

ABSTRACTS *of the*



20th International Conference of Ethiopian Studies (ICES20)
“Regional and Global Ethiopia – Interconnections and Identities”



MEKELLE UNIVERSITY, ETHIOPIA
1 OCTOBER – 5 OCTOBER 2018

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MESSAGE BY PROF. DR. KINDEYA GEBREHIWOT, PRESIDENT, MEKELLE UNIVERSITY

Dear participants of the 20th International Conference of Ethiopian Studies,
Esteemed academic community,

It is with great honor and pleasure that I welcome you all to Mekelle city and to Mekelle University. After several years of international conferences and workshops, we are now ready to host the international community of Ethiopianists, one of the largest academic communities, to discuss topics that matter to Ethiopia and the Horn of Africa. I welcome you to Mekelle! I want to express my deep appreciation for the International Organizing Committee (IOC), the Institute of Ethiopian Studies of AAU (IES), the Frobenius Institute Frankfurt and other stakeholders for their unreserved support and of course the main organizing committee of ICES20. The team has been working tirelessly for the last three years. I congratulate all who have contributed to ICES20 in one way or another. We could not have reached at this stage without your commitment.

Dear participants,

Mekelle University is one of the thriving universities in Ethiopia with great ambitions in teaching, research and community services. At the moment, we host over 30,000 students in BA/BSc, MA/MSc and PhD studies. We serve our students and the community in six campuses. In the academic year of 2017-18, we have been ranked 2nd from 40 universities in Ethiopia and 48th in Africa by URAP. For a young university as ours but as vibrant as the city we are located this is a good beginning. By 2025, we aspire to be one of the top 25 universities in Africa. Over the last 26 years, we have had a constant transformation thriving for important achievements not only in academic issues but also in institutional collaborations and interactions. We have established numerous international collaborations. Our university hosts seminars, conferences and international festivals and forums on a regular basis. Recently we have successfully hosted the continental event of the 9th All Africa University Games (FASU) with participants from 17 African countries and 58 Universities. Now again, we are prepared to host the most dynamic and vibrant academic community working in and around Ethiopia, the ICES.

What good does a university if scholars of highest quality and academic integrity are not welcomed to work on be it a millennia old question or a decade old academic puzzle? No other group than the ICES is better positioned to address and shape the future narrative of Ethiopia's social, political, economic, legal, cultural, developmental, environmental and other themes from the view point of academic research and science. The ICES20 constitutes a great challenge with over 700 papers, grouped under 13 major themes in over 83 panels. My team and the entire university community are eager to host you and make your stay enjoyable.

History has it that it is at the ICES that the main academic battles are fought and agendas are set. The ICES proceedings are testimony to that with key issues and potential political, cultural, economic and social trajectories of this country discussed. But how serious did the policy makers, politicians, students and the general public take the ICES as a key factor in the overall transformation of the country in particular and the Horn in general? Once again, here is the test to politicians, academicians and policy makers. It was behind that background that Mekelle University was most eager to host the ICES20. So, here we are! With the current development in the country and the role Ethiopia plays in the region, we couldn't be happier to host you.

As a management, we hope that the conference will bring interesting and important questions to all of us. We hope that the key issues and questions of our time will be discussed in-depth and directions will be put forward. We are ready to bridge the gap and channel key policy orientations and directions on major themes worth exploring. One cannot ignore issues such as refugees, ethnicity, identity, politics economy, inclusive development and other themes on the menu. In addition, we also expect key concepts such as unity, diversity, inclusion, shared history and interdependency of nations and nationalities to be addressed. Where is the place of Ethiopia in the regional and in the global context? Where is her place in the current political and economy dynamics of the Horn of Africa and beyond? Here is a chance for all scholars to pound out the past and understand the present for a better future.

Dear colleagues, our university is highly interested in the skills and experiences you have. This is the moment to network and collaborate with departments, research institutions and colleges. We are more than ready to collaborate on teaching and research. With the ever increasing demand to expand graduate studies, we hope to collaborate with institutions which you represent for mutual benefits on agreed areas. We believe such follow up collaborations among our institutions will be a legacy of ICES20. While the management will support, the office of the director of international relations will take the lead in this regard. We encourage you to identify departments and colleges that interest you.

Lastly, I would like to mention that in accordance with the tradition of ICES, the university is committed to the publication of proceedings of the ICES20. I wish you to have a fruitful week and enjoy your stay in Mekelle!

Prof. Dr. Kindeya Gebrehiwot, President, Mekelle University
October 2018, Mekelle, Ethiopia

INTRODUCTION MESSAGE

As every conference of the past years and decades, also the ICES20 is marked by a great richness and diversity of topics and new research results. The well-established field of Ethiopian Studies flourishes, as we can see – based on centuries of research on Ethiopia, her cultures, history and languages, but also, more and more, enriched by new perspectives. Like it was done in recent conferences, our aim was to support the ongoing changes in the field and opening up for new questions and fields. We believe that while Ethiopian Studies continues to grow within the golden paths shown by our academic forefathers, in the same time it is greatly changing these days. This conference wishes to contribute to both the continuation of high-quality research and providing totally new insights and impetus.

The conference theme reflects the perspective, which, as we believe, marks Ethiopia, its neighbors, and, consequently, Ethiopian Studies: The diversity of identity discourses and interconnections has always enriched the region and provides for a very wide field of studies, with a lot of challenges for understanding the complexities of the region. This diversity has greatly enriched research during recent decades. In the same time the academic landscape of Ethiopia itself and the wider region is dramatically changing. There are now well over forty universities in Ethiopia, several dozen universities have been founded in neighboring Somalia, the University of Djibouti is flourishing, and very recently links with Asmara University in Eritrea have been revived. This creates a totally new network of interconnections and provides a totally new framework for research and academic discourses. In the same time also other countries in the wider neighborhood, not very visible so far in Ethiopian Studies, from China, India, to Egypt and Turkey, and also Tanzania, Zimbabwe and other African countries, just to mention very few, appear on the scene. That is showing, how the global and regional context changes, and we are welcoming it. Especially the rising diversity of academic institutions in the different Ethiopian regions and in the neighboring countries create a potential of new exchange and research, which cannot be fully estimated yet, but is for sure extremely promising. This conference is, despite many difficulties especially in infrastructure, communication and funding a turning point in the new presence of the Ethiopian regions and neighboring countries, as we hope. May this new framework, added to the old, contribute to a further flourishing of academic insights of all kinds!

We wish to thank many institutions, notably Mekelle University, GIZ, Goethe Institut, French Centre of Ethiopian Studies (cfée), German Embassy, French Embassy, Frobenius-Institute of Frankfurt University, Institute of Ethiopian Studies, Addis Abeba University.

We also owe thanks to many individuals, without whom the conference would have been impossible, notably the president of Mekelle University, and numerous others, not named due to space. Above all, we thank the panel organizers and the paper presenters, who are the core of the conference.

Main ICES20 Organizing Committee, Mekelle University
Mekelle, Ethiopia
October 2018

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The 20th International Conference of Ethiopian Studies Main Organising Committee would like to thank the following institutions for their unreserved support and collaboration since we had started the conference preparation three years ago: Mekelle University (MU), particularly the office of the president, the German Cooperation (GIZ), Goethe-Institut Addis Abeba, particularly its director Julia Sattler, the French Centre of Ethiopian Studies (cfes), the German Embassy in Addis Ababa, the French Embassy in Addis Ababa, the alliance française (af), the Frobenius-Institute of Frankfurt University, our partner from the beginning of the organisation, and the International Affairs Directorate of MU, the College of Social Sciences and Languages / MU, the Institute of Paleoenvironment and Heritage Conservation / MU, the Corporate Communication Directorate of MU and our partner, the Institute of Ethiopian Studies / AAU. We are also extremely grateful to the panel organizers, the specialized academic committees from MU and the English language editors.

Main Organizing Committee, ICES20
October 2018, Mekelle, Ethiopia

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01. ARCHAEOLOGY, PALEOANTHROPOLOGY & HERITAGE

[PANEL] 0101 INTER-DISCIPLINARY INTERCONNECTIONS FOR THE SCIENTIFIC GROWTH OF ETHIOPIAN ARCHAEOLOGY

Organizers:

ALEMSEGED Beldados, Jinka University/Addis Ababa University, Ethiopia
Catherine D'ANDREA, Simon Fraser University, Canada
ZEWDU Eshetu, Addis Ababa University, Ethiopia
Valery TERWILLIGER, University of Kansas, USA

Paper presenters:

DEGSEW Zerihun; MISGANAW Gebremichael; NEGASI Awetehey Nega;
TESFAYE Wondifraw Tsegaye;
YEMANE Meresa; Alemseged BELDADOS; TILAHUN Asefa; SHEGALEM
Fekadu; HIRUY Daniel Tefera;
AYELE Bekerie; A. Catherine D'ANDREA; Valery J. TERWILLIGER; GOITOM
Weldehawerait

Archaeology by its nature is both a scientific and humanistic discipline. Its methods in many cases are scientific but its results –multi-faceted reconstructions of past human culture are humanistic. It adopts concepts from Geology, Geo-physics, Biology, Chemistry and related fields of studies from the natural sciences and also benefits from social science disciplines such as history, geography, social anthropology, and linguistics. Researchers working in Ethiopia have recently begun to integrate modern techniques to understand the biological and cultural evolutions of past human beings and their Paleo-environmental contexts. Examples of these techniques include isotopic analyses, geographic information systems, geophysics, archaeobotany, archaeozoology, charcoal analysis, ground penetrating radars and satellite imagery, and ethno-archaeology. Archaeology majors are given in both undergraduate and graduate levels in a number of Universities in Ethiopia. It's high time to examine the status of archaeological knowledge and archaeological research in Ethiopia and share the state of the art with students and practitioners of archaeology, Heritage Management and Museum studies in Ethiopia. The main objectives of this panel are, therefore, to examine how much a study of archaeology and heritage management benefits from other disciplines, debate about the state of the art, share knowledge with Ethiopian academicians, students and practitioners, and to catch up with methodological scientific developments from other parts of the world. Ethiopian graduate students in archaeology, paleo-environment and other related fields are highly encouraged to present their methods of research in the conference and acquire feedbacks from colleagues. We, thus, invite colleagues to share their methodological approaches in the scientific study of the past.

A PRELIMINARY REPORT ON KUDINA KAYILU ROCK ART SITE, AFAR NATIONAL REGIONAL STATE

DEGSEW Zerihun, Archaeology researcher at ARCCH, Ethiopia
MISGANAW Gebremichael, Archaeology researcher at ARCCH, Ethiopia

An archaeological survey funded by the Authority for Research and Conservation of Cultural Heritage (ARCCH) was conducted in the Afar national regional state of eastern Ethiopia in 2017. The main objective of the research was to document new archaeological sites in the Afar region. Accordingly, a survey was conducted in Asayita and Mille area of the region. This abstract will only focus on the survey of Mille woreda. The researchers employed a ground reconnaissance survey using GPS and photography. Furthermore, the recorded pictures were traced for further analysis documentation in the ARCCH. As a result, the team was able to identify a new rock art site of Kudina Kayilu in the Mille woreda which is about 37 km south of the town. The study of rock art and other historical archaeology sites in Afar Regions has been neglected. The rich potential

of fossils in the area has drawn world prolific paleontologists and archaeologists to conduct various researches on both the biological and cultural evolution of human beings. However, none of them were able to conduct or report a single research on the rock art site of the area. The Mille woreda is currently under study by a group of researchers from all over the world led by the famous Ethiopian Dr Yohannis Hailesillasie. The team has been recovering a number of hominid fossils for the past decades including the recent discovery of a new species called *Dyromeda*. What makes the new rock art site unique is that, unlike most rock art sites in Ethiopia, it is not depicted on a rock shelter or a cave, instead it is portrayed on a basalt boulder. In this rock art, both pictograph and petroglyph were found and they are exhibited in more than 10 panels. In addition, humpless and humped cattle, snake, ostrich and geometric figures are also depicted. Even though the rock art site depicts all type of styles, the dominant ones are the characteristics of the second stage of the Ethiopian-Arabian style of 1970's Cervicek classification.

