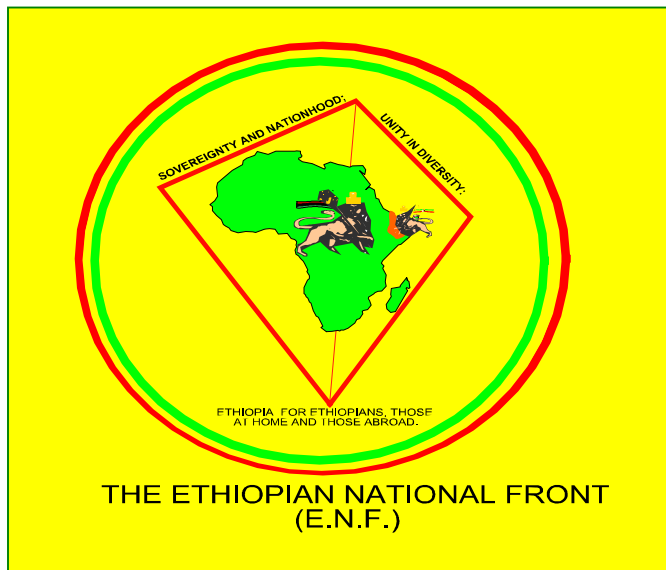


ETHIOPIA: ONE NATION - MANY PEOPLES...

By Ras E.S.P. Mc Pherson
Founder Co-Chair EJS/MOA, Ilect of Throne RICWC
(Sat. Mar. 19, 94.)



ETHIOPIA: ONE NATION - MANY PEOPLES:

E. J. S. & MOA ANBESSA

decries

the T. G. E./E. P. R. D. F. (T. P. L. F. [M. L. L.]/

E. P. L. F.) regime;

THE DIASPORA CALLS FOR

**"A REAL DEMOCRATIC CONSTITUENCY ASSEMBLY"
CREATED CONSTITUTION & A PROGRAM-OF-ACTION.**

**A Paper presented at a demonstration called by
the Ethiopian Patriotic Organizations, at Teachers College,
Columbia, New York, U.S.A., on Saturday, March 19, 1994.**

By

RAS EVERTON MC PHERSON

CO-CHAIRMAN OF EJS & MOA ANBESSA

"...Where do We go from here: 1) As I stated at the "1st Ethiopian Town Meeting", last year, at Horace Mann Hall, Columbia: the Ethiopian Diaspora Community, i. e. you the present and recently forced-exiled Ethiopians, and We your lost Sons and Daughters of Ethiopia from the Rastafari International Community and Ethio-Jamaicans/Americas, NEED to form A COMMON FRONT....."

- Ras E.S.P. Mc Pherson (March 19th, 1994).

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3

**Ethiopia Jamaica Society New York Chapter (EJSNY)
Ethio-Rastaology Study Group Series, No. 4;
BATTLE OF ADOWA CENTENARY CELEBRATION
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"ORDER OF THE PRECEPTS"/Educational Program.

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ETHIOPIA: ONE NATION - MANY PEOPLES...

By

**RAS EVERTON MC PHERSON
CO-CHAIRMAN OF EJS & MOA ANBESSA**

Fraternal Greetings from the Ethiopia Jamaica Society (EJS), the EJS local and international Affiliates (as the New York based Iniversal Rastafari Inity/ I. R. I.); the EJS New York Chapter; Moa Anbessa (The Conquering Lion Organizing Committee) Steering Committee in Jamaica and New York; and the Nyahbinghi Order of His Majesty Rastafari International Co-ordinating Working Committee (R. I. C. W. C.).

We also wish to acknowledge the many Ethiopian formations present at this historic demonstration, as the Ethiopian Patriotic Organizations - who wisely called this demonstration; the Ethiopian Democratic Salvation Party (MEDHIN); the Coalition of Ethiopian Democratic Forces (C. O. D. E. F.); the United Ethiopian Youth Front (ANDINET), and others...

