

What does African liberation mean today?

A case of Azania (South Africa) & Zimbabwe Experience

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Introduction

This essay was presented at KwaZulu Natal (KZN) Social Movements Indaba: Leadership Exploratory Workshop (LEW) held in April 27, 2008 at the University of KwaZulu-Natal, eThekweni. The essay attempts to understand what does African liberation mean today, and in unravelling the socio - political situation in Ethiopia/Africa, the cases of Azania/South Africa and Zimbabwe have to be unbundled to enable us to widen our understanding in relations to social movements. It tries to understand the liberation of Ethiopian people today, look at the Ethiopian land's background, the pre-industrial era, colonialist consolidation era, wars for resistance and the definition of liberation, the origins of social movements, neo-colonialism and neo-liberalism agenda through democratisation process, propaganda theories, anti-activists programmes and lastly, the case of civil society organisation in the contemporary Zimbabwe.

This essay is written in times when the colonialist forces (democratic and mahomedians) are outraged in attempts to entrench themselves in almost in all African societies. This has manifested itself in various forms such as the increased poverty, further land dispossession of the indigenous populace and the emergence of pandemic disease that are more visible with the strata of the previously disadvantaged communities. Therefore, for one to be in a better position of understanding the reasoning behind the liberation of Ethiopia and her children today, it will be vital to look at the background of this mighty continent that has been engulfed by poverty, diseases, and wars. Without giving the whole narration of the background of the continent, I will use the case of Azania in brief in this regard.

Pre-industrial Era

When one gives the narration regarding the background of Azania or any part of the Ethiopian continent will not be much difference as such, as these so-called states are the outcome of the same process of colonisation process. It is worthy to note that ancient Ethiopian/African Empire reached areas that are far as India, Mongolia and Americas which started to shrink around 2000BC(Icke, 2001). Therefore, the western colonisation process that is mostly known as the *scramble for Africa*, which started as early as 1700 Before Christ Era (BCE) and later centuries it was consolidated in 1800s in Berlin Conferenceⁱⁱ (Rosenberg, 2008). These periods are significant in understanding the factors led to spread of the indigenous people to the whole continent. The first so called scramble for Ethiopia is known to be associated with the persecution of the ancient Christian church that forced the scattering of African all over the continent and lastly

slavery (which has changed formats and today slaves are called workers). It is argued this persecution against the African people was caused due to the continuous failure to follow in the footsteps and abandonment of their ancestors' traditions and followed foreign gods and vanity (Icke, 2001). Another colonising front for the Islamic colonialist force cannot be ignored when it comes to narrating the Ethiopian colonisation. Briefly, I will highlight how the Mahomedian followed their white counter parts in thieving Ethiopian in the name religion like those westerners did with Christianity. For example, Chinweizu (2006) highlighted that in 640 AD, there were no Arab settlers of any kind in all those places where they are occupying today in the Ethiopian land. But due to hungry Arab gangs desperate for plunder and greener pastures left their homeland - Arabia, flying the flag of their newly found religion, Islam, and conquered Egypt by 642. Thereafter, Egypt became their base for invading and seizing lebensraum all the way west to Morocco and Mauritania, and southward up the Nile. The Arab first phase of conquest, is marked by an Arab raiding army that reached Tangier on the Atlantic in 682. Then in the 11th century, the Fatimids ruling then in Egypt sent Bedouin Arab tribes, such as the Beni Hilal and Beni Sulaim, into the Maghreb (Chinweizu, 2006). These Bedouin tribes maimed and kill as far west as Morocco in the 12th and 13th centuries, and the Arabisation of the indigenous Berber population of the Maghreb came to reality (Agyeman, 1994: 34). Again, they reached northern Mauritania by the 14th century. In the 14th century, Guhayna Arab tribes, left Egypt and infiltrated Ethiopian land up the Nile into Sudan. In 1820, Mohammed Ali Pasha sent an expedition from Egypt that conquered Northern Sudan by 1841. Later, in 1869 Ismail Pasha tried to occupy the region from Juba/Gondokoro to a region that later became to be known as Uganda and Sudan's Equatoria Province (Chinweizu, 2006).