AN ARCHAEOLOGICAL STUDY OF THE ROCK ART SITE OF EMBA TSEGUROM, GENDEBTA, TIGRAY

NEGASI Awetehey Nega, Ethiopian

The Horn of Africa has numerous rock paintings and engravings. They are composed of both representational and non-representational images. These corpses of rock art, according to the recently accepted stylistic classification, are called Arabian-Ethiopian styles. Two patterns of development of rock art in the region are identified: the earliest style as "Surre-Hanakiya" (c.3000-1000bc) where as the second stage is called "Dahthami Style Proper" (after 1000bc). The dominant theme of the rock art in the region is pastoralism- cattle are the dominant motifs. The rock art studied, emba Tsegurom paintings lies on the Tigrean plateau, in one of the hills surrounding the pre-Aksumite main ceremonial center Yeha. With a departure point to contribute documented material data and help compensate the dearth of archaeological evidences in the early historic periods in the Northern Horn, the researcher photographed, traced and described the paintings meticulously. The documented data was tested against the archaeological and rock art literatures mainly of the Northern Horn of Africa. The subjects in the art include animals, humans, and other non-representational images. Thematically, the rock art depicts hunting scenes, pastoral scenes, plowing scenes and a fighting figure. The rock paintings in the dominant paintings have three layers of color paintings. The 1st layer beneath all is black with red above then thickly above all white. The rock art created there seems mainly because of the presence of human access to the area with geological suitability and presence of people with such tradition inheritance. The overall comparison indicates that the art be dated to the transition periods from BC to AD. The question of authorship as substantiated with contemporary civilizations tends to indicate the ancient Ethiopians, themselves. The paintings are also informative of ancient environment and subsistence, art and chemistry knowledge, selective preference on communication mediums and human attachment to animals. The art seems a legacy from earlier Ethiopian rock art, roots for later traditional paintings. Finally, the researcher hypothesized such arts are depicted by the local specialists to create communication among peoples. The rock art is in peril because of both natural and anthropogenic factors. Hence, they need urgent preservation measures.

AN ETHNOARCHAEOLOGICAL STUDY OF HIDE WORKING WITH IRON SCRAPERS IN EAST GOJJAM, NORTH WESTERN ETHIOPIA

TESFAYE Wondifraw Tsegaye, Jinka University, Ethiopia

In northwestern Ethiopia, hide working is a skilled practice that involves turning raw hides into processed leather products. Hide workers used iron blades in wood hafts for scraping with plant oils for hair removal, softening, and coloring the hides. The study uniquely focuses on the specialized use of iron scrapers, which establishes a strong relationship between hide workers and ironsmiths who are the sole suppliers of the tool. No archaeological record relating to iron hide working scrapers nor the process of smelting and smith of iron is available for Ethiopia except recovery of iron slags from some Aksumite sites. This paper offers ethnographic

study and description (chain opératoire) of the procurement, production, and use of hides with iron scrapers among the Amhara living in Enarj Enawga and Enemay districts of northwestern Ethiopia. The objective was to reveal details about the production, use, and discard of hides and iron scrapers. I focus on how the local history of changes in raw material use for the scraping blade, and how tools are produced by iron smiths and subsequently hafted, transformed in shape and size through use, recycled into other tools, and eventually discarded by hide workers.

ARCHAEOBOTANICAL EVIDENCES FROM PRE-AKSUMITE AND AKSUMITE TIMES IN EASTERN TIGRAY: LESSONS FROM ONA-ADI

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Alemseged BELDADOS, Department of Archaeology and Heritage Management, Addis Ababa University, Ethiopia
Cathrine D'ANDREA, Department of Archaeology and Humanities, SFU

Archaeobotanical analysis was conducted on a total of one thousand four hundred seventy five (n=1475) botanical remains in eastern Tigray, particularly at the site of Ona Adi. The objective of the study was to examine the agricultural economy in eastern Tigray (Gulomekeda) during the Pre-Aksumite period and its subsequent development during the Aksumite period, with a special emphasis on developments during the Pre-Aksumite to Aksumite transition. Soil samples (38.5 kilos) were also analyzed from various excavation spots at Ona Adi. The result of this study demonstrated the subsistence basis of the inhabitants from Pre-Aksumite and Aksumite periods. Moreover, it provides new insights into the agricultural economy of the region. Botanical remains include *Hordeum vulgare* (barley), *Triticum durum/aestivum* (free-threshing wheat), *Lens culinaris* (lentil), *Linum usitatissimum* (linseed), *Guizotia abyssinica* (noog), *Eragrostis tef* (t'ef), *Eleusine coracana* (finger millet), and other wild/weed. These findings revealed an important agricultural histo

ETHNOARCHAEOLOGICAL STUDY OF POTTERY PRODUCTION AT GAWEE AND EDEGA ARBI VILLAGES OF SOUTHEASTERN TIGRAY, ETHIOPIA

TILAHUN Asefa, Samara University, Ethiopia

Ethnoarchaeological study was conducted on pottery production in Gawee and Edega Arbi villages of south-eastern Tigray region. The purpose of the study was to investigate the overall aspects of pottery production from an ethnoarchaeological perspective so as to gain a better understanding of pottery in the archaeological record by making comparisons between the two villages. The data gathered through survey, observation and interviews with purposefully selected informants were analyzed qualitatively. Accordingly, the study indicates that clay is the basic element for pottery making, while sand, unfired potsherds and donkey dung are identified as tempering materials across the selected villages. However, all clay products could not be treated by the same type of temper. This consequently would help a great deal to understand the potential source area of archaeological potsherds in the study area. In the study area, potters acquire raw materials for pot making not far from their production areas and this could help to distinguish between imported and locally manufactured clay objects. In the study area, pottery production is generally performed step by step starting by collecting of raw material and lasting with firing. Though there is some difference in some processes of pot making among potters of the villages, none of these differences reveal variation in ethnicity but could tell us the existence of local specialization. The presence of similarities in some aspects, however, could indicate the prevalence of socio-cultural contact among the artisans at intra and inter-village levels. As potters performed most of their manufacturing process in their compound, firing pits with debris of ash, fragments of pots and toolkits used for pottery making could be left there. Besides, pots could be broken and discarded at market places and non-potter households of consumers and eventually enter into the archaeological record. Thus, this study indicates

pottery production areas, market places and households of consumers, non-potters, could become sources of archaeological site formation in the study area.

ETHNOARCHAEOLOGY OF GRINDING STONES IN SIMADA, SOUTH GONDAR ZONE NORTH WESTERN ETHIOPIA

SHEGALEM Fekadu, Mekelle University, Ethiopia

Grinding stones are found in every prehistoric archaeological site and it was the only grinding tool technology for the preparation of food in prehistoric households. Moreover, in the Northern Ethiopia's archaeological sites, abundance of grinding stones are discovered in every excavation context. However, due to limited ethnoarchaeological study, archaeologists neglect it to interpret the past. The study was conducted in three kebeles of Simada wereda found in South Gondar, Amhara Region. It relied on both qualitative and quantitative methods of data collection and analysis. The primary data were collected through observation, interviews, survey and photographic documentation. In Simada woreda grinding stones are produced from two type of sites, namely river banks and cutting from the rock and the nature of rock selected for grinding stone determine its life expectancy. The primary function of grinding stones in the house is for the preparation of food and it has a strong link with Teff, finger millet, noug, linseed and other spices. Besides, it used to process cotton and to measure kilo during exchange of goods. It used as a source of income for producers and economic prestige between the society. In regard to labor division, men are producing the tool and the rest part in the hand of women. Furthermore, food residues remain within the pores of the stone and preserve it for a long period of time and make it a potential for archaeobotanical study. Finally, the research went through the discarded grinding stones and it was a pioneer evidence for presence of unknown human occupation in a particular place. To conclude, in comparison with grinding stone excavated from Lalibela and Natchaibet caves, the use of grinding stone in the region is a continuation from the ancient time to present day.

HERITAGE AS SOCIOCULTURAL PROCESS: THE CASE OF ADI MA'AR AND ITS SURROUNDINGS

HIRUY Daniel Tefera, Jinka University, Ethiopia
AYELE Bekerie, Mekelle University, Ethiopia

The idea of heritage as a sociocultural process of communication, value and meaning making indeed as an experience is at odds with professional discourses that privileges expert values and knowledge about the past and its material manifestations. Those professional discourses largely reflect the Western idea of cultural heritage which links heritage authenticity with measurable attributes such as age, monumentality and aesthetic values. Non-Western societies, including indigenous communities, are questioning the dominant Eurocentric perceptions of heritage, and the consequences that the dominance of these perceptions have had on their ability to define the values and maintain dynamic and continuous relationships with objects and sites deemed to be culturally significant. Objects and sites on their own cannot have intrinsic values independent from the people and their history; as the source of emotions, identities and values they help a community develop shared experience thus strengthening social bonds, networks and relationships in a meaningful way. To illustrate the strong sense community that was created around values emanating from heritage site I want to present in this paper the case of Adi Ma'ar village and the surrounding regions. Located about 26 km to the north of the town of Mekelle, Adi Ma'ar village and its surrounding is a place where we find a strong oral tradition that link the locality and its archaeological sites to religious figures, Abune Yeasa'y and Abune Ewostatewos. The authenticity of the account has never been studied by "professionals", making it difficult for the community to get assistance from state for the maintenance of the sites, nevertheless their upkeep is assured by the community who by continually using the heritage for religious and social occasions, ensures the preservation

of both sites and their shared communal values.

HISTORICAL ECOLOGY: AN APPROACH TO THE INVESTIGATION OF ANCIENT HUMAN-ENVIRONMENTAL INTERACTIONS IN THE HORN OF AFRICA

A. Catherine D'ANDREA, Simon Fraser University, Canada
Valery J. TERWILLIGER, University of Kansas, USA

Recent archaeological survey, excavation, ethnoarchaeological and palaeoenvironmental research conducted in northeastern Tigray by the Eastern Tigray Archaeological Project (ETAP) has produced new insights into the Pre-Aksumite and Aksumite periods (>800 BCE-CE 700). The principal ETAP excavations thus far include the Pre-Aksumite site of Mezber (1600 BCE-1CE) and Ona Adi (c. early 1st millennium CE) which was occupied during the Pre-Aksumite to Aksumite transition. Both sites were occupied during times of widely ranging cultural developments. This paper will provide the archaeological and palaeoenvironmental context for a new ETAP interdisciplinary partnership which is investigating what role, if any, environment and human-environmental interaction had in the: 1) origins of social complexity during the Pre-Aksumite period and; 2) the Pre-Aksumite to Aksumite transition. Archaeological, palaeoenvironmental and traditional knowledge studies are integrated within a framework of historical ecology.

