



Finote Ethio-Canadian Information Centre In Toronto



ፍኖተ ኢትዮ-ካናዳውያን የኢንፎርሜሽን ማዕከል በቶሮንቶ

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Two Congenial Ethiopian social revolutions

The motto is "*democracy depends on governments that grow out of one's societies, not imported from faux pas neoliberal democracy.*" [The Martyrs]

"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 Martyrs]

የሚያገረመውና የሚያስወግዘው ግን በ20ኛው ክፍለ ዘመን በደኖ አርባጉጉን፤ ቡራዩ አሰሳን፤ አጣዬ፤ ደምቢዶሎ፤ ሻሸመኔና አዋሳን የፍጅት ማዕከል ማድረግ ነው፤ በዚህ በኛ ዘመን የሚንጫ ፖለቲካ አካሂዶ ህጻናትን አዛውንትን፤ ቁሶችን ሺኮችን ማጨፍጨፍና የእምነት ቦታዎችን ማቃጠል ነው። [ሀማ ቱማ]

Preamble

It was clearly understood by our ancestors that social revolution is a transformative praxis of human consciousness, which postulates the *inner connection* between social existence and thought. **Their February social uprising was not only the actual salvation of the Ethiopian independence; it was also the salvation of the honor of freedom for all African nations.** The great men/women, who in Ethiopia prepared men's/women's minds for the coming social revolution against colonialism, were themselves extreme freedom fighters. **Social revolution against imperial colonialism performed by all proud Ethiopians irrespective of ethnic diversity, gender, and ageism.** Ethiopians have to repeat such revolution against neo-liberalism/neo-colonialism by waging social revolution: a revolution that must be conducted by all freedom fighters against all kinds oppressions (be it slavery by colonialists or authoritarian dictatorships).

Every social movement strives for social revolution in the wider sense, and yet there are reformists who disclaim revolution and would attain social transformation only through reform. They contrast social revolution with social reform. The great transformation which began in *France, and our own country in fighting against the colonials*, has become the classical type of social revolution. It is the one -which is ordinarily in mind when revolution is spoken of. From it we can best study the essentials of revolution and the contrast between it and reform. These attempts in many cases aimed at the same things which the revolution carried out. Between the two (social revolution and reformism) lay the conquest of political power by a new social class: the grass root or the overwhelming majorities, and in this lies the essential difference between revolution and reform. Measures which seek to adjust the juridical and political superstructure of society, to changed economic conditions, are reforms if they proceed from the class/elites which is the political and economic ruler of society. The conquest of the governmental power by an hitherto oppressed society, in other words, in a political revolution, is accordingly the essential characteristic of social revolution, in contrast with social reform. Those who repudiate political revolution as the principal means of social transformation or wish to confine this to such measures as have been granted by the ruling class are social reformers, no matter how much their social ideas may antagonize existing social forms. On the contrary, any one is a revolutionist who seeks to conquer the political power for an hitherto oppressed class, and he does not lose this character if he prepares and hastens this conquest by social reforms wrested from the ruling classes. On the other hand, a political revolution can only become a social revolution when it proceeds from a hitherto socially oppressed class. Such a class is compelled to complete its political emancipation by its social emancipation because its previous social position is in irreconcilable antagonism to its political domination. A split in the ranks of the ruling classes even if it should take on the violent form of civil war, is not a social

revolution. The EPRP-Martyrs proclaimed/proclaims their conviction that the ultimate aim of political activity was/ is the fullest development of every human personality, that liberty and democratic self-government have been/are fundamental human rights which must not be relinquished.

