

NEW AMERICAN IMPERIALIST PLOY IN ETHIOPIA proxy colony : RULE THROUGH NATURALISED IMMIGRANT ETHIOPIAN-AMERICANS:

by Aleme Eshete

PART ONE:

EPHRAIM ISAAC AND VICKY HUDDLESTON AT KALITI

Watch this group of “Concerned (Ethiopian) Citizens”

Concerned Ethiopian American citizens organized a briefing forum on July 25, 2005 at the United States Capitol, Longworth House Building.



The event was a briefing on Ethio-US relations and Ethiopia’s significance on the war on terrorism. Invited speakers were Paul Henze, Abraham (Abiye) Ford, and Dr. Ephraim Isaac, standing on the speakers bench at the far end on the left .

EFREM YESHAK AND HIS BUSINESS OF “PEACE MAKING” IN ETHIOPIA ND THE HORN OF AFRICA:

Who is Efrem Yeshak : Efrem was born in **Nejo, Welega** of a Yemenite Jewish father married to a native. He had his early education in Ethiopia . A fervent defender of Yemenite Jews in the U.S and Israel Efrem

may also be a Yemenite. Having arrived in the states in 1956 (interview with Ethiopian Herald,) and having spent the largest part of his life, over forty years, in the United States, he has become a United States Passport holder . But it is surprising that , as we shall soon see, he has become an insider in American imperialist politics rubbing shoulders with CIA veteran Paul Henze , as above , and in drafting an anti-Islamic “anti-terrorist “policy for the United States in Ethiopia and the Horn of Africa. At that meeting of “concerned Ethiopian-Americans ” he had no title whatsoever to represent Ethiopia and the Ethiopians. At that meeting Efreem represented the Americans. It is not for us to ask , who elected him? A Jewish Israelite by confession. Ephraim is obviously an Ethiopian-American with several split allegiances. And lately Efreem Yeshak presents himself as a **Falasha** in the United States and Israel . That is very strange ; for while Efreem is as we see a Jew of Yemenite Arab extraction .the Falshas are Ethiopian Agaw followers of the Ancient Testament – the monumental pre Christian Hebrew book of Judaism which in general the Ethiopian Christians adhere to. Israeli Zionists arbitrarily call the Falasha black Jews and have smuggled tens of thousands through illicit means. I have dealt with the subject in detail in my paper “*The Slave Trade in the Falasha of Ethiopia*” (August September 2001) and in our discussion with Professor Levine in EEDN in 2002. Although there is not one genetic standard to define Jews, I had then proposed a genetic study to prove once for all that the Falashas are Agaw Ethiopians . While the discussion goes on whether the Jews were originally classified racially black, brown or Caucasian white, it has now been proven scientifically through genetic studies that the Falasha are Ethiopian agaw. Here is one such conclusion by the Paris based International Institute of Anthropology.

Origins of Falasha Jews studied by haplotypes of the Y chromosome.

- [Lucotte G,](#)
- [Smets P.](#)

International Institute of Anthropology, Paris, France.

DNA samples from Falasha Jews and Ethiopians were studied with the Y-chromosome-specific DNA probe p49a to screen for TaqI restriction polymorphisms and haplotypes. Two haplotypes (V and XI) are the most widespread in Falashas and Ethiopians, representing about 70% of the total number of haplotypes in Ethiopia. Because the Jewish haplotypes VII and VIII are not represented in the Falasha population, we conclude that the Falasha people descended from ancient inhabitants of Ethiopia who converted to Judaism.