Let Us note keenly and heed what His Imperial Majesty Haile Selassie I on the 37th Coronation Anniversary, November 4, 1967 said about Our Beloved "**developing**" Ethiopian Nation:

"...Time is required, and experience, and trial and error. The processes and requirements of nature cannot be ignored or evaded. The child must first crawl, then walk, before it can run. So, also, must a nation progress through the successive stages of growth before the stage is reached where **rapid and ever - accelerating development is possible...**

Ethiopia has awakened. Ethiopians now demanded more for themselves than their fathers possessed. They have acquired the desire to improve their lot and that of their children. **They are willing and anxious to change.**

This is what We have labored throughout Our lifetime to accomplish: to bring Our people to the point of awareness of the demands of modern life, to arouse in them the ambition to progress, to stimulate the latent desire for advancement and improvement."¹

Our presence (i. e. the EJS/the Ethio-Jamaican International Cultural Community, the Rastafari International Community), is indicative of/implies: "**Our concern is with the many and not the few.**"² Our presence here is also an epitome of what Our Blessed Nation: Ethiopia, is rightly known for: a staunch advocate and supporter of **the principle of "collective security,"** the principle which still underlies the modern concept of the

¹ See **IMPORTANCE UTTERANCE OF H.I.M. EMPEROR HAILE SELASSIE I 1963-1972**, (THE IMPERIAL ETHIOPIAN MINISTRY OF INFORMATION, ADDIS ABABA, ETHIOPIA), 1972, pp. 138, 139.

²Op. cit, p. 106.

regulations among states.³ Our presence here should also symbolically remind Us that: "Ethiopia, is [or should I now say: "was"?) by her own choice, a **non-aligned state.**"⁴ Our presence here is to heighten the "collective conscience" of Us as **many Peoples - but One Nation**, that: "**Ethiopia today does not and cannot exist alone.**"⁵

In this regard, unless We forget – conveniently - that the culturally empowering act of His Imperial Majesty Haile Selassie 1 giving to the Ethiopian Nation its **first Constitution, on June 16, 1931**, such represented a creative decisive and radical departure from the feudal past - rule of Ethiopia. Such represented the real beginnings of A MODERN ETHIOPIA and "**Modern Ethiopianism**" - that concept which,

"...provides for building upon the accumulated experiences of years, preserving those elements of the past which have proven useful and modifying, and improving those parts which call for changes."⁶

As such, let us not forget that this Constitution was, rightly revised, in 1955 and **August of 1974.**⁷

This "**Draft Constitution**" of August 1974, brought into being, within the Ethiopian "political culture," the establishment of "a formal Constitutional Monarchy," the de-establishment of the Ethiopian Orthodox Church, while retaining Christianity as the national religion; and it proposed a bicameral Parliament - with a Senate of 90 members (75 chosen by local authorities and 15 by the Cabinet), a lower House (with no given

³ Op. cit, p. 107.

⁴ Op. cit.

⁵ Ibid, H.I.M. "**SPEECH FROM THE THRONE, 1965**," November 17, 1965, p. 83.

⁶ See E.S.P. Mc Pherson, **RASTAFARI and POLITICS: Sixty Years of a Developing Cultural Ideology. A Sociology of Development Perspective**, (Black International Iyahbinghi Press,... Jamaica), September 2nd, 1991, p.19; taken from, "Symbol of Africa Unity Haile Selassie," **AFRICA**, No. 9, May 1972, p. 29, (pp. 27-29).

