



## Grit/ tenacity and resiliency/optimism are inherently rationalist epistemologies

*“By embracing difference, by exploring their own attitudes in relation to equality and diversity, and by realizing that their attitudes and values influence citizens, genuine elites can develop the insights, self-awareness and skills that are needed to help all societies develop a strong sense of identity and belonging.”*  
The Martyrs

Grit is perseverance and passion for long-term goals. Grit entails working strenuously toward challenges, maintaining both effort and interest over years and years—despite failure, adversity, and even just stalls in progress. The gritty revolutionary approaches achievement of social change as a marathon; his advantage is stamina. Whereas disappointment or boredom signals to others- renegades and opportunist elites- that it is time to change trajectory and cut losses, the gritty individual stays the course of social transformative praxis. Mind that democracy is the “government of the people, by the people, for the people”, to fully meet all the requirements of a government ‘of the people, by the people, and for the people’, politics in a democracy need to satisfy certain conditions:

- require institutions that collect proposals for the organisation of society, and then represent, discuss, decide and implement them. Parliaments and governments—which normally rely on political parties—are the most important institutions of politics in a democratic state,
- require active citizens who take part in political discussions with ideas, demands and expectations, and actively contribute to the functioning of political institutions,
- require ideas and values that set the goals and standards of political organization. Freedom, justice and solidarity are such principles that can guide the political organization of any society.

Without political parties, a modern representative democracy is not conceivable. Only, the parties ensure that the citizens are permanently capable to act politically. They articulate and integrate different interests, visions and opinions. They are also the main source for the recruitment of political elites. Prologue Society in every state is a blessing, but government even in its best state is but a necessary evil; in its worst state an intolerable one; for when society suffer, or are consecutively exposed to the same miseries by a series ruling dictators, which we might expect in a country without government, our calamity is heightened by reflecting that citizens furnish the means by which they suffer. Regime, like dress, is the badge of lost innocence; the mansions of dictators are built on the ruins of the bowers of paradise. Thus, absolute governments (the disgrace of human nature) have this advantage with them, that they are simple; if the people suffer, they know the head from which their suffering springs, know likewise the remedy, and are not perplexed by a variety of causes and cures.

In the post feudal Ethiopia, when all of these more or less structural conditions presented themselves, the final, requisite piece for fundamental social change was one of agency and culture: the ability of revolutionaries and ordinary citizens to fashion powerful political cultures of opposition capable of bringing diverse social groups to the side of a movement for deep social changes. The origins of radical political cultures lie in the experiences of people,

in the subjective but shared emotions and dynamics that animate their daily lives and color their politics. At the same time, revolutionary discourses, in the form of consciously articulated ideologies—such as social democracy, nationalism, transitional people's democratic government, land to the tiller, women emancipation, unconstrained democracy for all or radical interpretations of social movement into social revolution—travel from revolutionary groups into local settings, as well as circulate between revolutions.

Mind the following cognitive epistemological rationales:

1. The genocide convention and the concept of crimes against humanity assume that citizens of a sovereign state, obeying the orders of their government and the laws of their state, may at the same time be committing crimes against humanity for which they could be prosecuted and punished. Because genocide is by definition not an individual crime but a large-scale undertaking by an organization, agency, or state, it creates a very different relationship between individual perpetrators and the law than that of conventional criminal cases. ***Abiy Ahmed (a man inherently devoid of natural oxytocin = devoid of emotional intelligence)-the notorious orchestrator /promoter of genocide and unheard and untold displacement (Lege Taffo is one example not to mention others)- should be persecuted for crime against humanity!*** As long as Woyane's violence is unleashed only, or mainly, against the non-Oromos, the rest of the world looked on passively and even treaties and agreements are made with the patently criminal government of the monoethnic government-ratified when the criminal is awarded a Noble prize!
2. Conventional criminals operate outside the law; genocidal perpetrators carry out the orders of superiors, which are often also legally sanctioned by the state. ***Has Abiy government and his surrounding boot leakers legally deterred the criminals or they condone and accepted it as a norm?***
3. Citizens of Ethiopians- genuine elites, human right activists, dedicated political organizations, Christians and Muslims should put pressure on the murderer Abiy government and international communities to put end to the scourge of modern genocide within the context of the international community came in the wake of particularly violent periods of mass killing that is happening in Ethiopia today.