Therefore, the indigenous people in the Southern part of Ethiopia are part and parcel of the whole community that were and still facing the same persecution from the same old foes. Another significant fact is that the traditional community in Africa form part of what is termed as communal system - (owned property collectively, work is done in collective and goods were shared out equally) (Jack and Johnson, 1995:57). This communal system operated under the auspices of "*ubuntu*" that is guided by the theocratic principles and values (Rodney, 1973: 22; Fuze, 1979:9-11 & 90). That is why the origins of African people in this south part of Africa are regarded as part and parcel of what is termed as Israelites (Magema, 1979; <http://www.angelfire.com/il2/HebrewIsraelites3/color2.html>). Again, the livelihoods of the indigenous populace in the continent in general show that they believed, live and guided by *theocratic order*ⁱⁱⁱ (Mthembu, 2007).

When one look at the state of affairs during the time of invasion by the western colonialist forces. Firstly, it significant to note that the well known *Imfecane Wars* that took place in the 19th century, led to the formation and the emergence of *chiefs* by the victorious King Shaka. These wars led to the further scattering of the Ama-Ngoni people that were divided into dozens of independent or semi-independent clans that were led by their kings and founded new clans such as

Zulu, Basotho and Ndebele came into existence (Callinicos, 1990). King Shaka forged a new Zulu Empire that stretched over an area of 12,000 sq. miles with population came to be defined as 'Ama-Zulu'. Around 1600s the colonisation programme spearheaded by Dutch settlers was experienced in the southern Ethiopia and altered the Africa subsistence society. This programme led to another bitter war for resistance against land dispossession/ *alienation from then land*. The earlier wars were first experienced in the Cape between the indigenous people versus the Dutch settlers, followed by the British settlers and after that, the finally Zulus and British settlers and a series of other wars that came after, which they still continue today (Wrong, 1946; Callinicos, 1990).

Colonialist consolidation Era

The colonialist programmes vary from region to region and that was determined by the colonising country. As colonisers were blood thirsty and hungry for looting of riches of Ethiopia, they developed strategies of exerting power over the indigenous people. In ensuring their control, they use various strategies. For example, in Azania in the late nineteenth century, British and Dutch colonists participated in bartering exchange trade and later traders began to demand *money* (thus the introduction of *monetary system*) instead of goods (See Callinicos, 1990: 2; Rodney, 1973:18). *Monetary system* is significant for the colonisers, as it help them to put values exchanged in quantitative and fixed rather than in subjective terms (see Wrong, 1946:376). Another significant strategy colonisers that they like the most even today they still dependent on their Roman-Dutch Law that help them –colonisers one hand to 'legitimise' their thuggery in the form of legislation that entrenches the values and cultures of Europe. On other hand the policies adopted under these bases enabled the oppressors to alienate indigenous people from their land, decision making, to increase control and environment and to finally to destroy the indigenous values and cultures. In fulfilling the colonising spree, the colonisers in the south around about 1760, in what is now termed as the Cape Town they passed legislations such as the Pass Laws and in 1809 that legislation was extended to all indigenous people of the occupied Azania. Any resistance to these changes were dealt with killing and imprisonment to the famous Robben Island and early prisoners were coming from the Royal families. Indigenous people were further forced to live in one place and possess *pass* (see Callinicos, 1990).

Wars for Resistance: *What is liberation?*

For to be in better position to understand what one is saying when is talking about the wars for resistance, I will argue that resistance is when a group of people are up in arms or in a fight to defend themselves against the domination foreign persons or governments rule. It is advisable also to look in a term such as the liberation, as it is linked to resistance. According to -*The South African Pocket Oxford dictionary* (1994) defines liberation as "to free a person from rigid social conventions". When one looks at the other definition, it refers to liberation

as the act of that are pertaining to one or all of the following conditions: liberating someone or something ; freeing, release; accomplishment or achievement - the action of accomplishing something; deregulation - the act of freeing from regulation (especially from governmental regulations). It also refers to activities such as the disentanglement; extrication; unsnarling; untangling - the act of releasing from a snarled or tangled condition; emancipation - freeing someone from the control of another or manumission - the formal act of freeing from slavery (<http://www.thefreedictionary.com/liberation>).