PMID: 10592688 [PubMed - indexed for MEDLINE

In our paper mentioned above we have also touched on the fate reserved to the 80,000 or so Falasha smuggled into Israel., the excessive discrimination (accused of being carriers among others, of HIV AIDS, Tuberculosis etc.). *Steven Kaplan is worried. Kaplan, chairman of the Institute of African and Asian Studies at the Hebrew University in Jerusalem and a specialist on Ethiopian Jewry, said the community is “seriously in crisis” and*

“beginning to fit this idea of underclass. And Kaplan raises the issue of racism and the proud Ethiopians. “Israelis say Ethiopians are black but Ethiopians did not consider themselves to be black,” Kaplan said. “They became black when they came to Israel. You see young people identifying with reggae music, Afro-Caribbean culture (Ras Tafarianism) which speaks to them: And so an alienated young generation is seeking its identity in global black icons rather than its Jewish heritage.” “Until recently, the most popular Ethiopian nightclub was called “Soweto,” after the township in South Africa. Young Ethiopians in baggy pants and dreadlocks rap in Hebrew and Amharic about racism in Israeli society and their longing for “liberation.” “You could summarize what’s troubling [the Falasha] in one word: belonging,” said Gadi Ben Ezer, a sociologist who has studied the community for more than a decade. “They don’t have a sense of belonging “. Nega Wondmeneh, an Ethiopian who runs a counseling center at the Tel Aviv bus station for troubled young Ethiopians said “The kids start getting an inferiority complex,” Wondmeneh said. “Some of them grow up to become street kids and come [to the bus station] to drink, take drugs and steal .” Abeje , a Falasha in Israel, said he would love to move to the United States; even returning to poverty-stricken Ethiopia would be preferable to his present life.” “This is a good country. You can make a living. But I just don’t feel I belong here. In Ethiopia, my stomach may not be full, but at least I felt at home.” No wonder the Falasha are reported to have the record for the highest suicide rate in Israeli society, as a recent report tells

None the less without foundation Professor Efrem Yeshak, certainly in collaboration with *North American Conference on Ethiopian Jewry* and other Israeli and non-Israeli Zionists continues to repeat the same old story describing the Falasha as descendants of Jews who migrated to Ethiopia from Yemen (cf. Ephraim Isaac, *The Question of Jewish Identity and Ethiopian Jewish Origins*” January 2005) and therefore entitled to the Zionist **aliyah** or return to Israel together with the *Falasha Mura (or Falasha converted to Ethiopian Orthodox Christianity* , and hence any Ethiopian Christian .

“The aliyah of Ethiopian Jews to Israel was a most remarkable event in modern Jewish history that heightened the sense of ingathering and Jewish unity. The spectacle of pinkish-white-skinned Ashkenazim of post-industrial Jewish culture, light-brownskinned Sephardim and Middle Eastern Jews of medieval culture, the varied but often medium-brown-skinned Yemenite Jews of late Second Temple period culture, and the coffee-brown-skinned Beta Israel Ethiopians of First Temple period culture all working together and sharing the burdens and exaltations of defending the Jewish homeland—all this deflated the pernicious international charge that Israel is racist. This extraordinary mosaic (or Mosaic!) was like some ancient prophecy coming true.”

Even after the wave of those two great aliyah—Operations Moses and Solomon—the demands by Israel’s Ethiopian’ community for complete recognition remain beclouded. The religious authorities have been forthcoming—witness the 1973 Sephardic Chief Rabbi Ovadia Yosef’s historic response to Rasar Hazi Ovadia pertaining to the Beta Israel as well as the more recent strong letter in support of even the Falas Moira, converts to Christianity who want to return to Judaism, by Sephardic Chief Rabbi Amar.³ Yet many secular academics and politicians, with half-baked theories about Judaism, have been studies in ambivalence and resistance.

Under the circumstances it would not be surprising if Efrem had a hand in the CIA-Mossad multi-million dollars Zionist smuggling spree referred to by Efrem above

as “*two great aliyah –operations Moses and Solomon –*” of tens of thousands of Falashas through the Sudan with the support of President Bush senior and President Nimeiry of the Sudan, an Arab leader bought in millions of dollars as well as that of the EPLF-TPLF leaders since the 1970’s. That is the subject we have dealt with in detail in our paper “**Slave trading in the Falshas of Ethiopia**” .

