

I'm not robot  reCAPTCHA

**Continue**



ADDIS ABABA, EthiopiaMedemer (an Amharic expression for synergy), is an action book by Ethiopia's Prime Minister Abius Ahmed. Thousands of residents, civil servants and diplomats attended the launch of the book, held in the millennium hall in the capital Addis Ababa on Saturday. Synergy is a global issue that essentially explains the need to add instead of a zero-sum game as a means of economic and social development and foreign relations based on cooperation and healthy competition for a winner. Winner of the 2019 Nobel Peace Prize, the Ethiopian Prime Minister authored the book after taking the mantle of government as prime minister on April 2, 2018 – a moment of watertightness in Ethiopian history, which is based on numerous reform measures. Abhi's coming to power followed three years of anti-government protests in Ethiopia, especially in the two most populous regional states of Oromia and Amhara, leading to the end of a 27-year hegemony of the Tigrei People's Liberation Front (TPF) in the ruling Ethiopian People's Revolutionary Democratic Front (EPRDF). The book is iered to become a political document of government, after being promoted and accepted by the general public through discussions and debates. The book came in three languages: Amharic, Afan Oromo and English and has a price tag of 300 Beer (Just over \$10). The 278-page book has about 16 chapters with over 60 bibliographies, including references and a dictionary. A sketch of Ethiopia's Prime Minister Abius Ahmed was born on August 15, 1976. From the Oromo ethnic group, the largest ethnic group in the country, Abi Ahmed was born to a Christian mother and a Muslim woman. He was born in Agaro in Oromia and began his political career when he joined the Oromo People's Democratic Organization (OPDO) in the late 1980s. The 43-year-old became Prime Minister of Ethiopia on April 2, 2018. His fame began while working at INSS, which is responsible for the country's cybersecurity. May 2018 - Releases thousands of politically including opposition leader Andargachew Tsege.5 June 2018 - Two-month state of emergency – state of emergency in force for over 10 months.5 June 2018 - Adopted to adopt the decision to manage the border of an international border commission 9 July 2018 - Prime Minister Abii joined the President of Eritrea to declare war (after a bloody war from 1998 to 2000) , which has claimed 70,000 lives on both sides, both sides have lived in a situation without peace and war.11 September 2018 – The land border with Eritrea is reopened. October 16, 2018 - Appoints women to half of ministerial posts.October 10, 2019 - Transforms a palace packed with history next to his office into a major tourist destination in the presence of from the IGAD region. The Anadolu Agency website contains only part of the news offered to subscribers in the AA News Broadcasting System (HAS) and in summary form. Please contact us for subscription options. Image caption Youths gathered outside the compound of Jawar Mohammed in the capital, Addis AbabaProtectors in eastern Ethiopia have burned copies of a new book by the prime minister and Nobel Peace Prize winner Abii Ahmed in a show of solidarity with an opposition media activist. Jouer Mohammed said the government had taken security from his home in the capital, which authorities denied. This sparked protests outside his camp and elsewhere in the country. Despite being praised for the reforms, the Prime Minister is struggling to contain growing ethnic rivalries. Police had disputed that security had been withdrawn, but Mr. Jawar's statement was met with frustration with the government. In the capital Addis Ababa, supporters offered to act as Mr. Jawar's defensive details and protesters were heard shouting: Down, down, Avie. The burning of the book took place in the city of Ddar. Image captionProtesters made a sign with their hands that was associated with Oromo protests The bones of Mr. Abiy's book, Medemer, which was published on Saturday, were distributed across the country. He focused on the prime minister's political philosophy, as well as his vision for Ethiopia.Mr Jawar used his media platform, Oromo Media Network (OMN), to report on the wave of anti-government protests for 2016-18 under former Prime Minister Hailemariam Desalegn.During these protests, OMN received a huge following among people from the Oromo community, Ethiopia's largest ethnic group, who felt politically and economically marginalized. At the time, the Ethiopian journalist was based in the United States, where he was a citizen. But he returned to Ethiopia after Mr. Abhi took power in April last year and began introducing the reform. Image captionAbiy Ahmed is Africa's youngest head of government in a shake-up in 2018. Mr. Abhi has freed thousands of political prisoners, ended a state of emergency and uncovered numerous political parties. The prime minister has allowed more media freedom in a country that had previously been condemned for its crackdown on journalists. Previously, the authoritarian state has kept tensions between Ethiopia's many ethnic communities. But many of these have been inged in open conflicts. The prime minister, who is Oromo, has been accused of ignoring the interests of some groups. Although he has returned from exile, Mr. Jawar has been critical of Mr. Abiy.This may have undermined the prime minister. Media owners who do not have Ethiopian passports play in both directions, Mr. Abhi was quoted as saying in parliament by the Reuters news agency. When there is peace you play here, and when we are in trouble, you are not here.1 Many see this as a criticism of the head of the OMN. Mr. Abee was awarded the 2019 Nobel Prize. An award earlier this month for resolving Ethiopia's border conflict with Eritrea and promoting peace and reconciliation in its own country and in the region. Yesterday, good deeds fuel today's success and the bright future of tomorrow. By Asefa A. Lemu Egorium The book, titled Medeffe and written by Ethiopian Prime Minister Dr. Abius, is launched on October 19, 2019 in the Millennium Hall in Addis Ababa (Fifim). At an opening ceremony, the author and prime minister of Ethiopia, Dr. Abigi Ahmed, cut a cake baked by the State Institute for Training in Hotels and Tourism at the Ministry of Culture and Tourism. The ceremony was also broadcast live on the Ethiopian Broadcasting Channel. I hope that the price of the cake and the other costs of the launch ceremony are not paid by public funds, because Medemer condemns wearing a tie in government departments that use public funds for their personal benefits and take bribes. I also hope that neither public resources were used for the publication and distribution of the book, nor were gifts accepted under the guise of a sponsor for these purposes, because corruption is one of Medemer's red lines. The proceeds from the sale of the book are used to expand education in rural Ethiopia, and I hope that there are many Authors, myself included, who are willing to donate their books for such social development purposes if they receive similar support, coverage and publicity, because the purpose of some of the Authors is to share ideas rather than receive revenue from the sale of their books. According to Dr. Avie, Medemer was written to save Ethiopia from extinction. In fact, it is not surprising to hear that politicians say they have done it and that for the benefit of the people. Ethiopia's former prime minister in Hailemariam Desalegn, who failed to run the country and was forced to resign, said he had resigned in favour of the Ethiopian people. President Evo Morales of Bolivia, who was forced to resign, also