

“.. poverty has much more to do with the lack of financial institutions, with the absence of banks, not their presence” as “finance is the foundation of human progress.”

Prof. Niall Ferguson, Harvard
The Assent of Money (2009)

“The current ethnic based Ethiopian Constitution authored by the terrorist TPLF oligarchs is a modern-day apartheid on earth that must be defeated without delay as it poses existential threat not only to Ethiopia but also the entire Africa.”

A Tweet to @AbiAhmedAli
19 April 2018

“The humiliation our ancestors have faced throughout the continent for centuries will not be resuscitated in these lands upon which the Green, Gold, and Red colours of independence have inspired many to successfully struggle to their freedom.”

HE Dr Abiy Ahmed Ali to @JoeBiden
17 Sep 2021

“King Menelik’s leadership at Adwa is, without a doubt, a monumental achievement that might have saved the black race in Africa from facing the same fate as those of the indigenous people of the Americas and Australians. But abandoning our fellow Eritreans under Italy’s slavery was a blunder that lost us our own blood and flesh. The incumbent PM Dr Abiy ought to finish the job on Tigray because TPLF is a terminal cancer both for Ethiopia and Africa.”

Remedies and Practical Opportunities in Building our Modern Ethiopia

This *apolitical* and *non-academic* piece is intended to provide remedies and practical opportunities in “building our modern (but 3000 years old) Ethiopia” by investing in and invigorating our human and cultural capital to exploit our natural resources, which is passed on to us through the sacrifices of our forefathers and foremothers for millennia.

However, as I write today, Ethiopia is being defended again by the bloods and lives of our brothers and sisters. Our gratitude for their sacrifices is limitless and showing reverence must be their first reward. Even more so, for those who paid the ultimate price, may their soul rest in peace.

At the same time, an inexplicable news came out from the government of Dr Abiy Ahmed Ali that one hand declares it won the war, hardly, and while on the other is pardoning prisoner politicians that were accused of inciting violence or being active combatants for the terrorist TPLF. The reasons given to arrive at these decisions are hardly convincing and may open a political chasm that may have profound consequences. As Ethiopians flock to say #NoMore to neo-colonialists, they should remind their government too. This will be addressed in a separate piece, but we stress that the old maxim “No Justice, No Peace” holds true about the pardoning. Ignoring it will prove catastrophic.

Yet, this article will still address a large subject – namely, building and defending a nation concurrently. To provide better context and readability, the article is organised in two sections.

In the first section, the scourge of ethnic politics having devastating consequences in the very social fabric of our society particularly at family and neighbourhood level is explored. How it piled on

mistrust among families and neighbourhoods, even within the same ethnic group that it claims to stand for. It also delves into why ethnic politics, as an imported colonial virus to enslave us turned into an ideology of freedom by bringing our national identity in a denigrating sharp focus. It primarily attacked our Ethiopianess by scapegoating what they call it “the expansionist Amhara”, favouring banana republics instead to keep us divided, weak and poor as the colonialists intended. Ethnic politics is also part of the weapons for our hidden enemies – namely, Begging and Handouts, which kept our country in a bottomless pit for generations. Of course, although by design, both ethnicity and begging are partly our own faults. They have become the demons haunting us and the perceptions narrative intertwined with our country Ethiopia (and Africa). We need to extricate ourselves from these demons but only through smart leadership, public participation and particularly through socially responsible business enterprises.

The second section delves into how the diaspora, who now contribute the highest component of the nation’s forex, could collectively create business-oriented investment and knowledge transfer to alleviate our current predicament. This is distinct from the usually romantic and short-lived movement for diaspora contributions for “people and country”, which is characterised by small but helpful handouts that we are witnessing today. What this article suggests is a bold initiative based on a more sustained large-scale collaboration and engagement that can be realised through long-term and meaningful direct diaspora investment (DDI) to create personal wealth and development for our nation. The sustained transfer of skills and much needed forex investment by the diaspora in a form of IMF alternative bank will bring a new vista in how diaspora wealth can be used at home – but to create more wealth both for the diaspora and to our nation. Of course, for a DDI of this magnitude to work, it must be met with a corresponding commitment by the government of Ethiopia (GoE) to introduce conducive legislations for investment particularly to get rid of corruption. In addition, the GoE also should device a strategic lead in strengthening our defence forces and technologies in partnership with business investments in the sector. For example, the GoE’s ten-year agricultural sector development plan is an encouraging leadership that should be supported. For a nation with almost 85% of its population engaged in agricultural production, the 36% contribution to the GDP is small. Worse still, the importation of significant agricultural produces is unnecessarily eating up the much-needed forex reserve. Without a fundamental transformation in the agricultural sector, Ethiopia’s social and economic destiny will remain uncertain, and it will be hard to break free from begging and handouts.

Part I : The Scourge of Ethnic Politics

Ethiopia is currently fighting for its survival from its historical enemies. While the war is waged from afar, the fighting and blood shedding is among Ethiopia’s own children, where on one side are those who turn mercenaries and are hellbent on their mother’s destruction while on the other are those heroes who are becoming martyrs every day for its preservation.

In 1991, a power vacuum was created by the Soviet styled communist Derg, who brutalised its own people and lost complete popular support particularly once the advancing separatist Eritrean People Liberation Front (EPLF) controlled the port city of Massawa. For Derg, that defeat made it like a house of cards while it brought the mercenary TPLF, a ruthless Albanian styled communist guerrilla group, a bounty of power.

However, after TPLF took power and for the following 27 years, it became hungrier for more power and started to inflate its contribution in the overthrow of the Derg by cultivating a mythical invincibility, a false belief that now put them in hot waters.

It must be pointed out that in 1991, the people of Ethiopia have sadly lost their fellow Eritreans while happily rid of dictator Mengistu. However, the TPLF crocodiles that the people of Ethiopia helped to seize power turned out to be the most pernicious of all leaders in the nation's thousands of years history. As mercenaries for our historical (neo)colonial enemies and Egypt, they religiously implemented the colonial divide and rule play book to destroy Ethiopia (and all Africa) into banana republics. To keep the wishes of their neo-colonialist masters and Egypt, who suitably wanted to keep us divided, weak and poor so that they can exploit Africa's rich resources unchallenged, these mercenary oligarchs die to feast on their masters' crumbs, which is of course monumentally large. That is how Africa is so rich.

