



**Exploring political leaders' performance and credibility (Political capital and the dynamics of Leadership). Why is the current ethnically formatted regime being ethnofascist? Course description to infantile leader and his cronies!**

*"Racism is America's worst disease!"*

[ A. Einstein]

*"Ethnicism is Ethiopia's cancerous fabric seeded in genocidal activities."*

[Ademe Bilal]

## Prologue

Good political leadership refers not only to competence, but to ethics and transforming citizens as well. A political leader is responsible for influencing followers to perform an action, complete a task, or behave in a specific manner. Effective political leaders influence process, stimulate change in attitudes and values of followers, enhance followers' beliefs in their worth, and foster the leader's vision by utilizing strategies of empowerment. Leaders who are ethical are people-oriented, aware of how their decisions impact others, and use their power to serve the greater good instead of self-serving interests. In ethical political leadership it is important for the leader to consider how decisions impact others. ***Motivating followers to put the needs or interests of the citizens ahead of their own is another quality of ethical leaders.*** Motivating involves engaging others in an intellectual and emotional commitment between leaders and followers that makes both parties equally responsible in the pursuit of a common goal. Ethical political leaders assist the overwhelming majorities in gaining a sense of personal competence and critical thinking that allow them to be self-sufficient by encouraging and empowering them. Moreover, credibility is an important source for political capital can also be understood from looking closely to reasons for why political leaders need to be credible. This praxis identifies the following political leader's behaviors:

- competitive: skilled political leaders apply their social intelligence to putting together an effective society. It takes a competent political leader to facilitate that interaction while also guiding the direction and performance of the entire society
- mass-oriented leaders are those who are strongly tied to a general public view radical social transformation of all citizens. ***Leaders who are grounded in principles, not self-interest, and committed to the public good, not driven by power or greed.***
- participative: Participative political leadership style highly regards delegation of duties and responsibilities. Moreover, participative political leadership provides intrinsic motivation to the citizens by being inclusive to political discourse or by involving citizens in decision making
- supportive, which are dependent on situation factors and follower characteristics. Confidential political leader listens carefully to others while also making himself heard, he enjoys relationships marked by mutual trust and respect.

- collaborative, communicative, creative, and critical thinkers: honest leaders cannot risk being divided by those who seek political advantage through fear-based rhetoric. They understand if citizens are divided as a people, they may lose the greatest opportunity ever before any African nations for their independence, value and culture. To favorably end meaning-making contests about the problem at hand, as well as to persuade others of the appropriate course of action and of the need for them **to cooperate**, credibility is crucial. Scientific research and objective reality asserts that a communicator's credibility depends on his perceived 'expertness' and perceived 'trustworthiness'!

The qualities necessary for leadership can be seen as a balance, with integrity as the strong, solid base, with respect and responsibility balanced on either side. **Political leaders with integrity are honest, trustworthy, and genuine.** They also respect others and have a strong sense of personal responsibility for ensuring standards of moral and ethical conduct. Respect is developed by the *qualities of empathy, emotional mastery, lack of blame, and humility. Democratic leader who demonstrates respect show unconditional high regard for others, acknowledging their value as human beings, regardless of their behavior, ethnic background or otherwise.* The respect comes through in all situations, even during times of conflict or criticism. Demonstrating respect for others requires developing and refining:

- I. **Empathy.** When a political leader treats everyone in the country with consideration, shows genuine concern for others, listens with understanding and is respectful even if nothing is to be gained from the relationship, it helps the leader earn trust. Leaders who are empathetic create strong bonds and are seen as less political manipulators or deceivers: The question one poses "**are Ethiopian ruling classes empathetic to human sufferings?**" **Or they are sadistic as they observe genocide, internal displacement, dehumanization, inequality, and violation of basic human rights.**
- II. **Emotional mastery.** For those in positions of political power, the most important aspect of emotional mastery may be controlling anger. Outbursts of anger have no spot in the democratically structured system and can quickly destroy a sense of political equity and collective leadership. A political leader with this quality says what he or she thinks, but never berates others, and stays calm even in crisis situations. Anxiety is not allowed to interfere with public speaking or with other things that the leader needs to do. A political leader with this quality thinks before reacting and is able to consciously choose an appropriate response.
- III. **Lack of blame.** Leaders who don't blame others are not defensive; they are able to reflect honestly on their own behavior and are willing to admit mistakes, lies, and subterfuges. When things go wrong (like the current genocide and crime against humanity), they don't spend time assigning blame on others when they know the mistakes are emanated from their own institution; they spend time fixing the problem by exposing the culprits and death squads. A political leader, who demonstrates this core quality, admits fault when appropriate, and does not look for a scapegoat in a crisis.
- IV. **Humility.** Humility is a lack of pomposity and arrogance. It is the recognition that all people are fallible, that we are all combinations of strengths and weaknesses. Political leaders who demonstrate humility, as someone has said, "**don't think less of**

**themselves; they just think more of others."** Arrogance derails more leaders than any other factor. A political leader with the attribute of humility listens to others with an open mind; doesn't brag or name drop; clearly sees and admits their own limitations and failings is not afraid to be vulnerable instead of being arrogant.

Responsibility, at the other end of the integrity base, is the acceptance of full responsibility for citizens success and for the success of the genuine principles, collective leadership, and party polity. To become responsible leader requires development and refinement of the following:

- **Accountability.** Leaders who are truly accountable expand their view of party responsibility and do what they can to get done what needs to get done, no matter where in the party they have to go. They never say, "It's not my job", as Abiy-OLF denies unheard and untold genocidal activities committed by his prosperous party. They take hundred percent responsibility for making any political bias, unwelcomed and unsupported values. A political leader with this feature takes the initiative to get things done; is not afraid to hold others accountable; is willing to cross institutional boundaries to help with a meaningful social change; and takes personal responsibility for the citizens success.
- **Self-confidence.** Self-confident political leaders feel that they are the equal of others, even when those others are in positions of much greater formal power. They also recognize the value of building the self-confidence of others and are not threatened by doing so. Self-confidence in everyone builds a sense of partnership and helps any political party get maximum effort and ideas from everyone. A self-confident leader has a self-assured bearing; is flexible and willing to change; easily gives others credit; and isn't afraid to tell the truth.
- **Courage.** Courageous political leaders are assertive and willing to take risks. They ask forgiveness rather than permission and are willing to try even though they might fail. They are willing to risk conflict to have their ideas heard, balancing that with the respect that makes constructive conflict possible. These leaders often champion new or unpopular ideas. Further, they will talk to others, not about others, when there is a problem; accept feedback and really hear what others say, as well as take the ball and run with it, even when there are obstacles.
- **Focus on the whole.** A political leader who focusses on the whole think in terms of the good for the entire citizens irrespective of the natural ethnic diversities, not in terms of what's good for them or their party. One source from which leaders can draw political capital is from the credibility they hold in the eyes of the downtrodden masses, for example an audience of citizens not few elites.

**Ethiopia's dark underbelly: Observing Oromo Nationalism [Why is the current ethnically formatted regime being ethnofascist?]**

**Ethno-fascistic regimes make constant use of:**

- Ethnically designed retrogressive cultural mottos
- Slogans of identification and fear monger
- Symbols of hate and ethnic supremacy
- Songs of ancient ancestors, chanting "Gedda -Gedda-Abiy-Abiy!"
- Flags of expansions and aggressiveness and zealotry

## Disregard for human rights

Human rights can be ignored because of fear of enemies and the need for security. As a result, people tend to:

- look the other way: dehumanize and discriminate others, pro-neocolonialism and neoliberalism to maintain its supremacy by allowing neoliberals and Arab Emirates to blatantly mow raw materials (OLF-Abiy paved the path for Arab- Mujahidin's and neocolonialists to harvest Ethiopian natural resources by ethnically dividing the nation, period!)
- approve of the unheard and untold torture, genocide and crime against humanity
- approve of long incarcerations of prisoners, internal mass displacement, belligerency, and hate
- approve of executions and assassinate: the current Abiy-government's individual assassination
- imprisonment of genuine people's political party leaders (Current imprisonment of Eskinder Nega and other office members: prisoners of conscience)
- Banning/imprisoning people's democratic party that fights for social justice, equality, and freedom. If this minister's goal/vision had been democracy, justice, and freedom for all, he would have invited the experienced all-inclusive people's party, EPRP and other genuine political parties and politically skilled individuals-domestic or abroad-to help him solve the deep-seated contradictions hatched by his god father, Woyane, among our citizens!

