

Learning and Knowing Ethiopianism to Develop the Poverty Freed Innovative Ethiopia

August 2, 2020

Organized by the Ethiopian Community in Norway
Seminar with zoom webinar

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**Apprendre et connaître l'Éthiopianisme pour développer l'Éthiopie, innovante,
libérée de la pauvreté**

2 août 2020

**Organisé par la communauté éthiopienne en Norvège
Séminaire avec zoom webinar**

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&path%5B%5D=177](https://www.nesglobal.org/eejrif4/index.php?journal=admin&page=article&op=viewArticle&path%5B%5D=177)**

Outline

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- **Ethiopianism Across the World**
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- **The Three Philosophies that Can Make A Difference: Ethiopianism Philosophy**
- **The 1829 Ethiopia Manifesto**
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- **Lessons to Be Learnt**
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- **Inspiration**
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- **Les leçons de l'histoire**
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- **Le Manifeste de l'Éthiopie de 1829**
- **Le Manifeste de l'Éthiopie de 1896**
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Inspiration

- **“They lost their history, so they died” (an African maxim)**
- **“A country without a historical memory is like a person without a head’**
- **”So lofty was the status of Ethiopia in the African diaspora that it sometimes was synonymous with Africa itself.”.(Menelik Abroad, Raymond Jonas: The Battle of Adwa: African Victory in the Age of Empire, Harvard University press, 2011, p.281**
- **Julius Caesar exclaimed, “Ex Africa semper aliquid novi!” (Out of Africa comes always something new).**

Inspiration

- **«Ils ont perdu leur histoire, ils sont donc morts» (une maxime africaine)**
- **"Un pays sans mémoire historique est comme une personne sans tête"**
- **«Le statut de l'Éthiopie était si élevé dans la diaspora africaine qu'il était parfois synonyme de l'Afrique elle-même.» (Menelik Abroad, Raymond Jonas: La bataille d'Adwa: Victoire africaine à l'ère de l'Empire, Université de Harvard presse, 2011, p.281**
- **Jules César s'est exclamé: "Ex Africa semper aliquid novi!" (Hors d'Afrique vient toujours quelque chose de nouveau).**

Inspiration

- **The World fears time**
- **Time fears history**
- **History fears Ethiopia.**
- **Why? Ethiopia did not provide material help to the oppressed people of the world, it was able to provide spiritual public good (SPG) to the world by her sheer presence resisting successfully all forms of colonial aggressions**
- **This makes Ethiopia a civilization and an inspiration by its very being acquiring unique ontological density as the provider of liberation resources with its long presence over thousands of years!**

Inspiration

- **Le monde a peur du temps**
- **Le temps a peur de l'histoire**
- **L'histoire a peur de l'Éthiopie.**
- **Pourquoi? L'Éthiopie n'a pas fourni d'aide matérielle aux peuples opprimés du monde, elle a été en mesure de fournir un bien public spirituel (SPG) au monde par sa simple présence résistant avec succès à toutes les formes d'agressions coloniales.**
- **Cela fait de l'Éthiopie une civilisation et une inspiration du fait qu'elle acquiert une densité ontologique unique en tant que fournisseur de ressources de libération avec sa longue présence sur des milliers d'années!**

Inspiration

The Interest in Ethiopia

"Princes shall come of Egypt; Ethiopia shall soon stretch out her hands unto God" (Psalms, 68:31).

"There is no one in the world prouder than the Ethiopian" Alan Caillon, British Police Commissioner of Ethiopia's Reserved Areas following WWII, *Sheba Slept Here*, 1973, p.3)

"Ethiopia was one of the few nation-states under African control, many people of African ancestry embraced it as evidence of the black capacity for self-rule. (Asante)

Inspiration

- **L'intérêt en Ethiopie**

"Les princes viendront d'Egypte; l'Ethiopie étendra bientôt ses mains vers Dieu" (Psaumes, 68:31).

"Il n'y a personne au monde plus fier que l'Éthiopien" Alan Caillon, commissaire de police britannique des zones réservées de l'Éthiopie après la Seconde Guerre mondiale, Sheba a dormi ici, 1973, p.3)

"L'Éthiopie était l'un des rares États-nations sous contrôle africain, de nombreuses personnes d'ascendance africaine l'ont embrassée comme une preuve de la capacité des Noirs à se gouverner eux-mêmes". (Asante)

Inspiration

- **‘Where did I come from? My parents. Where did my parents come from? From their parents. If one pursues such search (through the mind's eye, "Asebuk") to the most ancient, one likely arrives at a non-created creator (God) as the ultimate cause.’ That is how (Zera Yacob) reasoned –from the bottom to God not top down from God to humans, religion, and nature!**

Inspiration

- **«D'où suis-je venu? Mes parents. D'où venaient mes parents? De leurs parents. Si l'on poursuit une telle recherche (à travers l'œil de l'esprit, "Asebuk") vers le plus ancien, on arrive probablement à un créateur non créé (Dieu) comme cause ultime>>. C'est ainsi que raisonnait(Zera Yacob) - du bas vers Dieu, pas du haut vers le bas, de Dieu vers les humains, la religion et la nature!**

Inspiration

I know that our heart is always in the hand of God; it is possible for God to make us happy and content if we are in difficulties, poverty and sickness; again it is possible for him to make us miserable even if we live in wealth and all the luxuries of this world.

Hence we see every day poor and wretched people enjoying the bliss of their lot but the rich and the kings are sad and depressed in their riches, because of their limited desire.

[\(Treatise of Zera Yacob, chapter 10\)](#)

Inspiration

**Je sais que notre cœur est toujours entre les mains de Dieu;
il est possible à Dieu de nous rendre heureux et satisfaits si nous sommes en difficulté, pauvreté et maladie; encore une fois il est possible pour lui de nous rendre misérables même si nous vivons dans la richesse et tous les luxes de ce monde.**

C'est pourquoi nous voyons chaque jour des gens pauvres et misérables jouir de la béatitude de leur cœur; mais les riches et les rois sont tristes et déprimés dans leurs richesses, en raison de leur désir limité.

