Exploring Political Conspiracies in Fisseha Yaze's Novels

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Abstract

Literature functions as a platform for delving into conspiracy themes, drawing inspiration from real-world occurrences, and questioning prevailing narratives. This article aims to analyze and discuss the portrayal and exploration of political conspiracy in the Amharic novels written by Fisseha Yaze. Political conspiracy refers to a clandestine or secretive plan or action undertaken by individuals or groups within the political sphere to manipulate or influence political events, outcomes, or decision-making processes. It involves the deliberate coordination of actions aimed at achieving specific political goals, often through covert means. Specifically, the researchers choose the series titled "Yesatinael Goal Ethiopia" (Ethiopia, the Goal of Satan), which consists of four books published in 2014, 2018, 2019, and 2020. These novels were deliberately selected due to their incorporation of conspiracy, the blurry nature of real and fictional events, stories and characters. By critically analyzing the selected novels alongside non-literary texts, the researches employed a qualitative approach to explore various ideas related to political conspiracies. The analysis drew upon Byford's (2011) conspiracy theories and Fairclough's Critical Discourse Analysis (CDA). The findings of the research indicated that the conspirators, particularly influential figures from G-8 and G-20 nations, employ a range of political strategies, including the use of race-based politics and the dissemination of false narratives about the country's history and language, in order to infiltrate Ethiopia and weaken its unity. Their ultimate goal is to seize control of the "Tree of Life," believed to be situated beneath Lake Tana, and solidify their positions as everlasting rulers under the framework of the New World Order. The conspirators have top-down hierarchy power relationships. These conspirators wield substantial influence over the country's politics, operating from the shadows.

Key words: *Conspiracy, Conspiracy Theories, political conspiracy, Critical Discourse Analysis (CDA)*

1. Introduction

Conspiracy theories have long captivated both literature and popular imagination. Conspiracy refers to a covert agreement between multiple individuals with the intention of causing harm to others. Its purpose is to subvert or overthrow a government or alter a political landscape. Scholars such as Boym (1999), Barkun (2003), Byford (2011), Dentith (2014),

Uscinski and Parent (2014) provide definitions of conspiracy as a clandestine scheme involving two or more individuals working towards a specific objective.

Literature and conspiracy have been enduring topics that have intrigued individuals for centuries, as noted by Butter and Knight (2020). While literature covers a broad spectrum of written materials, conspiracy

theories delve into clandestine schemes, secretive organizations, and hidden motives. The intricate connection between literature and conspiracy theories is evident in how literature acts as a platform for delving into conspiracy themes, drawing inspiration from actual occurrences, and questioning prevailing narratives, as highlighted by Knight (2000).

Within literature, a specific genre has emerged, conspiracy novels, also known as conspirological novels (Butter and Knight, 2020). These works of fiction often involve complex plots and secret organizations, and can sometimes blur the lines between fact and fiction. These novels incorporate conspiracy theories and elements, featuring complex plots and secret organizations. These kinds of novels present suspense, mystery, and paranoia, engaging readers in captivating narratives.

Throughout history, conspiracies have played a clandestine role in politics, as noted by Horn & Rabinbach (2008). These covert plots have been observed in various regions and contexts, highlighting their inherent connection to political affairs. Ethiopia, with its rich historical legacy and intricate political terrain, serves as an intriguing setting to delve into the realm of political conspiracy within literature. The country's multifaceted cultural heritage, ancient civilizations, and significant historical events provide an ideal backdrop for authors to craft narratives revolving around political intrigue and covert schemes.

The country's history is marked by various political shifts, dynasties, and power struggles. From the ancient Aksumite Empire to the medieval Zagwe dynasty and the Solomonic dynasty, Ethiopia has witnessed numerous political conspiracies and intrigue. These historical events can serve as a foundation for creating compelling stories that delve into the complexities of power, betrayal, and hidden agendas.

During the 12th century, Ethiopia witnessed the rise of the Zagwe dynasty as a fresh ruling power (Phillipson, 2012). According to historical accounts, the dynasty is thought to have seized power by orchestrating a conspiracy that toppled the Aksumite rulers. However, the Zagwe dynasty itself encountered political complexities, as internal divisions and regional power dynamics influenced its governance (ibid). Throughout Ethiopia's history, political conspiracies and intrigue have been a recurring theme (Merera, 2007). The rise and fall of dynasties, power struggles, and internal divisions have created a fertile ground for conspiracy narratives. These events have shaped the country's political landscape and influenced its development over the centuries.

Ethiopian politics, conversely, is significantly influenced by the narrative disseminated by Western powers. The substantial advice given by Kissinger (1972) concerning United States policy towards Ethiopia stands as evidence of this phenomenon. He suggested that the US should aim to perpetuate ongoing internal strife within the nation by exploiting various vulnerabilities such as ethnic, religious, and other divisions in order to create instability.

