



Finote Ethio-Canadian Information Centre In Toronto

ፍኖተ ኢትዮ-ካናዳውያን የኢንፎርሜሽን ማዕከል በቶሮንቶ

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The revolutionary transformative approach seeks to understand politics and power from below-from the grass root-and the struggles of the people for an overarching \comprehensive transitional people's democratic government that can be a framework into people's democratic state. [A message from Martyrs]



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In Ethiopia, genuine competitive politics have been rejected as an imported luxury neither needed nor affordable as the present Queerro-Abiy proposed the minimization of the number of parties. In Malawi, for example, the idea of an opposition was rejected on quasi-theological grounds: "There is no opposition in Heaven. God himself does not want opposition" (this trend was followed by dictator **Queerro-Abiy** when he announced himself as messiah of the people with the prophesy of "the future King.") There is clear agreement among all Ethiopian citizens that, whatever the form, one-party states and other forms of dictatorships suppressed both competition and participation, undermining the potential for a healthy civil society and the necessary institutions for democracy.

Good governance and accountability are principles whose application is essential to a country achieving genuine democracy and development. Democracy is more than just a set of specific government institutions; it rests upon a well - understood group of values, attitudes, and practices - all of which may take different forms and expressions among cultures and societies around the world. Democracies rest upon fundamental principles, not uniform practices. In a democracy, government is only one thread in the social fabric of many and varied public and private institutions, legal forums, political parties, organizations, and associations. This diversity is called **pluralism**, and it assumes that the many organized groups and institutions in a democratic society do not depend upon government for their existence, legitimacy, or authority. As long as competition exists and is fair, no single interest can gain too much power; one interest will always be held in check by the other interests. Advocates contend that pluralism is the best system for a representative democracy because pluralism protects citizens from too great a centralization of power and allows all the diverse interests within a society to be expressed. Democracy depends upon a literate, knowledgeable citizenry whose access to information enables it to participate as fully as possible in the public life of society and to criticize unwise or oppressive government officials or policies. Citizens and their elected representatives recognize that democracy depends upon the widest possible access to uncensored ideas, data, and opinions. For a free people to govern themselves, they must be free to express themselves - openly, publicly, and repeatedly - in speech and in writing. **A constitution, which states government is fundamental obligations and the limitations on state power, is a vital institution for any democracy.**

Provisional/interim people's democratic government as a framework of contingent democratic institution

To promote democracy in Ethiopia, political parties must be democratic themselves. If parties do not practice and honor democratic values in their internal affairs, then they are unlikely to do so when they win elections and begin to govern. Legitimate political power originates with citizens and flows from the citizens to the government, that is from the ground-up. Moreover, the power of a democratic government is limited by a **constitutionally** defined framework of laws and practices that protect social and political freedoms. Taken together, it may be substantiated that the aforementioned principles and behaviors represent a democratic ideal. Furthermore, the degree to which they are honored and practiced is the degree to which a society can be called democratic. To seed democracy in a country, like Ethiopia, that is ruled by authoritarian ruling system for centuries (**the system of ruling fall within the general models of one-party systems, personal dictatorships, military, and mono-ethnic regimes**), it demands a strong and radical revolutionary approach, not limiting itself to the constitutional concept of democratic institutions (the executive, the legislature, and the judiciary) but also **encompassing the contributions of civil society organizations, political parties, and the cross-cutting issue of independent media.**

Transitions from authoritarian ruling regime to democratic state can happen when this transition emanates directly from the **grass root** in which all are involved with the goal of moving toward a more **democratic society**: the provisional democratic government that is inclusive of all citizens irrespective of ethnic diversities, culture, religion, and gender. Radical social revolutionaries and anti-colonial/anti-neoliberal elites argue that that transitions from the ground-up, that includes public sectors,

lawyers, trade unions, women associations, youth associations, political parties, farmer associations, etc., are more promising in terms of their ability to deliver democracy, because they tend to be more specific about their time frame, procedural steps, and overall strategy for transition to happen. **The Ethiopian People's Revolutionary Party (EPRP), understanding the frame of democratic institution had to have the progeny of democracy that may evolve toward people's democratic state, has been reiterating for years such people's provisional democratic government during the transition phase to democracy as a sole objective reality.** To achieve a successful democratic state (as the west had attained the democracy they enjoy today two hundred years ago), Provisional people's democratic government is an obligatory condition for its apical bud to flourish. Radical social revolutionaries and citizens believe that where authoritarian governments has continually suppressed the evolution of an enabling environment for centuries, the transition process must start from below—by the people: the *terra firma* of the provisional democratic people's government. Only this **all inclusive people's transitional model** will be able to act as vehicle for representation, accountability, and consensus formation that will predict a democratically unified Ethiopia. **National colloquium** must have been convened as a result of citizen and elite pressures for public dialogue about the democratization process before the neo-liberal queerro-Abiy hijacked the social revolutionary victory over the TPLF oligarchy.