At the centre of TPLF's ideology is federal governance based on ethnicity, with the TPLF authored constitution serving as the only modern-day apartheid on Earth to ravage Ethiopia. The constitution from its inception was defective to build a nation by enshrining cessation as a prelude for Ethiopia's disintegration. This was not by accident but by design as TPLF got the greenlight from its masters to destabilise Africa, where Egypt, in cahoots with the neo-colonialists, have served as the hatching grounds for liberation fronts for nearly a century.

1. Is ethnic politics an imported virus for enslavement or freedom?

To understand our historical enemies deleterious project as well as to accentuate any lingering doubt on our lived experiences and tremendous harm ethnic politics afflicted on our nation, it is worth to connect the dots.

While many terms are used to define people's groups in our long human history, the adjective ethnic (as in ethnic group) is however a purposeful 19th century construct, feeding the ideology that led to the Berlin Conference of 1884 dubbed "Scramble for Africa Project", which regulated the colonisation and trade in Africa by European powers.

Although the word ethnic is derived from the Greek term ethnos and the corresponding adjective ethnikos, denoting any nonspecific collective like warriors or bees, in Italy, it was mostly used in respect of "collectives" outside their city states, sometimes with derogatory connotation. The reason for this is particularly vital for all Ethiopians to understand.

After the fall of Rome in AD 476, Italy was fragmented in numerous city-states and regional polities until its unification in 1861. Despite contributing famous personalities in arts and music as well as the renaissance that spread to the rest of Europe, bringing a renewed interest in humanism, science and exploration with the start of the modern era, Italy remained politically fragmented and ruled by foreigner Kings over the ages.

Machiavelli, in his celebrated book "The Prince", looked forward to a time and a political leader who would unite Italy to free her from the devastating 1040 years of lived experience of ethnic or City-State politics. At that time, Italians only know government through ethnic proxy but without citizenship and senate as it was practiced in the Roman Empire. Italians also know well that ethnic based governance to be the highest psychological ailment of human condition that you don't wish on any other human being unless you hate them to the core. Unfortunately, after Machiavelli's

time, they continued in this excruciating experience for another 350 years until its unification in 1871, a process that took 23 years of political acrobatics and bloodshed.

So, when the Italians came with the hope of conquering Ethiopia both in 1896 and 1935, they came well prepared with the two most powerful biological and psychological weapons they know well at that time – namely, Rinderpest and Ethnicity. The former devastated the cattle and agricultural industry of our ancestors. It is argued by some that the effect of rinderpest may even have forced King Menelik unable to capitalise on the victory of Adwa to free our fellow Eritreans from Italian colonial rule, a harrowing subjugation that even denied them the opportunity of education no higher than the 4th grade. It is one of the blunders in our otherwise glorious history, where we miscalculated in giving up our fellow Eritreans to languish under colonialism for almost half a century. Who knows if we are doing the same in Tigray today?

Italy once more attempted to use the ethnic poison more effectively during its 1935 occupation of Ethiopia. The abandoned Eritrea was used as one of the devastating launching pads, where the battle of Michew decidedly led for Emperor Haile-Selassie to scot-free into exile, leaving our heroic fathers and mothers to the brunt of fascist Italy's wrath. While fascist Italy formulated ethnic federal states so that we could remain divided, weak, and poor, our forefathers have a different idea. Even without a King and the luxury of formal government and today's technology to organise and communicate, they fought with bravery and resolve to derail Italy's dream of East African Empire because they were united under the banner of Ethiopianism.

But, years later, ethnic politics engulfed us for what it seems a never-ending cycle of abyss because a generation of well-read but uneducated Ethiopians, the likes of Walleign Mekonnen, sadly re-engineered the Italian ethnic ideology of enslavement as an ideology of freedom. Foolishly, the student movements were expecting to hatch a dove out of a serpent's egg. It proved to be a catastrophic undertaking that has become the root of all our ills for all to see now.

Can we correct our current predicament? The signs during the current government are positive compared to the years of TPLF rule but it remains precarious and sometimes unclear. It requires participation and contribution from all of us to support the change, not necessarily as politicians but as agents of an enduring change.

The COVID-19 virus pandemic and its mutating variants is a good and timely example for the scourge of imported ethnic virus that is rampant in our country. But, before prescribing a vaccine for our ethnic virus, it is instructive to further elucidate how our identity and social fabric have been eroded in the name of ethnic federalism. Our current identity amnesia is because of a divide and rule neo-colonialist playbook used by ethnic mercenaries through mistrust within family and neighbourhood. These politicians suppression the very nature of human enlightenment by arguing language based (ethnic) identity to be cardinal above all things while identity by its very nature is a continuum.

a. Why Family and Neighbourhood Responsibility is being eroded?

Now is a high and opportune time for all Ethiopians to return to the days of "Neighbourhood Responsibility" that served us so well as the basic fabric of our culture and national unity for centuries.

The greatest tragedy during the Tigrean People Liberation Front (TPLF) rule is how divided we have become, not only through ethnic lines but also by the shame and scourge of the TPLF divide and rule "one-for-five" draconian rule that permeates in eroding neighbourhood trust. As Ethiopians, we were solidly grounded in taking care of our neighbours' children as our own, not only in feeding them but in guiding them too. But TPLF's "one-for-five" animal-farm like spying game made us to be

suspicious of our own shadows and become filled with animosity against our neighbours. The result of this twenty-seven years of social engineering is not only the eroding of our proud Ethiopian culture but also the very essence of our humanity itself. The loss of trust means we were crippled in carrying out large scale collaboration as a community, society or as a nation. As such, we failed miserably to protect and safeguard our neighbours. If we can't protect our neighbours, we can't even protect our own families either – becoming an easy pray for potential enemies. This is fresh in our memories because every time it was rumoured or observed TPLF fighters were approaching our villages and towns, we run away instead of defending our neighbourhood collectively. No judgement here, as most of us have done the same. But this piece is about how are we going to fix it and feel secure within our community again?

Our core value of neighbourhood and national identity might have been suppressed and eroded while we were held hostages by TPLF for twenty-seven years. Coupled with the last three years of chaos, this moment must be held as an opportunity to awaken neighbourhood responsibility and trust as a fabric of our national unity. Each of us need to get our acts together to build our country in unison.

A nation that was known as a starlight not only for Africa but also for all oppressed people globally has come into question for its survival in our times. This is not right. A key difference is that our forefathers took personal and neighbourhood responsibilities seriously and marched to fight for their nation as one. They fought with full of trust in themselves, their neighbours, and all their fellow Ethiopians because they know their families will be taken care of if they are not fortunate enough to return alive.

