



Apostates and collaborationists to Ethnofascistic regime

“Humankind has been shortened by so many super- heads, which also happens to be the most significant heads of our times. The martyr’s observation of human right violation in our country hit the hull’s eye. “
[FECIC]

"Freedom only for the supporters of the government (the reactionary regimes), only for the members of one party – however numerous they may be – is no freedom at all. Freedom is always and exclusively freedom for the one who thinks differently. "

[The Martyrs]

Try not to become a man of success but try to become a man of value and trait.

[Albert Einstein]

“A thoroughgoing democratic elite is one who has organizational spirit: readiness to sacrifice personal interests and one’s life for the principle he stands for-the people first, the individual second. Moreover, genuine activist is one who has the finest and highest human virtue- he/she has moral integrity. All the following behavior such as selflessness, limelight seeking, slacking corruption, cheating, lying, conceit, individualism, opportunism and double-dealing are alien to him. He avoids being unscrupulous in dealing with coactivity. A good revolutionary elite doesn’t cease to learn from the peoples, to teach them in return, to help them in all their work, to organize them and to support their cause. A democratic activist’s best measurement of his/her activity is to ask himself or herself “am I serving the peoples best.”

[FECICT]

Keywords: Traitors/renegeades, social revolutionaries, reformists, ethnopoltics, democracy, elite apostates

The EPRP and Social democracy program: Modern people’s democratic party & the Sixtieth vibrant and progressive Ethiopian youth

[Ademe Bilal]

As a young democratic activist in the late 1960th in Ethiopia, I (the author of this article) was engaged in a revolution that opened a new chapter in Ethiopian politics, the effects of which continue to be felt even to this day. This unique and modern revolutionary transformative praxis spurred a powerful anti-imperialist, anti-capitalist, radical democratic, and social justice impulse. I fervently followed these developments-inspired by revolutionary politics, excited about the prospect of a better future for these my nation that had endured repressive autocracies for so long, even though dispirited by their often-authoritarian outcomes. I find the speed, spread, and intensity of the dynamic and the cream of youth revolutions extraordinarily unparalleled: the love and empathy they had for Ethiopian peasants and all working classes who are thrown in the lurch by modern opportunist elites ethno-fascists.

Lesson to be learned: these diverse experiences and understandings of revolution underline the importance of political and social revolution to modern Ethiopian history: Ethiopian revolution against colonialists in the fourteenth and neocolonialists and the sixtieth -led by EPRP- ant-imperialism and anti-social imperialism are splendid instances of such modernity. Even in light of these re-evaluations, there can be no doubt about the importance of revolution — as both a goal and historical process — to the formation of modern Ethiopia and the modern world.

Current Ethiopian elites are observed and evaluated by their lack of ideology, lax coordination, and absence of any galvanizing leadership and intellectual precepts have almost no precedent. Even more striking is that they lacked the kind of fundamental social transformation that marked the earlier revolutions the ideals of deep democracy, equity, fair property relations, and social justice. Their higgledy-piggledy political ideology wallowed in the dust of ethnic politics, one way or the other, than driven by genuine concern anchored on strategic visions or concrete programs.

The revolution enjoyed widespread support from broad constituencies modern and traditional, men and women, middle class and laborers-who were connected to their revolutionary vanguard party-the EPRP- and a revolutionary organization through the networks of democratic activists operating in the seminaries, religious firms, women and youth associations, universities, and neighborhoods. The revolutionary strategy and ideology had an intellectual precursor, a body of ideas and visions rooted in both social democratic ideology and fundamental political rationalist epistemological objectivism.

What did happen over the course of the past four decades that altered the nature of radical politics? How and why did the meaning of revolution and the nature of transformative demands change? Read this article and think critically to reaffirm your educational elitism!

