

## Manoeuvring affective energies in politics: how Ethiopia's Prime Minister DR. Abiy Ahmed used affective energies to achieve his political aspirations as a charming dictator

This analyses will examine in more detail the politicization and monetization of excessive affect that has made us susceptible to the worst political subjectivities marked by affective disorders, including cruel optimism and anticipatory obedience. To keep our conversation on solid ground, I offer a brief explanations on the meaning of affect, particularly focusing on its importance in politics. I then emphasize on how Abiy Ahmed, the Prime Minister of Ethiopia, has used affective energies to achieve his political aspirations as a charming dictator. While this may have helped Abiy to get away with the current social and political turmoils, declining trust and confidence in government institutions, and dire economic conditions in the country, arguably, the trends have led Ethiopia further towards ethnonationalism or other extreme forms of tribalism.

Before I dive into my ideas, I'd like to begin by sharing some general reflections as a slight twitch that has influenced my thinking.

I believe that in a society whose socio-cultural dissections serve as main dividing lines and where the majority of the populace falls under the category of the uncritical mass, the production and consumption of affect (energy that binds us to something or somebody) would be the indisputable, vital, and effective subset of political maneuverings for authoritarian regimes; and a successful political maneuvering (whether at times of peace or war) will be heavily dogged by the unceasing production of affect. And the parallel ability to modulate those affective energies (such as optimism or despondent) of the political mass. But, this assertion doesn't come without a pretence. Here, the political mass is the obvious pretence, and it represents the affective pole of the population that is idealized by particular social/political virtues and/or ethics (either productive, or what else?).

### *Affect, its essence!*

According to a leading a leading Enlightenment philosopher Spinoza, Affect is the capacity to affect or be affected. In psychology and neuroscience, the term "affect" refers to the experience of feeling or emotion, including both positive and negative states such as happiness, sadness, anger, fear, and excitement. Affect is a fundamental aspect of human experience and plays a critical role in shaping perception, cognition, behavior, and social interactions.

Affect is the energy that binds us to something or somebody. It creates possibilities of attachments to something such as a place that we call it home (ለምሳሌ፣ እትብቱ የተቀበረበት አገሬ) or homophilic attachment to fellow tribesmen that we call them friends or relatives (መወለድ ቋንቋ ነው). Affect is also about movements such that affective experiences involve a movement (of energy), creating a surface of attachment between bodies, because expressed affect (emotions) are either sympathized for or disparaged forever.

Thus, in our everyday life, we consume a lot of affect, wittingly or otherwise. It is also this power/capacity/energy that we are talking about whose production and modulation plays a significant role in the success of any political wars, be it a war of political maneuverings or positioning, Dr Dagnachew Assefa, who is known for his political analyses and critique from

Addis Ababa University, explicates Granschi's theory in the current case of Ethiopia. Political affect can also be manipulated by political actors through the use of affective appeals in political messaging and advertising. For example, political ads may use emotional appeals to evoke fear, anger, or hope, in an attempt to shape people's affective responses to a particular issue or candidate.

### *Embodying affective energies*

One of the ideal places people often experience the vitality of their affective life is inside churches at times of holy communishments or in a classroom during a complex mathematical exams. Perhaps, the former one can more likely be associated with spiritual optimism, which according to Scarry may have "an aura of the spiritual, to signal some capacity for self-transcendence or form of consciousness different from physical events" (Read more on the book of Anderson, B., 2017). As an example, if you just ask me why Eyu Chufa, who is commonly called a 'Prophet' and owner and leader of Christ Army Church in Ethiopia, amassed such a sizable number of followers in his church, I will most likely respond that it was due to affect, particularly affect that is connected to objects of spiritual optimism. Ask yourself why you would prefer "Toyota" branded cars over other brands if I were to give you an example of other instances of affective operations in your life. If you have ever wondered what the analogy of the church and the classroom may have got to do with politics, I invite you to explore theories of affective politics. However, if we stick around on the role of people like Eyu Chufa in the context of politics, we need to check a snap shot of the meaning and roles of affective laborers- who produce and manipulate affective energies in politics.