All-inclusive provisional democratic government be best considered and understood as opportunities to define and classify issues, establish accountability, and mobilize a broad cross-section of popular constituencies. The national conferences within the transitional democratic government have to produce either constitutional review or a new constitution. The know every-thing narrow ethnic monger Queerro-Abiy doesn't know that he is incompetent but divisive and mercenary. The engineering course that entitled him his charlatan doctorate reaffirms that equilibrium condition exists in classical physics if the configuration of any system tends to remain stable. ***How are you going to balance equity and liberty for all citizen when your OLF structure deliberately kills and displaces the citizens from their dwelling area?*** This Woyane apical bud has tended to encourage **personality cult** by having his portrait prominently and extensively displayed, assuming folk titles, and encouraging the use of slogans: "**MEDDEMER and LOVE THE CRIMINALS.**" In Ethiopia today, **only the people's democratic provisional government** can be suggestive of there should be coalition building, bargaining, and seizing of the rewards of power by the civilian, which normally is what civilian politicians elsewhere in the world have to do in order to gain and keep power. Proponents of such all-inclusive provisional government must advocate that ethnic groups should be considered as integral parts of civil society and their strengths be recognized as an opportunity to solidify it. Moreover, it must find ways to deal with diversity among various ethnic groups, by managing ethnicity and recognizing the rights of individuals to promote their ethnicity in equal par-considering the primordial ethnic value and historical cultural sharing: **Ethiopians have the shared natural culture of defending their motherland from neocolonialists and neoliberalists in unison, irrespective of their ethnic diversity.** One must be recognizant of the opinion that multiethnic societies do not necessarily result in violence or exclusion of conflict, there is a fluid interaction among ethnic groups, through marriage and the marketplace.

Provisional government must allow institutions to work and must allow citizens to exercise their rights, to live in accordance with their religious beliefs and cultural values, without interference. The framework of the institution should identify certain prerequisites for an enabling environment, which include a legal order based on human rights, societal awareness of the instrumental and intrinsic values of democracy, a competent state, a committed minority, courage, and a culture of tolerance.

The Ethiopian People's Revolutionary Party [EPRP] objective principles or Party of prosperity nightmare? Or party of social justice dream?

In order to help the transition process along transition, the EPRP argues that society as a whole needs to be aware of the instrumental and intrinsic values of democracy: political education at the grass roots level about democracy should be mandatory in the processes of its evolutionary growth. If we intend to structure institutional democracy, the participation of the overwhelming majorities (the peasants, laborers, and women) have to be sought by genuine politicians, and not bought by present manipulators and imposters: running dogs of the Arab Emirates and Chinese's looters. Political parties, lawyers, and all elites must understand what the masses know, because they sometimes lack the ability to articulate their interests and injustices inflicted on them: revolutionary parties must encourage people to go out and demonstrate, to show their opinion regarding issues, citizens must eliminate the culture of fear. **The provisional people's democratic government must be a state capable of assisting in the transition from authoritarian/reptilian rule to democratically structured institution in which all human beings are treated fairly with dignity and respect.** It is only in this context, reciprocity between state and society—between governors and the governed, between those who exercise political leadership in society and those who are led, between those who exercise authority and those who are the subjects of this authority—are identified as a significant element of democracy. The motto is "*democracy depends on governments that grow out of one's societies, not imported from faux pas neoliberal democracy.*" The public must fully participate in the affairs of state, with the state protecting their rights to be recognized. Moreover, the value of the role of citizens and civil society is to organize and articulate the interests of local communities and the grass roots to the highest levels—even bringing about the change of laws—by serving as effective pressure groups: from the ground-up public power.

Radical Social revolutionary change and retrogressive reformist social change

<p>Behavioral indicators of radical social revolutionary change: All-inclusive transitional democratic state</p>	<p>Behavioral indicators of retrogressive reformist social change: Beneficial/Prosperous party Or Fake Justice Party for few</p>
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The process of transition to democracy in Ethiopia will probably be long and painful, as at this time the trend is observed in its processes. The plain truth is that much success will depend on the qualities of leadership and dedicated revolutionaries at all levels operating during the transitional phase to democracy.

