

INNOVATION

of the mind

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"Human - Ethiopia - Life"

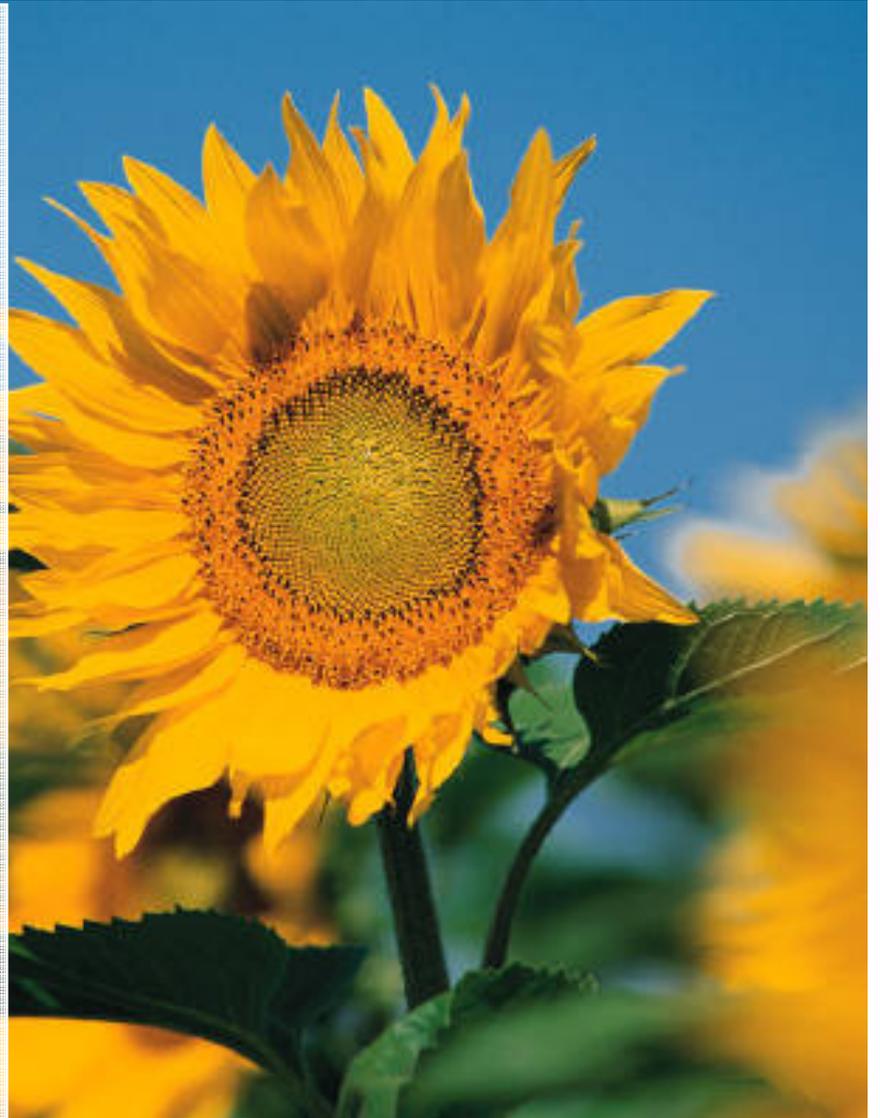
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(a new old mindset)

HUMAN - ETHIOPIA - LIFE

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2013 / ገኛ 2005



"Human - Ethiopia - Life" / ሰው ፥ ኢትዮጵያ ፥ ሕይወት ! (A new old mindset)

There are approximately half a million Ethiopians or Ethiopians by birth living in Europe; in USA not less than half a million as well; and in the rest of the world for sure more than one million Ethiopians. In their survival struggle, even during years 2009-2012 over 220 thousand Ethiopians migrated from Ethiopia to Yemen alone. (An amount more than that of Somalia's); not to mention those who are being legally thrown out of Ethiopia to serve as modern slaves for the ruling elites of the Arab countries; or the Ethiopian children who are being de facto sold out to Europe and America or the rest of the world in the name of adoption (instead of domestic pet animals, for public demonstration as "domestic humans" - a new inhuman psychological phenomenon among the western ruling elite). This is a huge community living abroad, never seen to this extent in Ethiopia's history! Ethiopia would be reconstructed, rebuilt and "saved" in its spiritual and historical greatness, if, and only if this huge Ethiopian community abroad could be organized under one comprehensive organizational structure and a democratically constituted political leadership to bring about a patriotic Ethiopian mass movement, whose sole great objective is the reconstitution of the Ethiopian Nation at its lost sublime historical place. -An objective, which should be subsumed under the logos

of "HUMAN - ETHIOPIA - LIFE"! - A movement which has first to be resolutely initiated abroad. This will have the power and energy to embrace Ethiopia in a short period, where the movement in reality belongs to!