### **Affective laborers and their roles in political economy**

According to American political philosopher and literary theorist Michael Hardt, affective laboring refers to work that involves managing, expressing, or regulating emotions as part of the job. This type of work often requires employees to interact with others, such as in customer service or healthcare roles, and requires them to display a certain demeanor or attitude. Affective labor can also involve managing one's own emotions, such as in jobs that require workers to maintain a positive attitude despite stressful or challenging circumstances. Have you ever considered the friendly and welcoming greetings you receive from the members of the cabin crew when you board on Ethiopian Airlines?

In the political sphere, affective laboring is more closely linked to agnotologic capitalism that depends on the creation of culturally-conditioned ignorance and capitalizes the disconnections it creates between the reality of capitalist economy and the alienation it produces. Likewise, politicians and cadres can literally be taken as affective laborers who strategically navigate the realm of affect to shape public opinion and gain control over the political mass by disconnecting them from the actual realities. This political mass, in turn, tends to align themselves with particularly expressed emotions that resonate with their socio-political beliefs, which may sometimes be extreme, but not necessarily negative. Academics in the field contend that when people are affectively gathered, they all have a common sensation that unites them, creating a condition of conviviality, like a well-articulated love for one's country or tribe may create a feeling of nationalism or tribalism (የሀገር ፍቅር ወይም ለጎሳችን የምናሳየው ታማኝነት).

### *Abiy is an expert in generating affective energies!*

Over the course of his term, we have come to witness a number of traits regarding Abiy's premiership. We have evaluated his leadership skills and aspirations in both times of war and peace, across the entirety of his rule, including times of success and failure, and in various contexts such as military campaigns, domestic governance, religious matters, political decisions, and local as well as national matters. Critiques of his leadership such as Yonas Biru (Dr) claim that Abiy Ahmed lacks the ability to persuade the elite in making concessions, whereas Dagnachew (a moderate critic) expresses his concern that Abiy may fancy military solutions for matters that might easily be resolved by political deliberations. However, both appear to stay away from tapping affective dimensions, and here I claim that Abiy could possibly be the first prime minister of Ethiopia who produces and rely heavily on affect in his political (who knows in his pre-political life!) leaderships. I also claim that Ethiopians have never been flooded by excessive affect as much they are today in the context of politics. I should, however, note that although Abiy is skilled at producing it, he is not a noble affect modulator, and it requires different analyses to answer the reasons to say so? As I have promised to share with you, here are the two decent exemplars of political affects that I, based on my careful observation, claim that Abiy Ahmed has produced and operationalized while we all observe his political journey.

#### 1. The Cruel Optimism of Nation Building

As soon as Abiy Ahmed came to power, he produced a lot of affect that has had significant impact on the affective states of Ethiopian society. Check his public speeches for your own references to see how frequently he uses and/or mentions names that are used to refer to collective identifications such as Ethiopia, Amhara, Oromia, or Tigray; words of hope like peace, brotherhood, and prosperity; and words of dread and panic like anti-Western sentiments, the threat of disintegration, and poverty. For instance, checkout the two excerpts taken from one of Abiy's public speeches in 2018 in Minnesota, USA,

*"The wall (of hatred and division) we have built between us has grown and not only divided us, but also blocked us from our beloved country and our future destiny. If our country is destroyed, if generations are scattered and we become the laughing stock of the world, if we are racing along the path of destruction, if we lose without winning and become useless, who will benefit? We should also learn from others and history, and not by dividing and hating each other, but by sowing love and forgiveness, we must show the world that we can build a great Ethiopia that will be a wonderful legacy for Africa.*

*The wall that separates us and divides us is the wall of hatred, contempt, selfishness and greed. It is because we have allowed the wall of resentment and revenge politics to stand between us. This may have been possible in the past, but in our digital world, it is forbidden. It should be a shame for every Ethiopian to see it standing as an indestructible wall between us today.<sup>1</sup> A literately translated from PM Abiy Ahmed's*

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<sup>1</sup> እኛን የሊያየንና ያራራቀን ግንብ፣ ያጥላቻ፣ የመናናቅ፣ የራስ ወዳድነትና ስግብግብነት ግንብ ነው። መቀራረብ ያቃተን የቂም፣ የበቀል ፖለቲካ ግንብ ብመካከላችን እንዲቆም ስለፈቀድን ነው። ይህ ባለፈው ዘመን ይቻል

speech in Minnesota, USA (Source: <https://www.youtube.com/watch?v=9d1wbQvXXpc>).