(Traité de Zera Yacob, chapitre 10)

Inspiration

- **Behold , a man came up to him, saying teacher, what good deed must I do to have eternal life?” And he said to him, “Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.” He said to him, “Which ones?” And God said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself.” The young man said to him, “All these I have kept. What do I still lack?” God said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.”**
- **When the young man heard this he went away sorrowful, for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” (Matthew 19:6–24, ESV)**

Inspiration

- **Voici, un homme s'approcha de lui, disant Maître, quelle bonne action dois-je faire pour avoir la vie éternelle? Et il lui a dit: «Pourquoi me demandes-tu ce qui est bon? Il n'y en a qu'un qui soit bon. Si vous voulez entrer dans la vie, gardez les commandements». Il lui a dit: «Lesquels?» Et Dieu dit: «Tu ne tueras pas, tu ne commettras pas d'adultère, tu ne voleras pas, tu ne porteras pas de faux témoignage, honore ton père et ta mère, et tu aimeras ton prochain comme toi-même. Le jeune homme lui dit: «Tout cela, je les ai gardés. Que me manque-t-il encore? » Dieu lui dit: «Si tu veux être parfait, va, vends ce que tu possèdes et donne-le aux pauvres, et tu auras un trésor dans le ciel; et viens, suis-moi».**
- **Quand le jeune homme a entendu cela, il est parti triste, car il avait de grandes possessions. Et Jésus dit à ses disciples: «En vérité, je vous le dis, c'est seulement avec difficulté qu'un riche entrera dans le royaume des cieux. Encore une fois, je vous le dis, il est plus facile pour un chameau de passer par le trou d'une aiguille que pour une personne riche d'entrer dans le royaume de Dieu. (Matthieu 19: 6-24, ESV)**

Inspiration

- **“When I spent a couple of months in Ethiopia, I was struck by the fact that when people have little or nothing, they need each other. As a result, they have tightly-knit communities, and they help each other out. When someone came into money, he shared it with his friends. I found this awkward: in wealthy societies, we pride ourselves on our independence, and expect the same from others; we try to draw sharp lines between our personal relationships and our economic ones.”(Claude Summner)**

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Inspiration

- **«Lorsque j'ai passé quelques mois en Éthiopie, j'ai été frappé par le fait que lorsque les gens ont peu ou rien, ils ont besoin les uns des autres. En conséquence, ils ont des communautés très unies et ils s'entraident. Quand quelqu'un est entré dans l'argent, il l'a partagé avec ses amis. J'ai trouvé cela gênant: dans les sociétés riches, nous sommes fiers de notre indépendance et attendons la même chose des autres; nous essayons de tracer des lignes nettes entre nos relations personnelles et nos relations économiques.»(Claude Summner)**

Inspiration

- **We have a 10,000-year common history! Going back to about 10,000 years, all the peoples who inhabit Ethiopia-Eritrea-Horn of Africa today had one single common ancestry (Ephrem Issac)**
- **About 10,000 years ago, one single nation or community of a single linguistic group existed in Ethiopia, Eritrea, and the Horn of Africa. That nation had one culture and one language. For lack of better terminology most scholars call that language Proto-Afroasiatic (PA.) Most, if not all the languages of Ethiopia today, definitely Ge'ez, Oromifa, Amharic, Tigrigna, Afar, Gurage, Hadiya, Kambaata, Somali, Sidamo, and all the other languages known as Semitic and Cushitic as well as Omotic that including Wolaytta, Hamar, Amuru, Boro, Anfillo, Ari, [et.al.](#) are branches of one ancient language spoken by one people.(Ephrem Issac)**

Inspiration

- **Nous avons une histoire commune de 10 000 ans! Remontant à environ 10000 ans, tous les peuples qui habitent aujourd'hui l'Éthiopie-Érythrée-Corne de l'Afrique avaient une seule ascendance commune (Ephrem Issac)**
- **Il y a environ 10 000 ans, une seule nation ou communauté d'un seul groupe linguistique existait en Éthiopie, en Érythrée et dans la corne de l'Afrique. Cette nation avait une culture et une langue. Faute d'une meilleure terminologie, la plupart des chercheurs appellent cette langue proto-afroasiatique (AP). La plupart, sinon toutes les langues de l'Éthiopie aujourd'hui, certainement Ge'ez, Oromifa, Amharic, Tigrigna, Afar, Gurage, Hadiya, Kambaata, Somali, Sidamo,, et toutes les autres langues connues sous le nom de sémitique et de couchitique ainsi que d'omotique, y compris le wolaytta, le hamar, l'amuru, le boro, l'anfillo, l'arri, et.al. sont des branches d'une langue ancienne parlée par un seul peuple (Ephrem Issac)**

Inspiration

- **Oromifa words like ana (I), ati (you), abba (father), lubbu (soul, heart), kalē (kidney), dīmā (red), garā (abdomen, throat) baē (come out, come), simbro (bird), rēti (goat), sa'a (cattle), jir ā (dwell, live), gibē/goba (hill), 'ol (upward), 'akkam (how? like what?), māl (what, why) etc. are interesting proto-Afroasiatic terms that have cognates found also in Semitic languages. Certainly such specific words point to a strong relationship of one or two languages. They are important, but not even definitive for our basic conclusion.**

What really determines the relationship of languages are not only similarities in core vocabularies, but more importantly grammar. It is not the relation of words but the formal analysis and identification of the structure (morphology) of the languages. In this regard, almost all Ethiopian, Eritrean, and Horn of Africa languages of today originate from one language, PA. We can conclude that the Ethiopian speakers of these languages today descend from one primordial family.

Inspiration

- **Mots oromifa comme ana (je), ati (vous), abba (père), lubbu (âme, cœur), kalē (rein), dīmā (rouge), garā (abdomen, gorge) baē (sortez, venez), simbro (oiseau), rēti (chèvre), sa'a (bétail), jirā (habiter, vivre), gibē / goba (colline), 'ol (vers le haut), 'akkam (comment? comme quoi?), māl (quoi , pourquoi) etc. sont des termes proto-afroasiatiques intéressants qui ont des apparentés trouvés également dans les langues sémitiques. Il est certain que ces mots spécifiques indiquent une relation forte entre une ou deux langues. Ils sont importants, mais pas même définitifs pour notre conclusion de base.**
- **Ce qui détermine vraiment la relation entre les langues, ce ne sont pas seulement les similitudes dans les vocabulaires de base, mais surtout la grammaire. Ce n'est pas la relation des mots mais l'analyse formelle et l'identification de la structure (morphologie) des langues. À cet égard, presque toutes les langues éthiopiennes, érythréennes et de la corne de l'Afrique d'aujourd'hui proviennent d'une seule langue, l'AP. Nous pouvons en conclure que les locuteurs éthiopiens de ces langues descendent aujourd'hui d'une famille primordiale.**

Inspiration

- **Mashafa Berhan - The Book of Light, EJ Brill,1973) from Emperor Zar'aYa'eqob (1434-68) time: "all the peoples of Ethiopia are thirsty for knowledge"**
- ***Curiosity, sense of wonder and scepticism help one to making new things, trying new things, learning, living, pushing oneself, changing oneself, changing ones world. Be prepared to doing the things that have never been done before, go for promoting Ethiopianism philosophy after learning what it is and know when you do it you are finally doing something relevant and long over due to make Ethiopia live forever and ever with dignity and pride.(Mammo)***

Inspiration

- **Mashafa Berhan - Le Livre de la Lumière, EJ Brill, 1973) de l'époque de l'empereur Zar'aYa'eqob (1434-68): «Tous les peuples d'Éthiopie ont soif de savoir»**
- **La curiosité, le sens de l'émerveillement et le scepticisme aident à créer de nouvelles choses, à essayer de nouvelles choses, à apprendre, à vivre, à se pousser, à se changer, à changer son monde. Soyez prêt à faire des choses qui n'ont jamais été faites auparavant, faites la promotion de la philosophie éthiopienne après avoir appris ce qu'elle est et sachez que lorsque vous le faites, vous faites enfin quelque chose de pertinent et qui dure depuis longtemps pour que l'Éthiopie vive pour toujours et à jamais avec dignité et fierté. (Mammo)**