However for the realization of this objective Ethiopians have first of all to liberate their minds from the centuries old pitfall in which they have been spiritually entangled!

What is the decisive centuries old pitfall entanglement, which the enemies of Ethiopia have long purred for Ethiopians to put them under an alien rule, - colonial or neo-colonial-domination? An objective which is today on the very verge of being completed! This conspicuous centuries old pitfall conspired (with a tacit consensus) by the alien powers was, and still is, driving a pervasive spiritual wedge between the communities, which played historically highly significant roles in the integral formation process of the Ethiopian state. Two communities, - Tigray and Amharas, which have a longstanding and profound impact in the formation of the Ethiopian state (from Aksum via Lasta up to Gonder and eventually Addis Ababa). - Communities with the same religious beliefs; similar languages and the same cultural background and linguistic source, national literature with indigenously developed alphabet; similar living conditions/traditions, and economic structures, customs and ethical values etc. One would even

dare to assume that they may have the same generic genetic codes and epigenetic signatures.

Another historically significant community, Oromia is the third. As documented in the historical annals of Ethiopia, around one and half centuries back, during the “Zemene Mesafint”/the Era of Princes/ and afterwards (the Gonder court), Oromia - has stepped in to play an important role in the formation of the Ethiopian state too. The same alien forces, enemies of the Ethiopian state-formation have also continued their subtle work to alienate this third communal force from the other communities as well. Especially the Germans, until today, were conveyed with their special task of influence on the Oromos. Unfortunately, despite the long lasting inter communal interactions within a state, the colonial conspiracy against the integration of the Ethiopian state is showing today clear contours of success. As envisaged by the foreign forces, today after more than one and half centuries of subtle political maneuvers, the spiritual alienation between the communities is even coming to its climax. Ethiopians today are unfortunately so overwhelmed by this epidemic that they could hardly show a capacity of reflection without ethnic categories. Everyone ticks with a mindset of ethnicity... I am Tigrean, I am an Amahra, I am an Oromo.... I am ...I am...even way down up to the smallest communal

unit of birthplace. A mindset which has in between nothing to do with the right for self-identity, but an initial urge for self-confirmation metamorphosed into a racist humbug, exactly as the enemies of the developing Ethiopian state have anticipated it centuries ago to disrupt the integral process of related communities.

As it is well-known and historically documented, with Menelik and the victory of Adwa, the conspiracy of the alien powers had not only been made ineffective but with the conquest of Menelik to expand his territory to the eastern and southern regions, the boundaries of Ethiopia got their clear demarcations. (-With whatever controversial means under today’s human outlook and the vantage point of hindsight; it is common knowledge, that the process of state- formations is not an “evening dinner”). After the victory of Adwa, Ethiopia had been recognized by the global political community as one Ethiopian People and respected as an equal partner on the political landscape of the world! The political Axis founded between Emperor Menilik and [Ras Alula Aba Nega](#) is the best testimony, that the futile wedge anticipated for long to be laid between the Tigres and Amharas by the foreign powers has been made defunct, null and void. *(More: [See REVIEW](#) below on Empress Taytu)

However, the foreign powers (including regional hegemonic Arab states) disruptive strategic policy of

“divide and rule” has all the times remained as their rationale and long-term objective. This remained to be their central policy, before and after Maichew, during the Italian occupation and after World War II. After liberation and during the reign of Emperor HSI, after the 1974 revolution, during the military dictatorship, with the policy promising its ultimate success and all the more after the fall of the latter, when ethnic and sectional national political movements reached their summit by deposing the military dictatorship. After the fall of the military dictatorship and with the victory of the Tigray people liberation front/TPLF dominating the centre of the Ethiopian state power, the independence declaration of Eritrea and the new Ethiopian constitution with its federalism under profound national and ethnic policies and administrative regions, the long standing rationale of the foreign powers seems to be successful even beyond the imagination of the architects themselves, who were longing for the deconstruction of the Ethiopian state in its integral process. To this effect TPLF is supported in all dimensions during the last 21 years in state power. This led to the expected outcome of deep spiritual reciprocal alienation of the three historically significant peoples of Ethiopia; the Tigres, Amharas, the Oromos and their leaders. This alienation has today infected not only those in state power but the whole generation of the political class during and after the 1974