Two prominent social revolutions exhausted historically:

1. **Social revolution against colonialism/Imperialism under the leadership of Menelik II ዳግማዊ ምኒልክ /Taytu during Partition/scramble for Africa, against Italian fascism: Social revolution for independence.** Every day, we are part of the grandest story of all – life. *The Heroes Remember February 19 or Yekatit 12 (anamnesis of the Second Ethio-Italian War in 1896)* allows us to share in a special time in the lives of ordinary individuals, who became extraordinary when life took an unusual turn. Young men and women departed from their families and the safety of their homes because of their unyielding sense of duty and patriotism and, for many, to satisfy their curiosity and desire for adventure. Most of them were unaware of, and innocent to, the notion that their service would change their family history forever. To learn of wars and conflicts through genuinely presented material is informative, but to also learn about the laughter, the tears and the friendships that were formed during that particular period is inspirational. **In case we forget!**

These recollections are mostly from wartime, although some have taken place in more modern-day conflicts. Either way, hear from Ethiopian citizens who reside in all areas of the country, and who represent the various ethnic backgrounds that make up Ethiopia. Witness history unfolding through the eyes of the private, the orderly, the officer, the military nurse, the seaman, the paratrooper and the young teenage boy/girls fulfilling a family legacy by following in his/her father's paces. Learn about contributions made by Ethiopians in the Adwa battle in the late 18th Century, through world war.

2. **Social revolution against neoliberalism/Imperialism and Soviet Social Imperialism under the leadership of the 60th-70th EPRP Martyrs: Social revolution for independence from colonial powers and democratic state for all. Resurgence of Social democracy: The fallout from twenty century of neoliberal economic globalism has sparked a surge of interest in the old idea of democratic socialism—a democracy in which the people control the economy and government, no group dominates any other, and every citizen is free, equal, and included (the intertwined legacies of Christian socialism and Social Democratic politics in Britain and Germany). In case we forget!**

The queries one should ask are:

- a. How the two great social movements-the late 18th and early 19th centuries- are related /integrated socio-economically and politically?
- b. How are the two scenarios deciphered, in principles, based on spacetime line?
- a. What should the present Ethiopian youth have to learn from these historical events?

Of three political processes embedded in democratization are: **Authoritarian-break-down, democratic transition, and democratic consolidation. Social change is not only possible, but necessary in the social democratic view. Greater equality, stronger bonds of community, etc., are all things which social democrats see as important changes, though change is gradual and dialectically incremental and constructive.**

Inclusive transmutation framework: It is geared to transitions and the years of adjustment that follow in fragile and conflict-affected states (hereafter simply fragile states -showing the incompetence of Abiy Ahmed and the ill-educated renegades) marked by violent and divisive practices; the absence of a widely accepted social covenant or social contract; and a deeply fragmented political identity. A transition creates the opportunity for a **paradigm shift**. It emphasizes that transitions are the rare but critical junctures in history during which – against the odds – fragile states can transform their social and political dynamics by pursuing a new national path marked by more **inclusive and cohesive practices**; the adoption of an enduring social covenant and social contract where either is absent or broken; and the construction of a more inclusive, overarching political identity and reality. Over time, these can contribute:

- to more responsive and accountable governance;
- to economic policies which generate shared growth and widespread benefits;
- to security and legal systems that work more equally for everyone;
- to a social and cultural ethic that unites diverse populations and reduces discrimination and longstanding grievances.

Recommending its use as a compass to priorities and judge policies and actions in the political, economic, administrative, legal, security and socio-cultural spheres, the following excerpt -attached on this article- offers practical ideas for inclusive-oriented leaders to strengthen cohesion, integration and the sense of common nationhood (national demos) that can help our country overcome the tensions and divisions that a transition inevitably brings to the fore.

Why is an all-inclusive TPDG (interim or provisional government) a roadmap for the establishment of a social democratic state?

The EPRP advocates inclusiveness as the most important priority for transitions because, however difficult in practice, it is the only realistic way for fragile states to break cycles of conflict and repression. Social democrats argue for a decentralized economic democracy and anti-imperial internationalism. Again the queries are:

- a. Explain the characteristics of all-inclusive TPDG and its framework of its establishment. Why the transition process must start from below—by the people?
- b. Explain the social democratic model: what makes it different to socialist and liberalist principle
- c. Does the way that states transit from authoritarian rule affect democratic quality and duration? The key to this that the masses will learn how to use power by seizing power.
- d. Why national conferences are a roadmap at the beginning of an ongoing struggle toward democracy, rather than as an end?
- e. Why democratic parties should advocate that ethnic groups be considered as integral parts of civil society and their strengths be recognized as an opportunity to solidify it?