Efrem Yeshak in the context of American Neoconservatism and Neoliberalism of the era of Globalisation

A word on the **Neocon** or **Theocons**, Neoconservative or Neocon political movement known Neocon . Neoconservative journalists, pundits, policy analysts, and politicians, often dubbed "neocons in the United States, are part of the neoliberalist movements whose avowed aim is to shape and mould an extreme rightist American mind and way of thinking.. *The Neocons advocate the centrality of religion and ethics in politics and society. The movement born out of the anti-Communist Cold War mentality continues to remain as the house of the Cold Warriors continuing to target old communist enemies like China (take the Falun Gong story) and new changing enemies, principally of course Islamic fundamentalism and the so called “terrorism” . They dislike and despise libertarians, protagonists of Secularism or laïcité and of course what ever smells as left, old and new, the labour movement , the welfare movement, the feminist equal rights movement or homosexual and lesbian same sex marriage movement, the new bioethics libertarian scientific research leading to human cloning etc. In a word the Neocon movement is at the right in all such issues which are to day in the era of super technological globalisation the most controversial and divisive issues light years away from us , we proxy colonies , we the damned of the earth, preoccupied with our primitive worries of fundamental liberties, with life and death, with issues of survival.. They endorse attacks on civil liberties, such as those found in the Patriot Act, as being necessary. In the post –Cold War post –ideology era of neo-liberalism of diminishing democracy, diminishing individual rights and liberties freedom of thought press freedom freedom of association where the giant industrial, financial and business corporations, specially those involved in the business of arms and strategic commodities like oil, rule the world without accountability Neoconservatism constitutes in this so called post-ideology era, the new ideology of Globalisation. The Neocons are aggressive champions of the free market , anti-labour, anti-left ideology propagated by giant American Capitalist, industrial, financial and business corporations, with a significant presence in the administration of [George W. Bush](#) . Hence the Neocons support patriotism and an aggressive unilateral American imperialist policy in the Balkans (Kosovo) Iraq, Afghanistan ,China , Iran, against Islamic Fundamentalists etc. in the name of “nation building” and “exporting democracy” while destroying ancient established nations and introducing a neo-colonial slave system. As such the Neocon represent the establishment culture of the era of globalisation. Whatever non-conformist idea , style of living, liberal and modern secular laicist thinking against their establishment culture is considered by them as counter –culture*

Neo conservatism taken as Jewish by critics

Some critics say "neo-conservative" is a post Cold War codeword for Jews. that the influence of neoconservatism in the Bush administration appeared to have found its purpose in the shift from the threat of Communism to the threat of [Islamic terrorism](#). Neoconservatives won

a landmark victory with the [Bush Doctrine](#) after September 11 . So did Neocon identification with Israel following [September 11](#) attacks, attributed to Islamic terrorist attack on World Trade Center 9/11 of 2001 justifying Bush administration attacks world wide (Afghanistan, Iraq, Sudan, Somalia against the alleged enemy Al Qaeda islamic organisation of Bin Laden. Critics allege the role of Neocon Jewish movements in the administration's warring posture. The implication made is that e Neoconservatism is a Jewish-led movement conducted not in the interests of the , American people, but to the benefit of Jews, and Israel. . They assert that . Neoconservative identification with the [State of Israel's](#) struggle against [terrorism](#) was furthered by the September 11 attacks, which served to create a perceived parallel between the United States and Israel as victims of terrorist attack. Moreover, some neoconservatives have long advocated that the United States should emulate Israel's tactics of pre-emptive attacks, especially Israel's strikes in the 1980s on nuclear facilities in [Libya](#) (where Saddam Hussein was likened to Hitler by Neocons) and now Iran. Some neoconservative critics have sought to emphasize their interest in Israel and the relatively large proportion of [Jewish](#) neoconservatives, have raised the question of "[dual loyalty](#)". A number of critics, such as [Pat Buchanan](#), [Juan Cole](#), and Kathleen and Bill Christison are reported to have accused Neoconservatives of putting Israeli interests above those of America. In turn these critics have been labeled as anti-Semites by prominent Jewish organizations.¹ Former [Ku Klux Klan](#) leader [David Duke](#) and some other [white supremacists](#) attack neoconservatism as advancing Jewish interests. They say a "Jewish supremacist" movement exists in the United States. Similarly, during the run-up to the U.S.-led invasion of Iraq, the politically left-wing magazine [AdBusters](#) published a list of the "50 most influential neocons in the United States", noting that half of these were Jewish and insinuating that the preponderance of Jews in neoconservatism leads them to "not distinguish enough between American and Israeli interests". The article asks "For example, whose interests were they protecting in pushing for war in Iraq?", and ends with the statement "And half of the them are Jewish."

