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Special Edition

ADWA victory emboldens black people freedom movement

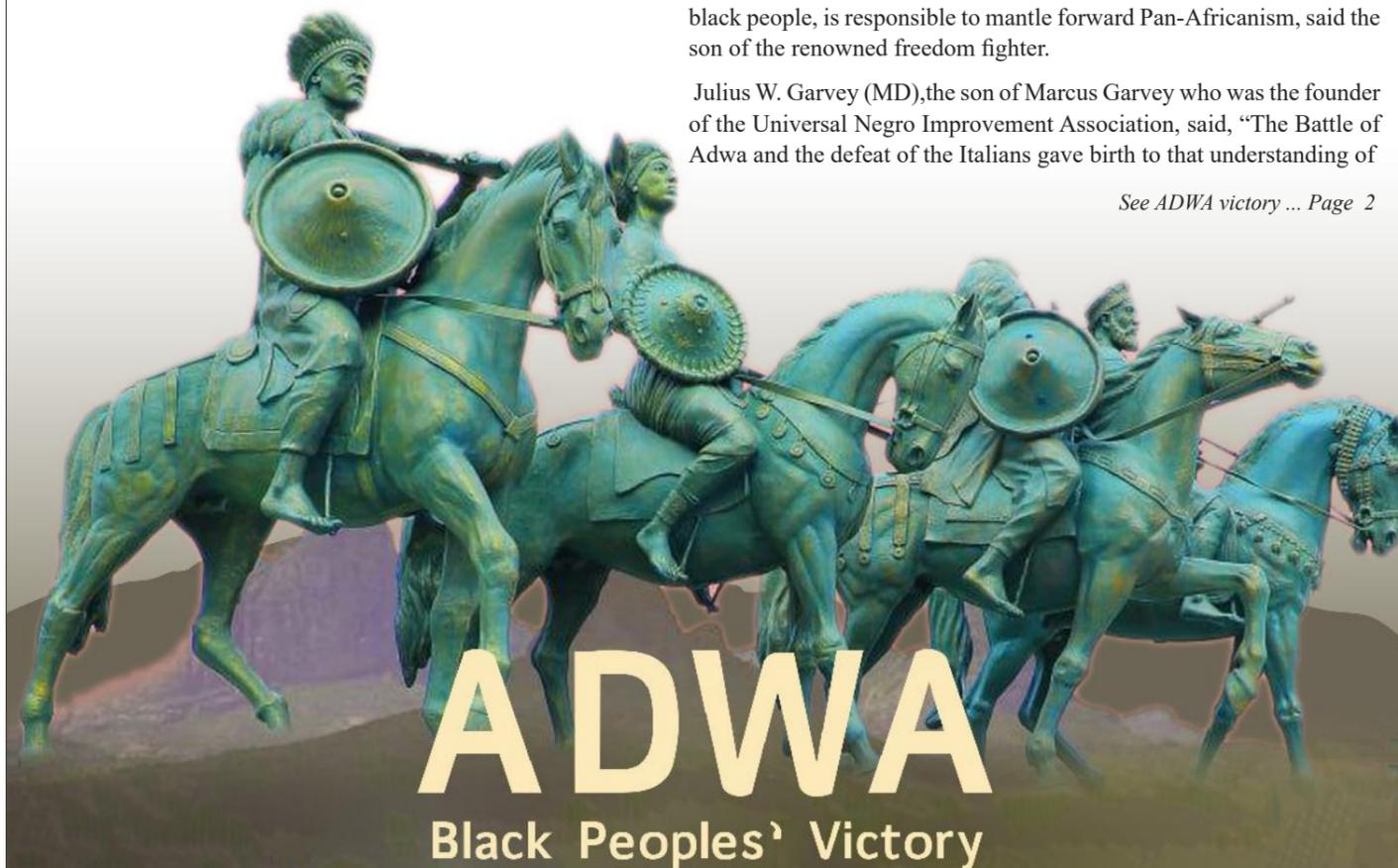


BY GIRMACHEW GASHAW

ADDIS ABABA -Ethiopia, as giving birth the freedom movement of black people, is responsible to mantle forward Pan-Africanism, said the son of the renowned freedom fighter.

Julius W. Garvey (MD), the son of Marcus Garvey who was the founder of the Universal Negro Improvement Association, said, "The Battle of Adwa and the defeat of the Italians gave birth to that understanding of

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Premier urges Ethiopians to preserve Adwa Victory's core values

- Extends best wishes

BY BETELHEM BEDLU

ADDIS ABABA- Ethiopians need to preserve and make use of the four values that the Victory of Adwa provided in nation building, Prime Minister Abiy Ahmed (PhD) said.

The Premier has extended his best wishes to the people of Ethiopia in connection with the 128th Anniversary of the Victory of Adwa.

In his message, Abiy has urged the current generation to maintain essential values that were demonstrated in the Adwa Victory.

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Ethiopia, Tanzania ready to enhance cooperation

- Ink MoUs to solidify ties

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Adwa guiding star for Africans' struggle for liberation: Ambassadors

- Extend best wishes to 128th Adwa Victory Day

BY ASHENAFI ANIMUT

ADDIS ABABA – Resident ambassadors of various countries have extended their best wishes to Ethiopians in connection with the 128th Anniversary of the Victory of Adwa, which, according to them, served as a beacon of hope for subjugated Africans.

Accordingly, resident Ambassadors of Brazil, China, Germany, Israel and Russia as well as Somaliland's Chargé d' affaires stated that Ethiopia's victory over a major European force inspired many African countries

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Prof. Bahru zewude

Scholars push for Adwa victory commemoration across Africa

BY FIKADU BELAY

ADDIS ABABA–Ethiopia has to promote the celebration of the victory of Adwa at continental level as it is the icebreaker of pan-Africanism, so said Scholars.

Emeritus Professor of History, Bahru Zewde told the Ethiopian Press Agency (EPA) that Ethiopia should strive for the commemoration of the victory of Adwa across the continent

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News

Special Edition

Ethiopia, Tanzania ready to enhance cooperation

• Ink MoUs to solidify ties

BY STAFF REPORTER

ADDIS ABABA—Ethiopia and Tanzania have signed three Memorandums of Understandings (MoUs) on culture and arts, agriculture and electricity trade.

It is to be recalled that Prime Minister Abiy Ahmed (PhD) and First Lady Zinash Tayachew arrived at Dar es Salam, Tanzania for official State visit on Thursday.

According to the Office of the Prime Minister (PMO), Prime Minister Abiy was received by the Tanzanian President Samia Suhulu and official talks were held following the State visit to that East African nation. The two parties discussed various ways so as to cement ties between the two countries.

The scope of their discussions covered a wide range of bilateral and regional issues with firm commitment towards fueling multifaceted cooperation, PMO stated.

“Today’s bilateral discussion is a testament to how our historical ties have been in a position towards paving the way for stronger relations in the present,” Prime Minister Abiy Ahmed said.

The two countries signed three MoUs on culture and arts, agriculture and electricity trade, and it is going to be basis for the ongoing and reciprocal development, PMO added.

“Thank you, President Samia Suluhu for the warm welcome to Tanzania during the nation’s time of mourning. On behalf of Ethiopia, I express my condolences on the passing away of Former President Ali Hassan Mwinyi,” PM Abiy posted on his social media.

Ethiopia, Malta set to hold business forum

BY YESUF ENDRIS

ADDIS ABABA—Ethiopian and Maltese stakeholders will hold a forum on March 12 here in Addis Ababa that is expected to advance the two sides’ business ties, the Ethiopian Investment Commission (EIC) disclosed.

In a joint press briefing the EIC Commissionaire Hanna Aryaselassie and Maltese Ambassador to Ethiopia Ronald Micallef gave yesterday, it was stated that the forum will be groundbreaking to unleash the two countries’ untapped investment opportunities.

Hanna said, “We have been working to organize the business forum in the coming March 12 and we are very much looking forward to a delegation of about 40 business community members from Malta. About 16 companies from the manufacturing, ICT, education, architecture, medicine, and financial services

sectors will take part in the forum.”

The EIC is very desirous to exchange ideas about mutual progress and the Ethiopian government is ensuring a conducive business climate and providing attractive opportunities and incentives for foreign firms. The reform that has been implemented during the past five years has also made several improvements which the Commission is also ready to discuss.

She further noted that the EIC will help the delegation to see how they could employ Ethiopia as a gateway to penetrate Africa’s vast market. In this regard, the forum is a good opportunity for both countries to explore areas of cooperation for the benefit of their people and economies.

For Maltese Ambassador to Ethiopia Ronald Micallef, when compared with the immense potential, the two countries’ economic

partnership has not reached the desired level. Also, the parties’ diplomatic relation is a new phenomenon and it was commenced following Malta’s independence.

The Ethio-Malta diplomatic relation is now being effectively strengthened and the two countries are working to forge collaboration in education, cyber diplomacy, and trade sectors. Thus, the upcoming forum is a milestone in the ever-expanding cooperation, Ambassador Micallef emphasized.

“Malta is a very small country but, we do not measure ourselves in geographical and population size, but in terms of relations. We are a member of the European Union and our country is an access point to the market of 500 million people. Malta’s strategic location and advanced infrastructure could also help Ethiopia to reach the wider European market.”

PM Abiy, Ruto discuss bilateral ties, regional dynamics

BY MENGESHA AMARE

ADDIS ABABA - Ethiopian Prime Minister Abiy Ahmed (PhD) and Kenyan President William Ruto discussed bilateral relations, regional dynamics and multilateral endeavors.

Following Prime Minister Abiy’s a two-day state visit to Kenya, the former held talks with Kenyan President about a range of things and prior to that Prime Minister Abiy and President Ruto, ventured into the vibrant landscape of Nairobi, gracing an innovative ICT park which is signifying a stride towards technological advancement and cooperation between their nations.

Of course both leaders, accompanied by their delegations, engrossed themselves in extensive discussions covering a spectrum of subjects ranging from bilateral details to regional dynamics as well as multilateral endeavors.

As learnt from the Office of the Prime Minister, the resonance of the discussions between the two leaders is underlining the historical ties and economic interdependences between Ethiopia and Kenya, with a pledge to fortify their collaboration.

The premier expressed sincere admiration to President William Ruto for his generous



hospitality and the enriching exchange of ideas during their deliberations.

Underscoring the unity of vision and shared destiny between their nations, Prime Minister Abiy recapped their firm commitment to collective progress and collaboration.

In the same vein, President Ruto has underscored the enduring foundation of prosperity and stability that exemplifies the longstanding relations between the two sisterly countries.

As to The East African, the visit is an indication of the high-quality relation Nairobi and Addis Ababa have been experiencing. It would be of significantly useful in further boosting the longstanding ties between Ethiopia and Kenya

through multifaceted areas of cooperation.

Besides, the Premier’s visit would help Ethiopia and Kenya to explore areas of future cooperation for common growth.

It was also reported by local media that about a week ago, Ethiopia and Kenya signed a memorandum of understanding in the Ethiopian capital Addis Ababa in connection with the 36th Ethiopia-Kenya Joint Ministerial Commission.

It needs to be well recognized that Ethiopia is among the earliest countries to sign mutual security pacts with Kenya, following the footsteps imprinted based on the friendship between Jomo Kenyatta and Ethiopian Emperor Haile Selassie I.

ADWA victory emboldens black people freedom ...

us as African people being able to defeat a European power, and gave us the pride in ourselves as a people.”

In an Exclusive interview with *The Ethiopian Herald*, Julius, who came in Addis to participate in the launching of a new Global Black Center for African Studies noted that the Adwa victory was the birth of the pan African spirit from the continental Africa and it was a very important part of the African perspective.

It also gave an impetus to the formation of the Organization of African Unity where Emperor Haile Selassie I was a clear participant and supporter and one of the founders of that institution, he stated.

“So, Ethiopia has a lot of contributions to Mother Africa. It was birthing that independence movement and birthing the

spirit of Pan-Africanism and birthing the Organization of African Unity, which later converted to the African Union. So I think Ethiopia then has an obligation to carry and mantle that forward. It cannot shrug it off,” he said.

“So I think Ethiopia is becoming more and more central to the whole concept of Africa as a civilization and Africa as a geopolitical entity in terms of taking its place now in society,” he added.

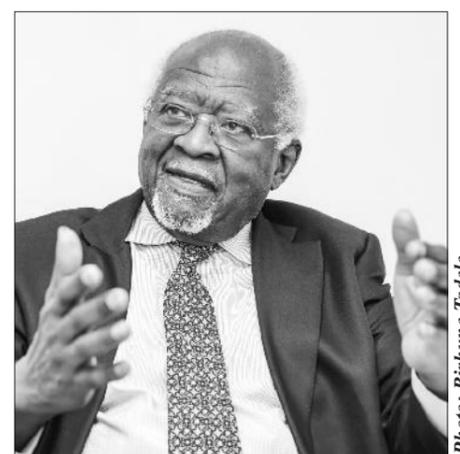
Indicating that he presently visited the Adwa Museum which was inaugurated last Month, he said; “So I am full of admiration. I know something about Ethiopian history and humanity was birthed here in the Rift Valley and Lucy. Ethiopia is a central role of birthing humanity. Ethiopia has central role in terms of civilization over time. Again, as a Nile Valley civilization were

the first civilizations. Ethiopia was never colonized.”

“My visit to the museum showed me, I think over time, the rest of Africa and rest of the world will see to what extent, the whole Ethiopian nation came together to fight against the Italians,” he expressed.

Admiring the involvement of the women during war, Julius explained what he observed in the museum as follows; “The women caring for the men, bringing provisions, feeding, nursing them when they were shot, but also being more dedicated to those warriors in their own right. So, it was a total mobilization and unity of an African population to maintain the spirit and the soul of Africa. So it was very inspiring.”

It is a wonderful thing to know that there was an aspect of Africa that was able to



Julius W. Garvey (MD)

resist colonial domination and throw it off by defeating the Italian colonial rule at the Battle of Adwa. “That is of extreme importance to us as African people,” he noted.

News

Special Edition

Scholars push for Adwa victory...

for its trailblazing role in the freedom movement of African countries.

Prof. Bahru commented on the recently inaugurated Ethiopia's Adwa Memorial Museum in Addis as a positive movement while suggesting that the African Union Hall should be named after the Adwa victory which is the icebreaker of the black people struggle for freedom.

Prof. Bahru emphasized that observing Africa Day would be an appropriate way to honor Adwa's significance across the continent.

While it is recognized that it may be challenging for some to understand how Adwa's victory contributed to Africa's liberation, black people worldwide sided with Ethiopia during the fascist Italian invasion. This solidarity demonstrated the broader beneficence of Adwa's triumph, he added.