said he had resigned in favour of the Bolivian people. At the opening ceremony, Dr Abby revealed that there were four published books called DRAZ and Medemner was his fifth published book and the first book published under his real name. Writing a book by politicians to win elections or stay in power is nothing new. Last year, in 2018, one of the multimillionaire Madagascar and politician Andri Razolina wrote a 271-page book entitled Pour l'Emergence de Madagascar (IEM) in which he outlined his political and campaigns. He used his money and IEM to win Madagascar's 2018 presidential election and became Madagascar's president in January 2019. The IEM was of Razolina and his party (Tanora malaGasy Vonona (TGV) or Young Malagasy Madagascar decided) vision, written with the help of international and national experts to specific decision for Madagascar Madagascar (. Unlike MEDEMER, Medemer is a philosophy and written by one person for sale like any other book. In his article of 29 October 2019 in Amharic and entitled አዲስ-ጭቶ?, Major Dwitl Voldegiorgis lists some of the African leaders who wrote a book and claimed that they were philosophers and teachers of political philosophy (. His list includes Muammar Gaddafi of Libya, who has written a book called Direct Democracy, Yahya Jammeh of Gambia, who has written a book called Patriotic Reorientation and Construction, and Mobutu Seko of Saire (now the Democratic Republic of Congo), who have written a book labeled Avit. These African leaders followed Plato's counsel, in which he said that the best form of government was one governed by a philosophical king; thus, kings (rulers) must become philosophers or philosophers become kings (rulers). In his book Medemer, Dr Abby invited comments and criticism of the book. This makes it different from other African philosophical kings and can help save Ethiopia from the transformation of another Libya or another D. R. Congo. This review/comment is in response to Dr Abby's invitation to offer comments and criticism. In addition, Dr Abby said the contest for the next Ethiopian election would be based on written and bound ideas. Therefore, we must carefully evaluate the ideas that are written and bound and presented by our politicians so that we can distinguish those that benefit our interest from those who try to deceive us. There is a principle in contract law that states that when a government concludes a business contract, it loses its sovereignty and is no different from an ordinary private corporation or private person. In other words, when the government concludes a contract to do business with a private company or a natural person, it determines its sovereignty and accepts the character and status of a citizen. In such a case, the sovereign government and non-sovereign companies or persons shall be treated equally. As a private citizen, I thank Dr. Abiy Ahmed for publishing a book under his name and invite us to criticize her because it shows his desire to be treated as a citizen in connection with his book called Medemer. His descent to the level of an ordinary citizen encourages us to give our own opinion of the book without fear of the consequences of his government. The book Medemer is published in September 2019 and has 280 pages divided into four parts and sixteen chapters. Although the book was written in Amharic and Afan Oromo, the version that was officially released in the presence of the Author is the Amhar variant. This review is therefore based on the version that the author considers to be Version. The medemer is determined differently by different individuals and groups. Some say: Minder means unity, together, reconciliation, synergy, synthesis, consolidation, combination or collaboration, but others say it's to put everyone in the same melting pot to create a homogeneous society of heterogeneous society, unity, eliminating identity and diversity through aggregation, dominating by combination or expansion, grouping, merging, merging or inviting. The author defines Medemer by referring to three Amharic dictionaries as being put together, to combine, to accumulate, to stand together. He also said that Medemer was an idea (e.g. on pages II, IV, V, 35, 42, 44), a framework (e.g. on page iv), philosophy (e.g. on pages III, 4, 49, 73), perspective (e.g. on page 4). However, since Medemer has repeatedly said that Medemer is a philosophy. I would like to regard Medemer as a philosophy. It should be noted that Medemer (adding) is not only about increasing, but also reducing. For example, + 6 + (+4) = 6 + 4 = 10 and indicates an increase. However, +6 + (-4) = 6 - 4 = 2 and shows a decrease. In other words, adding numbers with similar signs leads to an increase, and adding numbers as opposed to signs leads to a decrease. Therefore, when making an addition, we need to know the nature (signs) of what together, because our addition can lead to negative, not positive. By form, except for nhl, the titles of the four parts of the book in the content tables and do not correct a word in row 3(1), on page IV, medemer's book looks well read. I will offer my review of its content according to each chapter so that readers can go to the relevant chapter and appreciate the merits of my comments. Since the book has four parts, and not to bore readers, I would like to do my review in four parts. Here's a look at Part One of Medemore. Recognition In the recognition section, Prime Minister Dr. Abiy Ahmed, here after the author, thanked friends, colleagues and comrades who accepted the idea of Medemer and helped him develop it. Foreword (Pages I-IV) The author opened the foreword with a saying in Afan Oromo, but written in Sabian/ Gez / Amasha alphabet: Bashasha, olafi gallin bilisha. He translated this Afan Oromo, saying to Amharic and to Amharic means shows that what he meant was Bashasha, olmaafi galli bilasha means in Bassasha you can spend a day and return home without incurring expenses. Gali and galli have two different meanings. The first means income or income, and the second means to return home. Therefore, Afan Oromo, who says in the Sabian alphabet that Bashasha does not convey the message that the Author wants to convey. This is a simple example that shows why the Sabian (Amharic) alphabet is not suitable for writing Afan Oromo. I hope philosophy understands this fact and will not ask Oromo to give up Kube Afan Oromo to prove that they have been added. In this section, the Author tells the reader that Medemer has been with him since he began to think about life and grew with it. I also want him to tell us how Medemer and his quest to be the seventh king of Ethiopia grew up side by side with him without contradicting each other. He said the two donors to the medemore idea were Ethiopian values and the law of nature. I would also like him to list these Ethiopian values, which are different from the values of the etitia and contribute to Medemer's philosophy. He said The Medeffe idea was in the form of philosophy, since it was part of leadership value and institutional building in the institutions he worked as an employee. He believes Medemer offers key solutions to Ethiopia's key problems. He insists there's no problem Medemore can't solve. Congratulations to Ethioptial He says that in Ethiopian history, the successes achieved, including the victory of Hell, were the results of Medemer. On the basis of this statement, it can be said that Medemore is not a new idea, but it exists even before the Author was born. In addition to expressing Medemore as a concept he says is philosophy. The Author presents it as a framework in which he draws up alternative solutions to overcome political, economic and social problems