As a majority religious and God-fearing nation, it is imperative to point out that all the major religious teachings compel us to love and trust our neighbours, which is no coincidence. It must be the simplest step we need to take to correct the mistrust and build our community as it should have been because it is one of our key foundations as a nation. We need to reconcile as a family and as neighbours, and ultimately as a nation without delay, both for us and our children's future.

b. Why is Ethiopian Citizenship Identity attacked by the ethnic political elites?

In the modern world, the most important group identity is country citizenship, which is associated with legal rights and responsibilities under the constitution of the given country. From our recent lived experience, the TPLF authored constitution is known to be defective but was the right one to ensure the disintegration of Ethiopia as we know it. It led us to the current catastrophic failures and requires fundamental improvement as a priority. Rather than making ethnicity the primary core value of national identity, the constitution ought to be based on humanity first to ensure the protection and safeguard of the lives of citizens using a democratic government. The inalienable citizen's human and democratic rights together with the principles of equality, equity, fairness for individual and collective developments – including ethnic rights should be the binding principle that could bring us as united Ethiopians.

Change in the constitution alone will not make the very complicated process of nation building or nation revitalisation any simpler. However, a constitution with humanity as its core value will set a firm foundation for democracy and economic development to escape from our current and past abyss.

The ethnic virus, which was unleashed by the Italians in the 1880s and 1930s has been both under dormancy and mutation for many years. But it was the Ethiopian (socialist) Student Movement of the 1960/70 that gave it a new lease of life. These inexperienced groups tried to use ethnicity

irresponsibly to achieve their socialist goals. But it was hijacked by extremist mercenaries and backfired spectacularly, making most of them its first casualties.

It must be at everyone's fingertip that ethnic politics was designed by the Italians to divide and enslave us. It is true today as it was 125 years ago. However, the fact that it was ripe to be manipulated by the then student movement and Meles's TPLF means that there is at least an underlying problem in our Ethiopia past and present, which must be corrected through education and dialogue for our collective benefits.

For starters, a shift from the current politics requires a deep understanding of people's "group identity", which is rather a continuum at different levels. For example, a normal person's "image and identity" about the "people group" s/he may attach or belong to are not innate but learned from experiences after birth and continues to change. Each group or society has its own group identity. In addition, a person's network has many levels within his own group and outside – from family, relatives, geographic location, religion, sexual orientation, language to race. Which identity becomes the most important to an individual is usually determined by circumstances.

For example, a person born in my favourite town Dembi Dolo is likely to think religious affiliations such as being Protestant or Orthodox Christianity or Muslim to be important characters although the town is also known for its goldsmith and tej. Then, when staying at Agaro, which is the trading centre of coffee, the person is also likely to think cash crop farmers, particularly coffee producers, to be important characters than other farmers. When staying at Jimma, the person is likely to think Oromos (ethnicity) to be an important character than other minority ethnic groups who settled there for various reasons. When staying in the modern city of Adamma, the identity of those from the countryside is likely to be an important character. When staying at the nation's capital Addis Ababa, the identity of people from similar profession, religious group or even a common interest like tennis may compete as important characters. However, Addis Ababa, as the melting pot of Ethiopia and Africa, citizenry is likely to be a more common important character than any other multitudes of ethnic groups or other identities. When staying in London, United Kingdom, the identity of (diaspora) Ethiopians is likely to be an important character among most (non-Ethiopian diaspora) residents and tourists as well as native British people. When staying in Cambridge, United Kingdom, the identity of people of African origin could be important characters, however rare. If the person is young, anyone with a common interest is likely to be a more important character as Cambridge is dominated by international students, mainly from China and India. These samples of identity levels indicate the framework of "an articulated hierarchy of relational alterities" in identity analysis.

The reason why the person from Dembi Dolo recognised citizenry and common interest at different levels than the current average Ethiopian is due to the continuum nature of the person's identity developed over the years due to education and exposure. Of course, both the exposure and education require significant intelligence to truly realise the distinction between ethnic compartmentalisation and national identity. As smart the person from Dembi Dolo is, his/her ability to see even beyond our planet into our galaxy, where our planet appears as a speck of dust in our Milky Way is most likely. For such a person, the most that is likely to resonate are Earth and Humanity. From such a helicopter view, s/he must be counting the blessing or the good fortune that this fragile blue marble planet endowed on us by supporting life to exist. This must compel one to strive to live in harmony and prosperity.

If the person accepts humanity first, the humanity identity continuum could be followed by many routes – for example, African, Ethiopian, wo/man, Oromo, Christian and other identity continuums – including profession, sexuality etc. Similarly, it could be followed by wo/men, black/white/yellow,

socialist/capitalist/libertarian/tribalist etc. The identity typology could be many. As is the case in the modern world, for the person from Dembi Dolo too, being Ethiopian is likely to be the prime identity to exhibit despite the likelihood being labelled by New Yorkers and Jimmians as African and Oromo, respectively. Nothing could be taken away from the person's identity continuum. S/he remains Ethiopian first without rejecting being African (more global group) and Oromo (localised group) at the same time. Acceptance of multiple identity is a sign of human exploration. For the person from Dembi Dolo, s/he remains the most enlightened until all follow, as they will. Those ethnic political elites, who would like to see us in a compartmentalised identity cell as a make-or-break option of all identities, have one primordial objective as demonstrated by TPLF and OLA. They would like to hold us hostages, literally taking away our human spirit of exploration so that we will remain in their ethnic ideological cocoon.

Therefore, the children of Ethiopia at all ages may need to be thought identity as a continuum - a universal character of humanity. There is no singularity because group identity is a continuum and therefore individuals and groups must be both proud and adaptable how they identify themselves. But citizenship is what we share as one people in our diversity –our limitless and cardinal projection to the world beyond our shores and borders. The citizenship education must inculcate Ethiopia's unity and beauty in its diversity.

Rather than attacking our Ethiopian identity in favour of what is to be an internally one identity typology such as ethnicity, more steps could be taken to strengthen cohesion in our unity. For example, instead of the regional language of school instruction alone that is practised today, the introduction of a legislation to teach school children additional two more compulsory languages each from Ethiopia (any chosen) and two foreign languages (five in total) could bring us closer. It may catalyse national cohesion, effective commerce, and knowledge/culture hybridisation. Introducing students to 3-4 foreign languages in addition to their mother tongue is common in the economically developed countries. While these countries do so to keep their global business competitiveness, Ethiopians need it for their collective survival. The ability to enjoy the many varieties of music, literature, and folklores in our land that expresses both our happiness and sorrows will only bind us together with while developing mutual respect. Language helps us to understand our diversity in Unity while strengthening Ethiopia's unity in diversity. Segregating communities based on the language they speak alone is purely a 21st century apartheid.

