

## The myth of '*the only alternative*'

It is not uncommon to see the use of craftily coined catch phrases such as the one above to spin political messages in-order to shape public perception. The potency of such phrases is seen in their effectiveness to channel messages and be easily absorbed by target audience. They are also instrumental in diverting the focus of the public from the real and pressing issues. Often such catch phrases veil the real message of a grand political scheme. The title phrase above has been used/abused in our politics by similar anti Ethiopian forces to attain certain political objectives. The only alternative is not only encapsulates a certain political view but it hides truth.

'No alternative' is not just a simple phraseology but a deliberate and politically motivated construct to represent and justify a certain political conspiracy. Contrary to its' superficial meaning of denoting the 'absence' of other alternatives, the phrase poses a resistance to the Ethiopianist alternative. Furthermore it is designed to bash away reason, stifle dissent and to undermine the culture of constructive and civilized dialogue. The appropriate and fitting designation for 'no alternative' would rather be 'I am the only alternative.'

Back in the 90s, in the early years of TPLF and EPLF in power, the phrase served as a justification for the illegal separation of Eritrea. Secession was deemed *the only alternative* available. However, contrary to the lie and the denial there was a strong Ethiopian alternative voice of unity because there was an ongoing struggle against the forced and illegal separation of Eritrea. In-fact the Ethiopianist alternative predates the so called 'no alternative'. The struggle for democracy and the establishment of an all- inclusive system has already spanned over four decades. TPLF and EPLF had to face strong resistance from the EPRP fighters on their way to annex Ethiopia. University students shed their precious blood resisting the 'only alternative'. We all remember how these voices of alternatives were met with violent crashes by the forces of TPLF/EPLF. The 'no alternative'

project was materialized at gun point defying the desire of Ethiopians for unity, peace and social harmony. The illegal separation evokes anger and resentment among Ethiopians to this very day.

To add insult to our injuries current shabia errand boys and message trucks concoct, 'eritrea is a done deal', eritrea has a UN recognition...etc. It should be reminded however that there was time that Eritrea has been separated from Ethiopia until its reunification. This will happen again since Eritrea could never viably exist without its' root. The inevitable realization of an Ethiopian nationalist government by Ethiopians will surely change the entire political gamut of the region. It is no secret that shabia and woyane vowed to prevent this from happening.

The idea of 'No alternative' was backed and complemented with such narratives as 'Ethiopians are tired of war', 'Mela weyes Dula',.... etc., the dissemination of which was spearheaded over the years by personalities such as professor Mesfin Woldemariam, ( the man who perfected the art of deceit and embedding with dictators) to mislead and brainwash Ethiopians especially the younger generation not only to effect consent but also to nurture the culture of conformity and submission which afflicted part of the so called opposition to this very day. Those who refuse to conform to this criminal conspiracy were labeled as 'anti peace'. The truth was and still is that Ethiopians are tired of enslavement hence the struggle to change the status quo.

#### EPRDF2 The shabia/G7 collaboration:

Currently 'no alternative' is once again in use to justify the collaboration of G7 with shabia with the pretext of 'redeeming' Ethiopia from woyane. According to this groups' official statement armed struggle is the 'only alternative' and inorder to conduct armed struggle the only viable ally is none other than shabia.

Collaborating with shabia is not only the wrong alternative but the dangerous alternative that surely jeopardize the very survival of Ethiopia. The collaboration will ultimately accomplish nothing but perpetuating status quo. On the other

hand the G7 false claim of the 'absence' of alternative, if at all it is true, should never lead one or be a cause to submit to and collaborate with a confirmed enemy of Ethiopia.

The idea of collaborating with shabia is a radical departure from the Ethiopianist agenda in both theoretical/tactical and strategic goal. Because, both shabia and woyane have similar strategic goal, the distraction of Ethiopia.

As we all remember well this journey began with the formation of the still born AFD that has been vigorously resisted by the EPRP and patriotic Ethiopians. The journey and evolution of G7 is but a tale of conspiracy, betrayal, deceit and lie at the expense of Ethiopia. G7 and its leaders traveled to great length to justify their anti- Ethiopian agenda. In line with TPLF/EPLF/OLF hate doctrine, the G7 political view is grounded in the divisive anti Ethiopian narrative. Emperor Menilik was the prime target of this group. Adowa and Maichew were demonized as Ethiopias' shameful past. Ephrem madebo compared Menilik with Ethiopias' arch enemy meles zenawi. The g7 leaders alienated themselves from organizations with Ethiopianist agenda while they religiously work to strengthen and unite various OLF fuctions. <http://www.abugidainfo.com/index.php/18650/>

Both EPLF and TPLF are existential threats to the survival of Ethiopia ever since their inception. Their strategic goal is either to control Ethiopia or wiping her out from world map. No one in his/her right mind deny this fact unless blinded by ambition or bound over a mission. The temporary skirmish between the two is to have a better control over Ethiopia. They are more united by their enmity and hatred towards Ethiopia than their momentary differences. We all remember how every shabia supporter had panicked during and the aftermath of the 1997 election. This is because both are well aware of the fact that the demise of one is the death of the other.

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