



Finote Ethio-Canadian Information Centre In Toronto

ፍኖተ ኢትዮ-ካናዳውያን የኢንፎርሜሽን ማዕከል ቦቶሮንቶ

1910 Kennedy Road, Unit 3, P. O. Box 417, Toronto, ON, M1P 2L8 E-mail:



Massive propaganda, depicted by parochial Oromo elites (filled by false consciousness), in fictitious newspapers to create a “fictitious public opinion” leading to justify a “fictitious Oromia state.”

“He who is unable to scientifically reinterpret his past may also be incapable of projecting concretely his interest in emancipation.” [Pau Ricoeur, Hermeneutics and critique of Ideology.]

“The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. “

[Marx and Engels 1848]

Preamble

The Oromo elites, in all their educational practicum, are obsessed in promoting their aggressive and belligerent characteristics that has been embedded in their intrinsic expansionist political discourse. The anthropological and scientific truth of the Oromo (historically known as the Galla by Europeans) habitat had been at Berbera region and prior to that only the big bang theory may tell their origin. As an anthropologist Herbert Lewis (Emirates professor of anatropal) studied a reconstruction of the origin of the major Galla expansion and narrated that these migrants occupied most of the horn of Africa until the Somali wiped South and South-West from the shore of the Gulf of Aden chased after the Galla. He reiterated in his study that the Somali had been the main momentum to the Galla invasion of Ethiopia in the sixtieth century. He further elaborated that though the Galla and the Somali originated in Southern Ethiopia, the Somali expanded to the East and North much earlier than the Galla as the Galla inhabited only the Southern Ethiopia and Northern Kenya until they migrated to the rest of Ethiopia as expansionist around 1530.

This article argues and unpacks/ metanarratives that the present Oromo elites betrayed the Oromo ethnic group by undermining their historical place in Ethiopia: in the critical reflection it initiates on the issues of power, freedom, social change, violence, and the public use of reason: **an act of defiance, a critical gesture, relentlessly repeated and indefinitely turned against ‘false consciousness’, against the distortions of**

some Oromo elites' power of communication which conceal the permanent exercise of domination and violence. These elites narrated the unreliable kind of philosophical hermeneutics, with its adherence to the authority of tradition, leaves no room for the critique of ideologies entrenched in the historically transmitted prejudices on which objective experience of truth relies. It describes as the hermeneutical experience of truth but might not be an experience of truth at all, but, rather, a distorted communication that is complicit in ideology, since the so-called truth results from a conversation that might not be open, but oriented by prejudices that reinforce relations of domination. Their narration of the great Oromo ethnic peoples' history, the history that has been entangled with all Ethiopian diverse history, was not based on a critical theory (social theory oriented toward critiquing and changing society as a whole) that provides the descriptive and normative bases for social inquiry aimed at decreasing domination and increasing freedom in all their forms. Note that a critical theory is adequate only if it meets three criteria:

- It must be explanatory: explain what is wrong with current social reality
- It must be practical: identify the actors to change it
- It must be normative: provide both clear norms for criticism and achievable practical goals for social transformation

Note that critical theory inspired greatly by Marx's theoretical formulation of the relationship between economic base and ideological superstructure (a society's ideology, laws, politics, education, which reflect the base: a society's values embedded in economy, property, material, and means of production), and tends to focus on how power and domination operate, in particular, in the realm of the superstructure. In the concluding sections, the paper discusses the issues of democracy and development in light of these surplus meanings

Current Oromo elites embellish king Abiy to carry on the dynasty-to accomplish the plan of expansionism from Bale to Bole (Nostalgia narratives, and fake news):

Though there are many of narrow Oromo nationalists who, without knowing concrete objective history or purposely to alienate/confuse the great Oromo people (may be slip of the pen (lapsus calami)), became their own grave diggers in twisting objective reality of the Oromia's belligerent expansionism, the charlatan doctor -Mohammed Hassen submitted a thesis based on the Oromo expansion from 1500-1850 to the University of London. To mention some of his pitfalls in his fictitious Thesis (1983). Quoting his demagogy that how the Oromo leaders were aggressive and expansions in nature (the main character in a narrative is to resist democratic establishment and to affirm ethnic-"Oromo" hegemony):

