

ICWA LETTERS

Since 1925 the Institute of Current World Affairs (the Crane-Rogers Foundation) has provided long-term fellowships to enable outstanding young professionals to live outside the United States and write about international areas and issues. An exempt operating foundation endowed by the late Charles R. Crane, the Institute is also supported by contributions from like-minded individuals and foundations.

TRUSTEES

Bryn Barnard
Carole Beaulieu
Mary Lynne Bird
William F. Foote
Peter Geithner
Pramila Jayapal
Peter Bird Martin
Judith Mayer
Dorothy S. Patterson
Paul A. Rahe
Carol Rose
John Spencer
Edmund Sutton
Dirk J. Vandewalle
Sally Wriggins

HONORARY TRUSTEES

David Elliot
David Haggood
Pat M. Holt
Edwin S. Munger
Richard H. Nolte
Albert Ravenholt
Phillips Talbot

Institute of Current World Affairs
The Crane-Rogers Foundation
Four West Wheelock Street
Hanover, New Hampshire 03755 U.S.A.

MM-16

SUBSAHARAN AFRICA

Marc Michaelson is a Fellow of the Institute studying the challenges of nation-building in the Horn of Africa.

Deportees: A Year Later¹

By Marc Michaelson

ASMARA, Eritrea

November 1999

Introduction

In August 1998 I interviewed several Eritreans who had recently been deported from Ethiopia, personal victims of the Ethio-Eritrean border war that began in May. Behind pretenses of "national security," more than 17,000 Eritreans had been expelled. A year later the number has more than tripled to 62,000.

Approximately one third of the deportees are rural folk — farmers who lived and worked in Tigray for decades.² In 1998, some deported farmers temporarily settled in Shambuco, a sub-zone capital some 25 kilometers southeast of Barentu. Among them was Gebreneguse Habtekere, a slim, gray-bearded, elderly man deported from Bagoweini village. He was born in Eritrea, but moved to Tigray as a young adult more than fifty years ago. Throughout the long civil war (1974-91), Gebreneguse farmed, raised animals and eked out a subsistence existence. But when the Ethio-Eritrean border war broke out in May 1998, Tigrayan authorities confiscated his livestock and forced him and his family to leave Ethiopia.

Zait Mehare lived in Dembe Jefecke when she was expelled. Her son was stuck in prison and she had no information about his condition when we first spoke. Zait seemed more bitter than worried. Infuriated by her treatment, she told her story in a

*Gebreneguse Habtekere,
Shambuco Village,
August 1998*



*Zait Mehare,
Shambuco Village,
August 1998*

¹ Note: The names of some deportees have been changed to protect their relatives who remain in Ethiopia.

² Tigray is the northernmost region of Ethiopia, bordering Eritrea.



*Harnet Kidane,
Dekamhare
deportee
reception
center,
August 1998*



*Saba Tekeste,
Dekamhare deportee
reception center,
August 1998*



*Dawit
Gebremariam,
Dekamhare
deportee
reception center,
August 1998*

steady, sharp-edged tone. At the time, Zait was lodging temporarily with relatives in Shambuco, waiting out the war before resettling more permanently.

Despite their more dire living conditions, rural deportees received less publicity and assistance than urban deportees, many of whom were well-educated, prominent Addis Ababa elites — civil servants, businessmen and managers working in international agencies. Others, like 50-year-old Saba Tekeste, whose husband is a barber, lived more modest, middle-class lives.

Saba arrived at a makeshift reception center in Dekamhare on August 6th, 1998. Detained in the middle of the night by Ethiopian police, Saba was imprisoned and then sent on a harrowing, three-day bus ride to the border. She and other deportees were forced to cross the tense no-man's-land at night, on foot, in an area strewn with mines. Eritrean troops, uninformed of their crossing and on high alert for an Ethiopian offensive, began shooting. Upon recognizing them as civilians, the soldiers ceased fire and assisted the deportees along the final few kilometers.

While Saba's four children were left behind in Addis, several other children were deported in her group. In Dekamhare, I interviewed Dawit Gebremariam (13), Senait Berhe (10), and Harnet Kidane (12), all of whom arrived with a father or uncle. Ethiopian authorities routinely separated families to maximize the stress and humiliation of those expelled. Dawit had never been to Eritrea, and Senait didn't speak any Tigrinya, the Eritrean national language. They were deported solely because their parents were born in Eritrea.

Just over one year has passed since I first met these deportees. In October 1999, I tried to track them down to see how they were doing, coping, integrating and settling into their new homes. The current article is an update — a look at the lives of deportees a year later.

When Ethiopian fighter planes dumped their bombs on Shambuco, most people fled for cover in the bush. Not Gebreneguse Habtekere. He was trapped in his home, bedridden with fever and immobilized by the general afflictions of old age. Gebreneguse watched helplessly as explosives rained on his neighborhood, igniting grass roofs and spreading into a wind-blown sea of fire.

The attack occurred near noon on a day in late February 1999. Gebreneguse was alone in the house; his wife and son were in town when the planes arrived. He watched the destruction and ensuing pandemonium, as people ran about, trying to rescue their homes, relatives and belongings in a feverish effort to salvage something in the chaos.

He recalls the scene: "I was sick and couldn't see how many people died there. I saw one man burned in his hut..." Gebreneguse's son Tesfu interrupts, "Others were killed. I saw four people dead."

In the late afternoon, Tesfu returned to his father af-

ter a futile attempt to extinguish the fire in his own home. Fearing further attacks, they packed a bit of flour and left the town. They walked for two and a half hours, rested a while, and continued to Geza Irab, where they spent the next two weeks with relatives.

Ethiopian planes periodically flew sorties over the area; no bombs were dropped, but everyone felt vulnerable. In search of safer ground, Tesfu decided to move the family even farther from the border. Near Koytobia, some 40 km north of Shambuco, they constructed a makeshift shelter camouflaged under a tree canopy. For the next ten weeks the family stayed there, uncomfortable and exposed to the elements, but invisible to over-flying planes.

On May 17th (Gebreneguse remembers the exact day), the family moved into a grass hut on the fringe of Koytobia, generously lent by a Nara² friend of his son's. The shelter is decent, and they subsist on government-provided food rations. As we chatted, the atmosphere in the compound had a light, relaxed feeling of rural

³ The Nara are a small ethnic group living in some parts of southern Eritrea.



*Gebreneguse Habtekere, Koytobia,
Eritrea, October 1999*

normalcy — women plaiting hair and boiling coffee, children playing and laughing, babies crying.

Gebreneguse's family is relatively fortunate — most of the war-displaced live in shoddy, makeshift tent camps; some shelters are little more than a sheet of blue UNHCR (United Nations High Commissioner for Refugees) tarpaulin propped up by sticks. The conditions are spartan; the camps lack even the most basic water, health and sanitation provisions. The Eritrean government has tried to provide bare necessities — food, blankets, shelter — but the existence is extremely rugged. For the war-displaced, the present is taxing and the future uncertain. But few worry about the long-term; they are all-consumed by the exigencies of day-to-day survival.

Gebreneguse shows the wear-and-tear of forced nomadism. He is an old man, perhaps in his seventies, and has lost quite a bit of weight and energy over the past year. He is visibly more frail; his hearing and sight have begun to fail him. At times during our interview Gebreneguse became confused; his son Tesfu corrected him when his memory failed. Still he conveyed his experiences with a persistent inner spirit, emphasizing key points with animated gestures of his long bony arms.

Gebreneguse lived in Ethiopia for more than 50 years. Now he harbors deep-seated resentment toward this Ethiopian govern-

ment: "I've lived through the British and Italian colonialism (sic). They hunted soldiers; none ever intentionally harmed civilians. This Ethiopian government is the first that persecutes *people*."