2. Are begging and handouts imported hidden enemies or our own makings?

More than ever, Ethiopians are now very clear about why our inability to feed ourselves is partly by design but mostly our own fault. Our fault is clear to see because, as a nation, we don't "*work hard strategically*" with "*long term and sustained large-scale collaboration*". The key idea "*long term and sustained large scale collaboration*" is important because it is what distinguishes humanity from the rest of the animal kingdom.

Indeed, Ethiopians are well known in eating collectively and fighting together against a common enemy. But the former is not large scale and the later cannot be sustained for long term. While we have the ingredients of both qualities, we have not yet formulated them usefully to propel us to development and economic prosperity. For more than a quarter of a century now, I have been asking myself and my friends that why a nation that produced a bunch of globally competent people is nowhere to be seen in the global economic ranking. The answer was not that simple but suffice to say we need sustained large-scale collaboration, clear intentions, clear strategy, and the ability to focus on desired outcomes. If we can't collaborate with clear intentions and goals, we remain small

no matter what we are individually successful, even surpassing our expectations. Of course, the recent rise and large-scale collaboration against TPLF with international dimensions have shown our ability to collaborate. It may pave the best opportunity to build on the momentum because we have taken personal responsibility to say #NoMore.

On the other hand, the reason why Africa and particularly Ethiopia is still begging is partly by design. To understand this pernicious act, look no further than the continents of the (North/South) Americas and Australia. Not long ago, these continents used to have their own indigenous people – namely, Native Americans and Aboriginals. However, they are now practically wiped out from their land between the 16th and 19th centuries for nothing but their resources.

In the 1490s, the total population of the Americas before Columbus's arrival is estimated to be 60 million. To appreciate the scale of genocide, take note of what the number would be if population projection of 500 years is considered. Sadly, there are only a million indigenous people scattered around 326 reservations across the US. The reservations are based on a peace treaty with the European invaders, often signed under duress or fraud, to confiscate their native lands. In some cases, the surviving natives are also forcibly relocated to other reservations with no historical ties.

The fate of Africans could have been the same following the Berlin 1884 conference that was designed for the Scramble of Africa. But it was Ethiopia, led by King Menelik, who dealt the strategy a devastating blow by defeating the invading Italian army at Adwa in 1896. Of course, the defeat of the Italians didn't save Africa from the intended scramble or colonisation by the other European powers. Even Italy didn't stop from colonising other parts of Africa, including their return for a second time after nearly 40 years of preparation to colonise Ethiopia. Fortunately for us, the outcome was the same.

It's therefore high time to properly understand the victory of Adwa as a globally monumental African history that brought an "unforgettable and unforgivable" stain of shame for (neo)colonialists while it brought the audacity of hope for Africans. In fact, Adwa certainly provided hope not only for black Africans but also for all colonised people in Arabia and Asia too. Adwa demonstrated without a shadow of doubt that the supremacist colonial European powers are in fact beatable provided there is courage, unity, and competent leadership. Adwa also may have ensured the fate of the black race to continue as a majority in our continent, avoiding the fate of the Americas and the Australian indigenous people.

For those, where Adwa remains the emblem of shame, particularly for small but influential advocates of white supremacy, the two names "Ethiopia and King Menelik" have been marked for humiliation and destruction by creating all sorts of stories to denigrate and eliminate them from history books. Also, the basic axiom remained the same to this day– keep Africa divided, weak and poor so that its rich resources can be exploited unopposed and cheap. On this very fact, we are made to believe that this is a very tired and repeated narrative. However, it is real and a consistent play book for centuries. Worse still, most Africans talk about it but appear to be resigned to do anything to alleviate our abyss. We have to say #NoMore because it will only get more pernicious. The emergence of China competing for resources all over the globe is sending alarm bells to the neo-colonial powers and their institutions because it is turning the widely held axiom of exploiting Africa unopposed on its head.

Now, all are competing for our resources, and it is up to Africans whether we gain or lose in this opportune competition. As the old saying goes "united we stand, divided we fall", and let's be united in a smart strategic way. This is not a choice between economic prosperity and the return of

slavery or colonisation. Africans must know that even in the 21st century, there is no guarantee that we may not face the fate of the Americas and the Australian indigenous people. If not total extermination, a designed population diminishment – for example, through contraception, AIDS, and brain drain as a mechanism of weakening and controlling African resources is already actively pursued. It may be an impossible fight because we are poor. But being poor itself is a designed artificial curtain that is blinding us, which we must break free.

Remedies for our acute social ills

Section I explored how two very well thought but pernicious acts are keeping Ethiopia divided, weak and poor. The first one is ethnic politics, an imported virus that has reached pandemic level to threaten the unity and territorial integrity of the nation by eroding our very social fabric of family and neighbourhood through the “one-for-five” mistrust. The second one is the hidden enemy in the form of “begging and handouts”, a global system stacking up against us and we seem to be addicted to it. In both, there is one common reality that made us vulnerable for any predator – responsibility, both personal and neighbourhood. We lost our values; we lost our pride and hence we lost our way.

Particularly, we need to sharpen up to distinguish who will be the real beneficiary in all our abyss when we are divided, weak and poor. For example, the idea of an Amhara ethnic group demonised by TPLF and other liberation fronts as the single source of our national ills is without merits. Since Ethiopians never had the opportunity to choose their leaders democratically, the country has been under dictatorship for centuries – be it through absolute monarchy, Derg or EPRDF. Indeed, the composition of these leaders is multi-ethnic. Even looking at our recent history, both Menelik, Iyasu, Zewditu, Haile-Selassie and Mengistu are multi-ethnic, which never mattered to qualify as an Ethiopian, and yet all of them ruled using the Amharic language as a national language. These dictators have exploited and benefitted from the Ethiopian people, living luxuriously as dictators and their cronies do. However, the *bernos* wearing Amharas of Ankober or Debark or Woldiya or anywhere else were living in destitution, in most cases worse than those in other regions. Notwithstanding, TPLF and other ethnic mercenaries drum up a laughable narrative by portraying Amhara as an expansionist and exploiting group of Ethiopia. Indeed, elite politicians, who speak Amharic or have Amhara lineage, were in power and exploited Ethiopia. This is of course repeated during the time of TPLF 27-year rule. While the TPLF oligarchs exploited and looted Ethiopia with impunity, Tigreans in Gijet or Adigudem or Atsi Endaselassie or Adigrat or anywhere else, like their Amhara brothers and sisters, were living in destitution. In fact, 43% of Tigreans have been living on international aid while the TPLF oligarchs looted billions and rule Ethiopia with an iron fist. This only highlights the elites use ethnicity for their own enrichment while the people suffer the same subjugation as any of their Ethiopian brothers and sisters.