Some Leading Neocon organisations:

1. Institute on Religion and Public Life
2. Institute on Religion and Public Policy IRPP
3. [American Enterprise Institute](#) (AEI),
4. [Project for the New American Century](#) (PNAC),
5. [Jewish Institute for National Security Affairs](#) (JINSA)
6. Center on Religion and Society
7. [Institute on Religion and Democracy](#) (IRD), t
8. EPPC,
9. Foundation for Community and Faith-Centered Enterprise

(Neocon periodicals such as [New Things](#), [Commentary](#) and [The Weekly Standard](#) etc.)

Of the above the Institute on Religion and Public Life (IRPL) is the most known neoconservative rightist organisation. The Institute on Religion and Public Life

*(IRPL), with its journal First Things, describes itself as an institute whose purpose is to advance a religiously informed public policy for the ordering of society." Both the institute and its journal function, in large part, as the institutional vehicles for the conservative religious philosophy of founder **Richard John Neuhaus**, a Catholic priest and neocon—or "theocon"—stalwart. First Things, a monthly publication, generally promotes the tenets of the Christian Right, often staking out positions to the right of the George W. Bush administration. First Things advisory board members include the anti-abortion law professor Hadley Arkes. Neuhaus serves on the boards of directors of three prominent neoconservative-aligned institutes: the **Institute on Religion and Democracy (IRD)**, the EPPC, and the Foundation for Community and Faith-Centered Enterprise. He is also a director of the right-wing World Youth Alliance. Time magazine named Neuhaus one of the "25 most influential evangelicals in America" (Time, February 7, 2005)*

Efrem Yeshak's Institute on Religion and Public Policy IRPP is a sister organisation of IRPL, with similar if less known Neocon objectives which defines itself as a "*conservative think tank that examines how our own national security can be impacted by religious issues across the globe.*" Advisory Board members of the Institute include such noted policymakers and religious leaders as Senator Rick Santorum (R-PA); Rep. Anna Eshoo (D-CA); Rev. Richard Cizik, Vice President for Government Affairs at the National Association of Evangelicals; Dr. Richard Land, President of The Ethics and Religious Liberty Commission of the Southern Baptist Convention and Rabbi Harold S. White, Senior Jewish Chaplain at Georgetown University In the context of the United States the Institute defines its objectives as being "to shape the public participation in policy of the American community of faith. The Institute facilitates the expression of faith in the public interest through program activities and research in the public policymaking process. IRPP describes its focus as *being issues such as international religious issues related to US, national security, global business,, and conflict resolution etc. in order to promote United States imperial policy as well as Christian Jewish supremacy as opposed to Islam all over the world more or less in the Cold War spirit. IRPP's religious concerns overlook that the Bush administration and US policy has more important geopolitical concerns and concerns regarding the exploitation of strategic resources such as oil and their transport to he US . Where US policy contravened IRPP stand in light of gains for Christianity and Judaism as in Kossovo in 1999 where the US (NATO) sided with Muslim Albanians against Serbian Christians, IRPP will raise the danger that Islam in Kossovo poses to Christianity in Europe and to Israel in order to reverse American policy with little success .But very often US policy and IRPP stand coincide. Now, given the high level US-Iran contradiction following Iran's bid to become a Nuclear Power and Israel-Iran contradiction due to war threats and negation and rejection by Ahmedinajad of the Shoah or Holocaust story and the killing by the Nazis of 6 million Jews , and because of its proximity to Ethiopia and the Red Sea let us see IRPP position regarding Iran before passing to Efrem Yeshak and his role the Horn Of Africa as IRPP representative.*