For social democrats:

- the state has a central role to play in promoting a good, just, and healthy society. Because of their firm belief in democracy, social democrats see the state as representative of the will of all, and as such it must take the lead in upholding societies values. In this way, the state is an instrument of social change. They differ sharply with Marxists who see the state as an instrument of oppression.
- the role of the state, like liberals, have generally supported the **institutional model** of social welfare. Social welfare is a fundamental part of society, and as the democratic expression of society, it is the responsibility of the state to guarantee access to resources to meet basic needs. Whereas liberals see the institutional model as something needed to deal with the distributive failings of capitalism, social democrats have traditionally seen the institutional model as part of the gradual movement toward a more just society. Liberals might see the institutional model as an unfortunate necessity; social democrats see it as integral to the proper development of society and therefore one in which a democratic state plays a pivotal role.
- human beings are social beings, and it is through social interaction that they achieve their fullest potential. Recent commentators on political ideologies explain the socialist concept of human nature as follows: *human beings are social or communal creatures, socialists say, so we should think of an agent as someone who is connected to and dependent upon other people in various ways. In particular, we should think of agents as individuals engaged in relations of production, distribution and exchange with others. (Ball and Dagger 1995, 123)*
- operative values are the notion of altruism, in which people offer help to others without a sense of getting something back in return. Community: Social democrats have always had a strong sense of community, although it has frequently been expressed through the larger notion of society and also in the value discussed above, co-operation. Community building emphasizes support networks, self-help and the cultivation of social capital as means to generate economic renewal in low-income neighborhoods. Fighting poverty requires an injection of economic resources, but applied to support local initiative
- community building initiatives concentrate upon the multiple problems individuals and families face, including job quality, health and child care, education and transport. The social democratic case for equality represents both the desire for equality of outcome (which is favored by the Marxists) and equality of opportunity, which has some support also from liberals. The argument for equality has generally been based in a rejection of the consequences of inequality: economic inefficiency, social disruption, poverty (or social exclusion as it is now sometimes called), and natural justice. The welfare state was often seen as a way of reducing inequality and moving toward a more equitable society. As support for the welfare state has waned, social democrats place a greater emphasis on equality of educational opportunity. Social democrats have a conception of freedom that accepts liberal and even some conservative notions, but also includes the notion that people are not free if they do not have the resources *to do* certain things. Where a conservative might see freedom as the absence of constraint, social democrats would think that this is insufficient:

- First, they would argue that freedom requires a concern for equality. The greater the inequality of economic resources, the less free some people (the less well-off) will be
- Secondly, political freedom must also mean economic freedom. Fear of being without work, of having no power in ones workplace, of having no workplace protection means people are not free. Lastly, they argue that freedom is the result of government action. If government is not prepared to provide some measure of support for the freedom found in law, then people really are not free.

- social justice is a significant component of the social democratic ideology. It is by appealing to principles of fairness and justice that social democrats provide justifications for the collective actions they see as necessary to control the excesses of capitalism. Social democrats argue strongly that the problems created by a market society (that some people will lose and lose badly in the competitive system the aged, those without educational opportunities, the disabled, etc.) can in fact be averted through collective action.

Pre-requisite for democracy

One significant ingredient of democratic transitions that should be identified is the creation of an enabling environment, which will permit citizens to live in accordance with their beliefs and rights without obstruction from government. Conditions must be conducive in creating an enabling environment in which traditions and values of the constitution will be able to take root and where rights and duties are set out. Because it is commonly understood that human rights constitute the most important concerns of human society and civilization, participants must agree on that popular participation and a legal order without guarantees for individual rights will not contribute to the establishment of democracy. 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—should be identified as a significant element of democracy. One can argue 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 must be implemented). If we want genuine democracy, the participation of the masses has to be sought by politicians, and not bought by manipulators. Politicians should try to understand what the masses know, because they sometimes lack the ability to articulate their interests and grievances. This way their contribution in society is ensured.