1. "Abdul Hakim seems to have found the ground prepared for his' *missionary work in Jimma in 1830.*"

Contradiction to this Quote (1) or response to this narrative quote on “the war for the souls”: Abiy Ahmed proclaimed the present Ethiopian King to keep the dynastic line of Abdul Hakim. Whatever their stated goals, missionary work within the interior was the softer, first wave of conquest, preparing the groundwork for the imposition of a European style of domination and exploitation. Missionary societies began to form with the intent of sponsoring expeditions to South Ethiopian territory, to “save souls” and bestow God’s blessing on Ethiopian Oromos via the blessed Abdul Hakim to whom Abiy Ahmed indebted to and proclaimed the present Ethiopian King to keep the dynastic line of Abdul Hakim! The missionary’s purpose once within Africa was twofold:

- First, the missionaries hoped to convert the chiefs and leaders of the region, as they believed that conversion of the chiefs could function “like Constantine to the Romans” and convert their people simultaneously and prepare them for territorial expansion.
- Second, the missionaries hoped that, eventually, their message would spread enough that they would be able to turn loose newly Christianized and Europeanized Ethiopian Oromos out into the frontier to convert their kinship.
- In practice, missionaries would fill roles very similar to, and often interchangeable with, secular European explorers and diplomats, using and **manipulating the Oromos they encountered as befit them best.**

We note that in the end, the war was not between God and Satan for the souls of the Oromo-Ethiopians, it was between Europe and Ethiopia for the hearts and minds of the people, and the end result of that battle manifested during the Ethiopia and Italian war! *In conclusion the Pilgrim’s Progress traveled to South Ethiopia with the great missionary movement that coincided with the rise of European colonialism. In 1885 the European nations signed the Congo Basin Treaties in Berlin, dividing up Africa into “spheres of influence” that each would dominate. This date is commonly held as the beginning of the “scramble for Africa,” which led to the colonial powers’ dominating virtually the entire continent. When this process started, only a handful of missionaries worked in Africa. By 1910, just twenty-five years later, Africa had over 10,000 missionaries—6,000 Catholic and 4,000 Protestant. Colonialism provided the political context that fostered missionary activity.*

2. “Having embraced Islam, and declared it the religion of the court, he invited to the kingdom a number of Muslim saints (teachers) to preach and spread the new religion. Despite this, it was only after 1860 that Islam won any considerable ground in **Jemma**. **There were three main reasons for this. Firstly, the first two kings of Jemma were more interested in expanding the frontiers of their state than in spreading Islam among their people.**”

Another narrow nationalist and confused/muddle headed elite is Assefa Jalata, to quote him:

3. “The study of the historical, cultural, religious, linguistic, geographical and civilizational foundations of Oromo society is essential to understand the differences between the Oromo and Ethiopian peoples.” The study of these differences is important in properly addressing historical contradictions which have emerged since the colonization of Oromia (this makes you muddle-headed and have-backed “prelesional!”) First, we introduce Oromia and explain the process of its establishment. Second, we discuss the origin and branches of the Oromo and their modes of livelihoods, the gada system (Oromo democracy), world views, philosophy, and religion. Third, we explore the processes of class differentiation and kingdom formation in northern and western Oromia.