Problems that Affect Ethiopia's Destiny

- **Reading of available social science writings that focus on our differences instead of on our similarities and common heritage; politically tainted and ethnic favouring history very much opposed to Ethiopian history, value and philosophy**
- **The recent powerful worldwide political philosophies that questioned the validity of our past history and cultures and influenced the world view of the my generation of Ethiopians; and**
- **The deficiency of our modern educational system going back to the last century.**
- **The internal conflicts that have not been managed despite the fact that whatever internal conflicts Ethiopia remained independent by her never ending suffering throughout the long history**

Problèmes qui affectent le destin de l'Éthiopie

- **Lecture des écrits disponibles en sciences sociales qui mettent l'accent sur nos différences plutôt que sur nos similitudes et notre héritage commun; L'histoire politiquement entachée et ethnique est très opposée à l'histoire, à la valeur et à la philosophie éthiopiennes**
- **Les puissantes philosophies politiques mondiales récentes qui ont remis en question la validité de notre histoire et de nos cultures passées et qui ont influencé la vision du monde de ma génération d'Éthiopiens; et**
- **La carence de notre système éducatif moderne remontant au siècle dernier.**
- **Les conflits internes qui n'ont pas été gérés malgré le fait que, quels que soient les conflits internes, l'Éthiopie est restée indépendante en raison de ses souffrances sans fin tout au long de sa longue histoire**

Look Where Africa is Now? Can you believe this?

- World Bank and others refuse to support the Ethiopian GERD; but they do more all over Africa!
- In 2012, the last year of recorded data, poor countries received a total of \$1.3-trillion (U.S.), including all aid, investment, and income from abroad. But that same year some \$3.3-trillion flowed out of them. In other words, developing countries sent \$2-trillion more to the rest of the world than they received. Since 1980, these net outflows add up to a staggering total of \$16.3 trillion. That's how much money has been bled out of the global south, including Africa, over the past few decades.

Regardez où se trouve l'Afrique maintenant, pouvez-vous le croire?

- **La Banque mondiale et d'autres refusent de soutenir le GERD éthiopien; mais ils en font plus partout en Afrique!**
- **En 2012, dernière année de données enregistrées, les pays pauvres ont reçu un total de 1,3 billion de dollars (États-Unis), y compris toute l'aide, l'investissement et les revenus de l'étranger. Mais cette même année, quelque 3,3 billions de dollars en ont coulé. En d'autres termes, les pays en développement ont envoyé 2 000 milliards de dollars de plus au reste du monde qu'ils n'en ont reçu. Depuis 1980, ces sorties nettes totalisent un total stupéfiant de 16,3 billions de dollars. C'est combien d'argent a été saigné dans le sud du monde, y compris en Afrique, au cours des dernières décennies.**

Can you believe this?

- And yes, it's trillions.
- Add in the massive corruption, enabled by Western interests, plus the violent coups and conflicts that Western interests facilitated, and there's only one conclusion: Rich countries aren't developing poor countries; poor countries are developing rich ones. ([GERALD CAPLAN, 14 FEBRUARY, 2017](#))
- ALSO READ HIS BOOK “AFRICA IS BETRAYED”

Pouvez-vous croire cela?

- Et oui, c'est des milliards.
- Ajoutez à cela la corruption massive, rendue possible par les intérêts occidentaux, ainsi que les coups d'État violents et les conflits que les intérêts occidentaux ont facilités, et il n'y a qu'une seule conclusion: les pays riches ne sont pas des pays pauvres en développement; les pays pauvres développent des pays riches (Gerald Caplan, 14 février 2017)
- lire aussi son livre «L'Afrique est trahie»

Can You believe this?

- There's such a powerful narrative in western societies that Africa is poor and that it needs our help. This research shows that what African countries really need is for the rest of the world to stop systematically looting them. While the form of colonial plunder may have changed over time, its basic nature remains unchanged." (Aisha Dodwell, from The Global Justice Now, from the Gaurdian)

Pouvez-vous croire cela?

- **Il y a un récit si puissant dans les sociétés occidentales que l'Afrique est pauvre et qu'elle a besoin de notre aide. Cette recherche montre que ce dont les pays africains ont vraiment besoin, c'est que le reste du monde arrête systématiquement de les piller. Si la forme du pillage colonial peut avoir changé avec le temps, sa nature fondamentale reste inchangée. » (Aisha Dodwell, de The Global Justice Now, du Gaurdian)**

III. Broad Outline of Ethiopia's history

- Ethiopia, Khmet and Egypt were used in the ancient time to mean the current entire Africa and part of the Middle East..
- Even the current Indian Ocean was called Ethiopian Ocean
- Ethiopians who speak languages that are similar are said to emerge over 10,000 years back
- Ethiopia as a kingdom is said to be as old as over 3000 years
- Ethiopia's long journey and the breaks to the current time will be outlined

III. Aperçu général de l'histoire de l'Éthiopie

- **L'Éthiopie, le Khmet et l'Égypte étaient utilisés dans l'antiquité pour désigner toute l'Afrique actuelle et une partie du Moyen-Orient.**
- **Même l'océan Indien actuel s'appelait océan éthiopien**
- **Les Éthiopiens qui parlent des langues similaires émergeraient il y a plus de 10000 ans**
- **L'Éthiopie en tant que royaume aurait plus de 3000 ans**
- **Le long voyage de l'Éthiopie et les ruptures vers l'heure actuelle seront décrits**

Brief Account of Ethiopian History

- Ancient History says Ethiopia as perhaps the only African country with ties of history and culture with the ancient Mediterranean world
- Ethiopians then known for their naval exploration of Punt— a coastal city on the Red Sea
- Egyptians believed that their forebears were Ethiopian
- Ethiopian dynasty established in Egypt in 720 BC
- The whole of Africa had also the name of Ethiopia

Etiopik

- Two versions: Ethiopia- the land of the sun burnt faces.. Said to be invented by the Greeks whom Martin Bernal in his book Black Athena has firmly confirmed that in reality Greek civilisation too is rooted in the Afro-Asiatic civilisation!
- The real version is Ethiopia-the land that is the "Natural Golden gift to God"
- King Etiopik is said to have founded the Ethiopian nation
- Etiopik rule covered what is current Djibouti, Somalia, Eritrea, Ethiopia and parts of Sudan and Southern Egypt

Ethiopia the provider of the first womb for
Humanity

- Ethiopia's paleontological importance
- Ethiopia home to the cradle of humankind
- The world human ancestor fossils have been found in Ethiopia

Attacks on Ethiopia insults Lucy's Womb

- The discovery of Lucy has confirmed Ethiopia as the origin of humanity
- Attacks on Ethiopians/Africans insult Lucy's womb (Rajeswari Sarala Raina ,2014)
- Ethiopia now has produced excellent learned paleontologists who continue to do ground-breaking work(e.g. Globelics in 2014)

Brief Account of Ethiopia's historical past

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King Etiopik had the following children