IRPP's Intelligence service Project on Iran

On March 29, 2006 we read in a policy statement of IRPP " with a newly elected president (Ahmedinajad) who is more hostile toward the West than any of his predecessors and a resumption of nuclear development activities, Iran poses a great threat to global security and interests. These recent developments have made the need for timely and accurate information on Iran a critical necessity for global policy analysts and makers . The Iran Project of the Institute on Religion and Public Policy will fulfil the vital need for information on Iran, including specific reporting on the Islamist militant government. The project will provide in-depth analysis of Iran's actions and the implications for United States and international policy using a subscription service with briefing reports and analysis synthesizing various sources. The main

objective of this project is to enhance the understanding of Iran's policy-making process and politico-Islamist system. By conducting a thorough analysis of the regime's behaviour, the Project will develop a series of recommendations that can assist policy makers when strategizing on ways to counter the regime's disinformation campaign and enhance the practical support to the Iranian people in organizing and demanding their basic civil rights.

The project will monitor Domestic Political Events: Assessment of student movements, labour unrest, and the activities of major political factions;

** Iran Geopolitical Interference: Iran's activities in Iraq and Afghanistan, including the monitoring of Iranian regime-owned television channels, radios and newspapers in Farsi, Arabic and Dari languages;*

-The project will monitor key Military, Revolutionary Guards and Basic activities: Intentions and moves made by the all branches of the military;

** Commercial activities: Tracking business activities, both military and oil related, with European countries as well as Russia, China, Iraq.*

Dr. Bijan Sepasy, Founding Director of the Iran Project, has thirty years of experience in international geopolitical development and monitoring of US foreign policy, specifically toward Iran, the Middle East and Central Asia. Dr. Sepasy has a deep institutional knowledge of pre-and post-revolutionary Iran.”

How would you define that if not as an intelligence work similar to that of the CIA.

ISRAELI NEOCONS

Have you heard about **Ariel Toaff's** book **"Pasque di Sangue"** [Passovers of Blood], Passover or Pesach is a Jewish eating festival (similar to Easter) commemorating the Jewish exodus from Egypt to Israel. Ariel Toaff's The book was published in Italy and in Italian. "Pasque di Sangue" [Passovers of Blood], is a research work of a well-known professor Ariel Toaff, an academic at Bar Ilan University near Tel Aviv, and is the product of a university research of several years on Jewish Middle Age tradition of child sacrifice. Hardly had the book appeared than it was condemned by Israeli neocons, main stream established culture leaders and burnt to the last copy. Books have been withdrawn from book-shops and libraries including public libraries. You cannot even find a copy at the National Library where by law publishers are obliged to send a copy. Even those historians who favourably reviewed Ariel Toaff's book and in particular the Italian Jewish historian, **Sergio Luzzatto**, Professor of History at the University of Turin, in northern Italy who was the first to make a favourable review of the book in *Corriere della Sera*, on February 6, 2007, have been bombarded by the Jewish establishment cultural leaders and Neocons. In his review of *Pasque di Sangue* Professor Luzzatto gave details of the medieval human sacrifice of Simonino, a Christian child of two years quoting Ariel Toaff's *Pasque di Sangue*. "Trento (Italy) 23 March 1475, on the Eve of Pesach, the Jewish Easter, in the house of an Israelite of German origin, the money lender Samuel of Nurnburg, was brought the tortured body of a Christian child: Simonino, two years old, son of a modest tanner. The city is under choc, The only consolation is that the case proceeds fast in court. According to the enquiry may have participated in the killing and kidnapping of the child well known figures of the Jewish local community, then involving even women in the crucifixion and outrage of the corpse. Even the old Moses, the most respected Jew in Trento made fun with the hanging body of Simonino, as if in a revived passion to mock Christ. Incarcerated at the castle of Buonconsiglio and under torture the Jews admitted their crime. Then according to established custom of exemplary punishment the culprits were put to death in a public square. " Luzzatto admired the courage of the author in writing such a book of history.

