Why Transitional People's Democratic Government through Revolution, not Emotion/Love? [The necessary and sufficient transition paradigm]

Indeed, much can be learned about the conditions for successful transitions from aborted or hijacked ones, like the current Ethiopian societal movement for such democratic transitional state. Three choices are in place for the Ethiopian revolution trend: Transition from autocratic to people's democratic regime:

- **can and do go backward**: this is the trend the USA groomed current imbecile dictator, Sultan Abiy, is preaching: When the dictatorship is strong but an irritating resistance exists, the dictators may wish to negotiate the opposition into surrender under the guise of making "peace." The call to negotiate can sound appealing, but grave dangers can be lurking within the negotiating room.
- **stagnate**: the old Woyane guards have the potential and the purpose to reverse the revolution, freeze it, to the status quo.
- **as well as move forward along the trajectory of achieving the goal of Transitional People's Democratic State**: There follows the breakthrough—the collapse of the regime and the rapid emergence of a new, democratic system, with the coming to power of a new government through national elections and the establishment of a democratic institutional structure, often through the promulgation of a new constitution. After the transition comes consolidation, a slow but purposeful process in which democratic forms are transformed into democratic substance through the reform of state institutions, the regularization of elections, the strengthening of civil society, and the overall habituation of the society to the new democratic “rules of the game.”

What is to be done in such circumstances?

(1). Constitutional and legal barriers, judicial decisions, and public opinion are normally ignored by the current dictator and his orbiting reactionary satellite elites. Understandably, reacting to the brutalities, torture, disappearances, and killings, all dehumanized citizens have to come to the conclusion that only a determined revolution can end a dictatorship. Angry Ethiopians who are victims of the ethnic cleansing must unite to fight the brutal Woyane dictator and his running dogs with whatever violent and military capacity they can muster, despite the odds being against them. As revolutionary potential builds in breakthrough venues, the antagonistic societies of dissent—the overwhelming majorities—increasingly already had tested the political chalice for decades—resulted in brutal killing of young revolutionaries. Transitions involve struggles for power and the dissolution of the autocratic political regime—and the process is no easy task.

(2). A few harsh realities concerning reliance on foreign intervention, USA, Arab Emirates, China, etc., need to be emphasized here: The hard fact is that neo-liberals are positively assisting, the Woyane Abiy Ahemed in order to advance their own economic or political interests. This has been a scenario of "déjà Vu" when foreign states were willing to sell out an oppressed people instead of keeping pledges to assist their liberation at the cost of another objective. Moreover, some foreign states acted against the previous dictators only to gain their own economic, political, or military control over our country. USA and
Britain become actively involved in reforming Woyane regime because the internal resistance movement has already begun shaking the dictatorship, having thereby focused international attention on the brutal nature of the regime. The conclusion is a hard one. When one wants to bring down a dictatorship most effectively and with the least cost then revolutionary vanguards must make immediate decisions:

- One must strengthen the oppressed population themselves in their determination, self-confidence, and resistance skills;
- One must strengthen the independent social groups and institutions of the oppressed people; One must create a powerful internal resistance force;
- One must develop a wise grand strategic plan for liberation and implement it skillfully.

It is no use relying on the autocratic regime and renegades. Revolutionaries must only rely upon their own determination, help themselves by standing together, strengthen those amongst themselves who are weak, band themselves together, organize themselves, then they must win. [Martyr’s revolutionary determination]

(3). The potential modes of societal transition is a serious issue to be considered: the EPRP has advanced the principle that the type and quality of democracy will depend significantly (but not exclusively) on the mode of transition from autocracy to transitional people’s democratic government. The modus operandi of its mode of establishment require (refer to Democracia volume 43 # 4, explicitly depicts why, when, of TPDG [EPRP directives - ከታወቻ ይስፋ የሽግግር የሽግግር የሽግግር]) It is during this period that the revolutionary vanguards choose most of the arrangements that are going to govern their future cooperation and competition for the final emancipation of the society from repressive mono-ethnic regime. Most importantly, the mode of transition influences the identity of political actors and the power relations between them. Their fleeting arrangements, temporary pacts and improvised accommodations to crises tend to accumulate and to set precedents. Some may find their way into more formal, even constitutional, norms. It is, therefore, useful to consider the possibility of "birth defects" [a situation when the renegades didn't understand] in the democratization process that are due, not just to structural features long present in the society, but also to conjectural circumstances that surround the moment of regime change itself.