Where will Gebreneguse's family go next? "I hope [the Nara house owner] will not say 'go out.' If he does, we will get a tent from the government and make do. We can not build a hut like this. We have nothing. We lost our cattle, donkeys and sheep in Tigray. We are waiting for the government to help us."

Resettlement is not on the immediate agenda. Politicians, bureaucrats and expatriates in Asmara are bracing for another season of war, as chances of a peace breakthrough dwindle. Only after the war ends can the government begin the massive tasks of resettlement and re-integration. And only then will some semblance of normalcy be restored to these tattered lives. Gebreneguse put it simply: "If there is no peace, there is no rest."

After our interview, Gebreneguse offered tea and local bread, displaying characteristic Eritrean hospitality even in the midst of dire hardship. Just before leaving the compound, I asked one more question: "Do you have any family members on the front line?"

"Yes," came the proud response. Three of Gebreneguse's sons are in the army — one on the Zalanbessa front, one on the Badime front, and one is training at the national military camp at Sawa. Tesfu, the only other son, looks after the family. If not for a physical disability, he too would have volunteered to fight.

* * *

By any measure, Gebreneguse has endured an incred-



Gebreneguse's current house on the outskirts of Koytobia



Zait Mehare, Aba Are, Eritrea, October 1999

ibly trying and difficult year. But Zait Mehare's has been tougher. On the road back to Bashuka, I found Zait living in a roadside tent in Aba Are. A year ago Zait made a powerful impression. She was filled with anger, and spoke vigorously of her expulsion from Tigray. She was small, but fiery and determined — tough as nails.

Zait is now a shadow of the person she was a year ago. The fight is gone, her energy sapped. For much of the past year, Zait has battled a series of illnesses — itching, fever, faintness and general malaise. Most likely these maladies flourished in the harsh physical, psychological and emotional environments where Zait has been forced to dwell. She says she feels better now, but she looks frighteningly bony and depressed. Eyes downcast, Zait still speaks firmly, but the bonfire has reduced to a spark.

Like Gebreneguse, Zait was caught in the air raid on Shambuco. Her sons came to rescue her, but there was fire everywhere. Surrounded by burning houses, they saw no escape route, and thought they might die there. Later, when the fires receded, they fled to the bush — first for two weeks in Bashuka, and then to Aba Are. Zait and her family (two sons and two daughters) continue to exist precariously on the support they receive from the Eritrean government.

When we first met, Zait's third son was detained in Tigray. I ask her what became of him: "He was in prison for three months. The authorities took our cattle and sent him to Eritrea, forcing him to cross the Mereb River during high water. He went to Deda, but there was shelling

there so he moved to Wedas, but there was also shelling there. Then he came to Shambuco [where I was living]."

"Where is he now?"

"He is doing national military service in Sawa." Incidentally, Zait's two sons-in-law also recently departed for Sawa. Nearly ten percent of this small country's population has been mobilized by Eritrea for the war with Ethiopia. Every family has someone at the front, and the deportees are no exception.

* * *

Tracking down the urban-based deportees proved startlingly easy. The ERREC (Eritrean Relief and Refugee Commission) is the government agency charged with registering and servicing the deported and displaced. ERREC is housed in a two-story, grey-metal pre-fab building in the Tiravolo section of Asmara. The building looks and feels flimsy and temporary. In fact, ERREC was slated for closure, its responsibilities set to be integrated within other ministries.

ERREC's dismantling was to be a psychological victory for the new nation, signaling that relief, reintegration and rehabilitation activities had been successfully concluded. In reality, a couple of hundred thousand refugees remained in Sudan, ex-fighters were not fully reintegrated into new civilian roles and the need for relief, especially food aid, had not magically evaporated. Still, ERREC's closure was in the pipeline — a symbol, doubtless exaggerated, of Eritrean progress and dogged self-reliance.

The planned closure was eclipsed by the Ethio-Eritrean border war in May 1998. In July, Ethiopia began

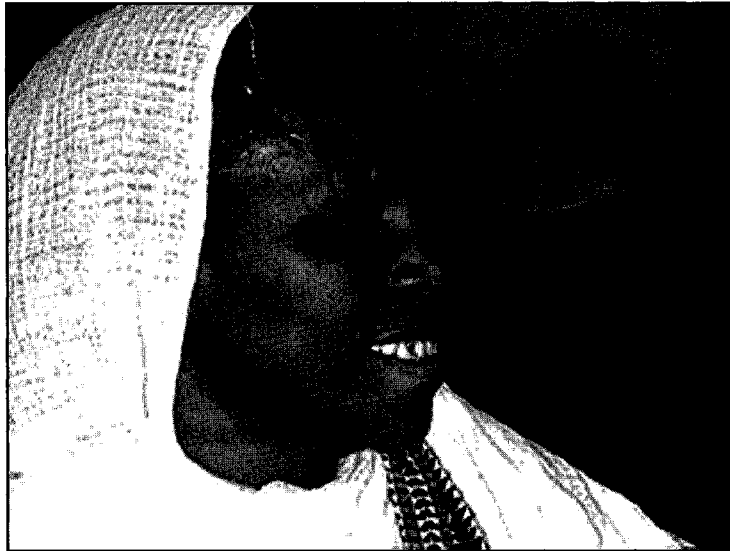


Tents in Aba Are, home to Zait Mehare and others displaced by the border war

deporting busloads of Eritreans, dumping them on the tense border. Thousands were also displaced by the fighting. The war created a new humanitarian emergency. The deportees arrived empty-handed — homeless, penniless, jobless. Urgent relief and longer-term resettlement assistance were required. The crisis breathed new life into ERREC, and the agency was mandated to coordinate relief efforts.

At ERREC I met Meretab, Director of Research and Human Resources, and he quickly shuttled me downstairs to Saba Mengist, the point person for the computer database of deportees. Saba's spacious office is shared with data-entry staff, some of whom, zipping skillfully about in wheelchairs, appear to be disabled ex-fighters from the liberation struggle.

ERREC's deportee registration process is extremely thorough and painstakingly precise. Upon arrival in Eritrea, deportees complete a lengthy questionnaire. Included on the form is the name of a local "sponsor" who functions as a contact point and assumes general respon-



Saba Tekeste, Asmara, September 1999

sibility for their early resettlement. Most often these sponsors are relatives who have long lived in Eritrea.

I presented Saba with a list of four deportees I had interviewed in Dekamhare last August. One was a household head but the other three were children, and I assumed they would be difficult to locate. In three minutes I had the first sponsor contact number in my hands — that of Saba's namesake, Saba Tekeste. Saba Mengist then asked me to come back in two days and she would give me whatever information she could find. But there was no need to wait — by the end of the day she called and said she'd found telephone numbers for all four deportees. Within a week I tracked down three of the four.

* * *

Saba Tekeste opens the door, sees me and her face

ignites with a broad, electric smile. During our previous meeting, I never saw her high cheekbones inflate, nor this uninhibited grin revealing a large mouthful of crooked white teeth. A year ago, having just arrived in Dekamhare after the brutal trip from Addis Ababa, Saba was exhausted, distressed, angry and worried. That first interview was tense as Saba harshly narrated the story of her recent trials in a voice rough with resentment.

A year later, Saba is a woman transformed. She is still wrapped in a traditional white *gabi* (cotton cloth) but she now oozes happiness. She appears relaxed, elated, healthily plump and comfortably at home.

We meet in Saba's aunt's house. After registering in Dekamhare, Saba came directly to Asmara, and spent the first month in this well-outfitted home. Initially, she felt uncomfortable, unsettled, unnerved. Her husband and four children dominated her thoughts, and she channeled all her physical and emotional energy into preparing for their inevitable arrival.

