



Two competent social revolution that lead to modernity: The 18th century revolution of the Western civilization and the 1960th -1970th Ethiopian social democratic revolution [Aristocracy Versus Democracy]

"Social citizenship is described as the right to share in full the social heritage and to live the life of a civilized being according to the standards prevailing in the society." [The Martyrs]

[The Martyrs]

መያዥ በግልጽ መፈጸም መተዳደሪያ ስርዓት ነው :: እና ተያያዥዋ ሲሆንና የላቸው ውጤት ሁሉም ተያያዥ ተያያዥ በቃድ ለሁሉም ተያያዥ የሚገልጻው የቀነጥት ሁሉም እስከላይ ይረዳ ከሁሉም በፊት ሆኖም ከሰውያዊ ተረካም አልዋሽ ተመልዕም እስከላይ ስለም ከንፃ ቅድመ የታወቂነት ከተቀረበ እንበት ወጪች እስከ ስለማቅረብ ተንተኑት እና ተያያዥ መፈጸም መተዳደሪያ ስርዓት ነው ::

Prologue

Radical revolutionary aims and sympathies existed throughout Europe and America. They arose everywhere out of local, genuine, and specific causes; or, contrariwise, they reflected conditions that were universal throughout the Western world. They were not imported from one country to another. They were not imitated from the French, or at least not imitated blindly. There was one **big revolutionary agitation**, not simply a French revolution due to purely French causes, and foolishly favored by irresponsible people in other countries. It is historical necessity to understand that the Western Civilization as a whole, at a critical moment in its history, or with what has sometimes recently been called the *Atlantic Civilization*, a term probably closer to reality in the eighteenth century than in the twentieth. It is argued that this whole civilization was swept in the last four decades of the eighteenth century by a single revolutionary movement, which manifested itself in different ways and with varying success in different countries, yet in all of them showed similar objectives and principles. It is held that this forty- year movement was essentially "democratic," and that these years are in fact the *Age of the Democratic Revolution*. The democratic revolution emphasized the delegation of authority and the removability of officials precisely because, that is neither delegation nor removability were much recognized in actual institutions. It is an aftereffect of these ideas that the American and the French Revolutions, the two chief actual revolutions of the period, with all due allowance for the great differences between them, nevertheless shared a good deal in common, and that what they shared was shared also at the same time by various people and movements in other countries, notably in England, Ireland, Holland, Belgium, Switzerland, and Italy, but also in Germany, Hungary, and Poland, and by scattered individuals in places like Spain and Russia.

The vision of the then social revolution realized:

- Politically, the eighteenth- century movement was against the possession of government, or any public power, by any established, privileged, closed, or self- recruiting groups of men.
 - It denied the **unnatural principle** that any person could exercise coercive authority simply by his own right, or by right of his status, or by right of “history,” either in the old- fashioned sense of custom and inheritance, or in any newer dialectical sense, unknown to the eighteenth century, in which “history” might be supposed to give some special elite or revolutionary vanguard a right to rule.

Radical social revolution must be appraised according to the ethical content and feasibility of its aims, and in terms of probable alternatives and real choices at the moment; and that the true matter for moral judgment, or for political decision, is not between the old and the new, or the conservative and the revolutionary, but the actual welfare of human beings as estimated by a reasonable calculation of possibilities in particular situations.

Thus, the Martyrs' social democratic has a more tangential and more recent relationship to feminism, anti-racism, ant-ethnic superpower, the environmental movement and struggles for the recognition of disability rights and indigenous rights. At the

time, because we had been living (though still living) in a period of world revolution ourselves, there had/has been more tendency to see an analogous phenomenon at the close of the twentieth's/twenty one's century Ethiopia. ***The present article is a continuation of the thread that was narrated in April 2020.***