He stressed the need for more intellectuals on the continent to write about Adwa victory's historical significance, encouraging others to recognize and appreciate its importance to celebrate the triumph on an African scale.

Supporting this perspective, Woldia



Belay Desalegn

University History and Heritage Management Instructor Belay Desalegn highlighted that the victory of Adwa is a shared achievement among all Africans, so the African Union and the Ministry of Foreign Affairs of Ethiopia should exert diplomatic efforts to have an influence on celebrating Adwa across the continent.

Also, he stated that it is necessary to propose the establishment of a research venue for papers on Adwa and the official recognition

of the victory by the African Union, allowing the summit to be held alongside the celebration of this historic occasion.

The instructor mentioned that the Pan African University had formerly been established in Adwa, with the goal of fostering understanding between African nations and serving as a reminder that Adwa's victory was a milestone for the freedom movements of all Africans.

In addition to its impact on Ethiopian nationalism and pan-Africanism, the victory of Adwa also played a crucial role in the emergence of black strugglers and enhanced the diplomatic and political relevance of the triumph, he noted.

Regarding this, scholars, government parts and the media have suggested that raising awareness on Adwa's contribution to the independence of all Africans and black people should be prioritized by establishing dedicated agendas on various platforms, as he underlined.

The victory of Adwa which is achieved by Ethiopians against the Italian colonizers in 1896, considers as a gear changer of various freedom movements in the African continent and all over the world.

Premier urges ...

Honoring multi-nationalism, sacrificing self-interest for national interest, putting aside differences for common goals as well as understanding the value of patience are the four fruits and values of the Victory of Adwa that Ethiopians need to maintain in this era, he elaborated.

"We needed something that continuously reminded us of those values and acted accordingly. We will celebrate the day as we built the memorial museum that matches the victory and the values of Adwa at the very place that the campaign was begun and this places an additional value to this year's celebration."

PM Abiy added, "We celebrate the 128th commemoration of the Victory of Adwa with great emphasis; however, we are yet to build a nation that makes use of the values to create a persistent nation. That needs the serenity and maturity of everyone."

The Battle of Adwa was the climactic battle of the First Italo-Ethiopian War whereby the Ethiopian forces defeated the Italian invading force on Sunday 1 March 1896, near the town of Adwa.

Adwa guiding star for Africans' struggle for liberation: ...

under the yoke of colonization to fight for their independence.

In a message he issued to *The Ethiopian Herald (EH)*, Brazilian Ambassador to Ethiopia Jandyr Ferreira Dos Santos said that Ethiopians immortal victory against oppression shook the world, demonstrated in an undeniable way that colonial arrogance would be stopped and heralded the future victory against Fascism.

Ambassador Dos Santos also noted that the black Brazilians consciousness movement and their struggle for civil rights has long been inspired by Ethiopian's victory at the Battle of Adwa. "Indeed, as integral part of the war effort during the Second World War, Brazil and Ethiopia collaborated with Allied Forces in order to defeat Nazism and Fascism."

As home to the largest African diaspora in the world and as a country that also experienced colonialism, Brazil takes pride in commemorating the Victory of Adwa together with Ethiopians and the rest of Africans. "Adwa will remain a herald pointing the way to national freedom, liberation from oppression and black achievements all over the world," he added.

In a similar message, Chinese Ambassador to Ethiopia Zhao Zhiyuan stated that Africa, a continent with great potential and promising future, is contemporarily built on its past glorious achievements. Adwa Victory gained by heroic Ethiopians testifies best to the tenacious fight and blood shed of the whole Africa back to the dark era of the fanatical Western colonialism.

Adwa Victory date (March 2) has since become a significant day of pride for not only Ethiopians but all Africans. "It is Ethiopians' wisdom, solidarity and

persistence that defended this great country and preserved the ancient civilization as an invaluable treasure for all mankind."

Chinese people share the experiences against colonial forces and therefore much empathize with Ethiopian brothers and sisters. Both countries understand that the hard-won peace and stability should not be taken for granted and should be cherished all the more, he added.

The Adwa Victory Memorial Museum, another landmark in Addis Ababa inaugurated recently, would be a case in point for the Ethio-China firm cooperation.

"The museum not only serves as a tribute to the bravery, resilience, and heroism of Ethiopians, but also symbolizes Ethio-China everlasting friendship and close cooperation through thick and thin."

Ambassador Zhiyuan further insisted that the two countries' partnership sets a golden example for cooperation between states. "China-Ethiopia Belt and Road cooperation, our common understandings on China's three global initiatives and our collaboration under the BRICS framework would make greater contributions to the building of a community with a shared future for mankind."

Given the wisdom, bravery and perseverance- values left by Adwa Victory and shared by the two peoples, the ship of Ethio-China friendship and cooperation for common development will ride the wind and cleave the waves toward an even brighter future, he remarked.

For Germany's Ambassador to Ethiopia Stephan Auer, the Victory of Adwa is a victory of freedom – and one of the outstanding moments in 19th century history

that a non-European prevailed over a European force. "Germany and Ethiopia have shared rich and long-standing modern diplomatic relations since 1905. Currently, Germany is a committed supporter of Ethiopia's path to peace and stability."

Besides, Germany is fully committed to support the Pretoria Peace Agreement, Transitional Justice Process, National Dialogue, and the recovery and reconstruction of the North. "Ethiopians will succeed in overcoming political, social and other challenges through National Dialogue and inclusive participation," Ambassador Auer stated.

Commending the people and government of Ethiopia's success in creating the new Adwa Memorial Museum, the diplomat indicated the museum is impressively explained the victory and it would serve as an excellent example of memorialization.

In his message to the EH, Israeli Ambassador to Ethiopia Aleligne Admasu said the Adwa Victory was a triumph for the country and people of Ethiopia, showing that this united and strong African nation had the ability and determination to defend itself against external attack, and to stave off colonialism.

Africans and those of African origin, as well as all freedom-loving nations around the world, can draw inspiration from the heroic struggle of Ethiopia in maintaining its sovereignty and independence. Also, Ethiopia serves as a model of independence on the global stage.

Mentioning the two countries long-standing relations which date back to thousands of years, Ambassador Aleligne highlighted that Ethiopia and Israel have a historic bond and a shared heritage which has stayed strong and continued developing over time.

For Russian Ambassador to Ethiopia Evgeny Terekhin, the day of March 2, 1896 was marked not only by the victory over the Italian invaders, but it has further shown the level of Ethiopians' unity, their commitment and patriotic sentiments.

"The Battle of Adwa was the guiding star for all enslaved people of Africa in their struggle for liberation from the yoke of colonialism. This victory became an immense pride and inspiration of the subjugated people of the world and a beacon of hope for all those who resisted any form of domination of a people over others."

It is important to conduct dialogue on the principles of mutual respect, mutually beneficial cooperation, non-interference in the affairs of sovereign states, and the absence of double standards.

Currently, Ethiopia and Russia stay shoulder to shoulder in the UN, BRICS and other international forums in a common struggle for better and just future of their peoples, Ambassador Terekhin added.

Somaliland Chargé d' affaires to Ethiopia Barkhad Mohamoud Kaariye (PhD) said for his part that the Adwa Victory was a sign of unity, and stunning triumph that will remain the pride for Ethiopians, Africans and wider black communities across the world.

"Ethiopia and its people have changed the minds of some historians and other media outlets that have labeled Africa as a continent that will be remembered by its slave people."

As an important moment in African modern history, the Adwa Victory gives an outstanding record for the African and Ethiopian past, the diplomat remarked.

Editorial

Special Edition

Opinion

Adwa: Decisive victory worth replicating

128 years ago, Ethiopians from all walks of life selflessly fought at the mountainous terrains of Adwa and defeated the European colonial force. The phenomenal victory was the beginning of the end of not only colonialism, but also all forms of dominations. It was only a matter of time, otherwise the oppressed people across the planet had taken their lessons and opted to unshackle the yoke of domination.

Domination itself is a result of imbalance. It was due to an imbalance in growth and development in the two sides of the Atlantic that opened the floodgate of the heinous slave trade. The Stronger in innovation, technology and economy moved to dominate the weaker. The colonialists looked down on their nose the people in Africa and considered them “barbaric,” and “uncivilized”. From 16th to 19th Centuries, close to 12 million able people of Africa were shipped to the Americas. In a triangular trade, the brute European traders brought arms, wine ... to Africa in exchange of slaves. Then, they shipped the enslaved to the Americans. From there, they shipped sugar, coffee and the like to Europe. Worse even, they robbed off the continent’s industrious and fertile people.

The much-overlooked fact is that the slave trade wide opened Africa’s doors for colonialism. In the first place, the able people of Africa were taken to the other side of the Atlantic, and the development of Africa was disturbed. Second, the lucrative slave raid-business, in which even African warlords were greatly involving, created mistrust among the various tribes. These and other factors made it rather easier for the colonialists to subdue Africans in their own lands.

Now the most crucial question is: How are we prepared to narrow the gap of innovation and technology among Africa and the rest of the continents?

Ethiopia and its leader Emperor Menelik II closely followed developments going on abroad. Ethiopia prepared itself almost adequately to overcome the modern European army. The wisdom of our forefathers and foremothers did prevent us from bondage and ignited the engines of freedom across the globe. We have to take our lessons from the victory and must be prepared to embrace the future.

From innovation and technology wise, there is the seed that is germinating in various parts of Africa. It should fully be grown and yield seeds. The 2023 edition of the African Economic Conference, jointly organized by African Development Bank (AfDB) and the United Nations Economic Commission for Africa (UNECA) proved this true. Findings of a paper Industrialization in Africa, authored by Gideon Ndubuisi et al sampled 50 African countries between 2000 and 2018 shows that there is an encouraging technological capability in Africa that ranges from non-existent technological capability or low capabilities or shows potential to already existing adequate technological capabilities for industrialization. That is a very welcoming finding. But we must do more to catch up with the fast emerging innovation and technological advancement.

It is incumbent up on this generation to generate indigenous technology and adapt technological know-how to our contexts. The young generation must receive the right education that helps it shape its future. Whether we like it or not, unless we manage to properly position ourselves with the emerging world, domination of various sorts is inevitable.

Of course, the time for physical domination has already phased out. But what is emerging today is the fast-progressing innovation in the fields of agriculture, health, education, military, logistics and what have you. The digital technology is playing a central role in changing the way we do things. Hence, the next Adwa must be to properly arm ourselves with the right education to secure our interests in all spheres of life. African Union (AU) theme for the 2024 speaks volume in this regard: “Educate and Skill Africa for the 21st Century”. We should replicate the victory of Adwa in the field of education that is relevant and which make us self-reliant. We need education that liberates the youthful population and makes them embrace the future—also, an education that helps us utilize the abundance of resources to award the millions of African souls with a better living.

Statement by German Ambassador Stephan Auer on the Celebration of the Adwa Victory Day

Dear All Ethiopians,

መልካም የአድዋ ድል በዓል! Happy Adwa Victory Day!

On behalf of the people and government of the Federal Republic of Germany, I would like to extend my congratulations to the people and government of Ethiopia on the 128th Anniversary of the Victory of Adwa. The victory of Adwa is a victory of freedom – and one of the outstanding moments in 19th century history that a non-European prevailed over a European force.

The 1896 Adwa victory brought all people, nations and nationalities of Ethiopia together to defend their country from external aggressors, and as a result, Ethiopians mark this day every year to commemorate and remember Ethiopian heroes. Remembering always includes specially those who lost their lives in a battle or war – we do so since World War I.

Germany and Ethiopia have shared rich and long-standing modern diplomatic relations since 1905. Currently, Germany is a committed supporter of Ethiopia’s path to peace and stability. We are fully supporting the implementation of the Pretoria Agreement, and support the Transitional Justice Process, the National Dialogue, as well as the recovery and reconstruction of the North.

I am convinced that Ethiopians will succeed in overcoming political, social and other challenges through national dialogue and inclusive participation. That is why Germany has been supporting the Ethiopian National Dialogue Commission



in facilitating the national consultation that brings all Ethiopian political actors and representatives of various sections of the society together to discuss different national agendas and decide on the fate of their beloved country.

It is our conviction that in our times it does not need a foreign aggressor to unite a nation. In this regard, I am confident that all Ethiopians will come together in unity to discuss and solve their problems together.

This victory is impressively explained at the new Adwa Victory Memorial Museum, which was inaugurated by H.E. Prime Minister Abiy Ahmed (PhD) and H.E. President Sahle-Work Zewde and which serves as an excellent example of memorization. I wish to commend the people and government of Ethiopia on creating this wonderful place to remember.

መልካም የአድዋ ድል በዓል! Happy Adwa Victory Day!



The Victory of Adwa resonates beyond Ethiopia’s boundary

BY ALELIGNE ADMASU

(Ambassador of Israel to Ethiopia)

Adwa Victory Day, celebrating the triumph of Ethiopian patriots over foreign invaders, commemorates a historic event that occurred 128 years ago in this country. However, the significance of this victory resonates much further than the borders of Ethiopia, affecting all the countries and peoples of Africa, and beyond.

The victory at Adwa was a triumph for the country and people of Ethiopia, showing that this united and strong African nation had the ability and determination to defend

itself against external attack, and to stave off colonialism.

Africans and those of African origin, as well as all freedom-loving nations around the world, can draw inspiration from the heroic struggle of Ethiopia in maintaining its sovereignty and independence. In this sense, Ethiopia serves as a model of independence on the global stage.

With relations dating back thousands of years, Israel and Ethiopia have a historic bond and a shared heritage which has stayed strong and continued developing over time.

Today, as always, the government and people of Israel stand with Ethiopia in commemorating this historic victory.



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The Ethiopian Herald

Special Edition



Adwa: A symbol of resistance and victory over colonial expansion

BY ELIAS WONDIMU

The histories of the equestrian statue of Emperor Menelik II in Addis Ababa and the colossal effigy of Duce Benito Mussolini in Adwa transcend their bronze and stone materials. These narratives intertwine the fates of empires, the spirit of resistance, and the quest for historical memory, embodying the enduring legacies of valor and tyranny in the relentless pursuit of sovereignty.

The equestrian statue of Emperor Menelik II stands as a potent symbol of Ethiopian resistance and heritage in the heart of Addis Ababa. Commissioned by Empress Zewditu, Menelik II's daughter, and unveiled on the eve of Emperor Haile Selassie's 1930 coronation, it marks a significant chapter in Ethiopia's history. Designed by German architect Haertel Spengler and crafted in Germany, the statue commemorates Menelik II's pivotal role at the Battle of Adwa in 1896, where Ethiopian forces secured a historic victory against colonial ambitions and stopped Europeans rapid expansion towards total domination in Africa.

