



One Ethiopia for all civilians and all civilians for one Ethiopia

Preamble

Civil society plays an increasingly powerful role in the global landscape, emerging as key actors in preventing and managing conflict, and building more peaceful and sustainable societies. The multiple case studies featured in this article illustrate the growth of civil society involvement in national, regional, and international peacebuilding policy. The focus is on multi-stakeholder, systems-based approaches to peacebuilding and human security that involve diverse civil society groups (NGOs, religious organizations, media, etc.), government agencies, intergovernmental organizations, and security forces. This unique comprehensive approach encompasses diverse stakeholders seeking to understand the drivers of conflict and the possibilities for working together to build peace. It illustrates how the involvement of civil society can result in better informed, more inclusive, more accountable government decision making, and more effective peacebuilding policies.

Definitions of *civil society usually start with identifying a realm of voluntary associations in between the family and the state where people freely organize and produce a colorful variety of actors, such as nongovernmental organizations (NGOs), faith-based groups, community associations, women's groups, organized not-for-profit efforts, and professional collectives*. Different ways to further identify the role of civil society in public life can be categorized in three groupings: as a set of nonstate actors; as a public sphere or arena of interactions; or as a set of norms and values, promoting a good society. **Finally, to consider civil society foremost in a normative sense focuses on civil society as a holder and manifestation of positive values, such as solidarity, trust, cooperation, tolerance, and social capital.**

In Ethiopia today, the enter ethnic conflict hatched by OLF-Abiy and his predecessors, peace budling transformation requires radical changes in structures of hate embodied interaction and ethnically layered institutions, as well as changes in human relationships, in order to achieve substantive change. Hence, the main focus by the citizens is on the structural component of conflict transformation and how the role of civil society in peacebuilding may foster institutions that meet human needs. This supports the emphasis in conflict transformation on the importance of **bottom-up approaches** and the elective method of conflict analysis, which seeks information from those in society who are closest to and most affected by conflict but who are often not consulted or included in conventional considerations of causes and solutions to conflict.

If all-inclusive transitional people's government does not win, peace between the ethnically divided nation will mean only a truce, an interval, preparation, just Abiy-OLF did, for a new slaughter of the innocent peoples-particularly peasants, women, children, etc. as massacre is happening in Benishangul Gumez right now.

Peace and bread-these are the basic demands of the overwhelming majorities and the oppressed. The ethnically structure OLF-regime intensified this demand to an extreme degree: citizens are slaughtered in the day light by the so called OLF-Shene death squad assisted by the government. The enter ethnic conflict plunged into the most behaved, most culturally developed Ethiopia into starvation and unheard and untold internal displacement.

An overarched civilian transitional democratic government is an active factor in the struggle for peace and for the overthrow of Abiy's monoethnic regime

Whoever promises the nation's a "democratic" peace and "prosperity" without at the same time preaching the revolutionary transformative radical change, or while repudiating the struggle for it-the struggle which must be carried on now, during the civil unrest-is deceiving the unfortunate grass-roots who are exposed to genocide and massive internal displacement. The victims of state terrorism-who are murdered and dehumanized-must oppose to the civil unrest created by Woyane and its predecessors (Baby Abiy is a notorious traitor), by propaganda, and by preparing and carrying out revolutionary mass actions for the overthrow of the autocratic monoethnic regime, for the conquests of political power and the achievement of democratic society by establishing the fundamental framework of all-inclusive transitional democratic government, which will be the seed of democratic state in which all citizens can inhabit prosperous life without trepidation and marginalization, which alone will save all citizens from interethnic conflict; and the determination to achieve it is maturing in the minds of the dehumanized victims of ethnic cleansing by **Abiy and his OLF-Shene murderers.**

The hypocrite and a hallucinatory Prime Minster, noble prize-winner (neocolonialist servitude) Abiy Ahmed is purely OLF leader whose wish is to dismantle the nation and establish the fictitious Oromia state. The slaughtering of massive people of the Amhara in Benishangul Gumez (Metekel) regions is clear manifestation of his murderous regime.