From the archives: Democratic Revolution for pluralistic social democracy

The parallels between the Ethiopian and the French social revolutions, or between the twentieth- century and the eighteenth- century upheavals, are plainly apparent and cannot be honestly denied. In both there is the same story of collapse of the old system, seizure of power by new and democratic people's power, liquidation of the old institutions: it is permitted to believe that a better society, more humane, more open, more flexible, more susceptible to improvement, more favorable to physical welfare and to the pursuit of higher concerns, issued from the democratic revolution. It arose as indigenous developments of its own culture, reflecting the growth of values, knowledge, and aspirations having deep native roots whereas the ***TPLF-EPLF-OLF tribal revolutions are alike in having been precipitated by contacts with an outside or foreign civilization, and by the stresses, maladjustments, feelings of backwardness, and other ambivalences ensuing thereupon.*** To establish a democratic people's government, the social revolutionary of the 60th-70th must transit through two strategic phases: **Dissolving the feudal-monarch state and social democratic revolution that would transform to social democratic state.**

First phase of the revolution: The objective mission of the first phase was to turf out the imperialists and their local agent provocateurs, including the feudal landowners and the comprador capitalists, in order to build a democratic and independent country. Within the revolutionary struggle against imperialism and feudalism many different forces in third-world countries can play a role. They include the peasants, the ***urban petty bourgeoisie and even elements of the national bourgeoisie who find themselves in contradiction with imperialism and feudalism.*** When the working class wins the direction of the bourgeois democratic revolution, it becomes a struggle for new democracy which, when successful, opens the road to democratic socialism and true salvation for the people: fighting against the open terrorist military dictatorship of the most reactionary, most chauvinistic and most Soviet social imperialist elements of reactionary and vacillating elites. For the martyrs, there was a life-and-death need for the working class and its allies (the peasantry) to mobilize their full power in opposition to fascism-the sigh of the revolutionary transformation praxis.

In discussing fascism's appeal to youth, The EPRP's manifesto pointed out that the best of revolutionary youths were seeking an escape from deep anguish of the soul. They should be longing for new and unshakable ideals and a world outlook that enabled them to understand nature, society, and their own life; a world outlook that is not a sterile formula but operates creatively and constructively. The EPRP principle expostulates that the claims to legitimizing implicit in democratic theory can be honored only by social democratic government; libertarian democracies are defective in failing to protect their citizens adequately against social, economic, and environmental risks that only collective action can preclude

Second phase of the revolution: Only the success of the social revolution in the first phase can pave the trajectory to develop the social democratic revolution. Economically, it aims at the nationalization of all big enterprises and capital of the imperialists, traitors and reactionaries, and the distribution among the peasants of the land held by the landlords, while preserving private capitalist enterprise in general and not eliminating the rich-peasant economy. The EPRP underpinned the principle that the working class is the most revolutionary class the world has ever seen, and led by its social democratic party principle, it can give consistent leadership to the general societal movement for democracy. When the working class wins the direction of the bourgeois democratic revolution in the Ethiopia then and in Ethiopia now, it becomes a struggle for new democracy which, when successful, opens the road to social democratic state and true salvation for the people. Politically, economically, and socially, the victories social revolution strives for the joint dictatorship of the revolutionary class over the imperialists, traitors and reactionaries, and opposes the transformation of Ethiopian society into a society under bourgeois dictatorship as transition from feudalism to capitalism. In general, the proletariat, the peasantry, the intelligentsia and the other sections of the petty bourgeoisie undoubtedly constitute the basic forces determining Ethiopians' fate.

Aftermath: Both theoretical analysis as well as the rich historical experience of the last quarter of a century have demonstrated with equal force that fascism is each time the final link of a specific political cycle composed of the following: the gravest crisis of imperialist society; the growth of the radicalization of the working class; the growth of

sympathy toward the working class, and a yearning for change on the part of the rural and urban petty bourgeoisie; the extreme confusion of the big bourgeoisie; its cowardly and treacherous maneuvers aimed at avoiding the revolutionary climax; the exhaustion of the overwhelming majorities; growing confusion and indifference; the aggravation of the social crisis; the despair of the petty bourgeoisie, its yearning for change; the collective neurosis of the petty bourgeoisie, its readiness to believe in miracles, the growth of hostility towards the working classes (men or women), which has deceived its expectations. These are the premises for a swift formation of the fascist junta party and its victory. *A major characteristic of fascism is the use of organized violence by anti-working-class shock troops, aiming to crush all independent proletarian activity. In Ethiopia, Mengistu's forces/political cadres engaged in direct, bloody terror.* For martyrs, revolutionary activities coupled with a deep feeling for humanity alone was the essence of social people's democratic government. The mass strike had been such a changeable phenomenon that it reflected all the phases of the political and economic struggle, all stages and factors of the revolution. Its adaptability, its efficiency, the factors of its origin were constantly changing. It suddenly opened new and wide perspectives of the revolution when it appeared to have already arrived in a narrow pass and where it was impossible for anyone to reckon upon it with any degree of certainty. *It flowed then like a broad billow over the whole Ethiopia, and then divided into a gigantic network of narrow streams; then it bubbled forth from under the ground like a fresh spring and then was completely lost under the earth.*

