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The total ideological/political bankruptcy of renegades/ modern revisionists

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Prologue

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 located 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.

Turncoats and collaborationists: early twentieth-century renegades

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*- 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 Konjitt Birhan (ቆንጂት ብርሃን,) 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.
4. Nesibu Sibhat (ነሲቡ ስብሐት ከ :- ሰሜን አሜሪካ ቀን :- ታህሳስ 29 ቀን 2012 ዓ.ም. : an article posted on ethiopatrios.com site)) is troubling for several reasons: it stands away from the objective reality of the principles of

EPRP now and EPRP then. I am not criticizing your grievance/complaint in detail because it is wreck less and incompetent in its essence. It is infantile and cliché oriented in its contents-holding no water!

1. ኢሕአፓ ለምን ተከፈለ? ዛሬስ ምን መደረግ አለበት? ፀሐፊ :- ነሲቡ ስብሐት ከ :- ሰሜን አሜሪካ ቀን :- ታህሳስ 29 ቀን 2012 ዓ.ም.

Here, the phrase you used “why EPRP is divided/split-up.”

The EPRP hasn’t been divided like tomato or as enterprise of shareholders - it is not a corporation owned by two CEO officials. It is the people’s democratic party founded by martyrs (all history making citizenries). You reduced the glory of this sanctified and precious political party glibly and mercilessly to some kind of mob or collection of interest groups. Opportunists/oscillatory elites have deserted the party, the martyrs, and the country.

2. ውድ አንባቢያን የኢሕአፓ ቤተሰቦች:- ኢሕአፓ ምንም ችግር ቢኖርበት ውስጥ ሆኖ ማስተካከል ነው የሚገባው ብዬ ሰሜን አሜሪካን እንደመጣሁ በአንድ ዓመቱ ኢሕአፓን ተቀላቅዬ ከመከፈሉ በፊት ሁለት ዓመት ከተከፈለ በኋላ ሁለት ዓመት በአቶ መርሻ ኢሕአፓ ተከፍፎና ታግዬ ልበለው ነገሩ ሁሉ እጅግ አሳዛኝ ሆኖብኝ “እንኳን በቃኝ” ብዬ እራሴን ያገለልሁ ነኝ:: ከአቶ እያሱና ከአቶ መርሻ ኢሕአፓ ወጣሁ እንጂ ኢሕአፓ ማጎተቤ ነው::

Here you go, you are one of such defectors when you joined the Judas Mersha club (defected interest group) as you (yourself) testified it above. The EPRP has no owner: it is the Revolutionary People’s Party-built up through social revolution by martyrs and Ethiopian toiling masses. You are insulting all EPRP members now and EPRP members then, when you are talking about two individual members-though the comparison you made between the two is Earth and Sky and muddle headed: comparing Judas to Jesus, idiot to scientist, layman to philosopher!

No one is against you personally; one is just sorry for your ignorance and uncritical/uncultivated literature. A reminder and a good lesson for you is: negation for negation sake is nihilism! Please, raise your political consciousness and think critically-not eclectically. You are confused and you lost your compass that guides you to the revolutionary path, please proceed with your dream of joining the Prosperity party to share the bait.

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.

The struggle against neocolonialism and its lackeys will assuredly win, 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 don't change their stripes; ethnic regime is the deriving force of interethnic conflict not democracy!

The 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 still remains a cat as traitors are always traitors!