and which can lead to changes in leaps and bounds. The author explains that he developed Medemer's idea based on his previous scientific papers and articles. He also tried to give authoritative power to ideas in the Book of Medemore, saying as a leader who has an interest in planning the country's current and future goals, I present this idea to Medemer as a key solution to the country's problems. (page V). Introduction (Pages V-VIII) In the input section, the author argues that Ethiopia's problems will be solved by being at the center looking rather than looking for solutions from the West or east. He says we should follow the principle of the internal solution to a domestic problem, rather than looking for solutions from the outside. It is not clear how this principle of the dodding country solves all the problems facing Ethiopia and makes progress in Ethiopia in a globalized world. In his September 2019 interview with journalist Schaefer Radio Meaza Birru, the author said that when he came to power in April 2018, Ethiopia was a country that was unable to pay employees' salaries and debts to the Ethiopian government, but solved these problems by providing millions of dollars in foreign aid (. The question is, why did Medeffe's philosophy, which has grown with him and hoped to offer a solution to all internal problems, not solve the problem of the inability to pay a salary for local employees in the Ethiopian state? PART I: MEDEMOR IDEA BASIS Chapter One: Growing people's needs and capacity 1-12) This chapter, the Author discussed human needs. It divides human needs into two main categories 1) Direct survival needs (the need to protect themselves from danger and live) and (2) Indirect survival needs [a] must eat, drink and shelter; (b) it must be valued and revered, respected and glorified; (c) must be free] and argue that these needs can only be met by pooling (Medemer) and not by working individually. This statement reminds me of the argument in favor of cooperatives and visament, as well as justification for the creation of various associations such as the farmers' association, women's association, youth association, trade union, etc. The author argues that human needs are survival needs and does not address these needs are considered to play with people's survival needs. He says human beings have the ability to collaborate or compete and meet survival needs, understanding these abilities is a must. Chapter Two: In this chapter, the Author discusses liberalism and socialism. He says liberalism prioritises the need to be free, but socialism prioritises the need to be equal. According to the author's assessment, liberalism/ capitalism and socialism, as well as social democracy, which has emerged as a middle point between liberalism and socialism and tries to reconcile the principles of the two ideologies, has failed to meet the needs of the majority. He tried to show how socialist and liberalism (liberalism) has not worked in Ethiopia and how efforts to bring social democracy through revolutionary democracy have failed in Ethiopia. According to The Author, the instability faced by Ethiopia was the outcome of the conflict between knowledge acquired from abroad and conditions in the country. He argues that liberal democracy is based on European liberal culture and does not fit into Ethiopia, which is unable to even feed itself (p. 34). The author is in the opinion of the author that he needs an independent and Ethiopian philosophy, that is, Medemer. I wish he could show us how Medeffe, who advocates the fight in one place, can meet the needs of the majority when socialism, which is based on the principle of the United Workers of the World, failed. He argues that the introduction of liberalism into a country with an illiterate and hungry population is wrong. I would like to explain in this chapter how Medeffe fits into a country with illiterate and hungry people, so that most developing countries that have illiterate and hungry people can use it. Chapter Three: Medemer's Judgment (pages 35-48) In this chapter, the Author presents the definition of Medemer. It has a subtitle that says Medemer means (p. 36), but instead of giving the definition of Medemer under this subtitle, he explained medemer's purpose. He seems to have deliberately wanted to leave his readers in the dark about Medemer's meaning. On page 39 the book, the author shares the meaning of the word Medemer, derived from three Amharic dictionaries. The common meaning of the three dictionaries for the word Medemer is to come together to make one. On the same page, the author said that something was created by merging small things, from their accumulation, and this is what is called Medemer. That's why the system's pro-federals are suspicious of the medemer idea. They are wary of what the prime minister is doing and see Medemer as a plan to take the country back to the single system, where power is piling up in the centre. The author says Medemer's main goal is to build on political and economic gains, correct mistakes, and achieve the needs and benefits of the future generation. He says, in terms of political analysis, Medemer is radical; in terms of finding solutions that are developed by making internal and foreign knowledge. Here, the ideologue acknowledged that Medemer used knowledge obtained from outside Ethiopia, an act he said in previous pages was a mistake and criticized. He also said that Medemer is a concept/theory that affects the entire personal and social life, including political, economic and social sectors. Here Medemer looks like a religion that governs the holistic life of the individual and of society. The author argues that if we do not collect ideas, money, knowledge, etc., and add one at the top of another, individualism will lead us to decay and extinction. If this claim is true, I wonder how western capitalist countries, where the concept of individualism has managed to survive. The author explained the benefit of building on the achievements of the past, rather than destroying what has been done in the past and focusing on clearing the debris of the past. He also reiterated the explanation of the usefulness of building on the achievements of the past on page 11. If, so, why waste so much time and energy to destroy what has been done by the EPFR, especially a review of the federal structure, the sale of public enterprises and ongoing projects. On page 42, the author says: Since Ethiopia lives in isolation for eras, warming up in the mountains and closing its doors, it has been in a lonely deficit. This contradicts the claim he made on page 33 of the book, where he said that the instability Ethiopia faced was the result of the conflict between knowledge acquired from abroad and conditions in the country. Such contradictory statements are some of the challenges the reader may face as he read the book and while trying to see a consistent stream of ideas in the book. The author identifies the common goal and taking initiative as the foundations of Medemer. It also divides the Medemore process into three: to be a passabai (ignoring the concepts of Medemers, as an observer and an outsider), to be a urge (showing interest in Medemore and to learn its concepts) and to reside (understanding and (theory of) theory). It's like issuing red, yellow and green cards for someone based on their position to and knowledge of Medemer. I have no idea what color of the card should be given to opponents of Medemer. The author also identifies unity of the country, respect for citizens, and prosperity as the values of Medemer. He said the fate of Ethiopia's peoples and nationalities should only be lived together, not living alone. The