One notable Ethiopian novelist is Fisseha Yaze, renowned for his series "*Yesatinael Goal Ethiopia*" (Ethiopia, the Goal of Satan). This series consists of four books, which were published sequentially in the years 2014, 2018, 2019, and 2020. His novels blend real and fictional elements, delving into themes of secrecy, manipulation, and blurred boundaries of fiction and real. By focusing on Fisseha's sequels, we can explore the relevance of his work to the topic of political conspiracy, as well as the subversion of dominant narratives in Amharic literature. The researchers have chosen to focus on tetralogy of Fisseha's Amharic novels for different reasons. First, Fisseha's novels blur the lines between reality and fiction, shedding light on the impact of Western powers on Ethiopian society. They offer insights into political, economic, religious, and racist matters, often taking an anti-government and anti-Western civilization stance.

The tetralogy novels of Fisseha were chosen for another reason, which is the importance of studying sequel novels in the context of conspiracy. This approach allows for a more profound comprehension of the overarching narrative and themes present in a series or franchise. Through the analysis of connections and patterns between different installments, the researchers uncover hidden plot points or clues that could indicate a larger conspiracy or hidden agenda at play. Additionally, the selected novels introduce various conspiracy theories, as highlighted by Seargeant & Jagg (2015), who argue that conspiracy often draw on storytelling elements found in fiction rather than factual narratives. The novels aim to address and resolve Ethiopia's political, economic, religious, and racist issues by bringing them to the forefront and shedding light on these traumas.

1.2. Statement of the Problem

Ethiopia encounters a range of obstacles that arise from both internal and external sources. These challenges are typically influenced by historical, cultural, and structural factors specific to the country. Internally, Ethiopia faces issues such as political instability, ethnic tensions, economic disparities, and social problems. The external factors encompass regional conflicts, geopolitical influences, and economic dependencies (Mohajan, 2013). In other words, Ethiopia's difficulties are not solely determined by internal factors, but are also impacted by events and conditions beyond its borders.

To understand the underlying causes and dynamics of these conflicts, it is crucial to examine how internal and external factors are depicted in literature particularly in novels. However, it is worth noting that the nature and significance of these external and internal factors in contributing to the current socio-political crisis have not been thoroughly examined. The central theme of conspiracy revolves around the exercise of power and raises questions such as "Where does the power really lie? Who really holds the power?

Is it the state authorities or other bodies acting in the shadows? (Boltanski, 2019: 3)″.

Numerous investigations have been conducted in relation to conspiracies. Bjerg and Thygesen (2017) provide a comprehensive analysis of existing research in this area. They classify conspiracies into three main categories. The first category focuses on academic research that examines conspiracies as psychological, social, or political pathologies. This approach aims to understand why individuals believe in conspiracies and what factors contribute to their adoption. Hofstader's (1964) article, "The Paranoid Style in American Politics," is an example of this approach. It explores the psychological and socio-political factors that contribute to the development and spread of conspiracies. The second category, philosophical studies, examines the epistemology of conspiracies, including their definition and rationality. Some argue that theories of conspiracy are irrational and false, while others contend that they should be properly examined before dismissal. The third category treats conspiracy theories as expressions of contemporary culture, viewing them as meaningful cultural phenomena rather than simply dismissing them as pathological. This approach recognizes that conspiracy theories can contain both factual inaccuracies and elements of truth and explores their political and cultural implications.

Prior studies have predominantly concentrated on factual descriptions of conspiracies, frequently neglecting the intricate storylines present in fictional works. Novels, being a mode of creative representation, Wisnicki (2013), possess the capacity to explore the intricacies of political conspiracies, providing nuanced viewpoints and captivating narratives. Though the exploration of politics is a recurring theme, the portrayal of political conspiracy in Amharic novels has not garnered the attention of researchers.

Recently, Sara and Tom (2021) conducted a study titled "Modernizations from Shadows:

Conspiracy, Monasticism, and Techno-Utopia in the Amahric novel Dertogada." In their research, they delved into the cultural impact and conspiracy elements present in the Ethiopian Orthodox Church, which served as a means of surveillance for safeguarding national heritage. These researchers didn't analyze the exercise of power who truly holds power in Ethiopian politics with context.

Therefore, this research aims to investigate the selected novels which delve into both internal and external conspiracies targeting Ethiopia, with a primary focus on Ethiopian politics. By analyzing these novels, the study seeks to gain insights into the portrayal of power dynamics, the involvement of different actors, and the complex nature of political conspiracy as depicted in the novels.

1.3. Research Questions

The research answers the following questions;
  1. Who holds the political power in the country as depicted in the novels?
  2. What is the conspirators' desired goal in the novels?
  3. What is the dominant conspiracy in the novels?