King Etiopik is said to have the following 7 children:

- ኖላ
 - ሴም
 - ካም
 - ኩሽ
 - አቢሳ
 - ኢትዮጵያ
 - ያፌት

Ethiopia has distinct identity blessed with the grace from God

In Both the Bible and the Quaran, Ethiopia's link to God is affirmed

The Axumite Period

- Etiopik is said to be a great grandson of Noah
- Aksum was founded by one of Etiopik's sons
- Ethiopia as a state said to have been forged since the 10th century BC
- Current Tigray and Eritrea- are the origin of Ethiopia
- Axumite Kingdom from 300 BC to 10th AD
- Axumites expanded far beyond current Tigray and Eritrea

Axumite Period

- At its peak, Aksum controlled:
- Southern Egypt
- The territories of East of Aden
- South to the Omo river
- West to the Nubian kingdom of Meroe
- Also even a portion of current Western Saudi Arabia

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Axumite Era

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Post-Axum Era

- Judaism and Islam influenced Ethiopia
- Queen Yodit in 980 sealed the fate of the Axumite empire
- Ethiopian territory shrunk from its Axumite expansive extent
- After Yodit came the Zagwe Dynasty
- The so-called Solomnic line came from 1270 onwards
- The medieval period came with major efforts to a re-expansion in the reign of Amde Tsion in the 14th century
- Zera Yakob linked the state and church in the 15th century, expanded to Eritrea from his Shewan capital Debre Birhan

The Decline of the Christian Imperial State

- Between 1527-1535, or the first half of the 16th century, the rise of 'Ahmed the left handed' aided by firearms from the Ottomans 'lorded over a vast Islamic empire stretching from Zeila in Somaliland to Massawa in Eritrea'
- Portuguese intervention and firearms 'saved the 'land of prester John''
- In 1543 'Ahmed the left handed' and his forces were routed by Galawdewos

The Oromo Expansion

- The Oromos have been all over Ethiopia prior to the military expansion
- But after the military expansion they went all the way to the Red Sea
- Oromos from Ganale, Bale and Borona regions expanded militarily
- The era of the princes that lasted for 150 years saw Oromo generals as king or prince makers in Gondar
- The Oromo language was during the era of the princes 1769-1855 a court language in Gondar!

The lessons from the long History

- Ancient world– current day Ethiopians have been connected throughout spatially, linguistically, culturally and historically
- Medieval world-Ditto
- Judaic period– Ditto
- Islamic period-ditto
- Christian Period-ditto
- Zemene mesfanit- connected but in disarray
- Modern period- both connected and split by the 19th century imperial design directed at Africa
- The Scramble for Africa impacted on Ethiopia
- It created the split of Eritrea from Ethiopia
- The struggle to create sustainable and predictable systems, institutions, governance and leadership continues

Lessons from History

- Ethiopia's ancient history occupies roughly the same territory from the Red Sea to the Indian Ocean
- The people who live between the Red Sea and the Indian ocean are not pure one ethnic group or another
- They have evolved as hybrids connected culturally, linguistically, spatially and in every sphere of life
- What works is a hybrid historical imagination to foster unity and not to divide them by purifying hybridity
- They should bind and unite and not divide and fight

The Special Significance of the Adwa Victory

- Adwa Victory was a major anti-colonialist battle fought by all Ethiopians, under the skillful leadership of Emperor Menelik and Empress Taitu. This victory resonated well beyond the Ethiopian and indeed the African border. It represented the clash between colonialism and liberation on a world-scale
- It took place at a time of the European scramble for Africa
- It is the only battle that made Europeans admit they were defeated by a battle lead by emperor Menelik and Itge Taitu they denounced as barbaric

Read How Adwa Victory is Revered

- ***After Adowa, Ethiopia became emblematic of African valour and resistance, the bastion of prestige and hope to thousands of Africans who were experiencing the full shock of European conquest, and were beginning to search for an answer to the myth of African inferiority ... To articulate West African nationalist intelligensia of lawyers, merchants, journalists, doctors and clergymen who had since the turn of the century persistently sought to share political power with the colonial ruler, the role of Ethiopia or Ethiopianism in nationalist thought and politics was great and inspiring ... In separate African churches, Africans did and could protest imperial rule and build articulate leadership to oppose the domineering and discriminating actions of the colonial officials." Taken from S.K.B. Asante, in his study of Ethiopianism in West Africa***

Significance of Adwa Victory

- Struggle Heritage: Adwa Victory over the world empire during the Scramble for Africa
- Ethiopia as the provider of spiritual public good (SPG) for all the oppressed in the world
- Ethiopianism is the real expression of the free provision of dignity and pride to the oppressed
- Ethiopia remained the cherished example forever
- Adwa victory was not just a local victory, It made Africa a victor and colonising Europeans changed their strategy to make Africa the destination of all of Europe as they did to USA, Canada and Australia!
- Ethiopia will continue to provide the special example for never failing to resist whenever foreign aggression confronts her destiny

IV. Three interrelated philosophies

- From India
- From Southern African
- From Ethiopia
- A synthesis of these philosophies will help make a better world
- Philosophy is an activity of thought, a type of thinking. Philosophy is critical and comprehensive thought, the most critical and comprehensive manner of thinking which the human species has yet devised. This intellectual process includes both an analytic and synthetic mode of operation. Philosophy as a critical and comprehensive process of thought involves resolving confusion, unmasking assumptions, revealing presuppositions, distinguishing importance, testing positions, correcting distortions, looking for reasons, examining world-views and questioning conceptual frameworks. It also includes dispelling ignorance, enriching understanding, broadening experience, expanding horizons, developing imagination, controlling emotion, exploring values, fixing beliefs by rational inquiry, establishing habits of acting, widening considerations, synthesizing knowledge and questing for wisdom.

Philosophy for a New Vision of the World?

- From India: Vasudhaiva Kutumbakam -one human family-one life energy

-

I think the Indian philosophy of " vasudhaiva kutumbakan" that the whole world is one family from the verdict scripture Maha Upanishad (chapter 6, Verse 72): "ayan bandhurayam neti ganana laghuchetasan udarachartananam tu vasudhavia kutumbakam"" which translates as follows: "Only small men discriminate saying: one is a relative, the other is a stranger, For those who live magnanimously the entire world constitutes but one family""

Philosophy can help to make changes

- Philosophy is an activity of thought, which may become a way of life. It is primarily a pursuit after wisdom. It is a critical and comprehensive inquiry into the ways in which what we know can be used to obtain what we value. Philosophy is one of the most, if not the most distinctive of all human activities, as such Philosophy has been and may continue to be of importance in the live of humans, around the world

Distinctive Ways to Define Philosophy

- How to understand and explain the value chain of human life from birth to death
- How to create true knowledge
- How to discover what is acceptable as good or reject-able as bad
- What is right and what is wrong?
- How to bond heart, body, soul, mind and matter
- How to understand the natural world, space, air, land and water
- How to understand the cosmos, astronomy, and the universe
- How to understand wishes, dreams, emotions and feelings
- And so on