Contradictory response (critics) to (3):

- (a) *When you depicted the bizarre and unfounded theory of the “difference between Ethiopian and Oromo peoples,” Mr. Jalata, are you confirming that the “Oromos were the invaders” and that makes them different to Ethiopian peoples? Which Oromo? The German Oromo? Or some white Oromos, whose color now diminished to resemble their Ethiopian brothers/sisters? This questions your bipolar disorder, your mental status obsessive-compulsive disorder (OCD): maybe you were in state of high opium concentration dynamics who disdains science and favor primitive societal outlook as a proponent of ethnic division and session.*
- (b) The fancy word “colonization.” Please explain the term colonization scientifically and explicitly. It needs frame of reference while experiments are performed for sake of argument! Contrary to your unscientific and unfounded claim, when writing *The Communist Manifesto* in 1848, Marx and Engels gave a significant direct role for colonialism and imperialism in its broadest sense as part of the development of a capitalist global economy which they appealed to the workers of the world, not just those of Europe, to rise against. You may understand that when Europe was abandoning feudalism and embracing capitalism, African societies were entering a phase comparable to feudalism. The birth of social classes in precolonial Africa was therefore a product of the inherent contradictions of feudalism, while colonialism is the inherent property of the highest form of capitalism. Ethiopia before and Ethiopia now had/has never been in capitalist mode of production-leave alone Imperial colonialist! According to Bahrey, the earliest Oromo expansion occurred under the Oromo *luba* Melbah, during the time of Emperor Lebna Dengel. He states that they invaded the neighboring Bale in the Southeast just before the invasions of Ahmad ibn Ibrahim al-Ghazi of Adal (also known as Ahmed Gurey) in the north. These early incursions (Oromo: razzia) were limited, however, as the encroaching groups returned to their homeland near the Shebelle River after each raid. Raids continued under Mudena past the Wabi Shebelle, but these groups also returned home shortly.

We can argue profoundly that capitalism is not the most natural way to organize a society, it is founded on the dispossession of peasants’ and the poor from their land, facilitating primitive accumulation, and one has to focus on the question of who produces and who receives the surplus value. The great Oromo ethnic group are within the feudal system mode of production like any other many Ethiopian ethnic

groups and haven exploited by feudal landowners (that includes the Oromo feudal oligarchy who oppressed the downtrodden masses of Ethiopians for centuries).

Lesson to learn (one really likes you because you are genuine/honest ignorant of politics, anthropology and scientific research in general!)

The term *colony* usually refers to an organized settlement that individuals from one location establish outside the borders of their place of origin. Historically, the term first referred to military and agricultural outposts established by Roman citizens in newly conquered lands of the western Roman Empire. However, as the European imperial states (first Spain and Portugal; then the Netherlands, Britain, and France; and later, Germany, Belgium, and Italy) built navies and overseas corporations to expand their influence and trade across continents from the sixteenth through the nineteenth century, the idea of colonialism came to refer to all manner of economic and political activity characterizing the overseas networks that European settlers, corporations, and states controlled outside of Europe.

The modern strictly scientific analysis of the economic causes behind the predatory colonial policy of the capitalist countries, reveal the organic connection between colonialism and capitalism, and expose the monstrous exploitation of the colonial peoples by Great Britain and other capitalist countries.