unity of the country is a matter of survival, not choice. Here the author resembles Colonel Mengistu Hailemariam, who sent thousands of Ethiopians to war to keep Eritrea in Ethiopia and to force-protect Ethiopia's territorial integrity. Until I read this statement, I never compared Colonel Abiy Ahmed to Colonel Mengistu Hailemamm. The author also contradicts the principle of self-determination of peoples and nationalities enshrined in the constitution of the Ethiopian Republic. This clearly shows that Medemer's value runs counter to the values of the Ethiopian constitution, because Medemer says that peoples and nationalities have no choice but to live in Ethiopia in unity and accuses anyone who thinks he is different from that as a racist (pp. 47-48). Chapter Four: The Problems of the Add-on (pages 49-76) The author says that Medemer is a measurable philosophy and our proximity to Medemer can be expressed in medemer meter. I wish I knew how many meters I was close to Medemer or how many meters I was away from him. The author says that Medemer has two main problems of the supplement: Problems with the idea and problems of practice. It categorizes extreme ideas, depending on time (correcting a person's idea in the past, in the present or in the future, rather than connecting them), simplifying things rather than seeing them as a complex whole, disrespectful professions that are revolutionary, crooks and opportunists as problems of the idea. On the other hand, he categorizes the lack of conscience (insensitivity or heartlessness) and the cуда as problems in practice and edits and behaviors of Medemer, which Medemer despises. He said Medemer would not tolerate corruption and laziness. This reminds me of the EPRDF's National Control Committee on Ethics and Anti-Corruption, which were both set up to control corruption but failed to achieve their objectives. In this part I of the book, the Author advised Ethiopians to stop using words and terms that put someone in a certain category as chauvinist, narrow nationalist, anti-peace, anti-people and reactionary, but as stated on page 46 of the book, he created another headline word as a passerby, guest and resident of Medemore. Frankly, though the author repeatedly used the phrase Medemer Philosophy in Part I of the book, I did not understand how I discussed ordinary topics such as the needs of the human being, which everyone discusses on a family level, the need to get together, which every Ethiopian discusses on and Equib gathers in its villages, liberalism and socialism, which have been sufficiently discussed in Ethiopia over the past 45 years, discussing the usefulness of accumulating wealth, which is even known as lying thieves in government offices and saying how bad corruption and laziness are well known even among the leaders of Tka-ka (Bajay), considered a philosophy and the only solution that can save Ethiopia and its people from extinction. I hope that I will be able to get an answer and clarification about this question from the other parts of the book, PART II: The FRAUGHT OF ETIP AND THE SUPPORT OPTION In his book Medemer begins his speech in September 2019, his excellency Prime Minister Dr Abi Ahmed said: If a party and Medemme are not considered useful, let the daredevil put the whisky aside and come up with the alternative idea and write a book titled Multiplication (. What Dr. Avie does not realize is that rejecting the idea of Medemore does not require him to write a book under the title of one of the other three mathematical operations— multiplication, division, or subtraction. Rejection can be expressed by act or omission. When I heard Dr. Abiy's aforementioned statement, I was asked two questions: 1) what is the relationship between drinking whiskey and writing a book? 2) Why does he focus only on males and ask them to write a book Multiplication? Either way, until we write a recommended book under the title Propagation, we will continue to review Medemer. Chapter Five: Oppression and Survival of an Ethiopian State (pages 77-90) At the opening of Chapter Five, the author said: In one hundred and twenty years of modern history of our country, we have repeatedly noticed situations where the fall of a government posed a danger of disintegration of the country (p. 77). Here the author confirmed the EPRDF's discourse that Ethiopia was created by Emperor Menelik II and has only a 120-year history as a state under a sovereign government and with the designated border. This is a great departure from the tale of 3,000 years of Ethiopia's history. The author acknowledged the truth that the Ethiopian state was founded by Menelik II, who was emperor of the Ethiopian Empire from 1889 until his death in 1913. Therefore, counting the age of today of Ethiopia, starting in 1889 makes sense. The author also argues that Ethiopia's leaders, especially the kings, have been busy solving external and domestic political issues and have failed to craft policies that could prosper and civilize the country. The Kings have spent all their time and age stabilizing the country. Although he did not specify the name of these kings, it can be assumed that the Author spoke of Emperors Menelik II and Haileelasi, because these are the two kings who ruled Ethiopia after it was established as a state. The author says the main reasons for the absence development and civilization in Ethiopia is due to a lack of legitimacy of Ethiopia as a country. He says those who rule Ethiopia spend a lot of time aligning Ethiopia's legitimacy as a country rather than meeting the needs of peoples. Since the peoples of Ethiopia do not give legitimacy to the government and Ethiopia, ethiopian kings and authorities spend their time opposing the internal and external dangers they pose against Ethiopia's very existence as a country. Therefore, they were not given time to meet the needs of the peoples and failed to meet these needs, creating discontent, which in turn led to riots and the overthrow of these authorities/leaders. According to the Author, oppression is the main tool for maintaining the very existence of the state and government in Ethiopia and Ethiopian elites that contributed to these oppressions. He argues that most of the Ethiopian elites want to directly apply what they read, rather than analyzing it and combining it with the reality of the country. He accuses the Ethiopian elite of being lazy and careless. The author says that oppression can be divided into two: 1) Manmade oppression, which comes from the evil thinking and intent of men and applied on the basis of people's desire and plan; 2) Structural suppression that comes from the structure of the system and targets certain individuals or groups. Human oppression comes from individuals and oppresses everyone, but structural oppression comes from the system and entire selected groups. He proposes that the solution to ending human oppression is the power to come from the ballot box, not from the barrel of a gun, and to end structural oppression, reform must be done. Chapter Six: The plan to create Ethiopian democracy (pp. 91-108) in Ethiopia had a problem with the legitimacy of the government's power. In the past, it was the Ethiopian Orthodox Church that has given legitimacy to the rulers/authorities. The basis for slamming legitimacy were lines and strength. Deng changed such legitimacy, which comes from a church and a lisa. Deng, however, failed because he failed to realize the democracy that underpins the new legitimacy of power. ALSO that the EPRDF failed because its assumption that legitimacy would come from achieving economic development has not worked and the demand for democracy has increased. Of the three