

EAE nations: What do they have in common in politics and economics?

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Introduction

In my previous three articles, I have dealt with the commonality of Eritrea, America and Ethiopia. The first one was on leadership, the second one was on historical relations and the third one was on sports mainly on Marathon. In this article, I am writing to relate the three entities of America, Eritrea and Ethiopia in terms of politics and economics using words and terminologies.

America

Although it is a cliché, “words matter” says Presidential candidate Rodham Clinton in rebutting with GOP Presidential candidate Donald Trump. I thought Americans have resolved this slogan via 1st Amendment in conjunction with 2nd Amendment. We now are being forced to think that each Amendment can function in isolation. Mrs. Clinton is demanding the proper usage of First Amendment whereas Mr. Trump is hot on pursuing the Second Amendment. Don’t we recognize that **life** and **property** go hand in glove in the politics of America?

Before the Amendments, America had put its Constitution intact. America was demarcated by the two Oceans on the East and the West as well as by a peaceful neighbor Canada to the North but with a porous nation of Mexico to the South. The Mexico border is a hot issue popping up by Mr. Trump to build a wall along the border, if he is elected. The question for American voters is whether they are territorially safely isolated or globally related without using abusive language. That seems a contention for the next election on November 8, 2016. In other words, the voters will decide whether America is great as is or will be great again. In this digital age, it is the perception that decides not the reality.

The Great China Wall model under the control of Mao Zedong will not work as Mr. Trump envisaged. Nevertheless words and counter words are raging on, thanks to the First and Second American Amendments to the Constitution. For those of you readers who don’t know the 1st and 2nd Amendments, it is about the expression of words Vis a visa the guns.

Both life and property have a **balance mechanism** in America as a result of the constitution. Politics and economics are synchronized.

Eritrea

In present day Eritrea, it is not that words matter but silence. Eritrea is not demarcated by physical geography but by giant cultures, the cultures of the Saudis, the Sudanese and the Ethiopians. It is true that cultures change constantly, and there is no way the Eritrean government can control these cultures.

In the Eritrean Revolution, there were two thoughts of struggle, that of the ELF and of the EPLF. The first one was bent on gaining Independence from foreign powers, namely, Italy. The second group was dwelling on **oppression** and **exploitation** from Ethiopia. It was an irony to liberate from itself. For oppression is a cultural thing. There was no way to liberate yourself from yourself in culture unless you conduct a cultural revolution as it happened in China. In China, it was a disaster. Now the Eritrean government is boasting on its old culture, culture of oppression. The struggle has done tremendous damage to its cultural heritage. The class struggle was deeply misunderstood by the Eritrean people.

The exploitation part has to do with economics. Ethiopia could not exploit Eritrea in terms of economics, it was simply a hoax and propaganda machine for gaining legitimacy for colonial claim.

So do words matter in Eritrea? Yes, in the past. Now it is about trust. The traditional trust has been shattered and it may not be repaired by either science or the Church. It can be restored by historical philosophy or theological astrology. Eritreans should be armed with the Press and the Guns at the same time. They have a belief of one Eritrea but with no trust either of the government or the opposition. Currently, words matter, in the case of Eritrea, there is confusion between Nazanet and Harnet.

Politics and economics are not synchronized in Eritrea.

Ethiopia

Before the onset of the Ethiopian Revolution, words did matter so much that one can be penalized by assault or death. The pseudo Revolutionaries explained their respective revolution in terms of oppression. Again, they all failed or are failing to this day. The military DERG along with its satellite organizations collapsed mainly for dwelling on individual cultural oppression whereas the TPLF is also collapsing for pursuing on its social oppression based on languages. The only political organization that has pursued and still pursuing its struggle on class struggle is EPRP both of Ethiopia and of Eritrea.

EPRPs apart from labelling words as feudal and progressive, they were not bent on pursuing as bad or good words. In today's, slogan, EPRPs campaign would be comparable to Bernie Sanders slogan of "political revolution."

The current problem in Ethiopia is that there seems no boundaries either for words or geography. The real issue is the combined words of **Belief** and **Trust**. The leaders of TPLF has the dream of a separate state known as TIGRAI. That is the belief in their hearts of heart but

verbally, they pronounce as a part of Ethiopia. Here they have gained no trust at all. So, the choice is not either or but neither nor.