Abiy and the OLF Nazis, think of them as your family! You won Noble prize for butchering them all!



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Metekel Genocide under Abiy leadership. All opportunist elites, who are you humans or cannibals?

To reverse the routine of mass murder and establish transitional people’s democratic institution, civil society should immerse itself in the revolutionary transformative activities. Typologies of civil society actors include:

- *NGOs and non-profit organizations that have an organized structure or activity, and are typically registered entities and groups*
- *Online groups and activities including social media communities that can be “organized” but do not necessarily have physical, legal or financial structures*
- *Social movements of collective action and/or identity, which can be online or physical*

- *Religious leaders, faith communities, and faith-based organizations*
- *Labor unions and labor organizations representing workers*
- *Social entrepreneurs employing innovative and/or market-oriented approaches for social and environmental outcomes*
- *Grassroots associations and activities at local level*
- *Cooperatives owned and democratically controlled by their members*
- *Youth and women club*
- *Independent radio, television, print and electronic media*
- *Neighborhood or community-based coalitions*
- *Academic and research institutions: university and colleges professors and teachers*

Abiy's monoethnic regime has restricted the space for civil society, particularly in the areas of advancing human rights or democratic principles. Closing civil society spaces is his policy and part of a wider trend, the backlash against democracy promotion and contestation of the contemporary peace and order, as opposed to opening civic space which is characterized by freedom of association, peaceful assembly and freedom of expression: civil society depends on these three key rights. Abiy-OLF took a path to competitive authoritarianism which was observed in the fight between the same family of ethnically wired dictators: the collapse of an authoritarian TPLF regime, followed by the emergence of a new, competitive authoritarian OLF regime. Yet due to the weakness of opposition movements, all-inclusive transitions fell short of democracy, and incumbent monoethnic trend proved adept at manipulating or selectively adhering to the new ethnic rules. It should be clearly understood that because of the absence of democratic traditions, weak civil societies, and opportunist elites, the path is paved opportunities for dictatorial governments to rule autocratically. Yet if the prospects for full-scale democratization remained austere in much of the post-TPLF-OLF competition for power, so too is the prospects for building and sustaining full-scale democratic state. Emerging and potential autocratic Abiy regime also confronted important domestic impediments to the consolidation of his tyrannical mono-ethnic regime. To consolidate a fully closed regime, the authoritarian Oromo elites must eliminate all major sources of contestation through the systematic repression or co-optation of potential opportunist elites who orbited him and imbued with his ethnic policy. The collapse of one kind of authoritarianism (the notorious TPLF-regime) yields not democracy but a new form of nondemocratic rule (ruthless and brutal ethnic regime) unless the transition paradigm shift is changed to all-inclusive popular democratic regime.

The slightly more sophisticated stance expressed by opportunist current elites and other politically ignorant entails demands for the setting up of a "benevolent" ethnically structured dictator in Ethiopia today, to see it through to liberal maturity, a point made bluntly by an Ethiopian pseudo-intellectual. It is one Ethiopian embarrassing history when a number of the intellectuals participating in those debates are already officials or sympathizers of the ethnically structured regime that is cannot be democratic in its content and form. Many more run like a dog that looks for bait to become ministers in cabinets that cannot be described as democratic except by an extreme stretch of the imagination and terminology. Note that both the renegades and the ethnic-mongers did not concentrate on empowering the people as an urgent necessity, for the priority has been to empower citizenries to seize the states power that nature endowed them.

The fact that the elite remained at best reluctant democrats is not a problem in itself, since studies of democratic transformation have consistently revealed that political actors more often than not opt for democracy as a last resort, or as the 'lesser evil' from their perspective. Only later does commitment to democracy evolve and solidify, receiving an unequivocal and enduring commitment from main actors-just like the sixtieth. However, the problem in Ethiopia is that rival political groups continue to entertain the view that many things are too important to entrust to the unpredictability of a democratic process and the dispositions of the populace.

