

The Organic Ethiopians vs Agazis and Ethiops proponents

Obo Arada Aba Shawl aka Wolde Tewolde

January 7, 2017

Currently two ideas of thought are being circulated among Ethiopian elites, globalism and nationalism.

This is nothing new. It is the same slogan of the 1960 while I was in college. We were using internationalism in lieu of globalism. The concept of the radical students was ideological meaning in today's world between Ethiopia versus Eritrea, between TPLF versus EPRDF. This was the type of ideological struggle for which the student body was blamed for.

Back then, on the other hand, there were the so-called nationalists who were labelled as narrow nationalists. These include the EPLF, the TPLF and the OLF promoting not only narrow nationalism but also campus politics of race, gender and some of them class as if they were internationalists. This class struggle added extra burden to the current confusion both at home and abroad. The leadership of Isaias and Melese is a typical example of confusion for those who were enrolled in the colleges but never consummated the campus life as well as the prescribed courses.

USUAA (Union of Students of Addis Ababa) were convinced about the class struggle in Ethiopia because of the land holding system, inefficient bureaucracy and IC (imperialism and colonialism). For this ideological struggle in both domestic and international arena, the student leaders found a stepping stone mechanism. The Ethiopian University Service, the EDGET Be'Hbret, (high school student campaign for development) and ESUNA (Ethiopian students Union in North America) became fertile grounds for the organic Ethiopian Revolution both in terms of ideological and organizational.

What about now? My current idea of thoughts written in Amharic and is posted in Ethiolion.com, a website that does not censor articles. It is titled "mem'hre yiftungna and Getachew Haile plus the 'other side of the coin'".

The ideologue for Ethiopians is no other than Fikre Tolossa (FT) who thinks that his historical documentation are authentic meaning they are in written formats. According to FT the origin of Ethiopian name has emanated, literally from God himself.

The ideologue for Eritreans is another less known individual whom I call novice researcher who calls himself as Tesfatsion (AT). This individual true to the Eritrean culture of "telling to yourself about yourself", is bent on oral history which is irrelevant not only in this age of digital but since the Renaissance days.

Both "historians" though I don't know what kind of history they are telling or documenting for us, to say the least are very dangerous. Dr. FT is bent on denying the ID politics of Ethiopians while AT (Agazi Tesfatsion) is totally bent on political incorrectness.

Professor Fikre Tolossa rejects the identity politics because I believe he totally misunderstood the struggle of Walleign Makonnen and his comrades. In this he is aligned with the TPLF, an organization that has also distorted Walleign's message of nation and nationalities. How on earth does this professor reconcile the Amhara and the Oromo's without the Axumites, the Ad whites, the Agamites and the Hamasienites and others? It may be tactical venture. I believe he wants to be a Cushitic clan, whereas Testatsion wants to join the Semitic clan. Could this be a strategic planning on their part? I wonder why we should go that far backward instead of forward to the next space age where no Ethiopian or Eritrean had gone before.

I believe both individuals had missed the **Organic Ethiopian Revolution** which is not the same thing of the Derg's revolution. This Organic Ethiopian Revolution clearly defined the relationship between conceptual, theoretical and application of Nazanet-Independence-Harnet (NIH). It was on these ideas and concepts that the Organic Ethiopian Revolution was initiated and still being carried out by organic Revolutionaries of the countries in question. It is renamed now as the Eway Ethiopian Revolution.

Professor Fikre has spent his life time to find his identity of his folks whereas Mr. Tesfatsion had spent his life time pursuing dreams which set on the wrong footings. Both dreamers should find their dreams as not in Albert Einstein's' special theory of relativity of $E=MC^2$ but in today's real virtual time. Ethiopia and Eritrea are not going to change neither in terms of history nor in geography but in culture. In this cultural age, Ethiopians and Eritreans have evolved in values, interest and in principles. This is the areas where we should strive to learn and compete and not bicker around history of languages and identities. Both Fikre and Tesfatsion should read and understand Albert Einstein's article "Why Socialism?" printed in Monthly Review and still being reprinted. It is about man as an individual and as a social animal.

Whether we like it or not, our origin is already has been defined and recognized in more than one way, though not our destination. That is why I advise people to identify their origin plus their destination (OD). Although this sounds geography of transport, it is similar to the GPS (global positioning system) which is very rampant in today's societies and communities. We could transform this to our way of thinking and operating. Messrs. Fikre and Tesfatsion (ATFT) would hugely benefit from understanding the Organic Ethiopian Revolution which lasted close half a century.

The Organic Ethiopian Revolution is the redressing of the Monarchy from the sixteenth century to the last Emperor, Haile Selassie I. The Organic as well as the Eway Ethiopian Revolutionaries have understood and analyzed the way to move forward. In other words, they strived to shorten the 500 years (since 1600) into 50 years and they are on target. How many years have passed since the American Revolution, the Soviet Union or for that matter of the Chinese Revolution? Ethiopians and Eritreans have carried out successfully the need for freedom and liberation but confused about Independence which was not missing from the get go.

Five hundred years ago, Ethiopians had a philosophy of the heart, the head and the hands of God (HHH). We still are literally following the same philosophy while the whole wide world is lost how to think or how to feel. Professor Fikre and Mr. Tesfatsion should heed to the philosophy of Zera Yacob and not to the atrocities of King Zera Yacob. We have to make a distinction between the two names.

For questions or critics

oboardashawl@gmail.com ethiolion.com