IMPLICATION OF ETHNO ARCHAEOLOGICAL STUDY AND ITS NEW IMPLICATIONS FOR THE PREHISTORIC FOOD PRODUCTION SYSTEMS IN SHIRE AREA, NORTHERN ETHIOPIA

GOITOM Weldehawerait, Adigrat University, Ethiopia

The aims of this paper are to reveal techniques and the social context under which Teff establish the implications for the antiquity food producing, and understand the social and cultural symbolic values of Teff beyond its economic importance. The Shire plateau has been considered as an important agricultural area in Ethiopia for its fertile soil and groundwater availability. The black silt soil, distributed throughout the so-called Shire plateau has greater ability of retaining water and moisture that enables cultivation of crops, grasses and to grow for pasture even in less rainfall. The people living in this particular region are permanently subsisted. The people practice both farming and herding. They cultivate mainly teff (*Eragrostis tef*) followed by maize, finger millet and beans. The study is based on the data gathered mainly from personal, participatory experiences, observation and a pilot survey of ethnoarchaeological studies conducted in the Shire plateau in December and June 2015 and 2016. Teff is cultivated in an extensive area with more complex use of agricultural tools and specialized traditional farming technology than any other cereals cultivated in this area and involves intensive land preparation for each plot before sowing the Teff. Teff also requires a particular way of land preparation, ceremonial rituals from its cultivation to its harvest and threshing processes. Though the people cultivate other cereals for higher production, less labor and technical expertise, they prefer to cultivate Teff mainly for two general reasons: 1) for its high nutritional value and 2) for the higher social recognition and prestige of farming Teff. A farmer with good ability and skill of production of Teff enjoys greater prestige than any other farmer in his village. More interestingly, those farmers are also considered as descendants of the native settlers of the area and the best farmers who could produce other cereals easily.

TRACING PRE-CHRISTIAN RITUALS IN ETHIOPIAN ORTHODOX CHRISTIANITY

GOITOM Weldehawerait, Adigrat University, Ethiopia

Since its introduction in the 4th century, Ethiopian Orthodox Christianity has preserved practices borrowed from pre-Christian religions and local cults. Evidence that supports this hypothesis can be seen in religious ritual ceremonies, material culture use, animal symbolism and particularly in the landscape and localities where churches were established. Of special interest are the myths associated with the construction of some of the churches: many churches were made in a special geological or natural landscape, in prohibitively inaccessible areas – which, however, were believed to be previously centers of cultic traditions. The main objective of this research is to test a hypothesis which postulates that churches were founded according to the characteristics and nature of religious practices predating Christianity, with associated ritual ceremonies and the material culture use re-purposing more ancient traditions for the newly introduced Christian worship. These themes are examined from both an archaeological point of view and an anthropological perspective. The research is based on data collected from some of the sacred ruined places and churches and from the Sa'si'e't Tse'da Emba and Ganta Afeshum districts of Eastern Tigray, Ethiopia.

[PANEL] 0102 PRACTICES OF ARCHAEOLOGICAL RESEARCHES AND CONSERVATION OF ARCHAEOLOGICAL SITES IN ETHIOPIA

Organizers:

TEKLE Hagos, Department of Archaeology and Heritage Mangement, Addis Ababa University, Ethiopia

TEMESGEN Burka, Department of Archaeology and Heritage Mangement, Addis Ababa University, Ethiopia

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Paper presenters:

GOITOM Weldehawerait; AGAZI Negash; KIFLE Zerue; HILUF Berhe; BRHAN Teka Teklu;

KASSAYE Begashaw; Sarah JAPP; BLEN Taye Gemed; FEYISSA Hailu; Mike SCHNELLE;

HADGU Zeru Gebregergis; ABDU Ahmed Aliyu; Till Jakob Frederik TROJER; TEKLE Hagos

This archaeology panel is planned to consist of two interrelated themes: archaeological research and conservation practices of archaeological sites in Ethiopia with the objectives of presetting the current status of archaeological researches and current practices of archaeological sites conservation in Ethiopia to the participants of the conference in particular and to the local and international communities in general. Theme I: This research theme will focus on archaeological surveys and excavations that have been conducted or currently being conducted on various types of sites found in different parts of Ethiopia dating from the prehistoric times up to the medieval period. Under this theme archaeologists can present the results of their researches that are undertaken in Ethiopia focusing on archaeological discoveries, explorations and finds that are believed to contribute to additional knowledge to the Archaeology of Ethiopia and the Horn in particular and to humanity in general. Theme II: This conservation theme will focus on the current conservation practices of archaeological sites in Ethiopia. Papers can be presented on the current challenges, practices and opportunities of conservations on the archaeological sites of Ethiopia: current management-conservation and present restoration practices on archaeological sites including regulatory, research permits, monitoring and planning issues. In addition, papers that focus on the adverse impact of the massive development projects of Ethiopia on the archaeological sites can be presented on this panel that are hoped to give positive inputs for future directions on Ethiopian archaeological sites conservation to the policy makers, regulators, site custodians and to regional

and Federal cultural heritage authorities.

A NEW COMMUNITY-BASED PRESERVATION APPROACH FOR HERITAGE MANAGEMENT IN SHIRE AREA

GOITOM Weldehawerait, Adigrat University, Ethiopia

The archaeological site of May Adrasha is found in the nonwestern zone of Tigray, Northern Ethiopia. It is among the most archaeologically important sites revealing an enormously rich material culture roughly dated to proto-Aksumite, pre-Aksumite and to the Aksumite times. It is among the rare sites in northern Ethiopia which yielded some evidence from pre-Aksumite through the so called proto-Aksumite to the Aksumite culture and its relationships with the contemporaneous Middle Nile Valley cultures. An archaeological field survey and direct observation conducted in this area in June 2015 revealed that, despite its scientific and historical significance, the archaeological sites in this area are experiencing growing and devastating damage through illegal excavations of in-situ archaeological materials. The research also indicated that the area is attracting local residents not only for its rich gold mine but also for treasure hunting to be sold in the nearby town Indaslassie. Though gold mining in this area was reported in previous studies as a main threat to the site, hunting for the heritage materials for their market value was still growing, devastating destruction being a challenge even for another yet intact archaeological site nearby. Since the last two years, the community seems to understand the historic and economic importance of saving the site with a new concept of community education and engagement introduced by a new archaeological research project in the area. The aim of this study is to discuss and evaluate the new method of archaeological research in Shire as for archaeological management and monitoring of the site in the study area.

A NEW LOOK AT THE ROCK ART OF ETHIOPIA

AGAZI Negash, Addis Ababa University, Ethiopia

Rock art in Ethiopia is mainly concentrated in the North, East, South, and South-Central part of the country. Previous investigations focused on description and stylistic distribution of the art. The preoccupation with stylistic similarity lumps the rock art together, warps their differences, and precludes their symbolic interpretation. This paper presents a new look at the distribution of the rock art.

A PRELIMINARY SURVEY RESULT CONDUCTED BETWEEN YEHA-FERESMAY CORRIDOR, CENTRAL TIGRAY

KIFLE Zerue, Aksum University, Ethiopia
HILUF Berhe, Aksum University, Ethiopia
WELDEYARED Hailu
MEDHANIT Alem

The idea of conducting archaeological site assessment or survey with an aim of finding evidences of archaeological sites and cultural objects between the area of Yeha and Edaga-Hamus is of first importance. The study area mentioned above had never been surveyed archaeologically, and therefore, we did not know the archaeological potential of the area, type and frequency of cultural objects, the reason of settlement choice by ancient community who had lived perhaps either in the Pre-Aksumite or Aksumite period, or state of preservation of the archaeological heritage before the current archaeological research was conducted. We went

to the site with the expectation that any archaeological evidence would be found either on the surface of the ground or beneath the surface overlaid one over the other because of deposition in different period of time. Therefore, there are many pertinent justification objectives why we have planned to conduct an archaeological assessment and documentation of cultural materials, identify potential archaeological sites, establish relative chronology of the sites, overview the overall history of the area and reduce destruction of archaeological sites and artifacts. Hence, to meet the objectives described above, a descriptive type of research design and a qualitative method of data analysis have been employed. The total survey area covers 216km² and from this total area, 4.8 km² have been surveyed per a day. Respondents were composed of farmers, religious men, administrators, and agricultural experts. Some of the potential archaeological sites identified during the survey include Enda-Afras, Zban-Emba, Adi-Islam, Mezabr and the rock shelter of Enda Abune-Yima'eta. Most of the sites are located in the tablelands, hills and at the foot, side and top of mountains. This is because the central valley is not preferable for settlement because of malaria and other problems resulting from natural and anthropogenic factors. Our conclusion is based on the evidence collected from surface collection. Based on this, the newly identified sites had different functions such as settlement sites, workshop areas, burial and possibly belief (worship) areas. More importantly, stone artifacts that possibly dated to the MSA and LSA period and other obsidian artifacts are recorded. Generally, the archaeological materials recorded from the identified sites are manifestations of social organization, subsistence of the time, technology and other socio-cultural contacts of ancient communities who permanently settled in the area. However, to understand the history of the area fully, further investigation by excavation is needed. Hence it is better to recommend that excavation should be needed basically at the site of Mezabr where the stone artifacts such as MSA and LSA are found.

AKSUM'S VANISHING PAST: THE NEED FOR DOCUMENTATION AND CONSERVATION OF ARCHAEOLOGICAL SITES IN AKSUM (ETHIOPIA): CASE OF ADDI GUATIYA.

HILUF Berhe, Aksum University, Ethiopia

The destruction of archaeological sites occurs globally today, largely because of fast growing industrialization, accompanied by mega projects such as urbanization, hydroelectric installations, and road construction. These developments take place at a rapid pace thereby negatively impacting the archaeological heritage resources. The intervention to save cultural heritage resources has proceeded slowly in general for several reasons: insufficient financial resources, lack of awareness, negligence, and absence of prior documentation practice. As a result, non-renewable archaeological resources are too often damaged and lost forever. Aksum, the capital of ancient Aksumite Kingdom, and one of the most important archaeological sites in Ethiopia, was registered on the World Heritage List in 1980. Its archaeological and cultural heritage continues to be a victim of urbanization, road construction, erosion and deposition. Despite increased efforts to create awareness and issues within the field of archaeology, the destruction of archaeological and cultural heritage sites of Aksum has been staggering. This paper examines a case of recently damaged potential site by bulldozer during road construction at Addi Guatiya (Aksum) and provides a call for an urgent intervention to its conservation. It also discusses issues related to heritage management and legislation, and solutions to mitigate cultural heritage destruction in Aksum and its vicinity. The present article suggests one of the effective ways to alleviate destruction of Aksum cultural heritage is through a continued documentation and educational initiative to the general public in order to enhance the level of awareness about heritage management.

ARCHAEOLOGICAL INVENTORY OF THE MEGALITHIC SITES OF AKSUM VICINITY AND SHIRE AREA

BRHAN Teka Teklu, Lecturer at Aksum university, Axum, Ethiopia

The Northwestern and Central regions of Tigray (including Shire and Aksum areas) were one of the major areas of Ethiopia where ancient civilizations occurred. The study area, being situated in this environment, is

full of archaeological remains attesting past human achievements and stage of technological developments. Ruins of ancient settlements, center of rituals and religion, cemeteries (mostly rock cut tombs), megaliths and so on are some of the archaeological records found widely distributed in the vicinity of the research areas. The environments, especially the plain areas are littered with ceramics and lithics of different time periods indicating the continuous occupation of the area since pre-history to later times. The identification of several megalithic sites in the study area most of the time encircling the settlement sites do not only give clues for the stage of stone curving technologies but also the settlement patterns of the area under consideration. Hence settlement sites tend to be located in geographically commanding area near permanent water sources and fertile soils. The stela sites, assumed to be grave markers, are situated not far from the settlement areas relatively in less fertile spots. Possible means of transportations, mode of productions and ways of erecting big stela are suggested based on the results of the archaeological investigation (with the support of oral tradition) that I conducted.