Parallely, he began his tenure with equal flair: he lifted the long-represented nation's state of emergency, released thousands of political prisoners, halted media censorship, and appointed women on top leadership positions. Those changes that took place since his ascendance to power were followed by a flood of appreciation from the citizens of the country and from the whole world, especially for bringing an end to the Ethiopian-Eritrean war and political conflict that had been raging for years without preconditions and a memorandum of understanding. Abiy's actions endorsed him as a hero to many Ethiopians, leaving many in a condition of "Abiy-mania". His leadership style, charisma, and vision for the country have also earned him an international following, including the Nobel Peace Prize committee which awarded him the prize in 2019 for his efforts to achieve peace and international cooperation.

To the domestic supporters of Abiy, his tutelage and political and philosophical rhetoric created a political sentiment that can most appropriately be described as cruel optimism of nation-building, [unity, and reconciliations](#). The cruel optimism of building national unity refers to the idea that people may hold onto a hope or belief that their nation can achieve unity despite underlying divisions or conflicts that make this goal difficult or impossible to achieve. This can be seen in situations where there are deep-seated differences in values, ideology, or identity that divide a population and prevent them from coming together in a unified manner. In such cases, the optimism that unity can be achieved is "cruel" because it can lead to disappointment, frustration, and even harm, as people continue to strive for a goal that may ultimately be unattainable.

Here, feel free to think about Ethiopianists or the nationalist faction (major sources of Abiy's supporters) who regarded him as a "gift from God," and "a prophet" hailing his divinely inspired agenda and his rhetoric of unity and reconciliation. Their extreme sentiment was followed by their loyalty and submission to his oppressive rules while being held captive by their own irrational expectations for political reforms and initiatives that was promised by Abiy. For instance, one of Abiy's supporter who attended Abiy's first ever American tour explains the level of hope by saying it "was something we had not seen since the election of Barack Obama." In the view of this individual and others alike, Abiy's message of breaking down the long-standing ethnic divide in Ethiopia and building bridges of friendship, unity, and brotherhood has united all Ethiopians and brought them together under his leadership.

But in reality, under his leadership, ... the country is experiencing a multifaceted crisis combining extreme polarization, spiralling violence, loosening social fabric, and a crumbling economy. If the trend continues, state collapse is possible. Since 2020 also, there has been a growing perception that the "Abiy-mania" phenomenon has come to an end, with discussions arising about Abiy's transition from a peace-maker to a war-monger, from a Nobel laureate to a global pariah, and from a reformist to a cunning dictator. Today, political commentators and analysts, such as Yonas Biru, argue that Ethiopian intellectuals, especially Amharas, have

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ይሆናል፣ በዲጂታል አለም በኛ ዘመን ግን የተከለከለ ነው ለንገሉ ይገባል። ዛሬም በመካከላችን የማይፈረስ ቅጥር ሆኖ ቆሞ ማየት ለእያንዳንዱ ኢትዮጵያዊ ሐፍረት ሊሆን ይገባል። (Direct speech)

become a prisoner of their Axumite and Lalibela civilization nostalgia. In this statement, and as he will show it in his forthcoming article, Biru is claiming that certain intellectuals from these regions of the country are trapped in a particular view of Ethiopian identity, and that this is limiting their ability to effectively engage with and pragmatically respond to contemporary political dynamics.

Whereas to his opposers, such as the like of Oromo nationalists, Tigrayan federalists, and other tribal based fractions, there has been certainly a great deal of anger and resentment surrounding Abiy's original initiatives and rhetoric of unification and nation-building in Ethiopia. For instance, Awol Kassim, explains the ideological difference that is ignited around Abiy Ahmed's personal vision for the country and other political groups in the country. Awol says, "Abiy, who is determined to impose his own vision of the future on the Ethiopian people, he wants to make Ethiopians great again, an idea which is opposed by significant majority in that country. On the other hand, there are people (TPLF) who are opposed to that vision." (Video link: [https://www.youtube.com/watch?v=hv\\_NUQCun7o](https://www.youtube.com/watch?v=hv_NUQCun7o)).

Among these segments of the society, Abiy's aspirations for unification and nation-building is considered as a 'neo-neftegna', 'neo-Menelik', colonial, and expansionist movement signifying an effort to rebuild the systems and practice of the previous Ethiopian kings and their regimes, whom amongst ethno-nationalists segments are viewed as cruel, oppressors, colonials, and expansionists. Such an anger and resentment has further amplified the extant intra-EPRDF political competitions and rivalry further ignited intra-Oromo tensions, plus those between the Oromo and Amhara, the Amhara and Tigray, and the TPLF and Abiy's government, threatening to derail Ethiopia's safest political transition. As these competition increases, ethno-nationalist forces within the four parties are ascendant, in some cases propelled by hardline opposition and protest movements.