Two Philosophies from Ethiopia have originated that We do not know them

- Ethiopian Philosophy
- Ethiopiawinet
- Ethiopiawinet has created Ethiopianism
- Ethiopianism is the origin of Pan-Africanism
Ethiopian philosophy was written by Claude Sumner from Canada
- Zera Yakob and his pupil Walda Heywot have created the philosophy that is now recognized not just the Ethiopian enlightenment but also as the African enlightenment
- Accusations that Hateta is Western related to Italians Carlo Conti Rossini & Guiso d' Urbino are spread
- But this is rejected by Claude Sumner

African Philosophy

- From Africa there are philosophies such as Ubuntu and others such as Ujama, Negritude, Pan-Africanism and post-colonialism etc
- Ubuntu also promotes: I am because you are-.. many is one, one is many. there is an " I" in you and you in "I". Diversity is not negative, it can be an asset.. it should not take away our similarity and oneness.. Let us learn with humility, honesty, sincerity and integrity to appreciate diversity in order to celebrate our one humanity with self-less moral and emotional intelligence and not the pursuit of narrow self-interest.
Any variations such as colour, language, religion, caste , ethnicity and all do not change our humanity or diminish it.. if we know how to appreciate difference by not denying our human similarity.. we can create a humane, peaceful and civilised world with values of care and share and not to live in the current capitalist global world run by pricing everything and valuing nothing. A dog or horse or any animal can be black or white, still a dog or horse, donkey and all.. a human being can be brown, black or white, still human.. colour cannot change the human gene or character...Those that created the crime using colour to buy and sell humans as goods and things should learn the big tragic mistake they made and let one human family occupy peacefully our world to keep it going in the eternal river of time

Ethiopianism Philosophy

- The precursor to the European enlightenment was Ethiopian Philosophy that created the African enlightenment. Zera Yacob is recognised as the founder of the African enlightenment
- Ethiopianism promoted African for Africans, Africans for humanity and humanity for God. The slaves that were denied both their humanity and their right to worship God as humans found solace and comfort by looking at Ethiopia to have and express with confidence and self-worth their right to be human and worship and attain open access to God. Both in America in 1829 and in Southern Africa in 1896, two Ethiopian Manifesto's expressing these rights to be African, human and the right to worship God were created. No nation in this planet except Ethiopia had this distinction, grace, opportunity and recognition

Ethiopianism Philosophy

- We ask now how much do current day Ethiopians know that Ethiopia has this special spiritual quality bestowed upon it in this planet. Are those who have not come across to know this extraordinary recognition of Ethiopia as a spiritual fountain head for liberation of Africans in particular and all the oppressed in the world in general now ready, open and willing to learn and even more apply this powerful fore bearer of Pan-Africanism to solve all the current problems Ethiopia faces by adding spiritual value and strength to deal with all the unending and lingering material difficulties such as poverty, inequality, unemployment, corruption, failure in leadership, governance, systems, institutions, services and values of care and share to move Ethiopia on a forwards and onwards confident and independent journey.

Ethiopianism Philosophy

- Ethiopianism is a spiritual fountainhead to unite all Ethiopians to make sure they all acknowledge, appreciate and unite that the Ethiopia they have today has had global appreciation as a great treasure for all humanity that have gone through difficult times. Hurting Ethiopia today is tantamount to nothing else than to undermine this spiritual legacy that Ethiopia gave to the world..

Ethiopianism Philosophy

- The early signs of Ethiopianism date back to the 16th century, when slaves in America found solace in the promise of a homeland in the empire of Ethiopia in the Nile region. The references to Ethiopia in the Bible ("Ethiopia" occurs more than forty times) provided them with an ideology that they could use for their spiritual, political, and cultural uplifting. By far "probably the most widely quoted verse in Afro-American religious history"--is Psalm 68:31: "Princes shall come out of Egypt; Ethiopia shall stretch her hands unto God".

Ethiopianism Philosophy

- The verse was interpreted as pointing to the end of the "curse" on the black race--an end to the alienation of Africans as humans from God. This was a European belief that was, to some extent, shared by Africans. Thus came into being the movement of Ethiopianism as a "method of winning Africa for Christ and God", and as a forerunner of the "Africa for Africans", "Africans for humanity" and "humanity for God" movement and the subsequent African philosophies to develop African unity to confront imperial-colonial power. The verse gave rise to what scholars have termed "a biblically-rooted pan-African hermeneutic" that later became a widely used source of inspiration and legitimization to inspire Africans to continue the struggle against colonial domination. Some saw the beginning of the fulfilment of this prophetic verse on the political level.

Ethiopianism Philosophy

- For example, after the 1792-1800 successful slave insurrection in Haiti, it was declared: "Thus doth Ethiopia begin to stretch forth her hand, from the sink of slavery, to freedom and equality" (Dread History, undated). In both America and Southern Africa, the Ethiopianism movement was firstly a reaction to the discrimination in ecclesiastical administration and the outright marginalization of black clergymen for no other reason than the colour of their skin. It was an unwritten law by white missionary churches not to ordain black clergy. The fact this discrimination took place in locations as far apart as America and South Africa over a long period of time is proof that it was more a systemic practice than a symptom of sporadic racism.

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Ethiopianism Philosophy

- Ethiopianism was also reinforced by the decisive African Victory over world empire, as Raymond Jonas rightly put it. The fact that the 1896 Ethiopia Manifesto originated during the time of the battle of Adwa makes also this great victory part and parcel of the Ethiopianism movement. There were the Ethiopianism Movement, the Adwa Victory, the two Ethiopian Manifestos(1829 & 1896), the Ethiopia philosophy that we can express together now with the Ethiopianism philosophy of Africa for Africans, Africans for humanity and humanity to God applying the application of the reasoning employed by Zera Yakobk

The Three Philosophies

- The world as one human family: : Vasudhaiva Kubumbakam
- Ubuntu.. I am because you are
- Ethiopianism... Africa for Africans, Africans for humanity and humanity for God
- Together they can make a big difference in making this world a better place for humans and nature wellbeing
- Removing pricing everything and use Ethiopianism , Ubuntu and :Vasudhaiva Kubumbakam longocentricism to value humans and nature above all else!!

Ethiopianism and Science

- Africans also have originated many scientific discoveries. Evidence has been acknowledged by astronomers and engineers from Western Research universities that in many major inventions, documented contributions have been made by Africans. Carbon steel was made 2000 years ago in Tanzania; astronomical observations in the Mali of the Dogons have been acknowledged by Carl Segall of Cornell University, language, mathematical systems, architecture, agriculture, and cattle-rearing, navigation of inland water ways and open seas, medicine and communication, writing systems—in all these fields Africans have been inventors!