Transitional people's democratic state minimizes the travel time to freedom and liberty

It is necessary and sufficient to begin by saying a few words about some **minimal conditions** (in modern society and modern polity) that must obtain before there can be any possibility of speaking of democratic state formation and they are:

- free and authoritative elections cannot be held, winners cannot exercise the monopoly of legitimate force, and citizens cannot effectively have their rights protected by a rule of law unless a state exists
- democracy cannot be thought of as consolidated until a democratic transition has been brought to completion. A necessary but by no means sufficient condition for the completion of a democratic transition is the holding of free and contested elections (on the basis of broadly inclusive voter eligibility). Such elections are not sufficient, however, to complete a democratic transition.
- no regime should be called a democracy unless its rulers govern democratically. If freely elected executives (no matter what the magnitude of their majority) infringe the constitution, violate the rights of individuals and minorities, impinge upon the legitimate functions of the legislature, and thus fail to rule within the bounds of a state of law, their regimes are not democracies.
- In the constitutions they write and in the politics they practice, the dominant nation's language becomes the only official language and occasionally the only acceptable language for state business and for education; and the culture of the dominant nation is privileged in state symbols (such as the flag, national anthem, and even eligibility for some types of military service) and in state-controlled means of socialization (such as radio, television, and textbooks).

A new political systems that meet the above **minimal** conditions of state, a completed **democratic transition**, and a government that **rules democratically** can be considered consolidated democracies. In most cases after a **democratic transition** is completed, there are still many tasks that need to be accomplished, conditions that must be established, and attitudes and habits that must be cultivated before democracy can be regarded as consolidated. Constitutionally, democracy becomes the only game in the system when all of the actors in the polity become habituated to the fact that political conflict within the state will be resolved according to established norms, and that violations of these norms are likely to be both ineffective and costly, that is with consolidation, democracy becomes routine and deeply internalized in social, institutional, and even psychological life, as well as in political calculations for achieving success.

Necessary and sufficient conditions for people's democratic state:

Creating comprehensive transitional people's democratic government minimizes the time to building the framework of consolidated democratic state. It believes that democracy is a form of governance in which the rights of citizens are guaranteed and protected. The law of dialectical change understands democracy as more than a sole regime; it is an interacting system-a transformative revolutionary change from quantity to quality. It recognizant of democratic policies in the state-making process are those that emphasize a broad and inclusive citizenship that accords equal individual rights to all.

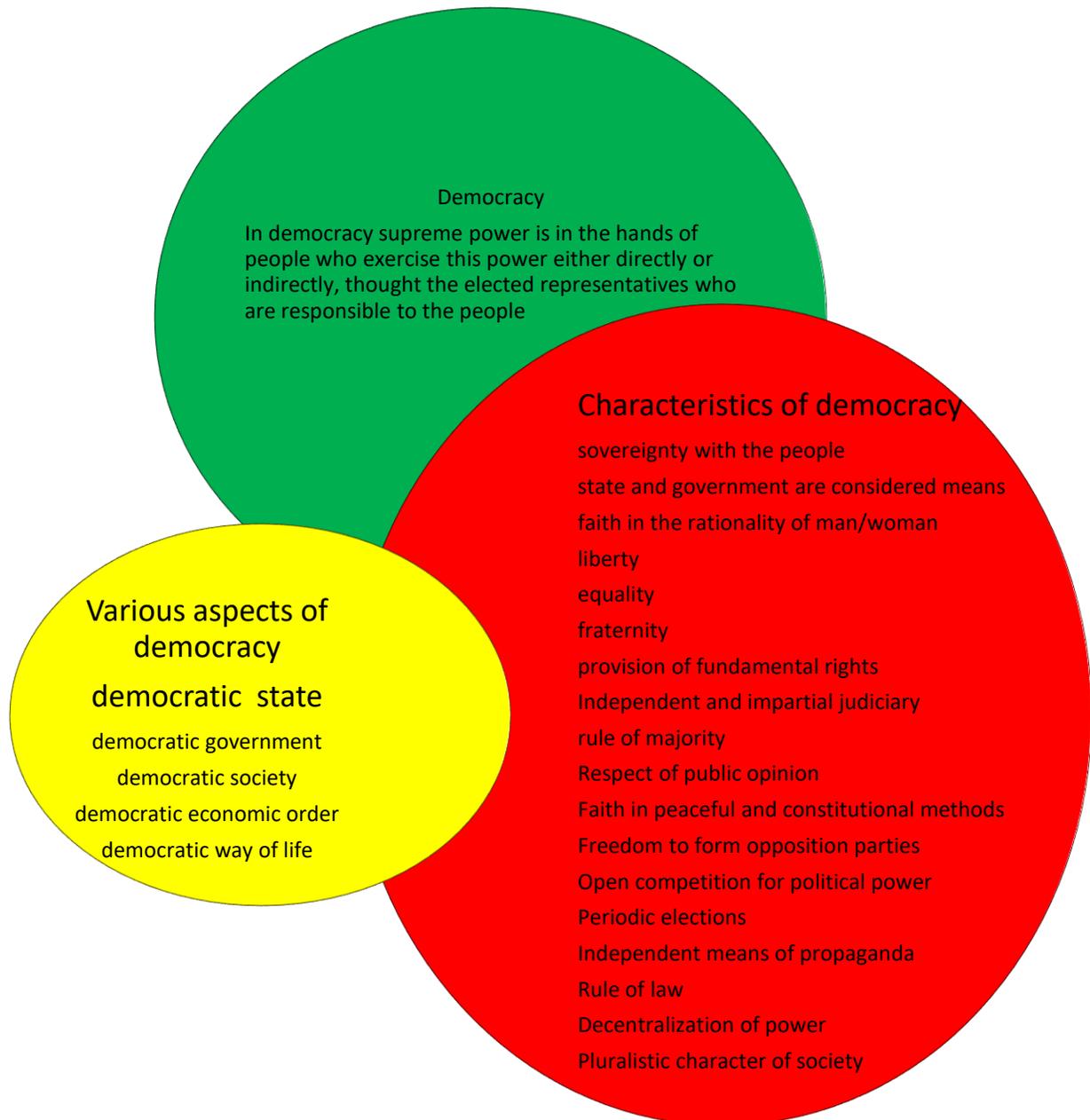
All-inclusive transitional people's democratic states can create the following conditions for people's democratic state:

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| <p>a. <i>it justifies the a democratic path and reinforces the conditions that must exist for the development of a free and lively civil society. Civil society can include manifold social movements (e.g., women's groups, neighborhood associations, religious groupings, and intellectual organizations), as well as</i></p> |
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associations from all social strata (such as trade unions, entrepreneurial groups, and professional associations)

- b. it organizes be a relatively autonomous political parties independent of ethnic bias, religion, and gender*
- c. it asserts throughout the territory of the state all major political actors, especially the government and the state apparatus, must be effectively subjected to a rule of law that protects individual freedoms and associational for all*
- d. it reaffirms the existence of a state bureaucracy that is usable by the new democratic governments. All significant actors-- especially the democratic government and the state apparatus--must be held accountable to, and become habituated to, the rule of law*
- e. it believes an institutionalized political economic society as necessary precursor. Constitutionalism, which should not be confused with majoritarianism, entails a relatively strong consensus regarding the constitution, and especially a commitment to "self-binding" procedures of governance that can be altered only by exceptional majorities. It also requires a clear hierarchy of laws, interpreted by an independent judicial system and supported by a strong legal culture in civil society.*
- f. it requires that citizens develop an appreciation and confidence for the core institutions of a democratic political society--political parties, legislatures, elections, electoral rules, political leadership, and interparty alliances.*

Finally, a democracy in which a single leader enjoys, or thinks he or she enjoys, a democratic legitimacy that allows him or her to ignore, dismiss, or alter other institutions--the legislature, the courts, the constitutional limits of power--**does not fit our conception of rule of law in a democratic regime.** The formal or informal institutionalization of such a system is not likely to result in people democratic state unless such discretion is checked and watched by the public. Moreover, civil society in a democracy needs the support of a rule of law that guarantees to people their right of association, and needs the support of a state apparatus that will effectively impose legal sanctions on those who would illegally attempt to deny others that right. In view of the above, the quality of public life is in great measure a reflection not simply of the democratic or nondemocratic character of the regime, but of the quality of those other institutions. ***The EPRP argues that a collapse of the tyrannical government followed by a marked discontinuity in the nature of the regime is a necessary condition for regime transition that incorporate the framework of transitional people's democratic government, and this transition can happen only through revolutionary struggle.***



Some opportunist and infantile elites are resisting the establishment of an all-inclusive provisional democratic government: they didn't understand this form of transition state is the seed of genuine democratic state. Currently, the ignoramus and muddle-headed elites, pumped by their imperial colonizer's divisive strategies, are echoing what the dictator is promulgating: "**I am the transition.**" It is hocus-pocus manifesto of his predecessors-the junta and the Woyane regimes. **An overarching transitional people's democratic government is not a theory, but rather a framework within which any correct various paradigms of democracy just fit: the democratic people's government where justice, equality, freedom, and humanity prevail, and all of these are grounded in these frameworks. It is the law of nature and society which cannot be derivable from any human construct ideologies-as any human being is born free.**

All-inclusive transitional people's democratic government is the seed of the inevitable people's democratic government. Power is divided between one central and several regional authorities. The EPRP calls for inclusive approach that reaches out to all sectors of and movements in the transition of the aristocratic system to democratic that all citizens to engage them in dialogue on democracy, including women, minorities, indigenous peoples, adolescents and young people, displaced persons, vulnerable and disadvantaged communities, and other poor, excluded or marginalized group. Democratization, furthermore, is neither linear nor irreversible and thus both state institutions and citizens must monitor and maintain oversight of this process.

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Transfer of power to the civilians is a natural demand, as all citizens have the right to have their country!

Ethiopia will not be humiliated and dismantled by Abiy-Queerro-Cohen political rhetoric! Victory to the people!

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