⁷ Ibid, Mc Pherson, **RASTAFARI and POLITIC...**, p. 54; taken from Colin Legum edited and Elizabeth Clements Executive Editor, **African Contemporary Records (ACR)**, 1974-75, pp. B 169-70:

"On the '**5th March** the Emperor broadcast to the nation that: he had directed the Prime Minister to produce a new constitution within six months. The institutional relationship between the different branches within the Imperial Government structure should be clarified and defined: the Prime Minister must be responsible to Parliament; **the national rights of the people must further safeguarded**; judicial work and procedure must be recognized so that the processes of law would be speeded up; the country's national wealth and **heritage must be safeguarded.**

The Prime Minister announced the name of 30 experts to prepare a new draft constitution. The experts represented a wide cross section of the public, **including people known to have been previously hostile to the Establishment...**"

Ibid, Mc Pherson, **Rastafari and Politics...**, p. 315 footnote 111: See also "Constitutional Conference," **African Recorder**, April 24-May 6, 1974. Here the Constitutional Conference reform, ordered by His Majesty, was opened on April 1. The P.M. Makonnen, recalled that H.I.M. had expressed the wish to see, "*the Ethiopian people pass peacefully from one era to another, from one generation to another,*" *peacefully, through the provision of a revised Constitution.*"

See also "Students demand," **African Recorder**, April 24 -May 6, 1974, p. 3680.

number) to be elected by adult franchise; and the Parliament was to elect the Prime Minister.⁸

This "*Draft Constitution*" declaration of August 1974, intended to bring into the political culture of Ethiopia the process of "**Parliamentary Democracy.**" This was brought to a abrupt end on the **12 September, 1974**, by the Provisional Administrative Military Government: 'The Dergue,' by Proclamation No. 11967, which was deposed by Proclamation No. 2.

What were the objectives of this "*Draft Constitution*" of 1974 ordered by H.I.M.? In H.I.M. word, "**A GOVERNMENT DECLARATION OF GUIDANCE,**" he stated: "We have issued intentions that the Constitution should be reviewed **in accordance with the needs of Our People and in the new spirit of unity...**"

This "*Inspired Constitution*" was to be a solution concretizing action for the "internal control," struggle for livelihood and political development of Ethiopia that, would have served as a guarantee from "intervention of any foreign hands." By way of consulting among themselves the Ethiopian "**Peoples,**" would have been able to maintain peace, security and achieve the transition to civilization and development - that this *modern* world DEMANDS of Us.

From 1974-1991-1994 this hope for "peaceful co-existence" has been rudely shattered by the 'modern' social actions and policies of the Dergue - and the accompanying "'red and white terror'" - respectively, of successive military regimes; and by a people - Euro-Western inspired and led by a pseudo-intellectual clique. They continue to rear their ugly heads, in the coming into power of a bunch of "ethno-political hoodlums": the EPRDF/so-called Transitional Government of Ethiopia (TGE) that is made up of the

⁸ Op. cit, Mc Pherson, p. 54; also see, the "5th of March" broadcast of The Emperor, dubbed by His Majesty himself, as "**A GOVERNMENT DECLARATION OF GUIDANCE,**" pp. 55-59; pp. 57-59:

...(52) As We are aware of those who are planning to stir up unrest by giving an erroneous interpretation as regards the national rights and ordinances as regards **the national rights and ordinances which We have granted to Our people in Our Constitution**, it is essential that Our Constitution, having been elucidated unambiguously, **should serve as a guarantee for Our people's peaceful existence.** In this way, the line of the royal succession having been expounded in an explicit manner, **it is necessary for Our People to understand it properly.**

(57) Today forty-three years ago, when the Ethiopian people chose Us and by the will of God We were crowned with Imperial crown, We declared, on the basis of the Constitution, **Our beloved son, H. I. H. Mared Azmatch Asfa Wossen Haile Selassie, as Our Heir to the throne.** This is confirmed in the revised Constitution. The person who is successor of **Our beloved son, Mared Azmatch Asfa Wossen**, either in dignity of Acting Crown Prince or in place of the Crown Prince, is **Our Crown Prince's male child, H. I. H. Zara Yacob Asfa Wossen.** [Prolonged Applause.]