The statue's journey mirrors the tumultuous periods of Ethiopian history. In 1936, during Fascist Italy's occupation, Alessandro Lessona, Minister of Italian Africa, and Rodolfo Graziani, Viceroy of Italian East Africa, orchestrated a covert mission. Seeking to quell any insurrectionist sentiments due to their action, under the cover of night and with corrugated tin fences around it, they removed the statue of Emperor Menelik II from Arada. This act was part of a broader campaign to Romanize the capital, to erase reminders of Italy's humiliating defeat at Adwa, to diminish symbols of Ethiopian sovereignty, and to suppress Ethiopian identity and resistance. But with the unyielding spirit of Ethiopian valor and sacrifices of patriots, they failed on all fronts. Following Ethiopia's liberation in 1941, the statue was rightfully restored to its original place in front of Saint George Church in Arada.

In contrast, the massive effigy of Duce Benito Mussolini was Fascist Italy's attempt to erase the memory of their humiliating defeat at Adwa and reshape historical

Graziani orchestrated a clandestine mission at night to remove the statue from Arada, aiming to diminish symbols of Ethiopian sovereignty and address concerns of insurrection

narratives. Designed by Lieutenant Colonel Piero Malvani and placed in front of Mount Soloda in Adwa, this statue sought to confront Ethiopia's 1896 victory site, rivaling the majesty of Egypt's Great Sphinx of Giza.

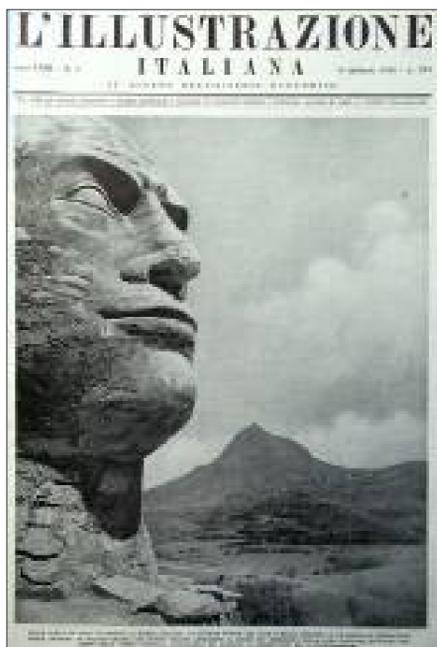
However, the fate of Mussolini's statue in Ethiopia symbolized not only the crumbling of Fascist aspirations in the region but also ominously predicted his own downfall in Italy. With Ethiopia's liberation in 1941, the effigy was destroyed with explosives, removing its forbidding presence from Adwa's landscape. This act of destruction signified not only a physical reclamation of space but also a restoration of the Ethiopian historical narrative and sovereignty.

Today, while we are celebrating the 128th anniversary of the Adwa Victory, the significance of these statues extends beyond their physical presence. The recent unveiling of the Adwa Victory Memorial in Addis Ababa underscores Ethiopia's commitment to honoring the heroes who answered the call to defend their country, ensuring their legacy endures. This memorial serves as a powerful reminder of a nation's enduring strength and a continent's tumultuous journey through colonial aggression, the relentless fight for sovereignty, and the steadfast commitment to safeguarding its historical legacy.

The next step in Ethiopia's journey of remembrance should focus on the Adwa Mountains themselves. By memorializing the victory in the Adwa mountains, a poignant link is established between Addis Ababa, where the resistance began, and the historic battleground of Adwa in Tigray, 978 kilometers away. Here, Ethiopian courage overcame colonial ambitions, embodying not only a national victory but also the enduring resilience of Africa against subjugation.

In the heart of Adwa, where Ethiopian valor repelled colonial chains, lies a testament not just to a nation's triumph but to Africa's undying spirit of resistance. This sacred ground, where heroes stood firm, illuminates the path for a continent united in the pursuit of sovereignty, honor and dignity. Adwa's legacy, etched in the annals of history, stands as a beacon of hope and resilience, reminding us that the fight for freedom knows no borders, echoing a call for unity and solidarity among Ethiopians, across Africa, and beyond.

The monuments commemorating this victory narrate a saga of resilience, honor, and the indomitable spirit of a united people. The legacy of Emperor Menelik II's statue, in contrast to the fallen effigy of Mussolini, embodies the triumphs and tribulations that form our shared narrative. They serve as poignant reminders of our past, inspiring reflection and celebration of the spirit that carried a nation—and a continent—through adversity, and they stand as enduring symbols of the victories we cherish and the future we strive to shape.



Elias Wondimu (GOEM), founder of TSEHAI Publishers, champions the preservation of African narratives and the promotion of Ethiopian culture. A staunch advocate for decolonizing Africa's narrative and its history, his work has earned him several accolades, notably the Grand Officer of the Imperial Order of Emperor Menelik II. Wondimu's influence extends to multiple media platforms; he has been featured in BBC, NPR, The Economist, Los Angeles Times, Ethiopian Herald, ETV, ABC4, and others. He is also the publisher of Chronicle of The Reign of Menelik II, King of Kings of Ethiopia (TSEHAI Publishers, 2017).

Haiti and Ethiopia:

Victors against colonial oppressions and enablers of Pan Africanist movements

BY AYELE BEKERIE (PhD)

The Haitian Revolution, a revolution that started as insurrections, resulted in the abolition of enslavement and the establishment of an independent Black state in the then Santo Domingo and now Haiti. The revolt that included “coalition of Africans, Mulattoes, Maroons, Commanders, House Slaves, Field Slaves and Free Blacks” began in 1791 and culminated in 1804 with perhaps the first successful abolition of slavery in the Americas and the Caribbean.

The Battle of Adwa, on the other hand, dealt a deadly first blow against expansive settler or non-settler colonialism in Africa and elsewhere. The victory at Adwa scrambled the agreements made among Europeans on “smoking table” at Berlin in 1884/85. It had been twelve years since the Berlin Conference, in 1896, an Ethiopian army decisively defeated the Italian army, thereby inscribing the beginning of the end of colonialism in Africa and elsewhere. The Battle took place at a time when the colonial era was well advanced throughout the African continent. The Haitian Revolution and the Battle of Adwa represent epic struggles and successful resistance against a global system of oppression, otherwise called European colonialism.

According to Ngugi Wa Thiongo, under the Slave Trade, the African body is commodified. Under the Slave Plantation System, Africa supplies unpaid labor that works on the sugar and cotton fields; under colonialism, Africa supplies raw materials, such as gold, diamonds, copper, uranium, coffee, cocoa – without having control over the prices. He further explained that, at present, the neocolonial system set to prevent complete decolonization and agency through the entanglement of debts, debt servicing, and conditionalities that turn Africa into a net exporter of the very capital it most needs.

In Haiti, the enslaver and the enslaved are outsiders. The island originally belonged to Arawak Indians, who were almost wiped out by the new colonizers: the Spaniard and the French. After they decimated the Indians, the French, the British, the Dutch, the Portuguese and the Spaniards were engaged in trade in enslavement. Millions were captured and loaded on ships for horrendous journeys to the Americas and the Caribbean to work in various plantations under brutal conditions. “Of all the major Caribbean islands, Haiti was the most brutal towards the enslaved Africans with 10% of the population dying every year under French colonial rule”. The passage over the Atlantic was called the Middle Passage in which large numbers of captured Africans lost their lives before they even reached their final destinations.

Haitians were originally from West Africa and Central Africa, spanning from Senegal to the Congo. Most Haitians practice both Vodoun and Roman Catholicism, in syncretic form. Secret societies were formed to fight against enslavement under the cover of traditional religious practices. Secret

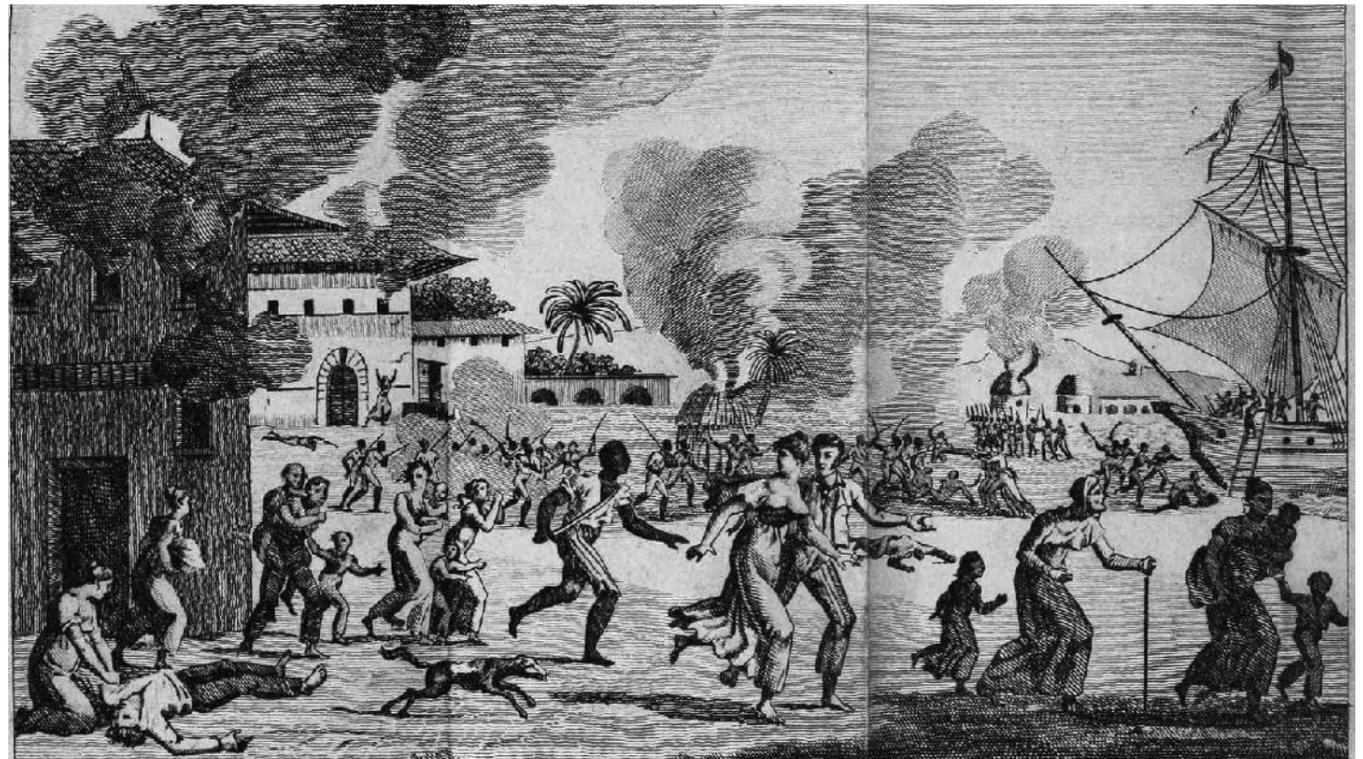


Photo:- Google

gatherings gave the enslaved moments of seeing each other as fellow human beings. Even for few hours, those moments enable the enslaved to plan and act on living free. The enslaved successfully conducted a revolt that resulted in the formation of a Black Republic in the Western Hemisphere.

The successful revolt in Haiti just like the successful and irreversible victory at the Battle of Adwa, became a source of inspiration for all enslaved Africans and colonized people in the Caribbean, the Americas as well as Africa. Resistance against the systems has increased after the Haitian Revolution and victory at Adwa. For instance, the Louisiana territories carried out armed resistance against the French system of enslavement. Napoleon, as a result, was forced to sell the territories to the United States.

Early in the 19th century, Haiti helped Brazil, Guyana, Venezuela, Ecuador, Colombia, Panama, Peru, Costa Rica, Nicaragua and Bolivia to obtain their independence. Various modes of resistance proliferated right after the successful revolt in Haiti. Some managed to self-liberate themselves, others mutinied by burning the sugar cane or cotton plantations. In Haiti, the uprisings against enslavement was led by leaders such as Toussaint Louverture (1743-1803), Henri Christophe (1767-1820) and Jean Jacques Dessalines (1758-1806).

Santo Domingo was regarded by far the most profitable colonial estate to France. France prospered from exploited labor. Enslaved Africans worked hard and died young and penniless. As property of the system, they were denied basic rights. They were condemned to forced and harsh labor for life. Any attempt to veer off from the orders and the master meant harsh deadly punishment. They were treated inhumanely and subjected to daily humiliations.

France managed to accumulate enough wealth to become a global power of the era. A system that relied on brute force is, however, bound to face resistance. Human beings are created to live free and, therefore,

It had been twelve years since the Berlin Conference, in 1896, an Ethiopian army decisively defeated the Italian army, thereby inscribing the beginning of the end of colonialism in Africa and elsewhere

Haitians conducted a series of insurrections until they were able to dismantle slavery and form their own independent state. Traditions that were brought from Africa formed the basis of their resistance. Enslaved Africans and their supporters would hold a series of secret meetings to organize and act against the system of slavery.

Among the main causes of the Haitian Revolution was the French Revolution. The revolt for equality, dignity and brotherhood of the French people was taken to heart by the enslaved in Haiti. The French Revolution of 1789 “touched off uprisings among

enslaved Africans in the Caribbean.”

Haiti and Ethiopia, who were regarded as unresolved problems of European colonization, have been suffering “considerable political and economic repercussions ever since.” The majority of the people in both countries have been leading precarious lives. Stability and peace are remote and internecine conflicts continue to undermine the quest for leading the lives the people want.

Dr. Benito Sylvain of Haiti had the opportunity to establish contact with Ethiopia when he travelled to Addis Ababa from Paris immediately after Adwa victory in 1896 and he met with Emperor Menelik II. Sylvain sought leading roles for Ethiopia and Haiti in Pan-African movements. He also represented the two countries at the first Pan-African Conference in London in 1900.

The symbolic and historic significance of Haiti and Ethiopia to the protracted struggle against colonialism cannot be ignored nor underestimated. The people of Haiti and Ethiopia have changed the course of global history. Pan-African Movements were immensely inspired by Haitians’ victory over Napoleon’s army and Ethiopians’ decisive defeat of the would-be Italian colonizers.

The historic accomplishments of Ethiopians and Haitians did not get as much coverage and recognition. It is time that a new Pan-African movement draw a workable plan of cooperation so that the people of Haiti and Ethiopia lead meaningful lives. Happy 128th Adwa Victory Anniversary!

