



Aethiopia 18 (2015)

International Journal of Ethiopian and
Eritrean Studies

STÉPHANE ANCEL, Paris

Review

SERGE DEWEL, *Mouvement charismatique & pentecôtisme en Éthiopie:
Identité & religion*

Aethiopia 18 (2015), 283–284

ISSN: 2194–4024

Edited in the Asien-Afrika-Institut
Hiob Ludolf Zentrum für Äthiopistik
der Universität Hamburg
Abteilung für Afrikanistik und Äthiopistik

by Alessandro Bausi

in cooperation with

Bairu Tafla, Ulrich Braukämper, Ludwig Gerhardt,
Hilke Meyer-Bahlburg and Siegbert Uhlig

Bibliographical abbreviations used in this volume

- AE* *Annales d'Éthiopie*, Paris 1955ff.
- ÄthFor* Äthiopistische Forschungen, 1–35, ed. by E. HAMMERSCHMIDT, 36–40, ed. by S. UHLIG (Stuttgart: Franz Steiner (1–34), 1977–1992; Wiesbaden: Harrassowitz (35–40), 1994–1995).
- AethFor* Aethiopistische Forschungen, 41–73, ed. by S. UHLIG (Wiesbaden: Harrassowitz, 1998–2011); 74–75, ed. by A. BAUSI and S. UHLIG (*ibid.*, 2011f.); 76ff. ed. by A. BAUSI (*ibid.*, 2012ff.).
- AION* *Annali dell'Università degli studi di Napoli 'L'Orientale'*, Napoli: Università di Napoli 'L'Orientale' (former Istituto Universitario Orientale di Napoli), 1929ff.
- BSOAS* *Bulletin of the School of Oriental and African Studies* (London, 1917ff.).
- CSCO* Corpus Scriptorum Christianorum Orientalium, 1903ff.
- EAE* S. UHLIG, ed., *Encyclopaedia Aethiopica*, I: A–C; II: D–Ha; III: He–N; in cooperation with A. BAUSI, eds, IV: O–X (Wiesbaden: Harrassowitz, 2010); A. BAUSI in cooperation with S. UHLIG, eds, V: Y–Z, *Supplementa, Addenda et Corrigenda, Maps, Index* (Wiesbaden: Harrassowitz, 2003, 2005, 2007, 2010, 2014).
- EMML* Ethiopian Manuscript Microfilm Library, Addis Ababa.
- JAH* *The Journal of African History*, Cambridge 1960ff.
- JES* *Journal of Ethiopian Studies*, Addis Ababa 1963ff.
- OrChr* *Oriens Christianus*, Leipzig–Roma–Wiesbaden 1901ff.
- PdP* *La Parola del Passato. Rivista di studi classici*, Napoli 1946ff.
- PICES 8* TADDESE BEYENE, ed., *Proceedings of the Eighth International Conference of Ethiopian Studies, University of Addis Ababa (26–30 November) 1984*, I–II (Addis Ababa: Institute of Ethiopian Studies–Frankfurt am Main: Frobenius Institut, Johann Wolfgang Goethe Universität, 1988–1989).
- PICES 10* C. LEPAGE and É. DELAGE, eds, *Études éthiopiennes: Actes de la X^e Conférence internationale des études éthiopiennes, Paris, 24–28 août 1988* (Paris: Société française pour les études éthiopiennes, 1994).
- PO* *Patrologia Orientalis*, 1903ff.
- RIÉ* É. BERNAND, A.J. DREWES, and R. SCHNEIDER, *Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite*, I: *Les documents*, II: *Les planches* (Paris: (Académie des inscriptions et belle-lettres) Diffusion de Boccard, 1991).
- RRALm* *Rendiconti della Reale Accademia dei Lincei, Classe di scienze morali, storiche e filologiche*, Roma, 1892ff.
- RSE* *Rassegna di Studi Etiopici*, Roma, 1941–1981, Roma–Napoli, 1983ff.
- SAe* *Scriptores Aethiopici*.

Reviews

His Majesty's Disloyal Opposition.' [p. 297] In spite of my admiration for their courage, I tend to imagine that whatever the students thought and tried to achieve was obviously beyond their ability.