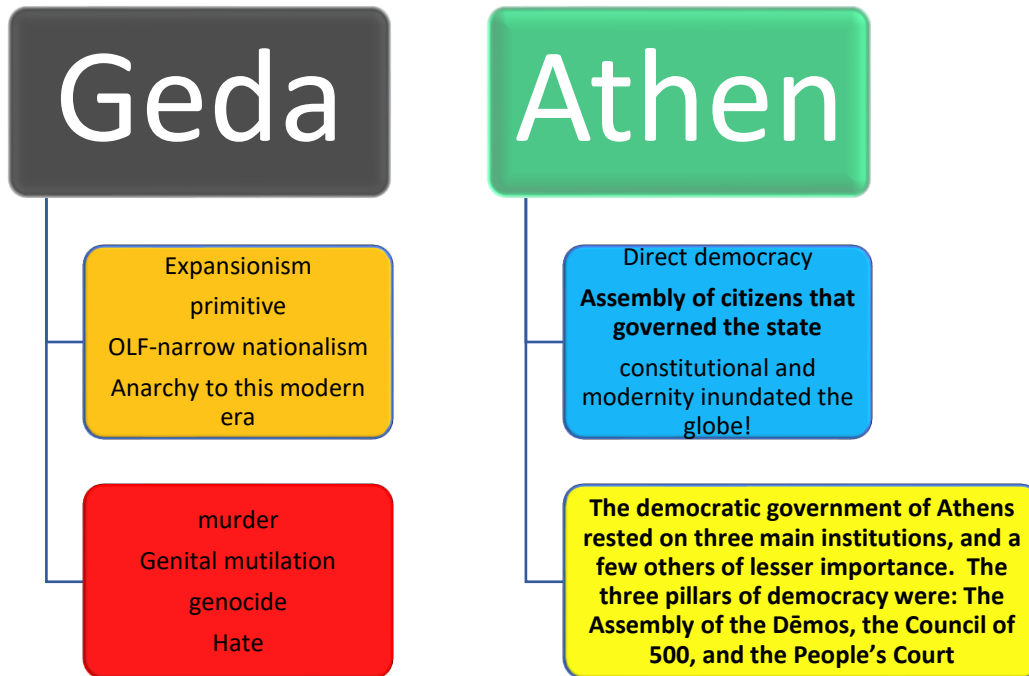
©. You interpreted your imaginary” geda system” as “Oromo democracy”

Wow!

According to Lindell, and Scott (1999), the term originates from the Greek word (demokratia) “rule of the people” which was coined from (demos) “people” and (kratos) “power” or “rule” in the 5th century B.C. Sociologists and social democrats describe democracy as a system of government with four key elements:

- A system for choosing and replacing the government through free and fair elections.
- Active participation of the people, as citizens, in politics and civic life;
- Protection of the human rights of all citizens; and
- A rule of law in which the laws and procedures apply equally to all citizens

The historical and epistemological fact is the concept of “democracy” hitherto designed by the Greek, period and it has some rudimentary characteristics as described above. There are many variants of democracy today. The most dominant variable is what he terms the direct democracy in which all citizens of a country are given direct and active participation in the decision-making process of their countries. Another variant is the representative democracy in which the whole body of all eligible citizens remain the sovereign power, but political power is exercised indirectly through elected representatives.