The foolish argument and counter solution such as that of Professor Mesfin W. M, will not hold water. Without Tigrai, there is no Ethiopia. Of course, there is Ethiopia with or without Tigrai. Alternatively, there could be Tigrai without Ethiopia. It is not about name, geographical name at that. Professor Mesfin despite his career, does not seem to know the political as well as the physical geography of Ethiopia.

The current proposal by the professor is absurd to the core. BT (belief and trust) should go hand in hand among all people in question, be they Eritreans, Tigrains, Oromians, Somalis, or others. As far as I am concerned, we are all Amharas meaning we were, are and will be **Independent people**. And I don't mind that people like professor Mesfin to be liberated. The professor took him some sixty years to be liberated. The only time he became liberated is during the last two weeks when he gave an interview that he traced his lineage to ENTICHO, a village near Adwa.

The Eway Ethiopian Revolution that was started in the University Campus was unable to liberate the professor. It is not that progressive elements did not attempt to liberate him from his oppression, but he was an arrogant individual who does not listen to what others say. If he can listen now, I want to tell him again that at that time, the Radical students were first liberated in terms of inner voice or passion. As he knows it, there were and are still to these days and time that their parentage is unknown or denied the truth. Menghistu himself, tampered with the constitution incorporating DIKALA (bastardized). It was a cultural thing but as a professor, Mesfin should have accepted it and moved forward. Instead, all these years, he was insulting and harassing the liberated Ethiopians. By liberation it meant telling yourself and to your friends where, when and how you were born, simply one's heritage or background. It was a way for building a trust among each other. Those who could not say so have created conspiracy and secrecy as their way of salvation when in fact it has the opposite effect. The TPLF and the EPLF have continued this secrecy and conspiracy to the present day. As the famous writer Solomon Deressa put it, "all is my father who passes through the doors of my mother". Really, the Revolutionaries had accepted us as individuals and not as labels or entities. It seems tragic to repeat this phenomena after a half century.

The single devastating crime of the TPLF and the EPLF is this. Everyone should act as a spy towards one another and no family member is free of suspicion. What **liberty**, what **freedom** and what **Independence** is this!!! Let us be free as individuals before we liberate others.

In Ethiopia, it is not politics and economics alone, there is a third element. It is Independence-Liberty-Freedom all in one. In geographical terms, the Dega-Weina-Kola are one and the same. Without walls and borders, Ethiopia is safe and secure. What is not safe is the condition of the naysayers such as Abay, Seyoum, the professors and many others. Ethiopians will choose their own leaders if left alone.

CONCLUSION

We have lost thousands of lives simply because we could not grasp words and vocabularies. Words and ideas such as HARNET-NAZANET-INDPENDENCE; concepts-theories-applications have lost their true meanings.

The words of professor Mesfin supplied to the authorities of Ethiopia such as “the gun is in your hand” that culminated in the death of sixty prominent officials without trials. And the writing of Dr. Bereket H. S. using the Shakespearean English literature to educate and liberate Eritreans were not only irrelevant but also were dangerous to the Ethio-Eritrean people. Ethiopians and Eritreans prefer to be led by role models. The role modelling of these two professors in terms of words, actions on families and communities were unacceptable. Both educated leaders and advisors did not help to solve problems but to perpetuate them. It is better if they stay aloof this time around. Their role in advising Beyene Solomon and the Inquiry Commission were tremendously disastrous. Enough is enough.

The Eway Ethiopian Revolutionaries will find solutions to the current crisis. They have ample field experiences not to mention concepts and theories. What they need is not a go-between Debre Damo for Professor Mesfin and Debre Bizen for Dr. Bereket as proposed by MWM. The Ethiopian and the Eritrean people know how to reach EGZI-ab-B’HER. They do not need mediator especially from these two professors. If the professors want to help, let Professor Mesfin research and write on political geography while Professor Bereket can also research on Tabot and relate it to the Constitution. That will be a help and a challenge at the same time.

Let EAE nations share politics and economics in their balance sheet.

For concerns and questions

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