

## Greece and Leftism

### Q & A

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*It is a common secret that communist “truths” are widely accepted in Greece. For a country that survived the post-WWII Soviet land grab and never came under communist rule this is a rather strange phenomenon, isn’t it?*

It is indeed. To understand fully the roots of widespread leftism in Greece we should quickly recap historical events that help explain this proclivity, the most prominent of which was the founding of the Marxist-Leninist Communist Party of Greece (KKE) in 1918.

KKE’s early life was turbulent as it oscillated between underground action vs. suggestions to follow “full legitimacy” like the rest of the political parties. Internal dissension and “comradely conflict” helped turn KKE into a confused lump of bitter ideological rivals—Marxist/Leninists/Stalinists vs Trotskyites being the most prominent such conflict.

During the Metaxas dictatorship (1936-40) KKE was outlawed and its members were relentlessly persecuted, many of them ending up in prison or internal exile. The outbreak of WWII found KKE praising [Stalin for his pact with the Nazis](#) and agitating against war to the point of trying to sabotage Greece fighting the Italian fascist invasion of October 1940. All of this of course instantly changed when Nazi Germany attacked the USSR in June 1941, with KKE becoming overnight a newfound sworn enemy of the Axis.

The onset of the Nazi Occupation of Greece (1941-44) signaled a massive KKE campaign to organize the National Liberation Front (EAM), a “people’s” resistance network which allegedly numbered two million members and sympathizers at its peak, and the Greek People’s Liberation Army (ELAS) EAM’s armed *andartes* guerrilla force. EAM-ELAS grew into a substantial force that fought both the occupiers and rival republican anti-communist resistance groups—the latter fact being the *first communist armed attempt to gain the post-war control of the country*.

Upon liberation in October 1944, ELAS reluctantly participated in a national unity government but by December 1st its ministers had resigned over disagreements about disarming ELAS and re-organizing the National Army. A mass EAM demonstration in Athens on December 3rd deteriorated into chaos, when police allegedly opened fire on the demonstrators killing 25 and wounding dozens. Within days, ELAS attacked British and Greek government forces engaging in full street combat that ended in January 1945 after causing widespread devastation in the Greek capital. This was the end of what has gone down in Greek history as the “Decembrist” days of communist insurrection.

The “Decemberist” days were hardly the end of Greece’s overwhelming misfortunes with KKE’s lust to impose “people’s rule” by force of arms. By March 1946, KKE and ELAS, the latter re-baptized “Democratic Army of Greece” (DSE) declared war on the government with assistance from neighboring communist Yugoslavia and Albania. What followed was a three-and-a-half years bitter full-scale conventional battle in the mountains that ended with the thorough DSE defeat by the National Army with the support of first the British and later the Americans. The KKE was of course outlawed and the defeated communists crossed the northern border and were dispersed in Eastern Bloc countries, with DSE’s main body moved to Tashkent in the Soviet Union.

***It sounds amazing that after all this bloodshed and attempts to overthrow the government, which caused such devastation upon Greece, leftist ideologies would have such strong roots in society to this very day. Why is that?***

To begin with, the 1946-49 insurgency, which the communists and their fellow travelers quickly dubbed a “civil war” in order to push the idea of the “people” rising against a presumed dictatorial regime of the Right (headed by a king), divided the people deeply along “anarcho-communist” vs. “patriotic nationalist” lines.

The persecution that was launched right after the end of the DSE insurgency upon the KKE “anarcho-communists,” with arrests, internal exile, court martials, and executions, was the perfect KKE propaganda weapon: the narrative of heroic but unfortunate “people’s fighters” suffering in the hands of the “anti-people royalist fascists” became an instant success with willing consumers. This was powerful medicine that divided Greek society deeply and still lingers among an older segment and those of younger age who are susceptible to KKE’s propaganda revolving around the old “revolutionary” mantras.

The perfect cap to this “pushed” KKE martyrdom narrative came with the military dictatorship launched on April 21, 1967. The so-called “colonels” quickly dissolved all political parties, including a leftist one that served as a disguised KKE, and arrested, imprisoned, and internally exiled thousands. The implosion of the junta seven years later added the icing on the cake: it pushed the gates wide open to Greece’s post-junta Left embracing now openly the “glories” of the DSE insurgency past. And although the junta was met with little popular opposition, the handful of small and ineffective “resistance groups” that had been quickly suppressed by the police, rose after “liberation” as the honored laureled leftist “martyrs” in the hands of the “fascists.”

Amid this leftist barrage, the post-junta landscape was not welcoming to conservative ideas. The so-called “New Left” was in steep ascendancy throughout Europe saturating hearts and minds with impenetrable, but “orthodox” Marxian, mumbo jumbo, which Greek leftists immediately embraced and regurgitated in their fight against the post-junta “imperfect” conservative-led democracy.

