

The Veil Evil of Conspired History in Ethnic Politics of Ethiopia

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Abstract

In every hard situation of Ethiopia, conspired history became the veil-evil. In Ethiopia, conflict had not only identity rootbut also it was getting its derivation from the misunderstanding of history. This commentary exposed how conspired history caused fragile between Oromo and Amhara. Finally, as concluding remarks, it is vital to split the history of Ethiopia from the conspiracy one for the sake of Amhara-Oromo-unity.

Keywords: Conspired history; Ethiopia, Fight, Know

Discussion

Ethiopia schooled ethnic politics for more than 30 years and in the inscription of ethnic politics fabricated history and the history of injustice had been injected for the youths of Oromo and Amhara. Owing to this, it was usual to see, a few Oromo youths who were energetically engaged in the carnage and displacement activity on Amhara ethnic groups; and a few Amhara youths who had hatred for Oromo (Basedonobservation survey).

In addition to this, no one refutes the on-and-off bloodshed between the Amhara and Oromo ethnic groups in different parts of the Oromia region and the South Wollo Zone of the Amhara Region. Following the demise of Derg in 1991, the political group, TPLF (Tigray People's Liberation Front), which was coming to political power, had applied ethnic politics for the sake of its political windfall. For this political group, which came from the minority, choosing ethnic politics for dividing and rule mechanism was a prima choice. Coming to pointedly, I mean, it wasthepreferred choicetodrawthe majoritiesin never-endingconflictsandrul a country for long period. Accordingly, TPLF drafted different unseen but very severe policies and came to a description. Among those hidden policies, the policy of amplifying injustice history with fabrication was one.

In Ethiopia, there are two political gear ethnic groups: Oromo and Amhara. These ethnic groups have played a climacteric role in the politics and economy of the country. Their cooperationimplies the strength of Ethiopia in politics and economy. The division and conflict between them lead to an unstable and shaky country. By doingany division and conflicts between Amhara and Oromo ethnic groups, TPLF had worked to create a weak Ethiopia and stay in power for long period against the 'majority rules from the majority as the principle of democracy. Accordingly, magnifying the previous administration and historical mistake, which was unrepresentative of the two nations and any religion, had been the main task of TPLF's members and those elites who had an affiliation with TPLF.

The previous rulers may commit different humiliations during their administration. As, historians told us, in the 10th century, The Jewish descent Yodit Godit burned numerouslineage institutions of Orthodox Religionand killed thousands. Around the 15th century, because of Ahmad In-Ibrahim al-Ghazi (1527-1543)'s administration, Christian high-landers of the North faced atrocities. In the 16th century, the expansion of Oromo from the Southern Ethiopia (Namely, Borana and Guji) to the Northern part of Ethiopia caused the death of many civilians and the deterioration of minor ethnic groups, like, Gafat. Emperor Yohannes IV (1872-1889), the king who came from Tigray killed thousands of Muslims of Wollo who withheld to change their religion from Islam to Christianity. Emperor Menelik II (1889-1913) of Shewa, during his territorial expansion to the South, factored death for those who could not submit peacefully. The leadership of Prime Minister Meles Zenawi(President from 1991 to 1995 and Prime Minister from 1995 to 2012) did visible and structural violence on different ethnic groups during its administration. Prime

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Minister Abiy Ahmed (2 April 2018-?)’s leadership has strived to curb the haven of the country but fail in a little to monitor ethnic-killing and displacement in Ethiopia.

Leaders have passed in such remorse might be because of their weakness to control the political conspiracy of home and abroad; their deal with the power struggle; and their interest to integrate territory [People] in their administration but that does not infer subjects, peoples, Oromos, Amharas, Tegarus, Christians, and Muslims are accountable for the leaders cynical deed.

Unfortunately, as a policy, TPLF re-coined (Which is formerly designed by ambitious Europe Colonizers) unnegotiable, injustice, and fabricated history and mixed it with Education. Then, this has gotten acceptance by some scholars of anthropology and political science who have put their-mind up with ethnic politics as either the remedy of history or the consideration of history as right at all; in fact, the history of Ethiopia is getting overwhelming fraud by TPLF.

Anyways, without any objection, few Oromo and Amhara elites have acknowledged all history of the past which is fully re-coined and modified by TPLF and have taught the generations. Few Oromo elites have taught youths about the atrocities of the past by assuming leaders and people through the same lens. They have argued that Oromo has had zero political roles in the country. They never want to heighten the political intellectuality of Oromo. Before the colonizers preached about democracy, in Africa, the Oromo people in Ethiopia and Northern Kenya were the cradles of the indigenous African democracy system which is Gadaa politics (Gadaa democratic system of governance). Moreover, the Oromo has had a pivotal role in Ethiopian Politics. From the family of Woreshehi (Yeju dynasty) to the administration of Abiy Ahmed, Oromo has been an undeniable role in Ethiopian politics.

On the opposite of this, without examining the policy of fabricated history of the TPLF, taking Amhara as the only crafter of the state Ethiopia, has been seen in a few elites of Amhara. This is ahistorical because in the statecraft of Ethiopia, Felasha, Agew, Amhara, Tigre, Oromo, Hadya, Afar, Sidama, Wolayta, Somali, and others have their parts.

Conclusion remarks

All, after all, it is advantageous to say no to the diffusion of fabricated history and echoing the injustice history of the past. After all, if Ethiopia is collapsed, we will not have our own secured country. In the failed state, by getting their grounds on religion, race, and clan different interest groups will be created. The interest groups will struggle with each other. As historical fundamentalists think, we cannot see the secured country of Oromo, Amhara, and Tigray, rather in the failed state we will be in persistent conflict and struggle. We will turn back to the state of nature; one kills the others; no law to bind everybody together.

The Oromo and the Amhara elites have to come around the table. They should talk over the possibilities of escaping from the trap of the historical box. They should draft an anti-TPLF policy on history that can pull up the two great nations to one within difference. Teaching generations about the conspired and fabricated history contributes hands for the long vision of dismantling Ethiopia. Accordingly, to overhaul that, it is time to revise the education curriculum, to do a cultural exchange; to construct common infrastructure and giant projects for the two ethnic groups. More again, job creation and employment for youths are the other mechanisms to out from unnecessary conflicts owing to the agenda of conspired history. I believe that history is a means of correctness. It is important to correct past mistakes and hold on to the good ones.

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