

PLEASE STAND UP! DEBTERAW's PROTAGONISTS and ANTAGONISTS

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The current situation in Ethiopia and Eritrea

The current situation in Ethiopia is existentialism whereas the one in Eritrea is similar but with different version of existential definition. What is existentialism, by the way? In its simplest definitional term, it is the “mood” of the Ethiopian and Eritrean people. An existentialist could be anybody whose feeling and mood is that of a disgruntled, rebellious or alienated about anything. This current mood of Ethiopians and Eritreans was displayed among the French in Paris (Parisians) right after the Nazi occupation of Paris.

In France, this existentialist mood, thanks to writers and philosophers, was modified to mean free love and to stay late dancing to jazz music.

The same mood has occurred in Addis Ababa (Aradians) when the so-called EPRDF and EPLF forces entered the capital city of Ethiopia.

In France, two antagonist and protagonist writers by the name of Jean-Paul Sartre and Simone de Beauvoir had changed the mood of the Parisians. Mr. Sartre and Beauvoir became companions but with each to pursue love and sex. Their relationship were writers' relationship about writing letters, diaries, novels, memoirs, biography and autobiography alongside philosophy. Paul Sartre's 'Being and Nothingness' and Beauvoir's existentialist movement with the premise "one is not born, but rather becomes, woman" have contributed much to existentialism ideology. Because of these two writers, the French had adjusted their hopeless mood created by Nazi Germany to normalcy.

The above scenario is repeating in both Ethiopia and Eritrea. The question is, "is there a light at the end of the tunnel?" It is possible that honest writers and philosophers like Sartre and Beauvoir might emerge. One such example is the book titled "Beyond Amen" written in Amharic by Bewketu Seyoum.

Some people believe that there is no hope in either Ethiopia or Eritrea. I beg to differ. The Eway Ethiopian Revolution was intended to act in lieu of Jean-Paul Sartre and Simone de Beauvoir. Yohannes Sebhatu was a follower of Sartre and Professor Mesfin Araya was an admirer of Beauvoir. Both individuals were originated from Eritrea but Yohannes died fighting on the Eritrean land while Mesfin died on the side of Ethiopians. What is the message here? Instead of following the educated, Ethiopians and Eritreans preferred to follow the uneducated. The result was obvious. Fascism reigned right after the Ethiopian Monarchy. What about after the collapse of fascism of the DERG?

Instead of writers and philosophers entering the field for gauging the mood of Ethiopians right after the Derg, a billionaire from Saudi was allowed to play the role of leadership. Cash became the currency of governance in Addis Ababa whereas in Asmara, the capital of Eritrea, the power of the gun persisted.

In my last article, I wrote about the medium of communication as AlphaGeezNumeric (AGN), today, I will dwell on pairs of individuals from both Ethiopia and Eritrea who gave us or will give us our essence of existence in relation to Eritreans and Ethiopians. Here are the following samples of antagonists and protagonists:

[Tsegaye G Medhin versus Tesfaye Debessay](#)

These two individuals, despite their ethnic language or blood relationships, worked hand in glove. Why because they want for all of us less of pain and less of cost. Tsegeye aka DEBTERAW knows too much about pain and sufferings. He wanted to change these conditions not for himself but for the poor people. Tesfaye is a person who understood the cost side of life and existence. He paid his dues to show us by becoming Ethiopian martyred despite Vatican's objection of ending life.

[Berhane M Redda versus Zeru Kihshen](#)

These two Eway Revolutionaries have been working tirelessly to educate, organize and arm if need be, the college students of Ethiopia and beyond. Despite their differences in style both have shown our essence of existence even as by swallowing pebble for their commitment. It was a wonderful traditional venture. Both died at the hands of the military junta and in the hands of imperialism respectively. Both did not regret for what they set out to do. Ethiopian essence will live on thanks to these gallant men of honor.

[Mesfin Araya versus Yohannes Sebhatu](#)

These two Eritrean Revolutionaries were endowed with high caliber of intellect and tenacity. Both were internationalists at core. But their methodologies were unacceptable to the commoners. They have read too many books and have challenged and outsmarted their schoolmates and classmates but it did not take them far or long. Nevertheless Mesfin and Yohannes joined the Eritrean People's Liberation Front, without knowing the deep psychic of Eritreans. I believe the absence of English written documentation had hurt their understandings of the situation about Eritreans. Both died pursuing their dreams of social and international justice. The essence of Eathiopeia i.e. Ethiopia and Eritrea is still alive and well. Sebhatu died for it and Mesfin implanted the seeds of N'Hnan Alamanan, "we and our goals" among Ethiopians. It is reported that this document was brought by Mesfin to America. The author of this document is not yet disclosed but rumor had it that Isaias Afeworki had authored it.

[Nega Ayele versus Yohannes Berhane](#)

Nega Ayele was a professor of politics and Yohannes Berhane was a geographer, a geologist and a teacher. Both professionals were at the same time Revolutionaries of a kind. Nega preached and modelled that the Ethiopian Youth will fight against the Monarchy, the Fascist Regime of the DERG. He co-authored a book on the Ethiopian Revolution. Yohannes, on the other hand was an all-star Revolutionary person who was also an avid reader and writer. Both educators were models for change as mentors and role models. They were not interested in the leadership structure but in the essence of the Ethiopian Revolution.

[Walleligne and Martha](#)

W & M were the most passionate and justice seeker persons that I know of. Both were daring and well-read and excellent communicators. They gave their lives in pursuit of the Eway Ethiopian Revolution. What better way to show the world to die in unison for Eritreans and Ethiopians to live and die together. It is a lesson to be emulated

Concluding Remarks.

The above are only a few sample of those hundreds and thousands who died and disappeared for the sake of Eritreans and Ethiopians. We will continue to write and inform about others who contributed to our **essence** and not to our **existentialism** as is manifested in today's Ethiopia and Eritrea.

There are a lot of readers who want to know what has happened and will happen in the future.

There is much to learn about our Eway Ethiopian and Eritrean Revolution. The current trend of liberating Ethiopians by Demhit and allies is a repeat of the failed past. We should never forget neither the reasons behind the Badme border war nor the reasons for the status quo of the demarcation. The reasons must come out for reconciliation and normalcy. Otherwise, it will be like the saying "wuhe kida; wuha Mels".

The bridge of Trust and Belief is shattered. **Openness and honesty** are the methods of healing. The honest struggle of clandestine will not be an obstacle for reconciliation and rehabilitation. The continuity of dishonesty and clandestine operation should be stopped. Let us put down the pursuit for guns by the EPLF and the pursuit of the dollar by the TPLF. Both pursuits are untenable for Ethiopians and Eritreans. We were and are civil societies deep at heart.

In honor of honesty and openness, let us begin with finding the remains of DEBTERAW Tsegeye and Professor Mesfin. For both individuals were/are our essence for continuum.

TRUTH WILL PREVAIL

For questions and concerns

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