For the society to achieve their goal of democracy, an overarching people's transitional government should be capable of assisting in the transition from authoritarian rule to democracy. Government leaders have perfected the art of begging and dialogue with the donor community rather than with their own people. This can be achieved by opening up political space for civil society which is crucial to the success of democratization. The basis of civil society is common interests, independent of the state, through which people can organize themselves and relate to one another on a national basis. The major institutions through which civil society has re-emerged in modern Ethiopia are religious organizations, notably the churches; trade unions; farmer, youth, women associations and professionals—lawyers, journalists, academics. In Ethiopia, the state is linked with **statism**, taking over everything, including how one ought to think.

A framework to be drawn upon and applied differently in different times and places are:

- the inclusiveness principle examines the key pillars on which it depends. It emphasises the creation of an inclusive dynamic as both the necessary and most desirable priority
- provides tools to assess local conditions for pursuing inclusiveness and how they are likely to evolve as time goes on
- it highlights priority areas of action that will need attention in the early stages of a transition in order to help get a country on to a more inclusive track.

Thus, 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.**

From the archives: Democratic socialism as pluralistic social democracy

The martyr's (the 60th-70th) believed in the dictatorship of the workers, but not this dictatorship consist in the manner of applying democracy that can be induced by provisional people's government, not in its elimination, in energetic, resolute attacks upon the well-entrenched rights and economic relationships of the growing apical buds of the bourgeois, without which a socialist transformation cannot accomplished. Dictatorship, in the martyr's sense, had to be the work of the entire working classes. It was emphatically not something owned by a revolutionary elite. It had to flow out of the active/proactive participation and direct influence of the masses (the peasantry, the working class that includes the petty bourgeoisie); otherwise it was another form of tyranny-like antecedents and subsequent. The military and its allies (the Soviet Union, Cuba, and oscillatory elites) had

to use brutal tactics to gain power and defend the reformation -they made a virtue of necessity by building a suffocating system out of the tactics forced upon them and calling socialist Junta (the military seized the state power and used the "workers party" as a club to silence and smash the democratic aspirations of the masses).

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.

Political and economic strikes, mass strikes and partial strikes, demonstrative strikes and fighting strikes, general strikes of individual branches of industry and general strikes in individual towns, peaceful wage struggles and street massacres, barricade fighting – all these run through one another, run side by side, cross one another, flew in and over one another – it was a ceaselessly moving, changing sea of phenomena. And the dialectical law of motion of these phenomena was clear: it didn't lie in the mass strike itself nor in its technical details, but in the political and social proportions of the forces of the revolution.

Excerpt/portion from **ዴሞክራሲ ቅጽ 2 ቁጥር 24 ኅዳር 14 ቀን 1968 [የኢትዮጵያ ሕዝባዊ አብዮታዊ ፓርቲ ልሳን ለምን ጊዜያዊ ሕዝባዊ 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]

ኢኮኖሚ የሕብረተሰብ የቁሳቁሳዊ ኑሮ መሠረት ነው። ይህም ከምርት ማከናወኛዎቹ፣ በአምራቾች፣ በምርቱና በአሰሪዎቻቸው መካከል ያሉትን ግንኙነቶች ሁሉ ያጠቃልላል። ፖለቲካ ደግሞ በዚህ መሰረት ላይ የቆመና እነዚህ የኢኮኖሚ ግንኙነቶች የሚገለጹበት መንገድ ነው። የፖለቲካው ሥርዓት በቀጥታ የኢኮኖሚውን ግንኙነቶች ያንጸባርቃል። የኢኮኖሚውን የባላይነት የያዘው መደብ (መደቦች) የፖለቲካውን የባላይነት የሚይዘው (የሚይዙት) ለዚህ ነው። ስለዚህ የኢኮኖሚ የባላይነትና የፖለቲካው የባላይነት ሊነጣጠሉ የማይችሉ አንድ አካል የሕብረተሰብ ግንኙነቶች ናቸው።