Reflecting the real history at Martyr's inspirational, revolutionary legacy: It cannot be our task within the framework of this article to the 60th youth has bestowed upon the oppressed and dehumanized workers in their role as youths n of science, as a revolutionary fighter and what they mean today to all citizens. If we would do this, we would only repeat what was written during these days in the ***Dmocracia press of martyrs'*** immensely fertile and profoundly scholarly and practical life's work as well as their gigantic, homogeneous personalities which stood so totally devoted in the service of the all citizens-irrespective pf modern ethno-supremacy of one segment of clan. Instead, we prefer to indicate what the citizens, or better yet, the entire youth's movement owe to the martyrs. It has given us the correct, unerring method to explore and comprehend that question.

It is important to stress that at the same time that Martyrs impacted history by the virtue of the EPRP, the 60th was inextricably part of the wider working-class collective that formed the bedrock of their political environment. The EPRP revealed that the family, like all other institutions and forms of existence, is subjected to a constant process of ebb and flow which changes with the economic conditions and the property relationships which result from them. It is the development of the productive forces of the economy which push this transformation by changing the mode of Feudal production and by coming into conflict with the prevailing economic and property system. Based on the revolutionized economic conditions, human thought is revolutionized, and it becomes the endeavor of people to adjust their societal superstructure to the changes that have taken place in the economic substructure. The martyr's murders, carried out by the Cadre's and renegades, were decisive in the defeat of the Ethiopian revolution but were also indissolubly linked to the victory of dictator Mengistu Haile Mariam and his derivative the Woyane 17 years later.

The Martyrs, not only refuted reformists' ideas but in an incisive analysis adds to our understanding of Feudalism then, and to some extent today, the relationship between reform and revolution (which should not be counterposed to each other from a transformative praxis's point of view) and many other issues. Unlike the professional party bureaucrats, who became disconnected from the lives of the majority, the EPRP stayed in constant contact with workers, teachers, students, women, peasants etc., from its first experiences in the Ethiopian working-class movement. The politically conscious working class was on the ascendancy; provisional people's government was at the heart of a mass labour movement; and the EPRP provided a vital political culture through its manifesto: Democracy for the overwhelming majority, Land to the tiller, women emancipation from social-economic and gender operation. It offered a vehicle for coping with urban industrial and rural society and protesting the inequities of feudalism and political authoritarianism. In the process of filling these functions, social revolution created a political and economic movement and a new kind of workers culture, which brought together thousands of the country's workers previously divided by skill and occupation, by religion and geographic origin, by experiences and expectations. The EPRP now and the EPRP then identifies the inescapable contradictions within the system that present the stark choice between democratic state or barbaric ethnocentrism.

Aristocratic elites: run like “Simba” (the lion king) to meet the hyenas -the Abiy-OLF mercenaries



Voraciously hungry opportunist elites [imposters (charlatanic doctors)], you will be devoured by OLF-Abiy ethno-fascist regime: little Abiy Ahmed murdered the inherent characteristics of democracy by weaponizing ethnic politics via his murderous “MEDEMER” (Oromo expansionism from Bale to Bole then to Wello!) philosophy!

The early part of the twentieth century produced numerous renegades whose actions were by no means marginal to the seismic political events of the time. The political crises surrounding the First World War, and ensuing uprisings in Russia, Germany, and elsewhere, provided fertile ground for radicals – and, *ipso facto/ineluctably*, renegades. Chief among the latter is the *Italian socialist turned fascist Benito Mussolini*, who according to his colleague and mentor, Angelica Balabanoff, committed ‘the most infamous betrayal of modern times’. There were glaring flaws, continuities, and ideological muddles in the case of the most infamous of renegades, Benito Mussolini. Here is a striking case of a deeply flawed radical for whom an experience of defeat – in the form of the failure of socialists and the working class to prevent the *First World War* – was arguably necessary, but not sufficient, for him to shift from international socialism to national fascism. Among the renegades who embraced a wide range of movements and causes – in some instances, so

many that the break with radicalism appears as just one step in a long series – probably the most egregious is Arthur Koestler, the Hungarian-born communist and novelist who became an equally dedicated anti-communist.

The renegade's origins have frequently been in structural changes – in particular the defeat of movements for social change and timeout in the class struggle – in addition to flawed theoretical systems, material temptations, or personality eccentricity. There is considerable evidence that renegades tend to flourish in a political climate of reaction and decline as scores are settled, more conservative ideas permeate life, and heavy state repression is meted out to radicals who dared to probe the outer limits of political possibilities. Defeated radicals often conclude either that they had fought for the impossible, that what they achieved turned out to be will not to their benefit.