### **What is to be done at this time?**

What is the basic tactical task of the all citizens? It is none other than to form a broad social movement that should be led by national united front. The task of the ethnically structured regime, the collaborators and the traitors are to turn our country into a semi-colony, war zone, and inter-ethnic conflict, while our task is to turn Ethiopia into a free and independent country with full territorial integrity. The transformation of this unevenness into a general evenness will require a very long time, very great efforts, and the organization's application of a correct line: Undivided people that presupposes one sovereign nation. History of genocide enlightens us that the genocides in both Burundi and Rwanda were caused by governmental **policy**, more so than by ethnic issues and biases: **the new policies of violence and racial superiority preached by the Rwandan and Burundian governments were the true culprits**. Understanding these factors, internal and external, political and ideological, best explains the historical progression of genocide in the present Ethiopia. This reality is not accidental but orchestrated by racist and reactionary elites.

1. **Continue documenting information about the current genocidal activities on a daily/monthly bases**
2. **Make aware of the Memorial death Candle light -sayings are uplifting phrases, or statements that help people remember and honor the deceased: Those we love don't disappear, they walk besides us every day microscopically (unheard and unseen) . we miss them dearly! The candle light carrying photon of**

momentum and energy bears destruction so potent it can tumble death-squads (Querros-ape-like savages) and dash the ethnic regime officials to their knees.

3. **Expose the perpetrators, that includes the incumbent regime, of the genocide to international communities: UN, NGO's, amnesty International, Human Right watch, etc.**
4. **Withhold no sacrifice:** Ethiopians have surmounted all the perils (colonial aggressions) and endured all the agonies of the past thirty years. They shall provide against and thus prevail over dangers of genocide and civil unrest. Their mottoes are: withhold no sacrifice, grudge no toil, seek no sordid gain like sycophants, fear no the distorted face of the modern **Naziism/Querroism**. They rest assure with in them, the life strength and guiding lights by which the tormented country may find the harbor of safety, after a storm-beaten voyage.
5. **Work with and reach out to all concerned fellow Ethiopians on the issue of the mass killing. Note the preamble:** *"The Convention on the Prevention and Punishment of the Crime of Genocide was the first human rights treaty adopted by the United Nations, on 9 December 1948. It embodies a collective determination to protect people from brutality and to prevent repetition of the horrors witnessed by the world during the Second World War."*  
**5. Contact all Ethiopians abroad through email or telephone and encourage them to work together on behalf of the voiceless!** Note that people reengage in an activity because they find it enjoyable and appropriately challenging; this behavior hence is an end in itself and not just a means to an end so, set goals and reflect on them while monitoring progress.
6. **Consider collective leadership strategy:** collaboration, communication, critical thinking skills, creative innovation, confidence, and transparency. The hard fact, the various mass organizations should not so much affirm and defend specific interests on the basis of their particular identities-such as ethnic identities, gender, and age- but rather they must use these identities as a means of mobilizing social forces for a frontal struggle against the mono-ethnic regime. Be recognizant of your vision and understand: Differences should be acknowledged and indeed reflected within the various mass organizations, indicating the principal liberating demands; the peasantry, rural and urban salaried workers, women, youth, and, at the same time, consolidation of a new identity which, in embryonic form, will be found in revolutionary struggles, a process which is transforming the traditional relations between city and countryside, family relations and relations inside the schools.

