



THE VOICE OF ETHIOPIA

OFFICIAL ORGAN OF THE ETHIOPIAN WORLD FEDERATION, Inc
"IT IS BETTER TO DIE FREE THAN LIVE IN SLAVERY"



Tikimit 1997 Nov. 2, 2004

1042 days before the Ethiopian Millennium

REISSUE Vol. 1 No. 2

THE FOURTH MILESTONE VOE Volume 4 Number 4 February 17, 1940

Three years have passed, three years of hope, of faith, of struggle; and now "The Voice of Ethiopia" enters upon its fourth year of publication.

Handicapped by a lack of resources, we have still struggled on in the full knowledge and assurance that we will reap if we faint not. "Not to the strong is the battle, nor the swift of the race, but to the true and faithful victory is promised."

The Cause of Justice

Born of the necessity of keeping the cause of Ethiopia which is the cause of justice, before the public, "The Voice of Ethiopia" begins to outgrow its infancy and to emerge into adulthood.

Beginning with the cause of Ethiopia, "The Voice of Ethiopia" found that the cause of the Blacks universally needs more attention than it has received in the past.

Ethiopia is at war. Ethiopia needs publicity; the Black world is still suffering from oppression and neglect; the just cause of Black must be shouted on the housetops. Blacks are not doing for themselves as much as they might do; "The Voice of Ethiopia" has made itself a whip to sting Blacks into a desire and a determination to stand on their own feet, to claim in this world what rightfully belongs to them.

More and more, like the Greek philosopher Socrates who



"As it turns out, a genuine friend is tested in times of crisis, and the heavy challenge We encountered has enabled Us to distinguish between a friend and foe. We cannot afford passing without mentioning the substantial support and political agitation which millions of Americans, particularly Black Americans, have made."

--H.I.M. Haile Selassie I My Life and Ethiopia's Progress 1892-1937

"We say now as we have said then, the national flag is the symbol of a nation's independence. Our national flag was never cancelled not even during the five years of the partial occupation of Ethiopia, because our valiant patriots, under our orders, courageously resisted the enemy. . . . The value of a flag springs from the sacrifices made to defend it as the symbol of independence, otherwise there is no difference between a flag and any other piece of cloth. That is why the flag is an eternal source of inspiration, of loyalty and the symbol of the sacred duty and

EWF UPDATE

Before the Special Convention in Hartford, CT, July 16-18, 2004, the prevailing perception within the EWF was that in order to become a member, one had to join a local. or form one if there was no local in one's hometown. This meant that no one could be a member of the EWF unless there were a minimum of 25 other members in an given area. Many would-be supporters of the EWF were unable or unwilling to sacrifice the time and effort necessary to organize 25 people into a local. For this reason, the EWF lost many potential dues paying members and EWF membership stagnated. In Hartford, Ras Mora, who was the Interim International President at the time, clarified that "individuals become members of the Ethiopian World Federation, Incorporated (parent body) and not members of a particular local." This is why Article II of the EWF Constitution is entitled "Membership" and comes right after Article I. Names, Aims and Objectives. The first mention of "locals" appears in Article III Sec. 3(d) and comes after Article II Membership. Locals are also mentioned in Article II Sec. 3(f), and Sec. 4, and throughout Article IV. It isn't until Article V that "Locals" are dealt with specifically. There is no mention in Article II Membership or anywhere else in the Constitution and By-Laws that members must be affiliated with a local nor is there any obligations that members must form a local.

Henceforward, EWF policy will reflect this.

described himself as "an intellectual midwife whose duty it is to bring truth to birth."