## Identification of enemies as a unifying cause

Ethnic groups are rallied into a unifying patriotic frenzy over the need to eliminate a perceived common enemy:

- racial, regional, cultural, language: Current Abiy-OLF discriminatory action on Non-Oromo indigenous people
- ethnic or religious groups: Missionary OLF-Abiy's orchestration of Orthodox Christian murder, genocide in Amhara and Agew ethnics in Metekel zone, killing indiscriminately the non-Oromos who inhabit the same region.
- terrorists: State terrorism activated Abiy-OLF Prosperous Party and renegades who passively became spectators.



*Ethnofascist Third Reich: Dictator Abiy Ahmed/Zenawi-father of genocide. Pan-Oromoism, pan-neocolonialism, and pan-missionary, anti-non-Oromos, anti-democracy, anti-social*

justice, anti-orthodox, Anti-Ethiopian unity, anti-African unity. The full and ignorant are chanting “glory to almighty Abiy!” The content describes what future Ethiopia looks like- diminishing under our attention span in the day light! The Gaddas used to have a *mutilated male-genitals on their fore-heads as heroic ornamental symbols!*



**The German Reich: Dictator Adolf Hitler father of Holocaust.** pan-Germanism, anti-Semitism! Nazi can be given credit because he was for the German, at least, while Abiy Ahmed is for one ethnic: the OROMO! Does that mean God did not create the non-Oromos?

**Supremacy of the military constituted from one-ethnic as majority headed by top military officials from the same clan**

- The military is given a disproportionate amount of government funding
- Soldiers and military service are glamorized
- Ethnically structured military arsenal: the superior in the Military defense groups belong to Oromo ethnic background



Ethnofascist Oromo expansionism under the hegemony of dictator (Oromo-Neo-Nazi) Abiy-OLF!

## **Controlled mass media**

- The media is directly or indirectly controlled and funded by the government
- Censorship is very common: Puppet of the state machinery, as paid by the Abiy-OLF regime to propagate false propaganda that emanate from the regime.

## **Obsession with national security of the ethno-fascist regime**

- Fear is used as a motivational tool by the government over the masses

## **Religion and government are intertwined**

- Governments use the most common religion in the nation as a tool to manipulate public opinion: Abiy-OLF's claim as "**future God selected King**"-**messiah miraculously dropped from the thin air on Ethiopian land!**
- Religious messages and terminology are common from government leaders: The witch hunt, "**noble price peace award Laurette,**" *furtively and cunningly organized death squads that killed pregnant women, unborn children's (progenies), the seventeen Dembi Dollo university students. He denied and attributed all the genocide on his family members-the TPLF who groomed him and trained him to accomplish what his Father Zenawi started!*

The Ethiopian Pentecostal Pseudo- Christians enthusiastically supported OLF-Abiy propaganda, and sought to join missionaries and state functionaries. To further this end, they wanted to fight the Ethiopian Orthodox Christians.

As an African believer once complained, "***You brought us the bread of life, but it came wrapped in plastic that you shoved down our throats!***"

## **Quotes from the Sixtieth beacons of social revolution:**

**Our revolutionary zeal and love of country:** *It helps build confidence to see the times when humanity has responded to a threat – and avoided its worst impact!*

**Giving up is not an option:** *Societal political courage and dynamical enthusiasm for societal change is needed. Retrogressive/reformism actions cannot meet the challenge!*

**Vanguard and principled revolutionary party are a must:** *Facing facts and organizing ourselves to confront a challenge of the fabric of ethnic division is how we will build a robust and resilient society in the face of a changing ethno-fascism!*