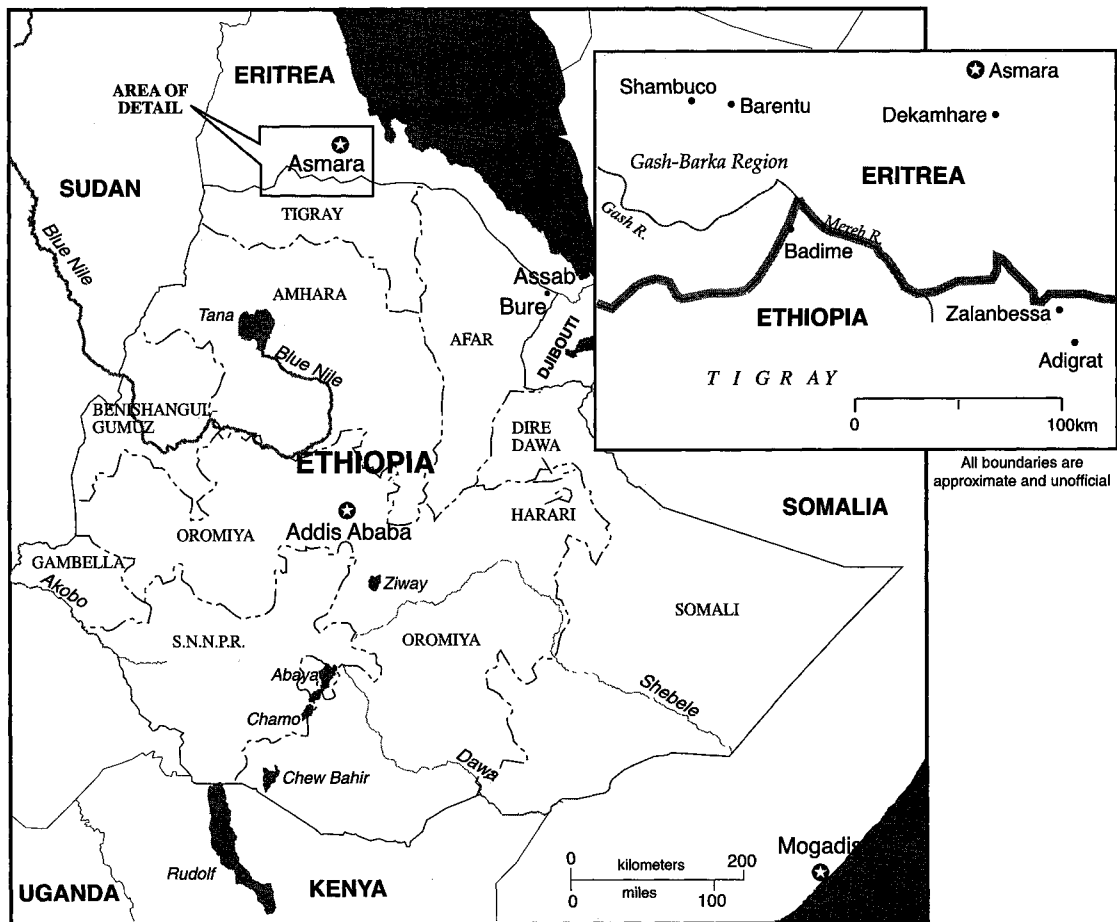
The aunt welcomed her to stay, and Saba's brother entreated her to move in with him, but she would have none of it. After just one month in Asmara, Saba rented her own place in the Godaiv neighborhood, and anxiously awaited the rest of her family.

"I used to come to this house to watch the news on TV — to see the deportees arriving, hoping I would see my husband and children among them," she says. Saba had no idea when they would be deported, and she worried about their welfare in Addis Ababa, a city increasingly hostile to Eritreans.

Saba refused to visit relatives in the distant countryside for fear that her family might arrive in her absence. Praying for their safe passage, she awaited her loved ones with the trepidation of a sailor's wife peering out at a foreboding sea.

On November 13, 1998 Saba's prayers were answered. Her husband Yohannes and four children appeared on her doorstep: "I cried when I saw them. I had such a deep happiness." Like all of the later deportees, they traveled through Bure on the eastern Assab front, and were then transported by boat to Massawa and bus to Asmara. The journey was arduous, but in the end the family was reunited.

Since then, Yohannes has found work as a barber, and her two youngest children, Medhin (10th grade) and Eyob (8th grade), have matriculated into local secondary schools. Another daughter, Alem, graduated from the Italian High School in Addis Ababa last year and has recently



started work at a printing press in Asmara. Meheret, the eldest daughter, departed for obligatory military training in Sawa in March. She completed the six month course and is soon to be reassigned.

* * *

In Asmara's upscale Tiravolo neighborhood (just a few hundred meters from the ERREC office), my translator Russom and I search for the elusive entrance of Freedom Junior Secondary School. Russom is a jovial, enthusiastic, frizzy-haired Eritrean journalist who previously reported for the Voice of America (VOA), the U.S. government's official foreign news service. We first met during my previous visit to Eritrea, and I found him to be uncharacteristically open-minded for an Eritrean journalist. Russom seemed eager to exchange ideas, search for interesting stories, and not merely report honey-soaked portrayals of Eritrea as heaven-in-Africa. That desire notwithstanding, Russom is still Eritrean — he understands the restrictive press boundaries in his country, and is careful not to overstep them.

As we look for the Freedom School, students from a nearby primary school lead the way. A minute of casual conversation reveals that several of these boys are themselves deportees. Such is the case in Asmara — one can barely sneeze without spraying a deportee. They are ev-

erywhere — in the schools, cafes, businesses and bars.

We arrive at the Freedom School only to find the large metal gates jealously guarded by a tough old man, undoubtedly a holdover from the fascist period and still aiming to make Mussolini proud. We bang vigorously on the door and beg to pass, falsely proclaiming to have an urgent appointment with the headmaster. He holds firm. Ten minutes of additional pleading and the guard relents. He opens the gate but a crack, and raises a big, scary stick as a warning to the others — no entry, no way.

It is recess. All the students roam freely in the massive compound. Small groups sit in the meager shade of young trees and chat; others run around, playing games, chasing girls and doing the usual kids-at-recess stuff. In the back of the compound, we find a group of teachers gathered outside the school offices. It's payday, and our visit has interrupted the process. They ask us to return in the afternoon, and promise to check the rolls for Harnet Kidane, a 13-year-old deportee I met last year in Dekamhare, just after her deportation.

Harnet was deported with her maternal uncle. Her father had been deported a few months earlier, her mother and three of her four siblings arrived two months after her. Like many young deportees, Harnet had to regress a grade to polish up her rusty Tigrinya language skills. She

repeated 5th grade last year and entered 6th grade this year. Harnet says she likes Asmara. "It is cleaner and not as rough as Addis Ababa." She misses her friends in Addis, but has made new ones, many of whom "have the same problem as me." They discuss their deportations sometimes; the common experience functions as a bond, and helps them to process their feelings and cope with the changes.

Like most children, Harnet is resilient and has quickly adapted to her new environment.

She remembers the deportation, but is not as deeply scarred and perpetually tormented by residual anger as are the adults. One incident, however, remains permanently etched in her mind: "We were put in jail for several days and told we were going to Eritrea. Just before our departure, my brother came to see me and say good-bye. I ran over to greet him at the door, but the guard stopped me and slapped me. I can't forget it."

A year ago, I wrote that "Harnet emits toughness; she is a tomboy with thick braids and searing eyes." She is still tough, but the searing eyes have mellowed and softened. The rasta-style braids have been untangled and combed back in a more conservative smooth, straight bunch. Harnet also smiles shyly a few times, something she never did in Dekamhare. Certainly the school yard is a more relaxing, safe environment than the registration center had been a year ago.