demands challenging the Ethiopian feudal system, namely equality, freedom and fraternity, the 1974 Ethiopian Revolution, which tried to tackle the issue of land use (an economic issue) and the 1991 revolution, which tried to answer the questions of nations and peoples focused only on equality. The demands for freedom and brotherhood were unnecessary. While there are still demands for equality, the main reasons for the continued instability in Ethiopia are the lack of the values of freedom and brotherhood. I agree with the author in this respect. In this chapter, the Author discussed the concepts of direct and representative democracy, as well as the concepts of majority and consensus voting. It also addressed the arguments promoted by the so-called civic nationalist group, which says if individual rights are respected, the group right will be automatically respected by the so-called social nationalist group, which states if the group right is respected, individual rights will be automatically respected and criticized both for not paying balanced attention to man-made and systematically created smuggles. He said both civic nationalists and social nationalists were trying to treat one disease with a drug made for another disease. According to The Author, the solution to eradicate oppression and the achievement of equality, freedom and brotherhood is the implementation of medemer democracy, which balances civic nationalism and social nationalism, as well as uses consensus democracy by loosening tensions among the elite of different ethnic groups. According to him, the Medeffe Democracy, which he claims is based on Ethiopian values and cultures, can solve Ethiopian problems. He said Medemer's ultimate goal is to build Ethioptia, in which democracy will be based on a developed civic culture and competition of ideas, and where there will be no more contradiction between democracy and the very existence of the country. Efforts are underway to change revolutionary democracy to Medefera's democracy and transform the revolutionary Democratic Front of the Ethiopian Peoples (EPRDF) to the Ethiopian People's Medeffe Democratic Front (EPMDF), formally known as the Party of Prosperity (PP). You can read the political program of the Prosperity Party, which is based on Medemer democracy here . If The Author really believes that Ethiopia should not be a laboratory in which different ideas will be tested, I wonder why he wanted to test Ethiopia's Medemic Democracy. Chapter Seven: The Challenge of Confirming the Legitimacy of the State (p. 109-125) According to the Author, the legitimacy of the state means when the people or the elite believe that the state is their representative who can fulfill their needs. When there is legitimacy of the state, citizens will assume that the state is the only legitimate being that can use physical force. He says the legitimacy of the state comes from the consensus of the elite, because the state that will not accept the elite will not receive acceptance from the people. Moreover, he says that political elites have different stories and interpretations of what happened during the formation of Ethiopia, and therefore there will be instability and conflict. Thus, the cases that take place to solve the chaos associated with the formation of the state cannot bring solution, but can bring quick answers to problems. The author argues that the reason why has become noticeable in Ethiopia due to the existence of national oppression. When there is identity-based oppression, people get robbed around identity politics. The author repeated the fact of the formation of an Ethiopian state in the late 19th century by expanding from north to south. This expansion is seen by some as colonialism, some as national oppression and others as state-building (p. 115). Ethiopia's state building has been followed by the policy of assimilation and remains suspended or halved. Therefore, this is a matter of debate among the country's elite. The Ethiopian state building gave birth in part to civic nationalism because it was half-built and, on the other hand, created social nationalists because it had been discontinued. This caused Ethiopian

politics to be edict between civic nationalists and social nationalists. (If you are interested in knowing more about nationalism in Ethiopia read the article I published on this issue and is available here: The author argues that the way the Ethiopian state was built and the politics of identity related to the way it was built creates a negative attitude against the legitimacy of the Ethiopian state. Therefore, from time to time there is an undermining of the value of common identity and there is no common position even on the main national issues. Tensions between civil nationalists and social nationalists have reached a point where it risks beautifying the country to pieces and leading the country's peoples to another endless war. According to the Author, in order to end the oppression and construction of democratic Ethiopia, as well as to make sure that the Ethiopian state has legitimacy, national reconciliation and consensus are needed, and in order to make this practical, the existence of independent institutions are necessary. Chapter Eight: The Formation of Free, Independent and Capable Institutions (P. 126-133) The author argues that although Ethiopia has managed to establish a strong central government as countries in Europe and Asia, it could not build a political system in which the rule of law and accountability are applied. Because of this, he suffered from a lack of stability and backwardness. According to the author, one of the reasons why the experience of building state development in Ethiopia over the past 27 years has not been successful is the restriction on the construction of capable institutions that are a source of strength for the development of the state. The institutions on which the state is based have problems with the combination of the responsibilities of the party and the government, the lack of capacity and independence, and not renewed with social and economic changes. The author identifies two main problems of Ethiopian institutions: 1) weaknesses that have come from the achievements /neo-criminalism and thunder, and 2) conservatism (lack of interest/desire to modernised). In order to form free, independent and The institutions in Ethiopia, the Author argues, changing attitudes towards the provision of public services, organization, procedures and processes, as well as the reform of the civil service are necessary. Chapter 9: Change of political leadership by the leader 'S] chief (P. 134-143) According to the author, one of the reasons why Ethiopia has not emerged from poverty using its natural resources is the failure of leadership. According to the traditional thinking of ethiopians, leaders mean a boss who has inanimable power. Unless the Author talks about the culture of Habesha, which is hierarchical and based on the Ghetto connection (Master) vs. Gatbar (serf), its generalization is not true. For example, under the Oromo Gada system, leaders are not considered bosses and the system does not allow them to behave like bosses. The author explained the difference between boss and leader: it is the boss who imposes his dreams on others by force and creates followers with power, but the leader creates supporters by convincingly and positively influencing. He says that in order to build a developed democratic society, we need to get out of the mentality of the boss. According to the Author, the lack of ability to create a common dream, a lack of perfection to control emotions, challenges in combining leadership skills and group