Ethiopianism-Mathematics & Astronomy

- There was an ancient mathematics from Ethiopia demonstrating that Africans used binary logic of mathematical calculation which is similar to today's internet explorer and other computer based systems.
- (https://www.youtube.com/watch?v=OOKp9_sSkZg)
- Abu Shaker– the spiritual book from the Ethiopian Orthodox Church
- Predicts more than 9 planets
- Has also fractal mathematics
- Unfortunately we do not have access to this spiritual book
- We need to explore it and find out how our learned and spiritual Ethiopians used revelation for promoting science

Ethiopianism and Universities

The first university in the world was African

Hayek Stifanos is the first university in the world but in the Guinness books of records it is the Al Karaouine University that is said to be the first university founded by an African woman in Fez, Morocco in 859A.D.

The Guinness Book of World Records says so

The second university in the world was African-Al Azhar University of Egypt built in 969A.D. which still exists today

In Europe the University of Bologna in 1088AD, 229 years after the first university by the African woman Fez started it.

(<http://newafricanmagazine.com/need-africa-centred-innovations-systems-prof-mammo-muchie>)

Ethiopianism for ASKS

- Resurrect the ethiopian/African positive data about Africa to the create the innovative and renascent Ethiopia/Africa
- What Ethiopians/ Africans still do not know what Ethiopia/Africa contributed to civilisation must be revived and included in the education system
- The Ethiopian/ African(A) contribution
- Spiritual(S)
- Knowledge(K)
- Struggle(S)

Ethiopianism can Counter

- All Non-Western sciences are pre-scientific (Lewis Wolpert)
- They could not have been any different he claims in his book the Unnatural Nature of Science
- Epistemological ethnocentrism advocated
- Greek seen as the cradle of western science
- Eurocentrism privileged the Greek origin of western Science

Ethiopianism Challenges

- All Non-Western sciences are pre-scientific (Lewis Wolpert)
- They could not have been any different he claims in his book the Unnatural Nature of Science
- Epistemological ethnocentrism advocated
- Greek seen as the cradle of western science
- Eurocentrism privileged the Greek origin of western Science

Ethiopianism Challenges

- Seeing all non-European cultures as primitive
- 'White' people to have an obligation to rule the world
- the 'White' Man's burden
- That the west must provide cultural development to others coming from the non-West
- The west must help others to become western by encouraging or forcing them to adopt western ways
- that modernisation to become or to be westernised or Europeanised!
- the dominance of Eurocentrism
- non-acknowledgment of Non-Western science by both westerners and non-westerners.

V. የኢትዮጵያኒዝም ፍልስፍና ጥቅም ለአሁኗ ኢትዮጵያ

- From Ethiopia came Ethiopianism
- ኢትዮጵያኒዝም ምንድን ነው?
- ማን ፈጠረው?
- እስከ አሁን እነማንን ጠቅሟል?
- ምን ያህል ኢትዮጵያውያን ስለ ኢትዮጵያኒዝም እናውቃለን?
- አሁንስ ኢትዮጵያኒዝምን ለማወቅ እንፈልጋለን?
- ከሌሎች ፍላጎቱ ለመፍጠር እንችላለን?

የኢትዮጵያኒዝም ፍልስፍና ጥቅም ለአሁኗ ኢትዮጵያ፡ መግቢያ

- የኢትዮጵያኒዝም ፈሳሪዎች እነማን ናቸው?
- ኢትዮጵያኒዝም በዓለም መድረክ ያመጣቸው ለውጦች?
- ኢትዮጵያ እና ኢትዮጵያኒዝም
- የኢትዮጵያኒዝም ፍልስፍና ለአዲስ ባህርያዊ ለውጥ

የኢትዮጵያ ቤተክርስቲያንን በኬፕ ታዉን



VI. Ethiopianism in different parts of the world

In Southern Africa:

“ The movement was initiated in the 1880s when South African mission workers began forming independent all-African churches, such as the Tembu tribal church (1884) and the Church of Africa (1889). An ex-Wesleyan minister, Mangena Mokone, was the first to use the term when he founded the Ethiopian Church (1892). Among the main causes of the movement were the frustrations felt by Africans who were denied advancement in the hierarchy of the mission churches and racial discontent.”

1872-1928 is called “ the classical period of Ethiopianism because it was at this time that it exercised its greatest political influence and was most widely noticed in the European, American and African press”(Shepperson, G., Ethiopianism past and Present in C. Baeta(ed.) Christianity in Tropical Africa, Oxford University Press,1968.p.250

-The churches continued to play a combined religious and political role until their pastors joined and helped set up the African National Congress in 1912.

In Southern Africa

- **African clergymen sought to free themselves from the fetters of white missionaries by establishing African independent churches. One of the most celebrated breakaways was the Nehemiah Tile who founded the Tembu Church in the Traskei in 1884... That political movement was to culminate in the formation of our organisation to the Ethiopian movement of the 1890s.(Nelson Mandela)**

In the former British Colonies

- **Ethiopianism is an Afro-Atlantic literary-religious tradition that emerged out of the shared political and religious experiences of Africans from British colonies during the late 18th and early 19th centuries. Ethiopianism linked Africa historically to the ancient classical era, challenging the then prevailing idea that the continent had no history before the arrival of European colonizers in the mid-19th century. Proponents of Ethiopianism argued that the African nation was one of the oldest continuous civilizations in the world and claim that some of the first examples of organized religious festivals, solemn assemblies and other forms of worship evolved in Ethiopia. By the 19th century when Ethiopia was one of the few nation-states under African control, many people of African ancestry embraced it as evidence of the black capacity for self-rule.**

In the United States

“The "Ethiopian" tradition in the United States found expression in slave narratives, exhortations of slave preachers, and songs and folklore of southern black culture, as well as the sermons and political tracts of the urban elite. In the latter case Ethiopianism often embraced black nationalist and pan-African dimensions which called for association with the African continent through a physical or allegorical "back to Africa" movement. Black writers used the term "Ethiopianism" in reference to an inspirational Biblical passage: "Princes shall come of Egypt; Ethiopia shall soon stretch out her hands unto God" (Psalms, 68:31).

In The United STATES

This verse was seen by some as a prophecy that Africa would "soon" experience dramatic political, industrial and economic renaissance. Others interpreted the scripture to mean that someday people of African ancestry would rule the world."

Elsewhere in Africa

In the 1890s new independent African Christian churches arose across the continent from West to East Africa in Liberia. In Nigeria, the Native Baptist Church was founded in 1888, the Anglican United Native African Church in 1891, and the United African Methodist Church in 1917. Other churches derived from the Ethiopianism movement included the Cameroon Native Baptist Church, founded in 1887, And the Native Baptist Church, founded in Ghana in 1898.

Who Embraced Ethiopianism?

19th and 20th century Pan-Africanists, though they often differed sharply on its specific meaning. They include: Martin R. Delany, Henry Highland Garnet, James T. Holly, Reverend Alexander Crummell, Francis Ellen Watkins, W.E.B. DuBois, Paul Lawrence Dunbar, Marcus Garvey, Edward W. Blyden of Liberia and J.E. Casely-Hayford of Ghana

Ethiopianism in the Anti-Colonial Phase

Religious independence seen to precede and lay the foundation for political independence. (*African Methodist Episcopal (AME) Bishop Henry McNeal Turner who visited South Africa from USA*)

“By the early 20th Century Ethiopianism emerged among African anti-colonial activists as a subtle method of challenging colonial rule by combining Christian and secular nationalist traditions to promote the idea of African capacity for organization-building without European tutelage.”