Dr. Ayele Bekerie has been an Associate Professor of Heritage Studies at Mekelle University, Ethiopia. He is the former coordinator of PhD Program in Heritage Studies in the Department of Heritage Conservation, Institute of Paleo-Environment and Heritage Conservation (IPHC). He is also the Coordinator of International Affairs of IPHC. He is assisting the Ethiopian Defense Forces in establishing a national military museum. He also was one of the core members of the Coordinating Committee of the project to establish Adwa Pan-African University (APAU).

Russian Ambassador's Congratulation on the Adwa V-Day

BY EVGENY TEREKHIN

(Ambassador of the Russian Federation to Ethiopia)

One hundred and twenty-eight years ago, on March 1, 1896, Ethiopians from all walks of life demonstrated impressive unity and wrote a glorious page into the country's history.

The day was marked not only by the victory over the Italian invaders, "blessed" by other European powers at the Berlin Conference of 1884-1885 to establish colonial division and control over Africa, but it has further shown the level of Ethiopians' unity, their commitment and patriotic sentiments. The Battle of Adwa was, without exaggeration, the guiding star for all enslaved peoples of Africa in their struggle for liberation from the yoke of colonialism. This victory became an immense pride and inspiration of the subjugated people of the world and a beacon of hope for all those who resisted any form of domination of a people over others. Indeed, Adwa changed perspectives and history was never to be the same as before for Ethiopians and of the people of African origin.

The celebration of this significant Day is very important now, when the desire of some countries to exploit the peoples of the world continues in the form of neo-colonial manifestations aimed at limiting the sovereignty of other countries in domestic and foreign policy, economic, ideological and other spheres.

Special mention should be made of Russia's



Russians in local traditional costumes, Addis Ababa 1889

participation in the events in Ethiopia. In the confrontation with the colonizers, Russia provided diplomatic and military assistance, helping Ethiopia free of charge with weapons and ammunition. The army of Menelik II included a group of Russian volunteers led by the Ethiopian emperor's counselor Nikolai Leontiev. A Russian Red Cross mission also arrived in the country helping thousands of Ethiopian war heroes wounded in the battle.

Friendly relations between Russia and Ethiopia go back many centuries, which, undoubtedly, was facilitated by a common faith – Christianity. In February 1898, a Russian mission led by Pyotr Vlasov was sent to Ethiopia to establish diplomatic relations between the two countries. Russia has always supported Ethiopia in difficult times. Today, the system of international

relations is undergoing a process of transformation, and a new, fair, multipolar world is being formed. It is important for us to conduct dialogue on the principles of mutual respect, mutually beneficial cooperation, non-interference in the affairs of sovereign states, and the absence of double standards. Today, the two countries stand shoulder to shoulder in the UN, BRICS and other international fora in common struggle for better and just future of their peoples.

In conclusion, I would like to use this opportunity to warmly congratulate the government and the brotherly people of Ethiopia on the 128th anniversary of the victory at Adwa. On this solemn day, I would like to express my sincerest wishes of wellbeing, peace and prosperity to all Ethiopians.

Adwa Victory: A legacy for Ethiopians and all Africans

BY ZHAO ZHIYUAN

(Chinese Ambassador to Ethiopia)

Africa, a continent with great potential and promising future, is contemporarily built on its past glorious achievements. One cannot easily discuss the continent without knowing Africans' struggle in history for freedom and prosperity as they enjoy today.

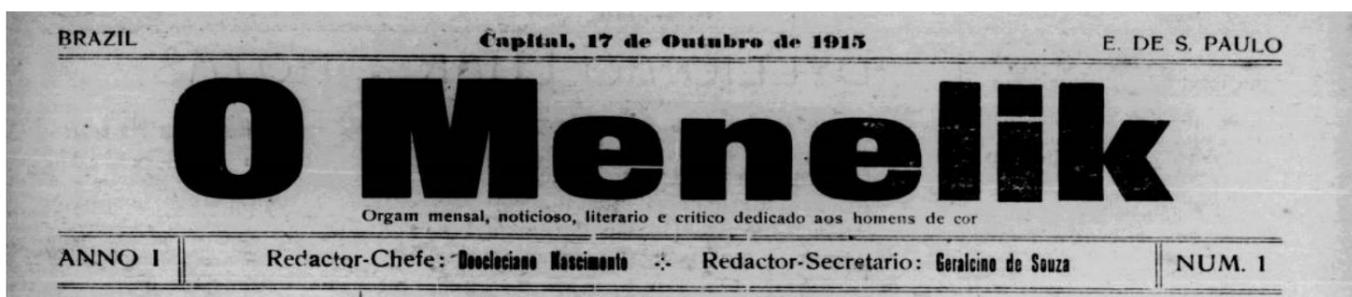
Adwa Victory gained by heroic Ethiopians testifies best to the tenacious fight and blood shed of the whole Africa back to the dark era of the fanatical Western colonialism. The decisive victory on March 1, 1896, near the town of Adwa, thwarted the campaign of the Italian invaders to expand its colonial empire in the Horn of Africa. The date of March 2 has since become a significant day of pride for not only Ethiopians but all Africans.

On this special day, I would like to extend to Ethiopians and to all Africans, my warm congratulations and sincere wishes for the 128th anniversary of the Adwa Victory! It is your wisdom, solidarity and persistence that defended this great country and preserved the ancient civilization as invaluable treasure for all mankind.

Chinese people share the experiences against colonial forces and therefore much empathize with our Ethiopian brothers and sisters. Both of us understand that the hard-won peace and stability should not be taken for granted and should be cherished all the more. It is the similar experiences and profound empathy that draw China and Ethiopia closer. Thanks to the guidance of Chinese President Xi Jinping and Ethiopian Prime Minister Abiy Ahmed Ali, our bilateral relations have been lifted to all-weather strategic partnership as a milestone for our diplomatic ties since 1970, bringing our cooperation in various fields to a new high. A case in point is the Adwa Victory Memorial Museum, another landmark in Addis Ababa inaugurated recently. The Museum is built through joint efforts of our two countries. It not only serves as a tribute to the bravery, resilience, and heroism of Ethiopians, but also symbolizes China-Ethiopia everlasting friendship and close cooperation through thick and thin.

China-Ethiopia cooperation sets a golden example for cooperation between states. On our Central Conference on Work Relating to Foreign Affairs, China calls for an equal and orderly multipolar world and a universally beneficial and inclusive economic globalization, since humanity is a community with a shared future where all people rise and fall together. China-Ethiopia Belt and Road cooperation, our common understandings on China's three global initiatives and our collaboration under the BRICS framework will definitely make greater contributions to the building of a community with a shared future for mankind.

With wisdom, bravery and perseverance—values left by Adwa Victory and shared by our two peoples—the ship of China-Ethiopia friendship and cooperation for common development will ride the wind and cleave the waves toward an even brighter future!



Adwa inspires

Brazilian black consciousness movement

BY JANDYR FERREIRA dos SANTOS

(Brazilian Ambassador to Ethiopia)

The Embassy of Brazil to the Federal Democratic Republic of Ethiopia is pleased to congratulate Ethiopia on the 128th anniversary of the battle of Adwa of March 1st 1896. This great victory against oppression shocked the world, demonstrated in an undeniable way that colonial arrogance would be stopped and heralded the future victory against fascism.

Brazil, and especially the Brazilian black consciousness movement, has long been inspired by the victory of Adwa in the struggle for civil rights in our country.

Already in 1897, emperor Menelik was commemorated in the Carnival celebrations of Salvador, Bahia, by a group called *The African Embassy* ("A Embaixada Africana", in Portuguese). Lots of clubs received names like *The Ethiopian Center* ("Centro Etiópico") from that decade onwards all over Brazil. In the 1910s, one of the foremost newspapers of the black community, published in São Paulo, was called *The Menelik* ("O Menelik").

This deep connection between Brazil and Ethiopia manifested itself again and again. During the fascist invasion in 1935, Orlando Ribeiro, one of the leaders of the Brazilian Black Front ("Frente Negra Brasileira"), made an appeal for "all Blacks in Brazil to gather funds to help buy armaments for

Ethiopia, to repeal the invaders of the 20th century", just as the invaders of the 19th century had been defeated. And indeed, as integral part of the war effort during the Second World War, Brazil and Ethiopia did join hands with Allied nations in order to defeat fascism.

With this rich historical background, as home to the largest African diaspora in the world and as a country that also experienced colonialism, Brazil takes pride in commemorating the victory of Adwa together with Ethiopians and Africans. The Embassy of Brazil in Addis Ababa is sure that Adwa will remain a herald pointing the way to national freedom, liberation from oppression and black achievement all over the world.

The Victory at Adwa was the birth of the Pan African spirit from the continental Africa

Julius W. Garvey

BY GIRMACHEW GASHAW

Today's guest is Dr. Julius W. Garvey was born on August 16, 1933 in Kingston, Jamaica to United Negro Improvement Association founder Marcus Garvey and activist Amy Jacques Garvey. The younger of two sons, Garvey was raised in Jamaica. He graduated from Wolmer's Trust High School for Boys in Kingston in 1950; and then earned his B.S. degree from McGill University in Montréal, Canada in 1957, and his M.D., C.M. degree from McGill University Faculty of Medicine in 1961.

While he was in Addis Ababa, Ethiopia to participate in the launching of a new Global Black History, Heritage, and Education Centre (GBHHEC), The Ethiopian Herald had a brief stay with Dr. Julius W. Garvey and raised points directly and indirectly related to the struggle of black people from the yokes of racial discrimination and the role of Adowa. Have a nice read!

Your father Dr. Marcus Garvey was a notable personality in his struggle to liberate the black people from the yokes of racial discrimination to what extent do you think had his goal for the black people of the world succeeded?

That is an interesting question. A lot of progress has been made but many people do not think that progress has been enough or swift enough. First of all, he was born in 1887 and secondly he formed his organization the Universal Negro Improvement Association and African Communities League in 1914. So, at that particular time, slavery was abolished in the Caribbean in 1838 and in the United States in 1865 and the Berlin conference was in 1884 and 1885.

So, there was a transition from slavery to colonialism. So, that was the order of the day in terms of the early 19th century. He created that organization of the UNIA-ACL and basically to unite African people around the world and to uplift them in terms of the condition in which they were in, meaning striving towards our freedom or towards removing the yoke of colonialism. The Berlin conference took place in 1884 and 1885, all of Africa was cut up, and all of the Caribbean was colonized. So, the organization achieved significant growth in a very short period of time – it subscribed some six million followers. But I am going to fast forward a little bit and say that today there are 54 independent African countries.

At that time, only Ethiopia was independent, when my father was around, and Liberia was pretty much a client state of the United States. And if you look at the Caribbean, all the countries in the Caribbean were independent. And CARICOM, was the coalition of 15 Caribbean countries for a trading area. All those were free.

So, progress has been made, but I guess the other side of your question is, we live in a near colonial period in terms of the yoke of imperialism. It is still present, and the

globalization has continued to take its toll in terms of the centralization of power in the United States and some other European countries, but primarily in the United States.

So the growth and development of these 54 independent countries has not occurred as quickly as we would like to say but to see in terms of development, and the same thing in the Caribbean. Because most of the systems that have been put in place, let's say since 1945 after World War II, such as the United Nations in 1948 and so on, have been put in place as a replacement for colonial structures.

But to continue the same domination, the World Bank and the IMF, the World Trade Organization, World Health Organization, all of those still constitute obstacles to the development of African people worldwide. So, progress needs to be made still. And to achieve maximal progress, we really need a federated United States of Africa. And of course, you need the Caribbean and the Americas as well.

Black people are still under the influence of neo-colonialism. In your opinion, what are the problems holding back people from emancipating themselves from discrimination and racial abuses?

My father in 1937, in a speech in Halifax, Nova Scotia, Canada, said that we must emancipate ourselves from mental slavery because while others may help us free the body, none but ourselves can free the mind. Of course, Bob Marley took that and made that part of his lyrics in Redemption Song. So it is about emancipating the mind from mental slavery because what has transpired over the last 20 years is that we are now living in a world educational systems that have been put in place are mis-educational systems. They mis-educate us and they are fundamentally illusory in terms of representing the truth about history and the relationship over time between Africa and the rest of the world.

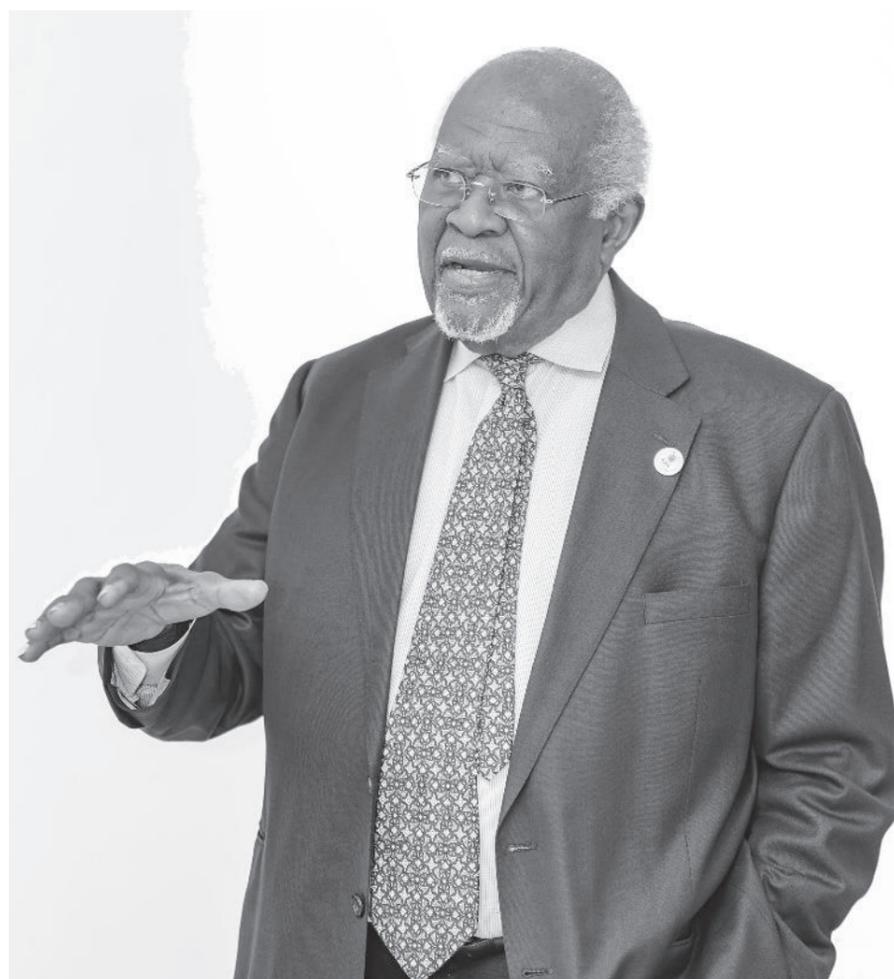


Photo: Birtuhne Tadele

And to achieve maximal progress, we really need a federated United States of Africa

So that African history has been distorted, it is been minimized, books have been burned, people have been killed, etc. So, over time, African people have had a mis-education process. There is a gentleman by the name of Carter G. Woodson in the United States back in the 1930s, he wrote a book about the mis-education of the African people and that is what has occurred over all of this time, over 500 years. And each phase, whether it is enslavement or colonialism or neo-African-ism, it's a process.