During the course of our chat, the morning shift has been released and the schoolyard has emptied. We pass Mussolini's protégé on our way out and meet Harnet's younger sister and brother waiting patiently to walk home together. Having kept them late, we offer a ride. I am surprised by the long drive, and ask why they go to



Harnet Kidane, Asmara, September 1999

school so far from their home. "It takes us one hour walking each way. There is a closer school, but my father wants to toughen us up. He said he knows we won't use the extra time to study anyway..." The two siblings smile sheepishly from the back seat, acknowledging that their father knows them all too well.

* * *

Interviewing these child deportees a year ago, I discovered little about their family backgrounds. I was thus surprised to find 14-year-old Dawit Gebremariam living in Asmara's equivalent of the lap of luxury. In Dekamhare he was just a quiet, polite, mild-mannered kid, ripped from his home and exhausted from a grueling journey. This time, I tracked him down through his father's small import shop in the heart of Asmara.

Dawit's father Berhane arrived with the second group of deportees in July 1998, a sign of wealth, power or prominence. The first rounds of deportees were nearly exclusively well-educated and well-to-do. Berhane owned a successful import-export business in Addis Ababa, as well as two trucks that transported goods from the ports in Assab and Djibouti.

What has happened to his business and vehicles in Addis Ababa? Later arrivals told him the government has locked up his house and business. After Berhane's deportation, the Commercial Bank of Ethiopia suddenly called in his bank loans. His wife, left with no means of income, was unable to pay and the two trucks were confiscated.

Berhane had been a rich man, but in the course of a few days he lost it all, and was deported to Asmara empty-handed. Shortly thereafter, he secured a bank loan and



Dawit Gebremariam and his father Berhane, Asmara, September 1999

started a new import business from scratch.

Like Harnet's family, Dawit's was expelled in stages — his father in July, Dawit and his uncle in August, other relatives and a brother in October, his mother and youngest brother in November. Why all this cumbersome separation of families? Why didn't Ethiopia just deport them en masse? Berhane believes: "They were just being evil, splitting people. When I was deported, my wife was sick. My youngest son, just 10 years old, had to go out at night to call taxis to take her to the hospital. He was the only one left, and he had to take care of his mother."

Dawit's family appears to be adjusting and adapting to their new home exceptionally well. After a long illness, his mother's health has greatly improved; the entire family is together again; Berhane is earning a solid living; Dawit and his brother are in school, making new friends and hovering in rank near the top of their classes.

The family rents a spacious new apartment near Asmara's airport, and the conditions are far from spartan. We sit in comfortable, puffy-cushioned easy chairs and talk; the salon is nicely furnished with a large wooden credenza, a full-size refrigerator, dining table, television and new sofa set. Dawit and his family seem to be doing just fine.

I ask Berhane his thoughts on the war and the future: "We are longing for peace. We were living peacefully there. We did nothing against the government, but they did bad for us. The [Ethiopian] people are our brothers. We are only resentful toward the government. We are praying that there will be a [peaceful] settlement." He pauses and rubs his head, troubled and unconvinced of his last statement's viability. "It is in God's hands."

* * *

But weren't the deportations a tit-for-tat affair with Eritrea reciprocating in kind? No, they were not. While many Ethiopians living in Eritrea lost their jobs (and thus their source of livelihood), they were not picked up by the government, imprisoned en masse, forced onto buses and dumped at the border. Still, due to fear or lost jobs, many Ethiopians decided to leave.

Many others have chosen to stay. In Nacfa I met two bar girls from Tigray. Genet came from Shire four years ago and Alem came from Adigrat. The two girls openly admitted they were Ethiopian, displaying a comfort level that only exists in an atmosphere free of repression. In Ethiopia, Eritreans rarely admit their origins publicly, for fear that doing so may prove to be the functional equivalent of pressing the eject button in a fighter plane. They may be hurled out of there, and fast.

Severed communication is the major source of distress for those like Genet, whose families are physically

close (just a few hundred kilometers away in Tigray) but worlds away. No telephone, post or other communications traverse the hostile border. Messages can only be transmitted through foreign channels — for example, sending a letter from Eritrea to a relative in Germany who then packs it in a new envelope and forwards it to Ethiopia. The peoples of Eritrea and Ethiopia, intermarried and interconnected through centuries of co-habitation, have been ripped apart by the lingering border war.

My brief, benign encounter with Genet and Alem is not meant to imply that life for all Ethiopians in Eritrea is a picnic. It certainly is not. While many Ethiopians have been able to continue to live relatively normal lives in Eritrea, others are harassed and live in hardship. The Eritrean government has clearly stated its policy: Ethiopians are welcome to continue living in Eritrea, and they should not be mistreated or abused in any way. No evidence of wholesale, state-sanctioned abuse has emerged, but isolated incidents doubtless occur behind closed doors, out of the public eye.

A recent confrontation in Asmara exemplifies the heightened level of tension, and the complexity of the issue. A hundred or so rural Ethiopians, previously farmers in Eritrea's southern Gash-Barka region, have been pushed out of Gash-Barka and landed on the streets of Asmara. In October 1999, they were living as a group on the streets with little access to shelter, food or other basic sustenance. A few were reported to have died due to the adverse conditions.

During my stay in Asmara, one international journalist, accompanied by the Ethiopian Consul, attempted to interview some of these Ethiopians living on the street. They were immediately confronted and questioned by Eritrean plain-clothes security officers. Soon after, a spontaneous mini-riot broke out. A few Eritrean women attacked the journalist and some of the Ethiopians, yelling at them to leave. Children, caught up in the excitement, threw rocks at the car. A few Eritrean policemen watched this fracas from afar, but did not intervene. And, the incident apparently opened the Ethiopians to further abuses later. Their presence is unwelcome, and tension levels are such that a minor incident can snowball into a potentially violent confrontation.

Someone should be looking after the basic needs of these Ethiopians. On the surface it appears that they are being mistreated and neglected by the Eritrean authorities. However, there is more to the story. First, these Ethiopians have registered to leave — they want to return to Ethiopia. Despite efforts by the Eritrean government and International Committee of the Red Cross (ICRC) to arrange safe passage, the Ethiopian government has refused, saying they can not guarantee their safety crossing the war zone.

If truly concerned about the welfare of these citizens,

the Ethiopian government could provide them with shelter in their massive diplomatic compound in Asmara. Ten months ago, during my previous visit to Asmara, I found several hundred Ethiopians temporarily residing in the Ethiopian Embassy, awaiting repatriation. Recent visitors to the Ethiopian compound say it is empty. Apparently the Ethiopian government finds it more advantageous for propaganda purposes to leave the Ethiopians on the street as evidence of mistreatment at the hands of Eritreans.

* * *

Not all of the deportees, even the urban ones, have experienced seamless transitions. Wrenched from lives of stability, many deportees are stuck in a confused neither-here-nor-there state of purgatory. They have lost their Ethiopia lives and have not yet been able to sink new roots in Eritrea. They wander the calm, clean, tree-lined streets of Asmara, minds cluttered with turmoil and uncertainty.

Some Addis Ababa business owners, like Berhane, have started new enterprises in Eritrea. But the current business climate is not all that conducive to investment — war is looming, the 60 million-strong Ethiopian market is inaccessible and government resources are tied up in the expansion of arsenals, not enterprises.

Tekle, another deportee, runs a shipping business. He is managing, but appears frustrated by the paltry levels of trade and profit. He now plans to wait out the war in the United States. Tekle believes it will take time — perhaps five years or more — after peace is restored for substantial trade relations to resume. Trust is low, new trade agreements will need to be negotiated and in the interim businesses will suffer. Tekle says he plans to return to Eritrea eventually, but his short-term economic assessment is bearish.

