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ALEXANDER MECKELBURG, Universität Hamburg

Review

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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*.

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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-

ments' inner struggles and divisions, closely following developments under a periodical or theoretical paradigm in every chapter.

Awet Tewelde Weldemichael challenges the accepted 'master narratives' (p. 2) of an all too often 'Western-centric' understanding of *colonialism*, *liberation*, and *terrorism*. Building on the idea of *secondary colonialism*—'imposed provincialism plugged by counterinsurgency' bearing 'strong resemblance to European colonialism' (p. 8)—*colonialism* is not simply a pattern of Western imperialistic control over outlying territories, but of formerly colonized countries as well. *Grand strategies*, also, are usually seen as part of the repertoire of militarily dominant and developed Western states; and colonial subjects are equally able to apply 'military, diplomatic, propaganda' (p. 2) means in order to achieve their independence. And last but not least, *terrorism*—usually reserved to describe the insurgency movements—is used here to describe the mass killings and atrocities committed by Indonesia and Ethiopia. Hence the book substantiates the analysis of *secondary colonialism* as a perpetrated web of state terrorism, insurgency and counter-insurgency.

The clever juxtaposition of the nationalist struggles enables the reader to grasp the complex national, regional, as well as international circumstances, under which the *grand strategies* evolved. At the height of the conflicts the Eritrean and East Timorese strategies were 'polar opposites' (p. 287). While the Eritrean movement was largely succeeding on the battlefield, the East Timorese was engaged in diplomatic strategies. It is by virtue of comparison that the author is able to illuminate the socio-political base on which the nationalist movements built their respective post-war states in the 1990s (Chapter 7). Despite taking the side of the liberators, the book carefully balances the complex histories of the liberation struggles. Accordingly, the author concludes, 'the newly independent Eritrean government became no less militaristic than the movement that gave birth to it' (p. 288). In the case of East Timor, the author attests, for 'the absence of political cohesion and discipline, and the lack of the unified control of the state's apparatus inaugurated a fractured political system in East Timor', giving way to political contestation which frequently paralyzed the future state (p. 297).

Based on an impressive number of interviews and primary sources from Ethiopia, Eritrea, Indonesia and East Timor, and vividly and deftly written, the book combines two field cases that would have made books in their own right. The author aims at a deeper understanding of the motifs, patterns and structural challenges of liberation fronts, as such. Hence the book is not only an important read for those interested in either one of the field cases but an important addition to understanding nationalist struggles during the Cold War period.

Alexander Meckelburg – University of Hamburg