



Finote Ethio-Canadian Information Centre In Toronto

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Social revolution for social transformation/salvation OR social reform for interethnic conflict/demise?

Prologue

Social revolution is ultimately a process of finding solutions to the problems that neoliberal /or any retrogressive systems cannot solve (most likely because they have been generated by them). This process implies the establishment of multicolor systems of social action that reproduce life in modes, systemic processes, social relations, and value practices that seek an alternative path from the dominant ones and are able to reproduce at greater scale through networking and coordination any grades of meaning. Reformation do not radically change the neo-liberalism and neocolonialism established social system into something else: they can only perturb it. it reacts and adapts to these perturbations, developing new forms, absorbing, enclosing, channeling, re-dividing within the exploitative hierarchy, hate-monger, co-opting, and repressing, and the mix of these will depend on the cost-benefit calculus in given situations. We note that a social revolution is not the seizure of power engineered and led by a political elite (whether through reformist or political revolutionary means), but the actual production of another form of power, which therefore corresponds to the **dissolution of the old society** and of the **old condition of existence**: or to a change in the economic structure of society that is constituted by the totality of the social relations of production. Second, precisely for its characteristics of being constituent of new social relations reproducing life (and dissolving old relations), social revolution cannot be reduced to a momentary event, a victory, but is epochal and configured by a series of victories and defeats. Social revolutionary thus speaks of the beginning of the epoch of social revolution but how long is this epoch, no one can say. This distinction between social and political revolution does not imply that social revolution is not itself political. Social revolution is political in the sense that it acts as a crucial perturbation of established dominant systems and poses the socioeconomic basis for a new polity, for new forms of governments of networks of social cooperation; the result of such social revolution must be manifested through **transitional people's democratic government constituted from the grass root-from the ground-up**.

Social revolution

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 an 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 following chart displays the dialectical dichotomy between social reformism and social revolutionary transformation:**

Social revolution : revolutionary social transformation	Social reform: reactionary trend of repeating the cycle of aristocracy
<ul style="list-style-type: none"> on the contrary, is from the first incompatible with the interests of the ruling class, since under all circumstances it signifies annihilation of their power. 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 	<ul style="list-style-type: none"> can very well be in accord with the interests of the ruling class present ruling class continuously slander and stigmatize revolution because they believe that it threatens their position (written at the time of the Roman Empire: after New Testament)
<ul style="list-style-type: none"> judicial manner of thought displaced the theological, a revolution is defined as a violent break with the existing legal order 	<ul style="list-style-type: none"> leave their social domination untouched, or, under certain circumstances, can even strengthen it. With this reformist elites it is easy to discuss things, and from them a quiet gradual development will meet no forcible hindrance
<ul style="list-style-type: none"> opposition to the existing, historically descended right, the right for which they strove, representing it as an eternal law of nature and reason, and an inalienable right of humanity the re-conquest of these latter rights, that plainly could have been lost only through a violation of rights, was itself impossible without a violation of rights, even if they came as a result of revolution. a political revolution can only become a social revolution when it proceeds from an 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. 	<ul style="list-style-type: none"> So long as Christianity ruled the minds of men the idea of revolution was rejected as sinful revolt against divinely constituted authority. seek more effective arguments with -which to stigmatize the revolution, and these are found in the newly-arising natural science with its accompanying mental attitude. It is just the representatives of the catastrophe theories who are at the same time most reactionary and least inclined to revolutionary views. But old or new the present elites is a very unreliable ally, and this just because of its intermediate position between the exploited and the exploiting classes: exemplary vacillating elites hatched like a mushroom in the present Ethiopia to serve neo-liberalists and neo-colonialists. As one philosopher has already noted, the little "capitalist" is neither wholly with the oppressed people, nor wholly rich and considers himself, according to the occasion, first one and then the other
<ul style="list-style-type: none"> reactionary elements can only be brought into the social movement by a complete break with the whole reformist world whoever comes into the social movement at this time from the elite elements has a need of great energy, revolutionary passion, and strong social convictions It was just this element of the Martyrs which ordinarily constituted the most radical and revolutionary wing of the Social movement Martyrs understood what constitutes dialectical movement has been 	<ul style="list-style-type: none"> for reformist, a right of revolution is an absurdity, and revolution in all cases is a crime split in the ranks of the ruling classes, no matter, even if it should take on the violent form of civil war, is not a social revolution the opportunist intellectuals are an ever diminishing minority with no class organization whatever: it is the law of dialectics as they are the vacillating human pathos their only weapon is persuasion