ARCHAEOLOGICAL SITE CONSERVATION AND HERITAGE LEGISLATION IN ETHIOPIA

KASSAYE Begashaw, Addis Ababa University, Department of Archaeology and Heritage Management, Ethiopia

National heritage legislation and UNESCO'S conventions and guidelines are the major benchmark for the management and conservation of archaeological sites in Ethiopia. However, the introduction of modern legislation and international guidelines in Ethiopian cultural institutions has given the state an exclusive responsibility to manage and conserve the heritage of the country in collaboration with international organizations. This approach has created a serious impact on safeguarding and protecting the heritage of the country. Absence of a clear archaeological research policy with a well defined strategy, planning and priorities as well as the inability of the legislation to provide the necessary directives within the general framework of different national and international laws have also contributed to misunderstanding and conflict among various researchers and stakeholders. In a broader perspective, archaeological site conservation should be seen as a conjoint enterprise to stop further deterioration of sites. This paper, therefore, tries to analyze the critical challenges of Ethiopian site conservation caused by incompatible national and international regulations. Whatever the nature of the problem, the big issue is to understand the principal causes and the concern for conserving the site and keep its authenticity in the process of stabilizing the problem of the site. In the final analysis, archaeological site conservation in this century is expected to go beyond the stabilization of the site. It should enhance a variety of perspectives and concerns about the site and the commitments of different stakeholders that are more inclusive and allow us to treat our heritage with rigorous care within the context of a comprehensive and effective heritage management of the country. In this regard, the principal question is what heritage legislation and guidelines can do for Ethiopian heritage sites in the 21st Century.

ARCHAEOLOGICAL SURVEYS IN THE REGION OF YEHA AND HAWELTI/MELAZO

Sarah JAPP, German Archaeological Institute, Berlin, Germany

Since 2009 within a cooperation project of the ARCCH, the TCTB and the Sanaa Branch of the German Archaeological Institute, surveys were conducted in the region of Yeha and Hawelti/Melazo. Around the ancient settlement of Yeha, almost 25 sites of different periods have been recorded which can be differentiated into settlement areas, farmsteads, dwellings and other kinds of building structures such as dams. Moreover, areas with signs of human utilization such as a high amount of pottery or remains of crafts activities visible on the surface were included into the investigations. Around the stelae field in Hawelti and on the plateau of Melazo a survey was executed too, where often only pottery shards scattered on the ground or the findings of the inhabitants provide an indication of ancient settlement activities. Nevertheless, at least 20 areas bearing

ancient relics were able to be observed ranging from the pre-Aksumite to the Aksumite periods. These sites will be presented with a proposed dating and context estimation.

DETERIORATION OF THE ROCK-HEWN CHURCHES OF LALIBELA, ETHIOPIA: WEATHERING OF BASALTIC SCORIA

BLÉN Taye Gemedā, School of Geography and the Environment, University of Oxford, UK

Rock-hewn churches are made using the existing setting of the stone outcrop and adopting the natural morphology of a site to create new spaces. This style of construction has been employed to construct over two hundred churches in Northern Ethiopia. Some of the most famous churches built in this style are the eleven rock-hewn churches of Lalibela which were built in the medieval times. These churches are carved into the slope of a basaltic scoria hill and are found at an elevation of 2430–2550m a.s.l. Its unique architectural style has earned this site a place in the UNESCO world heritage list. Studies on the churches of Lalibela have mainly focused on the method of construction, analysis of archaeological evidence, and the historical significance of the town of Lalibela. More recently, researchers have studied the petrographic characterization of the stone, the slope stability of the site, and the geotechnical properties. These papers have shown that cracks and fractures are common features on all the churches and that there is an urgency to understand their vulnerability to environmental and manmade agents. Therefore, the objective of this research will be to determine the extent to which cracks, fractures, and discontinuities destabilize the structural integrity of the churches and the role inherent properties of the stone plays in developing these cracks and fracture. The following methods will be employed to carry out this research: 1) laboratory techniques will be used to investigate the stress swelling clay mineral may be causing on existing fractures with repeated wetting and drying cycles; 2) non-destructive techniques will be used to investigate the material properties of the stone in situ; 3) finite element modelling will be used to map the stress distribution and to simulate the response of the structures to additional loads. Such a holistic approach is necessary to characterize the properties of a heterogeneous and anisotropic lithotype like the basaltic scoria. Moreover, measuring the stability of the cracks and fractures will be useful for future research work in conservation of these monuments as well as for restoration works being conducted in Lalibela.

DOCUMENTATION AND CONSERVATION STATUS OF BETE MULU CASTLE IN WELQAIT, WESTERN TIGRAY

FYISSA Hailu, Lecturer at Bule Hora University, Ethiopia

This study presents the documentation and conservation status of Bete Mulu Castle in Welqait district, Ethiopia. This castle is found in a bad conservation state from various problems, both natural and anthropogenic. The government of Ethiopia, as part of its Growth and Transformation Plan (GTP), has launched several large development projects which are apparently being carried out or in the planning phases. Subsequently, the implementation of these large developmental projects has contributed for regions or localities to experience modern development projects which consequently alter the cultural landscapes and the age-long livelihood of the local people. Among many areas that are being opened up for development is Western Tigray, in general, and Welqait district, in particular, is an area for the establishment of commercial plantation of sugar and oil seed. While this huge project brings its own opportunities, on the other hand it brings challenges to the conservation of archaeological and historical heritage sites in the area, in general, and Bete Mulu Castle, in particular. As a result, this study was intended to identify and discuss the castle's historical context, its current condition and factors affecting it, its architectural design, and finally, the conservation and management aspects of the castle. While studying about historic buildings various approaches could be employed. Qualitative study, as one of the approaches in social sciences, was used. The data were collected using interviews, field observation, and secondary data were used to supplement the survey data. Based on the findings of the castle's architectural design analysis, the study gave a glimpse and attempted to bring light on the correlation

of its design and location with other buildings in the country, and politics during the period. The management aspect of the study was also carried out. Similarly, the possible required conservation activities have been studied and a possible recommendation is forwarded.

MONUMENTAL ARCHITECTURE FROM THE 1ST MILLENNIUM BC IN YEHA – CURRENT INVESTIGATION AND RESTORATION

Mike SCHNELLE, German Archaeological Institute, Berlin, Germany

Since 2009 the ancient site of Yeha – known as the center of the community D'MT - has been investigated and touristy developed within an Ethiopian-German cooperation project accomplished by ARCCH (Addis Ababa), TCTB (Mekkele) and the German Archaeological Institute. Topic of the presentation is the examination and restoration of two monumental structures in Yeha. One is the so called Great Temple of Yeha, the other one the so called Grat Be'al Gebri. Both structures dates to the first half of the first millennium BC and show clearly hints of the participation of South Arabian master builders during its construction process. These buildings show completely different construction techniques and building materials. They were destroyed by fire, maybe already in ancient times. In addition to the comprehensive restoration measures of these structures results of the investigations and considerations concerning the building process in ancient times will be discussed.

NEW ARCHAEOLOGICAL SITES FROM MEDEBAY (WEREDA MEREB LEKE AND LA'ELAY MAYCHEW), CENTRAL ZONE OF TIGRAY

HADGU Zeru Gebregergis, Aksum University, Institute of Archaeology and Tourism: Department of Archaeology and Heritage Management, Ethiopia

This research was carried out in the archaeological regions of Medebay, La'elay May-chew and Merib Leke weredas, located about 15-30 kilometers north of Aksum, in the core province of the historical Aksumite kingdom, south of the River Merib. Previous archaeological research did not reach this area in contrast to the work done at Aksum town and its environs. The primary objective of this work is to document potential archaeological sites, to review the current condition of their management, to suggest ideas on the possible settlement period, to assess its future value to the scientific community, and finally to indicate the way how to protect and save the described heritage sites. Systematic archaeological survey, repeated field observation and interviewing local communities were carried out. As a result, sixteen new archaeological sites, as well as four sites barely reported, were identified. These sites are situated from the highland of Welel in the east up to Addi Shumbruh qebele in the west, directly bordering to the River Merib. The major archaeological features of the sites include the following: a concentration of small stelae, constructional bricks, potsherds including not yet explainable figurines and ritual ceramics, grinding stones, obsidian tools, and an accumulation of iron slags, Aksumite coins and Aksumite lion headed water spouts and a stone seal. All of the archaeological sites were located with GPS and the observed artifacts were qualitatively analyzed. Moreover, the present conditions of the sites were documented. Based on the surface archaeological evidence, most of the sites are possibly dated back from the early to late Aksumite period, while few of them are tentatively dated to the pre-Aksumite period. Their possible function ranges from ancient settlements to administration and ceremonial centers. Land degradation, flooding, looting, agricultural and various modern developmental activities are identified as the major potential cultural and natural challenges to the preservation of these archaeological sites. Thus, the concerned bodies, local and regional tourism offices, the ARCCH, Aksum University and other stakeholders should take urgent measure to secure these endangered archaeological sites. This can be done through public archaeology and awareness creation to the local people.

PRESERVING THE HISTORICAL AND RELIGIOUS HERITAGE OF THE AFAR: THE CASE OF KONABA SAHABAH TOMB

ABDU Ahmed Aliyu, Tourism Service Competence Expert, Culture and Tourism Bureau Semera, Afar Region

Till Jakob Frederik TROJER, PhD Research Candidate Anthropology and Sociology at School of Oriental and African Studies (SOAS), University London

During the Sahabah migration to Abyssinia in the year 615, followers of the Prophet Muhammad, including his daughter Rukiya, crossed the Lelegedi River and reached the area of present day Konaba District of the Afar Region. Some of the followers died on the journey and their graves were erected around the place of Easi. Today the site, also known as the Sahabah Tomb, is facing various threats by natural hazards (erosions, seasonal floods, etc.) as well as tramping of animals and human population living in the area. Based on intensive qualitative (recording of oral histories and interviews) and quantitative (analysis of written sources including diaries) research started in 2016, the presentation shows that the Sahabah Tomb is not only an important religious and historical heritage site for the Afar people, but for followers of the Islamic faith in general. Further archaeological surveys and excavations are, however, necessary to contribute to additional knowledge of the Islamic history in Ethiopia. The conservation of the Sahabah Tomb as a historical and religious heritage site can only be done with the involvement of local communities, who have shown explicit interest to preserve the heritage of the Sahabah Tombs and to transfer the religious and historical knowledge to next generations. The presentation projects huge potential of the Sahabah Tombs as an important pilgrimage site as well as tourist attraction that can empower and strengthen the local communities in the Konaba District of the Afar Region.

THE SIGNIFICANCE OF THREE ROCK ART SITES OF NORTHWESTERN TIGRAY, ETHIOPIA.

TEKLE Hagos, Department of Archaeology and Heritage Management, Addis Ababa University, Ethiopia

This article presents the unpublished result of the archaeological reconnaissance carried out in early 2000s in what are now the districts of Tselemti and Tahtay Koraro in the Northwestern Tigray Administrative Zone that resulted with the discovery of three rock-art sites dating to between about 3000-2000 BP. The paintings that portray scenes of domestication of cattle, sheep, goat and fighting can be categorized into the two conventional phases of the Ethiopia-Arabian Styles and provide evidence of contacts between the populations of the Nile Valley with those of Northern Horn (Eritrea and Northern Ethiopia) in the aforementioned period.