...(64) As this line of succession is made explicit in article 5 of Our Constitution. We have commanded that, having been in the **Negarit Gazetta. So that We may be able to continue the progress in unity** which We have begun by thus safeguarding Ethiopia's unity, peace, and security, it is incumbent upon all who are Ethiopians for their minds and their struggle to work together towards the goal of achieving security, since the creation of panic and upheaval is tantamount to opening our country's gates to the enemy....

...(76) We have listened to **the appeal** that has been submitted against the officials, it being said that they have not honored the trust which We had given them to administer Our people, and We have appointed the members of a special commission that they should bring to justice those found to have been deficient in trustworthiness after having processed and investigated this petition; this commission is currently engaged in preparing the legal framework under which it is to carry out its work...." (my emphases.)

Tigrean Peoples' Liberation Front (TPLF) and the Eritrean Peoples' Liberation Front (EPLF).

The reasons why We are gathered here today is because of the detestable actions of these neo-Marxist-Leninist revisionists (/Stalinists!), who continue to murder Our People; and, the Euro-Arab inspired conspiracy, that seeks to disintegrate Our Nation

The main reason for Our presence here today, in particular, is the question of the "*Constituency Assembly*" and the making of a *new Constitution* in Ethiopia - **by Ethiopians at home and abroad.**

The structures of the Ethiopian Nation and Sovereign Government can only be creatively modernized, and implemented through *a real representative "Constituency Assembly."* And what the TPLF (/Marxist Leninist League [MLL]) and the EPLF aims to do, is to fraudulently 'legitimize' itself - which is a move from been a "ethno-political-band-of-guerrillas," to a government, aided and abetted by the USA and certain Arab imperialistic-nationalist elements.

And this, We are ALL totally against! The "disintegrating" long term objectives of these renegades began with the dismembering of Eritrea from Ethiopia that was crudely endorsed and illegally sanctioned by the U. N. and O. A. U. They now seek to ensure that they remain in power in Ethiopia!

But did We not record/interpret the many cultural and organizational signals long ago?

From the very inception of the TGE/EPRDF formation We have noted the "authoritarian" sagas of 'the regime,' e. g. on the formation of the TGE Conference held in Addis Ababa, Ethiopia on July 1st-3rd 1991, the august high-powered delegation sent by H. I. M. Amha Selassie I,

"...the delegations non-participation, though unplanned, saved the Crown from the embarrassment of being associated with those unsavory decisions/unpopular decisions reached by the Conference, especially on the question of Eritrea and on the all important issue of national unity and integrity."⁹

Did We not see/note that at this said 'Conference,' **Sultan Ali Mirah**, the acknowledged head of **the Afar people**, openly pledged his loyalty and allegiance to His Imperial Majesty, and earned the undying gratitude of the Ethiopian people by reiterating his strong stand for the territorial unity and integrity of Ethiopia at this difficult juncture, that was fully covered by the foreign press, but was censored by the EPRDF controlled Ethiopia media?

Did We not see that at this 'Conference,' the so-called 'ethnic representatives' given seat of the EPRDF have all been disowned by their supposed constituencies, who claim not even to know them.¹⁰

⁹ See "Summary of the Report of the Mission of His Imperial Majesty Amha Selassie's Delegation to Ethiopia", August 1991, p.1.

¹⁰ Op. cit, p. 3.

Did We not note the ever increasing dominance by the EPRDF of the TGE, that caused the Oromo Liberation Front (OLF) to become the earliest withdrawal from this `farcical front'?

Did We not read between the lines of this growing "`ethnic-federalism'" within the EPRDF, that furthered their fraudulent elections of June 21, 1992? Even though internationally observed and found to be highly fraudulent, was used to `legitimize' itself for 2 years - which it now seeks to prolong forever over the Ethiopian populace!