In Asmara, the deportee presence is already being felt. In the short term, there have been some negative effects, including a rise in petty crime and street begging. This is partially due to the depressed state of the Eritrean economy. The war is taking its toll, and even in the best circumstances, integrating 60,000 sudden arrivals into Eritrea's small economy would entail considerable stress and strain.

In the longer term the deportees hold profound transformative potential. They bring with them a wealth of skills, experience and education. They have lived and worked in the more open, liberal climate of Ethiopia, and may eventually prove a force for change in Eritrea. Small signs indicate that the deportees may emerge as a force for reform.

For example, Mohamed is a deported journalist who

spent time in prison in Ethiopia for his critical reporting. Eritrea has much less press freedom; all newspapers, public and private, are censored by the Ministry of Information. Now Mohamed is writing for a small private paper in Asmara, and has been warned several times for controversial stories. He is taking risks, gently nudging the censorship "envelope," and trying to open the media sector.

Likewise, a group of deported businessmen organized an *ad hoc* association to pressure the government. They wanted Eritrea to sue Ethiopia for the value of their confiscated goods and property; and they wanted special loans designated for deportees to help them start new businesses. The *ad-hoc* deportee businessmen's association petered out after a relatively short time. However, several of them still meet informally on a regular basis. Like other deportee interest groups, they may later push for change; for example, liberalization of the business codes.

Currently hovering overhead, however, is the border war, and as long as it continues, Eritreans will remain focused on narrower imperatives of national survival. Eventually peace will come, and with it heightened pressure for reform. The Eritrean government will be lobbied by deportees, national service youth, the Diaspora and others who have, yet again, made considerable sacrifices for the "nation."

Just as independence provided Eritrea an opportunity for radical transformation and new directions, so too will the eventual peace with Ethiopia. How will the Eritrean leadership respond? Will they liberalize and open new social, political and economic spaces? Or will they continue to strictly coordinate and control all development arenas — be they businesses, the press or civic associations?

When the war ends, Gebreneguse Habtekere, Zait Mehare and other rural deportees will be obliged to start life anew. They will need new homes, land to cultivate and basic tools. Many urban deportees will also face formidable tasks, as they resettle, rebuild careers and adapt to life in Eritrea.

Some of the most interesting impacts of the deportations will reveal themselves in the decades to come — when the younger deportees grow up. Eritrea's future will fall, in part, into the hands of Dawit, Harnet and the thousands of children who were deported with them. Will they remember being uprooted? How will they perceive Ethiopia, the country that rejected them? Will they ever return to Ethiopia in peace time, to visit or possibly even to live? And how will they contribute to their new Eritrean homeland? Will they go to Sawa for military training? Will they rebuild roads in the national service? Will they be a force for development, for change, for peace or for war? □

INDEX

A

A History of Ethiopia 5.2
 Aba Are 16.4
 Abdel-Aziz 13.3
 Abebaye (Dad) 10.2
 Abraham, Kinfie 6.2
 Addis Ababa 1.3, 1.4, 8.1, 11.11
 Addis Ababa Civil Service College 15.6
 Addis Pharmaceutical Factory 4.4
 Adi-Murug (Bada) 4.2
 Adigrat 3.2, 4.4
 Adua 5.4
 Aeroflot 6.3
 Afar 4.2, 5.6, 8.9, 11.9
 "African Renaissance" 4.5, 4.8, 5.2, 9.2
 Afwerki, Isaias 3.4, 4.1, 4.5, 5.1, 5.4, 5.8, 6.2, 6.6, 9.2, 9.5
 Agere Maryam 11.1, 11.2
 Agew 5.2
 aid dependency 6.7
 Aideed, Mohamed Farah 7.6
 Air Tajikistan 6.3
 Al-Itihad Islamic fundamentalists 15.11
 Al-Itihad 5.3
 Alaybede 13.5
 Alemayu 10.4
 ALF (Afar Liberation Front) 5.9
 Alga-Aliteina 4.3, 5.5, 5.6
 Aliteina 4.1, 4.3, 9.1
 Allemitu 10.4
 Ambesete Geleba 4.3
 Amhara 11.9, 15.2
 Amharic 15.11
 Andemichael, Wereda 8.9
 Annan, Kofi 9.1
 appropriate technology 12.11
 Arab oil-producing countries 8.6
 Arap Moi, Daniel 4.8
 Arba Minch 11.4, 11.10, 11.11
 Ark of the Covenant 1.6
 ARRA (Administration for Refugee and Returnee Affa 15.7
 Arsi Province 11.3
 "Ask Your Doctor" 11.4
 Asmara 3.2, 5.9, 6.3, 6.4, 6.5, 8.1, 16.8
 Asmara airport 4.4
 Asmara airport bombing 6.1
 Asmerom, Girma 9.10
 Assab 4.4, 5.7, 5.8, 6.3, 8.1, 11.10
 Assab economy 8.6
 Assab Oil Refinery 8.1, 8.6
 Assab Port 8.7
 Assab Salt Works 8.1, 8.8, 8.9
 assembly 14.4
 Ato Gebre Egziabehn 12.6
 Aubray 13.5
 Awasa 11.10
 Aweke, Aster 1.5

Awel Dewalle 15.3
 Axumite empire 5.2
 Axumite Kingdom 14.3
 Ayder Primary School 4.4
azmari beyts (traditional dance bars) 10.7

B

baboons 11.11
 Bada. *See also* Adi-Murug
 Badime 3.4, 3.7, 4.1, 4.2, 4.3, 4.8, 5.4, 5.5, 5.6, 5.10, 9.1, 9.10, 16.3
 Bagoweini village 3.6, 16.1
 Bahir Dar (Gojjam Region) 5.9
 Bale National Park 11.12
 Bale Province 11.2, 11.9, 11.10
 banking 13.6
barabaso (rubber sandals) 12.6
 "barefoot doctors" 6.4
 Barentu 3.5, 16.1
 Barre, Mohamed Siad 7.3, 7.4, 7.6, 15.3
 Bashuka 16.4
 begging 11.2
 Belgium 9.9
 Benishangul 11.9
 Berbera 8.8, 13.4, 13.5
birr 5.7, 8.8
 "blood price" 7.7
 BM-21 rocket launchers 9.9
 Bole 12.3
 Bole airport 1.1, 1.3
 Borama 7.5
 Britain 5.4
 British Council library 6.6
 Bulgaria 9.9
 Burao 7.3, 7.5, 7.6, 7.7
 Burie 3.4, 4.3, 5.8, 8.2, 8.3, 8.9
 Burkina Faso 4.8, 9.1
 bush pig 11.13

C

casualties, battle 4.3
 casualty reports 9.10
 China 9.9
 Christianity 14.3
 Citizens for Peace in Eritrea (CPE) 9.8
 civil war (1974-91) 16.1
 clan differences 15.6
 Clinton, Bill 4.5, 4.8, 6.1, 9.1, 9.3
 CNN 10.6
 coffee 5.8, 13.5
 coffee ceremony 1.7
 Colobus monkeys 11.13
 colonial rule 4.2
 COMESA (Economic Community of East and Southern African States) 8.8
 communications 8.5
 conspiracy theories 5.9

Constitution 6.7
 Constitution of 1994 14.4, 15.1
 construction "contracts" 15.8
 contraband 13.5, 13.7
 contraceptives 11.3, 11.4
 corruption 7.8, 8.8, 13.9, 15.5, 15.8
 counterfeit-currency detector 6.3
 crocodile 11.11
 CRS (Catholic Relief Services) 10.7
 culture 1.7
 currency 5.8
 customary law (*xeer*) 7.6
 customs duties 13.4, 13.5, 13.7