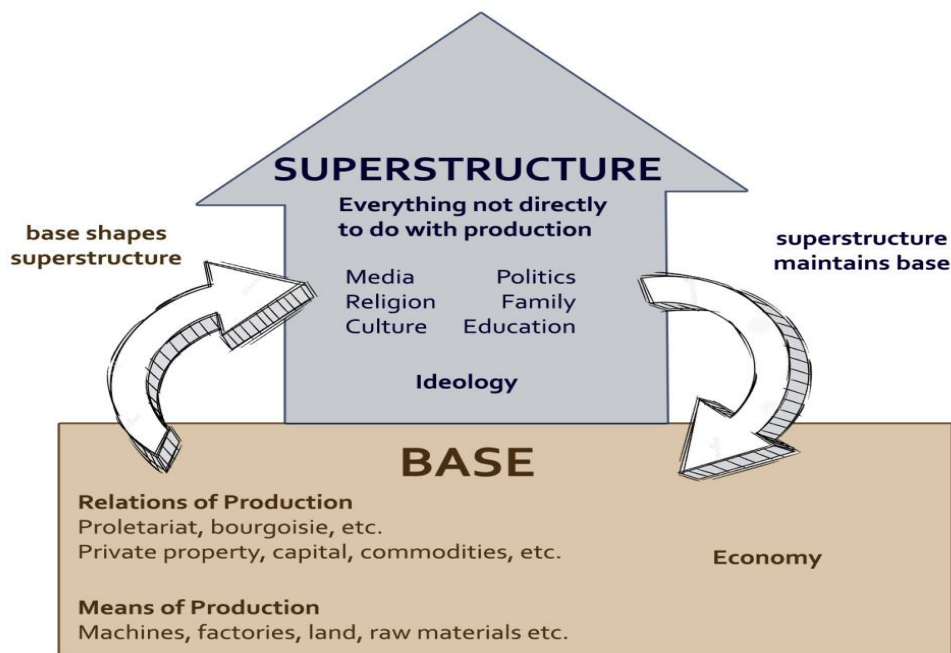


4. “In the formation and development of individual or collective identity, the social condition is an objective agent, arising from economic, political, social and cultural aspects which are characteristic of the growth and history of the society in question. If one argues that the economic aspect is fundamental, one can assert that “identity” (Jalata’ obsession!) is in a certain sense the expression of an economic reality. This reality, whatever the geographical context and the path of development of the society, is defined by the level of productive forces (the relationship between man and nature) and by the means of production (the relations between men [and women] and between classes) within this society. But if one accepts that culture is a dynamic synthesis of the material and spiritual condition of the society and expresses relationship both between man and nature and between different classes within a society, one can assert that identity is at the individual and collective level and beyond the economic condition, the expression of culture.

Contradictory response (critics) to (4): Mode of production and mode of exploitation: (productive forces and means of production) and its dialectical connection thereto. Note that as a human science, narratology is historically defined and reflects ongoing dialectical changes in research agendas and methodologies in humanities.

- (a) You revised Marxism to your narrow nationalist doctrine when you reiterated “identity” (a human construct, just ethnic or clan is a human construct) as the inherent theme of social development as opposed to the following scientific and dialectical moment of human history:

- In the social production of their life, men/women enter into definite relations that are indispensable and independent of their will, relations of production which correspond to a definite stage of development of their material productive forces. The sum total of these *relations of production constitutes the “economic structure” not “identity structure”* of society, the real foundation, on which rises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the social, political and intellectual life process in general. It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness-their identity as human construct.
- The specific economic form, in which unpaid surplus labor is pumped out of the direct producers, determines the relation of rulers and ruled, as it grows immediately out of production itself and in turn reacts upon it as a determining agent. It is always the direct relation of the owners of the means of production to the direct producers which reveals the innermost secret, the hidden foundation of the entire social structure. Please, refer to the social structure of capitalism as depicted below.



Source: The Narratologist

Whoever controls the means of production in a society controls the overall society. The beliefs, attitudes, and values of a society form an ideological base which influences the superstructure of a society: its laws, politics, religion, education, art, literature, film, urban development, etc. The reason for what you purported is the social form of capitalism is upside down, inverted, contradictory, whereas the one of precapitalistic societies is not is that he thought that capitalism is in a certain sense a dehumanized world in which an inhuman power came to rule. This power is money, which breaks all traditional bonds, disintegrates all organic communities, and leaves no other nexus between one man and the other, except naked self-interest in the callous cash payment (Marx and Engels, 1973, p. 82)

5. In 1522, the Oromo had already begun to participate in the extensive and intensive struggle in the Horn of Africa. This was before the Muslims seriously confronted. In the first half of the sixteenth century, after two centuries of domination, the Muslims destroyed Christian rule and established their own under the leadership of one Ahmed Gragn for more than a decade.

Contradictory response (critics) to (5):

- (a) The phrase “the Oromo had already begun to participate in the extensive and intensive struggle in the Horn Africa.” The question is struggle for what? Vision/goal? Where in North Africa-specific geography, can be Algeria? Chad?
- (b) The Muslims destruction of Christian Abyssinia under the leadership of Ahmed Gragn (Ahmed ibn Ibrahim al-Ghazi). Why you did you surface up the Somali expansionist while narrating the unfounded Oromo folklore? (I mean the oral traditions, narratives and other verbal expressive forms that are informally produced and transmitted among a specified group). This information should be a concern by all Ethiopians: a mechanism can contribute to consciousness only if it specifies “differences that make a difference” within a system, that is, a mechanism in a state generates information only if it constrains the states of a system that can be its possible causes and effects—its *cause-effect repertoire*.

