



Judas kiss/sellouts and modern revisionists

“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]

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Prologue

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 the 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 renegeades, 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 oppression. 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 fulfilling 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 then identifies the inescapable contradictions within the system that present the stark choice between democratic state or barbaric ethnocentrism.

Apostates and collaborationists

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 led 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 (Genocides)**- 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 Ahemed 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/renegades 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]

1. 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.
2. 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.
3. 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 campus-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 any 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
4. 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.

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.

*“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.

The Experimented reforms resulted in sequential genocide

1. The military regime conducted by notorious Mengistu Hailemariam and his cadres when hundred thousand of students, teachers, workers, women, soldiers, etc. were slaughtered for mere political differences.
2. Following the junta state, arrived the most heinous and barbarous ape-like Woyane guerillas who speeded up the genocide of ethnic cleansing. The Architects of the killing who divided the country into ethnic pieces are: *Legese Zenawi (head of Woyane)*, *OLF-EPLF leaders*.
3. The OLF-Querro regime-lead by Abiy Ahmed: Genocide and interna displacement reached its peak. Abiy Ahmed, who is an imposter, a liar, and deceitful individual has been awarded

for being the modern icon of all the killings and as such awarded the Noble Prize by anti-black and anti-African world leaders.

Compare Dr. Tilahun Gessese and DR. Abiy Ahmed (decipher the lies he used to promote genocide in the most unheard and untold country's history.)

ጥላሁን ገሠሠ

ውሽት ለመናገር አትሻም ምላሴ

ውሽት ለመናገር አትሻም ምላሴ

ለውነት እሞታለው አልሳሳም ለነብሴ

ያለሆነውን ሆነ ብዬ ከማለት

እውነት ተናግሮ ይሻለኛል ሞት

ውሽትን የማይወድ እውነተኛ ሰው ነው

ተብዬ መጠራት ታላቅ ኩራቴ ነው

ውሽት ለመናገር አትሻ ምላሴ

ሰውን የሚያጣላ ያላንዳች ሀጥያቱ

በቁም የሞተ ነው ሳለ በህይወቱ

ብዬ በመናገሪ እኔ በበኩሌ

ሁሉም ይወቅልኝ ይሄው ነው አመሌ

ውሽት ለመናገር አትሻም ምላሴ

ለውነት እሞታለው አልሻም ለነፍሴ}

ከመሞት ይቅር ማለት ምንም ቢያመዝንም

ውሽተኛ ሆኔ ለመናገር አልሻም

ለውነት ነው የምዋጋው ያላንዳች ቅሬታ

በውሽት ከማፍር ያጋጠመኝ ለታ

Truth doesn't make you imperfect. It makes you real! Finally, Be Bold. Be Fearless and Be Truthful. It will set you free.

ኢትዮጵያዊ ከሆነን፤ ያለችን ውድ ሀገር ኢትዮጵያ ብቻ ከሆነች፤ ያ ያ የምንለው የቅዥት ሀገር እስከሌለን ድረስ፤ ከሀገር በፊት ሆድን ካላስቀደምን፤ ታሪክም አልዋሽ፤ ትውልድም አልከሰም ካልን ዘንዳ ቀደም የታየው ጀግንነት፤ ከጥቁር አንበሳ ወጣቶች እስከ ስድሳዎቹ ትንታኝ ዛሬም እውን ሊሆን በተገባው ነበር፡ [ሀማ ቱማ]

The struggle against neocolonialism and its lackeys will assuredly will, like the past, still win greater victory!
The people, and the people alone are the motive force of Ethiopian history!
The raging tide of the people of our country against neoliberal aggressors is irresistible!
Tigers do not change their stripes; ethnic regime is the deriving force of GENOCIDE not democracy!
He nails that sticks out gets hit the hardest: passive struggle is not the solution!
Saying “no” to ethnic politics means living the no by struggling to transform it into an affirmation of humanization.!
Social revolution requires us to fight the self-expansion of value and “involves not just the transformation of our social and economic conditions but also the transformation of ourselves and the way we relate to one another as social beings!
A cat may go to a monastery, but she remains a cat as traitors are always traitors!
The social revolution will raise itself up again clashing, and to the reactionaries' horror it will proclaim to the sounds of trumpets: We were, we are, we will be!