Therefore, there are three primary tasks ahead of us to rebuild our country to its full potential. The first is the annihilation of TPLF oligarchs and their ethnic ideology thereby freeing our fellow Tigreans, who have been held hostages by TPLF for 45 years. This must be done with compassion as being hostages for such a long time may drive people to be under Stockholm Syndrome. TPLF is however a terminal cancer both for Ethiopia and Africa and the only solution for those oligarchs is a combination of military and legal solutions. Either they must surrender and face the full power of the law or must face the full power of our defence forces and be annihilated. This is notwithstanding with PM Dr Abiy Ahmed Ali's gesture in pardoning Sebat Nega and co, which appears a miscalculation and opportunism to placate other forces – both internal and external.

The second is freeing the people of Ethiopia from the TPLF authored apartheid constitution, which must be done without delay. The ethnic virus engineered by the Italian colonisers and enshrined on our constitution by their mercenaries must be fundamentally improved. It is worth noting that even if we annihilate TPLF, its ideology will continue to roam our Palaces, Parliament, the Judiciary as well as Government Institutions. Ethiopia must be for all Ethiopians and the primary responsibilities of any government must be to protect and safeguard its citizens across the nation.

The third and concurrent task that we need to tackle in unison is the building of our society based on the principle of humanity first with equality, equity, development, Ethiopianism and Democracy. An Ethiopianism with Pan-Africanism values to trade and thrive within Africa with a relatively level playing field is the most realistic way out from poverty. There is no shortage of trained African manpower. Similarly, African governments have no credible policy to create conducive environments to harness African's talent with advanced technological skills. This must be done without delay through private and government initiative as we will address in the second section of this article. A system built in humanity, equity, equality, development, Ethiopianism/Pan-Africanism and Democracy will invigorate our standing globally. Begging and living on handouts while we have plentiful natural resources is the hidden enemy not talked about in this way – as an enemy and not instruments of our enemies. To undo it, we require ingenuity. If we want to be free, we must first refuse those who offer to feed us, otherwise we remain under their control.

Part II: Practical Opportunities in Building our Modern Ethiopia

As I write, the consequences of the conflict in Northern Ethiopia, particularly the damage and the inexplicably inhumane act that the TPLF inflicted on our people and their infrastructures in Amhara and Afar regions, is coming to light.

Although the government claims that TPLF has lost the war and decimated their military capability, the counter claim from TPLF is portrayed as a tactical withdrawal. As the first casualty in war is the truth itself, claims from both sides must be taken with a pinch of salt. But, based on what we are observing as evidence, the terrorist TPL oligarchs have achieved their evil objectives of degrading the Amhara and Afar people by destroying and looting their infrastructure. The effect will take years to realise, and the PM's victory lap is immature at best and very dangerous at its worst. Particularly, the government's decision not to pursue to its grave what Abiy characterised as a "Defeated TPLF Army", is once again, a great blunder. This is a worse blunder than what King Menelik failed to capitalise on the victory of Adwa to free our fellow Eritreans and drive out the Italians beyond the Red Sea. Ordering the Ethiopian Defence Forces to stay put out of Tigray is no different nursing a wounded viper to recuperate and allowing it to go to its old ways but stronger. The nature of TPLF is that it has no people's mandate except waging war in their name and holding them hostages to it. It is our responsibility, first, to free our fellow Tigreans from 45 years of being held hostages while also freeing our (Tigray) Ethiopian land from terrorist occupation. In Tigray and Eritrea lies the blood and bones of million heroic Ethiopians, who marched from West to East and South to North, and sacrificed their lives for Ethiopian unity, in fact far beyond the Red Sea. These lands are ours and we need to develop and use them to make our people and country prosperous. We need to ascertain peace, stability, and the respect for individual and collective rights of our citizens if we are to build our beloved nation – but better.

This section will delve into building our modern Ethiopia defensively, financially, educationally, and ultimately technologically so that our people can call it collectively and equally their sweat home. However, how can we wage war to keep the peace and concurrently build back better our modern Ethiopia to prosperity? Do we have the necessary building blocks? Do we have both the human and cultural capital necessary to bring Ethiopia to peace and prosperity?

We postulate Ethiopia is an artificially divided but inherently united country that showed its resilience and bravery again and again over millennia. However, its very identity and unity has been dragged into question in recent years and the current opportunity should be used to spark our DIVERSITY through our NATIONAL UNITY and IDENTITY.

This requires us to break the economic poverty trap. However, in recent years, we have carried the poverty of humanity, poverty of equality, poverty of equity, poverty of development, poverty of Ethiopianism, and poverty of democracy – and I must add, poverty of integrity, poverty of working hard sustainably, and poverty of working with sustainably large-scale collaboration. If we are poor in almost every aspect of social, political, and economic metrics, do we have any hope of raising up from the ashes? Of course, as economic poverty has much more to do with our identity amnesia and ingenuity.

3. Breaking the Poverty Trap

To break the cycle of begging and handout, Ethiopians, both at home and in the diaspora, must all rise for individual and national wealth creation. Ethiopia and the rest of Africa are naturally rich but not wealthy yet. What makes us or any other nation (very) poor is primarily the availability (more appropriately lack) of:

- a) finance (in foreign currency) or strong financial institutions of global significance,
- b) technologically trained human resources to create quality products that can improve the quality of our people and our competition in international trade,
- c) strong democratic and stable institutions of governance to raise confidence for investment, and
- d) a government that creates conducive investment legislations that are long term, adaptable and stable.

The message here is very simple. We can't find our way out through begging. Instead, we ought to make them happen by ourselves by taking big & bold initiatives. This must be methodical and persistent, with patience of purpose in achieving our milestones step by step.

