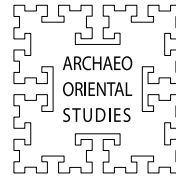




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ARCHAEO-ORIENTAL SEMINAR  
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***The monument of “Our Struggle” (Tiglachin) as an Ethiopian lieux de mémoire and its symbolic power***

**Abstract**

Since the city's foundation in 1889, Addis Ababa's urban space has been used for specific political purposes under successive rulers. The capital was to be a prominent showcase of the modernization of the state. During the period of the socialist Derg government, it also became a place that showed signs of ideological devotion. At that time, a number of urban ornaments and monuments were erected, few of which have survived to the present days.

One of these surviving exceptions is the "Our Struggle" (Tiglachin) monument, erected in Addis Ababa in 1984, commemorating the victory of Ethiopian and Cuban soldiers in the Ethiopian-Somali War (1978-1979). Before the era of skyscrapers, the monument was visible from different parts of the city centre. Its location in the prestigious area of the city made it one of the symbols of the Derg regime, but it also continues to be a manifestation of Ethiopian memory of military victory and imperial national character. This is reflected in the name Dilachin "Our Victory" by which it is also known.

The main objective of the presentation is to show the function of the monument as a place of memory (*lieux de mémoire*) in the evolving urban space of Addis Ababa during the last 40 years, the period of its existence. The presentation will show the attitude of the following Ethiopian regimes: Derg, EPRDF and the current (Abiy) government towards the monument Tiglachin (Our Struggle). It will explore the question of the relationship between urban space and political power in the context of Addis Ababa.

My presentation will address issues such as the significance of the monument's location to the urban fabric, the messages of the monument after its construction, and its transformation during the rule of the EPRDF and Abiy. I will also focus on the question of what meaning the monument has for the people of Addis Ababa today.

The starting point for my reflections will be the texts of Pierre Nora's memory sites, urban palimpsests of Huysen Andreas and urban space and collective memory by M. Christine Boyer and others.

The study is based on the results of a research trip and preliminary investigations in Ethiopia in 2019 and 2022.