Will We not see a repeat of these `electoral iniquities' in April/June - with the `Constituency Assembly elections' afoot? "*The National Democratic Institute of International Affairs*," reported:

- "1) Competitive participation for the most part, did not occur. Virtually all fledging parties lacked the organizational capacity to compete effectively against the EPRDF's overwhelming local military and administrative power.
- 2) Acute administrative and logistical shortcomings seriously impaired the electoral process.
- 3) The elections failed to resolve the nagging ethnic problems concentrated in the southern region of the country.
- 4) Despite what may have been the TGE's `best wishes,' the voting exercise did not educate a majority of the population regarding the nature of genuine, multiparty elections. " 11

Is this not the said regime that has murdered students, fired and replaced lectures at Our institutions - that are not even nationals of Ethiopia - to do their bidding? Is this not the same bunch of thugs that murder A Prayerful People - while even on their knees? Is this not the same illegal regime that is now firing all other non-Tigrean ethnic groups from the sensitive civil bureaucracies of Ethiopia. 12 Is this not the same regime that has rightfully earned the wrath of the aesthetic BAHITAWIS - "the moral, political and religious equivalents of *liberation theologians* in Latin America"13 and the RASTAFARI INTERNATIONAL COMMUNITY OF JAMAICA, that have become openly pro-active against their ruthlessness and heartlessness against Our Nationals?

It is for this cause and these reasons that the EPRDF who rightly earned the wrath of groups as MEDHIN - an international Affiliate of the EJS, and other ethnic groups fighting Nationalists.

Where do We go from here?

- 1) As I stated at the "*1st Ethiopian Town Meeting*," last year, at Horace Mann Hall, Columbia: the Ethiopian Diaspora Community, i. e. you the present and recently forced-exiled Ethiopians, and We your lost Sons and Daughters of Ethiopia from the Rastafari

11 See **An Evaluation of the June 21, 1992 Elections in Ethiopia**, (National Democratic Institute for International Affairs, African-American Institute), 1992, pp. 3-5.

12 See Worku Aberra, "The TPLF and the Prospects for Transition to Democracy," **ETHIOPIA REGISTER**, February 1994, pp. 30, 32.

13 Op. cit, p. 31.

International Community and Ethio-Jamaicans/Americas, NEED to **form A COMMON FRONT.**

2) This organic-Front - a coalition of concerned Ethiopians, must first create a international Cooperative [Incorporated] body: "**The Ethiopian International Incorporated**" (**EII**), through which cultural exchanges, trading and institutional ordering will take place.

3) This Front **MUST** begin to perceive itself as a *Social Movement*, named "**The Ethiopian National Front (ENF)**," that is to evolve into a Political Party and a Continental and International Movement, to be replicated and activate throughout respective national loci of the diaspora.

4) This Front **MUST DEMAND** that, in the future, when a national legitimate transitional regime is put in power by The People, that the make up of a "**real**" Constituency Assembly includes exiled Ethiopians - who should be able to vote in such a process, as too, therefore participate in any electoral procedures relating to the collective Sovereignty and welfare of the Ethiopian People/Our Continent: Africa,

5) The "information gap" **NEEDS** to be **CLOSED**, and misrepresentations of Ethiopian matters **NEED** to be **STOPPED** by A "**Unified International Networking Informational Committee (UINIC)**," in consort with Ethiopians on the Continent.

Signed by:

RAS EVERTON MC PHERSON
CO-CHAIRMAN OF THE EJS (JAMAICA)

^^^^^^^

VERBATIM OF
RAS EVERTON MC PHERSON,
CO-CHAIRMAN OF THE EJS & MOA ANBESSA, &
ILECT OF THRONE OF
THE NYAHBINGHI ORDER OF HIS MAJESTY RASTAFARI
INTERNATIONAL COORDINATING WORKING COMMITTEE (RICWC),
AT THE CONSTITUENCY ASSEMBLY EXERCISE
FOR A NEW ETHIOPIAN CONSTITUTION,
CONVENED BY
THE ETHIOPIAN GOVERNMENT
PERMANENT MISSION TO THE UNITED NATION,
HELD AT TEACHERS COLLEGE, COLUMBIA, NEW YORK, U.S.A., ON
SATURDAY MARCH 14TH, 1994.