*“A magnificent book of history. ...Moving with extraordinary precision in the landscape of history, of theology . anthropology, Toaff illustrates the centrality of blood in the festivity of Jewish Easter...” Luzzatto was subjected to a flood of Jewish establishment attacks . Fiamma Nireinstein the Italian Jewish correspondent of the Italian newspaper Il Giornale. added her own attacks in Il giornale other than summarising the reactions from Israel. I watched on the unusually brilliant programme called Matrix on Channel 5 precisely prepared by Enrico Mentana in defence of poor Ariel Toaff who was himself interviewed before going back to Israel. That programme of Matrix where several Italian professors, and particularly , Professor Sergio Luzzatto, had been invited to freely express their support for Ariel Toaff, Fiamma Nireinstein had certainly had a wall against her, a different experience from her free ride on **Radio Radicale**, of **Marco Pannella** , a partly public financed radio, where she is regularly allowed to make extremely one-sided what on may call pro-Israeli propaganda. I prefer the voice, if nothing else of her sister Simona Kath and that of her husband Manuel Kath who also broadcast from Israel to the Italian public. As a listener of Radio Radicale I would certainly have preferred to hear a balanced view from both sides, including the Palestinian view, and be allowed to make my choice. How about interviews with Italian , non-Italian , academic researchers and professors like the balanced, cool and usually exhaustive Radio Radicale programmes on China, India , Japan and the Orient in general, specially given the high tension of the Middle East situation and the problem of censorship as we see with the case of Ariel Toaff , to shy off local objective academicians on both sides.*

Following Ariel Toaff’s story of the tradition of Jewish Christian child sacrifices my thoughts naturally went back to the ever- vamping rumour in Addis Ababa attributing such practices to our Solomonic Emperor Haile Selassie, “The Lion of Judah”.

I was also interested in Ariel Toaff’s story, given , as you may remember, my adventurous experience back in 1979, my denunciation in a public gathering and then on government television, my campaign to save from the fire Ethiopian books in Amharic and Ge’ez, including school text books , considered reactionary by the protagonists of the 1974 Socialist Stalinist Revolution which they claimed had put an end to what was called the imperial feudal regime. As it was, I had saved all our books accumulated through centuries of Ethiopian thought from being burnt by a group led by Wele Gurmu (possibly OLF and foreign imperialist agents) under the Derg of Colonel Menghistu. Strangely enough it was Menghistu himself who intervened not only to save my life but stopped immediately the burning of our books . I was therefore, shocked and saddened by this unexpected measure taken against Ariel Toaff’s book in Israel, and the humiliation of self-criticism to which the author was subjected, like retracting statements expressed in the book, etc, a shameful practice worthy of a Third World Fascist or Stalinist regime against freedom of thought and freedom of research, in what we are told was an extremely open Western model democratic society.