1.4. Research Methodology

Fisseha's tetralogy novels, "Yesatinael Goal Ethiopia" (Ethiopia, the Goal of Satan), served as the primary sources of data in the analytical discussion section of the research. The analysis delved into the portrayal of political conspiracy within the novels, supported by nonliterary textual evidence that addresses political scenarios in Ethiopia. Fairclough's Critical Discourse Analysis (CDA) and Byford's (2011) conspiracy theory framework were employed to examine how political intrigue is depicted in the literary works. Byford (2011) posits that political conspiracy can be understood through a "Manichaean" perspective, characterized by a starkly dualistic worldview. This lens highlights binary oppositions such as good versus evil, social versus anti-social, and national versus antinational, shedding light on the intricate nature of political machinations within the

novels. Nefes (2010) expands on the concept of conspiracy theories, defining them as narratives that revolve around power dynamics and the functioning of the world. These theories are fundamentally concerned with the distribution and exercise of power. The researchers chose to utilize Fairclough's CDA due to its emphasis on power relations in the construction of discourse, providing a comprehensive framework for analyzing the political dimensions present in the novels.

The research is of a qualitative nature as it involved the construction of meaning through conceptual interpretations derived from theoretical concepts and selected novels that depict the political contexts of the periods in which they were written. Furthermore, the study conducted an analysis of political conspiracies depicted in the novels. To substantiate the ideas presented in the analysis section, excerpts from the novels were utilized, and a communicative translation method was employed to translate them into English.

1.5. Theoretical Frameworks

In order to carry out this investigation, the researchers employed a theoretical structure that integrated conspiracy theories, along with Fairclough's Critical Discourse Analysis.

Within the sphere of politics, Pagan (2004) contends that conspiracy theories hold significant importance in the process of interpretation, drawing from the perspectives of Fenster (1999), Knight (2000), and Melley (2000). Fenster (1999) perceives conspiracy theory as a widespread phenomenon that aims to structure events in a narrative framework and reveal the mechanisms of authority. Knight (2000) concentrates on the ways in which conspiracy theories bring attention to issues of racial and gender disparities. In contrast, Melley's notion of "agency panic" elucidates how conspiracy theories influence the dynamic between individuals and society.

Melly (2000) states that

> Agency panic is an intense anxiety about an apparent loss of autonomy or self-control-the conviction that one's actions are being controlled by someone else, that one has been constructed by powerful external agents (62).

Agency panic is a psychological phenomenon where an individual experiences a strong feeling of anxiety and fear that they have lost control over their actions and decisions. This feeling can arise when the individual perceives that external forces or powerful agents are controlling their behavior without their consent. This can lead to a sense of powerlessness and a loss of autonomy, which can be extremely distressing. The term "agency" refers to an individual's ability to act independently and make choices for themselves. When this agency is threatened or perceived to be under external control, it can trigger a panic response.

Byford (2011) posits that political conspiracy can be analyzed from a "Manichaean" perspective, marked by a rigidly dualistic outlook. This viewpoint highlights stark contrasts, such as good versus evil, social versus anti-social, and national versus antinational. Nefes (2010) expands on this by stating that conspiracy theories fundamentally revolve around power dynamics and the mechanisms through which the world functions, focusing on the concept of power.

The study also incorporates Fairclough's Critical Discourse Analysis (CDA) as an alternative theoretical framework. This particular framework is employed as an interdisciplinary strategy to explore the influence of language on knowledge, ideology, and power dynamics. Fairclough (1993) posits that CDA serves as a tool for dissecting discourse, unveiling the intricate interplay between different social and cultural factions. Fairclough's primary focus lies in dissecting the structure and content of discourse,

subsequently linking them to the broader socio-cultural backdrop against which people communicate. By adopting this approach, the analysis uncovers the disparities and power dynamics inherent in ideological constructs. Fairclough's examination extends to the examination of power dynamics within society, particularly how the ruling class exerts influence through their dominant beliefs and language practices.

Fairclough (1995) posits that language plays a crucial role in the establishment and perpetuation of hegemony, power, and dominance in a society. He contends that language functions as a mirror, reflecting the social norms and interactions within a particular community. The selection of language by members of a society can unveil the underlying social structures and power dynamics at work.

In understanding the meaning of a text, the historical perspective of discourse is crucial. Each text carries specific historical perspectives and contexts that help clarify its intended meaning within that particular context. By considering the historical background and context, we can gain a deeper understanding of the nuances and implications embedded within the text.

Fairclough posits that certain speech choices are underpinned by fundamental assumptions that are fueled by ideologies. As a result, discursive practices can have ideological implications that perpetuate unequal power dynamics between different social classes, genders, and ethnic groups. Fairclough (1989) contends that in contemporary society, the exercise of power is closely linked to ideology.

According to Fairclough, the political concept of hegemony is a way to understand and analyze the relationship between discourse, power, and ideology. Fairclough defines hegemony as a theoretical framework that helps us examine changes in power relations through the lens of discursive change. This concept allows us to explore how dominant

ideologies are established and maintained through language and discourse.

Fairclough's work emphasizes the importance of analyzing the discursive order, which refers to the way language and discourse are structured and organized within a particular social context. By studying the discursive order, we can uncover the ways in which power is exercised and maintained through language, and how dominant ideologies are reproduced and reinforced.

