A Short Note on Ethiopian Political Change in Systemic Thinking

Social relations and the nature of conflict in a community (family, community or state etc.) are, according to [Alexander Wendt,](#) characterized by the sense of perception as enemies (Hobbesian), rivals (Lockean) & friends (Kantian).

But I would add **"the other"**, which has to be utterly "new" or should look like substantially different from the perspective of all the formers. I.e. it, the subject in the social dynamics looks like neither an enemy nor a rival or a friend. There lies the wisdom of peaceful struggle; autonomous and sovereign like *"the state", the healthy one*; - multidimensional and not polarizing the agents of a social community. The phenomenon of conflict and violence comes later at the end of the day, if sooner or later that happens to come during an eventuality of degeneration!!

To bring about *"the other"* or for **"the other"** to emerge; in the system, the seeds of **"the other"** would structurally constitute themselves and develop.

1. Enemies: the same system, different goals, different structures and methods

2. Rivals: The same system, similar goals, similar structures and methods but different benefits

3. Friends: The same system, similar goals, similar structures and methods but distributed benefits

4.**"The other"**: Another system, another vision, perspective and goal; another structure and methodology.

The stalemate with no change for the last 21 years in spite of all reasons for **"the other"** to emerge lies in the fact that all i.e. the regime and the opposition are all subsumed in the first three domains of systemic interactions. *„The other"* is still in the dark, behind the curtain, within the scope of "the virtual" (Deleuze)!

If we look at the social dynamics of the past, during the prior 30 years, substantial political change had, however, taken place two times. - At the end of the 1st. period, 1961-1974; and the 2nd.1975-1991. There

had been two fundamental changes in these periods, due to the fact that, the real "*other*" had indeed emerged after constituting itself for long, with the subjective and the objective social conditions being strong and sufficient enough to bring about *"the new"*. In both cases; first, *"the other"* vis á vis the ancient regime and then later, *"the other"* vis á vis the military "communist" regime.

It seems that the evolutionary logic of *the state* seeks to bring the players towards the reality of the systemic development in the state structure, forcing the players to differentiate themselves by instigating the sense of monopolizing violence in *"the objects"* of the state, who failed to be subjects and play the appropriate role of the human agency in minimizing the violence, which the state on the contrary tends to maximize, resisting the status quo towards stability. This lies in the nature of the state, pushing towards a course of a higher system, via chaos at the edge, just before the systemic order. The systemic order of *"the new state",* coming through the emerging and interaction of *"the other"* against the "conserving" legacy forces of *"the old state"!*

The "conserving" legacy forces are sectional, parts and units of the system. - I.e. the sectional ethnic players. The "other" is the new holistic force, integrating the sections into the evolutionary formation of the Ethiopian State, with all the Weight of its Past to form the future of the systemic whole in the region, overcoming the chaos of the present and the edge represented by the sectional forces (i.e. ethnic disintegration or alienation).

The "sine qua non / the essential condition" for "The OTHER" to emerge is nonetheless, overcoming the reactionary sense of powerlessness, within the masses of the community in which the social forces of change are effecting to bring about something "new" through *Self-Empowerment*.

SELF-EMPOWERMENT

To "Overcome Powerlessness" in the self-empowerment process of the "Powerless", i.e. The People; effecting a substantial CHANGE, first at grass-root level, would at "no-time" reverberate within the whole community and ignite the BIG SOCIAL CHANGE for a genuine Democratic system.
The following 10 Theses of Professor Dr. Gerd Meyer(1) promoting [Erich Fromm's humanistic intention](#) are very valuable in breaking the ice of powerlessness, which dominates the feelings of the masses in an authoritarian atmosphere of any social community at large... ETHIOPIA INCLUDED!

Ten Theses on the Inner Dynamics of Power and Powerlessness

1.
*Within and beyond
the limits of law and structures:
in personal interaction, another person
has only that much power as given to him by
myself.*

2.
*Our evaluation strongly determines the status
and the prestige of the powerful as well as the
powerless and the relative impact of their power.*

3.
*In social relations, superior power which I
suppose I have to bow to, in reality is often
based on the force of habit or on voluntary
acceptance.*

4.
**Overcoming powerlessness starts
in our minds:
we ourselves, by our way of thinking, we
make us dependent and hinder us to become
stronger.**

5.
**Very often we think too much in a negative
and restrictive manner. We do not see enough
the positive chances and opportunities for
change.**

6.

Every change starts inside of us.

7.

Every change starts in my own sphere of responsibility.

8.

We often underestimate the impact of active and innovative minorities, the power of solidarity and courage at the grass roots level of society.

9.

Productive is an understanding and practice of power which does not strive for control of others, but that is built and used to work together for common interests and the well-being of as many as possible. This is a democratic way to combine legitimate interests of our own with social and political solidarity.

10.

Overcoming powerlessness needs knowledge, patience and confidence

አስርቱ ፍሬ ነገሮች፣

ስለሥልጣንና የሥልጣነ ቢስነት/ የደካማነት ውስጣዊ ተንቀሳቃሽ ግንኙነት

Ten Theses on the Inner Dynamics of Power and Powerlessness

1.

በህግም ሆነ በመዋቅር ክልል ውስጥና ከዚያም ባሻገር፣ በግላዊ መስተጋብር ውስጥ፣ ሌላኛው በ እ ኔ ላ ይ ሥልጣን የሚኖረው፣ እኔ ለ እ ር ሱ ለመስጠት የፈቀድኩለትን ያህል ብ ቻ ነ ው!

2.

የባለሥልጣኑንም ሆነ የደካማውን/ ሃይለ ቢስነት፣ ከብር�ና የሥልጣኑን አንጻራዉ ተጽዕኖ በብዛት የሚመጥነው፣ ራሳችን የምንሰጠው ከፍተኛ ዋጋ ነው።

3.

በማህበራዊ ግንኙነት ውስጥ፣ ማኅንበሰ አለብን ብለን የምናምንለት ከፍተኛ ሥልጣን በአብዛኛውን ጊዜ በተጨባጭ የሚመነጨው፣ ሥልጣንን ከመቀበል የገዛ ፈቃደኛነት ወይንም የተለምዶ ሃይል ነው።

4.

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

5.

ይበልጡን ግዜ በብዛት የምናስበው በክፉና እራሳችንን ሸባ 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.

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

9.

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

10.

ሃይለ ደካማነትን ለማሽነፍ ዕውቀት፣ትዕግስትና (በራስ) መተማመንን ይጠይቃል።

*