Bairu Tafla, Universität Hamburg

SERGE DEWEL, *Mouvement charismatique & pentecôtisme en Éthiopie: Identité & religion*, Bibliothèque Peiresc, 30 (Paris: L'Harmattan, 2014). 256 pp. Price: € 28.00. ISBN: 978-2-343-03818-6.

One of the most spectacular religious phenomena in Ethiopia during the last thirty years is obviously the development of charismatic and Pentecostal movements in the country. It is quite difficult to evaluate the number of faithful of these new churches in Ethiopia since the government census does not differentiate between Lutheran, Calvinist, Pentecostal and charismatic churches, calling them all 'Protestants'. However there is no doubt that most of the 18.7 % of Ethiopians counted as 'Protestants' in the country in 2007 belong to Pentecostal and charismatic churches.

The characteristics of these Ethiopian churches have been studied by scholars for several years and are still a focus of their attention today. The impressive works of Gustav Åren, Øyvind Eide, E. Paul Balisky or Jörg Hausteiner have all shed light on the historical, political, religious and social issues of this phenomenon in Ethiopia. However, the multiplicity of these churches, as well as the large number of studies concerning them, make it difficult to keep abreast of this phenomenon in Ethiopia. Thus Serge Dewel's book fills a large gap in our knowledge of the development of charismatic and Pentecostal churches in Ethiopia. The aim of that book is to present an overview of characteristics of, and issues concerning these churches in Ethiopia during the second half of the twentieth and beginning of the twenty-first century. It does not claim to present new facts or data. Its great value is its discussion of the main issues of this phenomenon, presented in a very clear and intelligent way with a great scientific attention.

In the first chapter, *Pentecôtisme général: évangélisme, pentecôtisme & charismatisme* ('General Pentecostism: Evangelism, Pentecostism and Charismatism'), the author presents the origin, development and characteristics of the numerous Pentecostal and charismatic movements. A well structured text and descriptive diagrams help S. Dewel to explain the origins and evolution of these movements and the relations between them.

In the second chapter, *Espace éthiopien, missions, églises: aperçu historique* ('Ethiopian Space, Missions, Churches: a Historical overview'), the circumstances and the political and religious issues concerning the arrival of charis-

Reviews

matic and Pentecostal churches in Ethiopia during the twentieth century are presented. The appearance of these churches in Ethiopia is thus described and related to the historical context and the particularities of the country from the political, social and territorial points of view.

Finally, the third chapter, *Pentecôtisme général en Éthiopie aujourd'hui* ('General Pentecostism in Ethiopia today') indicates the place of these churches today in Ethiopia, their number, their significance, as well as political and social issues related to their recent development. In this chapter, the author consciously analyses data already available and information collected in interviews with informants. He also offers maps and diagrams highlighting different aspects of the phenomenon studied.

The book ends with a glossary and a substantial bibliography. Dewel's knowledge of Ethiopian history and culture, his ability to propose precise analysis in a clear language, and the scientific value of his text make this book a remarkable and useful tool for scholars as well as for all people interested in Ethiopian religious history.

Stéphane Ancel, Paris

AWET TEWELDE WELDEMICHAEL, *Third World Colonialism and Strategies of Liberation: Eritrea and East Timor Compared* (Cambridge: Cambridge University Press, 2012). 353 pp., 2 maps, index. Price: US-\$ 104.00. ISBN: 978-1-107-03123-4.

Comparative research is an important tool to analyse the momentum behind historical events, across time, and space. Awet Tewelde Weldemichael compares two scenarios of national liberation. His points of entry are the liberation movements in Eritrea and East Timor. Their respective armed struggles responded to what the book refers to as *third world*—or *secondary colonialism*. These concepts do not refer to earlier forms of European imperialism but rather to the quasi-imperial control of 'third world' countries over their subaltern neighbours. Eritrea was annexed by Ethiopia in 1962 and East Timor was occupied by Indonesia in 1975.

Set in the Cold War context, the author examines the anti-imperial struggles in Eritrea and East Timor, exploring the perspective of the oppressed and their strategies of liberation. The author provides an excellent history of the inner workings of two liberation movements and their long and eventful struggle for national liberation and independence, from its outset till the 1990s, when both polities finally emerged as independent countries. The historical narrative switches between Eritrea and East Timor, and the move-