[PANEL] 0103 STUDYING AKSUMITE CERAMICS TO RECONSTRUCT SOCIAL AND TRADE INTRA-INTERCONNECTIONS

Organizers:

Michela GAUDIELLO, Heidelberg University, Germany

Paper presenters:

DESTA Haileyesus; William Gerard ZIMMERLE; KIBROM Kebede; HABTAMU Mekonnen Taddesse;

Jean-François BRETON; YOHANNES Ayteneu; FRIYAT Angesom; Michela GAUDIELLO

Ceramics are among the most important archaeological artifacts due to their abundant presence in archaeological sites, documented during excavations and surveys. There are several approaches to investigate that common artifact and there is a multitude of interesting information that we can extrapolate from it. In fact, from this archaeological object we can learn about social, economic, cultural, symbolic, religious aspects of the society which produced and use it. In addition, we can reconstruct how the several northern Ethiopian cultures were related with each other and with the Nilotic and overseas kingdoms, and which levels of society were directly affected and stimulated by the ancient trade systems. Few distinguishable sherds in the mound of local pieces of pottery can lead to diverse explanations: import of final product with or without contents inside, moving of people from their native area to a new destination and, from these, we can get insights into the development of exchange relations of materials, techniques, knowledge, cultures and traditions, up to the final fusion of people with their own identities and cultural background. From the 1st millennium BCE until the Post-Aksumite period, in Tigray, we have evidences of imported ceramics and spread of manufactural pottery traditions from ancient Egypt, Nubia, ancient Eritrea and from the ancient South Arabian kingdoms. On the other hand, the analysis of quantitative, qualitative, formal and stylistic elements, useful to establish typologies informs on the local ceramic productions and which pottery elements are typical of potters, households or specialized village. A shared knowledge of pottery studies, which involve recent projects in Tigray, allows the archaeologist to set comparisons and highlight on the internal regional exchanges. It is necessary to move from an isolated analysis of pottery assemblage, and focus more on their firm connection with the archaeological contexts, sites and their environment. The potsherds are a useful instrument to wholly investigate the ancient socio-cultural Aksumite identities, how they were strongly related with different natural surroundings and nearby communities, who deeply influenced the development of that civilization, and to reconstruct the exchange and trade systems which involve Tigray with the Red Sea kingdoms and the Mediterranean.

This panel is dedicated to the late professor Rodolfo Fattovich: a great man who devoted his long professional life in discovering and re-constructing the history of Ethiopia, Sudan and Egypt. He started his archaeological and scientific life as a ceramic expert working with Francis Anfray in Yeha in the seventies and, years ago, he convinced and motivated the panel organizer to follow her own path.

A TYPOLOGICAL CLASSIFICATION AND ANALYSIS OF POTTERY FROM MARIAM NAZRET, TIGRAY, ETHIOPIA

DESTA Haileyesus, Mekelle University, Ethiopia

Pottery is one of the most studied objects as it exists in almost every site all over the world, regardless of its period. Pottery gives multiple information about the past society: their way of life, social strata, site function, and technological development. This research deals with the pottery analysis from Maryam Nazret. It is located in Southeastern Tigray, in the village of Addi Awona. The site is named after the church of Saint Mary and the river adjacent to it called Gereb Nazret. The study is based on surface collection from inside and outside the church compound; outside the compound sample was collected from the Southeast, South and West areas. Evidences show that the site of Maryam Nazret has been occupied since at least Aksumite period. Pottery analysis and architectural observation point out that the site had been occupied several times in ancient time, spanning from Aksumite through post-Aksumite periods. This paper is part of a thesis of the author completed in June 2016.

CRAFTING INCENSE BURNERS AS ARCHITECTURAL MODELS IN FIRST MILLENNIUM BC ABYSSINIAN HIGHLANDS

William Gerard ZIMMERLE, New York University; Fairleigh Dickinson University

Incense burners and altars as architectural models in the 'so-called' Arabian style have been excavated recently from administrative and cultic contexts at many archaeological settlements in the northern highlands of Ethiopia. In this paper, I shall present a new typology for understanding those locally-made ceramic and

stone incense burners as evidence of a widespread cultural interaction formed by complex interactions and exchanges over land relays and across the Red Sea in the first millennium BC. Some ethnographic data from the author's anthropological survey of incense burner production in Ethiopia will accompany this presentation as a way to compare the processes for ceramic construction between both southern Arabia and the northern Highlands of the Aksumite Kingdom. The evidence demonstrates not only a strong cultural continuity for functions and styles but also many surprising divergences in the construction of locally made incense burners and altars across East Africa and the Arabian Peninsula in the first millennium BC.

ETHNOARCHAEOLOGICAL STUDY OF POTTERY MAKING IN MEKELLE, THE CASE OF DEBRI, GEMBELA, AND MAY ALEM QEBELES.

KIBROM Kebede, Department of Archaeology and Heritage Management, Mekelle University, Ethiopia

Pottery making is a learned practice of changing clay into fired pots. From an Ethnoarchaeological perspective, the craft involves various material cultures used in different stages of the production. The principal objective of this study was to document the way in which the Mekelle potters process clay and produce pot objects by investigating the living material cultures of the craft. Interview, observations and survey were used as the main sources of data collection instruments. The Ethnoarchaeological investigation of pottery making in Mekelle is the first of its kind. Though similarities with other areas are shown in the clay extraction, decoration and firing stages of pottery production, the use of different clay types for a single pot typology is a unique tradition among the potters in the study area. Besides, the proximity of the research areas to nearly a century-aged town which is now under extensive expansion has threatened the craft. Thus, Ethnoarchaeological investigation of the area has helped to document the ethnographic data before its complete disappearance. The social ranking of the potters alongside the other craftsmen and the non-craft community is also addressed. Labor division was another interesting issue raised. In regard to the gender, Mekelle Pottery is exclusively made, transported and marketed by woman. Thus, crafts in Mekelle are gender based. For example smiths and weavers are all men in the study area. Finally significant archaeological implications and behaviors were hinted.

ONA ADI: AN ANCIENT MULTICOMPONENT TOWN SITE IN EASTERN TIGRAI

HABTAMU Mekonnen Taddesse, Simon Fraser University, Vancouver, Canada

Ona Adi is a large ancient town site located in Gulomekeda Woreda of Eastern Tigray Administration zone. The location of Ona Adi is significant because of its strategic position along historically known trading routes. Ona Adi was linked to important ancient Red Sea trading centers of Adulis, Hirgego, Kohaito, Massawa, and Matara. Since ancient times, Ona Adi has been positioned in a sphere of continuous cultural interaction between settled highland, mostly Christian, agricultural communities and diverse lowland, mostly Muslim Afro-Saho pastoralist groups. Some of the best evidence for Ona Adi trading relationships comes from pottery. This paper presents a summary of excavated pottery analysis results from the site.

SURVEYS AROUND KWIHA (MEKELLE) (I) - THE CERAMICS

Jean-François BRETON, CNRS. ArsCAN. UMR 7041. Maison Ginouvès. Nanterre. France / aff. member of the PhD programme in History and Cultural Studies, Mekelle University, Ethiopia

YOHANNES Aytenew, Mekelle University, Department of History and Heritage Management, Head, Ethiopia

The town of Kwiha, some 10 km east of Mekelle, shows continuous human occupation starting from Bronze Age (third millennium ca) throughout the Axumite times to medieval period. Archaeological evidence suggest that the rock shelter in Kwiha, excavated in 1940, used to be the place where obsidian lithics and later ceramics were produced. Kwiha and its surroundings were occupied during the Axumite period (and maybe during pre-Axumite period?). To the northeast of the city, a stone building consists of carved pillars of a possible church (Enda Qirqos) or a domestic building, and to the northwest, three long stone pillars remain of an important building. Because Kwiha is situated on the trade route linking the Afar depression with its traditional salt-mines, it was considered as a trading center probably from Ancient times and throughout the medieval period. From the Muslim cemetery come a great number of Islamic steles ranging from the 10th cent. till the 13th cent. The Department of History and Heritage Management of Mekelle University started in 2014 a long-term program of surveys at Kwiha and already collected a great number of potteries. The lecture deals about the preliminary assessment of these short surveys with a special focus on pottery. The aim of the study was an evaluation of Kwiha ancient territory, its natural resources and its soil occupation. Therefore the study concentrated mainly on the Western and Northern parts of the site irrigated by two permanent rivers: May Bander and Dollo- Gambela. One preliminary conclusion could be emphasized: as all the surveyed areas display coarse-wares, it should mean that all these areas were probably occupied during Antiquity.

THE STUDY OF POTTERY COLLECTIONS FROM THE SETTLEMENT SITE OF SEGLAMEN, 2010 FIELD SEASON: SEG 1, SU5, ROOM 1.

FRIYAT Angesom, Aksum University, Institute of Archaeology and Tourism, Ethiopia

Archaeological investigations were conducted at the pre-Aksumite settlement site of Seglamen in different times since 2010. However, systematic analysis on the ceramics recovered in 2010 field season from the building exposed at excavation unit SEG I has not yet been conducted. This study aimed at providing the typological, functional and chronological classification of the ceramics from one of the very few undisturbed contexts excavated at SEG I, namely unit 5, the living floor of Room 1. This was done in order to chronologically ascribe the building to one of the three major architectural phases exposed and documented in the settlement area during 2010 up to 2014 field seasons by the Italian Archaeological Expedition. Additionally, it was aimed at confirming the hypothesis that Room 1 of the building had been used as a food preparation and cooking area. Purposive sampling technique was employed to select the sample potteries from the whole pottery assemblage. The selected data were analyzed quantitatively and qualitatively. The analysis provides 276 non-diagnostic and 101 diagnostic sherds. Detailed analysis of the diagnostic sherds allowed extraction of seven types of vessels and thirteen groups of fabrics. According to the types of vessels and color, and by comparing with the ceramics from other pre-Aksumite sites, the researcher concluded that Room 1 of the building was used as an area of cooking, preparing, serving and storing food and beverages. The room and the building can be chronologically dated to the pre-Aksumite period. Precisely, they can be related to architectural Phase III of Seglamen, and dated to the 6th/5th centuries BC on the basis of radiocarbon dating from other buildings belonging to the same phase. As a recommendation, intensive investigation of the entire ceramic assemblage from the whole building, their analysis combined with the study of related artifacts, botanical and faunal studies, the detection of undisturbed samples for radiocarbon dating will surely play a pivotal role in bringing a more detailed knowledge about the dating and function of the building, and the economy and social organization of the people living at Seglamen between the 6th/5th century BC.

WHY EXACTLY DID YOU COLLECT THIS SHERD?

Michela GAUDIELLO, Heidelberg University, Germany

Without a shadow of a doubt this is the first question that a ceramic expert will ask a given interlocutor when a piece of pottery needs to be described and contextualised. Why it is so important know the provenance and the period of production of ancient ceramics? The archaeological reconstruction of ancient societies' historic development takes into account several aspects of the analysed communities and merges in a proper way all the acquired information to better interpret the ancient socio-economic and cultural system: inscriptions, texts, buildings, architectural elements, funeral customs, objects connected with religious behaviour, material industries, tools and objects of common use, etc. In the service of archaeological and historical theories, normally fragmented, sometimes moot and frequently conflicting, the ceramic materials can open different interpretations and add new data to the whole understanding process. Accurate analysis of even a single sherd in connection with the assemblage and archaeological contexts may enable insights regarding: What was the vessel's primary function? Which social group required it? For which purpose was the vessel made? How and where was it used? Who made it? On the base of multiple information achieved by ceramic analysis, some examples will be discussed herein: the paucity of imported potsherds to refute the colonization theory; the finding of a specific pot to date and illuminate the function of different site-types; the acquisition and transformation of ancient and foreign productions into new local traditions; and the presence of similar sherds in different contexts to highlight the regional interconnections and establish the trade network connections.