Excerpt/portion two from የ ታ ካርስ ቁጽ 2 ቁጥር 24 ነኝ 14 ቀን
1968 [የአቶ የኩል አባላት ተቻች ጥሩት ልቦን ለምን ዘይታዊ አባላት
መንግስት?]

A moral truth as parables: a narrative that account for important outcome [The truth of EPRP's historiographic narratives: a theory of socio-political change]

አዘጋጅ መንግሥት መንድረሰው ?

አክብዕ� መንግሥት በታላቸው በተደረገች ማቆኑ መያዝና የእብትት ከፍላቸ የጋራ ግንባር የሚመለከት መንግሥት ነው:: አክብዕ�
መንግሥት በላይ እድሜ፣ በአፈሩ ገዢና በአቀተኛው ጽው ክበሩቱ በተለይም በላይ እድገና በደህም እፈሩ ገዢ ገበዕልት ለይ ይታኅና::
አክብዕ� መንግሥት በሻዕቃን መያዝና አምስትናነቸ፣ በላይ እኩና ግንባር ቅዱምናነት የሚመለከት መንግሥት ነው::

በኢትዮጵያ መንግሥት የቃቀና መደበኛ የንጂ ግንባር ለምን አስፈላጊ ?

እኔም አቶምናው በላት እገኛች ደንጋጌ አብዛኛው ስለዚ ገኑ ከፈመ-ፊል ለልተ ማረጋገጫ የተለቀቀ በለምሃነት እነዚህን የሰሳለበት አባየት ቅዱቅ መሠረቶችን ለያጻለ አይችልም፡፡ ከዚህም በሌሎች የከው-ሮታ ሁንጻች በአደጋበት መንግድ የከተታለስት እያንተን እኩይነቱበት አላማ አዋጅ አጥማረያለሁም /፪.፭፻፯ ከተታል ስንከራ ይዘተል፡፡ ለሰሳለበት አባየት መሰናደ እናደ ገዢ ከው-ፊል በአበበ እናደለቀቀ፡ እናደስተረዋች እናደስቱ፡ ገበያና መገኘት እናደስና የሰሳለሁበል፡፡ በአጠቃላይ ለሰሳለበት አባየት መሰናደ የሚሆኑትን የፖለቲካ፡ የኤሌክትሮኒክስ የፖለቲካ ለሚችለው የለ ፈዢ-ፊል እና የለ አጥማረያለስት የሆነት ቁሳቸውን የአገረበት ከፍላች በራሱ ገንዘበ ቅጽለዋ፡ የሚመርመች ተሟልቸው መንግሥት ቅጽ ነው፡፡

ምንም እንኩን ችልኩ መደበኛ የከተማውን ክፍለቻ በረሱ ፈመ-ዕስና በረሱ አጥቃቻያለሰት አቋጣቻቸው የአብዛኛው የግዢት ትይለቻ በሚኖጥ ካተላይኝ የመደባቸው የሚጠች የተለያየትን የሰነድዎች::

በኢትዮጵያ መንግሥት ው-ሳተ የለን አዲሱ ባሙር ቅድምትነት ለምን አስፈላጊ?