2. Result and Discussion

2.1. Synopsis of the Novels

The story begins with a character named Daniel Thomas and his mission to expose conspirators and their intentions in Ethiopia. Daniel, acting as a crazy person, speaks out against the main gates of Addis Ababa University, urging students to demolish the buildings. He believes that the implementation of Western education and civilization by the country's ministry of education, instructors and students unknowingly aids the conspirators.

During his passionate speeches in various streets of Addis Ababa, Daniel eventually finds himself at the Palace in *Arat Killo*. Unfortunately, he is met with aggression from the palace guards, leaving him unconscious for an extended period. After receiving medical treatment in a nearby store, Daniel is released due to his perceived mental instability. However, he possesses secret videos and documents hidden in his clothing on memory cards, exposing the conspirators' evil plans.

Unfortunately, Daniel has no friends or close family in Ethiopia, as he was adopted and grew up in the USA. His former teacher in Harar, Ethiopia, welcomes him back but ends up robbing his properties. Homeless and penniless, Daniel meets Fitsum, an assistant driver, who shows him sympathy. Daniel decides to confide to Fitsum about his mission to awaken the people of Ethiopia and is

introduced to Dawit, a former lecturer at Addis Ababa University.

Daniel shares his story with Dawit and Fitsum, explaining how he was trapped by Russian spies during his time as a chef at the White House in the USA. They ordered him to bring videos and documents by inserting a flash disk into the laptop of the black American president. Daniel managed to keep copies of the videos and documents for himself before returning the flash disk to the Russian spies.

Upon watching the shocking videos in the USA, Daniel decided to return to Ethiopia to alert the public about the conspirators' intentions. He sought out someone who could write and disseminate the information widely. The videos, however, were of high quality and not suitable for uploading to the internet or YouTube. Daniel invited Fitsum and Dawit to watch the videos, which were divided into different parts. The first part showed G-8 leaders inspecting something before the Black American President addressed the conspirators' goals and engaged in discussions. The subsequent parts revealed secret meetings held by the conspirators in various countries, with a focus on Group of Eight (G8) and Group of Twenty (G20) nations targeting Ethiopia.

The core plot of **Ethiopia, The Goal of Satan** novels revolve around Group Eight Nations (Canada, France, Germany, Italy, Japan, Russia, USA and United Kingdom) and Group twenty (Argentina, Australia, Brazil, Canada, China, France, Germany, India, Indonesia, Italy, Japan, Republic of Korea, Mexico, Russia, Saudi Arabia, South Africa, Turkey, United Kingdom, United states and European Union) nations' leaders, richest person of the world and the Vatican Bishop secret meetings about invading Ethiopia by distorting facts about Ethiopia.

The conspirators have aspired to be the leaders of the New World Order, by controlling Paradise and the Tree of Life since they believed it is located in Ethiopia, after invading Ethiopia and controlling the Tree of

Life. G-8 and G-20 nations' leaders, wealthiest person of the world and the Vatican Bishop appeared in the selected novels as conspirators or secret agents. They have designed and planned different activities to entrap the country by implementing technological apparatus, investment, and providing loan. Using these plans as tactics, they have decided secretly on the country's fortune, destructing the country's wealth—spiritual and material equipment directly and indirectly.

In the above selected novels of Fisseha, Daniel, Dawit, Fitsum, Inspecter Hager, DiconYihonal are anti-conspirators and are only major fictional characters. All the other characters are real historical figures taken from documentary movies that are G-8 and G-20 nations' leaders, worlds' richest persons, the Queen of England and the Vatican Bishop.

2.2. Political Conspiracy

Ethiopia, the Goal of Satan novels mainly explores occult themes and hidden plans of G-8 and/or G-20 nations' leaders' financial and political elites. In the first novel, one of the conspirators, the black American president, reveals their goal is controlling Ethiopia because the Tree of Life is believed to be located there (Fisseha, 2014). It was the conspirators' conviction that the Tree of Life had the power to stave off death, and whoever held dominion over it would emerge victorious in the ultimate battle of Armageddon, the apocalyptic war between God and the malevolent forces. The conspirators have allegedly extended their influence over various aspects of Ethiopia's political, religious, socio-economic, and historical systems in order to conceal this fact from the Ethiopian people and the rest of the world at large. Their interpretation of politics, history, economy, and socio-cultural issues in Ethiopia revolves around control and manipulation.

2.2.1. Culture

Political narratives are prevalent throughout the chosen novels, permeating the storyline.

Across the nation, there has been a noticeable increase in violent killings, displacement, and destruction of property, all stemming from the falsified narratives concocted by the conspirators regarding the country's history. As a result, the culture of respecting the people of the country has suffered a decline. This serves as the initial catalyst for the deterioration of the political landscape, as depicted in Fisseha's first novel.