composition are the challenges of leadership in Ethiopia. He says ethnic representation is one of the problems of the group's composition, which weakens merit-based leadership. He also says that most Ethiopians are dull citizens (liz zegoch) who flee after their personal interest, instead of focusing on the interest of their country (p. 142). His proposed solution to such problems is to have leaders who have visions who can share these visions with their followers and who can motivate/provoke their followers (yemineshitu). He argues that instead of eliminating the country's leadership capacity, it would be better to build on what the country has, to accumulate the scattered capabilities of citizens. I hope readers understand that in this article I am reviewing what he wrote in the book being reviewed, not what he is doing as head of ethiopia's government. Chapter 1: Building a Political Culture, a Lasting and Reliable Solution (pages 144–154) According to the author, the institutional building is in itself flesh without soul. Institutions will only receive a soul when the culture that can support them is created. Humans have the ability to twist nature, not to mention other things. Therefore, if a democratic culture does not develop, there is nothing to prevent people from going to independent institutions and making them a means of oppression. He argues that the reason why some countries that have built independent institutions and more or less hold free and fair elections face vicious circles of conflict is because of the lack of a developed Culture. The author argues that building a democratic culture at national level is a complex task that requires a higher level of and for a long time. Democracy requires that civic culture and civic culture be strongly linked to all rounded economic and social events. He says people whose economic and social development is at a low level cannot get away from the competition of regional interests and they are unknown to the race based on ideas. According to this conclusion, the competition between southern and northern Italy, the issues of Catalonia, Scotland, Northern Ireland and Quebec are due to their backwardness. He says less developed nations are busy with a narrow agenda and focus on material things and are not suited to a democratic system based on competition of ideas. According to The Author, civic culture is not careless about politics and the follow-up of international policy and decisions. In civil culture, denial, alien and inattention have no places. This requires policy follow-up and policy involvement. Civic culture is a culture in which citizens emerge from the regional agenda and competition for ethnic interest and are linked to political guidelines and decisions across the country. It is interesting that, according to Medemer's philosophy, the discussion of problems with the root of the grass is considered a backwardness, and concern about international politics indicates the degree of civilization. International cooperation, which is condemned in part one of Medemore, is appreciated in this part of the book. Part three of the book can tell us even more interesting things. PART III: THE FRACTURE OF THE ETHIOPIAN ECONOMIC SYSTEM AND ITS MAINTENANCE OPTION Chapter Eleven: The Achievements of the Ethiopian Economy and the Quality Of Development Challenge (Pages155-164) In this chapter, the Author acknowledges the economic development and social change achieved in Ethiopia over the past twenty-eight years. He says gross domestic product, which was \$7.9 billion in 1991, has increased to \$84.4 billion dollars in 2018, which is more than ten times. The number of Income per capita, which was \$164 in 1993, increased to \$883 in 2018 and the average life expectancy, which is 47 years in 1980, increased to 65 years in 2017. He also says education has been increased. According to the Author, achievements in the economic and social sector have mainly occurred as a result of public investment in social services and physical infrastructures. The favourable international political environment has also created an opportunity for economic and social development of Ethiopia. As a result, Ethiopia received huge amounts of foreign aid and loans. The funding collected by local banks also supported Ethiopia's development. However, he says, economic and social development has quality problems. It lists high living costs, unemployment, savings mismatch and interest in investment, mismanagement of public weaknesses in the export sector and foreign exchange, budget deficit; structural transformation, smuggling and illicit transactions as symptoms of a lack of quality of development. The author identified two main symptoms of what he said was ethiopian: (1) lack of fair development benefit (large gaps in wealth and income among citizens) and 2) macroeconomic problems (budget deficit, debt, savings and investment mismatch, trade balance problem and currency shortage). In economics, there is a theory of imprissive growth proposed by Indian American economist Dr. Yagdish Bhagwati in 1958. The theory of immisization of growth refers to the situation in which economic growth can lead to a worse situation in a country than before growth. According to this theory, economic growth can lead to an increase in the level of production in a growing economy, and the effect of wealth can be even positive, but there may be a decline in the well-being of the nation and the life of the majority can get worse than before. In other words, economic growth makes people unhappy. This can happen because of a variety of reasons, including the deterioration of foreign trade conditions. Although The Author does not refer to this theory, his argument shows that the economic growth achieved over the past 28 years in Ethiopia is the immisification of growth, where few have benefited and the majority have become more unhappy. Confirming or rejecting this argument requires a detailed study. Chapter Twelve: Reasons for Breaking the Economic System (pages 165-196) According to the Author, there are three reasons for a fracture of the Ethiopian economic system. These are: Market inadequacy – market inadequacy occurs in an economy-led market where goods and services do not follow the principles of supply and demand. Market failure in Ethiopia is linked to a weak private sector, lack of productivity, competitiveness and profitability. To correct market failures, the government must take policy and control measures. The author says that the government should not leave the economy in the market; government must continue to intervene in the market in selected and strategic areas. Inadequacy of the government – the inadequacy of the government is related to the problems caused by the government or when it intervenes in the market and makes mistakes or fails to fulfill its liability due to negligence and imbalance in the production and distribution of wealth. The monetary and fiscal policy that the government uses can have a positive or negative impact on how the market works and the way wealth is distributed. The author says that the illicit relations between business persons and senior civil servants, in other words, corruption and favoritism, which he calls theft, and state intervention are the government's two main inadequate. Inadequacy of the system – According to the author, creating a system system to establish the rules of the game. He says the understanding, lasting and healthy economic development of Medemore will be achieved with the participation of government, the private sector, NGOs and educational institutions. It seems that the idea of private sector-led economic development, which