ለምሳሌ ባለፈው የኢትዮጵያ የፊውዴራል ከበርቴ ሥርዓት ውስጥ የመሬትና የወረት ከበርቴ የነበሩት መሳፍንት፣ መኪንንት፣ ባላባቶችና ከበርቴዎች የፖለቲካውንም የባላይነት ይዘውት ነበር። ዛሬም ቢሆን የቀድሞዎቹ የቢሮና አቀባባይ ከበርቴዎች በምርጥ መኮንኖች መንግሥት ውስጥ የአስተዳደርና የፖለቲካ ኃይል አላቸው። ሶሻሊስት ሀገሮች ደግሞ የፖለቲካውን የባላይነት የያዘው የምርት ማከናወኛዎቹ ባለቤት የሆነው ላብአደሩ ነው። በዚህ አይነት የኢኮኖሚውን የባላይነት በመውሰድ ጥቅማቸውንና ፍላጎታቸውን ይከላከሉበታል።

ጭቁን መደቦች በሚደረግባቸው የኢኮኖሚ ጭቆና ላለመለያየት የፖለቲካ የባላይነቱን መቀዳጀት አለባቸው። የኢኮኖሚ ቅራኔያቸው መፍቻ ቁልፍ በቅድሚያ የፖለቲካ ትግል አድርገው የገዢውን ክፍል የፖለቲካ የባላይነት ከሰባበሩ በኋላ የራሳቸውን የፖለቲካ የባላይነት ማረጋገጥ ብቻ ነው። ያኔ የኢኮኖሚ የባላይነት በፖለቲካ የባላይነት ዋስትና ይሰጠዋል። ለዚህ ነው ከኢኮኖሚ የባላይነት ይልቅ የፖለቲካ የባላይነት ቅድሚያ እንዲኖረው የሚያስፈልገው።

ለመሆኑ ለመደቡና ለመደብ አጋሩ ያልቆመ የፖለቲካ ሥርዓት ከቶ የት ይገኛል? ለመደብ ጥቅሙን ቆሞ “የፖለቲካውን የባላይነት አንቆ” የኢኮኖሚውን የባላይነት አሳልፎ የሚሰጥ መንግስት የትኛው ነው? ስለዚህ “ኢኮኖሚና ፖለቲካ ለየቅል” የሚለው የአሳሳች ምርጥ መኮንኖች ቅጥፈት የታሪክን ሕግ ለማወናበድ፣ የጭቁን ሕዝቦችን የአብዮት ግፊት ለመገደብ የሚለፈፍ ተንኮል ነው። የኢትዮጵያ ሕዝባዊ አብዮት ለውንበዴዎች የሚያመች ዓላማ ቢስ ግርግር አይደለም።

የኢትዮጵያ ሕዝባዊ አብዮት የፖለቲካ ዓላማ ማንድን ነው? [The truth will set our people free!]