Here, bring on the ethno-nationalist, ethno-federalist, and other tribal factions who feel that Abiy's efforts to promote unification and nation-building are being imposed on them, and that their individual and group rights are being marginalized or threatened. This anger and resentment is particularly acute among ethnonationalists, ethno-federalist, and other tribal groups who often feel that their cultural and ethnic identities are being subsumed or erased by the dominant culture. This has led to a deepening of ideological divides and a breakdown in social cohesion, which has serious consequences for sustaining peace and democratic governance in the country. In a widening arc of flashpoints across Ethiopia, attackers, often propelled by ethno-nationalist forces, have killed hundreds over the past year and triggered the displacement of 3.5 million. For instance, the widespread killings of ethnic Amhara in different parts of the country are deeply concerning and represent a serious challenge to democratic governance and social progress. These killings are believed to have been politically motivated and are attributed to a range of factors to which the spread of negative affective energies decoded from Abiy's rhetoric of unification and nation-building by ethnonationalist fractions is the obvious.

Even though the types and levels of emotional energies expressed in Abiy's public speeches may vary, they have had a destabilizing impact on the emotional states of supporting and opposing fractions. I would like to state my own opinion that all Ethiopians are currently going

through emotional disturbances, and Abiy's role in generating, disturbing, and manipulating these emotional energies should not be underestimated, whether it was intentional or not. Take a moment and think of the evolution of Tigray war, instances of political assassinations, the deep seated animosity between other binary affective (ethnic) groups. Crowd psychologists generally argue that affectively disorganized people/bodies are vulnerable for any forms of political mobilizations either for destruction or construction. Let's now jump to the second forms of affective manoeuvrings that Abiy Ahmed uses in his political 'rhetoric' and leaderships.

## 2. Anticipatory Obedience

Abiy Ahmed has authored a series of books titled "Medemer", "Medemer Journey" and "Generation Medemer" in Amharic, Afan Oromo, and English languages since he assumed power. "Medemer" is translated as 'synergy' or 'addition', and the books draw inspiration from his leadership philosophies, which are influenced by classic works on leadership, including Machiavellian principles. Medemer (synergy) is a just collection of principles and strategy amount to a hotchpotch of ideas primed by the new age thoughts. Many people believe that a significant number of Ethiopian politicians appointed to the parliament lack in-depth knowledge of his principles and strategies. It is often observed that many politicians in Ethiopia tend to take notes during Abiy Ahmed's speeches in the parliament as a display of their loyalty and obedience in advance to his commands rather than challenging and engaging in constructive debates with him.

This same trend of anticipatory obedience is also observed in other branches of government, such as the judiciary and executive bodies in Ethiopia. As a result, there is a widespread perceptions that the country is being run as a one-man show. Abiy also uses his principles and doctrines enshrined in his Medemer books as excuses to escape public accountability for all of his wrong deeds. In the parliament, he is a charming dictator who usually attempts to convince people with peaceful, joyous and kind words. In the reality, he murdered lots of politicians and even civilians whom he believe protest against his power. This makes Abiy the worst of all cruel leaders worldwide and the country as a text book of big man rule.

In relation to political representatives, anticipatory obedience towards an authoritative leader refers to the act of lawmakers or elected officials following the wishes or expectations of a powerful leader without being explicitly told to do so. This can occur when the leader has significant influence over the representative's career or political future, or when the representative believes that following the leader's wishes will benefit their own goals or agenda.