The Origins of Social Movements

It has become a norm in almost all societies that happen to be experiencing oppression to form some establish the organisation that usually used, as a vehicle to take people to a desired destiny, which I defined it as the liberated state or freedom as most people will prefer to call it. For one to gain a better understanding about the social movements and their dynamics, let us start by understanding its origins and objectives behind its formation. The earlier social movement's origins can be associated with Marcus Mosiah Gavey's international self-help organisation called *the Universal Negro Improvement Association and African Communities League* (UNIA) in the early 1900s. For Example- the association boasted over 1,100 branches in more than 40 countries that included occupied Azania (Mthembu, 2006).

The purpose of this social movement was to respond to the challenges imposed by racism and to defend and destroy racism that keeps human race exposed to poverty, diseases, wars and genocide. Some of the strategies that are used by social movements include boycotts, protests and all other means in their disposal to bring about desired change. However, the social movements sometimes fail to reach their desired goal to counter measures by the perceived, as sometimes- social movements are hijacked and end up fulfilling the objectives of the enemy instead of its membership or initial goals. This experience is more visible today in Africa, as most social movements in various countries ended up singing the song of the capitalist by occupying the same positions of their previous oppressors and forget about their initial objective of liberation of the colonised people. For example, if one revisit the first countries such as Sierra Leone and Ghana that are said to be free but what is more visible is what is normally described as the fiefdoms of democracy. But the sad part is that this fiefdom remain benefiting the colonisers, as the economy remain open for looting European and Arab world and indigenous people remain hunted and killed using social movements that use and manipulate names such as Jesus Christ and Allah's holy war of thieving Ethiopian land. For example, today look what is happening in Sudan, Somalia Central Africa, Zimbabwe and other parts of the continent. Both gangs use the church to their own advantage by shedding blood of the innocent people just of riches of Ethiopia – Africa and her people through manipulation and sustenance of 1800 drawn borders

There are five different types' of social movements: civil rights, student protest, welfare rights, faith based movements and liberation movements:

- The **welfare rights movement** is a good example of movement entrepreneurship and government involvement in changing social conditions. Sometimes use channels of legal change. i.e. – civic movement
- **Liberation movement** - Historically tied to the family and isolated from their own kind, the different social action projects of the sixties had attracted many community activists to bring about socio-political change and self-determination in all spheres of life. Sometimes liberation movements use strategies such as the forceful removal of the oppressor through usage of guerilla warfare or armed struggle.
- **A political movement** - a social movement working in the area of politics and it may be organised around a single issue or set of issues, or around a set of shared concerns of a social group. A political movement can be formed not necessary to fight against a particular political system but for the improvement of the same system (http://en.wikipedia.org/wiki/Political_movement).
- **Faith based movement** (a civilising mission they say) – is the strategy that is used by all colonisers, as they force the indigenous people to be subservient to foreign religions/gods – Western Christianity and Arabic (which both have a common pagan origin and anti-Christ^{iv}) (Agyeman, 1994). Normally, these groups of various denominations share a common goal. Most of these western churches pretends to be faith oriented, whilst they are the *freemasonic cult fronts*^v i.e.- In the earlier times and at present the western Christian churches goals is to secure the interests of the western civilisation – exploitation and looting of the wealth and resources of Ethiopia. Another good example, is the *Islamic*^{vi} church again follow almost the same pattern of their counter part – wild and brutish west, as they did and still shedding blood in Africa today through Janjawid^{vii}, Islamic Court and related organs.

Neo-colonialism and Neo-liberalism Agenda: *Democratisation and Islamisation Processes*

Since, Ethiopian land and her children continue to be attacked left, right and centre, both nodes of oppression remain determined to ensure the total onslaught of the Ethiopian race. This manifest itself through programmes they unleash against the indigenous people of this continent. History tells that sometimes these super colonisers – Arabs and Europe join forces against the rightful owners of Africa. For example, the formation of the so-called Eritrea, Somalia and other occupied territories are the outcome of such joint thieving exercises. Do you remember the bolded Italian/Roman Mussolini?