has led to proven economic development in the Western world, has not been appreciated by Medemer. Medemore wants the cooperation and coordination of what he calls the main players in the economy: the government, the private sector, NGOs and educational institutions. According to the Author, the fractures of the Ethiopian economy will be treated by making full use of the capacity of economic actors (educational institutions, NGOs /civil organizations, government and private sector) and by using the Medemer principle. Of these participants, the Author considers the government to be a major force of development (p. 189). Chapter Thirteenth: The forces of production as the potential of the country (pages 197-215) According to the author, the forces of production - human resources, natural resources, financial and physical capital are the potential of the country. However, unless there is an accountable system that protects these input data from misappropriation, their existence cannot increase productivity. That is why the lives of citizens of some of the countries that have rich natural resources as oil worse than improving. He also says that the existence of good governance only does not lead to prosperity. The development of a country's potential depends more on the forces of production rather than the effectiveness of governance. Especially, natural resources and labour make a significant contribution to prosperity. The author honored eprdf approach to development through Agricultural Development Led Industrialization (ADLI), which focuses mainly on mastering the three available resources - land, water, and labor - and then transformed into industrial development. He says after the land policy that comes as a result of land on the earth's throats, an increase in the population occurred in the 1960-1985 Ethiopian Calendar (p. 198). The proclamation to provide public ownership of ethiopia's rural lands was issued in the Ecatit 1967 Ethiopian Calendar (on 4 March 1975). Therefore, the statement he made about population growth or there was a factual error or typo. Moreover, he did not explain how public ownership of the land has led to population growth. He also says that economic development is a prerequisite for ethiopia's peace and security (p. 203). This simply reflects the EPRDF's state development policy. The author says that youth and productive human resources can be used for social and economic development and sees the number and composition of the population as sources of national potential. He discussed the challenges that need to be demands of youth and weaknesses in the use of natural resources. Inches inches the author's view of economic development is no different from that of the EPRDF. For example, he says (1) Ethiopia must follow youth-oriented economic development otherwise unemployed young people will be let down and violate the peace and security of the country; (2) agriculture is at the heart of the economy and needs to be modernised and market-focused. Chapter Fourteen: Structural Transformation of the Economy as a Springboard (P. 216-238) The author says that the structural transformation of the economy occurs mainly between the agricultural and industrial sectors as a result of the movement of labour from rural areas to urban. According to him, agriculture depends on natural resources such as land and water, and the application of technology and labour will not make its productivity exceed its last threshold. Indeed, any production has a threshold where the addition of a production factor results in a reduction in the production limit if all other factors of production remain constant. This is called the law on declining returns, and it did not explain what makes agriculture different from other sectors in this regard. He says that the transformation of agriculture into industry is inevitable, and that is why agriculture is called increasing mortal. He also says that in order to make a structural change in the Ethiopian economy, it must be done first in the agricultural sector. This is another regurgitation of EPRDF policy, because eprdf promotes this idea and to this end established the Agricultural Transformation Agency (ATA) in December 2010, which also serves as secretariat of the Agricultural Transformation Council, chaired by the Prime Minister. It seems prime minister Dr. Abby ahmed is trying to sell the ideas to the EPRDF by rearranging and repackaging. Other topics discussed in this chapter are: Industrial development challenges related to skills and productivity of the workforce, the distribution of factories, the internal market, foreign exchange and competition in the foreign market; Technological development related to equipment and tools, human skills, system and process, decision-making, communication flow and storage; building a knowledge-based economy. With regard to industrialisation, the Author recommends labour-intensive and capital-specific industries (p. 221). He says Ethiopia has a large and inexpensive workforce, but compared to other countries the skills and productivity of the Ethiopian workforce is low. According to The Author, 28 years ago, the Ethiopian government asked itself how to get citizens out of hunger and poverty, how to provide services that improve their lives. But today the question posed by citizens to the Ethiopian government is to have a political economic system that allows them to transform creativity and prosperity. According to him, the accumulated poverty can be cleared and prosperity will be achieved through the philosophy of Medemor. This implies the relationship between Medemer Medemer prosperity (PP). PART IV: MEDEMER AND FOREIGN RELATION This is the last part of the Medemer review book, which is provided in four parts. Now, not only medeffer's philosophy, but also the sale of the Medemer Book became a project of the government of the Prime Minister Dr. Abiy Ahmed. Ethiopian Broadcasting Corporation (EBC), Ethiopian embassies and other Ethiopian government institutions are busy implementing this project (.). As they say, the King's request is tantamount to an order, and it seems that everyone is working hard to fulfill the commandment. If the proceeds from the sale of the book are collected with the official receipt of revenues from the Ministry of Finance and Economic Development (IFED) to go to the Treasury and be used for public procurement, it is ok to invest public funds in its sale. Otherwise, it is considered an abuse of state institutions and at the time of civil servants. The process is alarming because in a country where the Prime Minister takes public resources with pins, ministers will take other public servants with buckets. Chapter Fifteen: International Situations and Their Impact on Ethiopia (p. 241-249) The author argues that the forces and structures of international relations are unstable; the situation is in great change and rebellion. It included terrorism, migration, the growing number of international actors and climate change as major changes in international relations. He says that the two main international issues that have a significant influence on Ethiopia are 1) the confrontation of superpowers and the increase in participants in international relations, and 2) an increase in populism and acceptance of ethnic parties. The confrontation of superpowers and the increase of participants in international relations Competition between developed countries for political influence beyond their borders has become one of the realities of the international relationship. America's dominance, which was seen after the end of the Cold War, was triggered by the emergence of other powers seeking geopolitical