Various initiatives are being taken or proposed by the Government of Ethiopia and opposition politicians. These must be strengthened through private sector participation. The government should also legislate and promote conducive business environments by allowing the private sector to thrive and contribute, not only by growing the economy and paying taxes but also by encouraging incentivised philanthropy. Such activities will create cohesion within our society, particularly by cultivating the young into a productive and innovative work force. Here are some ideas that may not only eradicate begging and handouts from Ethiopia but also propel us to economic prosperity.

c. EDRIA – Ethiopian Defence Research & Industrialisation Agency

Almost all the developed nations have a very strong base and culture in defence innovation and technology development. They also have reverence for their military. Ethiopia should build its defence innovation capacity bottom up. First, the national school curriculum must educate young

people about the defence establishment as an institution that protects and safeguards the nation as stipulated in the constitution – but free from politics. The initiative taken by the PM has set an exemplary act to follow. Although this is only for the Ethiopian National Defence Forces (ENDF) to make the military, which was once designed to be loyal only to the Ethiopian People Revolutionary Democratic Front (EPRDF), to be loyal to the mother land instead. This is a monumental undertaking particularly in times of unrest. The results are yet to be seen in the long term. Notwithstanding, the initiative not only be supported with no party or political affiliation it should also be improved, and the concept outsourced to schools, colleges, and universities. In doing so, young people will learn the meaning and practicality of personal responsibility, including their right and obligation in Nation-Building and Nation-Defending. Israel stands tall on this subject, and they came out better for it.

The current situation in our country also lay bare that a National Military Service Programme (NMSP) is desirable for two reasons. First, we have historical enemies, and we need to be ready to defend our freedom. Second, we are a poor country, and we may not afford a large regular military contingent although it is necessary when we are faced with conflicts like the current one. Therefore, a trained reservist model could be the best way forward while keeping a relatively nimble and well-equipped regular army. In this article, what EDRIA and NMSP could do for the nation's culture and economy as well as to the personal development of the service personnel themselves is the point of interest.

The NMSP could range for at least 24-30 months or as the legislation for its establishment see it fit. The draftees could be selected on different levels of military medical profiles to serve at different responsibilities – from military intelligence, combat engineers, armoured corps to military police while also scouting military leaders as well as physicians, research scientists and engineers to develop defence technologies. This large pool will serve as one of the stages for scouting and populating the right type (bright and disciplined) staff for EDRIA. The benefits of innovations from defence-based R&D for horizontally integrated national industrialisation for economic prosperity will also be unparalleled if experience is to be believed.

The expectation for NMSP draftees is that they will come out with great citizenship values, teamwork, organisational skills, leadership qualities and various personal skills. These are all necessary recipes to build a vibrant economy nationally. Similarly, the nation will benefit to keep a healthy reservist cohort for 20-25 years. In general, after a year of intense military training, service personnel could be deployed either in the military or other industries to improve the nation's productivity. Service personnel must also be paid at least a minimum wage during their service and must be enrolled in a transferable National Pension Scheme to show the NMSP is a financially beneficial undertaking too. It must have all the attributes of the most honourable act young persons can do for their nation.

To that end, the government, together with business and civic organisations must promote the importance of serving the nation, which we all share equally. During their service period, young people will have the best opportunity to sample their future careers too due to the skills they will be acquiring and the practical exposure they may get in the process. For those who will join either the work force, chose to set up business of their own or go to university to further their studies, it is likely to create citizens who take personal responsibility both for themselves and their country. As some nations show, such a service can be the most effective way of inculcating national unity and pride, if it is organised well. It will also have the greatest benefit of a cost-effective regular defence force when supplemented with large service personnel. Thankfully, in doing so, we may not need to recruit again whilst at war. We the people should help the government in making this a reality

through a sustained large-scale collaboration and strong economy, which is free from corruption. Let's stop begging, denounce corruption and be self-reliant, each of us taking personal responsibility.

d. GEDIB : Global Ethiopian Diaspora Investment Bank

Ethiopia suffers from forex crunch. Both the IMF and the World Bank are the financial instruments of neo-colonialists. For developing countries, the availability of finance from these institutions is conditional to their detriment. In some cases, these institutions demand surrender of national sovereignty by choking local policy making thereby pushing national interest as redundant.

The other main streams of finance are through bilateral funding, the bond market, direct bank loans and through foreign direct investment (FDI). Both incur huge incentives or high interest rates. All these funds leave Ethiopia but after making handsome profits, in some cases pushing it to bankruptcy.

However, Ethiopia has a large diaspora contingent all over the globe. Currently, the diaspora is the largest annual foreign exchange contributor to the nation through remittance albeit the majority illegally. The remittance from the Ethiopian diaspora is estimated to be USD \$8.2B in 2019. Illegal remittance is hurting Ethiopia although it appears to benefit the recipients on paper. Recently, PM Dr Abiy Ahmed Ali pleaded for the children of Ethiopia in the diaspora to stop this illegal practice.

Unfortunately, while remittance could alleviate the living conditions of the recipient and could prop up the forex reserve of the nation if done legally, it however doesn't make any business sense because it is another form of a handout. The reason it doesn't make business sense for the sender, of course, depends on its utilisation. If the money is used to make more money by using it to support a business run by the recipients, it is worth every penny. However, in most cases, the amount remitted per person is small and the recipients use the money to supplement their monthly expenses.

A much more useful endeavour which was started by the Ethiopian Diaspora Alliance in United Kingdom in collaboration with the Ethiopian Embassy in London is the Global Ethiopian Diaspora Investment Bank (GEDIB). The idea here is the launching of GEDIB as a global bank, currently registered in UK and Switzerland, as a Direct Diaspora Investment (DDI). This is a diaspora business venture but through large scale collaboration. The main objectives are twofold.

First, it is intended to alleviate the increasing dangerous forex crunch in Ethiopia by directly investing in different businesses at home. As such, GEDIB will be a foreign bank operating and investing in Ethiopia with the Ethiopian Diaspora as its shareholders. Second, GEDIB aims to create wealth for the diaspora at home, meaning creating jobs and business infrastructures. GEDIB shareholders will be encouraged to reinvest their dividends to increase GEDIB's capital although shareholders will be free in their choice.

Currently, GEDIB shares are for USD\$10 per share with minimum share buying set at 500, which generates USD \$5000 (+6% admin fee) per person. Globally and conservatively, we expect half a million Ethiopian Diasporas to buy the minimum share, which is expected to generate USD \$2.5B in the first instance. While this is a conservative estimate, some potential shareholders are expected to buy shares amounting USD \$20000 - \$100000, and the expected initial paid up capital could reach USD \$4B.