revolution, leaving deep spiritual community wounds, substantially altering the Ethiopian national mindset, which had a long history of common social evolution. Since replication is an all too human a feature one would hardly escape, all the other ethnic groups and nationalities have been passionately replicating them along the same lines. The details can be left to historians to chronologically or empirically document or lament on all events and social dynamics supported by the mass of statistics and figures available. Nonetheless, to make it short here, an authentic interpretation of this political development would for sure not miss the social disastrous outcome and the fact of the matter, i.e. the analytical sum, that, the foreign powers are today at their summit of ruling the regions as arbitrarily as they would like and find it globally convenient. To this effect there has been tremendous investment in the regime led by TPLF for the last 21 years under the late leadership of their molded global prominent “executor”, Melese Zenawi; - billions of dollars of investment in all dimensions; - economic, political, medial, intelligence and security.

Given these facts, for genuine concerned Ethiopian minds, it is high time that this “millennium scenario” has to be ruled off once and for all: -Those committed to “Sebaawi Ethiopiawinet”/ Human Ethiopianism and presume themselves to being “Homo Politicos”, but don’t manifest clarity on this power-political

pitfall envisaged centuries past, by the foreign powers, i.e. the colonial powers (old, new and their local compatriots, in whatever political color or ethnic loyalty; hovering over Africa, aware of the integral potential of the Ethiopian state, due to its profound historic backdrop), whether they like it or not, are either politically dumb, or are de facto at the service of the colonial powers/ new or old; paid or unpaid/. Today, above all, the paramount political imperative is to debilitate this pitfall, in all its subtlety and mischief and restore the great Ethiopian spirit of national integration. All other questions including “ideology” or “the local drive for self-confirmation” are secondary to the substance of this Great Ethiopian National Spirit.

A simple inquiry

There are enough obscuring books or books with enlightening objectives on the market. Without the intention of rewriting books full of sophism or otherwise, to show the deconstruction process of the last half century, with which Ethiopia was being haunted and has been today almost completely delivered to the foreign powers, the following short and simple inquiry would suffice:

What was, in a word, the mindset of the last generation of Ethiopians, which messed up the process of the Ethiopian state formation, contrary to what would have taken place under favorable conditions?

- *Struggling feudalism and imperialism;*
- *Class struggle and the right for self-determination of nationalities.*

Why was the mess-up successful in its objectives? That was simply the case, since the mindset was an unequivocal anti-dope presentation of the “other”/ the negated system! Today, the big point is therefore the *sublation of the negation* (“*Aufhebung der Negation*”/Grm), by putting an anti-pole, with clear demarcations in “program and method” from the rule of the day!

To reconstruct Ethiopia towards its historical greatness and values, under the 21st century’s social conditions with an enlightening vision towards the future, a decisive anti-thesis is necessary, which would stop and clearly negate the present deconstructing system. *The new mindset, corresponding this anti-thesis, which would consequently, unconditionally, militantly and immediately counter act the prevailing system is:*

- *Reconciliation, Peace and Rule of Law / (Method) / እርቅ ፣ ሰላም ፣ ሕግ!*
- *Human - Ethiopia - Life / (Program)/ ሰው ፣ ኢትዮጵያ ፣ ሕይወት!*

Why? Because:

The rationale of the prevailing system, be it in its evolving process or today,

has always been driven by contradictions, war, lawlessness; i.e. none- reconciliation, no peace and rule of law, at all levels!

The objective of the prevailing system, be it in its evolving process or today, has always been driven by sectional ethnic interests to the detriment of a greater intra-national integration or/and serving foreign powers interests. Deconstruction of the formation of the Ethiopian state and counteracting the integrating natural process of life and a greater human spirit; i.e. anti-Human, none-Ethiopian, and anti-Life!

The authorities of the prevailing system are anti-reconciliation in their nature; They need contradictions and conflicts at all levels, social – cultural – material or spiritual (a big case in point for instance, see the tinderbox they are playing with today within and between religions in Ethiopia; the promotion of religious factionalism in today's current affairs; religions with outstanding records of co-existence for centuries); they have to "divide and rule" in order to remain in power; whereas Ethiopians want reconciliation at all levels, i.e. be it spiritual or between political groups, organizations or movements or between and within all ethnic groups; be it majority nationalities or minorities, or those of the southern peoples or/and at the peripheries without distinctions whatsoever; but above all reconciliation specially between the historically significant peoples like the Tigres, Amharas or the Oromos, in which the reciprocal alienation has been utmost

during the deconstruction process of the last century!

