From reification to critical transformative praxis: Transitional People's Democratic Government [TPDG]

The break through phase of transitional state requires a precise political path: the collapse of the old regime and its replacement by new democratic people’s government [The Martyr’s voice]

The EPRP always insisted and reiterated repression and dehumanization cannot perish until its potential has been exhausted and the seeds of a new society have been created. [The Martyr’s voice]

From the standpoint of this model of the transition to one-party ruling oppressive state machinery, it is obvious why all the people’s revolutions, in Ethiopia, hitherto have failed to realize their goals of justice, liberty, freedom for all, and efficiency: instead of the institutionalization of democratic party system -constructed from the ground up by grass roots -there arose a new progeny of the old ethnocentric and ethno maniac form of state- state machinery of bureaucrats who monopolized control over the means of production, undermining both the fundamental principles of transitional transformative democratic state and also possibility of effective planning for democratic people's state. Why did events turn out this way? The Ethiopian revolution took place in a semi-feudal agrarian country, already exhausted and defeated by Fascist military regime and replaced by the same oppressive machinery. Moreover, far from aiding the Ethiopian people revolution for transitional people's government, Western, the Arab emirates, and surrounding neo-liberals states blockaded this transition and promoted, by virtue of the renegade Abiy, the unofficial guinea pig for their company’s door-to-door experiments against the contingent people's state. These are not the best conditions for establishing a radical grass root democracy, however good leaders' intensions may be praxis is not blind action, It is action and reflection.

Manipulated by the ruling dictators' myth, some of the dominated reflect a consciousness which is not properly their own, hence their reformist tendencies. Permeated by the ruling ethno-centric ideology, their aspiration to a large degree, do not correspond to their authentic being. These aspirations are superimposed by the most diversified and divisive means of social manipulation, where opportunists and the Woyane leaders are the apical buds of the state-of- art, by imposing their words on the subjugated, they falsify that word and establish a contradiction (a formal logical rather than dialectical one) between their methods and their objectives. Moreover, if they are truly committed to emancipation of all, their action and reflection cannot proceed without the action and reflection of the others.

Over the last century Ethiopian’s quest for democracy was filled with pitfalls and tragedies. Democracy is a process rather than an event, then how long does it take Ethiopians to achieve their goal of democratic society? When the universe collapses? It is also understandable that if the Ethiopian leaders or elites believe democracy will lead to chaos, or even the dissolution of the country, they have no immediate incentive to embrace it. Indeed, for most Ethiopian people old enough to remember the events of the 1966-1972 people’s movement lead by EPRP, the 46th anniversary of its party’s formation is more a reminder of the red terror wedged by Military junta-its endemic political chaos and prolonged national setbacks than an inspiration for future
democratic movements. A key lesson derived from the tragedy was that this sort of mass movement, calling for democracy in the abstract without basic institutional support, is almost certainly doomed to failure. This is why transitional people's democratic government must replace the existing tyrannical form of institutions hitherto Ethiopians experienced.

As long as Ethiopia’s political, economic, and cultural elites perceive democracy to be something that will undermine rather than enhance their interests, there will be no strong consensus for such a political future in our country. Therefore, the greatest intellectual challenge for dedicated revolutionaries, freedom seekers and scholars is to make democracy conceptually and procedurally safe for Ethiopians.

The current Abiy's democracy as the object of false consciousness, hypocrisy, and mystification of reality contrary to the need of what people say about democracy, they critically refer to the three most important components: democratically institutionalized elections, judicial independence, and supervision based on checks and balances. This scenario can be realized only through after the establishment of the frame of democracy that, is, transitional democratic people's government. As the concept democracy composes of the will of the people (source) and the common good (purpose) has to delegate its power through transitional people's democratic government, representation is inevitable and the mandated parties should be professional political organizations. For this innovative transition of old oligarchy to modern transformative intertwined action/reflection praxis, Ethiopian people must engage in the negation of the negation: by negating their relations with old one-party autocratic regime, thereby negating themselves as a separate and humiliated (oppressed) people.

Our people recognizes that objective (necessity) exists no by chance, but as a product of human action, so it is not transformed by chance but by revolutionary transformative praxis. In the current situation, myth creating irrationality itself becomes a fundamental them. Its opposing them, the critical and dynamic view of the world, strives to unveiled reality, unmask its mythicization and achieves the full realization of the human task: the permanent transformation of reality in favor of the emancipation of Ethiopians from the yolk of mystical ideology of the current biased and infantile leader. The obsolescence of traditional ways of viewing and justifying traits - authority and leadership - to us on the results of the relations rather than on the relations themselves prevents people from understanding the truth. This type of thinking or consciousness is ideology or ideological thought which translates into negative replacement of Abiy's cliché epistemology and pejorative ontology with populism and divisive scheme. Fear of such people's movement toward democratic processes presupposes fear of transitional people's democratic government -composed of the demos. It is well known and one can argue that institutional checks and balances, constitutionalism, freedom of the media, civil liberties, and political choice expressed through elections are not proprietary elements of Western democracies, but are the essential and universal components of any democracy.

Young Ethiopians and open-minded public intellectuals have to actively engage in political and scholarly discourse on the desirability and feasibility of democracy in their country, by being recognizant of the objective of refining the conceptual framework of transitional people's democratic government. Young revolutionary elites must observe and establish people's democratic state, globalization not only makes people realize that they share a common fate but also helps them identify with such basic values as freedom, equality, justice, security, welfare, and dignity. However, one cannot defend his basic human right and his country from the global exploitation that stretched its blood sucking tentacles in the current politically motivated, foreign intervention, that subversive or abort the people's need of political change. Pursuit of such basic values is both the core principle, and the ultimate goal, of democratically structured people's institution, that is, transitional people's democratic government.
What are the necessary precursor and processes of the frame work of transitional people's government?