OPENING REMARKS DURING THE SESSION:

MC PHERSON: ...My question relates to "**Human Rights**" - that I gather that you are discussing - that I will pose initially when I meet you [Mr. Teruneh Zenna - the Economic Counselor for the Permanent Mission of Ethiopia to the United Nations], is: Does the proposed Constitution/Constituency Assembly deal with the question of "**Dual Citizenship**"? Do you have this within the Constitution?...

CHAIRMAN TERUNEH, HIS EXCELLENCY MR. FIFFHA, THE DEPUTY AMBASSADOR & AIDES: We will be dealing with that point a little later on in the proceedings. It is way down on the list presented before you.

MC PHERSON: Okay. Thank You.

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EXCERPTS OF THE EJS CO-CHAIRMAN INTRODUCTION AND INTERVIEW OF MR. TERUNEH - ECO. COUNSELOR, OF THE PERMANENT MISSION TO THE UN

MC PHERSON: Upon the question of "**dual citizenship**," i. e. the Peoples outside of Ethiopia and the Continent - now within the Diaspora - should have *the Sovereign Nation status right* of "*dual citizenship*."

So We don't want to see it compounded with "*the Eritrean issue*" - because the Eritrean People have started a process of what We call "**the disintegration of Ethiopia**"...

TERUNEH: Yah!

MC PHERSON: ... it is compounded with that factor.

We want it to be seen in a "*Pan-Africanist*" perspective - where Our People who are outside of the Continent should be given *the rights* of declaring their "*natural Sovereignty*" to be "*Africans*" - or as in this instance: "*Ethiopians*."

And that is Our point....."

>>>>>>>>>

VERBATIM OF RAS EVERTON MC PHERSON

MC PHERSON: I am Ras Everton Mc Pherson, Co-Chairman of **the Ethiopia Jamaica Society** - and **the EJS New York Chapter**; Co-Chairman of **Moa Anbessa (The Conquering Lion Organizing Committee)**; and Ilect of Throne of **The Nyahbinghi Order of His Majesty King Rastafari International Coordinating Working Committee (RICWC)**.

From what was explained to me, numbers "47," "48," "49," gives a choice between a **"Constitutional Monarchy"**; a **"Parliamentary System"**; and **the USA system**.

It is the view of the Rastafari Community - internationally [and the **"Ethio-Jamaican"** Community] that a **"Constitutional Monarchy"** would be a unifying-element in the life of Ethiopia - at present; and it would bring to an end the present **"ethnocide."** ¹⁴

To choose a President from a specific ethnic group, there would still be a squabble.

Because of the historical-rooted ness of "The Monarchy" in Ethiopia's life The Crown will serve as a unifying element.

Irrespective of - probably many - other held views here that are not in for that 'type of Government'; and irrespective of **the many differing Exiles** who are here - in New York and in the diaspora with Us - now - who themselves might have fought against **"The Monarchical Government,"** or who, themselves were "communists," who were forced to flee during the time of the **"red and white terror"** respectively.

It is Our view that - because of the role of "The Monarchy" throughout Ethiopia's history, that the role that *Amha Selassie [I]* as **"The Constitutional Monarchy"** could play in Ethiopia - would be a very **"Symbolic"** one in unifying Ethiopia. ¹⁵

Secondly, in 1974 August there was a **"Draft Constitution"** that was put through in Parliament. And the provisions of that Constitution gave way for the power would lay in the Parliament - the locus of power would remain in the Parliament, but there would be a **"Constitution Monarchy."**

That means that provision were already been made by His Majesty to devolve power to The People.

And because of this I am saying "47" and "48," for Us the Rastafari Community represent one and the same.

If you read **"The Message..."**, that was given by His Majesty Amha Selassie [I]. It outlines the workings of this **"Constitutional Monarchy"** with the locus been in Parliament. And that coupled with the **"Draft Constitution"** of 1974 give Us an incline as to how this could operate.

