

Ethiopia: The totalitarian dictatorship political framework

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[ሀግ ቱግ]

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

Prologue

Key words: total subjugation, totalitarian regime, military dictatorship, autocratic regime, ethno-maniac regime, democratic regime, EPRP, Martyrs, Ethnocentrism

The history of hitherto existing suppressive or dictatorial regimes are inherently autocratic. When regimes are said to be tyrannies, despotisms, or absolutisms, the basic general nature of such regimes is being denounced, for all these words have a strongly deprecatory aroma. It is also inductive conclusion from all the facts available to every democrats and citizenries that fascist and ethnicist totalitarian dictatorships are basically alike, or at any rate more nearly like each other than like any other system of government, including earlier forms of autocracy. Whether it be a rule, a judgment, or a measure or any other act of government, they are the **unrestrained despotism**, the rulers accountable only to themselves. Totalitarian dictatorship, in a sense, is the adaptation of autocracy to twentieth-century industrial society. In the new states of Ethiopia dictators quickly established themselves on the ruins of constitutional arrangements inherited from the neocolonial/neoliberal powers that have had proved unworkable in the absence of a strong critically thinking elites and in the face of primitive traditions of autocratic ethnic based rule. Current scientific research and dialectical assessment of modern totalitarian dictatorship reiterate that they are extremely self-absorbed, masterful liars, compassionless, and possess an unlimited ambition for power. It has been inferred, deductively, the traits of many modern-day dictators and have identified commonalities with classic psychopaths and narcissists. on the mind of a dictator--an especially compelling issue in light of recent uprisings against autocrats. **The three consecutive totalitarian dictators of Ethiopia; Mengistu Hailemariam -known for his era of red terror , Melese Zenawi-ethnic cleansing, and Abiy Ahemed-ethnic cleansing, internal displacement and aggravated interethnic conflict; have associated themselves with people as a whole or people in a tribal/ethnic.**

Some of his recent flat out lies: When Abiy Ahmed accused of wrongdoing such as the killing of General Asamenew, he crafted carefully worded denials when he said he lost/sacrificed his job while resisting the General's imprisonment/arrest by Woyane (Melese Zenawi). Why didn't he bring to light this incident publicly when the citizens implicated him earlier? Why now? Seeking support to be elected? Why was he flatly lying and fabricating about the division of the Muslims in Ethiopia as Shia and Sunni in his speech in Dubai? (Let alone the division of Muslims, even Muslims and Christians have lived, still living, for thousands of years in unison-Prophet Mohammad is an objective witness!) What about he you instructed the Bale population about his fascistic subjugation remarks about non-Oromo when he said "we defeated our enemies and you can visit the Oromia Palace." Who are your enemies when you claimed that you are the leader of the country?

Dictator Abiy Ahmed and his iron grip on Ethiopia suffocated democratic oppositions : the Oromia Prosperous party (OPP)-state machinery capable of mowing his opponents.

It is hard fact to be considered a dictatorship means that a country is known to be run by one person without any checks and balances on his power: **seize power to benefit himself, his families, his ethnic group /clan, and his close political allies. That is what exactly dictator Abiy Ahemed is.** A **cult of personality** has surrounded this dictator-like his processors, driven by myths - typically perpetuated by the government-controlled media - about

him that are designed to build him up in the minds of the citizens as an **all-knowing divine being who is the only one capable of bringing prosperity to the nation. Under this brutal dictators:**