After the red terror 1970s social revolution lead by the *Ethiopian People's Revolutionary Party* (EPRP), hope and resistance soon gave way to despair and retreat and it had been observed, the eclipse of this radical period was characterized by downturns in levels of political activity, tergiversation from the party (first satellite defectors from EPRP to orbit the Military regime), mass state repression targeted at the EPRP and other its anchored organizations (such as labour, women,, youth, and farmers associations) and, most crucially, a steep decline in class struggle. As any citizen of the country recalls the 'death upon death' inflicted on the party's members and its supporters-the dark ***Red Terror area (crime against humanity)***- and it has been noted as the extraordinarily abrupt shift in sentiment of some of elite reactionaries, when within the space of a year radicals with similar politics setting off in completely different directions (changing the path to join the tyrants)-betraying the overwhelming majorities: turncoat elites had been seduced by the temptations of money and power. Moreover, the most notorious of political apostates of the time are those who deliberately attempt to fashion a career from their conversions/baptized to neoliberal/neocolonial ideology and this was manifested through the voracious grasshopper: the head of the renegades, the Judas, pleaded with colonel Abiy Ahmed to be his merciful deacon, note that this apostate is simply a venal character with more opportunistic than most of his predecessors.

This act of naked betrayal of social revolution by the EPRP-defectors has brought out to the full the grisly fascist features of these revisionist renegade clique, fully revealed its extreme weakness, and proclaimed total bankruptcy of modern revisionism. For the moment we must deal with the main point, namely, with EPRP defector's great discovery of the fundamental contrast between democratic and dictatorial methods: all-inclusive transitional democratic government and transactional government of the corporates, headed by Oromo Democratic Party (ODP) embellished by fancy and insidious Party of Prosperity (party of the privileged). That is the crux of the matter or the essence of renegades, that is such an awful theoretical muddle and a complete renunciation of all-inclusive people's democratic government has far excelled the first phase EPRP defectors.

This windbag devotes, this twaddle, with his contempt for Martyrs' revolutionary popular slogan of people's democratic government, he inadvertently betrayed his cloven hoof when he promulgated: peacefully, *i.e., in a democratic way*"-just like his master! That is the crux of the matter. The defectors/renegeades have to resort to all these subterfuges, sophistries and falsifications only to *excuse* themselves from *social* revolution, and to conceal their renunciation of the overarching ***transitional people's democratic government***, their desertion to the side of the neoliberalism, *i.e., to the side of the corporate elites*. Burning with profound moral indignation, our most learned Judas have betrayed and damped the glorious history of the martyrs into a dark abyss.

Shame-faced defectors, renegades, and political pirates [polymorphous opportunism]

The dialectical change in the history of mankind is one of continuous development from **the realm of necessity to the realm of freedom**. This process is never-ending. In any society in which oppression and dehumanization exist struggle for freedom and social justice will never end. In democratic society the struggle between the new and the old and between truth and falsehood will never end. In the fields of the struggle for production and scientific experiment, mankind makes constant progress and nature undergoes constant change, they never remain at the same level. Therefore, man/woman has constantly to sum up experience and go on discovering, inventing, creating and advancing. Ideas of stagnation, pessimism, inertia and complacency are all wrong. They are wrong because they agree neither with the dialectical facts of social transformative praxis over the past million years, nor with the historical facts of nature so far known to us (i.e., nature as revealed in the history of the big bang theory, general theory, quantum mechanics, life, and other natural phenomena).

Social transformative theory emphasizes the dependence of theory on practice, emphasizes that theory is based on practice and in turn serves practice. Who are the real elites then? The true elites are those whose ideas of social practice, and from it alone; they come from three kinds of social practice, **the struggle for production, the emancipation of the whole society and scientific experiment**. Critically thinking elites-**not charlatan doctors** who run to occupy power for sole opportunistic goal- must understand that the **85% of the toiling masses have boundless creative power: they can organize themselves and concentrate on places and branches of work where they can give full play to their energy; they can concentrate on production in breadth and depth and create more and more undertakings for their own well-being**.

