents: “The risks of new [genocidal/ politcidal] episodes were more than three times greater when state failures occurred in countries that had prior geno-/politicides.” **Current Ethiopia -run by the narcissist Abiy “MEDEMER” policy.**
- Presence or absence of an exclusionary ideology: “Countries in which the ruling elite adhered to an exclusionary ideology were two and a half times as likely to have state failures leading to geno-/policide as those with no such ideology.” **Typical characteristic of ethnofascist OLF-Abiy regime**
- Extent of ethnic “capture” of the state: “The risks of geno-/policide were two and a half times more likely in countries where the political elite was based mainly or entirely on an ethnic minority.” **Splendid example-the TPLF narrow ethnofascist**

Proponents of modern Ethnofascist/ State Terrorist’s actors



Dawed Ibsa



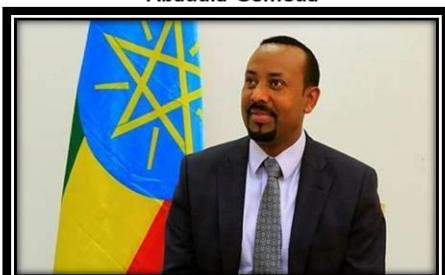
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If there is a single power the world underestimates, it is the power of collective genocidal actors!



Terrorism

The unlawful use or threatened use of force or violence to intimidate or coerce societies or governments, often for ideological or political reasons.

The unlawful use of force or violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives

Potentially politically loaded term
One person's "terrorist" is another's "freedom fighter"

Terrorism most clearly defined by two characteristics
Combatants do not represent a state
Combatants deliberately target civilians
Terrorism & terrorists violate int'l rules of war

A photograph of Abiy Ahmed, the Prime Minister of Ethiopia, smiling and holding a certificate. The certificate reads: "Caliph Abiy Aheime & Noble Laureate for conducting Genocide".

References

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