(4). Ethiopians are recognizant of the process of transition from dictatorial regime to people’s democratic regime is a lengthy one, in contemporary policy phraseology promulgated by the dictator, ‘I am the transition’ is, in this context, in effect being increasingly misleadingly equated with that period between the scrambling of the ruling Woyane, ape-like dictators, and a free (or merely trouble-free) framework of institutional democracy. For example, in seeking to reformulate U.S. policy in the wake of the Egyptian mostly endogenous social uprising against the longstanding U.S.-allied regime of President Hosni Mubarak, United States President Barack Obama indicated its acknowledgement with a rather shorted sighted perspective on the transition: it is the EPRP’s belief that an orderly transition must be meaningful, it must involve the overwhelming majorities, and it must begin now.

(5). Ethiopians have learnt critically from the agonizing history of the Red-Terror that dictators may have a variety of motives and objectives underlying their domination: power, position, wealth, reshaping the society, and the like.

One should remember that none of these will be served if they abandon their control positions. In the event of negotiations dictators will try to preserve their goals. Whatever promises offered by dictators in any negotiated settlement, no one should ever forget that the dictators may promise anything to secure submission from their democratic opponents, and then brazenly violate those same agreements. If the revolutionaries agree to halt resistance or sabotage transformative revolutionary praxis in order to gain a reprieve from repression and killing, they may be very disappointed very much, as they already experienced
anxiety for not achieving their goal of transitional people's democratic government in the wake of the scramble the narrow Woyane bandits. The plain truth, as people's struggle for freedom and liberty thought us, is that a halt to revolutionary movement rarely brings reduced repression. Once the restraining force of internal and international opposition has been removed, as we learned from the past, dictators may even make their oppression and violence more brutal than before (the current ethnic cleansing motivated by the Kerro's, OLF and their finding father- the TPLF is prima facie evidence). The collapse of popular resistance often removes the countervailing force, as practiced by Abiy's orchestrated revolution-aborting plan, that has limited the control and brutality of the dictatorship: with his infatuating love for his wife defused unconsciously to the people he betrayed while serving his masters. As young energetic tyrant, he can then move ahead against whomever he wishes and for him the power to inflict only that which we lack the strength to resist.

(6). Revolutionary movements by the overwhelming majority, not negotiations, is essential/critical for change in conflicts where fundamental issues, like the unity of our nation and the inhabitants, are at stake, which is happening right now. In nearly all cases, the glowing and fiery people's movement must continue to drive dictator and his cronies out of power-dissolute the ruling parties from the root. The universal people's history, and our own February people upheaval against the feudal regime, thought us revolutionary success is most often determined not by negotiating a settlement but through the wise use of the most appropriate and powerful means of resistance/revolutionary strategy available.

(7). If dictators and revolutionary vanguards are to talk about peace at all, extremely clear thinking is needed because of the dangers involved, which didn't happen so far as renegades didn't think critically-but rallied around the dictator to compete for the office job. In reality not everyone who uses the word "peace" wants peace with freedom and justice. Submission to cruel oppression and passive acquiescence to ruthless dictators who have perpetrated atrocities on hundreds of thousands of people is no real peace. Hitler often called for peace, by which he meant submission to his will. A dictators' peace is often no more than the peace of the prison or of the grave. Note that there are other dangers. Well-intended negotiators sometimes confuse the objectives of the negotiations and the negotiation process itself which was already in place by the tyrant when he said "I am the transition of the 100,000,000 populations." What a jock and what aborted progeny of our country!

(8). Revolutionaries should be wary of the traps that may be deliberately built into a negotiation process by Abiy. The call for negotiations when basic issues of political liberties are involved may be an effort by the dictators to induce the democrats to surrender peacefully while the violence of the dictatorship continues. In those types of conflicts the only proper role of negotiations may occur at the end of a decisive struggle in which the power of the dictators has been effectively destroyed and they seek personal safe passage to an international airport.