When looking at strategies that are adopted by the western mode of oppression in advancing the second phase of colonisation. This phase is characterised by the co-option of the leadership of the previous liberation movements to their ranks of the same notorious capitalist system. Secondly, it seen by the increase of the arrogance of the colonisers, as their freedom from threats posed by freedom fighters is no longer a nightmare. Thirdly, this phase manifest itself through short-lived struggles or street protests that are geared towards the defamation of individual characters instead of improving the livelihoods of the dispossessed black African majority. The cry battle of the European knights is the democratisation of the world by force in short the dictatorship of the western world. In other word the world, experience the iron fist and fascist democracy raging its ugly head through various projects Barker (2008) highlighted the following strategies such as the:

- **Democratic state** - the control and manipulation of the popular protests to their advantage, as they determine which social movements or even revolutions succeeded and which failed.
- **Counterintelligence Program** (CONTELPRO) - the development of various projects, which aimed to undertake “democracy promotion” activities abroad. These programmes were launched in 1981 with “Project Democracy”, which later led to the creation of the organisations such as National Endowment for Democracy (NED) in 1983.
- **Promotion of dissent** – maintenance of capitalist power by powerful governments and corporate elites utilising the activities of democratic country, as they promote democracy through working closely with social movements, as the means to “promote democracy” (or rather polyarchy) instead of more participatory forms of democracy.
- **Development of corporate front groups and astroturf groups** – the introduction of the less examined parallel expansion of government that is regulated or engineered dissent – a process that has been referred to as the promotion of polyarchy in democratic countries. *Corporate fronts, astroturf groups*- are so-called because they represent fake grassroots movements, whose corporate financed founders are paid for every member they recruit to support a specific cause.
- **Surveillance** - increasingly important to the smooth functioning of the status quo – western world colonialism and the usage of powerful at a larger scale of the modern surveillance techniques, as the means to control of sensitive surveillance information that can be manipulated in order to control citizens effectively without their consent.

Propaganda theories

In order for the colonisers to succeed in implementing the above, they develop programmes that will guide their neo –colonisation agenda using the following approaches:

- ***The Propaganda Model*** - This model is paramount in executing programmes for legitimisation of colonisation processes without questioning them. Herman and Chomsky (1988) noted that: "The essential ingredients of the west propaganda model, or set of news "filters," fall under the following headings: (1) the size, concentrated ownership, owner wealth, and profit orientation of the dominant mass-media firms. (2) Advertising as the primary income source of the mass media; (3) the reliance of the media on information provided by government, business, and "experts" funded and approved by these primary sources and agents of power. (4) "Flak" as a means of disciplining the media and (5) Struggle for "socialism^{viii}" and anti-communality as a national religion and control mechanism. These elements work together with and reinforce one another, as the raw material of news must pass through successive filters, leaving only the cleansed residue fit to print. They fix the premises of discourse and interpretation, and the definition of what is newsworthy in the first place, and they explain the basis and operations of what amount to propaganda campaigns" – (http://www.sourcewatch.org/index.php?title=Propaganda_Model).
- ***The Babe Theory*** (O'Rourke, 1992) – This theory argues that the taste in women changes over time and across cultures, there is something fundamental and universal about a woman and this is called the universal sign language of *babealiciousness*. In addition, it argues, "If sexy babes are involved in a peaceful political movement, it has a far greater chance of succeeding. If there are no good-looking women involved, the odds of a successful (and peaceful) movement fall dramatically. This theory manifest itself through *feminist*^{ix} politics, which claims to seek equality between genders and this equality they aspire is seen through acts women do as a sign of equality. i.e.- women are encouraged to adopt men behaviours. That is why women of today are encouraged to wear trousers and do all whatever the men are doing as sign of equality and they abandon their ways of behaviours, as women.

