



Finote Ethio-Canadian Information Centre In Toronto

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[PART TWO] Transitional People's Democratic Government [TPDG] for social justice and social constitution [Universal Panacea: every citizen should read this article and be part of the solution of the challenges our country confronted with!]

"Humankind has been shortened by so many super- heads, which also happens to be the most significant heads of our times. The martyr's observation of human right violation in our country hit the hull's eye. " [FECIC]

"Freedom only for the supporters of the government (the reactionary regimes), only for the members of one party – however numerous they may be – is no freedom at all. Freedom is always and exclusively freedom for the one who thinks differently. " [The Martyrs]

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

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

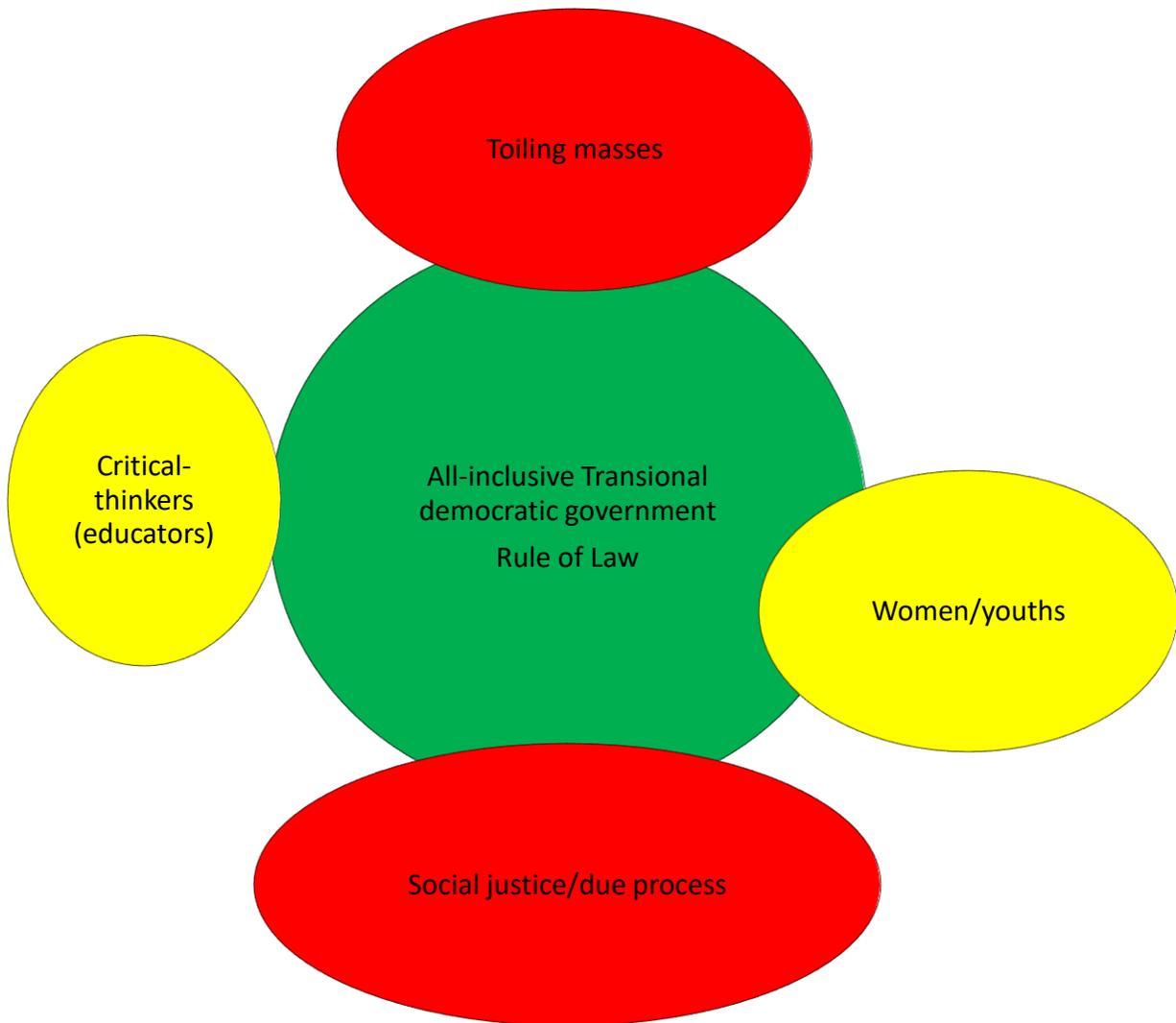
- to establish the integrative framework of democracy through the all-inclusive/overarching transitional people's democratic government
- to promote unity & cohesion (i.e.: building roads, schools, armed forces, hospitals, etc.)
- to establish a dependable, transparent and universally-applied **legal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

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



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

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



Unifying institutions that constitute elements of transitional democratic state that incorporates natural rule of law. The Martyrs-lead social revolution against neocolonialism/neoliberalism had been bound to assume a profoundly popular and distinctly national character and is bound to deepen step by step, developing into desperate clashes with imperialism and shaking the very foundations of imperialism-groomed feudalism and Junta-Soviet social imperialism.