**The EPRP rationalistic epistemological narration had it all: Prosperous country can be achieved only through the productive forces-from the ground up: the toiling masses not by some opportunist and infantile/hypocritical elites**

The scientific metaphor of dialectical development starts with bio-chemo-physical evolution of individuals that presupposes population, that presupposes community, that presupposes society, symbolically they form from the ground-up relationships:

Quarks

Atoms

Molecules

Cells

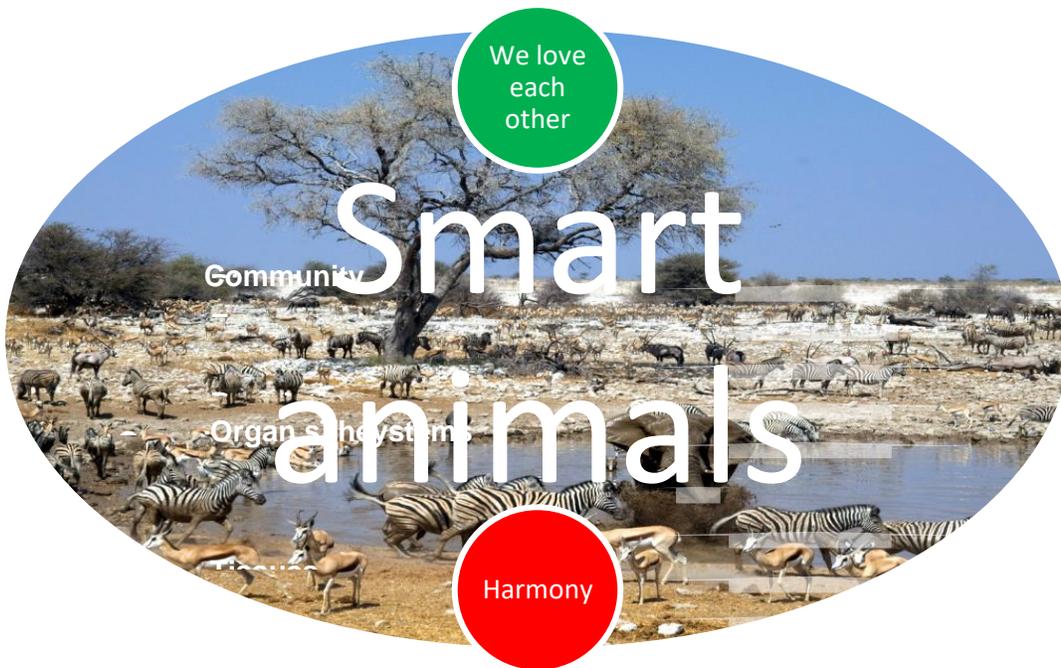
Tissues

Organs

Organ system

individuals

populations



***Community of different ethnic groups inhabit the same area and share the same resources. Ecosystem: made up of a community of organisms and the abiotic environment of the community. Smarter than the TPLF-OLF-Querro -Abiy and opportunist elites: the human predators!***