[PANEL] 0104 FOREIGN PROJECTS MEET THE ETHIOPIAN UNIVERSITIES. SEVERAL CASES OF STUDIES IN ETHNOLOGY, ETHNOGRAPHY, LINGUISTICS, ARCHAEOLOGY, AND EXPERIMENTAL RESEARCHES.

Organizers:

Michela GAUDIELLO, Heidelberg University, Germany

Paper presenters:

Jean-François BRETON; YOHANNES Aytnew; Magnus TREIBER; Svenja PARTHEIL; Michela GAUDIELLO

Most of the archaeological projects in Ethiopia are funded, directed and composed by international teams of experts. Rarely we can assist to a direct involvement of Ethiopian Universities, private sectors and Institutions, except when we have to require the official permission to work herein. Observing the basic organization of most of these Western archaeological teams, they always include director and field directors, archaeologists, topographers, material culture experts, sometimes anthropologists, and local workers. A few lucky, because with a higher budget, work groups have in addition archaeobotanists, archaeozoologists, GIS and geomatics experts, photographers, art-conservators, architects, engineer and other specialists. But, how many times the Ethiopian Universities have been really involved in the archaeological, anthropological and humanistic research projects whose are taking place in their Country? And how often the foreign scholars are deeply focusing on the knowledge of the Ethiopian economy, culture and history, through a complex study of : language, legends, oral traditions, present products, modern land tools and techniques, new streets and old pathways going to the markets, tradition and new socio-ideologic frames, and the development and transformation of the local ecosystem? Many times, the Ethiopian students focus their MA thesis on ethnoarchaeological researches, historical reconstructions, linguistic analysis, anthropological studies and management and touristic developments of a specific place and aspect of a local community. But rarely, they have a public space to show their personal project and compare their research with the specialists. For this reason, this panel aims to: a) share results and ideas; b) meet competences and knowledge; c) create new interests and friendship; d) show the good outcome of international cooperation and joint-project with Ethiopian Universities. We will create a temporary meeting point between foreign researchers, scholars and Ethiopian instructors and students which investigate each aspect of the research in Ethiopia, in order to stimulate a strong and long-term relationship, between new professionals in Ethiopia and eminent experts in the world.

SURVEYS AROUND KWIHA (MEKELLE) - THE PROJECT (II)

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MULUBRHAN Adane, Mekelle University, Department of History and Heritage
Management (PhD candidate) / Kwiha, Ethiopia

This is the second part of the paper presentation on the Kwiha research project carried out at the PhD Programme in History and Cultural Studies at Mekelle University. The town of Kwiha, some 10 km east of Mekelle, shows continuous human occupation starting from Bronze Age (third millennium ca) throughout the Axumite times to the medieval period. Kwiha and its surroundings were occupied during the Axumite period (and maybe during pre-Axumite period?). To the northeast of the city, a stone building consists of carved pillars of a possible church (Inda Qirqos) or a domestic building, and to the northwest, three long stone pillars remain of an important building. Because Kwiha is situated on the trade route linking the Afar depression with its traditional salt-mines, it was considered as a trading center probably from Ancient times and throughout the medieval period. From the Muslim cemetery come a great number of Islamic steles ranging from the 10th cent. till the 13th cent., some of which were translated within this project. The Department of History and Heritage Management of Mekelle University started in 2014 a long-term program of surveys at Kwiha, which consists of two focus areas, corresponding to the main streams of the PhD Programme: (1) Archaeology and ancient history, including long-term surveys of the surroundings, directed by the affiliated member of the PhD Programme J.-F. Breton; (2) Ethnohistory, directed by W. Smidt, including epigraphy. The research groups formed around these topics consist of young staff members of different departments and PhD candidates, based on a cooperation agreement concluded between the French Centre of Ethiopian Studies (cfes) and the MU President's Office. The basic idea of the research project is not only to document the diverse rich layers of historical and cultural heritage of Kwiha, with focus on the site of Kwiha Ch'erqos (Qirqos) and the nearby Muslim cemetery, but linking this with capacity building under the responsibility of Mekelle University. The project is supposed to strengthen Ethiopian institution-building and wishes to contribute to alternatives to the so far dominating mode of archaeological research directed exclusively by foreign missions. The research group believes that the future needs more collaborative projects under Ethiopian institutions, integrating foreign experts in order to form the upcoming new generation of Ethiopian academics.

TEACHING ANTHROPOLOGY IN ETHIOPIA - EXPECTATIONS, TRADITIONS AND RESTRAINTS

Magnus TREIBER, LMU München

In Ethiopia's academic anthropology diverse and sometimes conflicting interests and perspectives come together and thus shape specific forms of academic discourse and knowledge: pragmatic interests of students, hoping for access to career and job market, longstanding academic traditions, holding the potential for both, involution as much as innovation, consultancy work outside university as well as academic exchange and internationalisation. Based on my own teaching experience (2014-15) I would like to discuss anthropology's academic tradition in Ethiopia, its entanglement of local and Western intellectual thought in changing political contexts and the discipline's current state and potential future in the country.

THE HUMAN SKELETAL REMAINS OF THE LATE AKSUMITE SITE MIFSAS BAHRI (SOUTHERN TIGRAY)

Svenja PARTHEIL, Independent

The archaeological site Mifsas Bahri, lying just beside Lake Hashenge, has been explored by Heidelberg University and Mekelle University through the years 2013-2016. During this excavation human skeletal remains have been found which could be dated between the 11th and the 15th century. Most of these human osteal finds were individual disarticulated bones from secondary burials or stray finds. Just a few skeletal remains could be determined as graves and were more or less undisturbed. The osteal remains included a total of 98 adult individuals and 50 subadult individuals. The youngest individual died in preterm age (neonatus) and the oldest individual between 65-74 years of age. The highest mortality can be found in individuals of the age classes' infans I and adult. Only part of the present finds could be sexed: 40% of the sample showed significant male sex characteristics, and only 16% showed typical female sex characteristics. 44% of the skeletal elements could not be sexed, which is attributable to the high proportion of extremely slight individual representation of the skeletal material. The anthropological analyses of this population sample gives us a first impression of the living conditions in southern Tigray between the 11th - 15th century with the help of anthropological methods like demography and paleopathology.

THE WOMEN POTTERS OF YESTERDAY AND TODAY: A REVIEW OF ETHNO-ARCHAEOLOGICAL RESEARCH IN THE ADIGRAT AREA

Michela GAUDIELLO, Heidelberg University, Germany

Ethnological study and experimental archaeology rarely are expected as methods of research in archaeological projects. He who has no anthropological and sociological background may not accept that these fields are valuable disciplines with their own theories, methods, approaches and procedural schedules and not just mere evanescent accomplices. Primary is a direct and intimate research interaction with human beings. In contrast to pure excavation, mankind is the focal point of ethno-experimental archaeology. Without the direct observation of present-day practices and transmitted traditions, as well as a personal effort to reproduce these with the artisans tutoring with regard to their artifacts, it is completely impossible to understand the ancient custom and interpret archaeological materials. In 2013-2014, I had the opportunity to immerse myself in the female potters' world. No one, not even "open-mind" archaeologists cannot help but be fascinated by the contemporary pottery productions in the non-industrial communities in the Tigray region of Ethiopia. Starting from my need to understand the shapes and functions of ancient unrecognisable vessels at the beginning around several markets in the Eastern and Central Tigray, I observed different kinds of traditional pottery productions and fabrication methods. After observing, interviewing, listening and admiring the elaborate works of these women I approached our archaeological site near Adigrat. The pottery at first conceals the technical skill of the potters, their knowledge of materials and manufacturing, but also the sociological and economic values which connect the potters with their communities, institutions and traditions. I presented a part of these first results and personal inexpert observations in 2015 at a conference in Ethiopia. After four years I returned to estimate the potters' situations and share the results with the academics and the locals.

[PANEL] 0105 CURRENT PRACTICES AND DISCUSSIONS ON HERITAGE IN ETHIOPIA

Organizers:

FIKADU Kassa, Department of Archaeology and Heritage Management,
Mekelle University, Ethiopia

Paper presenters:

ABEL Assefa; DERESSE Ayenachew; FIKADU Kassa; Peter GAEHTGENS;
MELESE Worku; ABAY Banthun

CURRENT PRACTICES AND CHALLENGES ON URBAN HERITAGE MANAGEMENT AND CONSERVATION OF ADDIS ABABA CITY

ABEL Assefa, Architectural Conservation Expert at ARCCH, Ethiopia

The city of Addis Ababa, due to its political and geographical importance encompasses historical significant urban heritages that are associated with its foundation and growth. Although these heritages are being identified and acknowledged by concerned government institutes and some incorporated on the City's Master Plan, they are currently in danger as a result of poor cultural heritage management. This paper therefore, attempts to identify and discuss the current practice and challenges on management of the city's urban heritages generally, and historical buildings in particular. It seeks to discuss and propose a strategy to overcome the current urban heritage management challenges by adaptive re-use of architectural heritages by promoting Public Private Partnership. It also gives a glimpse and attempts to bring to light new issues on how conservation and adaptive reuse of historical buildings meets Ethiopian Government strategy towards green economy. Furthermore, considering the diversity and potential for urban heritages and established cultural institutes where one historic quarter of the city consists, this study attempts to suggest for integrating these resources in the urban planning and create a 'cultural zone' for the city.

DISCOURSE ON MEDIEVAL HERITAGE AND EXPANSION OF THE CHRISTIAN KINGDOM OF ŠAWĀ (17TH -19TH C)

DERESSE Ayenachew, Debre Berhan University - Ethiopia / Institute of
Advanced Studies - France

The Šawān kings established their kingdom on the ruins of Ethiopia's medieval heritage. To legitimize their expansion to the south, they claimed a mission to restore the lost glory of the medieval Christian kingdom of Ethiopia. This discourse of restoration was legitimized by the search for medieval sites, which were identified from chronicles and oral accounts, as well as by 'archaeological' excavations. However, it would seem that the Šawān kings had no interest in conserving the ancient ruins once they had used them to expand their kingdom. They erected new monuments over identified medieval sites. The verb used for "restore" is *addassa* አደሰ, which means renewal rather than restoration. After the battle of Adawā (1896), for example, Menilek II (1889-1913) pursued a program to renew the medieval churches, destroying the medieval ruins once they had served their purpose of expansion in Šawā. The Šawān kings were more interested in restoring intangible heritage than in preserving the physical traces of history. Their vision of the new era was to build over the ruins of the past. The two capitals Addis Ababa and Addis Alam, built on the ruins of medieval sites, were renamed as a paradigm of the concept of renewal, አደሰ. This paper seeks to show how the identification of medieval heritage was used to support the Šawān kingdom's political discourse of territorial expansion. It also sheds light on how this notion of renewal shaped ideas of heritage conservation in Šawā in particular and in Ethiopia in general.