When faced with the severe problems of confronting a dictatorship (as surveyed in Chapter One), some people may lapse back into passive submission. Others, seeing no prospect of achieving democracy, may conclude they must come to terms with the apparently permanent dictatorship, hoping that through "conciliation," "compromise," and "negotiations" they might be able to salvage some positive elements and to end the brutalities. On the surface, lacking realistic options, there is appeal in that line of thinking.

\[\text{Aristotle noted long ago, "... oligarchy and tyranny are shorter-lived than any other constitution. ... all round, tyrannies have not lasted long." Modern dictatorships are also vulnerable, and their weaknesses can be aggravated and the dictators' power can be disintegrated.}\]
Achieving a society with both freedom and peace is of course no simple task as it will require great strategic skill-revolutionary transformative praxis, where action and reflection are in tandem. Above all, it will require a transitional people's democratic government as a vehicle to the framework of institutional democracy. revolutionaries cannot hope to bring down a dictatorship and establish political freedom embodied in the transitional people's democratic state without the ability to apply their own united power effectively.

**Sultan Abiy Ahemed : the Monkey master [The Westerner’s miniature poodle!]**

A Fourteenth Century Chinese parable by Liu-Ji, for example, outlines this neglected understanding of political power quite well:

In the feudal state of Chu an old man survived by keeping monkeys in his service. The people of Chu called him "ju gong" (monkey master). Each morning, the old man would assemble the monkeys in his courtyard, and order the eldest one, Abiy Ahmed, to lead the others-the opportunists that rallied around him- to the mountains to gather fruits from bushes and trees (snatch the scanty food from the starving people). It was the rule that each monkey had to give one-tenth of his collection to the old man (old meaning the senior butchers). Those who failed to do so would be ruthlessly flogged/whipped. All the monkeys suffered bitterly, but dared not complain.

One day, a small monkey asked the other monkeys: "Did the old man plant all the fruit trees and bushes?" The others said: "No, they grew naturally." The small monkey further asked: "Can’t we take the fruits without the old man’s permission?" The others replied: "Yes, we all can." The small monkey continued: "Then, why should we depend on the old man; why must we all serve him?"

Before the small monkey was able to finish his statement, all the monkeys suddenly became enlightened-at least they are smart and aren’t renegades- and awakened [need transformative revolutionary critical thinking]. On the same night, watching that the old man had fallen asleep, the monkeys tore down all the barricades of the stockade in which they were confined, and destroyed the stockade entirely [that is what it means destroying the old suppressive state machinery!). They also took the fruits the old man had in storage, brought all with them to the woods, and never returned. The old man finally died of starvation. Yu-li-zi says, "Some men in the world rule their people by tricks and not by righteous principles. Aren’t they just like the monkey master? They are not aware of their muddle-headedness. As soon as their people become enlightened, their tricks no longer work." A *message from the Martyrs to reactionary opportunists has been and is “to work with the people not on the people.”*


In Abiy’s congress, monkeys-like opportunists - look like Pavlov’s dog dripping their saliva in case they get some political bait, some of them are sleeping while some are serious about getting a job in his office! The Monkey Master shouted “order, I am the transition, no more no less.” The mystified hocus-pocus / higgledy-piggledy jargon-politics.

The overwhelming majorities are the necessary sources of political power

As stated before, naturally, dictators are sensitive to actions and ideas that threaten their capacity to do as they like. Dictators are therefore likely to threaten and punish those who disobey, strike, or fail to cooperate. However, that is not the end of the story (c'est toujours la même chose). Repression, even brutalities, do not always produce a resumption of the necessary degree of submission and cooperation for the regime to function. On the other hand, withdrawal of popular and institutional cooperation with aggressors and dictators diminishes, and may sever, the availability of the sources of power on which all rulers depend. Without availability of those sources, the rulers’ power weakens and finally dissolves.

