



# Finote Ethio-Canadian Information Centre In Toronto

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## Grisly murder by Querro Abiy [He involved in nation peddling phenomena]

"If you don't like the crop you are harvesting, check the seed you are sowing." [FECICT]

key words: dehumanization, totalitarianism, youth, Social revolution, social change, democratic state

### Preamble

The United States has often worked with dictators in order to achieve and/or maintain its national exploitative interests. Moreover the coning 2002 National Security Strategy argues that stability, security, and economic vitality can only be achieved through free democratic governments and free market: rampant free exploitation of the third world endorsed by the miniature poodle, Abiy Ahemed. The inherent/intrinsic nature of all dictators in the world is, in which Abiy and his predecessors are exemplary, total control of the people by the state. There is no human activity; political, economic, social, religious, or educational exempt from governmental control. Series of documented Ethiopian history identify the following intrinsic characteristics of a totalitarian regime:

*a totalitarian ideology, a single mass party, a terroristic secret police, a monopoly of mass communication, all instruments to wage combat are in the control of the same hands, a centrally directed and planned economy, when the leadership uses open and legal violence to maintain its control, and the dictator demands unanimous devotion from the people and often uses religion, demagogy of savior (messiah from the higher up) so the people rally around him.*

Abiy Ahmed carefully crafted a cult of personality that will go unquestioned despite leading Ethiopia into inter ethnic conflict. His need to categorize and attribute good qualities to the in-group (the group he belongs to because of his ethnicity-the Oromo) and negative qualities to the out-group or the other ethnics. He is infatuated in attributing good qualities to the in-group (the Oromo) is related to the need for positive self-image and self worth, when he boasted of his narcissist view of ethnic supremacy. The positive images are usually retained for his own groups, while the negative images are reserved for the out-groups or "enemies." This process paved the path for the Querros to focus hate towards other ethnic groups which lead to unheard and untold mass internal displacement, murder, rape, and starvation. His ritual attribution of negative qualities to the out-groups has taken the form of demonization/ dehumanization of the other to grisly death. By dehumanizing these vulnerable and unprotected citizens and those who fight for freedom and justice, he orchestrated and justified the empowerment of his ethnically organized Kerros who are adept in using violence and employing inhuman and cruel treatment of the other citizens.

### The iconoclastic Abiy Ahmed: [the savoir of Western neo-colonialism/neo-liberalism but iconoclast to Ethianism]

"True leaders motivated by loving concern to their people rather than a desire for personal glory and fame are willing to pay the price." [FECICT]

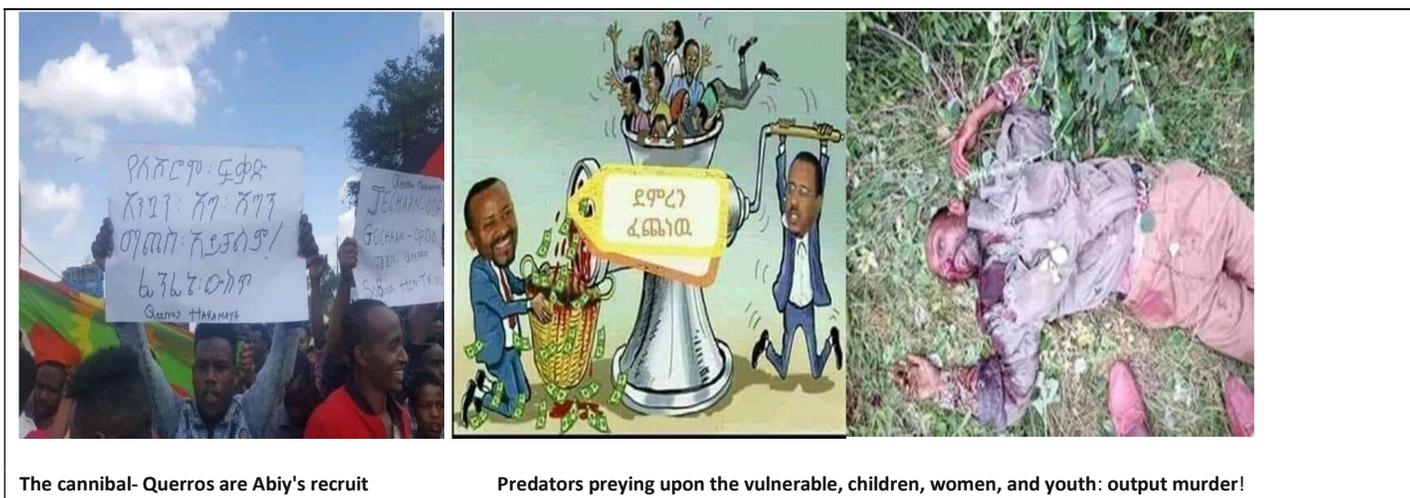
It is objective reality that coercion, co-optation, and the risk of civil conflict is the primary goal and survival mode of all dictators in human history. Faced with an opposition and social revolution that can coordinate to overthrow his monoethnic regime, this human virus has two principal instruments to satisfy his "Oromia" nightmare:

- using coercion, that is, forcefully marginalize or eliminate opponents who are stubborn in promoting one nation, and humanism: the mass massacre of children, women, and youth everywhere in the country is a substantiated evidence of coercive strategies
- using co-optation, that is, attempt to transform social reformists into supporters through the distribution of spoils, such as luring the renegades to office seat

The success of both coercion and co-optation strategies hinges on the ability to identify political entrepreneurs that by means of their capacity to mobilize groups can credibly threaten to challenge the totalitarian regime. Abiy's (Woyane's apical bud) iconoclastic assaults on established beliefs, ethnic relations, religious institutions, national sovereignty, and values test the system to destruction, that the true scale of pre-existing weaknesses of the consecutive regimes and faultiness is becoming apparent. A familiar Ethiopian unity now rendered strangely unpredictable by fears of foreign manipulation and political interference. Take a case in point, with internal implications:

- he initiated Internal displacement through strategic and manipulative tact that galvanized the Oromo **Querro** cannibals with a desire to annihilate other non-oromo citizens
- ignited interethnic conflict: No one ever deserved a grisly death more than the late Gedeo people, but this only a proof-if such a proof is required-that justice is far from the human desideratum.
- citizens' grisly by Querro : such lunatic recklessness appalls many Ethiopians
- The dominant ethnically structured system, virulent partisanship and out-of-touch leader and the passive traitors are to be blamed for chronic failures of governance. Ethiopia's sovereign power, above all its independence, is in the crosshairs as it is under the lenses of the neo-liberal watch.

Such dichotomy of creating in-groups -"family of vultures (predators)" and out-groups-"out casted preys" has lead to existing interethnic conflict as the ruling regime believes there is perceived illegitimacy in the system policies due to injustice, concern about security or grievance about its capability of governing the subjects. These murderous groups do not take responsibility for victims created by their own actions out of revenge or feel guilt about the violence committed in the governing processes.



Abiy's eccentric behavior highlights these entrenched structural problems. Yet, that aside, his rogue leadership is uniquely corrosive, right now, of national unity everywhere. His encouragement of narrow-nationalist, racist and neo-colonialist, divisive demagoguery, relentless vilification of independent journalism, contempt for other ethnic but Oromo coddling of dictators and rejection of the established, rules-based international order all reinforce perceptions that the African role of Ethiopia as shining national independence beacon is dimming rapidly. **Not all Multi-ethnic societies are prone to ethnic violence or unable to democratize, India and Switzerland are examples of stable functioning multi-ethnic democratic states.** Sharing leadership with all citizens in coordinated manner is pivotal to a social change. In order for this shared leadership model to be effective, all citizen should involve in social revolutionary movement with the goal of achieving the **transitional people's democratic government**, and this and only this framework can encompass humanitarianism per se.

**The EPRP enlightened citizens about factors that can serve as predictors or forecaster of interethnic conflict, namely:**

- When there is a lack of civil society organizations prior to democratization then the likelihood of violence increases. Clubs, unions, and associations are examples of trans-ethnic organizations that can tie people together.

- The other factor is a lack of a secure environment where all citizens have access to state service, protection from violence, dehumanization, and marginalization of one ethnic against the vulnerable, and defenseless group
- Where a security vacuum exists and limited resources are available then the elites give preference to members of their own ethnic group. This is what is happening in Ethiopia right now when Abiy (secretly endorsed these murderous elites and motivated them to conduct atrocity against non-Oromo ethnics-gross violation of human right).
- where all citizens should come together and establish **the transitional people's democratic government** without the West meddling in the processes.