The most prominent feature of this post-junta *Metapolitefsi* (roughly ‘restoration of the state’) was the immediate sprouting of leftist terrorist criminal gangs like the notorious man-killing Revolutionary Organization 17 November or simply “17N.” Such was the political impact of this post-junta surge of the “good” and, above all, “innocent” Left that it was a *conservative* PM who felt obliged to re-legitimize KKE and formally open the doors to exiled DSE guerrillas, including many who had committed heinous crimes in the name of pro-Soviet “liberation.”

*Metapolitefsi* meant that those who fought to make Greece a vassal of the Soviet Union found themselves elevated to the pedestal of national heroes—to the exclusion of all others. Swiftly, the wartime resistance was re-baptized by eager left “intellectuals” the exclusive handywork of KKE EAM-ELAS and its enforcers. The “bourgeois” state was thus forced into headlong retreat over commemorating *anything* that had to do with the victory upon the DSE and Greece’s salvation from the specter of Soviet communism.

The icing on the cake arrived with the rise of the Pasok socialist movement headed by an unstable Trotskyite economics professor, Andreas Papandreou, who led it to electoral victory in 1981. Pasok swept the decks with what was left of “bourgeois” influence in society and the state and transformed the country into a factory of the “good Left” virtual reality complete with a deluge of propaganda nonsense on “socialization,” “power to the people,” and “honoring the ‘resistance’ heroes.” Ironically, KKE suffered in Papandreou’s hands as he usurped all of KKE’s muddled myths of the heroic past and thus artfully bled its electoral base to the benefit of his party.

The “good Left” Pasok thoroughly undermined the economy, created crippling budget deficits, presided over unprecedented corruption, and helped the public sector balloon beyond control. When Papandreou was neutralized by debilitating disease, his successor, yet another “good socialist,” Costas Simitis, continued with “modernizing” Greece along the line of corruption, scandal, and unbridled statism.

***Is there any way Greek society may be weaned off this communist Left narrative that apparently blocks the way to reform and rational political-social development?***

Leftist roots are so deep that any attempt to wean large majorities off the “good Left” narrative must be prepared to persist on an arduous and lengthy effort to win “hearts and minds” with little hope of success. Those who call themselves “conservatives” are hardly prepared for such an undertaking. Leftism has snaked itself inside the most distant corners of society and reinforces conservative paralysis. Conservatives have long abandoned the field to screaming “good leftists,” who win the day via shouting and gutter language. Conservatives have come to accept that the preferred offense is

passivity or, at best, dishing out lukewarm banalities as “proof” of their determination to meet the “good Left” toe to toe.

KKE, now a protolithic Stalinist relic hermetically enclosed in a barricaded HQ building, enjoys the most surprising political immunity and tolerance, with conservatives either mute or, disturbingly, going along with KKE demands. The most recent glaring such example was the vote on a [European Parliament resolution condemning the Molotov-Ribbentrop Pact](#) as responsible for the outbreak of World War II. The resolution passed with 535 Ayes, 66 Nays, and 52 blank ballots. Greece, now with a conservative government, was, not surprisingly, among the Nays. This ideological gift to KKE was hardly a first; Greece [has sided with the communists](#) under similar circumstances in 2006, 2008, and 2009 (source in Greek).

The decision of the conservatives to side with the communists in such a key symbolic ballot demonstrates the perennial conservative excuse of not wishing to rock the political boat by robustly pushing the communists to a corner. But “not rocking the boat” allows the KKE street thugs to dominate daily life through endless strike and street marches disruption, all this of course in “defense of people’s rights.”

As for Greek “intellectuals,” their disposition toward the communist-inspired “good Left” is as supine as that of the conservatives. They are happy with good-Left mantras like deconstructing the family, the school, the law, and the nation state, which they see as “constraints” to good-Left liberty, and suppressing the Church as the carrier of “obscurantism.”

These “structures of domination,” intellectuals insist, must be demolished and replaced by “multiculturalism” which remains the overall target for reasons that are mysterious to all but those who push the idea. The irony of all this of course is that the “liberators,” who scorn the laws of the “bourgeois state,” demand *the creation* of a deluge of *new legal strictures*, based on “logic” and the need “to protect the weak” that strongly reminds of Soviet-era dictatorial edicts. The net result is a mind-boggling number of “minorities” whose “rights” override those of the majority of the people.

The Greek “good Left” impasse is iron-clad and immune to anything that even remotely strikes of reason and logic. The sad conclusion is that the notorious “average Greek,” who, as recently as 2015 voted to bring the communist radical left SYRIZA party to power, with disastrous results, is deaf when it comes to truths about communism. And as the re-confirmation of this gloomy conclusion, the July 2019 general election, which brought to power the conservative New Democracy party, still rewarded SYRIZA with 31 percent of the vote allowing it to remain in parliament as the major opposition—despite its previous 4 and ½ years in power when scandal, corruption, theft of public monies, and endorsement and open support of street terrorists and thugs reigned supreme.