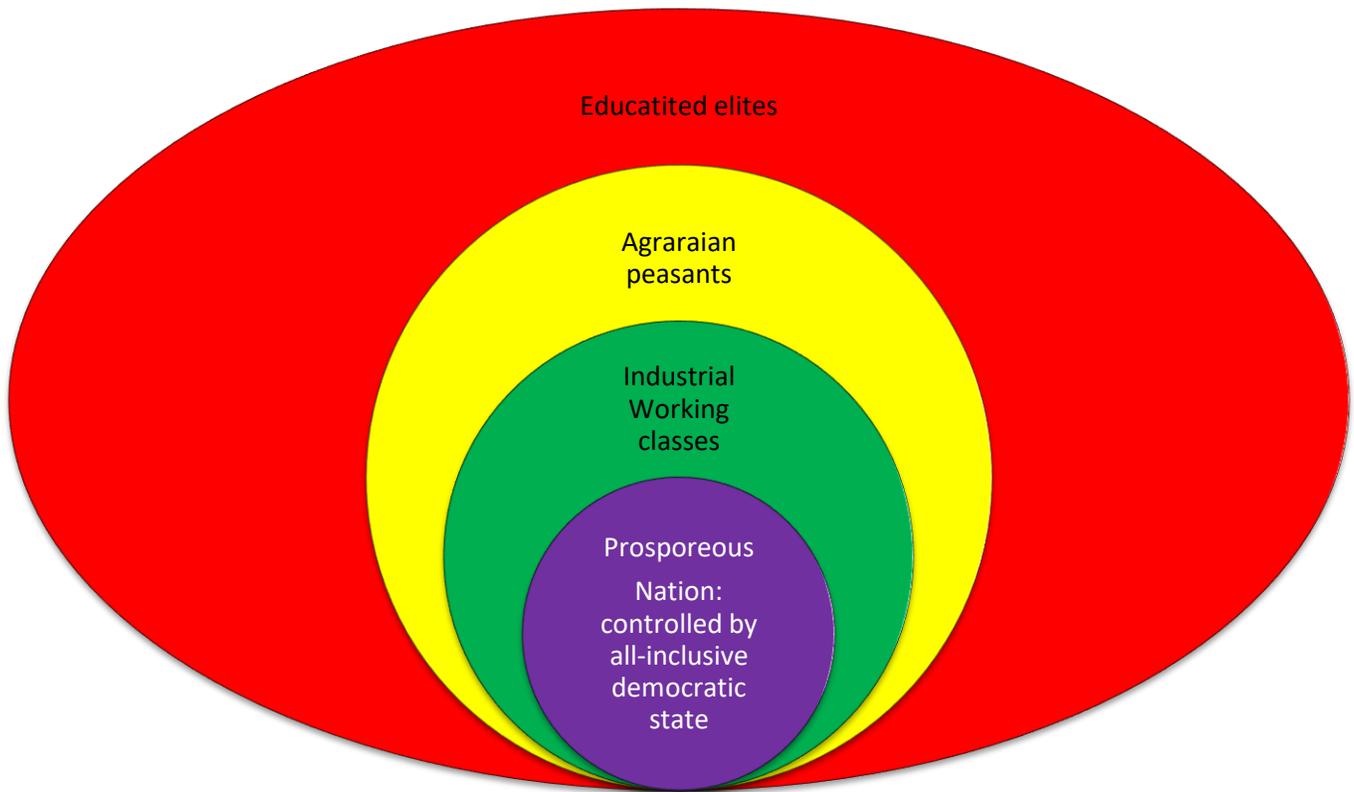
The sixtieth dismissed feudalism, ethnicism, and imperialism for fostering greed and exacerbating inequality. And true, as well, that provisional people's government or social democratic state should not to be equated with statism or ethnocentrism, whereby the governing body becomes a bureaucratic giant that benefits a governing elite while crushing the people and the very society it claims to serve. Despite its ability to go beyond selfish instincts, the Martyrs nevertheless decried how the society of this time continued to accentuate the egotistical drives that deteriorated the weaker impulses that could favor the collective wellbeing.

They recognized that humans are the sum of our direct and indirect relations to our contemporaries and to all the people of earlier generations. We are entirely dependent on society for our existence — something that the social revolutionists saw as a fact of nature which cannot be abolished.

**Important enlightenment we should learn from the sixtieth [critical thinking]:**

- They assumed the awesome responsibility of building the kind of tightly disciplined organization which would be able to take state power at the head of the Ethiopian working citizens and all the other oppressed and discontented strata of Ethiopian society
- They concentrated their extraordinary abilities and energies on the task which they had concluded was decisive to the success of the Ethiopian revolution: the building of an apparatus of dedicated, disciplined revolutionists to lead the entire population in the struggle for power.