- citizens live in extreme poverty because his government withholds food and supplies to the internally displaced in order to keep the people under control the overwhelming majorities are dwelling/subsisting on scanty food supplies from good Samaritan of the country.
- dramatic gross human right abuse: zenithal internal displacement, interethnic conflict, mass massacre, marginalization of non-Oromo ethnic groups, rapping of women, **kidnapping young students as happened recently**
- the rigging of elections is just one example of how citizens in a dictatorship have little to no personal freedom. Unlike in the democratic regimes and other similar nations, the downtrodden masses living under his regime have no rights of free speech, freedom of religion, a free press or even the right to hold an opinion in opposition to his **OPP and his satellite- reactionary servitudes' fictitious "citizen's justice party."** His allays target certain groups as enemies (minorities, political opponents) and so on
- ruling through, fear, torture and intimidation –often carried out by the secret federal police and Querro bandits, running off the intelligentsia (his is adept in spying and clandestinely murdering during the Woyane regime- where he was brought up), disseminating propaganda, censoring media, blaming problems on a scapegoat, etc.
- **recently, his parliament has passed an iron fist-law in the pretext of "hate speech" and "disinformation" with colossal fines and long time penitentiary as his predecessors did it.** Who threatened non-Oromo ethnic diversities besides his own OLF regime? Why he didn't persecute Jawar Mohammed and his murderous Querro members when they killed 86 people? Why he didn't punish the OLF culprits who kidnapped 17 young and dynamic students from Dembi Dollo university? This law infringes basic human rights such as freedom of speech and of press and it is clear manifestation of his autocratic intent of one-man rule. It is rhetorically modeled to strategically consolidate his clandestine policies of discrimination against individuals or groups based on their ethnic background, different political opinion, and religious affiliation. International human right groups condemned the law creates a legal means for the government to subjugate political opponents. Human Right Watch spokes man, Laetitia Bader, said ***"Ethiopia should be removing legal provisions that restrict freedom of expression, not adding more vague provisions that risk stifling critical public debate on important issues"***
- he is a pathological liar whose deeds and words are totally antagonistic, just like his predecessors but his is universal. Having spent a lifetime digging out facts to reveal the truth, Ethiopians have to acknowledge it — the compulsive liars running countries are plunging into collision with democracy and social justice. Moreover, clumsy watchdogs, opportunist elites, and lax social media bred pandemic of dishonesty.
- Since June 2018, immediately after Colonel Abiy Ahemed took political power as a de facto prime minster, Ethiopia has been experiencing deadly ethnic violence and zenithal internal displacement for which he later was awarded the Nobel Peace Prize by neocolonialists and corporate financial oligarchies.

A more systematic definition of totalitarianism is that totalitarian regimes are characterized by a monistic centre of power, a more or less intellectually elaborate ideology and active mobilization through a single party and many monolithic secondary groups. In Ethiopia, genuine competitive politics have been rejected as an imported luxury neither needed nor affordable as the present Queerro-Abiy proposed the minimization of the number of parties. In Malawi, for example, the idea of an opposition was rejected on quasi-theological grounds: "There is no opposition in Heaven. God himself does not want opposition" (this trend was followed by dictator **Queerro-Abiy** when he announced himself as messiah of the people with the prophesy of "the future King.") There is clear agreement among all Ethiopian citizens that, whatever the form, one-party states and other forms of dictatorships suppressed both competition and participation, undermining the potential for a healthy civil society and the necessary institutions for democracy.

Totalitarian and ethnocentrism, the two alternatives to which the world has been turning, have, like all polar antitheses, one point of identity: both are dictatorships, with the difference that totalitarian is dictatorship in the

interests of the plutocracy and that ethnocentrism is dictatorship in the interests of one ethnic. The role of Abiy's OPP -a holistic conception of man and society coupled with the systematic manipulation of the ideological heritage-, the role of the totalitarian party -a unique type of social organization in modern societies, the concentration of power in the hands of the leadership and the **cult of the personality (named by dreamers and ignorant as "Messiah")**, and the use of terror as a useful but not necessary instrument of social control. The EPRP reiterated such system of government is determinant to the well being of the society and the unity of the country. The alternative to modernity is people's democratic government.

Democratic government	Totalitarian dictatorship
Behavioral indicators	Behavioral indicators
<ul style="list-style-type: none"> the leader of the party with the most votes is in control, but they still have to answer to their political party, and the voters. political parties represent different points of view and compete for the votes of the electorate. In a democracy political power is secured by winning a fair election. newspapers are free to print the truth and can criticize the government when mistakes are made or if there's disagreement. here's usually less control over the films and books people can enjoy. the government has less control over how people spend their time and what they believe. People are free to join clubs, political parties and other groups All-inclusive Transitional People's democratic framework 	<ul style="list-style-type: none"> total control over the party and the country. Often propaganda, as well as genuine support, will paint them as the people's hero. the government tightly controls all aspects of the state and will often ban or tightly control groups and meetings. completely disregards the rights of individual citizens. The government and state will try to control all citizens through laws, police, spying and force. The government and state is the most important thing to a dictatorship. there is only one party – all opposition is destroyed and banned. Totalitarian states don't allow opposition or elections. controls every element of people's lives, including radio, cinema and newspapers. people are taught to believe that their <i>ethnicity is superior</i> is superior to other ethnicities in the country: Abiy's claim of majority ethnic Oromo and believes in the primitive GADA system

Comparisons of totalitarian dictatorship and people's democratic governments

Supreme power belongs inherently to people [People's democratic government NOT ethnically structured government]