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

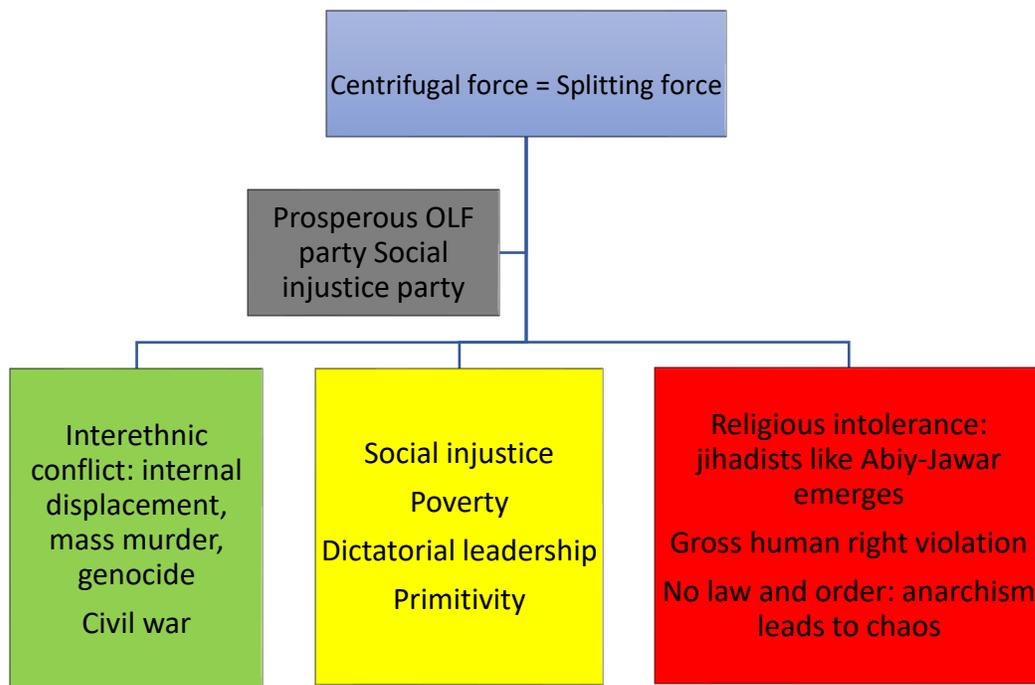
Centrifugal: One party-dictatorship [junta regime superseded by ethnically structured Institutions]

Judging by the domestic situation, too, the Ethiopian elites should have learned its lesson by now, but not really. No sooner had the strength of the proletariat and of the peasant and other petty bourgeois masses brought the revolution of 60th and 70th to size the power from the feudal oligarchy than the military junta, headed by Fascist Mengistu and the opportunist petty bourgeoisies, kicked the masses aside, seized the fruits of the revolution, formed a counter-revolutionary alliance with Soviet social imperialism and the feudal forces, and strained themselves to the limit in a war of democracy suppression by the **infamous red-terror** for seventeen years, when after the Woyane ethnic regime guided neocolonialists superseded it. Ethnically structured states are neoliberal/neocolonial servitudes:

- *Destabilize or weaken a state (i.e.: separatist/autonomous movements; devolution; regionalism; tribalism)*
- *Institutions like the ethnic or the military can **support** regional cultures with separatist goals*
- ***Inequality** (political and economic) can be **reinforced** by corrupt government institutions*
- *Poor **connectivity** between core and periphery will also increase inequality*
- *Terrorist institution is the calculated use of **violence** against **civilian or symbolic targets** designed to **promote** a cause, **intimidate** a civilian population and **divulges** the conduct of the existing regime*
- *Disputes over resources and wealth*
- *Territorial claims/boundary disputes, extreme inequality between regions*
- *Participation will be unequal*
- *There will be no impact on final decision making*
- *Civil war, genocide, balkanizations (the fragmentation of a region into smaller, hostile political units) etc.*
- *Colonialism-efforts by one country to establish settlements and to impose its political, economic, and cultural principals on such territory for three basic reasons:*
 - *western missionaries promote Christianity.*
 - *Colonies provided resources that helped neoliberal and Arab Emirates economies.*
 - *God, gold and glory*