- For the Martyrs, the notion of citizenship is widely seen as extending beyond the ethnic community, province, and nation to include important global elements. They even went beyond their own nation to include that “today’s citizen is increasingly a world citizen and educating for global citizenship is important.” Citizens, particularly young ones, had been described as critical thinkers and selfless—they did know the basic information necessary to function as citizens; inclusiveness, oneness, and freedom for all—they felt cut off from the political arrogance, hate, dehumanization, disloyal to their motherland. They observed contemporary the regimes as pervaded by dishonesty and corruption; and agnostic. However, they did believe in the values necessary to undergird democratic citizenship that includes all citizens. In addition to the dual crises of ignorance and alienation, they ***instructed in their literature great concern about the lack of commitment to the values of citizenship.***
- Whether one is dealing with cognitive matters such as level of factual information about politics or conceptual sophistication in its assessment; or such motivational matters as degree of attention paid to politics and emotional involvement in political affairs; or questions of actual behavior, such as engagement in any of a variety of political activities from party work to vote turnout itself: ***education is everywhere the universal solvent, and the relationship is always in the same direction: devoid of hate atrocity, interethnic conflict, and genocide.*** The higher the education, the greater the ‘good’ values of the variable. Martyrs thought us that the educated citizen is attentive, knowledgeable, and participatory and the educated uneducated citizen is not. They further guided us and left the legacy that the relationship between education and civic and social engagement requires delineating multiple dimensions of engagement, namely: ***political engagement, civic engagement, voting, trust, tolerance, and political knowledge.***
- ***The sixtieth were good persons and good citizens:*** they were organized under their protagonist party line-wished to instill or nurture a willingness among our future citizens to sacrifice their self-interests for the sake of the common good. For them, participation on this view is important both to stabilize society and to enhance each individual’s human flourishing through the promotion of our collective welfare. They believed that “freedom” is the right of every human being to become more human.
- ***Believing in genuine dialogue:*** besides insisting that the solutions we seek come from problems rooted in our experience, the Martyrs’ motions us toward adopting a pluralistic sensibility that respects the “other,” given that there is more than one way of being. A pluralistic sensibility is manifested through the tolerance we exercise during any dialogue. Democratic interactions are based on a type of faith in humanity, in the belief that all are able to discuss their problems, that is, the problems of their country, continent, world, work, and of democracy itself. In order to engage and be engaged by others in dialogue, it is necessary that we cultivate a sensibility of confidence, humility, and willingness to risk loving others and that we allow others to be who they are. Genuine dialogue is not possible without these values. The ***sixtieth did not pretend to have any solutions other than to suggest that an open-ended dialogue could lead us to have a more just and humane world.***



***Time evolution of prosperous nation from the ground-up (Not from top to bottom biases!)***

“We cannot solve our problems with the same thinking we used when we created them.” -Albert Einstein

He continued instructing:

1. “The crisis of our time” the scientist sustained, “concerns the relationship of individual to society [whereby the individual] does not experience his dependence on society as a positive asset, as an organic tie or as a protective force, but rather as a threat to his/her rights or to his economic existence.”
2. “This crippling of individuals I consider the worst evil of capitalism” Einstein lamented. “Our whole educational system suffers from this evil. An exaggerated competitive attitude is inculcated into the student, who is trained to worship acquisitive success as a preparation for his future career.” Furthermore, the mastermind questioned mainstream assumptions characteristic of popular strands of economic thinking. Einstein sustained that we can transcend our lower faculties and our sheer selfish impulses and that we are not bound to

be subservient to “cruel, self-inflicted hate”. Instead, as rational creatures we can uphold and live into what he called a “cultural attitude” that makes life as satisfying as possible. (Put differently, pride and basic instinct need not trump humility and enlightened intellect.) Einstein rightly recognized that science can only determine “what is”, while it is the role of religion to establish “what *should be*”

- Dogmatism and empiricism alike are subjectivism, each originating from an opposite pole of subjectivist trends!
- Theory becomes purposeless if it is not connected with revolutionary practice, just as practice creeps in the dark if its path is not illumined by revolutionary transformative praxis!
- Transitional people's democratic government is the sole trajectory that will lead to a new society where justice and liberty will be germinated if the temperature of social revolution is warm enough to speed it!
- Blind support to authority is pure opportunism backed by dogmatism and ignorance! Victory for the overwhelming majorities and the unity of Ethiopia as one nation!
- **We are iron that sharpen iron!**
- **We stand by the side of our beloved people and be the voice of the voiceless!**

Eventually, we conclude that the power of grit, nonetheless, demonstrates incremental predictive validity of success that measures over and beyond IQ and conscientiousness. Collectively, the above narrative suggests that the achievement of difficult goals entails not only talent but also the sustained and focused application of talent over time!