If, despite repression, the sources of power can be restricted or severed for enough time, the initial results may be uncertainty and confusion within the dictatorship. That is likely to be followed by a clear weakening of the power of the dictatorship. Over time, the withholding of the sources of power can produce the paralysis and impotence of the regime, and in severe cases, its disintegration. The dictators’ power will die, slowly or rapidly, from political starvation. One can describe the situation of a dictatorship confronting a disaffected people, and one can also argue that if most of the population are determined to destroy the government and are willing to endure repression to do so, then the might of the government, including those who supported it, could not preserve the hated government, even if it receives foreign assistance. The defiant people cannot be forced back into permanent obedience and subjection, without the dissolution of the repressive regime.

Some of the most important factors in determining to what degree a government’s power will be controlled or uncontrolled therefore are:

- the relative desire of the overwhelming majorities to impose limits on the government’s power - continue the radical struggle and smash the existing state machinery
- the relative strength of the subjects' independent organizations and institutions to withdraw collectively the sources of ruling regime - this requires determined citizenries to fight for their emancipation from such horrible ruling system.
- the societal relative ability to withhold their consent and assistance to the butchering state and its masters.
One characteristic of a democratic society is that there exist independent of the state a multitude of nongovernmental groups and institutions. These include, for example, families, religious organizations, cultural associations, sports clubs, economic institutions, trade unions, student associations, political parties, villages, neighborhood associations, gardening clubs, human rights organizations, musical groups, literary societies, and others. These bodies are important in serving their own objectives and also in helping to meet social needs.

Additionally, these bodies have great political significance. They provide group and institutional bases by which people can exert influence over the direction of their society and resist other groups or the government when they are seen to impinge unjustly on their interests, activities, or purposes. Isolated individuals, not members of such groups, usually are unable to make a significant impact on the rest of the society, much less a government, and certainly not a dictatorship.

Consequently, if the autonomy and freedom of such bodies can be taken away by the dictators, the population will be relatively helpless. Also, if these institutions can themselves be dictatorially controlled by the central regime or replaced by new controlled ones, they can be used to dominate both the individual members and also those areas of the society. However, if the autonomy and freedom of these independent civil institutions (outside of government control) can be maintained or regained they are highly important for the application of political defiance. The common feature of the cited examples in which dictatorships have been disintegrated or weakened has been the courageous mass application of political defiance by the population and its institutions.

Achilles' heel of Abiy's mono-ethnic regime and its satellites

A myth from Classical Greece illustrates well the vulnerability of the supposedly invulnerable. Against the warrior Achilles, no blow would injure and no sword would penetrate his skin. When still a baby, Achilles' mother had supposedly dipped him into the waters of the magical river Styx, resulting in the protection of his body from all dangers. There was, however, a problem. Since the baby was held by his heel so that he would not be washed away, the magical water had not covered that small part of his body. When Achilles was a grown man he appeared to all to be invulnerable to the enemies' weapons. However, in the battle against Troy, instructed by one who knew the weakness, an enemy soldier aimed his arrow at Achilles' unprotected heel, the one spot where he could be injured. The strike proved fatal. Still today, the phrase "Achilles' heel" refers to the vulnerable part of a person, a plan, or an institution at which if attacked there is no protection.

The same principle applies to ruthless dictatorships-like what the Ethiopian people experienced historically: the scramble of the Woyane regime, lead by infantile baby poodle, is typical of the myth stated above. His infantile strategy of "I am the transition," too, can be conquered, but most quickly and with least cost- as his weaknesses is already identified and the attack must be concentrated on him and the Woyane finding fathers. Thus, a revolutionary transformative praxis has to embody, in the transitional People's democratic government, at least, the following levels:

- In a first level, it informs social scientific work by demarcating fundamental problems and problem contexts for research.
- In a second level, it informs policy-making, especially in terms of fundamental reform approaches and programs.
- In a third level, it informs ideology and political action by embodying fundamental values and visions of social order. A transitional paradigm change is therefore a cognitive as well as a political process.

Among the Achilles' heel of the mystified Abiy and his running dogs are the following:
The cooperation of a multitude of revolutionary party such as EPRP, opposition groups, genuine elites, and institutions needed to operate the system are restricted or withdrawn. The power hierarchy of the Woyane regime is always unstable to the highest degree, and at times extremely so—the current Kerro killing of the innocent children and women in Harrargeie province and elsewhere in the country. Individuals do not only remain in the same position in the ranking, but rise or fall to other ranks or be removed entirely and replaced by new persons, as Abiy’s strategy of mending the collapsing regime.