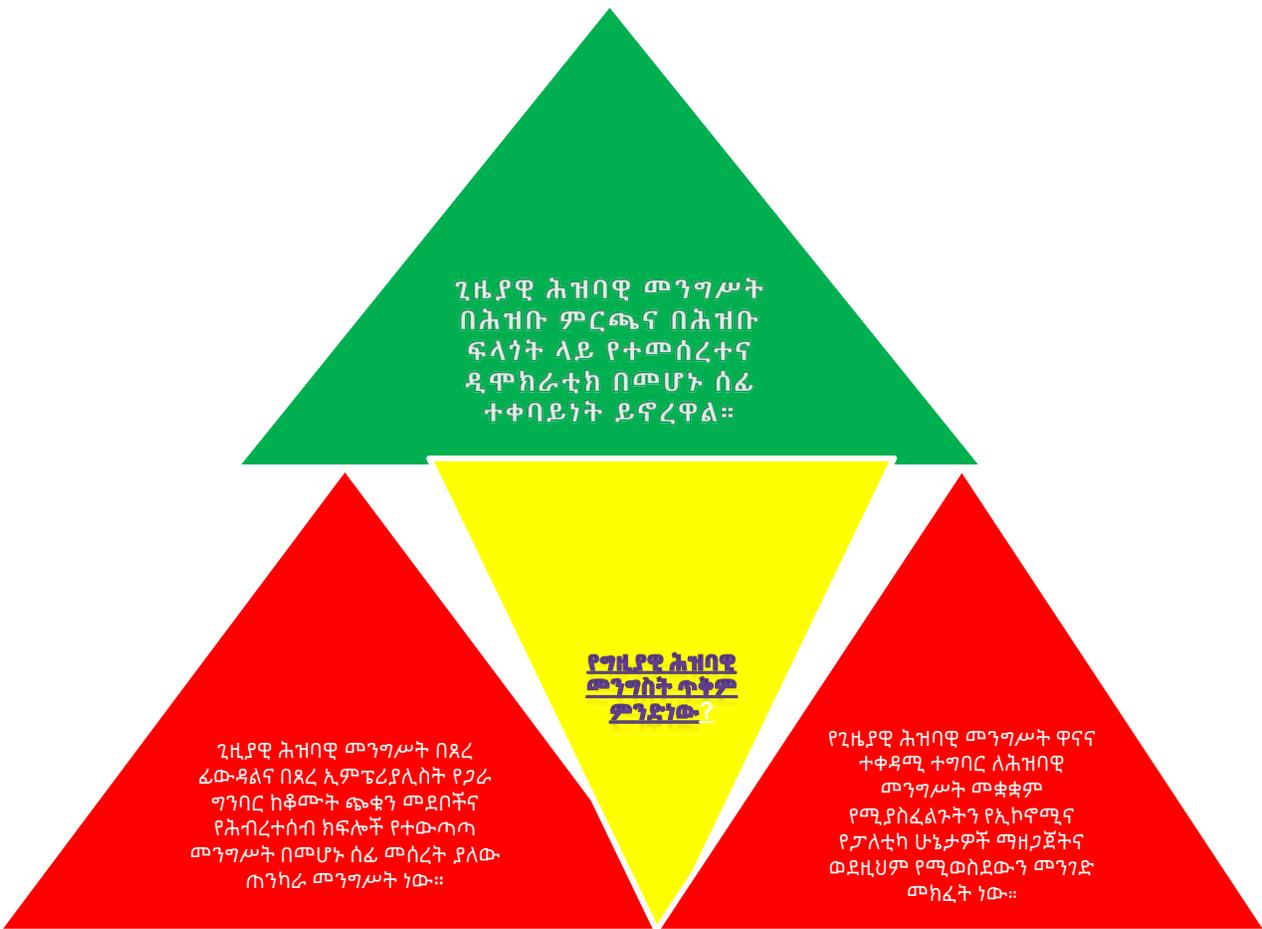
የኢትዮጵያ ጭቁን ሕዝቦች አብዮት የኢኮኖሚና የፖለቲካ ድሎች ሳይገነጣጠል ለመቀዳጀት የሚካሄድ የታሪክ ግፊት ነው። ጸረ ፊውዴራል ጸረ ሲሜሪያሊስቱ ሕዝባዊ ትግል የኢኮኖሚ የባላይነቱንና የፖለቲካ የባላይነቱ ማረጋገጥ እንዳለበትም ከመቼውም ይበልጥ አምናበታል።