As shareholders, diaspora Ethiopians could also be incentivised to use GEDIB as a legal remittance route, slashing the transfer cost as well as collecting points on their investment. Currently, the

interest rate by the booming Ethiopian bank sector is ~20%, much higher than any rates in the western hemisphere unless one opts on high-risk investments.

By showing strong performances in the first 2-3 years, the objective is to encourage shareholders to invest more after three years, if possible, even to reinvest all or part of their dividends so that with 7-10 years, GEDIB will have a forex capital value of USD \$15B to invest in businesses in Ethiopia. For comparison, the largest private bank in Ethiopia with a paid-up capital of ETB 6B is the Amhara Bank and GEDIB is expected to be 20-32 times bigger at its inauguration alone. GEDIB will also be a stable bank with global stress test to help confidence and performance as its capital is in stable foreign currencies contributed globally. Although GEDIB will be involved in various investments to save Ethiopia from forex crunch in the short term, its primary objective is the creation of wealth for the Diaspora Ethiopians with a view, unlike FDI that is invested with an exit strategy, the DDI will form a stable investment in our country in the long term. As such, the trust in the strength of GEDIB and other financial institutions in Ethiopia will *“make finance available”* for investment to exploit our rich human and natural resources, which will lift the artificial designation of poorness on our nation.

GEDIB will also promote philanthropic work in the nation in collaboration with institutions that are pillars in our nation building. For example, it would invest in providing Apprenticeship for bright military service personnel who are participating in NMSP – including scholarships if they chose to pursue university education. It would also invest to promote technological innovation particularly in Agriculture and Manufacturing by investing in start-ups. It will also alleviate the housing shortage nationwide by building for the diaspora by arranging mortgages in a “buy to let” properties, if necessary, against their properties abroad.

With the right-kind of legislation by the government of Ethiopia to encourage diaspora investment, the potential of the Ethiopian Diaspora Direct Investment (DDI) through their accumulated free wealth in bonds, properties, pensions, other investments, and savings could fundamentally change the foreign exchange shortages in the short term while it will alleviate the wealth creation effort nationally. Such conducive investment policy coupled with stable political environment will also bring significant knowhow and knowledge transfer from retiree diaspora, which save the nation from forking out expensive salaries for similar expatriate consultant professionals

e. MESERET – Mission of Ethiopian Scientists and Engineers for Research, Education and Technology

Ethiopia is enthused by the abundance of its highly qualified people the world over – both at home and in the diaspora. Qualification should not be synonymous with college degrees alone, however. It should also include those who have achieved the pinnacle in their chosen profession and who are also in demand globally.

MESERET is established by a group of prominent Ethiopian scientists and engineers in academia, technological industries, and business. The objective of MESERET as a socially responsible member owned business with two objectives:

- To unleash the largely untapped talents, skills, experiences and investment potentials of Ethiopian Scientists and Engineers as key enablers to contribute towards Ethiopia’s current and future needs of “Institutional Capacity and Nation Building” through Research informed Education, Technology Development and Wealth Creation.
- To attract exceptionally talented students primarily from across Ethiopia (and Africa) by establishing a vigorously merit based academic environment through research informed education and academic excellence to produce practically skilled thinkers, leaders and

technology developers who will also be the key drivers in creating stable democratic and economic institutions that will ensure better standards of living for our people.

To date, there are no strategic frameworks to tap in the pool of Ethiopian talent by promoting sustainable large-scale collaboration – for example through named fellowship that will be supported by a Trust. Such kinds of effective activities could be learned from Israel, where many prominent Diaspora Jews in science, engineering, medicine, law, economics, technology etc – some of them Nobel Laureates, invest as a business and travel to Israel to contribute towards their Nation Building. These prominent professionals, in addition to exchanging experiences with both academicians and practitioners, they also provide opportunities for young Israelis. These opportunities are carried out either by inviting and mentoring them in their research facilities or recommending them to join other prominent professionals thereby increasing the intellectual capital of Israel. In general, such exchange activities are facilitated by global Jewish Trusts such as the Lady Davis Fellowship and coordinated by Israeli research institutions.

MESERET aims to create large scale collaboration so that it could be able to self-finance its prominent and practically oriented members to directly transfer knowledge and knowhow to Ethiopia by customising it to the needs of our people to result in economic prosperity.

For example, the philanthropic part of GEDIB as a Trust, which may dedicate 3-5% of its net profit, could herald a new vista in utilising the current latent talent residing everywhere globally and at home to share valuable knowledge, knowhow and know-who. Philanthropic wealthy Ethiopians and large Ethiopian firms could also provide funding for such activities with projects of mutual benefit, but no handouts.

It is also worth noting that “MESERET”, sounding as “foundation” in the Amharic language, could herald a new dawn to assemble effective Ethiopian professionals to build a common platform and foundation to advance the country’s human and technological development to becoming the first African nation to join the high-income countries by 2050, by which time Ethiopia’s population is projected to double from what it is today, reaching 205 million. Therefore, the time to build Ethiopia and become a starlight gain for Africa is now.

While MESERET’s initial activities will focus on the circular transfer of knowledge and knowhow to Ethiopian academic institutions and industry, it will concurrently invest in establishing educational and technological institutions to engender capacity creation for business leaders and technologists while also creating incubation centre for innovators to realise their enterprises. These are:

I. MSTL – MESERET School of Technology & Leadership

While MESERET could provide both short-term and long-term knowledge transfer through collaboration at higher academia and industrial practice level, the fundamental change in our country will not be achieved unless there is tremendous focus at school level. Such an effort must start, if possible, from kindergarten but necessarily from 11+ years (or Secondary School).

Many successful nations promote a mixture of educational systems. The most effective ones are selective schools in Israel, Taiwan, Singapore, Korea, and England to mention just a few. Of course, there are different national education systems such as those practiced in the Scandinavian countries that scored highly in global rankings and yet these are customised to their culture (of Janteloven). However, the system still invested highly in their gifted students quietly. Ethiopia should also debate and allow the educational system to introduce meaningful changes so that it may propel the future generation to global competence in every aspect of our lives.

MSTL will be a merit based independent boarding school with a social responsibility of admitting 50% of its cohorts from all walks of life nationally while the other 50% will be fee paying. Both entrants will be selected based on an internationally recognised entrance exam together with interviews that will be customised to address our current and future social needs.