In the novel, the Vatican Pope says

> ሰፊ ጥናት አድርገን በደረስንበት ውጤት መሰረት ዜጎቹ አይከባበሩም፡፡ እርስ በእርሳቸው በጣም ነው የሚናፉቱት፡፡ በማንነታቸው ያፍራሉ፡፡ በራስ መተማመን የላቸውም፡፡ የሰውን እንጂ የራሳቸውን እውነት የመቀበልና የማመን ባህል ፈፅሞ የላቸውም፡፡

> After we have conducted research, it was determined that the citizens of Ethiopia fail to show respect towards one another. They also disdain towards one another. They do not have confidence in their own identity. Moreover, they lack a cultural framework to embrace and believe in their own truths, instead preferring to adopt the beliefs of others as their own (Fisseha, 2014:74).

The excerpt suggests that the conspirators have implemented a system in Ethiopia that encourages Ethiopians to reject and hate each other based on religion, race, nationalism, and identity. The citizens of Ethiopia are becoming unethical and contemptuous towards each other. They have praised the civilization of foreigners while disregarding the wisdom of their ancestors. The conspirators have manipulated Ethiopians into viewing their culture as traditional or backward, causing the citizens to lose confidence and identity. As a

result, Ethiopians are failing in a civil war that was already planned by the conspirators. These individuals have intentionally created such circumstances to weaken the unity among the people. Countries with divided populations are vulnerable to the exploitation of resources. The conspirators have orchestrated this situation to easily invade the country and gain control over Paradise and the Tree of Life.

From Fairclough's Critical Discourse Analysis (CDA) perspective, the above excerpt can be analyzed in terms of power relations and ideology. Fairclough's CDA emphasizes the ways in which language is used to construct and maintain power relations and reproduce dominant ideologies. In the above statement, the use of the word "የሚናናቁት "disdain" implies a negative attitude towards one another, and suggests a power dynamic in which some individuals or groups are positioned as inferior or unworthy. Additionally, the rejection and denial of each other can be seen as a form of exclusion, which reinforces social boundaries and reinforces the dominant group's power.

The statement also suggests that the lack of confidence in their own identity is a result of a lack of cultural framework, which is a form of cultural domination. The adoption of beliefs from others can be interpreted as a form of cultural imperialism, where dominant cultures impose their beliefs and values onto subordinate cultures.

According to Knight's (2000), conspiracy theories often emerge as a response to societal inequalities, including those related to race and gender. The above excerpt provided that, in the case of Ethiopia, the citizens' disdain towards one another and the rejection and denial of each other is an indicators of underlying tensions and divisions within the society. These divisions might be influenced by historical, cultural, or socio-economic factors that have created disparities in power and privilege. Furthermore, the lack of confidence in their own identity suggests that

there may be complex dynamics at play regarding self-perception and self-worth. This lack of confidence could be a consequence of systemic inequalities and discrimination, which can affect individuals' sense of belonging and value within their own society. The mention of a lack of a cultural framework to embrace and believe in their own truths implies that Ethiopians may be more susceptible to adopting the beliefs of others rather than critically examining and embracing their own perspectives. This could be seen as a reflection of a broader societal issue where marginalized groups may not have the agency or platforms to voice their own experiences and truths, leading to a reliance on external narratives.

Following the downfall of the Derg, Ethiopia transitioned to a federal system under the Ethiopian People's Revolutionary Democratic Front (EPRDF) in 1991. This marked a significant shift towards recognizing and accommodating ethnic diversity within a framework of shared Ethiopian identity (Abbink, 2011). The federal structure aimed to grant regional autonomy and promote cultural rights, fostering a sense of unity while respecting diversity.

The EPRDF added article 39 which made the country being divide into different regions. This article talks about the rights of nations, nationalities and people of Ethiopia. Yet it provides with the possibility of secession 'የራስን እድል በራስ መወሰን እስከ መገንጠል' 'self-determination to secession (Fisseha, 2019:142). Throughout the change of the government, Ethiopia does not have stable constitution. Since Ethiopian politics is stand on hatred, whenever a government is changed, its constitution has been changed. Even the replaced government scratched or demolished pictures, buildings, obelisks etc which was done by former government(s). The act of secession is commonly viewed in a negative light due to its potential to incite conflict, disrupt stability, and lead to the fragmentation of a country.

In 2018, there was a change in the EPRDF regime in Ethiopia, which has resulted in political, racial, and religious conflicts causing instability among the people. According to a report by Ostebo et al. (2021), the country is currently experiencing ethnic and religious conflicts, with ethnicity, religion, and nationality being the three most significant parameters of identity in Ethiopia. The report also indicates that religious violence is intertwined with ethnicity, although it is not supported by the citizens. Since the termination of ethnic federalism in 2018, tensions have escalated, leading to armed attacks on military and civilians by regional and ethnic groups across the country.

In recent years, there have been growing concerns regarding the fragility of Ethiopian unity. Ethnic tensions, political conflicts, and regional grievances have challenged the country's unity, leading to protests and demands for greater self-determination (De Waal, 2019). The conspirators have the aim of creating unstable constitution, and unstable political system in Ethiopia which leads to conflict and disintegration. These conflicts were deliberately and indirectly planned by conspirators to destabilize the political system of Ethiopia.