While we need more evidence to substantiate my arguments to suggest that Abiy Ahmed's book "Medemer" might have created engineered silence among the political mass. However, it is possible that the book may have contributed to a culture of self-censorship or created a perception that certain opinions or information should not be expressed publicly. It is important to note that engineered silence typically involves intentional efforts to suppress or withhold information, often through censorship, propaganda, or other means of control. While Abiy Ahmed's book may have had an impact on the political discourse in Ethiopia, it is unlikely to have been a deliberate effort to engineer silence. That being said, the impact of "Medemer" on

the political climate in Ethiopia is a matter of ongoing debate and discussion, and it is possible that the book may have had unintended consequences in terms of shaping public opinion or limiting the free flow of information - the affective sides of his Medemer and political 'rhetoric'. For example, Getu Teressa said that with his deceptive ethos and manipulations and tailored pathos, Abiy has blinded the majority of his audience from fact-checking and critically examining his logoi: the construction of his logical argument and, thus, the substance of the message itself. Indicating that Abiy largely depends on models of persuasion as a sort of 'soft power', at least until he could fully consolidate 'hard power' (means of coercion).

However, it is important to note that anticipatory obedience, on the part of his followers, in this context, can also be problematic and potentially harmful. It may lead to elected officials prioritizing loyalty to the leader over their duty to represent their constituents and make decisions that benefit the public. It can also reinforce authoritarian tendencies and undermine democratic principles, as elected officials are expected to act independently and represent the interests of their constituents rather than blindly following the wishes of a single leader.

This assertion can also be viewed in light of other growing concerns in the country following Abiy's rise to power, such as Christian nationalism and the New Age Movement injected with prosperity gospel. There has been a surge and increasing popularity of alternative spiritual and philosophical teachings rooted in the new age thoughts based western-centric pseudo-intellectual evangelical self-help fervor and spiritual practices focused on material wealth and living in the present moment. This movement emphasizes individualism, self-expression, and self-improvement through practices such as meditation, yoga, and mindfulness. It is seen as a rejection of traditional religious institutions and a move towards a more personalized and holistic approach to spirituality and well-being.

This movement has gained momentum in recent years, particularly among younger generations who are empowered by extreme positive thinking and seeking to connect with their hidden potentials and find new ways to cope with the challenges of life in Ethiopia. These teachings are often criticized for relying on "a time-worn trick of mixing banal truisms with magical thinking and presenting it as some sort of hidden knowledge." There are also good reasons to argue that these spiritual traditions are being used as major mobilizing weapons in our politics too. For instance, just one year into Abiy's premiership, one author came to recognize that preachers of prosperity became the new faces of Ethiopia. In 2020, René Lefort reported that "The premier believes the power of positive thinking can help him save Ethiopia." Martin Plaut also claimed that Abiy Ahmed has the aim to "Pentecostalize Ethiopian politics" by deploying the gospel of prosperity as a tool to mobilize Ethiopians to join his new political party. Andrew DeCort suggests that Abiy Ahmed, in several aspects, embodies the qualities of a prosperity entrepreneur. Notably, Abiy went to the extent of replacing the previous EPRDF with his own "Prosperity Party," which carries religious undertones that should not be overlooked. The credo of Prosperity Gospel in Abiy's empire is very simple: just follow the following two golden rules;

*For the church - you need to contribute money to the church to demonstrate your faith and God will reward you materially one hundredfold.*

*For the Prosperity Party - you need to pledge loyalty and make your vote count in the upcoming election and God will reward you one hundredfold.*

In a parallel drift, self-proclaimed political and economic path-finders, who call themselves as motivational speaker but I prefer to call them as ‘affective levellers’, who preach mind numbing ‘pseudoscientific law of attraction’ as a playbook for entitlement and self-absorption are running the risk of undermining healthy political ideals. These agents who disguise themselves as motivational speakers, life skills couches, pastors, and others might have a secret mission to multiply motivated but idiot political followers to the prime minister by levelling the affective states of their followers towards supporting the regime amid the multidimension socio-political and economic crossroads the country is currently subsumed in. They do it by snatching the minds of the people from the reality through their extreme (also market oriented) positive thoughts and by promoting political complacency based on a quotation from the Bible's Matthew 21:22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

To promote political complacency means aligning the people to follow the second golden rule of prosperity party by encouraging people to remain passive and disengaged with respect to critical political issues. This can be done in various ways, such as by discouraging political participation, creating a sense of apathy towards pressing political issues, or by promoting a belief that political action is not necessary for success. When individuals become politically apathetic, they are more unlikely to actively participate in civic activities such as voting, protesting, or engaging in public debates. Consequently, this can result in a limited ambitions in the national political horizon, reduced accountability among political leaders, and a weakening of democratic institutions."