EFREM YESHAK AS AN IRPP HEAD FOR ETHIOPIA, THE RED SEA AND THE HORN OF AFRICA

THE INSTITUTE ON RELIGION AND PUBLIC POLICY IRPP
INSTITUTE NEWS
NEWSLETTER ARCHIVE - APRIL / MAY, 2000

Faith in Action

Online Edition

April/May 2000

Volume 2, Number 4(o)

1101 15th Street NW; Suite 115; Washington, DC 20005
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IRPP Board Member Hosts Eritrean President

On Monday April 10, 2000 Institute Board Member **Dr. Ephraim Isaac** of Princeton University hosted **President Issaias Afwerki** of Eritrea, pictured at left. President Issaias spoke of the continuing conflict with Ethiopia, the humanitarian tragedies resulting from the coming drought, and how all these issues affect relations of the countries on the Horn of Africa.. Dr. Isaac has been instrumental in trying to bring peace to the region

It is not difficult to imagine that Efreem Yeshak Is important as an instrument of US policy in the Horn of Africa and a darling of EPLF and Meles TPLF and Israeli circles. Although as Efreem himself tells us (*“Of course, I was never involved in politics. It is very encouraging to see that Ethiopians who do not get involved or waste much of their energy in political bickering really do succeed.” interview with Ethiopian Herald*) In accordance with the moto of IRPP Efreem never tires to decribe himself as **a man of action** far from Ethiopian student politics under ESUNA or its organ “Challenge” established in 1961 under the chairmanship of **Hagos Gebre Yesus**, student politics, leftist or nationalist, little inclined to serve American imperialism , and which he treats with little respect, “wasting their energy in in political bickering” as he says. Efreem is not known for any role in student or diaspora politics either under Haile Selassie or under the Derg, None the less serves as an American agent to track political developments in Ethiopia and the Horn in order undermine and derail Ethiopian nationalist dreams and objectives . Efreem was a leading protagonist in the important 1990 Toronto conference of Ethiopian armed and unarmed Diaspora political and civic association leaders to determine the future of post-Derg Ethiopia . Knowing his mission I have no problem in attributing to him and his likes the derailing of that conference where the most important factors destroying our future, that is, the EPLF and TPLF guerrillas who were marching to take over Addis Ababa., were excluded in spite of my insistence and the vote of at least half of Conference participants. Efreem was at Toronto apparently as a guest of the late Dereje Deressa , leader of the CIA organised and financed Ethiopian Peoples Democratic Alliance (EPDA) -, EPDA (Posidina, California 1982) and his cousin Hanna Deressa , both from Welega. Commodore Tasew Desta, President of EPDA where he represented the nationalist wing , in his book on the CIA entitled የኢትዮጵያ አንድነት ትዝታና ትግል (Ye Ethiopia Andinet Tezetana Tegel) tells us about the CIA manipulation of the Toronto conference .We know that the CIA has been since 1969 giving arms, money and food to the EPLF and TPLF who were fighting first Haile Selassie’s Ethiopia then against the Derg, not only to break away from Ethiopia but for the total dismemberment of Ethiopia and the total deprivation of its Red Sea coast. Ethiopia has been rendered a land-locked

state. Worse still, with EPLF and TPLF in Government Ethiopia has been transformed , certainly with the instrumental collaboration of “Peace Makers” like Efrem, into an American proxy colony deprived of its independence and sovereignty . All these are aspects that have tormented Ethiopian patriots since May 1991.

I have now been told that Efrem Yeshak was a guest speaker at the July 1991 Conference in Addis Ababa with the victorious U.S –TPLF-EPLF hand-picked people to consecrate and draw the so called Charter of apartheid tribalisation and the dismemberment of Ethiopia . I have been told that his speech regarding TPLF victory was of great admiration . Efrem is said to have made a Qebe of the leaders of Weyane including “*Tamrat Layne*” which two words have inspired Efrem to say “**you have indeed shown us miracles**” These are not academic or literary jokes but hard staff of life and death affecting the totality of Ethiopians which leave no space for money making business under any name. And as we shall see Efrem’s lime-lighted birth association with Welega may suggest OLF push and on his part some kind of unpublicised tolerance if not outright support to the Charter of bantustanisation.