D

Dabayl 13.5
 Dadda Airlines 6.3
 Debre Zeyit 1.4
 Deda 16.4
 Dekamhare 3.2, 16.2
 Deliberative Chambers 14.3
 Dembe Jefecke village 3.7, 16.1
 Denakil Desert 5.4, 8.1
 deportation 3.2, 4.5, 8.3, 9.7, 9.8
 deportees 16.1
 Derg dictatorship 6.5
 Derg government 3.5, 4.4, 14.1, 14.3
 the Derg 3.4, 5.3, 5.5, 10.4
 Dhu Nwas 5.2
 dik-diks 11.11
 diplomatic recognition 7.11
 Dire Dawa 13.4
 Dire Dawa Regional Customs 13.9
 Director General of the Marine Department of the Ministry of Transportation and Communication 8.7
 Djibouti 4.4, 4.8, 5.1, 5.3, 5.5, 6.2, 7.3, 9.1, 11.10
 DKT Ethiopia 10.7, 11.3
 doctors 15.11
 Dolo Mena 11.12
doro wot (spicy chicken stew) 1.7, 10.4
 Dubai 7.9
 Durex condoms 11.4

E

EC (European Community) 4.7, 9.2
 economic development 6.8
 economy 5.7, 5.8
 Education Bureau 15.11
 Egal, Mohamed Ibrahim 7.5, 7.8
 Egypt 5.9, 9.1
 EPDM (Ethiopian Peoples' Democratic Movement) 14.3
 Ephrem, Isaac 9.1
 Ephrem, Sebat 4.3
 EPLF (Eritrean People's Liberation Front) 3.4, 4.5, 5.1, 5.2, 5.3, 5.4, 5.7, 6.4, 6.6, 6.7, 7.3, 9.5, 9.8, 10.4

EPRDF (Ethiopian People's Revolutionary Democratic Front) 5.2, 10.4, 10.7, 11.9, 13.9, 14.1, 14.3, 15.1

Erde Mattios 4.3

Eritrea 3.1, 4.1, 6.1, 11.10

Eritrea Profile 3.8, 6.6

Eritrean Defense Force 4.2

Eritrean Pride 9.3

Eritrean Public Health Program 6.4

Eritrean women 6.6

Eritrean Women's Association 6.7

Eritrean Youth Association 6.7

ERREC (Eritrean Relief and Refugee Commission) 3.6, 8.6, 16.4

Ethiopia 5.4

Ethiopia-Eritrea border conflict 3.3, 4.1, 5.1, 5.2, 6.1, 8.2, 9.1, 11.11, 15.11, 16.1

Ethiopia-Somalia border 13.5

Ethiopian Airlines 4.5, 5.10

Ethiopian Enterprise Petroleum, 8.6

Ethiopian mobilization 9.8, 9.9

Ethiopian Orthodox Church 1.4, 14.3

Ethiopian Somali Democratic League (ESDL) 15.5

Ethiopian Telecommunications Authority 4.5

Ethiopian Telecommunications Corporation 15.7

"ethnic cleansing" 9.5

Ethnic Federalism 14.1, 15.1, 16.1

ethnic groups

- Amhara 3.5
- Banar 11.9
- Gamo 11.9
- Gedeo 11.9
- Gofa 11.9
- Guji 11.9
- Hamer 11.7, 11.9
- Karo 11.8, 11.9
- Konso 11.9
- Mursi 11.9, 11.12
- Nara 16.2
- Oromo 3.5, 11.9
- Sidama 11.9

Expo '98 6.8

Ezana 14.3

F

famine of 1983-84 11.10

Fatzi 3.2

Federalism, Ethnic 14.1, 15.1, 16.1

ferenji (foreigner) 12.10

Fessehai, Habteab 3.7

fish, Yemeni-style 6.2

Follina 3.7

France 9.9

Freedom Junior Secondary School 16.6

Freemen of Montana 7.1

G

Gamo-Gofa Province 11.2, 11.6, 11.9,

11.10

Gash-Barka Region 3.5

Gebremariam, Berhane 16.7

genital mutilation 14.4

geography 11.3

Ghebray, Tekeste 4.8, 6.2

Ghebrensaie, Woldemichael 3.6

Ginir 11.6

Goba 11.2, 11.6, 11.10, 11.12

Gode 15.3

Gojjam Province 11.6, 11.11

gomen (spinach) 10.7

Gonder Province 5.6, 11.6, 11.11

Gouled Aptidon, Hassan 4.8, 6.3

Grassroots International 6.4

Greater Hanish 5.5

"Greater Tigray" 5.6

"green line" 7.6

Guinea Bissau 5.2

Gurage 15.3

Gurage Region 12.1

guurti (elders' conferences) 7.5, 7.8

Guurti (House of Elders) 7.5

H

Habtekere, Gebreneguse 3.6, 16.1, 16.2

Hamdalla, Nursabo 12.1

Hanish Islands 5.3, 5.5

Harar 13.4, 13.8

Hargeisa 7.3, 7.5, 7.10, 13.4, 13.6

hartebeest 11.11

Hartisheikh 13.1, 13.3, 13.4, 13.6, 13.8

Health professionals 15.11

Heret village 3.7

highland peoples 14.3

Hiwot Trust condoms 11.3, 11.4

human rights 14.4

hydroelectric power 5.9

I

ICRC (International Committee of the Red Cross) 4.6, 8.3, 16.8

infrastructure 11.11

injera (flat bread made from fermented batter) 1.3, 5.7, 6.9, 10.7, 11.3

Inter-Governmental Authority on Development (IGAD) 3.4, 4.7, 5.1, 6.2

intermarriage 5.4

International Committee of the Red Cross (ICRC) 8.3

International Court of Justice 9.4

Italian colonization 5.3

Italy 5.4, 9.1

Iyasu, Lijj 10.4

J

Janmeda 1.6, 3.1

Japan 9.1

Jijiga 13.1, 13.3, 13.5, 13.6, 13.7, 13.8, 15.1, 15.3, 15.4, 15.9

Jijiga Customs Office 13.8

Jijiga Nurse Training school 15.11

Jinka 11.7

K

Kagame, Paul 4.7, 9.2

kai wot (meat in pepper sauce) 11.3, 11.13

Karchally prison 10.4, 10.5

Kazanchis 12.3

kebele (local government) 12.8

Kebre Beyih 13.8

Kebre Dehar 15.3

Kenya 5.2, 9.1, 11.10

Key Afer 11.7

Khartoum 5.10

khat 1.8, 6.2, 7.6, 7.7, 7.8, 7.10, 11.1, 13.3, 13.5, 15.8

kickbacks 7.8

King Caleb 5.2

King Ezana 5.2

kitfo (ground beef with spiced butter) 1.9

Koka Dam 15.3

Kolmay village 11.5

Kombolcha 3.1

Konso 11.5, 11.7, 11.11

Koytobia 16.2

L

labor supply 8.9

Lake, Anthony 4.8, 9.1, 9.3

lakes 1.4

- Abaya 11.11
- Bishoftu 1.4
- Chamo 11.11

Latvia 9.9

Legesse, Asmarom 3.8, 9.8

Libya 9.1, 9.9

life styles 11.7

livestock 7.9

lowland peoples 14.3

M

machiato (espresso and milk) 6.4

Mago National Park 11.12

Mahdi, Ali 7.3, 7.4

main market 12.1

mamitay (little mom) 10.7

Marcus, Harold 5.2

Mariam, Mengistu Haile 3.4, 4.4, 5.1, 7.3, 9.7, 14.1, 14.3, 15.1, 15.3

masinko (traditional one string violin) 10.8

Massawa 5.7

media 3.3, 6.8

Megannanya 12.3

Mehare, Zait 3.7, 16.1

Mekelle 3.1, 4.4

Mekonnen, Yigzaw 8.6

Menelik 1.6, 7.2

Menelik II 14.3

Mengist, Saba 16.5

Mengisteab, Dawit 8.7

Mereb River 3.7, 5.4, 16.4

Entries refer to ICWA Letters (MM-1, etc.) and page, with Letter number given before each page entry.