ለት አዲኑ ከላለች መደበኛ ህል የጠበቀ የተዘረዘሩ ነው:: ለት አዲኑ ከሱስ ጉልጻች በስተቀር የዚ ነው የሚፈለው የግል ሁኔታ የለዋጥም:: ለገልጻች በስተቀር የዚ ነው:: በጠራ በተኩ እናር ገዢዎች ተከራ ምንጭም እንደሁ የተሰበች መ-ቤት በይገዛሁም በከፊል ያገኘ:: ከፈለገም ይስጋውል ወይም ይፈጸማል:: ፈላጊቱም መፈቻቸ በስት አግባቶ የግል ጉነሩቸ ለማይፈጸቻት ነው:: ይህም አገጣቸዋነቱ እስከተውስኑ ያረዳ ዳረሰ ትክ መሆኑን ያሳያል:: ለት አዲኑ በግል ጉነሩቸ እስጠና በሚፈጸገበት የከፋይ ተዘረዘሩ ማኅና ማስተካከለው በፍቅርም አገጣቸዋነቱ የሚገኘ ተፈጻሚ መደብት ነው:: ለዘመናው ነው የእነዚያው መናገሥት ጉነሩር ቅድሞ መረጃ የሚሆነው::

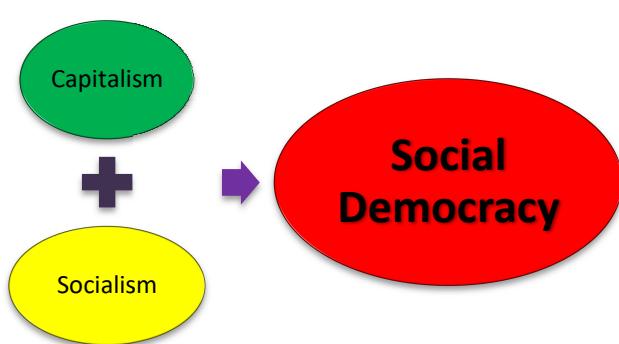
ለብ አድራሻ የግል ገብረት ቅልጋነት በኢትዮጵያ ቤት ተመርምና እንዲያገኘ ስለሚያውቷው፡፡ ከለላው ችግር ቁጥሩን መደብቻና ከፍጋዬ ሆኖ ስለአዲስአበባ አደራሻ አድራሻ የሚያስተዋልና የሚያቀድሸ መደብ ነው፡፡ ለብ አድራሻ በአንድ ለይ ተሰጥቶ በአንድ ጥሩ ሰር የሚሰራ በመሆኑ የድርጅቱ የሕዝረት መንገዶች የየነበረት ነው፡፡ በአሁን እሳረዋች በሚያደረገበት ተመሳሳይ ቁጥሩን በአካባቢ ስራለይ፡ በግብር ስራከናፈል በአንድ የመደብ ባምባር ብሰላፊል፡፡ አማካይና የነገሮ ስው በመሆኑ እኩር ገዢዎን አቅተኛ ንብረት ከበርቱ የሚ ታለ ታለ የገን መደብ እኩሚጥናኝ የወቃቻ፡፡ ስለሆነ የረሰኑን መደብና ከሕዝረበበት እኩገት ቤት የሚፈጸመበትን ቁጥሩን መደብቻ የተገል አቅጣይነና የድል መስማር በግብር የይምትናነት ለመራ የሚችሉው እና ቦታ ነው፡፡

አባክዎች የበዝነና የጊዜ ማረጋገጫ በሚደብ ልዩነት የተመሬት የእነዚህ የጊዜ የጊዜ ማረጋገጫ መሆኑን ጥልቅ ስለሚያውቀው መኖቻለው
የነዚህ ማረጋገጫ መለያ በሚለ መፈጸመ መሆኑን የምናል፡፡ በበታቸውም የጊዜ አካዕስና የበለቤት የሚጠበቅ የእነዚህ የጊዜ ማረጋገጫ
ሠራተኞች መቋቃቄም እንዲሰበት ያውቁል፡፡ ስለዚህ በስንተኞል ጥገና ስይደልል፡፡ በግል ጥቅም ስይሻላል የበዝነና ማረጋገጫ በማውቋም በቅርቡትና
በግምብር ቅዱምትነት ይታገል፡፡

ለኢ.ሸም ንዑስ መደበቻቸው የአስተዳደር ክፍለቸው በጊልፎች ተደረጋቸው በሚያቀመጥ እና ስጋዊ መንግሥት ወሰን እና በግንባር ቅይጣትነት መመራት ያለበት::

Sequential: to be continued..... there we were.....