Efrem Yeshak had at the end of the 1999, founded an IRPP **Elders Peace Committee** for the Horn of Africa and had immediately undertook a mission to stop the war between Isayas EPLF and Meles TPLF, (1998-2000) rubbing shoulders with American State Department and National security agents including **Susan Rice, Gayle Smith, Anthony Lake and John Prendergast**. Like his American counterparts until much later Efrem may not have known that the 1998-2000 war was not between Meles and Isayas but the war of TPLF dissenters against both Meles and Isayas . Thus Efrem might not have known that during that period Meles was practically a prisoner of the **Seye-Tewold Medhin** rentionalist dissenters, as Meles himself would admit in the end. *With people duped by their astute postures as adversaries, we continue to argue apparently with little success, that Meles and Isayas are not two independent dictators but one and the same with identical cloned characteristics – as American imperialism proxy mercenary tools without personality.* All the same in an interview with UNMEE News, Efrem, posing as the most prolific peacemaking businessman rich in banalities recalled “*his frustrations, as he tried to dissuade the leaders of Ethiopia and Eritrea, from going to war, warning that it would devastate the people and economies of both countries. The professor said that before the outbreak of Ethio-Eritrean hostilities in 1998, he shuttled between Asmara and Addis many times, and pleaded with the leaders to avoid fighting: “I knelt down and begged them to make peace,” he recalled. Not bothered by the complex economic and political intertwining of proxy imperialist regimes he tells us he is saddened by the current situation and sees dialogue between the two countries as the only solution to the current impasse.* The fact remains that under US supervision or otherwise Efrem remained a close associate of both Isayas and Meles. I will not be surprised if Efrem who has been described as being instrumental in bringing peace between Isayas TPLF and Meles Ethiopia had a hand in the treacherous so called Algiers Peace Agreement of 12 December,2000 where Ethiopian sovereignty, territorial integrity and her ancient right to the Red Sea coast was once again sold out.

Efrem Yeshak crowned by Meles and Enderyas Eshete

**Addis Ababa University
CITATION
EPHRAIM ISAAC**

Upon the Conferral of Doctor of Letters honoris causa

24 July 2004

Born in Nejo, Wollega, you became Ethiopia's first Harvard doctorate and professor. Fluent in some seventeen languages, *(the number differs according to the presenter from 14 -18)* musician, educator, peacemaker, scholar of ancient languages, religions and civilizations - truly a man for all seasons. You have devoted your life to the study of ancient roots of Ethiopian civilization. Many notable scholars were enticed to study Africa's rich past by your searching research and your inspired teaching. As in your current work on the Dead Seas Scrolls, you explore the largely uncharted terrain of the connections between Ethiopia and other cradles of civilization.

As a citizen, you mounted the first voluntary campaign to banish illiteracy from Ethiopia. *In trying times, including the recent Ethio-Eritrean conflict, you steadfastly championed the precious cause of peace.*

Previous recipient of a degree from Addis Ababa University and an honorary degree from the City University of New York, Addis Ababa University is proud to award a second degree to you.

Upon the recommendation of the Senate, and the authority vested on me by the Board, I have the honor to confer upon you the degree of Doctor of Letters honoraries causes.

Andreas Eshete
President
Addis Ababa University

**RESPONSE
By Ephraim Isaac**

At the Conferring of Litt.D. (honorary Doctor of Letters) by Addis Ababa University

Honorable President Girma, President of the Federal Republic of Ethiopia, Distinguished Prof. Andreas Eshete, President of Addis Ababa University, Honorable Colleagues and Scholars of AAU, Dear Graduates and Parents, Your Excellencies, & Honorable Guests:

First, I thank you for blessing me with this honor today. It belongs to mother Ethiopia that brought me up...

Thus like birds in the imperialist camp shoulder each other : One more academic title to Efrem Yeshak Professor at Harvard and Princeton , a philosopher, a historian, a linguist, winner of several literary prizes and titles, perhaps a necessary make-up in which

the CIA is an expert, to impress the ingenuous and impressionable Ethiopians and thus promote his mission as an American agent .