At the core of MSTL is the innovative thinking approach to research informed education with academic excellence for leadership and technology that is supported by strong pastoral and co-curricular foundation to achieve a pioneering service and social impact to our society. MSTL aims to achieve gender equity in its cohorts without disadvantaging any gender. It is expected to accept 200 students every year.

II. MITL – MESERET Institute of Technology & Leadership

MITL is a continuation of MSTL and will focus on university level Technology and Leadership education with highly selective entrance exam requirements from graduates and those with demonstrated high academic and leadership talent – both nationally and globally, with particular emphasis from Africa. The aim is to create lasting friendship and alumnus network for the future technologists and leaders of Africa thereby promoting Pan-Africanism in practical education and research that works in delivering peace and prosperity.

Initially, MITL will focus on research & development (R&D) based postgraduate level education that is geared towards innovation and wealth creation. Since this is not only research but a development institution for industrialisation, graduates of MITL will be enabled to achieve both the academic rigour of a globally competent and respected institution as well as the innovation and productization of a technology company. The idea is to create collective genius by creating a collaborative framework for highly selected and smart individuals. These graduates are the hopes of the future Africa and particularly Ethiopia. MITL will also have common bases with EDRIA in selecting demonstrated talents by encouraging significant collaboration in (defence) technologies and other areas of technologies. The question is, how many Elon Musk will MITL produce? We are surely aiming for the stars not looking at our feet alone.

III. MTECH - MESERET Technologies and Enterprises Creation Hub

MTECH is a melting pot for innovative technologies and enterprise ideas so that they can be incubated to create financially and socially profitable companies that will bring marked advantage for our accelerated national trade and economic prosperity. At the heart of MTECH is the creation of innovative and quality products that aim to be national or global unicorn technology companies.

The main drivers of MTECH are its staff and students of MITL as well as highly experienced innovative scientists, engineers, and technologists of MESERET. This is a technology and enterprise start up (business) incubation hub with proper investment plan to exploit the talents and skills of promising Ethiopians. In doing so, they could be able to create employment opportunities for others while they create wealth for themselves and our country. MTECH will also facilitate investment boot camps for great ideas – even those that are deemed their time hasn't come yet. There will be very strict intellectual property (IPR) management and a product creation process (PCP) with clear technology road-mapping (TRM) so that the selected innovations and start-up businesses will be 95% successful within the first 1.5 – 3 years. This is not only personal development to success and wealth but also a national endeavour to bring our people out of poverty by improving their quality of life through prosperity.

Conclusion

The article touched large subjects that have become day-to-day issues for the common person of Ethiopian decent as well as intellectuals and government officials alike. Its primary objective is to highlight the eroded social values in our nation particularly the value of family and neighbourhood responsibility. It reiterated that one of the first challenges to build our nation is to bring trust locally in our neighbourhood so that we can take both personal and collective responsibility for our own lives. Communities need to rebuild trust without delay.

It also showed that the scourge of ethnic based politics, which we have a lived experience of 27-years, and even now as I write, still raging. It may lead to even a further unimaginable catastrophe, or we could get our acts together and propel to harmony and prosperity. It is all in our hands. If we fail to understand ethnic based politics is mostly an imported (neo)-colonialist pernicious construct to make us divided, weak, and poor, the price we will pay is great. Claims and counter claims of ethnicity on territories, rights and past wrongs will exacerbate our ability to live together.

These foreign enemies use our own mercenary brothers and sisters to keep us in perpetual poverty. Therefore, the article pleads to not only Ethiopians but also All Africans to take a sobering moment that if we keep on being weak, divided, and poor, there is no guarantee we won't be exterminated from the face of the earth, taking the fates of the American and Australian indigenous people centuries before.

As a remedy to unity and economic prosperity for Ethiopia, the article raised three practical steps that we may need to take as necessary steps.

First, it pronounces that "group identity to be a continuum" rather than a compartmentalised one, which depends on various circumstances rather than the language spoken alone. In a globalised world where people must interact, educate, trade, and assimilate, national citizenship is the common identity and important character to protect the rights of people globally. Our lived experience showed us that both the beginning, the process, and the end of ethnic based identity politics to be catastrophic. However, instead of using ethnicity to pull apart our people and create a chasm with one another, designing a national curriculum, where we can learn each other's languages and cultures so that it may bring us together.

Second, it identified two of our hidden enemies – namely, begging and reliance on handouts. There are two reasons for this predicament – one is our own failure while the other is by design. While we spend too much in denouncing our historical enemies, neo-colonialists, Egypt, and their mercenaries such as TPLF and OLA, we however failed to rise against begging and handouts. As the saying goes, "who feeds you controls you". For example, while Ethiopia has a history of living in freedom in relation to colonialism, we fail to gain independence from the instruments of neo-colonialism, namely AID (begging and handouts) because we are poor. We are poor because we don't "work hard strategically" with "sustained large scale collaboration". The reason why we are poor by design is also because we are Africans, and we share the pernicious ploy of extracting our resources - raw and unopposed. The solution is to devise a means to break free from poverty.

Third, to break free from the poverty trap, the article suggests practical steps in promoting a national military service program (NMSP) through EDRIA, direct diaspora investment (DDI) through GEDIB, and a knowledge transfer and the creation of innovative enterprises through MESERET and businesses allied to MESERET by educating the most promising school children through MSTL, providing research and innovation based higher learning opportunities for demonstrably talented

Africans through MITL, and incubating innovative technologies and business enterprises through MTECH to create individual and national wealth . These are active ideas that needs to be strengthen with our collective effort. It has the ingredients of taking the opportunity to build our modern Ethiopia – all it requires collective action and sustained large scale collaboration.

These vertically integrated and horizontally aligned socially responsible business activities could pave the way and transfer knowledge and experiences in other economic sectors. Of course, such sustained large-scale collaboration could only materialise if we mend our family and neighbourhood values and build trust and respect to each other. This will further alleviate in believing in our national identity as Ethiopians, denouncing begging and handouts. As it is pointed out repeatedly, we are poor because we have no strong financial institutions, and we lag in extensive array of quality produces that are supported highly trained manpower. Therefore, GEDIB is primarily essential to drive investment in innovative local businesses while also helping to ease the nation’s forex crunch. EDRIA and MESERET together allied firms such as MSTL, MITL, and MTECH serve as key vehicles to transform our trained manpower and technology industrialisation so that the investment of GEDIB could operate in a trusted investment environment. Conducive government legislations will also be essential to accelerate the development of innovative products & technologies to create individual and national wealth that will propel Ethiopia to its rightful place globally.

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