This theory treats women from African and Europe background, as the same as if they are equal whilst in fact they remain opposed as ever. For example, African women faced colonisation in the same manner as African men and this is more visible when you re-visit the manner in which colonisers continue to their destroy values and culture. Presently, most of the so-called progressive institutions, governments, political parties/movements and organisations are encouraged to have women leadership. Whilst African people have involved women in almost all spheres of struggle as leaders. Today we hear that the number of

employed women is increasing and at the same time the number of unemployed men is also increase. If you scrutinise exactly, what is going on, you will realise that since the agenda for early stage of colonisation have achieved, as it needed stronger work force –men than women. Now the stage of colonisation do not need any stronger power but it needed administrators of the established order, then women become more relevant. In summary that means the women that were left to maintain the homes of the colonised although most of them were destroyed along, now the colonisers want to close the household of the black African family. Therefore, this means the war against the African race has been escalated in all fronts.

(http://newmarksdoor.typepad.com/mainblog/2007/01/the_babe_theory.html).

Types of propaganda strategies

The settler colonialist forces use various strategies to assert themselves over the indigenous people and some of these strategies that are used include:

- ***Corporate propaganda*** (often known as PR) – were first experienced in the twentieth-century with the rise of neo-liberalism and encouraged the evolution of corporate front groups (alongside corporate funded think tanks) to covertly distribute pro-business PR from organisations with inconspicuous sounding names (e.g. International Monetary Fund (IMF), World Bank (WTO) and NGOs such as the Global Climate Coalition) (<http://www.zmag.org/content/showarticle.cfm?ItemID=10987>)
- ***Corporate front groups*** - are powerful tool for influencing public opinion although it is widely recognised that grassroots movements tend to have more credibility with the public and politicians. Through these processes that lead to the colonisation of the public sphere by corporations and becomes increasingly difficult for citizens to determine which organisations in civil society are genuine and which has been either co-opted or created by elite groups to manipulate public opinion.
- ***Group/Organisation competition***- many groups compete (domestically or internationally) for a limited pot of money (for what I will call *crumbs*^x from the masters table), discriminatory funding which effect groups prosperity and which fade away in case it does not cooperate. Under these circumstances of selective backing of certain social movements and non-governmental organisations (NGOs) and the exclusion of others is used as a powerful political tool. i.e. - NED successfully manipulates elections and events in favor of the Western World civilisation via Washington. For example, in Nicaragua in 1990, Mongolia in 1996; schemes of regime overthrowal in Bulgaria in 1990 and Albania in 1991 and 1992, Jean-Bertrand Aristide in Haiti and presently is busy with

Zimbabwe destabilisation programmes with intentions to reverse the land redistribution gains to black African majority.

Anti-Activists Programmes for liberation of Ethiopian/Afrikan people

The colonisers in both colonialists' fronts (European and Arabs^{xi}) use various strategies to conceal their true intentions and they formulate schemes that are used to deal with activists/indigenous people of Africa/ individuals. Some of strategies they use:

- ***Talk left, Fund right approach (Barker, 2008) (Money/ Funding control)*** - Activists are funded various philanthropists organisation and are not critical of this blood money. This manifested itself in the manner, which many progressive activists and scholars see no problem in uncritically accepting money from the philanthropists – regardless whether is the NED or the Ford Foundations – as they argue that as long as there are “no strings attached.” This has led groups like the NED to be successful in manipulating civil society. It should be acknowledged that philanthropy/funders be it *liberal* or *conservative* – is in fact a crucial means by which elites entrench their masters –western cultural hegemony: *a process of domination-neo-colonialism* is strengthened because capitalism's *Left* hand is *truly invisible*(sometimes they disguise itself as a notorious *third force*) to nearly all progressive scholars and activists.
- ***Dismemberment process-*** this programme is continuously spread through education system that perpetuates Eurocentrism(through institutions such as the schools, university and NGOs) instead of Afrocentrism, television, events such as sports that promotes and encourage the offering to the gods of the west, i.e. – the Olympic games and 2010 Soccer World Cup that are dedicated to western god Zeus (Icke, 2001:100). In addition, this is also creating intellectual dependency of the activists, as they tend to seek western scholars to define their struggle for them. Through self-hatred programmes such as Bantu Education of the colonised people and the so-called xenophobia programmes, i.e. the so-called tribalism, and “black on black violence”.
- ***Dependency syndrome*** – the colonisers in all fronts ensure that the dispossessed/conquered people are depended to their masters as much as they can. In fulfilling such, the colonisers instill such behaviour using different mechanism such as vote/ balloting system^{xii}, violence, fear, poverty, and employment(the colonised are made to believe that by selling their labour power will help whilst in fact is forced again and again to go back to the master for the same crumbs). Even, sometimes the colonisers tell people that when they