In view of all this, it can be argued that the reason why Ethiopia remains inhospitable to democracy is the same reason why it also remains inhospitable to the rise of an autonomous and influential bourgeoisie. The opportunistic elites bear the stamp of the messiah-Abiy trend. Where his regime acts as a protection racket, and manages the prosperity as if it is at war with TPLF with important sections of society, the renegades have to adapt and join the racketeers, despots or ethnic mongers. Otherwise, it stands no chance as he manipulates economic measures for political ends.

The entrenched despotic ethnic regime has deliberately (and sometimes inadvertently) engineered modes of polarization that makes his despotic ways look as if he is the last fortress against the total disintegration of our country despite the genocide he promoted after he took power. In his desperation to remain in power, even progressive' regimes cultivated tribal/ethnic or sectarian loyalties, and played group against group. By posing as arbiters between these polarized groups, he has engineered a latent interethnic conflict that continues by 'peaceful' means, refereed by a despot who continues to blackmail society with this threat. Like a terrorist with an explosive belt, the despot makes sure that, if he goes, the whole house will go up in flames. These foreign actors also emulate local despots in creating and fostering, in their desperation, polarized identities that end up holding them and everyone else hostage. This can be seen in the way sectarianism has been fostered in the country and encouraged the despot to carry on slaughtering the indigenous in day light. This goes to support our point that the infectious **'Zenawi-Abiy syndrome'** is linked closely to the Machiavellian short-sightedness of political actors, including foreign actors.

Synopsis

Ethiopia has been ravaged by evil and savage ethnically wired elites and narrow technofascists for over thirty years. As dehumanization, daylight murder, genocide, continues the popular mass will rise as an independent actor, as builders of a new life, because hundreds of millions of citizens belong to dependent, subject nations, which are until have been subjects ethnically structured institutions, and which prosperity and equality existed only as a manure. The overwhelming majority, which hitherto have been completely outside the orbit of historical progress and humanity, because, it could not represent an independent revolutionary and transformative force, ceased, as we know to play that passive role at the beginning of the seventieth – the sanctified popular revolt against the oppressors was suppressed/aborted by Military junta and continued with worst mowing machine that travelled the journey of savagery: the OLF-TPLF-ELF mercenaries.

Finally, Ethiopian's peace-loving program must explain that the ethnically structured military regime and the neocolonial cronies cannot grant a democratic peace. Such a peace must be sought

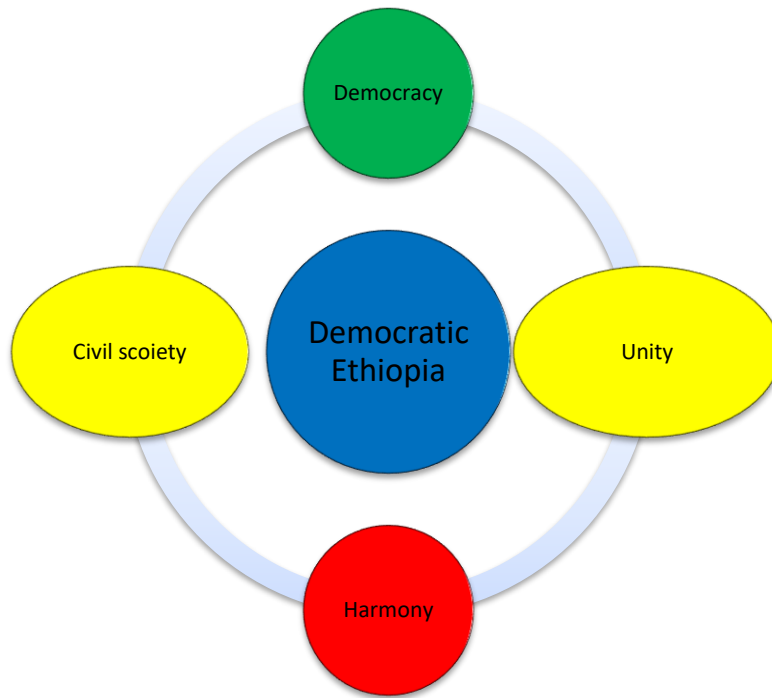
and fought for, not in the past, not in a reactionary utopia of the messiah MEDEMER/ fictitious philosophy, nor in a void “prosperous OLF-party policy, but in the social democratic and revolutionary transformative toiling masses: peasantry, laborer, women, youth, religious groups, progressive elites, etc. Note that not a single fundamental democratic demand can be achieved to any considerable extent, or any degree of permanency, in the ethnically structured institutes, except by the way of fundamental battles under the banner of equality, social justice, freedom for all citizenries, above all by modern \progressive elites with inherent zeal of radical change.