<p>the coexistence of two contradictory sides, their conflict and their fusion into a new category-that can be achieved through social revolution in transforming quantity to quality</p> <ul style="list-style-type: none"> • this portion of the middle class was at one time the back bone of the revolution ; eager for battle and full of fight, they arose on slight provocation whenever the conditions were favorable, against every form of servitude and exploitation from above, against the tyranny of bureaucracy and militarism, against feudal and clerical privileges: the fought heroically against the feudal barons and reactionary renegade as well as military junta 	<p>through speaking and writing, the battle with "intellectual weapons" and "moral superiority," and these "parlor reformists" will settle the people's struggle also with these weapons: splendid examples are these notorious renegades and the untrained western poodle [hypocrite Abiy].</p> <ul style="list-style-type: none"> • they seek to separate off a social reform wing from the social revolutionaries , and they thereby divide and weaken the social movement: the undeniable fact is the segregation of the EPRP's sanctified principles of social emancipation from all form of oppression, poverty, marginalization, gender bias, and aggressive exploitation.
<ul style="list-style-type: none"> • it is the task of revolutionaries to accelerate this process of identifying the renegades and the genuine elites, in order that we may make clear the overwhelming majority's interests of these citizenries , and thereby lead them to equality and liberty 	<ul style="list-style-type: none"> • neo-liberalism is itself actively engaged in all these violations of historical rights: it is only with fear and shuddering that one thinks of the epoch when these dark iconoclasts come to power; with their callous hands they will destroy all the marble statues of beauty of our nation.
<ul style="list-style-type: none"> • revolutionary elites have championed the cause of the overwhelming majorities citizens • they have no especial class interest (the martyrs), and are most accessible through their professional, scientific point of view, they are easiest won for EPRP's principle through scientific considerations • social revolution is ultimately a process of finding solutions to the problems that neoliberal systems cannot solve (most likely because they have been generated by them) 	<ul style="list-style-type: none"> • certain divisions of the elite reformist classes have a / peculiar caste consciousness, very often a blindness of caste, but the interests of each one of these divisions is too peculiar for any common /class consciousness to develop • one portion of the elites defend the interests of the ruling minority class for whom many of the intellectuals serve professionally. The majority of opportunist elites have up to the present time remained entangled in the little neo-liberal circles of thought

Social democracy-established through transitional people's democratic government- has no bitterer enemy than the reactionary reformist-democracy. Just as the EPRP is the most progressive modern party, so the reactionary reformist democracy is the most retrograde party, in that to the hatred of progress which they share with other reactionary parties they add the most gross ignorance of everything that takes place outside their narrow circle of thought. Another reason for this fact

is that the little neo-liberalism congeners can maintain their position as exploiters only by the most inhuman torture of the weakest and most unresisting of the possessors of labor power—the women and children.

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 the mercenary woyane leaders and the renegades. *The Martyrs of EPRP have been and are real social revolutionaries in fighting for freedom and liberty from Western and Soviet social imperialism.* 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.

According to scientific social transformative praxis, the historic necessity of the social revolution manifests itself above all in the growing anarchy of neo-liberalism, which drives the system into an impasse. Reformists do not merely reject a certain form of the collapse or its demise, they reject the very possibility of collapse. However, The scientific basis of social transformation by virtue of social revolution rests, as is well known, on three principal results of neo-liberal aggressive development in our country:

- on the growing anarchy of neo-liberal proponent policies of looting the natural resources of citizens, leading inevitably to its ruin
- on the progressive socialization of the process of production, which creates the germs of the future social reformation based on ethnic division
- on the increased organization and consciousness of the overwhelming majorities, which constitutes the active factor on the ongoing social revolution

Once social revolution is waged, cannot stop by itself, because one's appetite grows with eating, and the citizens will not supposedly content itself **with Abiy's interethnic conflict based reforms (designed by colonialists)** till the final social transformation is realized **as transitional people's democratic government.**

The martyrs of this social revolution, as all the February's, were principled, brave, fiercely intelligent, quick-witted and devoted, articulate, deeply compassionate, and above all, thoroughly committed to freedom for all citizens, from all kind of oppression. They are remembered and engraved in our neurons for generations to come: they are exemplary freedom fighters ringing the bell of social revolution for formation of free society that can be achieved solely through the *framework of transitional people's democratic government.*

This link displays a sample result of reformist policies! For the neo-liberalist/neocolonialist world, based upon the principles of their reform theories, is quite as irrational and unjust, and, therefore, finds its way to the dust-hole quite as readily as ethnocentrism, barbarism and all the earlier stages of inequalities and oppression.

<https://www.viber.com/invite/8f440f5508044d80e81fb5a79e956c65d93853cce5d6d82698e50d6c1b508428/1>

2. Social revolution link demonstrating Ethiopian bravery: the victory had further significance for being the first crushing defeat of a European power by African forces during the colonial era.

<https://www.britannica.com/event/Battle-of-Adwa>

Finally: shout the following slogans to free yourself.

Lear from theses exemplary freedom fighters and continue with social revolution not with reformist retrogression!

Sacrifice yourself to emancipate yourself and the rest of your citizens!

Social revolution for social freedom and social justice!

The only way to deal with free Woyane- Ethiopia is to become so absolutely free that your very existence is an act of social revolutionary-not reactionary!

Coalescence is vital in a social movement's life cycle, which is characterized the coming together of social movement constituents. This stage is marked by demonstrations and formulation of strategy: come together and continue the social revolution for better tomorrow!