

Short Lessons From NEW EGYPT -

HOW They Did It!

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From NEW EGYPT - Short Lessons

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They Did It

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CAIRO

"In the end, President Obama made a hugely important but unintended contribution to the democracy revolution in Egypt. Because the Obama team never found the voice to fully endorse the Tahrir Square revolution until it was over, the people in that square now know one very powerful thing: They did this all by themselves. That is so important. One of the most powerful chants I heard in the square on Friday night was: "The people made the regime step down."

<http://www.nytimes.com/2011/02/13/opinion/13friedman.html>

Yes. They did it by themselves.

No doubt;

But

.....there are undoubtedly circumstances and conditions at the backdrop, whose coincidence and conjunction, had been so crucial, that without which the victory could have been, I think, impossible (at the moment in just getting rid of the higher brass of the Mubarak regime).

This can be summarized as follows:

1. The benefit-diversification of the Egyptian ruling clique converging along two attractors of meaning. (The nationally anchored section /here the military subsumed in this section /with the small share of the wealth vs. the globally affiliated with the lion share of corruption and benefit /the Mubarak clique and "elite")*
2. The mass base rallied along one main trajectory of common sense of WILL - Mubarak has to go! - The embodiment of the regime
3. The selfless strong will & conviction of the "new" youth and intellectually well versed elite to struggle for Freedom, liberation & fair prosperity; A big will for change, morally and ethically strongly anchored in universal humanism; free of any dogma and ideology or religiously or ethnically contaminated prejudice & alienation.
4. The objective deteriorating standard of living for the vast section of the Egyptian people in an apparent contra-distinction to the extravagant abundant living standard of a section of the ruling class; in a relatively developing economy (I presume).

Thus, with all appreciation and understanding of our (including mine) infatuation and passion, to hope for a similar wave of change to come in the immediate future in similar regions of autocracy, be it in Ethiopia, North Africa and the rest or elsewhere in the Arabian Peninsula, it is important to reflect, understand and work on the necessary social conditions (similar to the above) to come true, with all the different specifications prevailing in the different regions. **Revolutionary romanticism by its own would not bring about social transformation and people's empowerment. (see below)*** At times it would even be adventurous, irresponsible and it would cause a big social set back, backfiring on the social momentum of the change to come.

What are the relevant and crucial questions or inquiries for a serious reflection to promote the transformation, by working on the necessary conditions? Without a big fuss around it and avoiding any obscurity, this can be transparent by a summary of the following highly relevant questions:

1. How can the "higher brass" and the top section of the ruling clique/elite be pinpointed and isolated from a presumable "mass base" it may have succeeded or anticipate to manipulate and/or how can the different attractors of benefits and interests among the ruling clique be differentiated to rule out their co-operation in times of crisis?

2. How can the potentially glowing energy of the whole people, disenchanted through a growing poverty, hunger, destitution and dissatisfaction at all levels, be bundled up under a single line of nationwide struggle for freedom and prosperity, without any distinction of any quality; be it ethnic (extremely important! no discussion, since equality in post-modernity is so evident, that it is anachronistic to question it), religious (in a similar fashion, extremely important!), ideological controversies, (always stressing the fact that it is as clear as a blue sky, that there is plenty of space and abundant room in the universe or in our Space of modern Ethiopia, for unfolding, be it ideas or quality of life etc.)

3. All talk of transformation is meaningless, without a strong WILL of common sense for change. Thus how, and through what means can this BIG WILL for Change be cultivated & nurtured, specially in the vast mass of the Youth - the "new" and modern YOUTH, the embodiment of CHANGE per se, which should be free of any legacy prejudices and bias of ethnic, religious and ideological nature - entrenched, enlightened, thrilled and steeped in the only "Faith" it may learn to incorporate - " The FAITH" for "FREEDOM, SOVEREIGNTY and LIBERATION" of the "SELF" to come to a collective WILL of working for a modern empathic Ethiopian community, developing under democratic and humanist principles of the 21st century, eye to eye equally positioned to all the modern youth of the globe?

4. How can the vast mass of Ethiopia, in advance the big urban mass of the Ethiopian Community in all social sections (very crucial and important - to deprive the ruling clique of all its rallying "catechism") be mobilized to a solidarity of common- purpose - The Purpose of liberation from impoverishment and tyranny by a small - a really small ruling clique, - with specially a strong emphasis of differentiating, the rank and file from the ruling leadership - letting them / the rank & file/ know, to be free of complicity; i.e. without the slightest indication of charging them for complicity in the oppression of the Ethiopian people. - That means, let alone Ethiopians of the Tigray community (so far I am sorry to notice this all over the promoters of democracy in Ethiopia today. *A non-violent struggle can never win by intimidation but by teaching moral courage and a sense of clemency*), I would even stress and say - even the rank and file cadres of TPLF and EPRDF ?(fyi. Have you observed how the Egyptian young demonstrators rushed to literally embrace the policemen, who were sent to fight them? See Non-violence struggle, <http://aeinstein.org/organizations103a.html>)

Thus a conscious leadership (intellectually well versed, committed and mature) anchored, entrenched and contained in the spontaneous creativity of the mass is still unequivocally necessary. Moreover, Egypt has not made it either without its Young LEADERSHIP - not leadership to contest for state power but to fight the tyranny. Contesting for state power comes much much later in the process of the liberation; after the victory. And that would be an unequivocal outcome of democratic procedures, well after the democratic state is constituted by the best minds of the whole nation from all corners of the people for the people! Like what, I hope the Egyptians are now deliberating to do!!! AND to succeed!