...I will not pre-empt the section that deals with the question of **"dual citizenship"** - but all of this question relates to that! In that: if WE The People in the diaspora are to have an input into this **"Constituency Assembly"** here (that is presently - the exercise taking place), and also in the future..., with whatever Constitution that is put in place, **at some point a revision will have to be made.**

We are asking that The People in the diaspora - whether "recent Exiles" here in New York, or those who historically have been "exiled-by-force" from Ethiopia, should have a more pivotal role in these type of decision-making.

¹⁴ See "Results & Results to The Unspoken of Romanic-fascist-Italo Invasion of Ethiopia, Modern-Day genocide, the Continuing Ethnocide in Ethiopia & Upon Ethiopians-in-exile by Ras Everton Mc Pherson - Co-Chairman of the Ethiopia Jamaica Society, Co-Chairman of Moa Anbessa, Chairman of the Ethiopian Holocaust Remembrance Committee - New York Chapter, At The Third Annual Black Holocaust Conference, held at P.S. 250, 141 Macon Street, Brooklyn, New York, November 13th, 1993," **ETHIOPIA JAMAICA SOCIETY NEWSLETTER**, Vol. 1 No. 3, INITI IN DE CONGO: ETHIOPIA Black History Month Special, Feb-Mar. 1994.

¹⁵ See **"MO-ANBESSA' THE CONQUERING LION Press Release,"** [July 1991]; see also **"MO-ANBESSA' THE CONQUERING LION A CALL TO RALLY ALL ETHIOPIANS,"** [1991]; see also. Getachwe Mekasha, Ph. D, **"ETHIOPIAN PROSPECTS A Possible Blueprint for the Future,"** **Ethiopia Review**, June 1991.

And, Sir, I am asking that you should note that: some provisions are made - that for example, **Peoples in the diaspora could vote**. And not just participate in formal forums like these to give your views. Right!

Because WE don't know how much it would be of any weight. In that the EPRDF - your respectful regime - might have their own thinking, in respect of them - respectfully - sending you here before Us! ¹⁶

The third issue I want to deal with: in the **1974 "Draft,"** the Church - the Ethiopian Orthodox Church was "disestablished." So - We the Rastafari Community... being [*Ethio-*] "*Christians*" Ourselves, in that respect, and Ethiopia been a "*Christian*" country itself, We would like to ask - respectively, your People back in Ethiopia, and your Honorable Chair: **What type of government will this be?... Will there be "religious plurality," that recognizes the other - almost 50% of Ethiopians, who are Muslims themselves?**

And so, finally, I would say "47" and "48" for Us represents one and the same.

<<<<<<<

MC PHERSON: ... Firstly, if I am to interpret "67": "*by blood*", as meaning: "**Race**," and as a anthropological reference - as the word: "*Ethiopia*" is - because in the very *Dictionary*, it says: "**One of the races of man.**"

Moreover, let Us refer to the history, in 1961 when the first "**Mission to Africa**" from *the West* visited Ethiopia, it was His Majesty Haile Selassie 1 that said: He realized that slaves were sent from Ethiopia, to Jamaica. ¹⁷

Secondly, when he came to Jamaica in 1966 [April], he referred to Jamaicans and Ethiopians as been: "**Blood Brothers**". ¹⁸ So, in that sense, if the word "**blood**," is there, it must be seen as an anthropological and a "*Racial*" reference.

In that instance, I would choose "69" - in the respect that whether you are born in Ethiopia (- as part of the Rastafari Community is in Shashamane, Ethiopia, and We

¹⁶ Note as an example, a positional evaluation of the last failing election procedures in Ethiopia, are intricately set out by, "**An Evaluation of the June 21, 1992 Elections in Ethiopia.**"

¹⁷ See "**REPORT OF MISSION TO AFRICA**", (The Government Printer, Duke Street, Kingston), 1961, pp. 16-17:

"...Speaking Amharic which was interpreted by the Minister of the Imperial Guard, H.I.M. told us that he knew the black people of the West and particularly Jamaica, were blood brothers to the Ethiopians and he knew that slaves were sent from Ethiopia to Jamaica..."