Ethiopianism is said to have continued to play a part

- In the Zulu rebellion of 1906: The Bambata Revolt of 1906, against the growing Apartheid, involved leaders of the Ethiopian Movement
- In the Nyasaland rising of 1915 led by John Chilembwe, founder of the independent Providence Industrial Mission.
- Ethiopianism appears to have continued to be popular into the last years of colonial rule. The Kenyan Church of Christ in Africa emerged in 1957 from a former Anglican sect.
- Ethiopianism has been part and parcel of the genesis of a much wider campaign that eventually led to the independence of African nations by promoting the slogan: Africa for Africans!!!

Ethiopia Unbound

“Casely Hayford's novel *Ethiopia Unbound* is one of the first novels in [English](#) by an [African](#). It has been cited as the earliest pan-African story

- It relies on philosophical debates with references to contemporary African events and ancient African history,
- And provides a context for the exploration of African identity and the struggle for [emancipation](#). (*Ethiopia Unbound: Studies in Race Emancipation* (1911. Reprinted London: Frank Cass, 1969)
- ,

Ethiopianism: key characteristics

- 1. Precursor Pan-Africanism**
- 2. Religious in origin but political in outcome**
- 3. Combined the politics of Church independence with the resistance to colonial rule**
- 4. Provided the founding ideas for movements like ANC**
- 5. Continued to be invoked even until the 1960s of the colonial independence moment**

Ethiopianism characteristics

- **Dignity, Pride, self-worth**
- **Self-reliance, independence and freedom**
- **Resistance, struggles and liberation against oppression**
- **Africa for Africans**
- **Africaness comes first, not race, not tribe, not region, not religion, not language**
- **Linking the African liberation imagination with spirituality by opposing the claim God is white or any other claims about God that Ethiopianists protested vehemently and died for!**
- **Countering Christian missions that inferiorise African and anthropologists that magnify difference amongst Africans**

Relevance of Ethiopianism Today

- 1. The Africa for Africans project identity is waiting to be realised**
- 2. Ethiopianism remains relevant to help realise this goal**
- 3. We look back to Ethiopianism in order to forge ahead with Africa for Africans project, mission, vision and goal**
- 4. Africa is formally out of colonialism and apartheid**
- 5. But it still has not fully achieved a total post colonial condition**
- 6. Its full agency still needs to be fully realised**
- 7. It remains open to re-penetration**
- 8. It needs to counter that as the early Christian pastors sought freedom from the oppression of racist theology**
- 9. Rejects the epistemological privilege of Eurocentric/Western domination**
- 10. Promotes epistemic virtue and justice**

Ethiopianism Created Outside Ethiopia?

This verse was seen by some as a prophecy that Africa would "soon" experience dramatic political, industrial and economic renaissance. Others interpreted the scripture to mean that someday people of African ancestry would rule the world."

Ethiopia Made Special by Adwa Victory

“After the victory over Italy at Adowa in 1896, Ethiopia acquired a special importance in the eyes of Africans as the only surviving African State.” *S.K.B. Asante, in his study of Ethiopianism in West Africa*

Ethiopianism for all the Oppressed

- Although Ethiopianism originated as a religious movement, it was significant in establishing the demand for the emancipation of the peoples of African descent inside and outside Africa. Ethiopianism asserted that African history, civilisation and culture is a source of pride and fountainhead of European culture.
- **After discussion with those who formed the Ethiopian church "on the wider meaning of the designation Ethiopia, all agreed that according to the propesies it literally refers to all non-European people."(Glenda Kruss, Thesis, 1985)**

Ethiopianism for African Culture and Civilisation

- Ethiopianism involved an awareness of the history and values of African culture.
- African history and culture became a source of pride with emphases laid on glorious African kings and empires and on the widely held belief that African culture and civilisation had been the fountainhead of European culture (Glenda Kruss)
- The political aspiration of the Ethiopian leadership saw the ideal chance for its own ascent in the eviction of the European and removal of slavery from the African continent.” (Glenda Kruss)

Two Manifestos

- The Ethiopian Manifesto (1829) was written by Robert Alexander Young, a slave preacher, in defence of Black man's rights in the scale of universal freedom.
- Ethiopian Manifesto (1829): Young addresses both Black and White people. Young identifies African diaspora as Ethiopians. He tells Ethiopians they only enjoy a few of their birth rights because some are enslaved.

Ethiopian Manifesto 1829

- He writes to Ethiopians and all slaves in hopes of making them aware of how mistreated they have been. Young questions how his skin color plays a part in making him eligible for God's gift. Why is it that white skin is considered more eligible to receive God's gift. He asks for freedom for everyone because its given to everyone by God and not by mortal men.

Ethiopian Manifesto 1829

- When he addresses white men, he accuses them of denying slaves their rights, and lets them know regardless of their mortal riches and social standing, under the eyes of God, they'll pay for their actions in heaven. He identifies himself as being descended from Africa, and says there is a connection between all black people. He says black women, men, and children have the same heritage because of Psalm 68:31 which goes on to say princes come out from Egypt and Ethiopia will soon stretch its hands to God.

Ethiopian Manifesto 1896

- Ethiopianism has been described as a religion from a Manifesto of September 1896 , 5 months after the decisive Adwa Victory
- To unite together Christians of the African race and various denominations in the name of Jesus Christ to solomenly work towards and pray for the day when Afruica people shall become an African Christian nation

Ethiopian Manifesto 1896

- To demand.. By Christian and lawful methods the equal recognition of the African and allied peoples the rights and privileges accorded to Europeans
- to place on record.. The great wrongs inflicted upon the African by the people of Europe and America and to urge upon the Christians who wish to be clear of African blood on the day of God's judgment to make restitution
- To pursue steadily and unswervingly the policy Africa for Africans and look for and hasten by prayer and united effort the forming of the African Christian nation by God's power and in his own time and way.
- Ethiopians, in the face of their inequality even after they had appropriated Western religious and cultural forms- Christianity and civilisation-were protesting their exclusion on all levels, and asserting that Africans could be equal to Europeans.

Ethiopianism behind the First African Liberation Movement

- The African leadership reacted to the erosion of African political power, its economic well-being and its social stability by establishing independent bodies exclusively for Africans
- 1896 Adwa Victory provided the African resistance history during the Scramble for Africa. Hence it becomes one of the pivotal achievements of Ethiopianism for Pan-Africanism and the African Renaissance
- The first Liberation Movement, the African National Congress(ANC) was formed with spiritualism and Ethiopianism acknowledged by former president Mandela: 'Fundamental tenets of the Ethiopian Movement were self-worth, self-reliance and freedom. These tenets drew the advocates of Ethiopianism, like a magnet, to the growing political movement. That political movement was to culminate in the formation of the ANC in 1912. It is in this sense that the ANC, we, trace the seeds of the formation of our organisation to the Ethiopian Movement of the 1890s (**Nelson Mandela, Speech to the Free Ethiopian Church of South Africa**)

Combining Ecclesiastical Space for Liberation

- **By the early 20th Century Ethiopianism emerged among African anti-colonial activists as a subtle method of challenging colonial rule by combining Christian and secular nationalist traditions to promote the idea of African capacity for organization-building without European tutelage. ”**
- African -American churchmen who went to South Africa in the 1890s arrived at a time when some African Christians were setting up churches of their own. This independent-church movement was called "Ethiopianism"
- Ethiopianism became a generic term to describe a whole range of the black man's efforts to improve his religious, educational and political status in society.