The authorities of the prevailing system are the least interested in peace; they need conflicts, wars, small or big, to resume the deconstruction process; whereas Ethiopians want a peaceful social condition to work on the political enlightening process of the masses and cultural and economic development of the whole society!

The authorities of the prevailing system are never sincerely interested in rule of law; their rule of law is ruling arbitrarily to promote their objectives and prolong their domination; whereas Ethiopians are unconditionally interested in an unequivocal sustainable rule of law applicable for all citizens without exception and arbitrary un-constitutionalism at the convenience of the ruling elite.

Anything less cannot distinguish the new mode of reconstruction to revive the great Ethiopian Spirit from the "other", the prevailing [deconstruction mode](#) at the service of "alien" powers and cannot be effective at all, as we have been witnessing for the last 21 years!

Fire cannot extinguish fire; but water; not silent water but water flowing in waves!

Hope is a principle

*(**REVIEW**; thanks and apology to the source for reproducing it here!)

<http://ehistory.osu.edu/osu/reviews/reviewview.cfm?id=117>



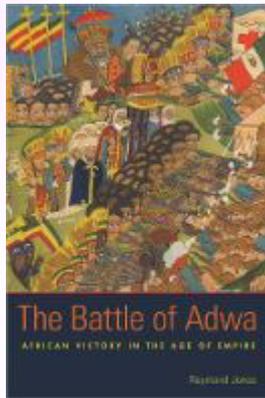
When Ethiopia Stunned the World

Review:

[The Battle of Adwa: African Victory in the Age of Empire \(April Review, 2012\)](#)

by **Raymond Jonas** (Cambridge, Massachusetts: Belknap Press, 2011)

Review by [Robert Clemm](#)



"This is the story of a world turned upside down." So begins *The Battle of Adwa: African Victory in the Age of Empire*. While no attribution is suggested, it is likely Raymond Jonas had in mind the famous ballad played by the British at their surrender at Yorktown. As much as the victory by the colonials was a rebuke to conventional wisdom so the battle of Adwa was to European attitudes towards Africans during the Age of Imperialism.

Images:



The Battle of Adwa in 1896 was the result of Italian encroachments south of their colony of Eritrea on the Red Sea. Though bound by the Treaty of Wichale (1889) to friendship, the Italians and Ethiopians had different opinions about the nature of that friendship. This was the famous "mistranslation" where the Italian treaty indicated Ethiopia would be a protectorate of Italy, while Emperor Menelik II argued no such wording existed in his copy. After the Italians occupied the northern Ethiopian city of Adigrat Menelik summoned his forces and defeated the Italians at the battle of Amba Alage.

In response to this defeat thousands of Italian troops were ferried to Eritrea and, with great pressure from Rome to attack quickly, General Oreste Baratieri advanced and, due to a series of blunders by his

subordinate commanders, his force was overwhelmed. Aside from numerous casualties, one mission reported roughly 3,600 dead though the exact number remains unknown, the Ethiopians also captured 1,900 Italians and 1,500 Askari (African soldiers serving in the Italian armed forces). The scope and scale of this victory - the campaign covered more miles than Napoleon's advance into Russia - should rank alongside any European campaign in the 19th century and assured Ethiopia as the only independent nation, apart from Liberia, in Africa at that time.

The Battle of Adwa is far from a simple battle narrative. Jonas structures the book into three sections covering the background, the battle, and the aftermath. By far the greatest effort on his part was uncovering a treasure-trove of Italian memoirs whose accounts humanize the battle. His narrative navigates seamlessly between commanders and commoners and sheds new light the conflict. The most difficult aspect of this review is summarizing this work but three themes emerge.

First, Jonas illustrates the fractured nature of Italian imperialism. As Adwa is held up as a symbol of resistance to colonialism it is ironic that Italy is given the position of imperialist archetype. If any quality typifies Italian colonial efforts it would not be jingoism but apathy. The Italian statesman Marquis d'Azeglio, after Italian unification, commented that "We have made Italy. Now we must make Italians." Italy was divided along religious, political, and regional lines. It was hoped by some, such as Prime Minister Crispi, that imperialism would improve the standing of the Italian government within the nation and across Europe. But even this small clique of colonialists demanded their aims be accomplished on the cheap.