Note that narrative configuration is considered fundamental to history as a genetic cause and effect relationship between factual events at various moments in spacetime. Moreover, narrative can be regarded as a valid “cognitive instrument,” an instrument whose function is to place an action in a temporal continuum, relating it to previous actions that led up to it, as well as to possible future scenarios. Its function, therefore, is to allow for understanding how certain events occurred: it is not apostasy or prevarication/tergiversation or fish history! *Truth doesn't make you imperfect. It makes you real!* Finally, Be Bold. Be Fearless and Be Truthful. It will set you free.



Demo-centric is precisely the notion that every citizen enjoys or ought to enjoy equal respect. The EPRP's starting point is the emergence during the 1960th-197th of social democratic paradigm of people's democratic state development in capitalist democracies. Social democrats believe that social transformation of capitalism can occur by using the working class institutions within capitalism such as the welfare state, trade unions, and the election of social democratic parties.

የኢትዮጵያ ከዘዴ መንግሥት ጥቃም መንግድነው?

ንዑሮች ከዘዴ መንግሥት
በኢትዮ ምርመራ በኢትዮ
ፍላጊት ላይ የተመሰረተና
ዲሞክራሲቱ በመሆኑ ስራ
ተቀብያነት ይኖረዋል

ንዑሮች ከዘዴ መንግሥት በደረሰ¹
ፈመ-ፊልና በደረሰ እምትሱያለስት
የንጂዜ ተንበሱ ከቅሙት ማቋን
መደህቻና የአብዛኛስ ከፍለው
የተወጠዙ መንግሥት በመሆኑ²
ስራ መሰረት ያለው ጥንካሬ
መንግሥት ነው::

የኢትዮጵያ ከዘዴ መንግሥት ውናና
ተቀናሽ ተግባር ለኢትዮ
መንግሥት መቆቻቻ
የሚያሳይንትን የኢትዮጵያ
የፖሊቲካ ሁኔታዎች መከታታቸና
ወዳእሁም የሚወሰድውን መንግድ
መከሩት ነው::

**የሰነድ እና ስርት የኢትዮጵያ
መመሪያ የተተቻለ አገልግሎት
መደረጀትነው::**

The mass movement in the 1960th had sparked a surge of interest in the new idea of social democratic state-a democratic government in which the people control the economy and government, no group dominates any other, and every citizen is free, equal, and included.

Rationalist epistemological poem-from the poet Hama Tuma

የለፈው-ማ ባማነበት በፊርማ ህንጻ በለ በቋግኗነት ተሰው-ቋላቻ:: ፍኩነቱ በጣም ስራውን በቋግኗድ በከላይና
ነበር:: መተረየሰ ምላስቶ ስራውን በፈንም የሚያስተካክለ ይጠበቅ:: ወንት ለፋይነት በለ የተው-ፈድ
ተጋናው:: አሱስ? እኩሉ ላይ ነው ተከረታቸና ተያቀናትን ለሆነ የሚገባው:: እናስ? ከተማ እንደት ነን? ስለ
ተግል እንቀበጥሏለን ወይስ እንታገለለን? የታገለውን ተው-ፈድ ተረክ እናበጠለጥለለን ወይስ በተጨባቀ ተግል የበለጠና የደመቀ
ታረክና ልናስመዝግብ ቅርጉን ተነስተናል? ስወ ሆኖ መኖር:: መሞት ወይስ ከናቱ ሆኖ መኖረለቅ ነው.
ጥያቄው::
ጥሃር ንነ ይለና ይከተር ጥረፈሰር
ሀንጻ ሁዝብን ከደው-ተሰው ከርስ አደር::

Social democratic state is very much about building deeper linkages to other social movements promoting equality and recognition of differences other than those based upon social class!

The EPRP's principle of the 60th-70th is the most creative and sophisticated tradition of anti-imperialist/anti-colonialist ever devised in Ethiopia! It argued powerfully that feudalism/imperialism was founded on the dispossession of peasants and the poor from their land, facilitating primitive accumulation!

The Martyrs' argued all significant social changes come about through changes in the modes of production and exchange, not by advancing noble thoughts about truth or justice! Feudalism could not compete with the capitalist mode of production, so the privileges and ethos of the feudal system were obliterated!

Social forces are like natural forces: they can be curbed/controlled only if they are understood, mastered, and subjected to human will!

The difference between ethnically structured state (primitive state) and people's democratic state is like the difference between lightening in a storm and electricity charging a telegraph!

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!