leave Africa, the colonised will suffer and die; whilst in fact will be the opposite.

The success of this programme manifest through action the colonised embarked on action that are detrimental to their survival and develop attitudes that resembles the *Stockholm syndrome*^{xiii}. *Stockholm syndrome* is a psychological response sometimes seen in an abducted hostage, colonised and dispossessed person in whom the hostage shows signs of loyalty to the hostage-taker, irrespective of the danger (or hazard/risk/death/genocide) in which the hostage that has been placed. E.g. - Stockholm syndrome is sometimes discussed in reference to other situations with similar tensions, such as battered person syndrome, rape cases, child abuse cases and bride kidnapping (http://en.wikipedia.org/wiki/Stockholm_syndrome).

The Case of Civil Society Organisation in the contemporary Zimbabwe

The case of Zimbabwe will help in narrating the workings of the colonialist forces using their famous money (the colonisers go as far as they say there is no life without money – what a lie!!), a tool of controlling and paralysing/ brainwashing people's thinking and doing capabilities. The Zimbabwe political situation is a good example in terms of exposing the true aims of the dictatorship of the Western and Arabic worlds, as they manipulate leaders into their favour. The manipulation clearly is narrated by the interventions that are implemented by the west. For example, when Mugabe come to power in 1980 was seen a useful ally of the Western world elites and he was showered with military aid between 1980 and 2000 with courtesy of the British government (Barker, 2008). While throughout the 1990s, Mugabe embraced harsh *structural adjustment policies* and undertook in military excursions in Zaire, which together wreaked havoc on Zimbabwe's economy.

- In many ways, such unreflective responses to elite manipulation can be compared to Stockholm syndrome in particular those in most social movements. This scenario is identified by the manner, which the victim comes to identify with, support and, indeed, love their oppressor. That is how the progressive activists tends to adhere to the interests of the imperialist forces of the western world democracy and Arabian theocracy, which manifests itself through suffering of the colonised people from dependency syndrome known, as the *Lysenko syndrome*. This syndrome can be easily fall victim, which generates a “disposition to develop theories and conclusions congenial to power and orthodoxy” exerted by liberal philanthropists and thus produced a resistance to the fact that social struggles can be waged without the dependence to the foreign funding.

- *The emergence of astroturf groups after defiance of the structural adjustment programme*
(<http://www.globalresearch.ca/index.php?context=va&aid=8675>).

NB. - *Counteracting the influence* of either of these syndromes *first* requires that downpressed populace all over Africa identify their presence in their midst. Once this is done the next task that remains for all downpressed people is to create a vibrant civil (ised) society that advances their interests that relies on self reliance rather than upon good will nor big bills or donor funding. For example, the Human Rights Watch that speak of human rights abuses in Zimbabwe are highly funded by agencies such as NED that distributed around \$1 million to Zimbabwean groups in 2006, since 2002 the US Agency for International Development has “contributed nearly \$600 million to humanitarian operations in Zimbabwe” (Barker, 2008). In view of such funding, whose interests will be catered for?

In conclusion

Firstly, for one to be able to understand what is going on in Ethiopia/Africa, one would need to be familiar with historical developments, as they have altered the true settings of social life relations towards to person-to-person, environment – animals and plants and Creator. Since, Ethiopian/ African total liberation warriors remain committed in the race for a total emancipation of the hueman race; believe that their struggle is *a righteous war*, as they believe is *their right to fight for their self-determination and freedom in their land, uncompromisingly, mercilessly, tirelessly and ceaselessly until that goal is attained globally*. In short they term is a *hola war* is got reason(s) to happen, is got time frame, is unstoppable and victory of the land dispossessed/colonised majority remain certain, as ever as it was said.

