



Aethiopia 18 (2015)

International Journal of Ethiopian and
Eritrean Studies

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Review

BAHRU ZEWDE, *The Quest for Socialist Utopia: The Ethiopian Student
Movement c.1960–1974*

Aethiopia 18 (2015), 281–283

ISSN: 2194–4024

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

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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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The first contribution by Lukian Prijac, 'Les «parrains» du Ras Teferi, Léonce Lagarde et Mgr Jarosseau: Protecteurs ou agents d'influence?' (pp. 161–173), discusses Tafari's relations with the French minister in Ethiopia and his adviser at the League of Nations, Léonce Lagarde, and with a French Capuchin and Tafari's tutor, Mgr Jarosseau. Another contribution by the same author, 'Le couronnement du *ras* Tafari et la délégation française (2 novembre 1930)' (pp. 193–213), deals with the presence of the French delegation at Ḥaylä Šəllase's coronation, the event which marked the end of Tafari's path to power and the beginning of his official rule as the Emperor of Ethiopia. It is an interesting view not only of the French delegation as such, but, most of all, of the coronation as a part of the Empire's symbolism of power and its legitimation.

The volume also contains a chronology of the period, both according to the Ethiopian calendar and the Georgian calendar, beginning from 1889 CE, when Mənilək was proclaimed Emperor, and ending in 1942 CE, when Ḥaylä Šəllase, after returning to Ethiopia in 1941 CE, proclaimed a final *awag* prohibiting slavery and the slave trade (pp. 13–15). There is a small genealogical tree (which includes only two of Ḥaylä Šəllase and Mänän's sons: Asfa Wäsän and Mäk^wännən) beginning from the Säwan ruler *nəguś* Sahlä Šəllase (pp. 16–17); there is also a bibliography (pp. 215–232). A number of photographs and copies of Ethiopian documents (i.e. in Morin's and in Prijac's articles) add to the value of the publication.

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BAHRU ZEWDÉ, *The Quest for Socialist Utopia: The Ethiopian Student Movement c.1960–1974*, Eastern Africa Series, 16 (Woodbridge, Suffolk: James Currey, 2014). xvi, 299 pages, 3 maps, 13 photographs, bibliography, index. Price: £ 50.00. ISBN: 978-1-84701-085-8.

At long last an historical event that seems to have had some significance in the political development of Ethiopia has been successfully and fairly treated in this monograph by an author who personally experienced at least part of the process. A number of publications briefly mentioned the student movement of the 1960s and 70s, and later some dissertations on some aspects of the movement were written abroad, but a long time had to pass before this detailed description and scientific analysis was available.

The university students who informed themselves about politics through their readings of books on politics as well as through various sources of information about student movements abroad, began to criticise against the

slowness of their country's progress and the corruption prevalent within the government of the absolute monarch. This they did through their campus newspapers, their debating societies and occasionally by public readings of their critical poems. The government's reaction was at first rather mild. But when the students (at times accompanied by the secondary school pupils) repeatedly left the campus and demonstrated in the streets of the capital, confrontation with the police and security became inevitable. The confrontation was sometimes bloody; in December 1969 the student leader was assassinated and the students refused to surrender his corpse, intending to carry it on their demonstrations. The government reacted with force and some students were killed, several others were wounded, others imprisoned. The students who felt their lives were at risk resorted to hijacking 'passenger planes'; in one case the hijackers were killed and at least one was wounded and paralyzed.

Another problem the movement faced was internal disagreement on the choice and interpretation of ideologies and methods of applying them. This was a problem not only among the students in the country, but also among their compatriots abroad. As a result, various groups developed separately and, in some cases, became enemies of one another. This was the case during the military dictatorship, which benefitted from the different groups attacking each other. Some joined liberation fronts whose political policies they found acceptable.

If the student movement was so fragile and so efficiently crushed by the monarchy and the military dictatorship, and if the movement itself soon lost unity from within, what is then the significance of this movement in history or politics? This aspect is not clearly dealt with in the book. It would have been quite interesting to examine the possibility of whether or not the military was inspired at least at the start by the ideas of the students. After all, some of the students were children of army officers. Quite a few officers, especially the graduates of the military academy, the air force and navy, were also highly educated and presumably they, too, read the works of Marx, Lenin and Mao. But the author prefers to simply assign the military the role of a 'snatcher'. The 'land for the tiller', for which principle the students had fought, went to the state and not to the peasants. The question of nationalism, another important theme of the students, was laid down in the constitution of 1994, but remained inapplicable in practice. Whether the question of Eritrea was a colonial question or a question of secessionism, a factor which divided the students, was set aside when Eritrea became independent not by political theory, but by force of arms. The author concludes then: 'For about a decade and a half in the middle of the past century, Ethiopian students made a decisive and fateful intervention in the national affairs of their country. In a system that did not brook any formal political dissent, they effectively became

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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.

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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 Áren, 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-