*** Relevant reflections and analysis along this theme:**

People & Power - Egypt: Seeds of change

<http://www.jadaliyya.com/pages/index/586/why-egypts-progressives-win>

[New formations of power, the oligarchiccorporate state, and anthropological ideological discourse : http://ant.sagepub.com/content/5/3/285.full.pdf+html](http://ant.sagepub.com/content/5/3/285.full.pdf+html)

[What makes a revolution succeed? http://english.aljazeera.net/indepth/opinion/2011/02/201121393446561799.html](http://english.aljazeera.net/indepth/opinion/2011/02/201121393446561799.html)

Please find interesting links and thoughts along this line below; specially some of the links on non-violent struggle like:

* Nonviolent strategies awaiting creative 21st Century applications:
<http://aeinstein.org/organizations103a.html>



*አስርቱ ሃይለ-ፍሬ-ነገሮች፤

(ሕዝብ ... የሥልጣን..... ባለቤት ... እንዲሆን)

ስለሥልጣንና የሥልጣን-ቢስነት/የደካማነት ውስጣዊ ተንቀሳቃሽ ግንኙነት

እያንዳንዱ ዜጋ እነዚህን አስርቱ የሥልጣን ፍሬ ነገሮች በአንክር ቢያስተውላቸውና ቢገብራቸው ማንም ሰው በሌላ ሰው ላይ ቁብ ብሎ በሥልጣን ባልባለገ ፤ ማህበራዊ ግንኙነትም ምንኛ ጤናማ ሆኖ ሰላምና ብልጽግና እየሰፈነ ብሄደ ነበር።

1.

በህግም ሆነ በመዋቅር ክልል ውስጥና ከዚያም ባሻገር፤ በግላዊ መስተጋብር ውስጥ፤ ሌላኛው በ እኔ ላይ ሥልጣን የሚኖረው፤ እኔ ለ እርሱ ለመስጠት የፈቀድኩለትን ያህል ብቻ ነው!

2.

የባለሥልጣኑንም ሆነ የደካማውን/ ሃይለ ቢስነት፤ ክብርንና የሥልጣኑን አንጻራው ተጽዕኖ በብዛት የሚመጥነው፤ ራሳችን የምንሰጠው ከፍተኛ ዋጋ ነው።

3.

በማህበራዊ ግንኙነት ውስጥ፤ ማንንበስ አለብን ብለን የምናምንለት ከፍተኛ ሥልጣን በአብዛኛውን ጊዜ በተጨማሪም የሚመነጨው፤ ሥልጣንን ከመቀበል የገዛ ፈቃደኝነት ወይም የተለምዶ ሃይል ነው።

4.

ደካማነት/ ሃይለቢስነት መጀመሪያ የሚከሰተው በራሳችን ጭንቅላት ውስጥ ነው፤ እራሳችን በራሳችንና፤ በአስተሳሰብ ዘይቤያችን ነው፤ እራሳችንን ተገዢ አድርገን የጥንካሬያችን እንቅፋት የምንሆነው።

5.

ይበልጡን ግዜ በብዛት የምናሰበው በክፉና እራሳችንን ሽባ በሚያደርግ መንገድ ነው። ለለውጥ ያሉትን በቂ ደግ እድሎችንና አጋጣሚዎችን አናይም!

6.

እያንዳንዱ ለውጥ የሚጀምረው በራሳችን ውስጥ ነው።

7.

እያንዳንዱ ለውጥ የሚጀምረው በራሴ የሃላፊነት ክልል ውስጥ ነው!

8.

ንቁና አዲስ ነገር በሚፈጥሩ ጥቂት ሰዎች ዘንድ ያለውን ጠንካራ ሃይል ፤ እንዲሁም በማህበራዊ ሥረ መሠረት ደረጃ ያለውን የመተባበር ሃይልና ድፍረት ብዙውን ጊዜ አሳንሰን እናያለን።

9.

የሚረባ ፍሬ ነገር የሚገኘው ፣ ሃይልን በመረዳት ሲገለገሉበት፣ ሌላውን ለመቆጣጠር በሚሻ መልኩ ሳይሆን ፤ ነገር ግን ለጋራ ፍላጎትና ለመልካም ህይወት፣ ለተቻለው ብዛት ሁሉ፣ በጋራ ጥረት ሃይልን ሲገነቡበት ነው።
ይህ ነው፣ የራሳችንና የሚገባንን ፍላጎት ከማህበራዊና ከፖለቲካዊ ትብብር ጋር የምናቀናጅበት፣ ይህም ከራሴያዊው መንገድ።

10.

ሃይል ደካማነትን ለማሸነፍ ዕውቀት፣ ትዕግስትና (በራሱ) መተማመንን ይጠይቃል።

<http://www.erich-fromm.de/data/pdf/Meyer,%20G.,%202005a.pdf>

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