More recently, social critics such as Getahun Heramo, are continuously flagging the redline that teachings of the new age movement being imbricated in governmental institutions and values in the forms of training and seminars. He underscores that “የነዚህ ሥልጠናዎች የችግር አፈታት ስልት ሙሉ በሙሉ በግለሰብ "Consciousness" ላይ የተመሠረቱ ናቸው፤ ማለትም በአንድ ኩባንያ ወይም ሀገር ላይ ለሚያጋጥሙ ውድቀቶችና ኪሳራዎች ተጠያቂዎቹ ግለሰቦች እንጂ መንግስት አይደለም፤ ስለዚህም የ'New Age Training) ሥልጠናዎች የመንግስትን የፖለቲካ አስተሳሰብንና አይዲዮሎጂ፣ የኢኮኖሚና ማህበራዊ ፖሊሲ፣ የደህንነት ፖሊሲ፣ የባሕል ፖሊሲ ወዘተ ለመተቸት ዕድሉን አይሰጡም...Everything boils down to blaming the individual (Victim blaming). የፖለቲካና የኢኮኖሚ ሥርዓቱ እንዳይተቸበት ለሚፈልጉ መንግስታዊ ሥርዓቶች እንደዚህ ዓይነት ሥልጠናዎች አሸወይና እንደሚሆኑለት መገመት ያን ያህል አዳጋች አይደለም።” (Source: Facebook). Getahun Hirammo continues in the same scathing critique that he shared on his Facebook page on 20<sup>th</sup> December, 2023,

*በመጨረሻም የኢትዮጵያን ወቅታዊ የፖለቲካ፣ የኢኮኖሚና፣ የማህበራዊ ችግሮችን ለመፍታት ሳይንሳዊ መንገድን የምትጠቁሙና የመንግስትንም ፖሊሲ በሳይንሳዊ መንገድ የምትተቸ ሁሉ በአሁኑ ወቅት የጨዋታው ሕግ(Rule of the game) ስለመቀየሩ ልብ ልትሉ ይገባል። የኒው ኤጅ ሥልጠናዎች በየትኛውም ሀገር የመንግስትን የተሳሳቱ ፖሊሲዎችን ሲተቹ አይስተዋሉም። በሥልጠናዎቹ መርህ መሠረት ለሁሉም አደጋዎች ተጠያቂው መንግስት ሳይሆን ሕሊናውን በተገቢው መንገድ መጠቀም የተሳነው ዜጋ ነው(Victim blaming)። ለምሳሌ ድህነት በሀገሪቱ ቢንሰራፋ ተጠያቂነቱ የሀገሪቱ የኢኮኖሚ ፖሊሲ ሳይሆን የዜጎች የሕሊና ውቅር ነው። ግለሰቦች/ዜጎች ለሀገር የሚያበረክቱት የራሳቸው ድርሻ ቢኖርም እንደ ኒው ኤጅ ሥልጠናዎች በዚህ መጠን መንግስትንና ፖሊሲውን ከተጠያቂነት ነፃ የሚያደርግ ዕሳቤ የለም። ኢትዮጵያ በኢኮኖሚ፣ በፖለቲካና በማህበራዊ ሳይንሶች መርህ ከመመራት ይልቅ በስበት ሕግ ("Pseudoscience") መመራትን ምርጫ ያደረገች ትመስላለች። I think, currently, Ethiopia is the only country in the globe to endorse the Law of Attraction and positive thinking as a basic principle in its entire governmental institutions! So sad to rule such a great historical country by such low profile pseudoscience of New Age thinking.*



## Conclusion

Exploring the alter-politics of affect in Ethiopian politics sheds light on the potential impacts posed by affective maneuverings and the infiltration of new age teachings. This analyses has revealed how Prime Minister Abiy Ahmed has harnessed affective energies to further his political ambitions, presenting himself as a charismatic leader, as well as to get away with his mischievous deeds. However, the use of such affective tactics raises concerns about the consolidation of power and safe and democratic transitions in the country. While Abiy Ahmed's ability to evoke strong emotions and garner support cannot be denied, it is crucial to critically evaluate the impact of these affective strategies on democratic principles, accountability, and the overall well-being of the nation. As we navigate the complexities of Ethiopian politics, it is essential to remain vigilant, actively engaging in thoughtful analysis and fostering a culture of open dialogue. By doing so, we can strive for a political landscape that respects democratic values, protects institutional integrity, and ensures the long-term stability and prosperity of Ethiopia and its people.

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