The Ethiopian people continuously sacrificed their young intellectuals for a revolutionary transformation from authoritarian, singly party regime, to a transitional stage called provisional people's democratic regime, which will then evolve into people's democratic state- within the bounds of multi party system . Ethiopians know that the objective conditions is present and so reduces the problem of transition to a question of people's state power. The autocratic one-party, oligarchic, state has to be destroyed from the root, and a new state - Transitional people's democratic state-had to be set up in its place. The modus operandi of its establishment require (refer to Democracia volume 43 # 4, explicitly depicts why, when, of TPDG [EPRP directives 

1. Transitional people's democratic government [TPDG] must embody as one of its principles that democracy requires sufficient political, economic, social, and legal capital, and that improvement by TPDG in all of these areas will not only quantitatively increase democratic feasibility, but will also result in an eventual qualitative breakthrough. Moreover, these principles must meet the needs of the general public and maintain dynamical stability so that every individual can feel citizenry.

2. The EPRP believes that the best way to prevent social unrest or revolution is to promote good governance on the part of the TPDG democratic content and its feasibility to accommodate every citizen in the process rather than to rely on strict control of leadership. The EPRP's principle and belief is that a truer people’s democracy or social democratic, both of which will include grassroots and general democratic elections.

3. The TPDG principle incorporates a multi-dimensional supervision system to restrain official corruption and other forms of power abuses, and new emphasis on the transparency of party affairs and its democratic contents. TPDG underlines the shifting contours of leadership politics in the framework, and the transformation of the policy-making process. It promulgate new directives to specify that the political parties must improve inter-Party electoral methods, regulate electoral procedures and voting formats, cultivate new ways to introduce candidates, and gradually expand the scope of direct elections. These inter-party and general elections with multiple candidates are important steps designed to gradually make our country’s multiparty-state system more open, competitive, and representative, without relinquishing the democratically elected ruling party’s leading role or weakening its governing capacity. To a great extent, these institutional developments has already be in use, and they include:

• Term limits. With few exceptions, a two to four-year term limit has to be established for transitional people’s democratic government to form a consolidated people’s democratic government with freely and democratically elected party system in place.
• These institutional rules and norms not only generate a sense of increased consistency and fairness in the election of party’s of leaders, but also make the opposition political parties involve genuinely to serve their nation and advance the interest of their people.

4. Democratic constitution for transitional people’s democratic government to work is vital and radically new regimes that seek democratic credentials make writing a constitution a priority. How the constitution is made, as well as what it says, matters. Process has become equally as important as the content of the final document for the legitimacy of a new constitution. Public participation is often taken to mean voting—for example, electing a
constitutional convention or ratifying a constitutional text by referendum. Especially in developing country like ours, with new forms of participation, should work to place initiative in the hands of citizens and to create an open constitutional conversation in which the public shares in agenda-setting, content, and ratification. Participatory constitution making is today a fact of constitutional life as well as a good in itself. Despite challenging difficulties of definition and implementation, a democratic constitution-making process is critical to the strength, acceptability, and legitimacy of the final product. Norms of democratic procedure, transparency, and accountability that are applied to daily political decision making should also be demanded for constitutional deliberations. Note that constitutions are the means used to state what powers government shall have. In defining these powers, constitutions limit them. This is so because governments may exercise only the powers defined in the constitution.

Constitutional government is government that as a practical matter is limited both in what it does and how it acts. Government is limited to acting within the law and cannot make up rules to suit its convenience. The law applies to everyone, including those who govern. No one is above the law.

5. The directives claim that by definition, TPDG aims to enhance the rights of ordinary members of the citizenries, including the right to access information, participate in decision-making, take part in elections, and supervise the governing /mandatory state. Greater transparency of TPDG affairs is a vital component of this development. Genuine public participation requires social inclusion, personal security, and freedom of speech and assembly. A strong civil society, civic education, and good channels of communication between all levels of society facilitate this process. Only a considerable commitment of time and resources will make genuine public participation possible.

6. TPDG apparently understands that widespread official corruption will severely damage the reputation of the TPDG and undermine the legitimacy of its rule. Its directives focus on corruption-ridden areas such as major infrastructure projects, real estate, land management, resources, state asset management, finance, stocks and securities, and the legal security very fast.

7. The TPDG recognizes the importance of defining relevant aspects can be seen even in what will appear to be the simplest form of equality, political equality. If we assume the existence the form of representative democracy, political equality refers to equality at the ballot box, equality in the ability to be elected to public office, and equality of political influence. The minimal definition of democracy suggests that such a transitional people's democratic regime has at least: universal, adult suffrage; recurring, free, competitive and fair elections; more than one political party; and more than one source of information.

8. The TPDG understands security has always been and remains a key function, if not the key function, of any state, primarily because the survival of the state itself is at stake, but also because citizens rely on their state to provide for their security. To carry out this function, the TPDG exercise the monopoly over legitimate violence through different armed groups, mainly the military, the police, and plus intelligence. For these forces to operate in accordance with the needs and interests of society, Democracia argues that they must be under the control of representatives of that society. This is an application of the very essence of democracy to the security sector.

The shortest trajectory through two points in a flat surface is straight line (in a curved space geodesic)! Likewise, the shortest transformative trajectory to people's democratic state is transitional People's democratic government! [The monumental slogan of our Martyr's, and it is always memorable by critical thinkers] ENACHENFALEN!