The question liberation of Ethiopia/Africa and her children remains a very demanding programme especially to the indigenous people of the continent under siege by the greedy, blood thirst, arrogant and vicious western and Arabic imperialist forces. Therefore, that means the leadership (especially those in the social movements) of the race or the human kind that is facing these anti-Christ forces, need to be critical and retaliate (harder than their expectations) to the situation. Because their failure to do such, whatever they are doing will be nothing more than promoting the ideals of the western world and Alatas (1974) term that process as the ‘captive mind’ euphoria refers to the theoretical and institutional dependence of the social activists leadership to the foreign thought and leadership. Abdullah and Low (2005) noted that the intellectual imperialism has results in diverting or lack of attention to the issues of critical concern. For example, today’s social movements are more concern with issues such as toilets, inflation (the secondary issues) and more instead of focus to serious issues such as the return of the stolen land, resources such as human and natural (primary issues), i.e.- anything that is extracted from the land) through the thieving process called primitive accumulation.

This misguidance of the social movement's need of shying away from this approach of resolving issues of this nature, as this result in what is called the circular approach. The linear thought approach is highly recommended in addressing problems the colonised to come up with lasting solutions to the evils of colonisation of Africa and her children (Welsing, 1991). In addition, the most significant and fundamental point of the departure of the true liberation/emancipation route of the Ethiopian/African world from these anti-Christ, is rooted in the second phase^{xiv} the Afrocentric approach, as way of self realisation in all social aspects including environment, education, science, sport, spiritualism, peace, collective security, love, architecture and government administration.

Therefore, for the Ethiopian activists, leaders and community at large to be able to ride in this last great tide of revolution for total onslaught of the colonialist forces, one need to start to familiarise themselves with the true realities that surrounds them strictly. Another very interesting elements of the African revolution is that it does not recruit, does not fund, don't believe in numbers/ mob approach to advance the struggle for emancipation, don't believe in big guns of mass destruction, killings and maiming of the innocent human kind and animals that continue to be manipulated by the anti-Christ forces n all fronts. So, that means one need to be in an ancient vow for total liberation to be able to stand the evil spirit of freemason, one to revisit this ancient order: the Nazarite vow – theocratic Order and the *Nyahbinghi Order* without fail. Or else death will keep on rejoicing over you whilst you sole and flesh they are still together before your experience your actual death. Instead of getting up and live once and forever and remember it was said in the last stages of life – the *Ethiocentrism*^{xv} in Psalm 68:31- “Princess shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God” (Edmons, 2003:59). Ethiopia/Africa shall prevail no matter whatever the case maybe; the forces for the righteousness remain committed to the race for the total emancipation of the hueman race from the fallacy doctrines of democracy and Sharia law until there are totally burnt down until end of times. *Fire, hail, brimstone, thunder, lightning, earthquake, hot lava, and storm-* they have been loosened to usher in what was declared by the Elders - the righteous revolution that will bring about true liberation and to end - death to those who believe in vain doctrines and their empires. So, woe upon the agents and all colonialist forces around the universe, as this revolution will leave no stone-untouched irrespective whether is in the sky, over land and sea and beneath the ground and everywhere.

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ⁱ Ethiopia in this essay refers to the whole land of Africa, as it marks the revival of the ancient name of the total liberated state of this land.

ⁱⁱ Fourteen countries were represented by a large number of ambassadors when the conference opened in Berlin on November 15, 1884. The countries represented included Austria-Hungary, Belgium, Denmark, France, Germany, Great Britain, Italy, the Netherlands, Portugal, Russia, Spain, Sweden-Norway (unified from 1814-1905), Turkey, and the United States of America. Major players in the conference were France, Germany, Great Britain, and Portugal, as they control most of colonial Africa (Rosenberg, 2008).