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obligation of a soldier; to him it is a moral sentinel. We entrust this flag to you - this testimony to those who have served Us by their sacrifices made during the exile and the campaign of liberation . . . " --HIM May 18, 1959

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5. VOE Prophets Speak: G. Balfour Bovell Vol. 1. No. 3, Feb. 10, 1937 Warren Harrigan Vol. 1 No. 8 March 17, 1937



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REVERSING THE BRAIN DRAIN IN ETHIOPIA

By David H. Shinn

"In a paper delivered two years ago before an Addis Ababa conference on the brain drain, Dr. Meera Sethi, the International Organization for Migration representative in Ethiopia, noted that Africa lost a third of its professionals to the developed countries between 1960 and 1987. An estimated 23,000 academics and 50,000 middle and senior management personnel leave the continent each year. More than 40,000 Africans with a Ph.D. now live outside the continent. Dr. Sethi concluded that almost half of those who left Africa did so to study abroad while nearly 30 percent sought professional development. Less than seven percent left for political reasons. . . For every 100 professionals sent overseas for training between 1982 and 1997, 35 failed to return to the continent. The largest migratory flows are from

cont from page one.

"The Voice of Ethiopia" has undertaken the broad task of bringing the truth concerning the history and the civilization of Blacks before the public, especially the Black public who know less of the great deeds of their ancestors than the White world does.

The Fourth Begins

At the beginning of this, the fourth year of publication, we promise not only to bring the true news of Ethiopia to our readers, but to increase our efforts to enlighten our readers concerning the true history and culture of Blacks; to uphold truth and justice; to make all efforts to arouse our people to a sense of their possible greatness; to encourage those who are struggling; to be a thorn in the sides of those who are dosing and those who have fallen asleep.

VOE Prophets Speak

"The time is quite at hand when Black men must appear with honor among the other nations of the earth. The signs of the times unfold themselves, and the present trend of world affairs is steadfastly becoming apparent. Today, in the rank and file of the vast Universal Black Commonwealth, a prevailing vision of national unity through Ethiopia rises clearer and stronger into view. There are various and vivid reasons in the Black mind for this strong and widespread unity of feeling among them. The most conspicuous of all is the recent Fascist plunder in their fatherland. Black men of vision in all corners of the earth have always looked upon Ethiopia with considerable pride and hopeful satisfaction ... Indeed,

Egypt, South Africa, Nigeria, Kenya, Ghana and Ethiopia.

Prior to the 1974 revolution virtually all Ethiopians who attended university in the country remained at the completion of their work and the vast majority of those who studied overseas returned to Ethiopia. According to one study, only one Ethiopian physician was working outside the country as recently as 1972. The brain drain has not always been a problem in Ethiopia. . . . Another report done in 2000 stated that of the 600 [Addis Ababa University] academic staff who were sent abroad during the previous 20 years for further studies, only 200 had returned. The AAU department of mathematics alone lost 17 of its staff. They all have a Ph.D. and they all currently teach in American universities. . . . Countries that wish to encourage the return of professionals need to offer special incentives if they hope to achieve any success. . . . Ethiopians in the diaspora can and should be important partners in the development process. . . . The sooner that Ethiopians in the diaspora, the Ethiopian government, non-governmental organizations, the international donor community and the private sector appreciate this fact, the faster Ethiopia can take advantage of this resource. . . . Ethiopians inside the country should set the agenda. It is important, however, that the Ethiopian government, perhaps assisted by international expertise, draw up a strategy for making the best use of the skills and knowledge in the diaspora."

RASTA ITES HOME

The Black Commonwealth

We propose to explore the great universal Black commonwealth, the world of Blacks, and bring to the attention of our readers what our people are doing. We pray for strength; we ask for aid in the most just cause of Ethiopia and the whole Black world.

"I solemnly pledge to do all that I can to carry out the aims and objects of the Ethiopian World Federation, Incorporated, and to abide by its Constitution and By-Laws."



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in spite of subtle and confusing propaganda, Black men who think have virtually identified themselves with Ethiopia and always regarded her as their own. Now the freedom of Ethiopia is menaced; but the cast commonwealth of the Blacks want their racial liberties secured; for the freedom of Ethiopia means the freedom of the Blacks as well."

-- G. Balfour Bovell, VOE Vol. 1. No. 3 February 10, 1937

"His Majesty, Emperor Haile Selassie I, of Ethiopia, said in his plea before the League of Nations, 'God an History will record your judgment.' To you, fellow Black men and women, I say, what you do or fail to do in the case of Justice to your race through Ethiopia, God and History will record."

--Warren Harrigan, VOE Vol. 1 No. 8 March 17, 1937

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