Recently there has been a falling off in ideological and political work among diasporas and opportunistic intellectuals, and some unhealthy tendencies have appeared. They seem to think that there is no longer any need to concern oneself with politics or with the future of the motherland and the ideals of mankind as far as the Messiah sent by God removed his political rival though they are the same family of the Woyane tree. In addition to the study of their specialized subjects (medical or political scientists, doctors, nurses, engineers), they must make progress both ideologically and politically, which means that they should raise their political consciousness to resolve nullify the ethnically structure government, on the current events and political discourse. Not to have a correct political point of view is like having no sou. All educated citizens, political parties, and organizations should shoulder their responsibilities in ideological and political work that can generate democratic institution. True elites should be modest and prudent, guard against arrogance and rashness, and serve the Ethiopian people heart and soul.

Opportunistic and oscillatory elites have a long history of betrayal to citizens social change for mere greed:

1. **Ethiopia Citizens for Social Justice (ECSJ)** (constituted of Genbot 7, (AEDP), (EDP), Semayawi Party, (NGP), (GRM), and (UDJ) party)- **escorted by the despised vacuum human nymph -is a sack of political ignorant and ethno-fascistic polity derivatives**. It is not the form that determines rationalist epistemology nor charlatan nominal doctors, it is the inherent **content (the twenty-one century notorious opportunists)**. This party constituents:

- are **catalysts** in speeding up armed conflict strategically in situations of ethnic security dilemma within our country: this party did not condemn the genocidal

activity committed on innocent citizens and it calls itself “Social Justice Party” when it is inherently working hard in galvanizing ethnic cleansing?

- are **ethnic activists** with strong need for identification with their ethnic group; create pressures leading to ethnic polarization and formation of conflict groups.
- are **political entrepreneurs**: as they manipulate and use ethnic identity and divisions to mobilize people and pursue political power

2. the defectors or renegades proclaimed themselves to be revolutionaries, while rejecting the essential social transformative praxis conception that the working citizenries constitutes the sole consistently revolutionary majorities in modern society. Such erratic programmatic gyrations in response to immediately perceived interests are characteristic of political banditry—a peculiar and particularly cynical form of opportunism.

3. they are in freefall from the climax to degeneracy, national humiliation, and ruthless persecution of the honest national opposition against all forms of oppression: the martyrs who sacrificed their precious life for the emancipation of the downtrodden masses from the yoke of feudalism and military dictatorship.

4. The EPRP defectors (EPRP-D = modern renegades or defunct and politically degenerated sycophants) are tantamount to political shimmering to tailor down the fundamental social change. Moreover, these disillusioned elite groups seemed to drift more easily into reactionary or even to the neoliberal’s camp—this time with a cascade of abuse on Martyr’s causes. This embarrassing tendency is exhibited when the defectors’ pseudo-chairman and bluestocking **preached** treachery or recantation against the revolutionary tradition, with no stomach left for fighting a rearguard defense in support of social change against dictators. They became arch enemies of the social change and the sovereignty of our nation initiated by the martyrs of the 60th -70th: these turncoats are embellishing the neoliberal-Abiy’s ethnically structured regime and seek revisionist sabotage on the people’s social revolution for democracy, where in turn Abiy used the renegades to serve as witness in freely denouncing and adulterating the Martyrs’ historical social movement

5. Opportunist elites’ assumption that only a professional minority can achieve reforms ‘on behalf of’ the oppressed masses have long claimed the mantle of **Prosperous Party** of the people and, in the words of the prime minister and his running dogs, played the role of the party that appeals to, the oppressed, and working-class Ethiopians with the promise of policies that increase economic and social opportunity, while in fact functioning as the graveyard of social movements. The social revolution of the broad popular masses with an aim reaching beyond the existing social order, the unity of the daily struggle with the great transformative praxis, that is the task of the social democratic movement, which must logically grope on its road of development between the following two rocks: abandoning the mass character of the party or abandoning its final aim, falling into social reformism or into sectarianism, anarchism, opportunism or ethnocentrism.