Ethiopia the provider of spiritual strength

- Ethiopianism provided the foundation of pan-Africanism by providing the spiritual public good for the anti-colonial movement in the World
- Provides still to this day the SPG against the imperial-colonial project that continues as explained in the beginning: can you believe this?
- Ethiopianism can thus be revived to provide the SPG also for the African Renaissance
- From fragmentation to unity and renaissance is the real challenge today

Concrete Example: Haiti & Ethiopia

- In 1904 Haiti's 100th Centenary Independence was celebrated in Addis Ababa, Ethiopia
- An honored guard of Ethiopians volunteered
- They fired several rifle rounds
- Their slogan: Long Live Haiti! Long live the Ethiopia of America!!!
- Benito Sylvain got the permission from Emperor Menelik for the celebration
- Sylvain represented both Ethiopia and Haiti in the 1900 Pan-African Congress

Concrete Example: South Africa and Ethiopia

- ANC made Ethiopianism its founding ideology
- The Churches protested against racist theology with Ethiopianism
- John Langalabilele Dube, First pastor and first leader of ANC
- Even today's leaders such as Madiba and Thabo Mbeki remember the Ethiopian origin of their liberation movement
- Thabo Mbeki gave a brilliant lecture on the 120 Years of the great African Adwa Victory having done excellent research on how the world press covered the Adwa victory
- The Europeans complained claiming publicly with Adwa Victory, Africa has colonised Europe!

Concrete Example: Adwa Victory for Africa

- Adwa Victory made Africa a victor not a victim(Thabo Mbeki)
- Adwa Victory changed the relationship between Ethiopia and Europe
- 1896-1906, Pan-African intellectuals like the Haitian, Benito Sylvain visited Ethiopia 4 times
- 1903-1904- The Cuban-American descent, William H. Ellis visited Ethiopia twice with plans for Ethiopian economic development and the resettlement of African –Americans
- Marcus Garvey immortalised Ethiopia by incorporating the spirit of resistance of Adwa in his National Black Anthem

Adwa Victory lives on

- As the spiritual values of Ethiopianism laid the foundation for pan-Africanism to unite all Africans to fight colonialism and apartheid, the same values that Ethiopianism as pan-Africanism has been founded with (-self-worth etc., are needed also to realise the African renaissance today by enabling Africa to emerge as an independent , strong and proud leader rather than mere follower of former colonial powers in the 21st century. I say let the Adwa Victory Continue; learn through Adwa Victory to remove division and realise fully the benefits of unity.
- The Adwa Victory must continue pushing Ethiopianism forward as a spiritual philosophy for Africa and all oppressed people of the world

Ethiopianism Philosophy combines

- Paleontological verdict: origin of humanity
- Knowledge heritage: all the sciences, mathematics , astronomy and first university
- Philosophical heritage: spiritual, humane, associational, ubuntu, Ma'at
- Spiritual heritage: Ethiopia Stretches her hands unto God!
- Struggle heritage: a decisive victory against the European Scramble for Africa
- And a new logocentric axiological imagination that removes ontological and epistemological violence and vice!

Lessons to be learnt

- Struggle Heritage: Adwa Victory over empire
- Ethiopia provider of spiritual public good
- Ethiopianism is the real expression of the free provision of dignity and pride to the oppressed
- Ethiopia remained the cherished example forever now
- Ethiopianism challenges through ASKS Eurocentric science
- Ethiopia will continue to provide an example for never failing to resist whenever foreign aggression confronts her destiny
- Ethiopia's existence is critical for the current unity and renaissance identity

VII: Lessons to be learned

- All Ethiopians who are currently living in what is known as Ethiopia must appreciate they are privileged to be associated with Ethiopia
- They all must know Ethiopia is more than the country it is now
- They must cherish the honour of being Ethiopians forever
- The least they can do is unite and learn the culture of dialogue to make Ethiopia live ever in the eternal river of time

Lessons to be Learned

- To hurt Ethiopia is to hurt the whole African world
- Ethiopia must live on and on
- We need the Ethiopian *le zelealem tinur Ginbar* now more than at any time ever
- And create a peaceful and dialogue anchored culture to make all work to re-imagine and promote innovative Ethiopia.

Lessons to be Learned

- Ethiopianism is Pan-Africanism and the African Renaissance
- Ethiopia is central to create an African unity for Renaissance
logocentric not economic-centric project identity
- Its legacy is a resource that will always be there to provide spiritual strength.
- All knowledge must be curriculumed with the Ethiopian heritage and origin fully acknowledged

Lessons to be learned

- It is Ethiopianism and Ethiopianists that formed also the African Association in 1897 from the Diaspora. The pan-African congress (1900) was founded by Sylvester Williams who was in direct contact with Emperor Menelik at the time, before 1896 and after
- In fact Emperor Menelik was appointed as h0onorary President of the first Pan-African Congress

Lessons for Current Day Ethiopians

- All Ethiopians who are currently living in what is known as Ethiopia must appreciate they are privileged to be associated with Ethiopia
- They all must know Ethiopia is more than the country it is now
- It has provides spiritual strength for all the enslaved, commodified and colonised across the world
- Ethiopia's flag is all over the world
- All of you must cherish the honour of being Ethiopians always and forever
- The least you all can do is unite and learn the culture of dialogue to make Ethiopia live ever in the eternal river of time

Lessons

- Ethiopia deserves true quality leadership for creating, planning, managing and performing effective public service founded on workable and agreed principles of governance, moral, emotional, social, psychological and intellectual intelligence with full honesty, sincerity, integrity and humility will fix the destiny of Africa!
- Honest and effective public service not pocket .. Ethiopia deserves nothing else

VIII. Concluding Remarks

- The future is not some place we are going, but one we are creating. The paths to it are not found but made, and the activity of making them changes both the makers and the destination.” (John Schaar)
- If not Unity now, when?
- Disunity and ethnic fracturing never, unity now, always and ever!
- Ethiopia has to live forever.. Lezelealem tinur, amen, amen and amen!!!

Concluding Remarks

- Let us use knowledge, not politics to do public service for the people and Ethiopia by learning to agree to disagree with the objective to re-learn and re-agree
- No politics should justify any killing at all! Vast dialogue culture to unite and solve all problems to make no one starve, no one beg, no one shelter-less and no one thirsty
- Better never to see any human hurt at all let alone the sisters and brothers in our Ethiopia/Africa!
- Let us learn to act, do and be more than say, talk and fight !
- Amsegnalehu, Asante Sana

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