The mis-education system has continued. I cannot speak for Ethiopian universities but many of the universities in the United States, the historical and the black colleges, the universities in the Caribbean, etc., the curriculum, very often, is still the same with that the colonizers had put in place, maybe with some modifications but the curriculum needs to be rewritten altogether from an African perspective. So, that is what is holding us back. Mental enslavement is still there. We haven't broken those chains.

One of the reasons for the subjugation and discrimination of blacks is their economic challenge. How do you think should African countries and blacks across the world alleviate this problem?

Well, the reason for slavery is to steal human resources as well as physical resources that are in the earth's crust or

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on the surface of the earth and that has continued through the colonial and near colonial period. As I mentioned, many of the finance and economic systems, such as the World Bank, the IMF and World Trade Organization prevents the development of former colonies in terms of interest rates etc. For example, if you look at Haiti, rice has been dumped coming from the United States because America subsidizes farmers. So, they signed a contract with the president of Haiti to import rice from America and it is sold at a price than what the Haitian farmer can produce. So, in no time at all, there is no more production of rice, let's say, in Haiti and you import American rice.

The same thing happened with the milk industry in Jamaica, where the farmers, again, from the United States sent their milk down. This happens because of the coercion of the governments such as the United States of America, and/or the colonizers. And America has taken over a colonial role since World War II because it has become the most powerful country.

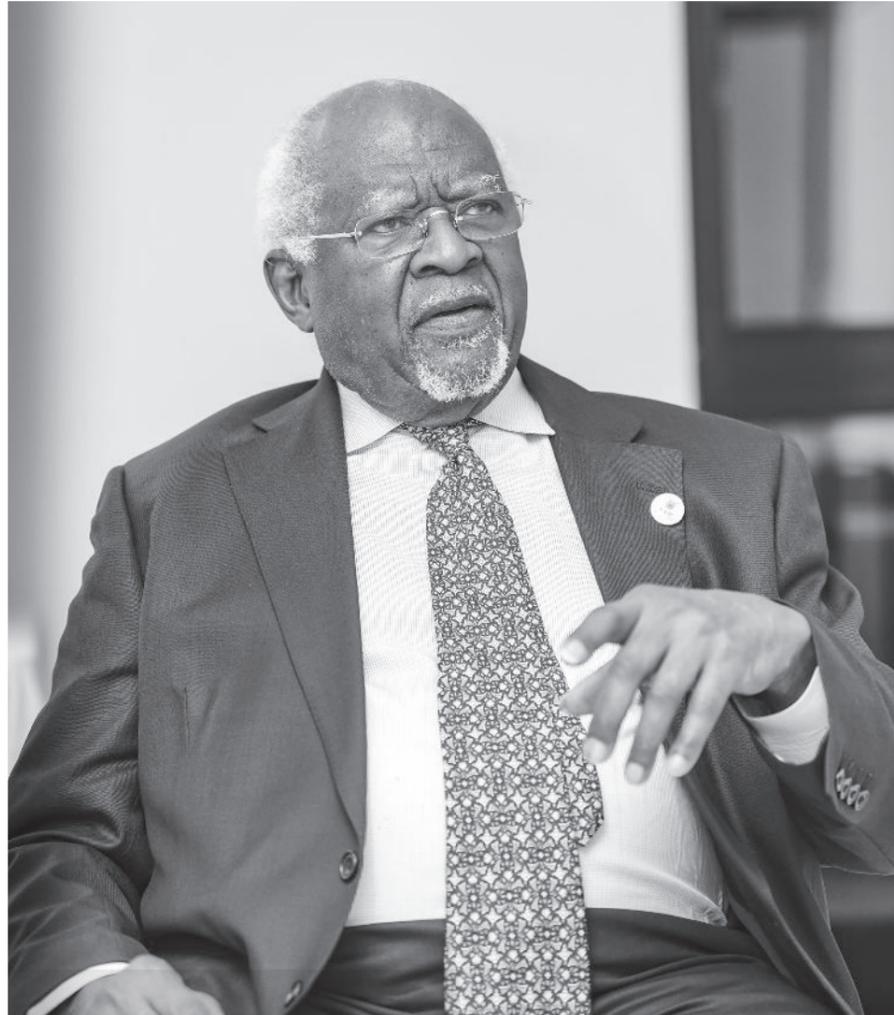
These are the things that prevent our development even though we have great resources. If you are looking at the African continent, certainly it is the richest continent in the world, 60% of the arable land, 40% of the gold, the diamonds, the platinum, 80% of the coal, and you can go on and on in terms of mineral wealth. However, the governments are subverted one way or another. They are bribed. A coup is engineered, or they are assassinated.

Over 10 African leaders have been assassinated since the 60s. So, these are the problems that we still face and many of these problems can only be solved by a federal government that will have enough strength. It will have one currency, it will have one army, and it will be able to resist the predatory influences of the outside world, such as the European Union and America.

How do you see the struggle or effort of promoting history and civilization of black people on the side of African countries at this moment?

Well, certainly it is appropriate to focus on that. Interestingly, I was invited here to Ethiopia to participate in the launching of a new institution called the **GBHHEC**, which is focusing or will be focusing on just these elements that you talked about, that is education, heritage and culture. And of course sustainable economic development would be part of that. So, that is something I would be participating in or I have been asked to participate.

And hopefully there are other agencies along those lines such as UNDP, NEPAD, African Development Bank, the International Monetary Fund need to focus on the economic development aspect of it. As I mentioned, two things have to go together: the liberation of the mind, as well as the understanding of the fact that Africa has to travel a different course from Europe as the focus of Europe is utilizing resources as fast as possible to create more and more products for people to use, and then consumer items and then you pollute the country with



Since we are the first human beings come across first civilizations, and if we recapture our history and our traditions, that is what we have to offer to the world in the 21st century

garbage. You create obesity. And you have an economy that is really over time not sustainable, because it's using up the clean water. It is using up the clean air. It is polluting the ground. It is polluting the air in terms of fossil fuels, etc, which is the energy base for the Industrial Revolution. So, we have a climate crisis and it is part and parcel of the socio-economic crisis that has been created by the physicality of the European perspective, meaning that everything relates to scientific materialism.

And the understanding and the benefit for the human being as a person is not understood. So from my perspective, I think African humanism is the paradigm that needs to be put forward, more or less based on Ubuntu and Ma'at, Kemetic, Ethiopian principles as well.

So, we have to educate our young people so that they come out of our universities with a wider understanding, not only of different topics but with a wider understanding of the philosophy and the cosmology of life itself. Since we are the first human beings come across first civilizations, and if we recapture our history and our traditions, that is what we have to offer to the world in the 21st century.

Some decades back, there were black rights advocates, like Martin Luther King, Malcolm X, and so on. Do we still have people of similar influence or caliber working for the rights of black people?

Yeah, I think you have to look at transformation as a process. Many people look at transformation as a violent revolutionary process. Therefore, they think change is going to happen by revolution. Malcolm once said, the revolution won't be televised. So it is not an instantaneous

process, but it takes place over time.

Now, at some point in time, you need the charismatic leader to be able to express the understanding and the true feelings of the masses of the people, who may not be able to articulate it even for themselves. However, if you have a leader who understands the people, he can articulate it to them and therefore, there is a groundswell in terms of moving in the direction of change that is appropriate and that is what we are talking about in terms of us as a people controlling our resources and our geopolitical situation in the world. So, at some point in time, you need a charismatic leader.

But what you end up needing is institutionalization of the ideas of freedom. So, they need to be articulated clearly in terms of the ideology. But then you need to create the institutions that are the result of the ideology and then you educate the people in those institutions. So, I think we are, in some sense, beyond the charismatic leader. We do not need anybody to really tell us the problems that we have and rally us. I think, especially now, with the information technology that is out there.

Everybody is on WhatsApp and the different methods of instantaneous information. So, many people understand where we are and I think the coups that have taken place in Francophone Africa are an indication of that. The young people, where they have all these riches, with its nuclear resources, and France is taking it out of their country and they get nothing out of it.

And the young people see it and understand it and say; no more. So, then they maybe a military person comes up bringing the change. But it does not have to be a military person but I think the force for change has now moved to the younger generation. They have the energy and some of the understanding that the world is not the way it should be because there is a group of people that, 5% of the population of the world has 80% of the riches and they want to benefit from the riches in their own country.

So, we are at that cusp now in terms of history. So, what we really need leaders who have that understanding. And, I refer to my father. I think the type of leadership we need is servant leadership, not somebody who wants to go out there, talks a lot and enriches himself and puts it in the bank in Switzerland or something like that. We have had enough of those. But many of our leaders have been killed or marginalized and criminalized. And I think the system knows the people want change, to be free and benefit from their resources. That is natural, human nature.

So, we have to have that understanding and unite as unity gives us strength. We have to move in that direction of controlling our resources. I think if we unite with that understanding, we have to move in a different direction from Europe and America; we will be able to do it. And if you look at the development paradigms that have happened since the Second World War, for Russia to reconstruct itself after the devastation of World War II, the West was

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antagonistic even though they were allies during the war. So, Russia had to bring down the eye Curtain. And they developed behind the eye in curtain, separate from Europe and America and the same way with China. The rest of the world did not want China to develop. And they wanted all of those resources. Chiang Kai-shek was a part of that etc. So you had the revolution by Mao Zedong. And then you had the bamboo curtain and then China was able to develop behind that. We need some kind of African curtain to keep up with the Europeans and the Americans. So we can develop with our own resources and uniting together as we certainly have the brain power.

What should institutions, including the GBHHEC, and other Black people's movements, should do to truly liberate the African people?

If you look at European systems of governance, philosophy and religion, their system is based on individualism. What is important is the individual person. Now, the individual person is separate from others and his environment too. So the purpose of this individual in life is to benefit himself, not the society, not as a steward of nature or anything like that. It is all about the individual freedom to do what you want.

Now, all you have to do is elaborate from that. Let us say you have a million people in a 10-square-mile radius, and within that society of a million people, everybody is doing what they want to please themselves. That is another name for chaos. The only way you can move them in the right direction is if you have a power and a system that controls them. And if you look at all of European history, that is the way it has gone, in terms of the feudal system, and then in terms of the religious system that was created, in particular, Roman Catholicism as a system. And then if you look at the commercial system, it's very much a hierarchy. All of it is a hierarchy. It is a hierarchy with top-down rules and regulations. And the boss dictates what everybody else does. Now, surreptitiously, I will tell you that that is a democracy because they will get people to vote for it. But, that is a scam because they tell people who to vote for.

If you look at elections, let us just say in the United States, who are the people that are going to be elected? They are chosen by a party or by somebody, and they have to be funded in order to be able to compete in an election.

So who is it funding them? It is the corporate interests that want the government to create certain laws so that the corporations can prosper, etc. So it is a system that is loaded. It is top-heavy. And again, if you look at that system, 5% of the people at the top have 80% or 90% of the wealth.

Let us put that aside for the time being. If you look at an African system, going all the way back, the African individual is not an individual to himself. He is a person within a society. He is a person that has a relationship to nature and also to divinity. My dad said; "God and nature first made us what we are. Then out of our own creative genius we make ourselves what we want

So, I think we are, in some sense, beyond the charismatic leader. We do not need anybody to really tell us the problems that we have and rally us. I think, especially now, with the information technology that is out there

to be." So that means that we are one with God. God is the source and we are one with nature because God and nature is one and the same thing. And so are we.

So, the basic ideological, principle of African systems, is unity. It manifests itself in the family. It manifests itself in the extended family. It manifests itself in the community. It manifests itself in the tribe. It manifests itself in the nation. If you look at all of African history, which is the way it is. There is always an extended family.

If you look at a capsule again of Ubuntu philosophy, "because you are I am", "because I am we are", that means I see myself in you. I am not an individual isolated from you or from my environment or from the rest of human beings. So that creates different systems of education, a different system of economics, and a different religious systems because it is an understanding that spirit is part and parcel of humanity. It is not just, physicality. Again, if you look at scientific material from the European perspective, only what can be measured is considered to be science.

If you cannot weigh it, if you cannot measure it, if you cannot touch it, if it does not have a shape, etc, it does not exist. So the entire spiritual dimension is excluded in terms of your society and so on. So the human being is considered a mind-body complex with so many cells, hormones and muscles and a mind.

There is no soul basically there. It is a mind-



body complex. And if you look at their religion, the religion is a dogmatic religion that tells you to do this and do that and the other thing. And if you do things properly, maybe over time, when you die, you may get to heaven. So how does that manifest itself in society on a day-to-day basis?

The individual is separated from society and that creates all of the tensions that exist within society, within the West I mean, like World War I, World War II, the Korean War, Vietnamese War, Afghanistan, Libya, Syria, now Yemen, now Gaza.

That is where you solve problems. They go to war to create peace. That is nonsense. You go to war because you want to dominate the next person. That is what it is all about. And that means, that is a projection of the fact that the individual is separate from everything else. So is the nation in terms of

its politics.

But, Africa is different. Its foundation is different and that has to be recaptured. That has to be the basis then of our development as we go forward. And that is where I am saying about development previously. So, we are stewards of nature. So, our development has to be sustainable and that is where we have to go, not just imitating Europeans. So we have a lot of work to do, and we have a lot to do in educating our young people. We have the youngest population in the world, and their future looks good.

As it is hosting many Pan-African institutions like African Union, Addis Ababa is becoming a hub of Pan-Africanism as well as other African institutions. What is your impression?

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Herald Guest

Special Edition

continued from page 11

That is a wonderful question. I had a great opportunity to visit the Adwa Museum. So I am full of admiration. I know something about Ethiopian history. I know that humanity was birthed here in the Rift Valley and Lucy. So I know that much history as it relates to humanity and Ethiopia is a central role of birthing humanity.

Ethiopia has central role in terms of civilization over time. Again, as a Nile Valley civilization, those were the first civilizations. Ethiopia was never colonized and knowing something of the history in 1896 and I think you are going to celebrate it in March the 2nd.