The current opportunistic elites:

- *Are insensitive to the peasant's misery and for those who are murdered in the daylight by OLF-TPLF death squads everywhere in the country*
- *Did not recognize the genocide inundated the country -particularly the Amara ethnic groups and all Orthodox religion believers-denied genocidal activities clandestinely activated by the so-called Prosperous party members (who are proponents of or adherent to the OLF-Abiy ethno-polities)*
- *Listed their names as "doctors" (with no political experience but opportunity seekers to fill the vacuum that has been deserted by their TPLF brothers) looking for office seat to devour the general public*
- *Undermine the overwhelming majorities who suffered for over thirty years in hands of the Woyane ethno-fascists: they are ready to exploit and suppress social movements for social changes*

Synopsis

The preceding pages have glimpsed the extraordinary span of experiences of renegades and ex-radicals, appeared in two historical phases (now and then) since the beginning of the twentieth century, including socialists who embraced – or collaborated – with fascism, former radicals who subscribed to anti-social revolution and (in some cases) neoliberalism and neocolonialism, as well as numerous former 1960s radicals who ended up working for states to whose machinery of repression they had previously fallen victim. The voyages – and the endpoints – have undoubtedly differed but a common thread has been a departure from the radical and left anti-systemic politics to which they adhered in earlier phases of their lives. This examination of numerous renegades across the most important periods of neoliberalism/neocolonialism since the beginning of the twentieth century shows that there are often notable similarities in personalities and psychological profiles. 'Erratic', 'unpredictable', and 'mercurial' are some of the adjectives aptly applied to renegades. The break with radical social revolution, for some, was merely one rupture among many: included in the list of things known to have caught the attention of renegades were religion, spiritualism more generally, numerous self-help opportunism, and a variety of business ventures, not to mention a multiplicity of political affiliations. In light of all the above, it is clear that the intensive campaign being conducted by the renegades, dictators, ethnic ODP, and media to eulogize the ethnically structure regime and slander the revolutionary opposition

Renegades are omnipresent figures throughout political history. They differ in kind rather than in substance: the circumstances and examples vary from period to period, but the essence of the renegade – the one-time radical opponent of the system who negotiates a rapprochement with existing political-economic institutions – stays largely the same. Here is a scientific quote that can clean the opportunistic cloud from greedy elites!

*"People who pronounce themselves in favor of the method of **legislative reform** in place and in contradistinction to the conquest of political power and social revolution do not really choose a more tranquil, calmer, and slower road to the same goal, but a different goal. Instead of taking a stand for the establishment of a new society they take a stand for surface modifications of the old society."*
[Rosa Luxemburg]

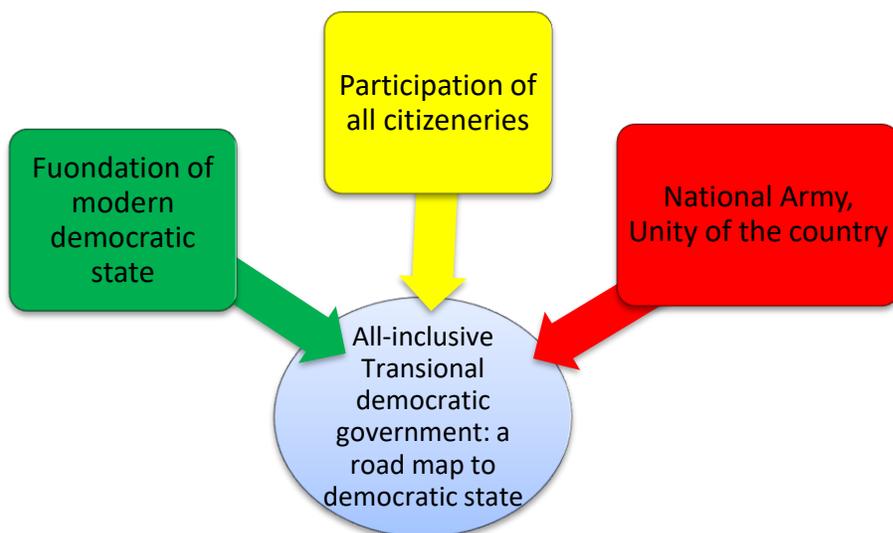
The reformist strategy thus throws out the possibility of revolution; it is also less able to win reforms.