ⁱⁱⁱ Refer to the rule of people-by-people for the Creator (Jehovah in short Jah). For example, the Ngoni people such as Xhosa and Zulu people (Jeremiah 2:3) practiced the same rituals that are practiced by the Jews in general i. e. the First Fruit ceremony and circumcision.

^{iv} Because both Western and Arabian religions conduct their prayers or serviced on Sunday and Friday respectively instead of original Sabbath day.

^v For example, some of such churches, i.e. - the Roman Catholic Church, Anglicans and Lutherans, Islam (Icke, 2001)

^{vi} "Islam is as an instrument of Pan-Arabism that should not be missed..., it is necessary to remind ourselves that the religion of Islam arose partly in answer to the customary indictment by Jews and Christians that Arabs were "savages who did not even possess an organized church,"⁹ and partly in response to the state of feuding separatism and decadence in which the Arabs were mired. By launching the new religion, by permeating the nature of his fellow Arabs with an autochthonous religious impulse, one whose genesis, instrumentality and language they could readily relate to, Muhammad did not only went a long way toward asserting the Arabs' creative genius, but he also succeeded in transforming his fellow Arabs, replacing their jealous divisiveness with a spirit of mutual defense designed to promote common political and material interests" (Agyeman, 1994:33).

^{vii} The Mujahedin fighters who pursue the Arabisation programme of Ethiopian/African people and their land (Agyeman, 1994; Chinweizu, 2006).

^{viii} As the pro democratic forces always argue that capitalism nature socialism, as it moves on the same route as the capitalism on issues such as open market, increase export to Europe and keep the land dispossessed majority manning the machines that are harmful to the lives and nature in general (they argue that will mean the workers will be in charge of the means of production)

^{ix} Feminist politics emanated from the oppression of white women by their counter parts through the European patriarchy that kept white women quarantined and idling in the kitchen, as they had their kitchen girls. Whilst African women were fully on equal standing with their counter parts, as it is known that Kings, Queens and even virgins - (You ever heard of Queen Makeda), ruled ancient Ethiopia/Africa (Welsing, 1991). So, in reality who else needed freedom from whitemen patriarchy besides the obvious colonised people?

^x Because these are the remainders of the loot, which colonisers have enjoying and once they are satisfied, then they think who can be their beneficiary – normally those who are close to the master will benefit.

^{xi} “It needs to be emphasized, from the onset, that the terms "Africans" and "Arabs" are used here as racial, not cultural categories. As Chancellor Williams has noted, the Arabs are "a white people," and of the same racial stock as the European Jews "against whom they are now arrayed for war." J. S. Trimingham's conception that the term Arab "has significance in a linguistic and cultural, rather than in a racial sense," and is therefore to be properly used in reference "to the result of the recent admixture" of Arabs and non-Arab peoples, smacks of ethnographic inaccuracy and has dubious analytic utility” (Agyeman, 1994:30).

^{xii} (this system helps the colonisers to take power from the community of taking charge of their livelihoods and place their lives to the elite which are in cohorts with colonialist masters)

^{xiii} The origins of this syndrome are traced back to the Norrmalmstorg robbery of *Kreditbanken* at Norrmalmstorg, Stockholm, Sweden, in which the bank robbers held bank employees hostage from August 23 to August 28 in 1973. In this case, the victims became emotionally attached to their victimizers, and even defended their captors after they were freed from their six-day ordeal

^{xiv} The indigenous people of Africa currently experience first phase, as their true freedom/liberation has been hijacked, as the colonisers co-opted the leadership and plunged the Ethiopian /African continent in the same old colonisation and enslavement process of old times (dependency of social movements leadership and the community in general to the oppressors).

^{xv} The last phase that preceding the state where human race start to come to terms with the “will of the Creator” and this phase will fulfil what was prophesied by ancient Alexandrian scholar Origen (aka Adamantius) — the return to the “original” state of hueman race. Everyone will be willing to share and love one another as equal hueman beings, skin colour of the person, money, greediness will be totally defeated (Oshitelu, 2002).