It is a wonderful thing to know that there was an aspect of Africa that was able to resist colonial domination and throw it off, defeat the Italians, in the Battle of Adwa. That is of extreme importance to us as African people. There is a similar parallel in the Caribbean that is in Haiti. Well, we have different Maroon populations, but in Haiti, Toussaint Louverture, Dessalines, they were able to beat the French and end slavery in Haiti and that was in 1804. That was a great jolt for us in the Caribbean and helped to give rise to other revolutions.

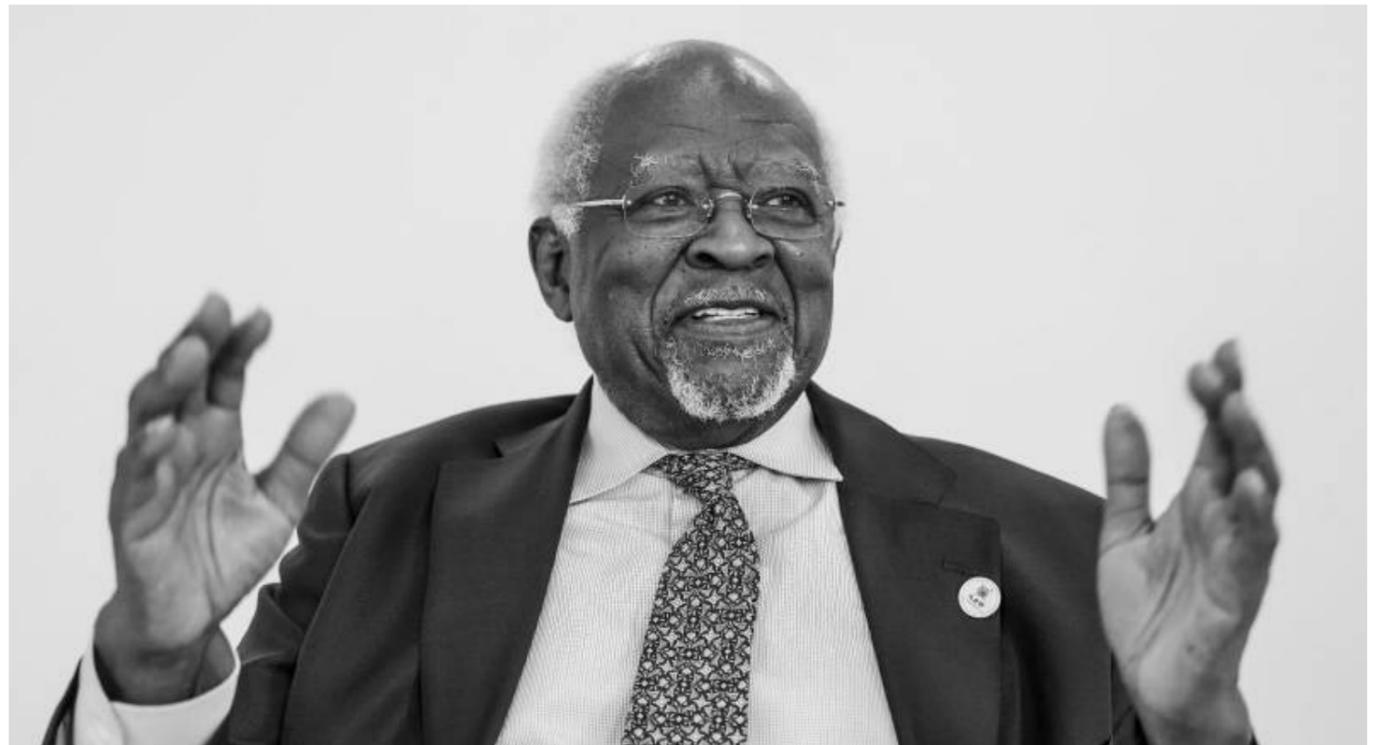
Similarly, the Battle of Adwa and the defeat of the Italians gave birth to that understanding of us as African people being able to defeat a European power, and gave us the pride in ourselves as a people. And in some sense, it was the birth of the pan African spirit from the continental Africa. And it was a very important part of the African perspective. And over time, it has given birth, obviously to the organization of African unity. Emperor Haile Selassie I, was a clear participant and supporter, one of the founders of that institution.

We saw that Ethiopia has been central to that. My visit to the museum showed me, I think over time, the rest of Africa and rest of the world will see to what extent, the whole Ethiopian nation came together to fight against the Italians. What was new to me was to see the involvement of the women. They were caring for the men, provisions, bringing provisions, feeding them, nursing them when they were wounded, but also being more dedicated to that warriors in their own right. So, it was a total mobilization and unity of an African population to maintain the spirit and the soul of Africa. So it was very inspiring.

So, Ethiopia has a lot of chips out there in terms of Mother Africa, shall we say, birthing that independence movement and birthing the spirit of Pan-Africanism and birthing the organization of African unity, which is going on now to become the African Union, and of course, which is housed here. So I think Ethiopia then has an obligation to carry that forward and mantle forward. It cannot shrug it off, and I know it is not shrugging it off. So I see this Ethiopia.

And I think Ethiopia is becoming more and more central to the whole concept of Africa as a civilization and Africa as a geopolitical entity in terms of taking its place now in society.

What was the reason that inspired your father to fight for the freedom and



equality, rights of black people?

Yeah, I think that my father had a divine inspiration. It was not something simply calculated over time. It seems like, from his boyhood, and growing up he understood the injustices that were being perpetrated against us as a people. In a very early age or in his teens, he traveled not only throughout Jamaica, but in the Caribbean and to Central America and saw the conditions there. Then in 1912, he went to England, traveled throughout Europe, and again saw the conditions there. He spoke to many different European countries and interacted with many university students from Africa as well as the sailors and he got knowledge of what was happening in Africa.

So, all of those inspired his mind. He was also impressed by Booker T. Washington, who had written a book, *Up From Slavery* and my dad read that and understood that there was a methodology by which we could lift ourselves from slavery and out of colonialism. So that some of his understanding of how to go forward was based on what had been done at Tuskegee Institute, the Booker T. Washington, in terms of training and education of young black men and women.

It is an inspiration. Because he carried it forward for the rest of his life and devoted himself completely to that and whatever setback there was, it continued until his organization had more than six million people back in the 20s. So it is not explainable in a way that I cannot explain. But I think it is the same sort of thing where you would have somebody who is a great artist or a great musician.

It is a gift from God, shall we say. And that was his gift. And I think he did it to his best ability. And I think that has borne significant fruit, because so many people, such as Kwame Nkrumah, Jomo Kenyatta, Nelson Mandela and so many others, similarly in the Caribbean and also Martin Luther King, Malcolm X, etc were inspired by him. So he played a significant role in terms of that part of the revolution.

The 21st century is highly attached to digital technology. It becomes a way

of knowing everything happening everywhere. Unless Africa is liberating itself from digital technology dependency, Africa may lose its future. What is your take on this?

Digital technology, digitization, is simply a tool, just like IT is just a tool. All of science is just a tool. It is how you use it. There is a danger of the digitization, the artificial intelligence and robotics and so on being used against humanity but that depends on the ideology behind the technology.

Humans have to control the technology. Unfortunately, what has happened in the West is that technology is now controlling humans as somebody is coming up with a new invention to do something quicker, faster, or whatever, which does not make any sense. What is the purpose of an industrial revolution, technological revolution that is destroying the planet? That is not progress. You have to have a sustainable development. You have to understand the society, the civilization that you create and the human beings have to be placed at the center of the society, not technology at the center. That is the problem.

Technology is placed at the center of Western civilization. So it is like you have to bounce into technology, whether it is 5G, or whatever you want to call it. Whatever it is, the next thing that comes in the next cell phone, you will find 10,000 people lined up overnight to buy a cell phone.

That's just an attitude of mind that has been placed there by people who control you. They control the technology and you too. So it is all about control, as I mentioned before. You go all the way back to the feudal system. It is all about control. You can control all of these people here. You get them to move in the direction that you want. So it is a matter of mastering the technology. Thus, Africans have to learn to master the whole process of digitization and ICT.

If you want to add any more points for the coming generation, what do you like to say?

Well, the future is in the hands of the younger generation. I think the misfortune is that we are not taking care of the younger

generation. A very disturbing fact is that 100 million young African people are not part of the educational system. That's tragic. Some 60% of the African youth populations are unemployed. We see it in the young people going across the Sahara. They are brutalized in certain countries as they are trying to look for opportunity.

So we have failed our young people but yet, still, we talk about the youth demography. I mean where is the youth demography? We have the youngest population in the world and we should train them and educate them as the world is going to need that.

Europe and other places have aging populations. Africa has a younger population, so once again, we are wasting our resources. Thus, our young people have to be educated in order to really have the opportunity to develop the potential that is here in Africa, to create a life that is comfortable, because that is what it is all about.

You do not need to be a millionaire. Entrepreneurship is not about making millions or trillions. It is about making a good product, customer satisfaction and making a certain amount of profit. But that can be seen in a way in which you are not harming the environment, or you are not simply profiting on the misery of somebody else.

So there is enough wealth for everybody to share. So, we need that civilization paradigm that I talked about which is Africa. It's humanism and we definitely need to make strong efforts to educate our young people and provide skill based training all along the route. I mean, all of those need various types of skills everything from carpenter up to the digitization.

If I'm not mistaken, there is a center for Dr. Marcus Garvey in Ghana? Do you have a plan to make the same in Ethiopia?

Yes.

When do you plan to make that?

Oh, we're starting. Inshallah.

That is the entire question I have for you for today. Thank you very much.

You are welcome

Law & Politics

Special Edition

A victory that inspired a global black movement

BY FITSUM GETACHEW

In the highlands of Adwa, 128 years ago Ethiopians recorded what was to eventually be remembered as a memorable chapter in the history of the relations between European colonizers and Africans. It was indeed an unprecedented chapter in the history of the world because no other African country had ever defeated a European army before Adwa. Yes there have been resistance battles and fights against invading Europeans but in the end their mightier fire power and better organized armies had prevailed over those resistances in many areas around Africa with huge casualties on the part of Africans forced to confront the invading forces with rudimentary and traditional weapons.

The well trained, well organized and well-armed European forces were overwhelming no matter how much courage and bravery the African fighters might have put to it. The balance of power was always in favor of the European armies. It was the 1890s and so many African countries had already been colonized by the European colonizers and history seemed to be recorded in one direction only. Defeat for Africans and victory for Europeans.

In the meantime Italy felt that it was the only one European country which did not have enough colonies in Africa as it was a late comer to the fray. At the same time Ethiopia happened to be one of the few free lands in Africa not under colonial yoke. Hence, the Italian forces decided to try and put Ethiopia under their domain inventing some pretext in the provisions of a bilateral pact sealed with Ethiopia in which the Italian version said Ethiopia would practically be an Italian colony for all practical purposes while the same provision in the Ethiopian language of Amharic stated that Ethiopia would seek council or consult with Italy on any matter of its interest and wish when it so thought appropriate, and nothing more.

In other words, there was no coercive engagement on Ethiopia's relations with Italy. The famous Treaty of Wuchale, Article 17 hence became the decisive bone of contention that eventually led to the conflict. The confusion was evidently made deliberately by Italy but when the Ethiopian leaders found out about the provision, they immediately made their stance clear and that their country was not willing or ready to be subjected to the will of an alien power and that the pact should be voided. This position of Ethiopia became a pretext for Italians to declare war. Hence Italy invaded Ethiopia. But the resistance was eventually to culminate in the victory at Adwa.

There were many things the Italians evidently did not know or were badly informed about the history of Ethiopians. They did not know that Ethiopians had had many experiences of battling against invading alien forces ever since many years before and their courage, resolve and prowess was undisputedly proved on

Black countries and peoples of the entire world began to see Ethiopia as an emblem of freedom and dignity. It was then that the conception and early beginning of the Panafrican movement was born

the ground. There were also reports that Ethiopians never accepted alien forces in their territory and had always fought bravely in unison and all this was not known by the invading Italian forces who evidently did not bother to do their homework properly. They had calculated that the poorly armed and traditional Ethiopian forces would easily succumb to the might of the professional and well organized army from Italy.

Their overconfidence told them that it was perhaps merely a formality to defeat and record Ethiopia as a colony of Italy. However, Adwa proved that completely wrong and their dream turned into a nightmare. The Victory of Adwa on March 2, 1896 transmitted a huge message to the entire world that there is a country called Ethiopia in the east African region that succeeded to record a victory against a European power.

Suddenly it put Ethiopia on the map of the world as a sovereign and respectable nation. Clearly Westerners were taken by

surprise when they heard this bad news that a little known African entity was able to defeat a European army in an open armed confrontation in an undisputed manner. The news was disseminated throughout the world and there was a lot of consternation among European powers. Many wondered how that was possible. Soon almost all European powers gave recognition to Ethiopia's victory by seeking diplomatic contacts and relations with it. Italy accepted the defeat and the Treaty of Wuchale was discarded. Ethiopia's sovereignty was well accepted and respected.

Black countries and peoples of the entire world began to see Ethiopia as an emblem of freedom and dignity. It was then that the conception and early beginning of the Panafrican movement was born. Ethiopia was considered as a symbol of resistance to any form of injustice and oppression of the weak by the mighty. Black peoples of the world began to be inspired by this major victory of Ethiopian forces against colonial forces. If Ethiopians could do it why couldn't we do it as well, other Africans began to wonder. Resistance against oppression, discrimination and injustice began to emerge across the world. It is in this sense that historians say the Victory of Adwa is the inspiration that contributed to change the way the history of the world was directed to.

Many writers described the Victory of Adwa as a masterpiece of Emperor Menelik II the king of Ethiopia of the epoch who managed to mobilize the entire citizens of country to face the formidable enemy and pushed them to victory. They said it was not easy to summon all the able bodied people of the country to one place, furnish them with the necessary moral high ground describing the invaders as people who wanted to eliminate them from the face of the world and that they should all be united against this huge enemy and that the issue was one of 'to be or not to be' for them, their culture, their religion, their families and their motherland. He presented to the people clearly the case and convinced them that death was better than eternal slavery and humiliation by alien forces. He advised well with his general and war lords as well as his councilors and his spouse before embarking on this crucial campaign. The campaign was finally launched with fervor and deep commitment for the freedom of the motherland threatened by aliens.

All Ethiopians who were physically fit were aroused by the message of the Emperor and even those who had issues or complaints with the leadership of the king did not resist responding to the call because they wanted to save their country from subjugation and humiliation. The appeal of the king got deep into the psyche of the citizens and every one began to prepare for the long march towards the contact point called *Werehilu* from where the combatants would be put under several regiments led by the key generals and leaders of the royal court. It needed a

lot of organisation because an estimated force of 120,000 troops stationed in one area was not easy to manage with order and discipline, with a clear chain of command among the respective leaders.