Synopsis: To all elites (including the confused Oromo elites)

We must begin by stating the first premise of all human existence and, therefore, of all history, the premise, namely, that men/women must be in a position to live in order to be able to "make history". But life involves before everything else eating and drinking, a habitation, clothing and many other things. The first historical act is, thus, the production of the means to satisfy these needs, the production of material life itself. And indeed, this is an historical act, a fundamental condition of all history, which today, as thousands of years ago, must daily and hourly be fulfilled merely in order to sustain human life. Ethnicity, identity, morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness, thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the products of their thinking. Moreover, language, like consciousness, only arises from the need, the necessity, of communications with other men\women. Men's/women's consciousness of the necessity of associating with the individuals around him/her is the beginning of the consciousness that he/she is living in society at all. This beginning is as animal as social life itself at this stage. It is mere herd- consciousness, and at this point man/woman is only distinguished from sheep by the fact that with him/her consciousness takes the place of instinct or that his/her instinct is a conscious one. This sheep-like or tribal consciousness receives its further development and extension through increased productivity, the increase of needs, and, what is fundamental to both of these, the increase of population.

Thus, history is nothing but the succession of the separate generations, each of which exploits the materials, the capital funds, the productive forces handed down to it by all preceding generations, and thus, on the one hand, continues the traditional activity in completely changed circumstances and, on the other, modifies the old circumstances with a completely changed activity. The tide of global neoliberalism/neocolonialism relentlessly flows, not only within but also between

countries, in the most complex of ways. Yet, social consciousnesses trapped within the individual rather than the collective, a consequence of the ethnocentric and opportunistic elites' consensus. The result is that we have become alienated, separated from the process of humanity, focusing on the immediate whilst leaving our position in relation to the whole distorted and blurred. The insatiable greed of western consumerism drives that form of capitalism which permeates the globe, exploiting the needs of the most vulnerable in its avaricious devouring of humanity. A rationalist epistemological activist:

- stresses the role of critical education, in its formal and informal contexts, in the process of social transformation, inasmuch as critical consciousness is the bedrock of critical change
- identifies the need for communication and action at all levels if the transformative projects to succeed: any who engaged in local struggle need to understand the global significance of what they do, otherwise victories won are used to defuse and depoliticize the crucial significance of the local effort
- understands that if knowledge is conceptualized as a product, it becomes detached from human experience and commodified- leading to commodity fetishism. If we democratic activists, in any context, dare to relinquish our power and status and rise to the challenge of embracing teaching and learning as two internally related processes within each person- then we locate the basis of dialogue for change in every political discourse encounter
- engages in a critical, dialectical understanding of the human condition rather than promoting our subjective/empirical epistemology, such as ethnocentrism as opposed collectivism. As modern elites, we have to promote social theory of consciousness as a theory of praxis because it establishes the dialectical unity between our sensual experience of life and our thinking or consciousness. Note that critical/revolutionary praxis is necessary for social transformation from authoritarian to democratic state system: the system that empowers the oppressed, marginalized or from the ground-up institutional structure in which social justice, equality, and basic human rights are exercised
- considers the methodological process critically, alongside content as a dialectical unity, otherwise one dichotomizes thought and reality, with the result that prevailing conditions are accepted as natural and inevitable. Moreover, accepting the inevitability of the dominant order reinforces inequalities and creates an acquiescence to power and privilege. An educated citizen never ceases learning, studying and improving himself. His/her quality is transforming society for better tomorrow.