Thousands upon thousands of martyrs-against colonialists and against all kind of human suffering- have heroically laid down their lives for the people; let us hold their banner high and march ahead along the path crimson with their blood!

The martyrs are models for the whole our Ethiopia, the backbone of the social transformation of the people's cause in all spheres, pillars of support to the establishment of **the all-inclusive transitional people's democratic government and bridges linking the people's government with the great masses!**

All-inclusive transitional people's democratic governance comprises the mechanisms and processes for citizens and groups to articulate their interests, mediate their differences and exercise their legal rights and obligations. These are the rules, institutions and practices that set limits and provide incentives for individuals, organizations and firms. Governance, including its social, political and economic dimensions, operates at every level of human enterprise, be it the household, village, municipality, nation, region or globe.

All-inclusive transitional people's democratic government is not a theory, but rather a framework within which any correct various paradigms of democracy just fit: the democratic people's government where justice, equality, freedom, and humanity prevail, and all of these are grounded in these frameworks. It is the law of nature and society which cannot be derivable from any human construct ideologies-as any human being is born free.



Comprehensive Transitional People's democratic government is universal panacea! [The Martyrs]

Some questions to think about (an essay assignment for charlatan doctors to work on!)

1. While citizens may prize honesty and abhor deception, are they capable of assessing the objective reality of what politicians (the infantile Abiy and his caregivers) say?
2. To what extent can citizens distinguish between statements that are true and those that are false?
3. Does perceived truthfulness depend on the underlying truth of the statements themselves or on cues such as the speaker's reputation and partisanship?
4. Mind who are citizens?

At the present stage in Ethiopia, they are the working class, the peasantry, the urban petty bourgeoisie (genuine elites) and the national bourgeoisie. These must unite to form their own transitional democratic

state and elect their own government; they enforce their power over proponents of ethnic politics and the running dogs of neocolonialists - the renegades and the reactionary elites. Democracy should be practiced within the ranks of the people, in order to enjoy the rights of freedom of speech, assembly, association and so on.

We note that the capacity to detect deception is a critical social skill. Evolutionary psychologists argue that social cooperation is made possible, in large part, by cognitive mechanisms that allow humans to rapidly detect **cheaters and violations of social norms**. Lie detection is important in politics, too: **revolutionary overwhelming majorities -guided by EPRP are excellent lie detectors**. If citizens are capable of detecting political lies, then they have the tools that enable them to guard against manipulation and persuasion by elites/ethno-fascists, like Abiy Ahmed and his opportunist satellites.

The martyrs' vocabularies always referred to movements, to transformative praxis of the overwhelming majorities (the now-subjected to genocide working classes) in perpetual change, gathering together and moving forward, active and hopeful, creators and victims of their own history, open to the continuous fluidity of passing time. Moreover, the political tactics of their social democratic principle is not something that was invented, it is the product of a series of great creative acts of the often-spontaneous social revolution seeking its way forward. In their visionary principle, the search for true freedom was related to the idea of the whole, based Hegel's philosophy. Contrary to this sanctified social vision or collective ego of the downtrodden masses, the subjectivist empiricists describe their ego as reactive or passive: they oppose the reality beyond itself instead of acting freely in a communicative unity or totality. For social revolutionaries (people loving and caring), seeking mass liberation under the guiding EPRP's principle negates tendencies towards personalization and hero worship. If the scope of the ego is to be amplified, it must go beyond the personal will has to include the collective whole: the ego itself is only developed in time.

Expose the intrigues and plots of the reactionaries and the notorious OLF- Abiy Ahmed, arouse the vigilance and attention of the fundamental change makers, heighten the people's volution to fight and crush the narrow-ethno-fascists!