It was just such pressure to win cheaply and quickly that made General Baratieri advance instead of his preferred defensive

stand. The concern for cost was tied to the strong anti-colonial movement in Italy, due to having so recently been occupied by Austria, which was distinct in Europe. In response to the first defeat at Amba Alage students from the University of Rome marched through the street chanting "Viva Menelik!" and after Adwa there were legislative calls to abandon Africa entirely. This domestic scene is important as the willingness of Italy to accept defeat ensured Adwa was an Ethiopian success.

Second, Emperor Menelik II is shown to be a complex and engaging historical figure as well as a crafty politician. Too often heroes lose their humanity in the effort to place them on a pedestal and Jonas does admirable work in fleshing out the reality of Menelik. He documents the complex political web that Menelik had to navigate, and the admirable support he received from his wife Empress Taytu. **It is hard not to see this marriage, linking the southern Shoa (Menelik) and northern Tigray (Taytu) regions of Ethiopia, as important as the one between Ferdinand and Isabella in unifying Spain (our bold).** Jonas illustrates how Menelik slowly solidified his position, even using the Italians to help crush a rival claimant to his throne, and assured that Ethiopia entered the Battle of Adwa with a stronger domestic commitment to the conflict than his opponents.

Jonas also underscores Menelik's strategic acumen. For example, the Italians occupied the city of Adigat for over a year before Menelik confronted them. Rather than a sign of weakness, as the Italians believed, he used that delay to import European weapons to such an extent that his artillery outclassed those of the Italians. Jonas even offers the intriguing hypothesis that the supposed "mistranslation" of the Treaty of Wichale, the entire basis for the conflict, was a strategic choice. Jonas suggests that Menelik used his protectorate status to his

advantage, such as a loan of four million lire from Italy used to purchase weapons, until his position was strong enough to claim there was a "mistranslation." These aspects of the story prevent Jonas' work from becoming a hagiography and leave the reader with respect for Menelik's decisions. These include his choices after the battle, such as not invading Eritrea and his care of the Italian prisoners, which preserved his strong negotiating position and assured he did not undo the effort he made in the European press, including a colored lithograph in *Vanity Fair* the 19th century equivalent to a *Time* cover, to foster sympathy for Ethiopia.

Third, Jonas illustrates how Adwa became a symbol for African, and African-American, resistance despite Menelik himself. Menelik saw Adwa as a way to solidify his rule and preserve his independence. The desire to see Ethiopia as a symbol of resistance came from others. Benito Sylvain of Haiti, a pan-African visionary, traveled to Ethiopia in 1904 to help celebrate Haiti's hundredth anniversary of independence. As Haiti was home of the first successful slave revolt, Sylvain saw a kindred spirit in Menelik. Far from finding a receptive audience, Menelik agreed that the "the negro should be uplifted" but noted that he was of little value as he was Caucasian. For a leader who had secured his position with the Dervishes against Italy by appealing to common "blackness" this suggests a malleable definition of race which Menelik would adopt based on his political goals. Much of the symbolism surrounding Adwa came from others, such as W.E.B. DuBois and others in the global African diaspora, after the end of the First World War.

Jonas claims that Adwa served as the model for future anti-colonial efforts. His narrative suggests that other resistance fighters learned lessons from the Ethiopian experience, such as using the press to build public sympathy. But the reader must infer them. In fact, exposing how the symbolism

of Adwa developed far after the battle and divorced from Ethiopian support undercuts so much of the received wisdom that it is hard not to imagine most of the "lessons" are ex post facto rationalizations from other de-colonial conflicts. While he suggests that Adwa "set in motion the long unraveling of European domination of Africa" it is, again, a point the reader must accept on sentiment rather than evidence. Ethiopia was a shock to European self-assurance but was quickly forgotten which is why Europe was, again, shocked by Japanese victory against Russia in 1905.

Whatever the practical lessons Adwa provides, Jonas' book the *Battle of Adwa* documents the figures, both large and small, that took part in such a major turning point in history exceptionally well. His excellent archival work helps the reader see into the decisions made by the leaders, and humanizes the soldiers facing the consequences of these decisions, on both sides and leaves the reader leaves with a rich understanding of the significance of a battle which turned the world upside down.

The Battle of Adwa: African Victory in the Age of Empire by Raymond Jonas (Cambridge, Massachusetts: Belknap Press, 2011)

Reviewed by [Robert Clemm](#)