There was need of a clear communication among the groups of troops because not all of them spoke the same language and the work of the interpreters was also crucial. The troops came from every corner of a multiethnic and multilingual country without hesitation and without factoring on their differences. The sole objective of the forces was to save the country from defeat and consequent dominion.

Provisions of food and water were also a key issue to take care of. Most of the fighters had only traditional weapons like spears, swords and shields with the availability of modern weapons such as guns and rifles limited. Heavy artillery such as canons was even a rarity. The use of horses, mules and donkeys was critical for various chores not only for transport to travel to the battle ground.

There was a lot of intelligence needed to know about the moves and tactics of the enemy. Hence it was necessary to use informants and be careful that enemy informants would sneak into the Ethiopian forces and leak sensitive secrets to the enemy. But Ethiopians also had the advantage of knowing well the terrain of battle and know which way was the best to move to, and which was the way or direction where to face the enemy. Adwa showed how able Ethiopian fighters were and how brave they were to face a mighty force with their rudimentary weapons and barefooted. Dying for the motherland's freedom and dignity was considered a blessing and the Ethiopian troops got into the thick of the battle without any hesitation or doubts. That was why the enemy was overpowered by the sheer number of combatants who faced it head on. Reports of the battle have narrated these facts to great detail. Ethiopian combatants were admired by all those who saw them fight and die for the country.

Adwa thus sprinkled light to all peoples under oppressive regimes. It was in many ways the beginning of a new chapter in the history of relations between peoples under injustice and those who inflicted this state on others. People suffering because of their race, religion, or social status needed an inspiration such as the Victory of Adwa to begin to think of rebelling against their oppressive leaders. That is why Adwa is considered as the beginning of a new hope and light among oppressed people. People in the US and the Caribbean Islands were inspired by it and there was a lot of literature disseminated on Adwa and resistance to injustice. Africans under colonial yoke were awakened about their status and new leaders emerged to eventually lead their peoples towards independence and freedom. Ethiopia became a key name in the fight for independence. In a way Adwa was an eye opener in this respect.

Art & Culture

Special Edition



Applauding the forgotten heroines of the Adwa Victory: Celebrating the women who shaped history

BY NAOL GIRMA

Throughout history, some people and events have had a profound impact that shaped entire nations. One such momentous occasion was the Battle of Adwa, a historic clash between Ethiopia and Italy in 1896. While the exploits of Ethiopian warriors are well-documented, it is time to shed light on the forgotten heroines whose contributions were instrumental in securing this landmark victory.

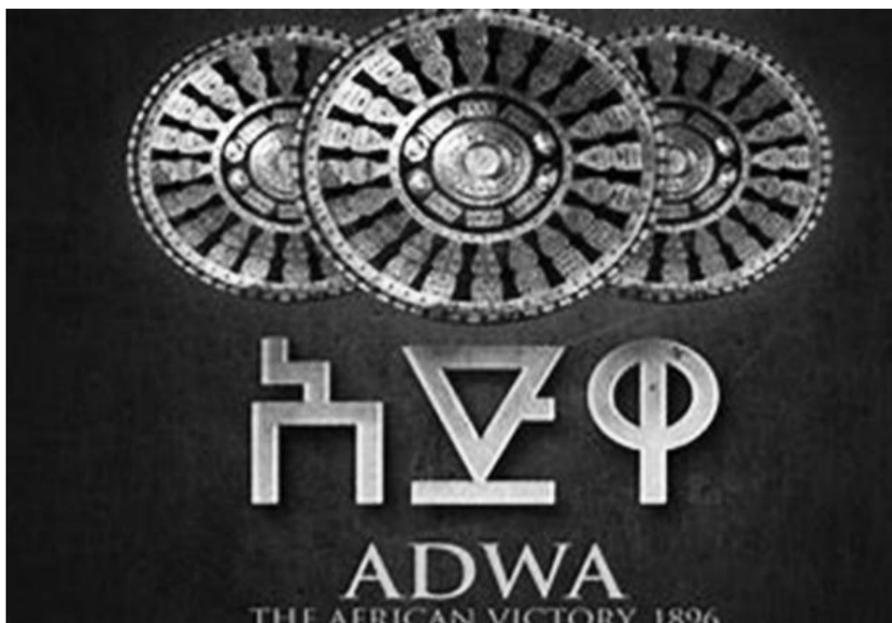
The Battle of Adwa, a historic conflict between Ethiopia and Italy in 1896, was one such critical incident. Even though Ethiopian troops' deeds are widely known, it is time to give recognition to the unsung heroes whose contributions made this historic triumph possible.

Emperor Menelik II is the first name that comes to mind when people discuss the well-known Adwa victory. Generally speaking, males are the first patriots that spring to mind when people discuss war and troops wherever in the world. What about women? What function do they serve in times of conflict, and what part did they play in the Adwa battle? In this piece, we explore the bravery, enduring legacy, and little-known facts of the amazing women who were instrumental in the Adwa Victory.

Historically, women have been excluded from political decision-making. Women were not even permitted to vote, much less participate in political decision-making, even in the West. In a similar vein, African women are typically depicted as defenceless and only acknowledged in instances involving suffering rather than bravery.

Nonetheless, there are African women leaders who have demonstrated incredible bravery and leadership. Taitu Betul, the Empress, was one of them; she lived from 1851 to 1918. When compared to Emperor Menelik, Empress Taitu's contribution to the Adwa Victory is regrettably overlooked despite her significance to Ethiopian history.

Muluken Tadege history –teacher-turned-journalist, told The Ethiopia Herald that there are few things that focus on the contribution



of women for the victory against the Italians.

It is said that Empress Taitu had advised and directed her husband, Emperor Menelik, to the right target. She was the first to say no to the Wuchale treaty and advised her husband against it as well. She is said to be the mastermind behind Emperor Menelik's important decisions.

Women's contribution during the Battle of Adwa is something that should not be taken lightly, but their contribution is often overlooked. Women from all over Ethiopia, especially in the northern part of the country where the soldiers passed by, had provided food and drinks for thousands of soldiers. Women were the ones who carried food and drinks to the warfront.

"If women had not helped during the battle, it would have been a futile effort to try and defeat the well-armed and well-equipped Italian army," Muluken said. He explained they were like an engine. Without the supply of food and water, the victory against the colonial power would not have been a reality.

According to historical records, 100,000 soldiers marched northwards to the battleground. Preparing that much food with the materials that were available, took much

energy, organization and preparation ahead of time. Muluken noted that till this day the lack of progress in development on many aspects is mostly because in many instances half of humanity is left behind, which are women.

He further said that women contributed in many ways during the Battle of Adwa. First and foremost, they created their own group to guide children, elderly and their cattle to safety so they would not end up going to the war zone. Secondly, they helped people who were wounded during battle; they left no one behind and took the wounded to places where they could get help. Thirdly, in providing food and water they fed the army consisting of more than 100,000 soldiers for about two weeks. And last but not least, Empress Taitu played a key role in the battle. One of the notable things Empress Taitu did was when the Italian army gathered their strength during the battle in Mekelle. The defeat of the colonial power is particularly attributed to Empress Taitu. She had comprised her own army containing 5,000 foot soldiers and 600 cavalry and told them to capture and guard the water source that the Italian army was using. This led to the weakening of the Italian troops. This is just one of the examples of her impeccable strategic leading.

He said that there is a lot that Ethiopians could learn from their own history that could be very significant for the present time. The past plays a huge role in shaping the present and the future. Back in 1896, Ethiopians were able to look beyond ethnicity, language, religion and they were able to defeat a colonial power. All Ethiopians fought tooth and nail and shed their blood for the sake of their country.

"People who are trying to separate us now through hate speech and another means can be stopped by collective force. Ethiopia's current political agenda has not been like this before. All Ethiopians were united and Ethiopia has always been a sovereign country."

Though many of the women who contributed to the victory are forgotten, some are remembered by their family. Historical records show that the victory required the participation of a lot of people. Starting from local people like Dejaz Letegziher, who helped with providing food, water, donkeys, directions and information, to spies like Basha Awalom, who contributed with information and misinformation to the enemy and Ras Alula, a leading figure in the army, Etege Taitu, who from the start was suspicious against the Italians and was a key strategist during the battle, to Emperor Menelik II.

It is high time that these forgotten heroines be acknowledged and celebrated for their monumental contributions to the Adwa Victory. Their stories should be included in history textbooks, museums, and public discourse, ensuring that their bravery and sacrifice are never forgotten.

As we commemorate the Battle of Adwa, let us remember that history is not solely shaped by the actions of men. It is a collective effort, with women playing an indispensable role in shaping the course of events. The forgotten heroines of the Adwa Victory embody the strength, resilience, and determination of women throughout history. By honouring their legacy, we pay tribute to the countless women who have shaped our world but whose stories have often been neglected.

Society

Special Edition

Adwa Victory: Origin of Pan-Africanism, shining black history

BY TEWODROS KASSA

The Adwa Victory is indeed a powerful and significant event in Ethiopian history that holds great importance in the hearts of many Africans. Historical records of the Adwa Victory paint a vivid picture of the fierce battle that took place on the mountains of Adwa. Ethiopian warriors, armed with spears, swords, and firearms, strategically outmaneuvered and outsmarted the well-equipped Italian forces, who were ill-prepared for the challenging terrain and harsh conditions of the Ethiopian highlands.

On 17 September 1895, the then Ethiopian great Emperor Menelik II declared an all-out mobilization of his army against the Fascist Italy. He called on all Ethiopians to defend their country, family and religion from foreign invaders. Over 100,000 Ethiopian men and women from all corners and from all tribes, cultures and community accepted his call and converged at Adwa. Regional leaders from diverse ethnic and cultural backgrounds responded unanimously creating an army of 100,000.

On March 01, 1896, the decisive day came. Early that morning, war broke out at Adwa. Menelik's army had traveled over thousands of kilometers and was away for six months. Supply and logistics was much of a problem. Hence, the Emperor employed deception against the invasion Italian forces. That was why the Italian forces thought that on the Ethiopian Patron Saint day, St. George, Ethiopians would not fight and they started their offensive acts. The main and the actual engagement of the war lasted for half a day.

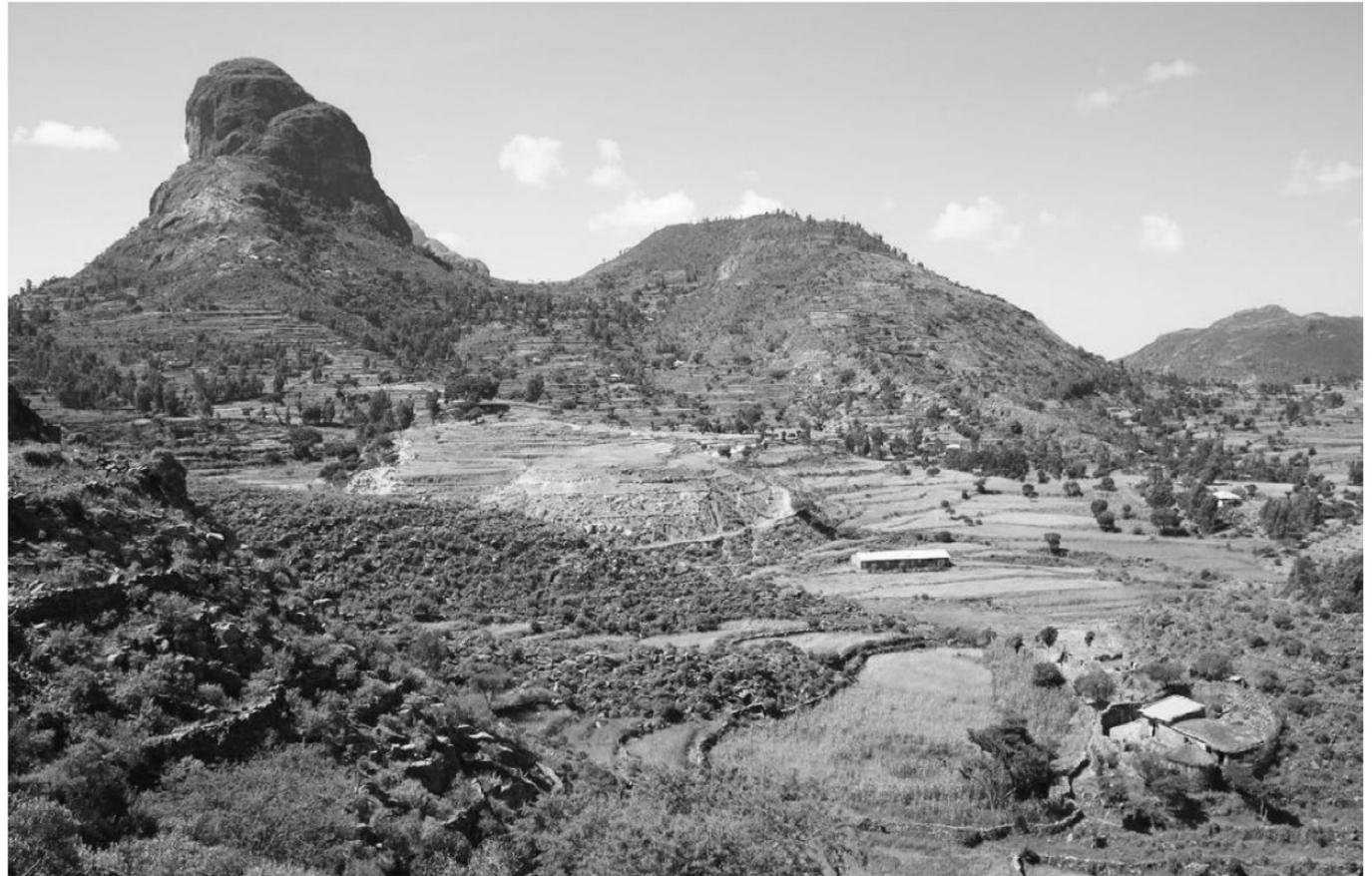
The outcome of the battle ensured Ethiopia's independence, making it the only African country, in the high time of colonialism, never to be colonized. The victory put Ethiopia boldly on the map of the world. The result of the war totally changed global politics and Europeans' views towards Africa in general and Ethiopia in particular.

The Battle of Adwa, fought on March 1, 1896, was a decisive victory for Ethiopian forces against the invading Italian army. It was a significant event not only in Ethiopian history but also in the broader context of African resistance against colonialism. The Victory at Adwa shattered the myth of African inferiority and served as a powerful symbol of resilience and determination. The Victory becomes a real catalyst for other African countries to fight fiercely and become independent.