በገጠር ያለው አፈር ገሬ ገበሬ የኢኮኖሚ ማጥ ለመውጣት የመሬት ከበርቴዎችን የኢኮኖሚ የበላይነት አንኮታኩቶ የራሱን የበላይነት ማረጋገጥ አለበት። ላብ አደሩም ከቢሮ ከበርቴዎች፣ ከአቀባባይ ከበርቴዎች፣ ከዓለም አቀፍ የኢምፔሪያሊስት ባለወረቶች የብዝሃ ጥፍር ለመላቃቅ የምርት ማከናወኛዎቹን በእጁ አስገብቶ የኢኮኖሚ የበላይነቱን ድል ማረጋገጥ አለበት። እነዚህን የኢኮኖሚ ድል ለመቀዳጀትና በግብር ለማዋል የፖለቲካ ድል ተቀዳሚና አስፈላጊ ነው። የመሬት ከበርቴዎች፣ የቢሮ ከበርቴዎችና አቀባባይ ከበርቴዎች ከአጋራቸው ከኢምፔሪያሊዝም ጋር በመተባበር የኢኮኖሚ የበላይነታቸውን ለመጠበቅ የዘረጉት የፖለቲካ ወጥመድ ካልተንኮታኮተ አብዮቱ ኢላማውን ሊመታ አይችልም። ስለዚህ መንግስቱ ሕዝቡን ለመበዝበዝና ትግሉንም ለማሰናከል የሚጠቀሰቸው መሣሪያዎች የፖለቲካ ድርጅቶች፣ ፍርድ ቤቶች፣ ወህኒ ቤቶች፣ ጸጥታ የፖሊስ ኃይል፣ የቢሮክራሲ ዝግንትል ወዘተ... መደምሰስ ግዴታ ነው። በዚህ በፈረረሰው የፊውዳሎች፣ የቢሮ ከበርቴዎች፣ የአቀባባይ ከበርቴዎችና የበላይ ጠባቂያቸው የኢምፔሪያሊዝም መንግስት ስፍራ የጭቁን መደቦችና የሕብረተሰብ ክፍሎች ሕዝባዊ መንግሥት መቋቋም አለበት። በዚህም ሕዝባዊ መንግስት ውስጥ በሕዝቡና ለሕዝቡ የቆሙ የፖለቲካ ድርጅቶች፣ ሕዝባዊ ፍርድ ቤቶች፣ ሕዝባዊ ወታደርና የአስተዳደር ዘርፎች ይገባሉ። ይህ ሕዝባዊ ዲሞክራሲያዊ አምባገነን መንግሥት የፖለቲካ የበላይነቱን በመያዝ ለጭቁኖች ዲሞክራሲን፣ ለጭቁኞችም ደግሞ አምባገነንነትን ይሰጣል። ስለዚህ የሕዝባዊው አብዮት የፖለቲካ ዓላማ የበዝባዎችንና የፈላጭ ቆራጮችን የፖለቲካ የበላይነት አውድሞ በቦታው የሕዝቡን የበላይነት ማስጨበጥ ነው።

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.



The objective truth about the 60th-70th : it is undeniable dialectical and scientific reality of rationalist epistemology!

Rationalist epistemological poem-from the poet Hama Tuma

*ደምቢዶሎ እናቴ አባቴ ከሸዋ
አጎቴ ከወሎ አያቴ ከአድዋ
ነፍሴ ኢትዮጵያ ሆነች ቅርጫ መሆን ትታ
ተጠልታ ከሹሞች ከቋሮ ከመንጋ።*

We don't anticipate the world with dogmas but instead attempt to discover the new world through the critique of the old!

Every citizen is entitled to enjoy the advantages of society, but only those who are fighting for the framework of the transitional people's democratic government are true revolutionaries of the past (Martyrs) and present . They alone were/are truly active citizens, true members of the EPRP!

Martyrs' name will endure through the ages, and so also will their revolutionary transformative praxis!

Long live the revolution and all power to the overwhelming majorities!

The shortest trajectory to freedom and liberty is transitional people's democratic state!

How long it is for the citizens to expect the opportunists to establish the democratic state they want, rather than to establish it themselves!

Injustice anywhere is injustice everywhere!

Justice for all Ethiopian political prisoners who are languishing in penitentiary just for mere difference of political opinions!

*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!*