The conspirators have exploited the country's constitution to promote racism. In recent times, Ethiopia has experienced unrest, with targeted violence and displacements affecting specific ethnic groups. This can be attributed to colonial narratives propagated by the conspirators. According to Melly (2000), this situation can be described as an "agency panic," where external agents exert control over the country's constitution. The conspirators' creation of nationalist and ethnic discourses has reintroduced ethnicity as a political issue, leading to societal insecurities among the country's people.

Besides, in the current state of the country, political organizations are formed along racial lines. In Ethiopia, there are over 50 political parties that have been established based on racial divisions. According to the National Electoral Board of Ethiopia, 51 political parties were registered in 2021 (Girmachew, 2021). This has indirectly allowed conspirators and sinister forces to influence and undermine the political landscape of the country which relies on race politics. Their interference has had detrimental effects on the political system, leading to its deterioration.

The existence of political parties based on racial divisions has created a complex political landscape in Ethiopia. While diversity and representation are important in any democratic society, the formation of political organizations along racial lines can also have negative consequences. It leads to a fragmented political system, where different groups prioritize their own interests over the common good of the country.

The entrapment of the conspirators has resulted Ethiopians in power struggles among based on religion, ethnicity, racism, and politics for a long period of time. This has led to the current state of turmoil in the country. The ruling government has been forced to implement race-based politics due to the conspirators' hidden plan, which has resulted in civil wars among Ethiopians today. The Pope says "… **ከማንኛውም አፍሪካዊ አገር በበለጠ ሁኔታ በእርስ በርስ ጦርነት እየተጨፋጨፉ ያሉት ኢትዮጵያውያን ናቸው።** "… more than any African nations, Ethiopians are in civil wars" (Fisseha 2014:128).

The above saying of the Pope reveals that a civil war happened in the country due to race politics being introduced secretly by the conspirators and practiced by their puppet government. The ethnic federal system was established in 1991 in the country, with the intention of granting full recognition to ethnic autonomy, yet it has become the source of conflict. The Ethiopian People's Revolutionary Democratic Front (EPRDF) was the ruling political coalition in Ethiopia from 1991 to 2019. During its tenure, the EPRDF implemented a system of ethnic federalism, which aimed to address historical grievances

and promote self-governance among the country's diverse ethnic groups. This system divided Ethiopia into nine regional states (currently into twelve regional states), largely based on ethnic lines, and recognized the right to self-determination for these groups.

The implementation of ethnic federalism in Ethiopia had unintended consequences, significantly shaping the country's political landscape. It led to the politicization of ethnic identities, with ethnicity becoming a defining factor in politics. This emphasis on ethnic-based representation sometimes overshadowed the broader national identity and created division among different ethnic groups. Additionally, the governance approach of the ruling party, EPRDF, was criticized for being authoritarian, limiting political freedoms, and suppressing dissenting voices and opposition parties. Human rights abuses and restrictions on freedom of expression were reported. Although recent political changes under the Prosperity Party have aimed to address these challenges and promote national unity, the legacy of race politics still negatively impacts the country. Ethiopia is currently facing civil war, resulting in the loss of lives, displacement of citizens, and destruction of resources. Sinister forces and external influences have taken advantage of racial divisions, exacerbating the situation and undermining the stability and governance of the country.

2.2.2. History and Language

Ethiopia has faced various internal conflicts and civil wars throughout its history. Currently, there are ongoing conflicts between the Ethiopian government and several regional states and armed forces, such as Tigray, Oromia, and Amhara. These conflicts have resulted in significant humanitarian crises, including displacement, violence, and food insecurity.

The conspirators actively engage in the destruction of important literary works, particularly Ge'ez manuscripts, and the looting of historical monuments, whether through warfare or illicit transactions. Their primary objective is to eradicate the Book of Enoch Ge'ez manuscript from Ethiopia.

The Vatican Pope says:

> የመጀመሪያው ቋንቋ ግእዝ መሆኑን እንዳያውቁና ሄኖክም የፃፈው በግእዝ መሆኑ እንዳይታወቅ ብለንም መፅሃፉ በተገኘ ማግስት የተወሰኑትን ክፍሎች በግሪክ፣ በእብራይስጥ እያስተረጎምንና ድሮ የተፃፉ እንዲመስሉ አድርገን እያዛጋጀን በመካለለኛው ምሥራቅና በአውሮፓ በትነናቸዋል።

To prevent the understanding that Ge'ez is the primary language and to hide the fact that Enoch wrote in Ge'ez, we [the conspirators] translated certain sections of the Book of Enoch into Greek and Hebrew, making it appear as if it was written in those ancient languages during that time period (Fisseha, 2014:66).

The passage provided offers evidence that the individuals involved in the conspiracy duplicated various sections of the book in order to have them translated and concealed in different regions around the globe. This was done intentionally to prevent the recognition of Ge'ez as the world's first or primary language and to obscure the fact that the first written book was in Ge'ez.