JESUIT STRUCTURAL HERITAGES IN WEST GOJJAM, ETHIOPIA

FIKADU Kassa, Archaeology and Heritage Management

West Gojjam is home for several aged monuments that preceded the ecclesiastical and secular Jesuit structures. However, these architectural heritages are not adequately studied, documented, and conserved; hence, most of them are found in ruins under fast deterioration that could totally demolish them before their cultural heritage significances are adequately assessed and exploited. This qualitative study, however, will try to give collective record, systematic description and analysis of these cultural heritages within the frame of local background history. Moreover, this research will emphasize on the assessment of cultural heritage values of the monuments and their current state of conservation, issues which were almost ignored by previous studies. Thus, eight monumental sites which comprise various structural remains of Jesuit residences, church, and bridge will be included in this study. The documentary research, oral tradition, and careful observation and recording of the physical fabric will provide valuable information about the monuments which will be descriptively analyzed to understand the nature of site selection and distribution, architectural features, construction materials, site use and structural alteration. Generally, although these monuments have aesthetic, historical, scientific, communal and economic values, they are on the verge of total destruction due to manmade and natural causes of deterioration. Thus, quick and appropriate conservation measures backed by further scientific studies are necessary to attain the above mentioned heritage values.

THE RETURN OF KEBRA NAGAST TO ETHIOPIA

Peter GAHTGENS, Freie Universität Berlin, Germany

Kebra Nagast describes the legendary visit of the Queen of Saba to King Salomon which led to the birth of their son Menelik who, when grown up to be a young man and returned from a visit to his father in Jerusalem removed the arc of covenant from the Great Temple and brought it to Axum. Symbolically, this narrative stands for a transfer of God's blessing to the Ethiopian people and claims spiritual power and divine legitimacy for the „Salomonic dynasty“ of Ethiopian Emperors. Compiled from much older legends passed on through generations in the persian/arabic/judaic world, the text was written down around the end of the 13th century AD. Its message legitimised and thus stabilised Ethiopia's monarchy and was highly valued over many centuries. None of the important manuscripts of Kebra Nagast had been left in Ethiopia, when, in the wake of the Napier expedition against Emperor Tewodros I. in 1868, the loot of Magdala had been transported to England. Yet, following a request from Emperor Yohannis IV in a letter to Queen Victoria, one of the Magdala manuscripts which had been deposited in the British Museum under signature OM819 was restituted, in December 1872, to Ethiopia by decision of the Museum's Trustees. In 1914, this manuscript was shown, by Emperor Menelik II to the French Hugues LeRoux. Today's location of OM819 is kept a secret and not accessible for academic study, conservational assessment or public view. Besides presenting the fascinating fate of OM819, the Poster proposes, in support of cultural ownership and identity of the Ethiopian public, an exhibition of this manuscript together with its „sisters in kind“ from London, Oxford, Paris and Berlin, on occasion of the 150th anniversary (December 2022) of Kebra Nagast's return to Ethiopia.

THE ROLE OF TOURISM AND CULTURAL HERITAGE CONSERVATION FOR NATION ECONOMIC DEVELOPMENTS IN CASE ATISIE FASIL GHIMB, GONDAR, ETHIOPIA

MELESE Worku, Debre Tabor University, Ethiopia
ABAY Banthun, Debre Markos

Cultural heritage one of the excellent parts of the tourism industry. It is powerful for national economic development. Gondar town, in Northern Ethiopia, has won the admired status of a classified UNESCO world cultural heritage locally known as the Atsie Fasil Ghimb. This site has great potential for sustainable tourism development, as it plays a significant role to attract tourist and contributes national economic developments. The purpose of the study is the role of tourism and cultural heritages conservation for national economic developments in Atsie Fasil Ghimb. The study was conducted (2015) in Gondar. Both primary and secondary data

Abstracts

sources were used. The study was based on a cross-sectional survey of 135 sample size was selected based on direct impact on tourism sector (23 professional, 45 tourism services provide like guiders, guide associations, loges, tourist destination hotels, handicraft producers and sellers and government employees, 54 was taken from domestic and international tourists, and 13 purposely selected key informant). Data were analyzed using SPSS and Microsoft excel. The result of survey revealed that 82% responded that tourism significantly contributes to the local and national economy. Tourism generates high income and employment opportunities to local communities. The number of those who joined the sector as government employee has increased from 2000 employees in 2011 and increases to 4800 in 2015. The number of employees engaged in hotels, restaurants, pensions, lodges etc. revealed that there are about 5500 persons employed excluding other indirect employees and the income level increased from birr 80,000 and birr 300,000 in 2007 to birr 1,230,000 and 7,768,019 in 2015 from domestic and foreign tourists respectively. Developing a creative promotional program, coordination among relevant stakeholders, conservation and protection of heritage sites and active participation of both private and public sector are necessary to implement heritage tourism marketing.

02. ARTS & ARCHITECTURE

[PANEL] 0201 CONTEMPORARY ETHIOPIAN ART SCENE: DRAWING HERITAGES FROM THE PAST, AND (BEING ENGAGED IN) NEW ASPECTS IN ART

Organizers:

MULUGETA Tafesse, Independent Scholar, associated to HISK, Gent, Belgium and ULL, La Laguna University, La Laguna - Tenerife, Spain

Paper presenters:

ADMASU Abebe; MULUGETA Tafesse; Colette VESTER; Lacy N. FEIGH; Fathi BASHIER

Currently researching the contemporary and modern visual art of East Africa, my work explores the Ethiopian art scene that is in the limelight at least for the last four decades in the Ethiopian/African political, economic and cultural metropolis, Addis. My focus for this panel therefore emphasizes the practices of those mostly Addis based contemporary artists. I will try to show also the less researched, Ethiopian designers who have adopted in their creative skills and aesthetic manifestations, something from the old Ethiopian painting iconography (icons, frescoes, and the illuminated manuscripts). The Ethiopian highlanders' traditions and folkloric art (popular songs, traditional clothes, household items, kitchen settings and utensils, interior decorations, war armories, mule saddles, metal and silverwares, etc.,) are source spots for the mostly Addis based Ethiopian contemporary artists. These traditions solace artists to incorporate them in the art medias. Familiar ornaments or humorously drawn artifacts found in the local pubs or eateries echo and contemplate the old precious reserves existing in the high lands and the steep terraces of Northern Ethiopia locales. In general, these cultural and spiritual reserves have created a favorable ground for the prior artistic practices to thrive as a vigorous visual culture hub, which can start anytime en masse to tour the globe - attracting a bigger audience and extended researches in the fine art and knowledge production.

'ETHNOGRAPHIC ART' AND ITS SOCIAL ACCOUNT: MANCHELA MAKING AMONG DAWURO SOCIETY, SOUTH WEST ETHIOPIA

ADMASU Abebe, lecturer at Mada Walabu University and Ph.D Student of Social Anthropology, Ethiopia

This study examines the artistic values of Manchela (decorated sleeping hid mat) and to explain its significance in social interaction among Dawuro society. It is a kind of ethnographic inquiry on indigenous art objects or visual art in the pre-colonial or colonial societies typically "primitive" art - now called as 'Ethnographic Art' (Gell 1998:1-7). An evaluation and categorization of non-western aesthetic scene needs 'Ethnographic' studies to grasp culture-specified meanings behind the art objects. It is also the way of seeing a cultural system that focuses on particular artwork production, circulation, and utilization and evolution in particular social milieu. So, its' emphasis is not on aesthetic principles, but its' mobilization in the course of particular social interactions. Therefore, the main objectives of this paper were to investigate Manchela making, symbolic meaning embedded in socio-cultural spheres, and to explain the roles in social interactions. Data collected through field observation (exhibition conducted in November 2016), interview and document analyses. Thus, it found that Manchela is a decorated and local made sleeping hid mat that mainly used for sleeping and as gift object provided for the bridegroom. It is produced by an occupational minority group called Degela. Oral tradition traces their origin claim to Jewish (Bet-Israel or Flasha). It is decorated by using local made color, handmade painting tools and depicts publicly constructed styles and symbols. Skins tanned by using stone tools (ancient technology) that are a long vanished tradition in many parts of the world. However, it survived in the study area (Alula and Gebre 2012; Abrham 2013). This might be due to an artistic value embedded in that culture and its steady social interaction transited in different human development stages. Furthermore, it argues that due to change, if the survivals (tanners) failed to practice it for their livelihoods, the tenacity of products' social value

and its consumer is changing does institutional intervention is capable to preserve an art? Is the involvement of “primitive” art in modern industry (tourism and fashion) per se able to open new opportunities? How can local art in South Ethiopia be categorized in a production of “Self-image” and maintaining “public image”?

CONTEMPORARY ETHIOPIAN ART SCENE: DRAWING HERITAGES FROM THE PAST, AND (BEING ENGAGED IN) NEW ASPECTS IN ART

MULUGETA Tafesse, Independent researcher (African art and design - modern/contemporary)

The visual and oral mast that has become a prominent insignia in Ethiopia, the legend of The Glory of the Kingdom of Ethiopia, Makeda’s travel to Jerusalem, features its oldest sovereigns’ chronicle in the first famed three monarchs perpetuating feat. Agabo, Makeda and Menelik. The last, Solomon’s 1st born to Makeda, has formed a perpetuating line of rule – all 225 monarchs. The legend fits into the most pertinent myth of Ethiopia, which narratives have shifted its chronicle from a prehistoric to a historic age, important stages succumbing to writing (and painting) as its medium. YeMakeda Tariq, the oldest known cartoon strips – a folk art and text designed on a parchment scroll – is displayed in fragments, divided in columns and rows. A legendary paragon composed of 72 frames or less, depending on the client’s demand, makes prominent a picture. Africanist historian Molefi Ketu marks, “As the mightiest nation in Africa, in the 4th century CE, its long-standing empire, Aksum exercised power and authority over politics and commercial activities in the region”. Aksum’s historic locus through D’MT, as the center to Yeha’s culture, is reflected by the key place it occupies in the fabric of legends that blend and originate traditional Ethiopian history. These legend eyeing historical accounts that were produced on murals like the image of the nine saints, the Abuna Yemata rock-hewn church, “carousels ceiling of the church in Guh”, there exist other imageries painted on portable panels, manuscript illuminations or painted on grounds where devotional elements rest value.

Ethiopians see applied-art as an élite affair, which resuscitates their spirit. In the folk-art tradition, art was displayed in the reception halls for the rich or healing art and talismans ordered for the sick and other clientele. The Adwa war and other local themes address long-standing foci in modern Ethiopian art. Afewerk, Skunder and Gebre, three fêted artists effectively have adopted EOTC’s iconography, respectively consigning to it via Western Classicism, African totemic imagery and mainstream expressionist techniques. They did so uniquely to succor art and practice it purposefully worthily. Gebre, left to his own creative candor, yet he continued to produce in his individual expressionist line and technique, paintings. Solomon Deressa explains Gebre “as a painter who is perhaps overly cerebral on canvas, is so far the only Ethiopian poet, who, unwittingly, or not, has unleashed a raging controversy in the local papers as to whether his poems are poems at all”. Afewerk’s artistic forte was “intensified and diversified starting from 1959”. “Skunder remained a pioneer and experimenter” through the totemic and perpetual transformation.