Good governance and accountability are principles whose application is essential to a country achieving genuine democracy and development. Democracy is more than just a set of specific government institutions; it rests upon a well - understood group of values, attitudes, and practices - all of which may take different forms and expressions among cultures and societies around the world. Democracies rest upon fundamental principles, not uniform practices. In a democracy, government is only one thread in the social fabric of many and varied public and private institutions, legal forums, political parties, organizations, and associations. This diversity is called **pluralism**, and it assumes that the many organized groups and institutions in a democratic society do not depend upon government for their existence, legitimacy, or authority. As long as competition exists and is fair, no single interest can gain too much power; one interest will always be held in check by the other interests. Advocates contend that pluralism is the best system for a representative democracy because pluralism protects citizens from too great a centralization of power and allows all the diverse interests within a society to be expressed. Democracy depends upon a literate, knowledgeable citizenry whose access to information enables it to participate as fully as possible in the public life

of society and to criticize unwise or oppressive government officials or policies. Citizens and their elected representatives recognize that democracy depends upon the widest possible access to uncensored ideas, data, and opinions. For a free people to govern themselves, they must be free to express themselves - openly, publicly, and repeatedly - in speech and in writing. **A constitution, which states government is fundamental obligations and the limitations on state power, is a vital institution for any democracy.**

Provisional/interim people's democratic government as a framework of contingent democratic institution

To promote democracy in Ethiopia, political parties must be democratic themselves. If parties do not practice and honor democratic values in their internal affairs, then they are unlikely to do so when they win elections and begin to govern. Legitimate political power originates with citizens and flows from the citizens to the government, that is from the ground-up. Moreover, the power of a democratic government is limited by a **constitutionally** defined framework of laws and practices that protect social and political freedoms. Taken together, it may be substantiated that the aforementioned principles and behaviors represent a democratic ideal. Furthermore, the degree to which they are honored and practiced is the degree to which a society can be called democratic. To seed democracy in a country, like Ethiopia, that is ruled by authoritarian ruling system for centuries (**the system of ruling fall within the general models of one-party systems, personal dictatorships, military, and mono-ethnic regimes**), it demands a strong and radical revolutionary approach, not limiting itself to the constitutional concept of democratic institutions (the executive, the legislature, and the judiciary) but also **encompassing the contributions of civil society organizations, political parties, and the cross-cutting issue of independent media.**

Transitions from authoritarian ruling regime to democratic state can happen when this transition emanates directly from the **grass root** in which all are involved with the goal of moving toward a more **democratic society**: the provisional democratic government that is inclusive of all citizens irrespective of ethnic diversities, culture, religion, and gender. Radical social revolutionaries and anti-colonial/anti-neoliberal elites argue that that transitions from the ground-up, that includes public sectors, lawyers, trade unions, women associations, youth associations, political parties, farmer associations, etc., are more promising in terms of their ability to deliver democracy, because they tend to be more specific about their time frame, procedural steps, and overall strategy for transition to happen. **The Ethiopian People's Revolutionary Party (EPRP), understanding the frame of democratic institution had to have the progeny of democracy that may evolve toward people's democratic state, has been reiterating for years such people's provisional democratic government during the transition phase to democracy as a sole objective reality.** To achieve a successful democratic state (as the west had attained the democracy they enjoy today two hundred years ago), Provisional people's democratic government is an obligatory condition for its apical bud to flourish. Radical social revolutionaries and citizens believe that where authoritarian governments has continually suppressed the evolution of an enabling environment for centuries, the transition process must start from below—by the people: the *terra firma* of the provisional democratic people's government. Only this **all inclusive people's transitional model** will be able to act as vehicle for representation, accountability, and consensus formation that will predict a democratically unified Ethiopia. **National colloquium** must have been convened as a result of citizen and elite pressures for public dialogue about the democratization process before the neo-liberal queerro-Abiy hijacked the social revolutionary victory over the TPLF oligarchy.