From a Fairclough Critical Discourse Analysis (CDA) perspective, this statement can be analyzed in terms of power relations, ideology, and manipulation of language. A clandestine group of powerful conspirators emerges, wielding authority and control over information. Their sinister agenda involves distorting the truth about the original language of Ge'ez and the authorship of Enoch. This ideology, fueled by ulterior motives, aims to suppress the realization that Ge'ez is indeed

the authentic language and Enoch's work was written in it. To achieve their devious goals, these manipulative forces allegedly went as far as translating sections of the Book of Enoch into Greek and Hebrew, cunningly fabricating an illusion of ancient origins. This calculated manipulation of language serves as a potent tool to bolster their ideology, enabling them to establish their favored narrative's credibility and authenticity.

The conspirators have concealed this reality for various reasons. Firstly, they aim to undermine the recognition of the Ge'ez language and Ethiopia. Secondly, by hiding the book, they seek to prevent Ethiopians from taking pride in their identity. Deliberately, they have portrayed the book of Enoch as not being written in Ge'ez, but rather in Greek and Hebrew, thus diminishing the significance of Ge'ez as the first written language. These actions by the conspirators have obscured Ethiopia's contribution in preserving the Ge'ez language, leading to debates among literate Ethiopians. Some argue that Ge'ez is the first language in the world, while others disagree.

According to Ethiopian authors such as Leyikun (2006) and Zegale (2020), Ge'ez is considered the first language of the world and is spoken in Ethiopia. However, Kidanewold (1956) argues that Ge'ez became dominant in Africa due to its adoption by Asian descendants who migrated to Ethiopia. This confusion arises from deliberate attempts by conspirators to erase the historical facts about the Ge'ez language from the country.

According to Woldeyes, (2020), a significant amount of sacred books and historical monuments have been taken from the country over the years. Since the 18th century, many Ge'ez manuscripts have been stolen or removed from Ethiopia by explorers, tourists, diplomats, and scientists. The exact number of Ethiopian Ge'ez manuscripts that have been taken abroad is still unknown. In his article, Woldeyes (2020) reports that there are currently 6,928 Ethiopian manuscripts held in foreign libraries and museums, but this number do not include privately owned or unofficial collections.

Woldeyes (2020), states that Ge'ez manuscripts are in high demand and being collected by Westerners. These individuals have kept information about the manuscripts hidden from the people of Ethiopia, and have used stolen manuscripts for their own research and development purposes. Additionally, they have indirectly purchased Ge'ez manuscripts and historical monuments from Ethiopia through acts of smuggling, which were disguised as scientific endeavors. The looting of these manuscripts involved collaboration from local individuals and powerful foreign sponsors. As a result, Ethiopia has suffered a significant loss of its intellectual heritage to Western collectors, which has had a profound impact on the country.

The conspirators are actively engaged in distorting the nation's historical record through the dissemination of inaccurate narratives. Nevertheless, they are engaging in open discussions regarding these matters within their own circles. When the conspirators are discussing, the aging Queen herself boldly proclaims that

የአገሪቱ ታሪክ የጋራ ታሪክ መሆኑ ይቀራል፣ እሱን ተንተርሶም የባህል፣ የሐይማኖት፣ የወግ፣ የልማድ፣ የወዘተ ልዩነቶች ስፋትና ጥልቀታቸው እያጨመረ ይሄዳል። ከአንድነት ይልቅ ሁለትነት ይንሰራፋል፣ ህብረት ጠፍቶ ልዩነት ይሰፋል! ያ ፊደል ከነቋንቋው የከፈሉ ህዝብ፣ ይሄ ፊደል ከነቋንቋው የከፈሉ ሕዝብ ይሆንና በዚያ ፊደልና ቋንቋ የተመሰረተ ነገር በሙሉ ሐይማኖትና ሐይማኖታዊ ሰነድን ጨምሮ ይሄኛውን ወገን የማይመለከተው ሆኖ ይገኛል፣ የአገሪቱ ታሪክ የማይጋራ ማህበረሰብ ይፈጠራል! ያ ከሆነ በኋላ አፍርስ ብትለው

ያፈርሳል፣ አቃጥል ብትለው ያቃጥላል፣ ወዘተ

The shared history of the country has not been preserved, resulting in an increasing divide in culture, religion, traditions, and customs. This division will lead to a spread of duality instead of unity, causing differences to grow and unity to disappear. The alphabet used by those who speak the language is distinct from that used by those who do not, as faith and languages are intertwined with religion and its texts. These groups are willing to destroy or burn their respective symbols if ordered to do so etc. (Fisseha, 2020: 292-293).