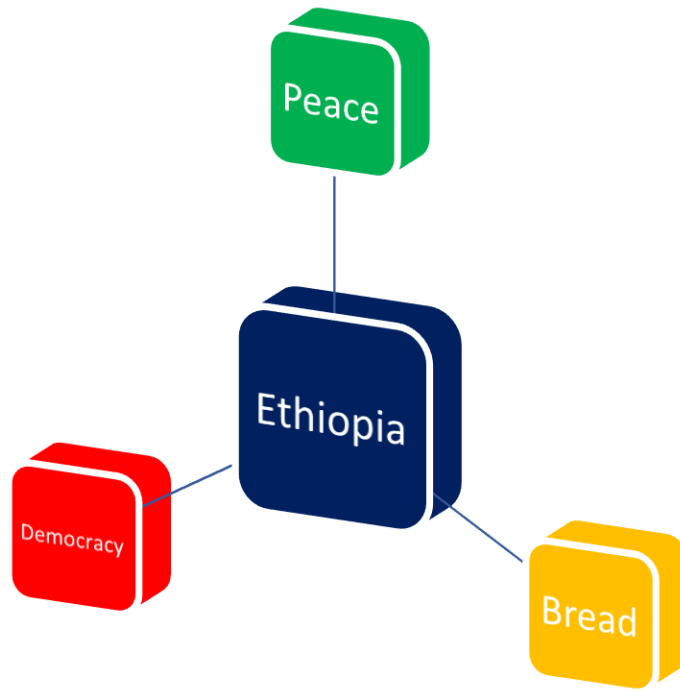
In general:

*A thoroughgoing democratic elite is one who has organizational spirit: readiness to sacrifice personal interests and one's life for the principle he stands for-the people first, the individual second. Moreover, genuine activist is one who has the **finest and highest human virtue**- he/she has moral integrity. All the following behavior such as selflessness, limelight seeking, slacking corruption, cheating, lying, conceit, individualism, opportunism and double-dealing are alien to him. He avoids being unscrupulous in dealing with coactivity. A good revolutionary elite doesn't cease to learn from the peoples, to teach them in return, to help them in all their work, to organize them and to support their cause. A democratic activist's best measurement of his/her activity is to ask himself or herself "am I serving the peoples best."*

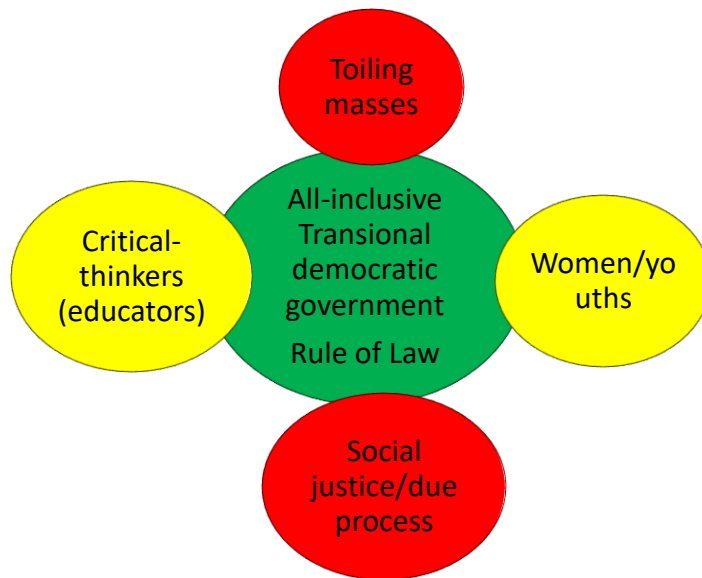
Inspiration

Finally, we all have cherished our hero's patriots-irrespective of ethnic backgrounds: Those who fought against modern imperialism. The first European came to Ethiopia in the 15th century and since that time we can see how Ethiopia was depicted. Beginning with missionaries and writers such as Alessandro Zorzi, Manoel de Almeida or Bahrey, through the Czech Franciscan missionary Václav Remedius Prutký to the late 18th and 19th century travelers like James Bruce, Henry Salt, Walter Plowden and many others, Ethiopia tended to be depicted in a multi-dimensional way. On one hand, as a country with a long history and high Semitic culture that adopted Christianity in the early period, on the other hand, as a country of barbarous, uncivilized people with savage manners and vicious beliefs. These images coincide with general European thinking for which a nomad/pastoralist was the lower, while sedentarism was the higher. In the late 19th century, after the battle of Adowa where the Ethiopians defeated an invading Italian army, Ethiopia gained an image of the "pure" African kingdom that maintained its independence against the "white" European power and an Ethiopia-oriented millenarian ethos became a popular feature especially within the Afro-American community, while for Europe Ethiopia remained a somewhat backward country and a puzzle, since in European colonial thinking there was no space between "the colonizer" and "the colonized" in sub-Saharan Africa.