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

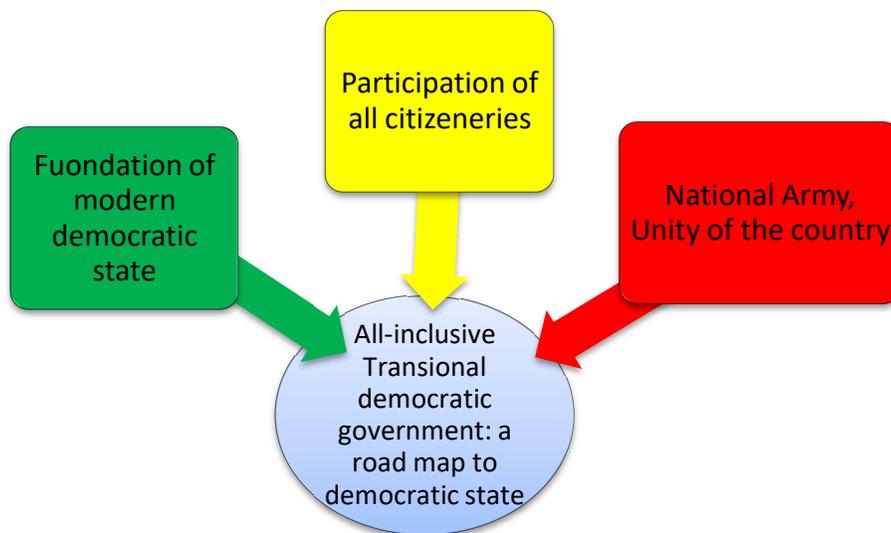
reaffirms that equilibrium condition exists in classical physics if the configuration of any system tends to remain stable. **How are you going to balance equity and liberty for all citizen when your OLF structure deliberately kills and displaces the citizens from their dwelling area?** This Woyane apical 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 recognizant 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 needs 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.

Have a high opinion of or pay tribute to Martyrs!

Finally, it is taboo/act of wickedness not to bring the heroic memories and the historical legacies of the 60th/70th martyrs as our own reflection. The Martyrs (EPRP) expounded a vision of new democratic citizenries who would/will work for the good of society rather than for personal profit, a notion they embodied through their own hard work. They have been regarded as martyred heroes by generations of social democrats and the

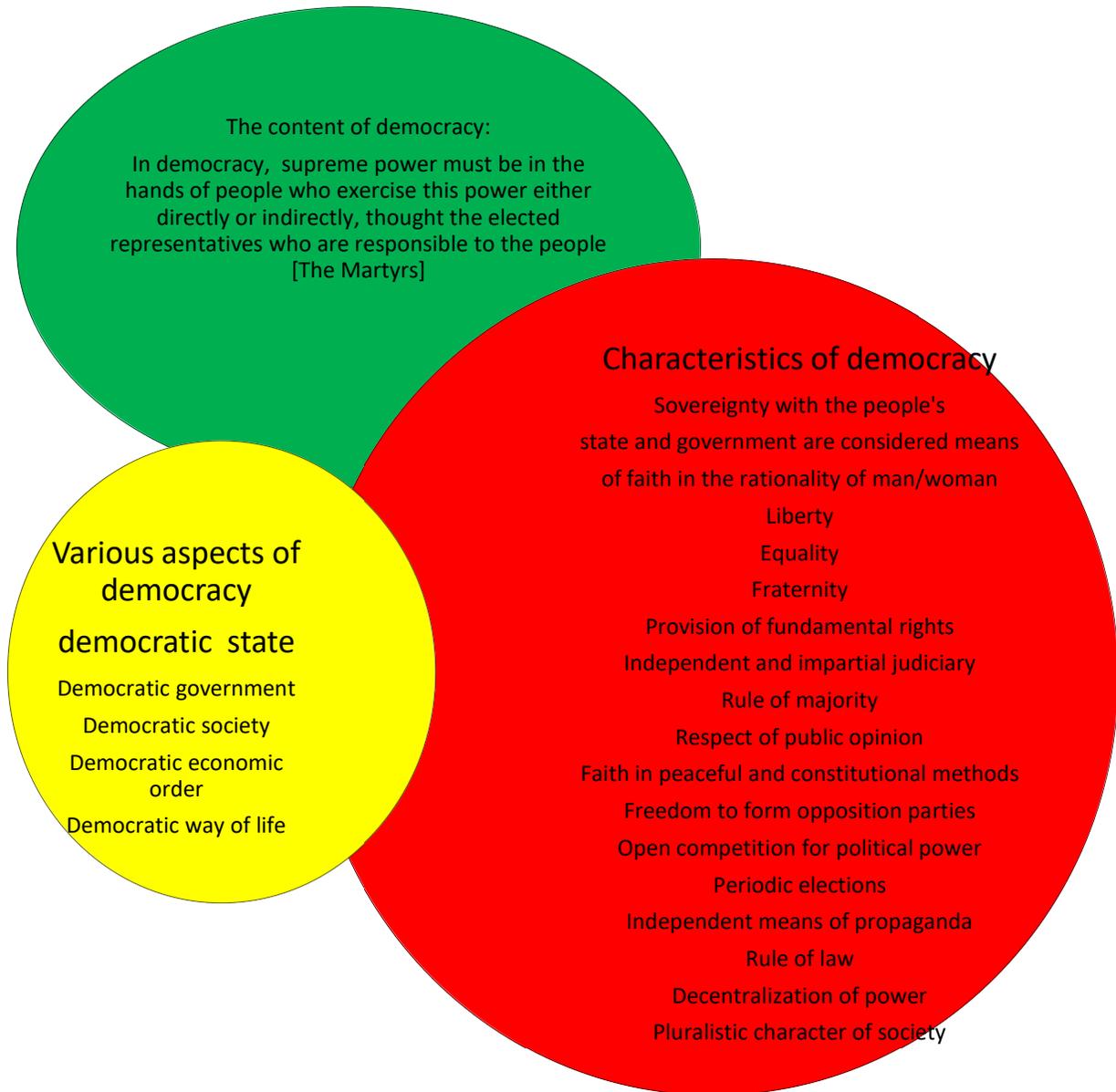
overwhelming majorities: they are the founders of the first human right party, EPRP, that mobilized the entire Ethiopian citizenries', from coast to coast, to fight against tyrannical regimes for democratic state. They were clever, dedicated, determined, and wanted to remain in the revolutionary course and die fighting as martyrs, they are the founders of the first human right party, the EPRP, that mobilized the entire Ethiopian citizenries', from coast to coast, to fight against tyrannical regimes for democratic state. The process of transition to democracy in Ethiopia will probably be long and painful, as at this time the trend is observed in its processes. The plain truth is that much success will depend on the qualities of leadership and dedicated revolutionaries at all levels operating during the transitional phase to democracy. The EPRP calls for inclusive approach that reaches out to all sectors of and movements in the transition of the aristocratic system to democratic that all citizens to engage them in dialogue on democracy, including women, minorities, indigenous peoples, adolescents and young people, displaced persons, vulnerable and disadvantaged communities, and other poor, excluded or marginalized group. Democratization, furthermore, is neither linear nor irreversible and thus both state institutions and citizens must monitor and maintain oversight of this process.