The conspirators' division of the country into different regions based on ethnicism has led to a rejection of the country's history as a shared history among its diverse nations and nationalities. Instead, the people have embraced the narrative propagated by the puppet government, which asserts that the country's history solely belongs to a particular nation or religious group, possibly the Semitics and Christian followers. Those who have been influenced by this narrative are more susceptible to engaging in acts of destruction, such as demolishing and burning religious organizations and historical structures. Consequently, religious organizations have been targeted and destroyed in certain areas of the country. For instance, in the Oromia region, the Ethiopian Orthodox Church is condemned by some groups as an Amhara institution. Similarly, in the Amhara region, mosques have been demolished, sparking religious conflicts. These inter-religious clashes have been fueled by the prolonged exposure and acceptance of such divisive narratives by the people.

In their meetings, the conspirators have always discussed secretly how to implement a dividing rule system in Ethiopia. They have divided the unity of the country based on religion, region, race, and gender. Mainly, the conspirators targeted Amharas because they believe that Amharas were rulers of the country for a long period of time. By spreading false information, the conspirators tried to incite other nations to fight against Amhara. The conspirators believed that the inventors and teachers of the Andamin civilization (religious rules and regulations) were Amharas. Therefore, the conspirators want to exclude Amharas from the central government since they suspect that Amharas will not obey the conspirators' rules. The conspirators have arranged for this fight to occur in two ways.

As Norman Cohn, a character, speaks:

ይህን ጉዳይ በሚመለከት በእኛ በኩል ሁለት አማራጭ አለ። 1ኛው ሌሎች ብሄሮችን ከኦርቶዶክስ ሃይማኖታቸው ይልቅ ብሄረተኝነታቸው እንዲበልጥባቸው ማድረግ መቻል ሲሆን፣ 2ኛው ሌሎች ብሄሮችን ከአምሐራ ጋር ያላቸውን ግንኙነትም ሆነ የወዳጅነት ስሜት በተለያየ ፖለቲካዊ መንገድና ዘዴ ማደፍረስና የግንኙነት መረባቸውን መበጣጠስ በተለያየ አሳማኝ በመሰለ መንገድ የአምሐራ ህዝብ ዘላቂ ጠላት እንዲሆኑ ማድረግ

There are two approaches we can take to address this matter. The first approach involves promoting nationalism over Orthodox religion in other nationalities of the country. The second approach involves using various political tactics to sever other nations' connections with Amhara and their sense of camaraderie, convincing them to become permanent adversaries of the Amhara people. (Fisseha, 2019: 201).

The conspirators highly need Amhara to be suppressed and being hated by the rest nations and nationalities of the country. The reason for this is that because the conspirators suspected Amharas will be obstacle for their goal to invading the country. The conspirators entered secretly to the country by dividing the unity of the country. The conspirators entered to the country as stood for equality of nations and nationalities of the country. The conspirators propagated that the Ethiopian Orthodox Church and Amharas suppressed the other nations of the country. They needed those to be demolished from the country since they have tied the unity of the country. Even the representatives of Amharas are planned to cooperate with the present governor of the country and Amharas will be voiceless and attacked by every nations of the country. They are doing this by displacing and murdering Amharas and orthodox followers, and destroying their property. Moreover, Anole statue which serves as hate and division is erected in Arsi, Oromia Region. The conspirators criminalized Amharas with unborn story.

The reason for this occurrence in the nation is due to the actions of the conspirators who are working towards their own goals. As previously mentioned, these individuals are collaborating to benefit themselves by causing harm to others (Byford, 2011). They are achieving this by getting rid of cultural aspects that promote unity in the country and creating false stories about different regions within the nation. From afar, they are secretly observing the nation's fate as it becomes increasingly divided and ruined.

3.   Conclusion and Recommendations

This study aimed to explore Fisseha's tetralogy novels "Yesatnael Goal Ethiopia" which were published between 2014 and 2020. The novels depict a narrative where a group of conspirators, a mix of historical and fictional characters, conspire to disrupt Ethiopia's political system through a cleverly orchestrated invasion, shedding light on the

theme of political conspiracy. Through contextual and textual analysis, it was revealed that the conspirators operate behind the scenes of the Ethiopian government, manipulating the administration from the shadows. Despite the appearance of governmental independence, the true political power lies in the hands of these covert conspirators, who aim to take control of Ethiopia and establish their rule over the country. The conspirators' ultimate goal is to dominate Ethiopia by seizing control of what they believe to be the Tree of Life and Paradise, located beneath Lake Tana. Their strategy involves undermining the country's culture, language, and history, thereby destabilizing the political landscape. This nefarious agenda includes eradicating unifying cultural elements and promoting divisive narratives among different regions. Operating clandestinely, the conspirators observe as Ethiopia descends into chaos and division, distorting historical and religious truths to conceal the nation's authentic identity. Through the manipulation of politics, these conspirators exert their influence over the country, advancing their malicious objectives. Fisseha's novels highlight the pervasive nature of political conspiracy, illustrating how politics can impact various aspects of a nation's society, including religion, history, and economy. Given the socio-political implications presented in Fisseha's works, further research is warranted to delve deeper into the themes of political conspiracy and their significance in Ethiopian literature. By conducting additional studies on these novels, researchers can enhance our comprehension of the intricate relationship between politics and society in Ethiopia.

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