Meretab 16.5
merkato 12.1
 Mig-24 helicopters 9.9
 Mig-29 interceptors 9.9
 Ministry of Defense 8.6
 Ministry of Information 8.6
missir (lentils) 10.7
 Mitchell, Leslie 8.8
 Mituku, Aboosh 12.8
 Mogadishu 7.6
 Mombasa 8.8, 8.9
 Moyale 11.10, 11.11
 Mubarak, Hosni 4.8
 Mulki 3.7
 Museveni, Yoweri 4.8

N

nakfa 5.7, 6.3, 8.7, 8.8
 National Committee for Somali Region
 Trade Promotion (NCS RTP) 13.5
 national parks 11.11
ndemin adderu (good morning) 10.6
ndemin nachu (how are you?) 10.6
 Nebiyou, Hanna - Miss Ethiopia 1997
 11.4
 Nechisar National Park 11.11
 nepotism 7.8
 NGOs (non-governmental organiza-
 tions) 6.7, 7.9
 Nigeria 5.2
 Nile River 5.9

O

OAU (Organization for African Unity)
 3.4, 4.7, 4.8, 5.5, 9.1, 9.2, 9.4, 10.3
 OAU initiative 9.5
 OAU peace plan 9.10
 Ogaden Region 7.3, 15.1, 15.11
 Ogaden War 7.3, 15.2
 Ogaden Welfare Society (OWS) 15.8
 OLF (Oromo Liberation Front) 5.9
 ONLF (Odaden National Liberation
 Front) 15.5
 OPDO (Oromo People's Democratic
 Organization) 14.3
 "Operation Restore Hope" 7.3
 Operation Sunset 9.10
 Oromiya National Regional State 15.11
 Oromiya Region 15.3
 Oromo Liberation Front (OLF) 15.11
 Oromo People's Democratic Organiza-
 tion (OPDO) 14.3

P

PACT 8.8, 10.7
 Pan-Somali project 15.2
 Petros, Col. Bezabieh 4.4
 PFDJ (People's Front for Democracy
 and Justice) 5.2, 6.6
 Piazza 12.3
 pickpockets 1.7
 police 1.7

population 11.3, 15.3
 port of Djibouti 6.3
 press 6.8, 14.4
 press censorship 16.9
 press restrictions 16.6
 propaganda 9.5
 prostitution 11.1
 Prudence-brand family-planning pills
 11.3, 11.4
 Purdy, Chris 11.3

Q

Qaddafi, Muammar 3.4, 4.8
 Qatar 9.9

R

radio advertising 11.4
 Ras Hailu of Gojjam 10.3
 Ras Mikhael Seul 5.3
 Red Sea 4.8, 5.8, 8.6
 Red Sea Airline 8.5
 refugee repatriation 6.8
 Region 5 13.1
 Regional Health Bureau 15.11
 Regional Parliament 15.10
 Regional Planning Bureau 15.8
 religion 1.4, 14.4
 Republic of Somaliland 7.3
 Resolution 1177 4.8
 Rice, Susan 4.7, 9.2
 Rift Valley Fever 7.9
 Robinson, Mary 4.5
 Romania 9.9
 Rubattino Shipping Company 8.1
 Russia 9.9
 Rwanda 4.7

S

Sahnoun, Mohammed 9.1
 sales incentives 11.5
 Saneti Plateau 11.12
 Save the Children 10.7
 Save the Children/UK 13.4, 13.8
 Sawa national military training camp
 4.6, 5.5, 9.8, 16.3
 Selassie, Haile 5.2, 5.4, 10.3,
 14.3, 15.1, 15.3
 SEPDF (Southern Ethiopian Peoples'
 Democratic Front) 14.3
 Setit 4.3
 Sewa Province 11.6
 Shabiya 9.5, 9.7
 Shambuco 3.6, 9.10, 16.1, 16.2, 16.4
 Sheba 1.6, 14.3
 Shewa 8.3
 Shinn, David 15.11
shir (traditional Somali congress) 7.4
shiro (crushed bean/chickpea sauce)
 10.7
 Sidamo Province 11.2, 11.9, 11.12
 Sidist Kilo 12.3
 Sierra Leone 5.2

Sifreye Genet 3.7
 Silte village 12.1
 Simien fox 11.12
 smuggling 13.5, 13.8
 Solomon 1.6, 14.3
 Solomonic descent 14.3
 Solomonic Dynasty 5.2
 Somali 11.9
 Somali budget 15.8
 Somali clans
 Abgal 7.3
 Dulbahante 7.4
 Gadabursi 7.4
 Habr Awal 7.5, 7.8
 Habr Ja'lo 7.6, 7.7
 Habr Yonis 7.6, 7.7
 Hawiye 7.3
 Isaaq 7.3, 7.5, 7.6
 Somali language 15.11
 Somali National Movement (SNM)
 7.3, 7.4, 7.5
 Somali oratory 7.7
 Somali People's Democratic Party
 (SPDP) 15.5, 15.8
 Somali Region 13.5, 13.6, 15.1
 Somali Salvation Democratic Front
 (SSDF) 7.3
 Somali women 15.9
 Somalia 5.2, 7.1, 13.5, 15.2
 Somalia-Ethiopia border 13.5
 Somaliland, Republic of 7.1, 8.1, 8.8,
 9.1, 13.1, 13.4, 13.5, 13.6
 constitution 7.8
 elections 7.8
 government 7.8, 7.9
 history 7.2
 independence 7.2
 NGO's 7.9
 private sector 7.10
 Protectorate 7.2
 secession 7.5
 Southern Nations, Nationalities and
 Peoples Region 11.9
 Soyama 11.5
 Sudan 5.2, 5.9
 Sukhoi SU-27 fighter planes 9.9

T

tobot (holy slab) 1.6
t'ala (traditional barley beer) 1.8, 10.4
 Teacher Training Institute (TTI) 15.8,
 15.11
teff 5.7
tej (honey wine) 1.8
 telecommunications 7.10, 13.6
"tena yistilling" (good health) 10.6
 Tesfaye-Mikael, Worku 3.6
 Tesfazion, Afeworki 8.6
tibs (sautéed meat) 1.4, 10.7
 Tigray National Regional State
 16.1, 16.4
 Tigray Province 3.2, 4.2, 4.4, 5.3, 11.6,
 11.9, 11.11

Tigrayan nationalism 5.6
 Tigrinya 3.8, 16.6
 Tilahun, Ato 13.8
 Tilahun, Mekbib 11.3
 Timket, the epiphany 10.4
 Timket, the Ethiopian Orthodox Church's celebration 1.6
 Tiravolo 16.6
 Togdheer Region 7.7
 Togochale 13.5
 TPLF (Tigray People's Liberation Front) 3.4, 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 9.3, 9.5, 9.8, 11.9, 14.3
 tradition 1.8, 11.8
 training 15.10, 15.11
 transportation 1.4, 11.10, 13.4
 Tsegaye, Ato 13.9
 Tsorona 9.10
 "Tuur," Abdirahman 7.5, 7.6
 TV advertising 11.4
 Twenty-First Century Trading Company 15.8

U

U.S. Embassy travel warning 6.1
 U.S. Marines 7.3
 U.S.-Rwanda facilitation process 9.1, 9.2
 U.S.-Rwanda initiative 9.5