Social democratic activists' belief in unifying institutions that constitute elements of transitional democratic state that incorporates natural rule of law. The Martyrs-lead social revolution against neocolonialism/neoliberalism had been bound to assume a profoundly popular and distinctly national character and is bound to deepen step by step, developing into desperate clashes with imperialism and shaking the very foundations of imperialism-groomed feudalism and Junta-Soviet social imperialism



With the power of democratic Ethiopia vested in Oromo elites (and ethnocentrist/ethnofascist), wishing you well!



Social revolutionaries and social democrats stand as a powerful challenge to a number of false conceptions very prevalent today regarding both transformative praxis for social change and establishment of all-inclusive democratic government. Among the most powerful and

influential ideologists in the world today are those who tell us that the market economy and democracy (that is, democracy and rule by the people) historically and naturally develop hand-in-hand, and that it is not possible, for any length of time, to have one without the other. It is just as much of a falsehood as the myth that has been propagated by pro-neocolonialists propagandists as well as all too many will-be social justice that democracy is something to be brought about through authoritarian measures.

Some questions to think about (an essay assignment for charlatan doctors to work on!)

1. While citizens may prize honesty and abhor deception, are they capable of assessing the veracity of what politicians (the infantile Abiy and his caregivers) say?
2. To what extent can citizens distinguish between statements that are true and those that are false?
3. Does perceived truthfulness depend on the underlying truth of the statements themselves or on cues such as the speaker's reputation and partisanship?

We note that the capacity to detect deception is a critical social skill. Evolutionary psychologists argue that social cooperation is made possible, in large part, by cognitive mechanisms that allow humans to rapidly detect **cheaters and violations of social norms**. Lie detection is important in politics, too: **revolutionary overwhelming majorities -guided by EPRP are excellent lie detectors**. If citizens are capable of detecting political lies, then they have the tools that enable them to guard against manipulation and persuasion by elites/ethno-fascists, like Abiy Ahmed and his opportunist satellites

References:

1. Herbert S. Lewis: The Origins of the Galla and Somali Published online by Cambridge University Press: **22 January 2009**
2. Abba Bharey's Znabu, Le Galla: Towards an Ethiopian Theory Maimire Mannasemmay International Journal of Ethiopian Studies, PP.1-28 (28 pages) Published by Tsehai Publishers
3. ASAFA JALATA: is Professor of Sociology and Global and Africana Studies at the University of Tennessee, Knoxville: He has as many empiricists epistemological discourse to satisfy his ego, and one can google as many Assefa-cloned jargon and hocus-pocus narrations
4. Mohammed Hassen Thesis submitted for' the degree of Ph.D. of the University of London, School of Oriental and African Studies, 1983. THE OROMO OF ETHIOPIA, 1500-1850: WITH SPECIAL EMPHASIS ON THE GIBE REGION
5. Paul B. Henze, Layers of time: A history of Ethiopia. This book traces Ethiopia's expansion southward during medieval times, its resistance to Muslim invasion and, under energetic leaders, its defence of its independence against European colonial powers. The great merit of Paul Henze's new history of Ethiopia, *Layers of Time*, is that it makes you dream even as it stays very firmly in the realm of verifiable facts.' — *Washington Times*

Henze traces Ethiopia's development from the richness of the Aksumite Empire to its interaction with and resistance to the Arab Empire in the Middle Ages. His examination of Ethiopia's "opening" to the West in the eighteenth century is particularly informative, and he offers rather interesting insights regarding Ethiopia's position during the cold war struggle for influence on the Horn of Africa. This is an easily digested and very useful introduction to an ancient land and people.' — Jay Freeman