See also, E.S.P. M c Pherson B.A. (Hons.), "**TIME OF JUBILEE AND RESTORATION, GAFFAT ETHIOPIA** Amharic and English Monthly Newspaper, July 1993, Vol. 2 No. 3, pp. 1, 8, 11; also in **The Herald (Jamaica)**.

¹⁸ See "Emperor' addresses both House of Parliament: Selassie stresses importance of co-operation between smaller states, "**The Daily Gleaner**, April 22/23, 1966; which is also in: "**HAILE SELASSIE ADDRESSES THE PEOPLE**", **JAHMUG Centenary Edition**, (JAHMUG, P.O. Box 772, London SW11 5XY, 1991), pp. 6-7, 22; see also **ETHIOPIA JAMAICA SOCIETY NEWSLETTER**, Vol.1 No.1 Black History Month Special Feb.-March 1992, p. 1; see also "**The reply of HIS IMPERIAL MAJESTY EMPEROR HAILE SELASSIE 1ST. OF ETHIOPIA to Donald Sangster P. M. of Jamaica At the National Stadium, Kingston Jamaica. At the National Stadium, Kingston, Jamaica 21st April, 1966,**" in, **E. I. U. C. Newsletter**, (133 Tower Street, Kingston, Jamaica), p. 1.

expect to be in *Our Homeland*), then in a *dual sense* it could be held together through "69."

Just to stress a little on *the "blood relationships"*: also in the 15th century, We have historical proof that: People left - by free-will from Ethiopia to Jamaica, while the Zagwe Dynasty had disrupted the Solomonic Dynasty. *And they returned back Triumphantly to Ethiopia!*

So there is that connection there also betwixt Us.

So I would say that: in respect of "**dual citizenship**," We should see such in a "**Pan-Africanist**" [**Pan-Ethiopianist**] sense. Not just for A People who want to go-back-to-Ethiopia. But as, the question was already raised by His Majesty in 1963 at the OAU, where ALL PEOPLE who are "*Africans*," have the right to "*dual citizenship*"; and in that His Majesty Haile Selassie 1 had also said in the Jamaica Parliament, [in] 1966, that: *special provisions* were made for Jamaicans in the **OAU Charter**.

So I would go along with "69" here.

>>>>>>>

Through the Chair: We don't want the question of "*dual citizenship*," [to] be, mixed [up] with "**the Eritrea issue**."

YOU CANNOT BE IN ETHIOPIA AND WANT "*DUAL CITIZENSHIP*"! Right! THAT ACT OF ERITREA IS A "**DISINTEGRATING ACT**."

So, I know that many people are trying to use it as a rationale - you know - to say that: "*dual citizenship*" could mean, you could say: you are Eritrean with your own `autonomy,' or, so called: `self determination' - and still be a part of Ethiopia! THAT CANNOT WORK! YOU ARE ALREADY IN ETHIOPIA! [**The People APPLAUSE/ P. A.**]

**MAKE MAN -
BLOW BREATH - GIVE LIFE - WAKE UP THE NATION:
RESURRECTION FROM 'THE VALLEY OF DRY BONES' -
YES IT IS THAT TIME!**

**A Presentation by
RAS E.S.P. MC PHERSON,
CO-CHAIRMAN OF THE EJS &
MO-AMBESSA (THE CONQUERING LION ORGANIZING COMMITTEE),
at the formation of THE ETHIOPIAN NATIONAL FRONT (ENF),
held at The Ethiopian World Federation H.Q., 3118 Church Street, Brooklyn, New
York, U.S.A. on Tuesday 29th, 1994.**