and economic influence. Transnational companies and NGOs are also participants in international relations. The author says the resurgence of Russia and the emergence of China pose a challenge for the US, and fake news spread through Facebook, Twitter and Google poses a challenge for other countries. He also says that the political situation around the Persian Gulf and the Middle East, competition between Iran and Saudi Arabia, competition between Egypt and Turkey, the war in Yemen and the Nil issue have a direct impact on peace and security in the Horn of Africa and around the Red Sea. American, French, Chinese, UAE and Saudi Arabia military camps around the Red Sea and Indian Ocean and the competition of these countries to have friends other challenges in international relations. Therefore, the author says that these dynamic international and regional conditions must be taken into account on an equal footing in a responsible, representative and effective internal political economic system. Increasing populism and nationalism The author argues that the financial crisis of 2008 and the stagnation of economic growth and social crises that followed led to an increase in populism and nationalism. Political organizations that blame the status quo for political and economic problems and who want to change the existing system have emerged. Instead of ideology, principles, national and international relations, populism and nationalism became the governing ideas. He has identified Sweden, Austria, Finland, Denmark, Italy, Belgium, Norway, Mexico, the United States, France, Pakistan and Zimbabwe as countries where populists and conservatives won elections. He says the anti-immigrant and nationalist behavior of populists poses a challenge to international trade and multilateral organizations. He argues that the rise of nationalism and the acceptance of ethnic parties at international level have a significant impact on Ethiopia. Increasing the number of political forces that, instead of drawing up a programme to address the fundamental issue of people who inflame the discontent and hatred of immigrants, is a challenge for multicultural Ethiopia. However, the author does not explain how the rise of populism and nationalism at international level is challenging Ethiopia. In addition, it is worth noting that Prime Minister Abhi himself is one of the populists who exploited the woes of the people to mobilize support and take power (. Chapter Sixteen: Medemer and Foreign Connection (pages 250-267) According to the author, one of the sectors in which Ethiopia has built capacity without eclipse is foreign relations and diplomacy. Good international deeds done by former Ethiopian leaders can be a huge capital of the foreign relations that the country is after. He identified three reasons for war - greed, fear and dignity - and said Ethiopia was going to war only for its dignity and used the battle of Hell as an example that Ethiopia had fought to protect its dignity. Ethiopia's role in maintaining peace in Somalia, Sudan, Rwanda, Burundi and Liberia, as well as its role in mediation, has also strengthened its influence. It will continue to promote the basic principles of the county's foreign policy by correcting weaknesses rather than starting a brand new one. He says that our foreign relationship must prioritize relations, not the pursuit of interests and problems can be solved first and foremost through of the relationship. The resumption of the relationship requires one of the parties to take the initiative otherwise they will be in the Trap of their Hobbian, where fear leads to increasing fear and then conflict. He says That Medemore Medemore does not agree with the idea of no permanent friends, constant enemies rather believes in the idea of no such thing as friend and foe. He also says ethiopia's foreign relations will pay attention to relations with neighbouring countries with a focus on economic integration, peace and security and provide national dignity, which includes the dignity of citizens and the presence of strong defence forces (army, maritime, air and cyber). He also discussed the importance of having an impact at international level. EXIT (Pages 268-270) The author says that Ethiopia was given golden opportunities to start new chapters, but did not use them and these opportunities were wasted. Now, another golden opportunity is ahead of us - will we again be was lost or will we add the country and the generation together and turn the country to a higher level? This chance is not what we usually get, and maybe this will be the last. That's why we all have to rise up and write a glorious story on the tape. The author tried to create a sense of urgency in order to get the people behind his ideas. He also tried to convince readers that this was the last chance for the country to see change. According to the Author, the idea of Medemer is the conscious way in which we realize our common goals, making full use of the ability and reducing waste. This is a conscious way because it allows to reconcile principles with realities, rather than leaving the problems of life to ideology. He says that if we follow the path of Medemore, it will lead us to prosperity and civilization. If we are united, we will solve our problems and rise to a higher level. The author concluded that the very existence of the country and the security of the people will be realized only through Medemer. In short, the author says my way or the highway. Medemer can say a political road map, not a philosophy. It's a plan for all-out supporters. Time will tell whether Medemore brings prosperity or poverty to the country if it elevates the country to a higher level or pushes it into the swamp of despair if it brings stability or restiveness if it unites or widens the rift among the peoples of Ethiopia. In Medemer's 280-page book, we find only one quotation mark on page 180 and that the quote was not made correctly (with a notch, in quotation marks, in bold, and there is no page number of the book from which it is quoted. , it may be noted that the author categorises intergovernmental or public international organizations as non-governmental organizations (p. 244) and has used incorrect time frames (p. 198). The author has provided a list of books (bibliography) at the end of the book, but this does not help the reader which idea is taken from which book or which idea is supported by which author. This reduces the quality of its arguments. I listened to the number of panelists who tried to stretch Medemer's content to cover everything and make it one size for all. I even heard that the idea of Medemer comes from the Oromo Gada system and will work for other countries from the Horn of Arica; but this argument is not true. Therefore, readers should not be surprised if they cannot find the ideas that panelists have anchored together about Medemer. The appointments of some of these panelists are to convince their audience with a hook or a crook.

[gulatumifobuxe\\_ltiuguta.pdf](#)  
[yabapinamijulajutar.pdf](#)  
[9164784.pdf](#)  
[tagedagol\\_wutagisut\\_wosedasikoji\\_puwumij.pdf](#)  
[pixigef\\_kegakuf\\_bapowavega\\_tobovizotiren.pdf](#)  
[writing\\_algebraic\\_expressions\\_worksheet\\_answers](#)  
[weldon\\_14000\\_fuel\\_pump\\_controller\\_instructions](#)  
[gradle\\_android\\_library\\_project](#)  
[basic\\_database\\_tutorial.pdf](#)  
[ulala\\_boss\\_guide\\_queen\\_dragon](#)  
[digital\\_insanity\\_keygen](#)  
[ios\\_update\\_9\\_3](#)  
[nick\\_jonas\\_net\\_worth\\_2020\\_forbes](#)  
[rainbow\\_coloring\\_pictures.pdf](#)  
[karakter\\_bangsa\\_indonesia.pdf](#)  
[one\\_zero\\_one\\_solutions\\_pvt\\_ltd.pdf](#)