This goes to support this article’s point of view that the contagious Zenawi-Abiy syndrome is linked closely to the Machiavellian short-sightedness of political actors, including foreign interventionists. The frequent flare-ups that have raised our country’s ethnic political temperatures to volcanic levels have a little to do with the country’s history that flourished with diversity, culture, and unity, but a lot to do with its present ethnopolitical outlook. What is more alarming is that, in the shadow of these coalitions, extremely dangerous and disturbing structures of domination and disenfranchisement are becoming so entrenched and so alien that the amount of violence required to dislodge them will be phenomenal? Instead of progressing towards the open spaces of the social revolution and fundamental transformation, the systems here are recreating the savagery/primitive regime sometimes talking about the murderous GADA system and sharpened guillotine is sure to follow.

The despotic order in Ethiopia is not a reflection of its inhabitants’ cultural preferences. Had it been so, then there would have been no need for the extreme violence being deployed by regimes to maintain their grip on power: the issue here is not the preferences of the locals, but the ability of the regimes to defy these preferences. This happens due to the ethnically structured nature of the repressive apparatus, which combines sectarian and ethnic links to isolate itself from the polarized society, and the ample resources and international support it enjoys. It is this extreme situation, and the mounting resistance to it, that fosters the polarization and extremism infecting the country.

Ethiopian intellectuals, politicians and civil society actors are obliged to realize more and more and think critically as educators that this situation is no longer acceptable or tenable. Nascent coalitions of democrats, including moderate religious groups, are emerging to challenge authoritarian monoethnic regimes. In spite of brutal crackdowns and deliberate attempts to sow divisions, the movements persist, and others are emulating their action. That is where the future of our citizenry’s social justice and freedom lies.

A conscious, organised minority elite at the head of an unorganised mass of the people suits the opportunists and the OLF bandit’s reformism, which is, after all, a reformism in the interests of the minority oppressors. But the separation of conscious minority from unconscious majority, the separation of mental and manual labour, the existence of manager and foreman on the one hand and a mass of obedient labourers on the other, may be grafted on to “democracy” only by killing the very essence of democratic government and democratic system, which is the collective control of the citizens over their destiny.



Without general elections, without unrestricted freedom of press and assembly, without a free struggle of opinion, life dies out in every public institution, becomes a mere semblance of life, in which only the bureaucracy and ethnic politics remains as the active element.

Democratic state needs:

- *Democratic institutions not ethnically structured institution that dismantle the country*
- *Social constitution: the current institution is ethnically structured and very divisive*
- *All-inclusive transitional democratic government that will be the seed for the roadmap of democratic Ethiopia*

Defense of the genteel glorification of OLF-TPLF terror isn't limited to neo-Nazis bearing torches; this pathology is embedded deep in Zenawi-Abiy's ostensibly enlightened enclaves. We are already one country too united with — enmeshed with, even, and in many ways embroiled in a codependent relationship with — the toxic tenets of OLF ethnic cleansing. Now is not the time for all Ethiopians to press our hands. We must be specific and clear in our demands of each other: There can be no further gratification, tacit or otherwise, of sectarians and their symbols, if true unity is indeed the goal.

Note that the disarrayed OLF-TPLF leaders with violence in their hearts and blood on their hands “don't represent the great Oromo and Tigran people.”

Ethiopian Sovereignty will not be relinquished but ethnically structured Abiy-OLF government must dismantled instead! Ethiopians should stand up against bigoted brutality orchestrated by morons!