

## “Occupy” Movement: The Ever-Flaring Spark

Written by shabait Administrator

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Following the end of the Cold War era, the collapse of the Communist bloc, as well as the demolition of Berlin Wall, Prof. Francis Fukuyama—economist and Historian—spelled out the new world order in the early 1990s as ‘the end of history’. Elucidating the nonviability of Karl Marx’s theory of “dialectical materialism”, which prophesies that Socialist and Communist systems would hold sway after capitalism, he tried to expound on the irreplaceability of corporate greed afterwards.

The invalidity of such argument, however, was demonstrated in less than two decades of this ephemeral vindication. A number of developments that corroborate the incessant nature of the world’s struggle for a better future are now in the limelight. The financial meltdown that occurred in 2008 as a result of the U.S.-based cumbersome global financial activities has directly or indirectly affected the world’s livelihood. In order that the long-established defective economic system could revive with a token reform, leaders of economic powerhouses have in the wake of this financial insolvency opted for a bailout of trillions of dollars in place of devising a sustainable solution. In spite of the void promise being disseminated by the corporate media for better financial stability, it remains appeasement bereft of tangible outcome. Due to the aforementioned status quo, no prospect whatsoever is thus on the horizon.

As politics is the manifestation of economy, it comes as no wonder that new political developments could unfold in relation to the said state of affairs. Accordingly, cumulative indigence and outrage in many places of the world, especially in states that serve the interests of small elites, have this year given rise to mass protests demanding for decent jobs, meaningful political participation and dignified lives. The “Occupy” movement, whose epicenter is in the Wall street, is constantly flaring up past the European cities, to Melbourne and the Far East, thereby sparking in several other countries mass protests that necessitates social justice.

In his address to the 66th Session of the UN General Assembly, President Isaias Afwerki keynoted, “These realities cannot and should not be denied. Clearly, this is not the time for complacency or arrogance. What is required today is a frank acknowledgement of the stark global reality we face, the readiness to empower our peoples and our youth to work cooperatively for a secure and brighter future for all.” Nevertheless, brave initiatives that take stock of objective reading for a new world order have as yet failed to emerge. Instead of attempting to identify the root causes of the problems and come up with a remedy, abortive smoke screens are in effect to conceal the symptoms.

Indian freedom fighter, Mahatma Gandhi, is credited to have expressed the evolution of a just

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cause in the following words: “First they ignore you. Then, they laugh at you. Then, they fight you. Then, they lose and you win!”

Numerous examples in the history of revolution bear out the viability of the said statement. In retrospect, Ethiopian rulers preferred to seemingly disregard or pay no heed to Eritrea’s armed struggle at its cradling stage. As the liberation movement grew evident, they began to hold Eritrean freedom fighters in contempt as “a handful petrodollar bandits”. Later on, Ethiopian colonialists time and again marshaled mass troops aggrandized by the then superpowers in the effort to sweep away the mounting revolution; but eventually, they lost and The Eritrean people triumphed.

Contemporary mass protests all over the world are also enduring similar experiences. At the outset, anti-corporate movements were overlooked. With the increasing magnitude, however, attempts were made to paint the movement as a composition of a few gangs. In its third phase, the mass protest is currently facing blatant onslaughts. As there exists no divine force whatsoever that brings popular uprising to its knees, it remains an irrefutable fact that the down-trodden 99 percent shall ultimately win.

Indeed, an imperious political boss prefers disavowal to accepting realities, thereby fulfilling the English adage, “If the only tool you have is a hammer, everything looks like a nail.” Such a frustrated mindset does not have the courage to objectively make a sense of the developments and come up with the right solutions. Instead, this same mentality attempts to crack down any challenges as a hammer does to nails. History stands witness that social problems can never be resolved through iron fists, but rather through prudent appreciation.

The main cause of the popular uprisings in the civilized and developing world is but the capitalist policy of corporate greed, which has dispensed with equity and justice. Following the financial meltdown in 2008, for instance, the U.S. government adopted to inject \$1 trillion USD with a view to revitalizing insolvent banks and companies. Sadly, too, most of the amount adopted for bailout was divided among ousted executives of major corporations to secure the so-called golden parachute. Had this investment been capitalized on dealing with the peoples of the U.S. and the world, economists analyze that privation would have now been a forgotten story. Shelving the interests of peoples aside, nevertheless, capitalists give primacy to the interests of their corporate institutions. Contrary to the bailout ratified for the revival of bankrupt financial institutions, U.S. Congress’ act of wavering to approve a budget of \$400 billion proposed for the creation of mass employment obviously attests to this reality. Global developments have in due course made it crystal clear that the gimmicks of mass employment would only culminate in destructive effects.

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It is now pressing for political leaders and economists all over the world, provided they really be after global well-being and prosperity, to responsibly endeavor, in lieu of the monopolistic economy, to institute a new economic system that ensures equity, social justice and fair use of planetary resources, as well as organize a civilized social life so as to effect change in the quality of life of the world population through acknowledging the status quo.