U.S.-Rwanda Peace Plan 4.7
 U.S./U.N. interventions 7.3
 Uganda 5.2, 5.9, 9.1
 Ukraine 9.9
 UN Cartographic Office 4.7
 UN Cartographic Unit 9.4
 UN Commissioner on Human Rights. *See* Robinson, Mary
 UNHCR (United Nations High Commissioner for Refugees) 16.3
 UNICEF 3.7, 13.5
 United Nations 4.7, 5.5, 9.2, 9.4
 United Nations OCHA (Office for the Coordination of Humanitarian Assistance) 3.6
 United Nations Security Council 4.8
 United Nations Task Force (UNITAF) 7.3
 United Somali Congress (USC) 7.3
 United States 9.4
 USAID (United States Agency for International Development) 12.8, 11.3
 USAID OFDA (Office of Foreign Disaster Assistance) 3.6

V

Value-added recycling 12.11
 Voice of America (VOA) 16.6

W

Warsama, Abdi Ibrahim 7.7
 water 15.3
 Waugh, Evelyn 15.3
 weapons 15.11
 Welo Province 5.2, 5.6, 8.3, 11.6, 11.11
 Western Somali Liberation Front (WSLF) 7.3, 15.2
 White Horse Whiskey 1.8
 women 14.4
 Woyane 9.5, 9.7

Y

Ya'abelo 11.2, 11.11
yehabesha dabo (Ethiopian bread) 10.4
 Yemen 5.3, 7.9
 Yilma, Teshome 11.3
 Yirga triangle 5.6
 Yohannes IV 5.3

Z

Zagwe dynasty 5.2
 Zaire (now Congo) 5.2
 Zalanbessa 3.2, 3.4, 4.2, 4.3, 5.5, 9.10, 16.3
 zebra 11.11
 Zenawi, Meles 3.4, 4.2, 4.5, 5.1, 5.4, 6.2, 9.2, 9.5, 4.3
 Zimbabwe 4.8, 9.1

INSTITUTE OF CURRENT WORLD AFFAIRS

—Fellows and their Activities—

Adam Smith Albion. A former research associate at the Institute for EastWest Studies at Prague in the Czech Republic, Adam is studying and writing about the republics of Central Asia, and their importance as actors within and without the former Soviet bloc. A Harvard graduate (1988; History), Adam has completed the first year of a two-year M. Litt. Degree in Russian/East European history and languages at Oxford University. [EUROPE/RUSSIA]

Shelly Renae Browning. A surgeon specializing in ears and hearing, Dr. Browning is studying the approaches of traditional healers among the Aborigines of Australia and the indigenous peoples of Vanuatu to hearing loss and ear problems. She won her B.S. in Chemistry at the University of the South, studied physician/patient relationships in China and Australia on a Thomas J. Watson Fellowship and won her M.D. at Emory University in Atlanta. Before her ICWA fellowship, she was a Fellow in Skull-Base Surgery in Montreal at McGill University's Department of Otolaryngology. [SOUTH ASIA]

Paige Evans. A playwright and former Literary Manager of the Manhattan Theatre Club in New York City, Paige is looking at Cuba through the lens of its performing arts. With a History/Literature B.A. from Harvard, she has served as counselor at the Buckhorn Children's Center in Buckhorn, Kentucky (1983-84), as Arts Editor of the International Courier in Rome, Italy (1985-86), and as an adjunct professor teaching a course in Contemporary American Playwrights at New York University. She joined the Manhattan Theatre Club in 1990. [THE AMERICAS]

Peter Keller. A "management assistant" — in effect No. 2 man to the superintendent — at Redwoods and Yosemite National Parks before his fellowship, Peter holds a B.S. in Recreation Resource Management from the University of Montana and a Masters in Environmental Law from the Vermont Law School. As a John Miller Musser Memorial Forest & Society Fellow, he is spending two years in Chile and Argentina comparing the operations of parks and forest reserves controlled by the Chilean and Argentine governments to those controlled by private persons and interests such as Doug Tompkins, founder of the Esprit clothing line. [THE AMERICAS]

Whitney Mason. A freelance print and television journalist, Whit began his career by founding a newspaper called The Siberian Review in Novosibirsk in 1991, then worked as an editor of the Vladivostok News and wrote for *Asiaweek* magazine in Hong Kong. In 1995 he switched to radio- and video-journalism, working in Bosnia and Korea for CBS. As an ICWA Fellow, he is studying and writing about Turkey's role as nexus between East and West, and between traditional and secular Islam. [EUROPE/RUSSIA]

Marc Michaelson. A program manager for Save the Children in The Gambia, Marc has moved across Africa to the Horn, there to assess nation-building in Eritrea and Ethiopia, and (conditions permitting) availing and unavailing humanitarian efforts in northern Somalia and southern Sudan. With a B.A. in political science from Tufts, a year of non-degree study at the London School of Economics and a Master's in International Peace Studies from Notre Dame, he describes his postgraduate years as "seven years' experience in international development programming and peace research." [sub-SAHARA]

Jean Benoît Nadeau. A French-Canadian journalist and playwright, Jean Benoît studied drama at the National Theater School in Montreal, then received a B.A. from McGill University in Political Science and History. The holder of several Canadian magazine and investigative-journalism awards, he is spending his ICWA-fellowship years in France studying "the resistance of the French to the trend of economic and cultural globalization." [EUROPE/RUSSIA]

Susan Sterner. A staff photographer for the Associated Press in Los Angeles, Susan received her B.A. in International Studies and Cultural Anthropology at Emory University and a Master's in Latin American Studies at Vanderbilt. AP gave her a wide-ranging beat, with assignments in Haiti, Mexico and along the U.S.-Mexican border. Her fellowship topic: the lives and status of Brazilian women. [THE AMERICAS]

Tyrone Turner. A photojournalist (Black Star) whose work has appeared in many U.S. newspapers and magazines, Tyrone holds a Master's degree in Government and Latin American politics from Georgetown University and has produced international photo-essays on such topics as Rwandan genocide and mining in Indonesia (the latter nominated for a Pulitzer). As an ICWA Fellow he is writing and photographing Brazilian youth and their lives in rural and urban settings. [THE AMERICAS]

Author: Michaelson, Marc

Title: ICWA Letters -
Sub-Saharan Africa

ISSN: 1083-429X

Imprint: Institute of Current World
Affairs, Hanover, NH

Material Type: Serial

Language: English

Frequency: Monthly

Other Regions: East Asia; South Asia;
Mideast/North Africa;
Europe/Russia; The Americas

ICWA Letters (**ISSN 1083-429X**) are published by the Institute of Current World Affairs Inc., a 501(c)(3) exempt operating foundation incorporated in New York State with offices located at 4 West Wheelock Street, Hanover, NH 03755. The letters are provided free of charge to members of ICWA and are available to libraries and professional researchers by subscription.

Phone: (603) 643-5548

E-Mail: ICWA@valley.net

Fax: (603) 643-9599

Web Site: www.icwa.org

Executive Director: Peter Bird Martin

Program Administrator: Gary L. Hansen

Publications Manager: Ellen Kozak

©1999 Institute of Current World Affairs, The Crane-Rogers Foundation.
The information contained in this publication may not be reproduced without the writer's permission.

Institute Fellows are chosen on the basis of character, previous experience and promise. They are young professionals funded to spend a minimum of two years carrying out self-designed programs of study and writing outside the United States. The Fellows are required to report their findings and experiences from the field once a month. They can write on any subject, as formally or informally as they wish. The result is a unique form of reporting, analysis and periodic assessment of international events and issues.

Institute of Current World Affairs

THE CRANE-ROGERS FOUNDATION

Four West Wheelock Street

Hanover, New Hampshire 03755 USA