Therefore, cleavages deepen along ethnic lines as those groups compete for security and resources and Abiy got the opportunity and took advantage of this cleavage and sided with his own ethnic. He did it because:

- his lack of knowledge of contradictions that circulated in citizens for decades: class conflict, dehumanization and marginalization that ravaged every one irrespective of ethnic diversity. He is not cognizant of that simple theories are easier to create but are more likely to be inadequate, whereas complex theories are more likely to be realistic but are more difficult to construct formally.
- his parochial nationalistic attitude toward other elites and contempt to citizens
- his cowardice behavior and inferiority complex to involve skilled/competent and free thinking citizens: he is incompetent, irresponsible, and not problem solver as it is said " a great leader's courage to fulfill his vision comes from compassion for the people, not from position."
- his understanding of the long history of renegades, particularly of those western-brain washed elites
- his taking advantage of the sensitivity of the unity of the country as it is already inundated by interethnic conflict exhaustively fueled by his Woyane adopters
- his close ties to USA and Arab Emirates: he facilitated the candidacy of competition of loyalty and manifested his behavior of Colonial broker courageously when he was recruited as the top missionary to accomplish the job.

We have to learn from Yugoslavia's scramble due to interethnic conflict when Slobodan Milosevic's promotion of Serbian nationalism and vilifying of the Muslims caused his rise to prominence in 1986 and his accession to the presidency in 1989. Therefore this targeting of the Muslims in Bosnia and Kosovo directly led to an ethnic awakening amongst the people. Now Ethiopian Milosevic, Abiy Ahmed, is redirected his ethnic groups to the murderous act of driving the nation into blood bath.

## Social revolution for social change

Historical and dialectical reality of social change underpins the following criterion that are interconnected in a definite relations:

- structural determinants of social change, such as population changes, the dislocation occasioned by current interethnic conflict, or strains and contradictions fueled by state terrorists.
- Processes and mechanisms of social change, including precipitating mechanisms, social movements, political conflict and accommodation, and entrepreneurial activity. Such processes are the facilitating mechanism of participations of citizens in the political processes of the social change. Only determined movements for radical social change is viable responses to the intertwined crises of our nation: economic precarity, political disenchantment, rampant inequality, and gross human right violation
- directions of social change, including structural changes, effects, and consequences: the dissolution of the old suppressive structure and replacing it by new one: ***the transitional people's democratic framework.***

social movements and progressive democratic parties together can possess the best chances for making radical social change in this new catastrophic situations that are happening right now. Social radical revolution, in the sense of a deep transformation of a society, community, region, or the whole country in the direction of greater economic equality and political participation, and accomplished by the actions of a strong and diverse social movement, is clearly in the air citizens can breathe.

Neoliberalism is the intensification of the influence and dominance of global capital; it is the elevation of imperialism, as a mode of production, into a set of political imperatives, and a cultural logic. A neoliberal values global market exchange as an " ethic in itself," capable of acting as a guide to all human action, and substituting for all previously held ethical belief, it emphasizes the significance of contractual relations in the global market place, where Ethiopia is a fresh field of material resources for its need. The glaring contradictions of neo-liberal capitalist globalization, the persistence of personalist regimes like ours and wide disenchantment at the hollowing out of representative democratic parties in our nation, needs radical social revolution to oust the agent provocateurs of the invaders. ***The ability of social revolutionaries and ordinary citizens to shape powerful political cultures of opposition capable of bringing diverse social groups to the side of a movement for deep social change is a necessary precursor for the establishment of the desired people's democratic state.***

By collaborating together the revolutionaries from every directions will be able to meet the needs of the citizens: freedom, liberty, and justice for all. By leading together, the revolutionaries will be able to persevere in any the face of any challenges, leading to fundamental outcomes of the social change: **propeller's democratic transitional government**. Thus, social revolutionaries need to:

- engage collaboratively with citizens to help them develop effective social organization as the vanguard of the social revolution for freedom, justice, and equality
- take the time to listen, to build trust, to understand specific needs of their demand, their misery, their sorrow, and what their country has to offer: political leaders are not political spectators-they work with the people not on the people for the social exploitation of citizens
- acknowledge the important role that citizens leadership play in promoting the importance of transitional people's democratic state
- have open and meaningful communication with every community, laborers, women, youth, farmers, association, and all representatives of the citizens to build on each other's knowledge, skills and strength to help develop capacity and a sense of humanity

Social revolutionaries should be recognizant of that the origins of radical political cultures lie in the experiences of *the overwhelming majorities*, 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 principles—such as transitional people's democratic government- travel from revolutionary groups into local settings, as well as circulate between revolutions. The most effective revolutionary movements of history have found ways of tapping into whatever political cultures emerge in their society, often through the creation of a common vision/goal: "**the regime must dissolve, the foreign neoliberals must leave, transitional people's democratic government now.**" When this happens, a radical or revolutionary movement can gain enough committed followers to take power when other favorable conditions are present. The forging of a strong and vibrant political culture of opposition is thus an *accomplishment*, carried through by the actions of many young peoples, and, like revolutions themselves, as was waged by our martyrs decades ago.

### **What the Ethiopian youth has to do and the myth of a singular theory of change**

The unprecedented horrors and miseries of the protracted ethnic cleansing in Ethiopia now, so horrible impasses, are making the people's position unbearable and are increasing their anger. The question of citizens relation to to Abiy's regime is acquiring practical importance of its dissolution and take their country's affair into their own hand. The woyan's regime and the current apical bud-Capitan Abiy Ahmed- constantly hounded the citizens, structured their theories with the most savage malice, the most furious hatred and the most unscrupulous campaigns of lies and slander. As it is on the verge of its political burial ceremony, attempts are made, with help of USA and Arab Emirates' dictators, to convert their murderous regime into harmless icons, to canonize them, so to say, and to hallow their names to a certain extent for the consolation of the downtrodden masses with makeup of "love" and "combine the killers with victims," and with the object of duping the latter, while at the same time robbing the revolutionary principle of its substance, blunting its revolutionary edge and vulgarizing it. All social reformist elites are social-chauvinists as they became the mouthpiece of the incumbent ethnic regime: they are watching the blood bath passively with no intent of allying with citizens social struggle for social change. They actually are the stumbling blocks of the social movement with opportunism dominating their egos.

As modern generation, you have nation building responsibility-keeping your country's independence as your ancestors transferred it to you- learning from the martyr's who believed that revolution was necessary to move societies from one historical stage to the next, and their formulation strengthened the perception of social revolution as a universal and inevitable process in social transformation in the establishment of democratic people's state. Understand the natural necessity of your freedom and you have to bring this necessity under your collective control instead of being dominated by it as a blind power, accomplishing it with least expenditure of energy and in conditions most worthy and appropriate for your human nature. You should believe that becoming modern requires the elimination of old hierarchies and the creation of new, more equal social relations. Moreover, you should fight against the old ethnically structured policies and hierarchies and undertake fundamental socio-economic and political reforms through social revolution. For this to happen you have to understand the microscopic nature of social change for all humanity: apply the dialectical interconnection between biologically related ethnic diversities than "ethnic" itself. Be recognizant of internal transformation as a necessary component of revolution for national

independence for all, irrespective of parochially structured ethnic regime. These diverse experiences and understandings of social revolution underline the importance of political and economic revolution that seed freedom and equality for all citizens.

***An elite is an educator with critical thinking praxis and his ideal of change is more proactive, focusing on the ability of human beings to influence his own fates through political action: he is real and flexible to the reality of equality and freedom for all.***

- *Social revolutions entail not only mass mobilization and regime change, but also more or less rapid and fundamental social, economic and/or cultural change, during or soon after the struggle for state power!*
- *Under the great banner of the great, invincible principle of the EPRP, let us unite together solidly and fight together with the broad revolutionary masses and revolutionary elites, in the struggle to carry out the slogan of the martyrs, that is transitional people's democratic government!*
- *Please, help financially or otherwise Finote radio broadcasting as the voice of the voiceless and Ethiopian unity!*
- *Finote strives for political enlightenment of the current situations and its scientific analysis in redirecting the social moment to the people's democratic state!*