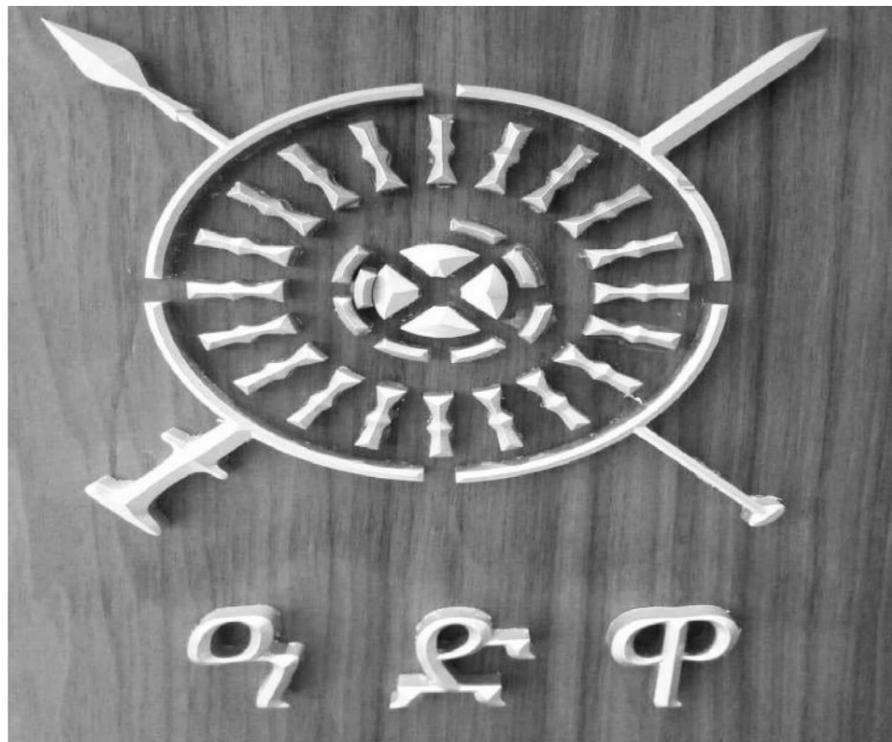
The Battle of Adwa, fought on March 1, 1896, between the Ethiopian Empire led by Emperor Menelik II and the invading Italian forces under the command of General Oreste Baratieri, resulted in a resounding victory for the Ethiopians. This victory not only secured Ethiopia's independence but also shattered the myth of European invincibility in Africa.

According to the renowned Ethiopian Historian, Professor Bahiru Zewde, the Victory of Adwa has significant contributions for Pan-Africanist movement that came in the 20th centuries.

In the late 19th century, European powers



Adwa Mountains



were scrambling to colonize and exploit African territories. Italy, with avid interest to establish its own colonial empire, set its sights on Ethiopia. Ignoring previous treaties and agreements, the Italians launched an invasion of Ethiopia in 1895, seeking to establish dominance over the region. However, Emperor Menelik II was not one to back down without a fight. He mobilized his army and rallied the Ethiopian people to defend their homeland against foreign aggression.

On March 1, 1896, the two forces met on the battlefield near the town of Adwa in northern Ethiopia. The Ethiopian army, composed of warriors from various ethnic groups and religions, displayed remarkable unity and coordination in the face of the Italian onslaught. Despite being outnumbered and outgunned, the Ethiopians fought with fierce determination and skill. The battle

raged on for several hours, with both sides suffering heavy casualties. In the end, it was the Ethiopian forces that emerged victorious, delivering a devastating blow to Italian colonial ambitions in the region.

Accordingly, the Victory of Adwa holds great significance not only for Ethiopia but for the entire African continent. It was the first time that an African nation had successfully defeated a European colonial power in a major battle. The defeat of the Italians at Adwa disproved the misconception of European superiority and invincibility, inspiring other African nations to resist colonial domination. The victory also served as a powerful symbol of African unity, pride, and resilience in the face of adversity.

Ancient Ethiopian patriots are deeply connected to the history and significance of

the Adwa Victory.

Currently, members of the Ethiopian Ancient Patriots' Association are working to inherit the then patriots' glorious victories to the youngest generations.

Member of Ethiopian Ancient Patriots' Association Patriot Dagnachew Temesgen told *The Ethiopian Herald* that every member of the Association is dedicated to preserving the heritage and history of Ethiopia.

According to him, the patriots are passionate about educating the new generation on the rich cultural and historical aspects of the country, including key moments such as the Adwa Victory. The new generation should understand that the Victory of Adwa is a source of national pride and symbolizes the bravery and determination of those who fought to defend their homeland.

Moreover, the Victory of Adwa remains a source of pride and inspiration for Ethiopians and Africans worldwide. It is a reminder of the strength and courage of those who fought against injustice and oppression. The legacy of Adwa continues to resonate in modern Ethiopia, where it is celebrated annually as a national holiday. The victory has also left a lasting impact on the collective memory of Africans, serving as a beacon of hope and empowerment for future generations.

In sum, the Victory of Adwa stands as a shining testament to the bravery, resilience, and determination of the Ethiopian people in the face of colonial aggression. This historic event continues to inspire and resonate with people around the world as a symbol of African unity and defiance against imperialism. As we reflect on the significance of this momentous victory, let us remember the sacrifices made and the lessons learned from the Battle of Adwa.

Adwa: Beyond Victory and National Pride

BY TAKELE UMA BANTI

In 1896, a momentous victory was declared at the Battle of Adwa, forever etching its significance in Ethiopian history. One hundred twenty-eight years later, this triumph is still celebrated as a symbol of monumental national pride in Addis Ababa. However, Adwa has also become a source of contention throughout the century, triggering competing narratives and perspectives. I personally came face-to-face with this reality during my tenure as the mayor of Addis Ababa.

On March 2, 2019, the city vibrated with festivities organized by the City Hall, Adwa Patriot Association, Guzo Adwa Group, and the residents. As the mayor, I had the honor of paying homage to King Menelik II with a floral tribute. Amidst the vibrant celebrations of our historical triumph, a chant broke out, when one group claimed the victory to its own while countering with their own claims. This moment of division made me ponder the lost sense of our united victory. It highlighted the significance of Prime Minister Abiy Ahmed's commitment to fostering unity through the recently inaugurated the Adwa Victory Memorial in the capital—a sanctuary for all Ethiopians to rejoice in our collective heritage.

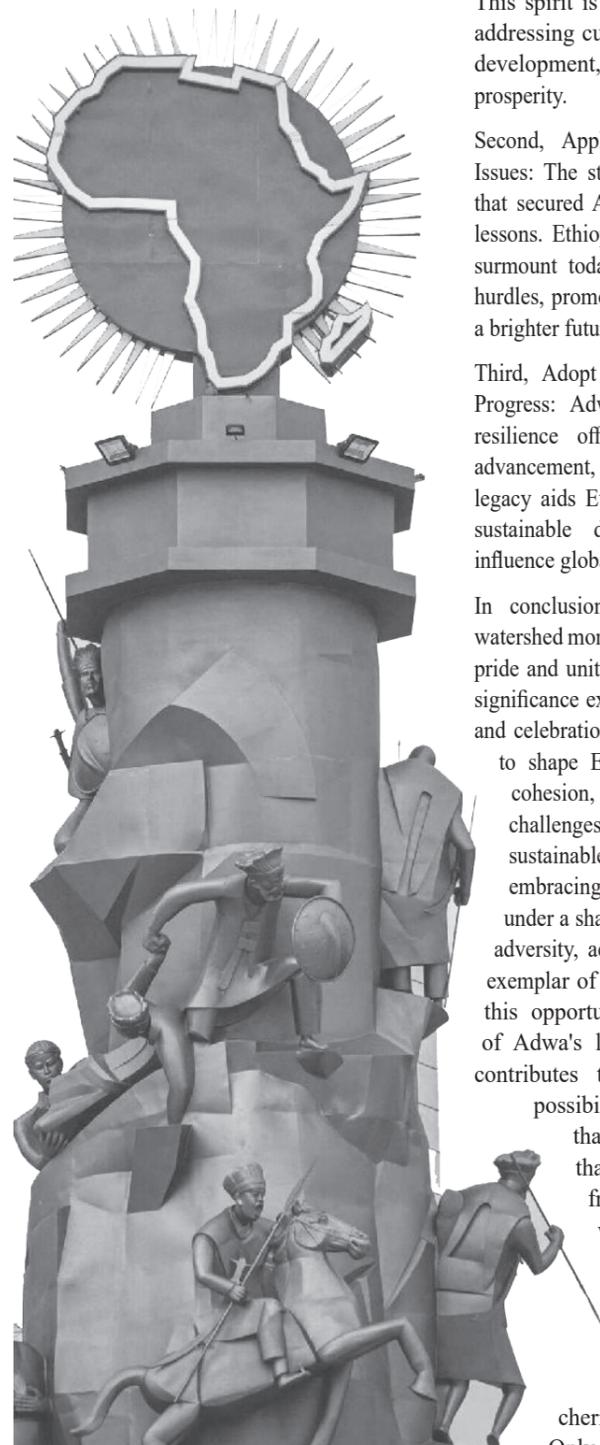
Freedom has always come at a cost. It carries implications that reach into the present and will continue to shape our future. The collective legacy of our nation can be remembered as we march towards a greater dawn of national unity, defying adversity together. If there is one lesson Adwa teaches us, it is how our grandfathers weathered the tides of their time and prevailed. The current generation must not allow themselves to become entangled in the contingent liabilities of the past. Just as accounting recognizes assets and liabilities, our past assets can propel us toward a future of shared glory; they should not hold us back from reaching our horizons. If the generation that triumphed at Adwa had prioritized individual aspirations over national interests, today's generation wouldn't have been celebrating this complete victory.

As Ethiopians unite to honor the Adwa generation's valiant struggle for liberty, we must rekindle a spirit of national cohesion over personal gain. True, every achievement has its price. It's imperative we toil with diligence to ensure the sacrifices our nation endures now do not outweigh the worth of our treasured

If the generation that triumphed at Adwa had prioritized individual aspirations over national interests, today's generation wouldn't have been celebrating this complete victory

heritage.

The critical question we face is whether Ethiopia can liberate itself from the syndrome of political stagnation. The answer lies in our collective will, in our capacity to look beyond personal ambitions and prioritize the welfare and unity of our nation. Let us draw strength from the legacy of Adwa and



build a future where we overcome our current challenges through collective effort and shared purpose. To make Adwa a testament to Unity and a Beacon for Ethiopia's Future, here are some modest proposals.

First, Utilize Adwa's Spirit for Cohesion and Growth: Adwa epitomizes Ethiopia's unified strength in overcoming challenges.

This spirit is key to fostering national unity, addressing current difficulties, and propelling development, inspiring a collective pursuit of prosperity.

Second, Apply Adwa's Insights to Current Issues: The strategic acumen and perseverance that secured Adwa's victory provide invaluable lessons. Ethiopia can leverage these insights to surmount today's socio-political and economic hurdles, promoting innovation and solidarity for a brighter future.

Third, Adopt Adwa's Principles for Peaceful Progress: Adwa's ethos of collaboration and resilience offers a roadmap to peace and advancement, setting an example for Africa. This legacy aids Ethiopia in carving a path towards sustainable development and elevating its influence globally.

In conclusion, the Battle of Adwa was a watershed moment that ignited a sense of national pride and unity among Ethiopians. However, its significance extends far beyond commemoration and celebration. Adwa's legacy holds the power to shape Ethiopia's future, driving national cohesion, confronting contemporary challenges, and leading the nation toward sustainable peace development. By embracing the spirit of Adwa and uniting under a shared vision, Ethiopia can overcome adversity, achieve prosperity, and become an exemplar of unity and progress. Let us seize this opportunity to build a future worthy of Adwa's legacy—where every Ethiopian contributes to a nation of unfathomable possibilities. In reaching the horizon that lies before us, let us remember that a brighter future will not be free of cost. However, the price we pay as a nation now is already outweighing our treasured assets. We must transcend political leg-dragging and bridge divides, and work towards a united Ethiopia that cherishes and uplifts all its citizens. Only then can we steer our nation toward a future of prosperity, harmony, and enduring unity.

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ADWA Victory: Stunning African Victory

BY BARKHAD MOHAMOUD KAARIYE (PhD)

(Charge D'affaires of Somaliland Embassy)

Embassy of the Republic of Somaliland to FDR of Ethiopia

In history, there were days or months that are marked with specific historical moments and events. Some are marked with individual memories, others with national

pride, while other historical victories are continental or worldwide. In Africa, we have experienced years full of painful and joyful memoirs, where we lost our heroes on different occasions and objectives. To live with dignity, independence and in a continent, which is free of colonization and apartheid, African sons and daughters paid a huge price.

Despite the historical differences in the black communities around the globe, they

share common objectives – to fight against colonies or to prevent the latter's presence in their lands. Some historians and other media outlets have labeled Africa as a continent that remembers its people as slaves. Ethiopia and its people have shown the world the opposite! They have a remarkable place in all these histories. ADWA victory combines all of the above-mentioned historical events – from individual memories up to continental honor. It was a sign of unity, decisive and most importantly significant

stunning African victory. It was a brave and massive battle-tested for Ethiopians but later turned into a source of celebration and admiration.

As an important moment in African modern history, ADWA victory gives an outstanding record for the African and Ethiopian past. On this occasion of national day, I would like to extend my sincere congratulations to Ethiopians, Africans and wider black communities across the world. We celebrate with you with joy and pride.



Youths celebrating Adwa Victory in the capital

Youth residents of Addis Ababa city wearing traditional costume of Ethiopia decorated by the Ethiopian flag are showing parades to commemorate the victory of Adwa. The youth are pictured blowing a traditional trumpet that was used during the campaign to mobilize and alert the people about the war

Prime Minister Abiy visits Tanzania

Prime Minister Abiy Ahmed (PhD) arrived in Tanzania on Thursday afternoon for official visit. PM Abiy and his delegation were warmly welcomed by Tanzanian President Samia Suluhu. The two sides held bilateral meeting and signed MoU to cooperate in agriculture, energy trade, and cultural sectors aiming at strengthening the historical ties of the two friendly nations. PM Abiy expressed his condolences on the passing away of Former President of Tanzania, Ali Hassan Mwinyi.



Former senior Government officials visits Adwa Victory Memorial

Former President of the Federal Democratic Republic of Ethiopia (FDRE), Mulatu Teshome (PhD), the predecessor of President Sahle-Work Zewde, former Prime Minister, Adisu legese and former Addis Ababa City Mayor, and Ambassador Ali Abdo have visited the Adwa Victory Memorial.