The requirements and effects of the regime’s past ideology still limited its present ability to adopt and implement conflicting policies, moreover the notorious the disuniting ethnically structured constitution is still active and dangerous. With so many decisions made by so few opportunists and narrow ethno centrists that rally the dictator’s mistakes of judgment, policy, and action are inundated with no control of the atrocities outcomes.

The system’s political become routine in its operation, less able to adjust quickly to new situations: the transitional people’s democratic government

Personnel and resources already allocated for existing tasks will not be easily available for new needs.

Subordinates fearful of displeasing their superiors—the Woyane leader and his finding fathers—may not report accurate or complete information needed by the dictator to make decisions: anarchism reached its peak where internal displacement of the population became complex.

Deteriorating efficiency and competency of the bureaucracy, or excessive controls and regulations, made the system’s policies and operation ineffective.

Internal institutional conflicts and personal rivalries and hostilities may harm, and even disrupt, the operation of the dictatorship. Regional, class, cultural, or national differences may become acute. Ethnic conflicts has grown exponentially and this will lead to the inevitable civil war

Intellectuals and students may become restless in response to conditions, restrictions, doctrinarism, and repression. The current Addis Ababa youth imprisonment for mere different political opinion.

With knowledge of such inherent weaknesses, the overwhelming majority and other democratic opposition parties or groups should be determined in seeking to aggravate these "Achilles' heels" deliberately in order to disintegrate the system drastically and pave the path to the framework of transitional people’s democratic government. The strategy is then clear and vivid: despite the appearances of strength, all dictators like Military blood-showered state and the current Woyane-Abiy regime, in history of people's determined struggle, have weaknesses, internal inefficiencies, personal rivalries, institutional inefficiencies, and conflicts between organizations and departments. These weaknesses, over time, tend to make the regime less effective and more vulnerable to changing conditions and deliberate resistance, the hurdle planning manifested by the current Woyane-Abiy mystical prophesy of chaos and ethnic cleansing trend. The opportunists and renegades, who call themselves democratic opposition groups do not understand the need for strategic planning or are not accustomed or trained to think strategically and critically. This is a became the difficult task in the current complex societal movement for transitional people’s democratic government. Constantly harassed by the dictatorship, and overwhelmed by immediate responsibilities, resistance leaders often do not have the safety or time to develop strategic thinking skills.

Usually opportunists and renegades, of course, may not see the need for broad long-term planning of a liberation movement. Instead, they may naively think that if they simply espouse their goal strongly, firmly, and long enough, it will somehow come to pass. Others, like confused citizenries, assume that if they simply live and witness according to their principles and ideals in face of difficulties, they are doing all they can to implement them. The espousal of humane goals and loyalty to ideals are admirable, but are grossly inadequate to end a dictatorship and to achieve freedom. Creativity and bright ideas are very important, but they need to be utilized in order to advance the strategic situation of the transitional people’s democratic government.

It should be remembered that against a dictatorship the objective of the grand strategy is not simply to bring down the dictators but to install a democratic system and make the rise of a new dictatorship impossible. To accomplish these objectives, the chosen means of struggle will need to contribute to a change in the distribution of effective power in the society. Under the dictatorship the population and civil institutions of the society have been too weak, and the government too strong. Without a change in this imbalance, a new set of rulers can, if they wish, be just as dictatorial as the old ones. That is why the EPRP
reiterates, critically with action-reaction consciousness, the formation of the Transitional People's Democratic Government is an indispensible condition for final democratic institution to work.

Finally, the sanctified slogans by resolute and determined freedom fighters are:

| Solidarity is about empathy, and the social meaning of empathy is that each of us sustains the liberty and the equality of the other! |
| Equality without liberty is an oxymoron! |
| Free your mind from mysticism, engulf reality, and think critically if you think you are educated! |
| Death to Woyane's fascist leader, freedom to overwhelming majority! |
| All powers to the overwhelming majorities! |
| Transitional democratic people's government is an inevitable reality! |
| The Marty's love and sacrifice for their people freedom and liberty, the tenacity, and determination of the EPRP's member in the long journey to seed a new democratic society, is monumental! |