The current war between the two rivals ethnically structure political parties (the TPLF and ODP-Prosperous party), is not a war between civilians, it is a war between two competing warmongers for resources. The death of civilians-the

genocide that took place in this war of Woyanes is unheard and untold in Ethiopian history, but the Italian aggressors who fought for resources-looking for food elsewhere. The twin brothers are happy in one way as they are satisfying their common visions/goals of wiping out Ethiopian-ism and its sovereignty: OLF - Prosperous and TPLF-motto are indistinguishable political tenets -Balkanism! *The OLF-ODP regime-led by Abiy Ahmed: Genocide and internal displacement reached its peak. Abiy Ahmed, who is an imposter, a liar, and deceitful individual has been awarded for being the modern icon of all the killings and as such awarded the Noble Prize by anti-black and anti-African world leaders.*



Centrifugal force = Querro-type force = Ethnic policies/ideologies: divide a nation

The Second law of thermodynamics derives the current situation in Ethiopia to spontaneous disorder as it is happening right now by ethnicity obsessed elites! Order can be achieved only through equality, freedom, social justice, and respect for human right. It can be reversed only through the framework of the Overarching Transitional People's democratic government [TPDG = Centripetal force]

Synopsis

The preceding pages have glimpsed the extraordinary span of experiences of transitions and social transformations that led to the worst model of ethnical structured repressive governments. The word transformation suggests that this process of transition is not simply one of quantitative or linear improvement, but a substantial and qualitative shift in the political, economic, social, and cultural relations of the day-paradigm shift. And finally, empowerment refers both to a method of

change and to a definition of these new relations. Indeed, the problems we are talking about have to do with relations and not just living conditions. The problem is that those who suffer the most under the status quo and the sufferers are easily a majority of the population do not have ready-made means to change either their lot in life or the societies in which they live. They do not have access to effective means of political power. They do not have access to sufficient means of economic production. They do not have the education, the training, or, in many cases, the self-esteem and self-confidence to engage in a successful process of change.

The common denominator of all these factors is a lack of power by the majority of the population — a lack of power to identify problems and mobilize the society's resources to solve them. If we take a historical and even anthropological view, we can see that this current situation is a result of an ongoing process by which certain groups of the population have gained more and more control of the means of political, economic, and social power. These groups might be particular classes, castes, ethnic, national, or color groupings, one sex, or a combination of many of these. Thus, a process of change must necessarily be a process of **empowerment of the majority who lack power**. For TPDG the key is whether the mass of the population has the means to define the terms and nature of its participation: a population must have the economic, cultural, political and social means to define what is desirable, what is good, and, in a sense, what is the nature of their reality. Of course, the transition must acknowledge not only that social justice is a precondition for participation, but that participation is a precondition for social justice.

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

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

[Rosa Luxemburg]

At the present stage in Ethiopia, they are the working class, the peasantry, the urban petty bourgeoisie (genuine elites) and the national bourgeoisie. These must unite to form their own transitional democratic state and elect their own government; they enforce their power over proponents of ethnic politics and the running dogs of neocolonialists - the renegades and the reactionary elites. Democracy should be practiced within the ranks of the people, in order to enjoy the rights of freedom of speech, assembly, association and so on.

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/ethno-fascists, like Abiy Ahmed and his opportunist satellites.

The martyrs' vocabularies always referred to movements, to transformative praxis of the overwhelming majorities (the now-subjected to genocide working classes) in perpetual change, gathering together and moving forward, active and hopeful, creators and victims of their own history, open to the continuous fluidity of passing time. Moreover, the political tactics of their social democratic principle is not something that was invented, it is the product of a series of great creative acts of the often-spontaneous social revolution seeking its way forward. In their visionary principle, the search for true freedom was related to the idea of the whole, based Hegel's philosophy. Contrary to this sanctified social vision or collective ego of the downtrodden masses, the subjectivist empiricists describe their ego as reactive or passive: they oppose the reality beyond itself instead of acting freely in a communicative unity or totality. For social revolutionaries (people loving and caring), seeking mass liberation under the guiding EPRP's principle negates tendencies towards personalization and hero worship. If the scope of the ego is to be amplified, it must go beyond the personal will has to include the collective whole: the ego itself is only developed in time.

The people, and the people alone are the motive force of Ethiopian history!

The raging tide of the people of our country against neoliberal aggressors is irresistible!

Tigers do not change their stripes; ethnic regime is the driving force of GENOCIDE not democracy!

He who nails that sticks out gets hit the hardest: passive struggle is not the solution!

Saying "no" to ethnic politics means living the no by struggling to transform it into an affirmation of humanization.!

Social revolution requires us to fight the self-expansion of value and "involves not just the transformation of our social and economic conditions but also the transformation of ourselves and the way we relate to one another as social beings!

A cat may go to a monastery, but she remains a cat as traitors are always traitors!

The social revolution will raise itself up again clashing, and to the reactionaries' horror it will proclaim to the sounds of trumpets: We were, we are, we will be!