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*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 of his predecessors-the junta and the Woyane regimes. **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.***



The above diagram depicts a succinct characteristics of modern democratic framework that should happen.

Heroic acts, sacrifices and martyrdom are a few symbols of revolutionary movements and sources of the collective identity in Ethiopian history of the 60th and the 70th. Thus, the heroic acts of martyrs must be recounted and recited repeatedly within communities of youth so that their representations become a strong element in nationalistic narratives. Moreover, The martyrs of the 60th and 70th in Ethiopia will become crucial symbols in the official revolutionary narrative after the reestablishment of the democratic state in which social justice, equality, and the right to life prevails.

A substantial study and assessment about the continuous failure of social movement in Ethiopia presents a discouraging portrait of citizens who are generally **incompetent-particularly among the ill-educated elites**- in carrying out their democratic responsibilities. It is well established that many citizens are not only overwhelmingly are confused and sabotaged, but also misinformed about basic political facts and policies of true democratic people's government.

Quoted from the great Hama Tuma (a poet and philosopher) is something to think about:

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ዝምታ ሀጢአት ነው ህዝብ ሀገር ሚናዳ

ለታሪክ በራዦች የሚለግስ ሜዳ

ለአስመሳይ ቡከቲ፤ለባንዳና አንጃ የሚሰጥ ቀዳዳ!

The Martyrs' humanizing quest for freedom, equality, democracy, social justice or eternal order, which had been a pure source of humane inspiration and aspiration, until the neoliberal-groomed servitude came along and debased it, making it a utilitarian ethnic based instrument and an ideological weapon. The culprits are largely the elites (the ill-educated), who have lost sight of reason and confused it with the fetish for knowledge, data, and unquantifiable facts, which they separated out from ultimate values. The web of interethnic can fray easily, resulting in a wave of political instability, internal conflict and outright social collapse.

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.

Transfer of power to the civilians is a natural demand, as all citizens have the right to have their country!

Ethiopia will not be humiliated and dismantled by Abiy-Queerro-OLF political rhetoric! Victory to the people!

Abiy Ahemed is like a fish out of water: he doesn't know the people he is governing -no experience!

A lie has no legs, so the truth will definitely prevail?

Martyrs had illuminated and signaled the path to social democracy: they are true countrymen or true countrywomen!