Vanguards in the Ethiopian contemporary painting, Zerihun Yetimgeta, Worku Goshu, Abdurahman Sherif, Tadesse Mesfin, Eshetu Tiruneh and Mezgebu Tessema’s painting opuses and exhibition updates are well documented, as they were credited to Ethiopia’s visual art and other’s heritages as well; however, the last three are always focused on their ‘realistic art’ merits, mirroring humanity’s pain and traumas. Julie Mehretu and Wosene Kosrof’s success in the art world hasn’t troubled them from calling home, home! Both exhibit their due shows worldwide; respectively Fidel calligraphy formed on medium to small-format paintings by Wosene and densely layered abstract paintings by Julie. Robel Temesgen lauds Adbar - the primordial Mother Nature - in nonconventional art (nail polishes, glitters,). Bisrat Shibabaw, Tadesse Mesfin, Eshetu Tiruneh, Mezgebu Tessema and Bekele Mekonnen are honored artists and endowed art educators, guiding their institutions with persuasive methods, which blend mainstream art and native insight.

ETHIOPIAN ART EDUCATION: 21ST CENTURY ART AND SKILL LEARNING; A REQUIREMENT AND RESPONSIBILITY OF ARTISTS, ART EDUCATORS AND ART INSTITUTES

Colette VESTER, Art & Education consultant, The Netherlands

Art Education and the development of the art curriculum to include academic responsibilities in Ethiopia are factors of great importance in a changing society. It is well known that there is a close relationship between art and societal development. Everywhere in the world, art both reflects and influences the culture and politics of societies. Sometimes art adapts to changes in society, sometimes it brings innovation and change and or revives the past. Art can play a role in fulfilling social needs, but more importantly art is vital to developing balance and creativity in young minds, openness and capacity for innovation, as well as team spirit and respect for others. Art can bring people together, can contribute to the economy and to cultural awareness. It provides references as well as positive impact. In education, the art curriculum should make students sensitive to the visual world, should develop skills and knowledge both in potential future artists, and in young people who will apply their sensitivity to the arts to improving their world and innovating for development. Today in Ethiopia new programs in the visual arts are widespread and recognized, and recent graduates coming to teach. As a result, there are more opportunities for art in the Ethiopian academic world. Institutions, universities, and their teachers therefore need to work together to create a clear vision of the direction of art development in relation to the rest of the continent and the world. With its rich legacy of tradition and culture, Ethiopian heritage has much to offer the arts. In the conference presentation, we will report on interviews with new students and fresh graduates on their vision of the future of art education and art in Ethiopia. Good quality education is achieved when there is good communication, teamwork and a vision for training teachers of the arts and artists.

PAINTING THE RACIAL FRONTIER: RACE IN TWENTIETH CENTURY ETHIOPIAN ART

Lacy N. FEIGH, University of Pennsylvania

Historically, race has played a central role in Ethiopian artists' depictions of the Battle of Adwa. Using what has been termed "Ethiopian secular art" of the twentieth century, this paper traces the development of race-making in Ethiopia. Racialization of artwork in the twentieth century illustrates that Ethiopians, like others across the globe, consciously engaged in a process of race-making that was intimately tied to imperialist projects on the recently consolidated frontier. One of the earliest known paintings depicting the Battle of Adwa shows little, if any, racial differentiation between Italians and Ethiopians, but increasingly in the twentieth century Ethiopians began to paint themselves as racially different from Europeans as well as from each other. Blackness came to represent those populations recently brought into the Empire, particularly those along the southern frontiers. This paper argues that the process of racialization reflected in art illuminate a larger narrative of imperial race-making embedded in twentieth century Ethiopia. Painting racial difference of Ethiopian bodies reflected the Othering of people along the periphery— those people who were perceived also as religiously or linguistically different, and culturally inferior. Also, this paper complicates and enhances the frameworks of ethnicity and frontiers in the Ethiopian historiography. Beyond economic and political centralization, it highlights racialization and identity formation as crucial components of imperial processes which attempted to define the modern Ethiopian state. Utilizing art representing historical events as a reflection of broader social and cultural historical processes creates a more dynamic archive on which to examine Ethiopian history.

THE EDUCATION-RESEARCH NEXUS: A LINK BETWEEN DESIGN STUDIO, THE PRACTICE AND RESEARCH

Fathi BASHIER, Wollega University, Ethiopia

Education-research was introduced as integrating research approach providing link between teaching, learning and the research activities recently conducted in the master studio at Wollega University, Ethiopia. It is proposed as a dual research approach within which two research methodologies operate: the teaching-based and studio-based research methodologies. However, as the research progressed, the increasing

awareness of the failure of traditional design, has led to a significant shift of orientation in the studio away from research-based design to design-based research directed towards the development of new knowledge in collaboration with the architects in practice. In this study, examples of the research collaboration between the architects both in the studio and in the practice are reviewed and the role of each one of them examined. The benefits of including the world of practice into education-research nexus approach is discussed and assessed.

[PANEL] 0202 ETHIOPIAN CHRISTIAN ART: DEFINING STYLES, DEFYING DEFINITIONS

Organizers:

Kristen WINDMULLER-LUNA, Princeton University, USA

Jacopo GNISCI, Edith O'Donnell Institute of Art History, University of Texas, Dallas, USA

Paper presenters:

Kristen WINDMULLER-LUNA; John Mellors; Lorenza MAZZEI; Jacopo GNISCI; MESERET Oldjira;

Sean M. WINSLOW

Since Jules Leroy coined the term “Gondarene painting” in 1967, style has become intrinsically tied to place in Christian Ethiopian art history. But, as recent research demonstrates, the “Gondarine” style emerged before the foundation of the eponymous city of Gondar. Given the formation of this style *avant la cite*, as it were, historians of Ethiopian art must now more than ever examine the parameters used to define style within their field. Interrogating the utility of such geographically-determined classifications, this panel seeks to present new research in the study of style in Ethiopian Orthodox Christian art.

More generally, the study of style has played, and continues to play, an important role in Ethiopian art history. Different levels of stylistic analysis have often been employed, though not necessarily recognized and defined, in the literature about Ethiopian art. Discussions have focused as much on the on the micro-level (e.g. the style of a painter or of a workshop) as on the macro-level (e.g. the style of a particular period or nation) without necessarily addressing the fundamental issues which may arise when adopting a particular terminology. Furthermore, notions of style as highly individual or regional have often be integrated with notions of foreign influences without always providing enough substantial evidence to justify broad statements concerning the development of Ethiopian art.

How do we address the continued contrast between terminology used by museum professionals and scholars to stylistically classify the same works? How do prevailing definitions of style work within the diachronic study of Ethiopian Christian art, and where do they fail? Equally, how do geo-religious classification systems support or undermine formalist efforts to identify masterhands or workshops, a tactic used by scholars of both sub-Saharan Africa and medieval Europe? By exploring different understandings of style, focusing on the regional as much as on the global, this panel aims to provide a more solid methodological framework for research on Ethiopian art.

Papers in this panel may analyze style via object-based case studies, museum-based examples, theoretical or historiographical studies, or propose new forms of classifying or defining style in Ethiopian Christian art.

CURATING “ETHIOPIAN STYLE:” ART HISTORY, MUSEUMS, AND POPULAR PERSPECTIVES ON ETHIOPIAN ARTS

Kristen WINDMULLER-LUNA, Princeton University Art Museum

Ethiopian artists have created many diverse artistic styles across time and place. Yet in the museum, the word “Ethiopia” is frequently used as shorthand for only tradition-based Christian art. This creates a false impression of a singular Ethiopian artistic style, which in turn informs visitors’ understanding of what Ethiopian arts are. This practice also diverges from current academic and museological trends in African art history, which seek greater specificity in the classification of art (see for example the 2016-17 tri-partite paper series “Shattering Single Stories in the Labeling and Presentation of Historical Arts of Africa”). For historic reasons, Ethiopia is often excluded from these discussions. Equally, recent art historical efforts to name masterhands or artistic styles within Ethiopian Christian art are generally not reflected in museum practice, therefore having little effect on correcting ideas about stylistic singularity. This paper addresses the issue of classification and labeling of Ethiopian arts in the museum context with special attention to discussions of style. Drawing from both museological texts and from its author’s experience as a curator-scholar, it demonstrates current practices and challenges faced by museums as they classify and present Ethiopian arts. Considering both internal organizational systems (databases) and their public-facing counterparts (gallery labels, websites, and publications), it presents key case studies drawn from the author’s first-of-its-kind survey of global institutions that collect and exhibit Ethiopian art. It argues that museums fail to represent the diversity of Ethiopian arts because of a combination of historical, academic, and organizational factors. By closely examining present-day museum practices, this project considers the gap between academic and museum practices in Ethiopian studies, and the greater public impact of this disconnect. Finally, it suggests some ways in which museums may achieve greater specificity in their labeling practice.

EMBROIDERED DRESSES FROM NORTHERN ETHIOPIA: INFLUENCES ON THE GLOBAL FASHION INDUSTRY

John Mellors, Independent

Many Ethiopian dress designers are now trying to break into the global fashion market, with varying degrees of success. Some attempts by non-Ethiopian designers to incorporate traditional Ethiopian designs into their work have been met with hostility from Ethiopians. One particular traditional Ethiopian design has, however, managed to dominate a corner of world fashion without really getting the recognition it deserves.

ETHIOPIAN ARTS AND AESTHETICS: THE SPECIFIC RELATIONSHIP BETWEEN THE OBJECT AND ITS USERS

Lorenza MAZZEI, Università di Napoli

Ethiopia preserves a precious heritage made of liturgical items including wall paintings, icons, crosses and illustrated manuscripts. Many of these objects are still in situ (namely in churches and monasteries) where they continue to perform the function for which they were created. Like any other artefact, they are the expression of a culture stating their function and use together with their constitution. As well as in the past (not unlike what happened in our medieval tradition) for the believer, these works are playing a mediating role with the divine, of which they are meant to be a reflection, according to the words of St. Paul *per visibilia ad invisibilia*. The study of traditional Ethiopian painting today represents for us the opportunity to investigate the particular type of relationship established between the religious image, its direct users, its commissioner and its creator. This means understanding the interpretative categories with which the objects are evaluated in their land beyond the criteria applied by Western scholars, who distinguish first of all between functional and aesthetic categories, risking to prevent *ab origine* a correct understanding of the phenomenon. The two levels are absolutely interpenetrated and even when an aesthetic attention is manifested, this distinction does not introduce any dichotomy between the objects but places them along a single line, differentiating them gradually. The study of the relationship with the sacred object, in particular traditional religious painting, involves investigating all its implications, beyond the strong and evident religious connotation that it presents. In a certain sense this means unravelling a tightly intertwined bundle of different ways of looking at the same object,

to let emerge what is never directly explained but declares itself through the widespread behaviours that are performed around the image.

REMARKS ON THE STYLE AND ICONOGRAPHY OF ILLUSTRATED ETHIOPIC MANUSCRIPTS FROM THE EARLY SOLOMONIC PERIOD

Jacopo GNISCI, Hamburg University, Germany

This paper will focus on illustrated Ethiopic manuscript from the early Solomonic period. It will outline the principal stylistic features of miniatures produced during this period and examine them in the light of previous observations on the matter by scholars such as Heldman, Leroy, Monneret de Villard, and Ricci. The paper will also analyse a small group of illustrated Gospel books that are closely related in terms of style and iconography, to ask: a) whether it is possible to include sub-categories in the taxonomic scheme for the period and, if so, what the best terminological practice would be; b) whether it is possible, at the current state of our knowledge, to associate these sub-categories to a geographic area and whether this should have a bearing on terminology; and c) whether the stylistic and iconographic relationship between manuscripts is best represented by a hierarchical model or a network model.

“STYLE AS EVIDENCE?” ETHIOPIAN GOSPEL ILLUMINATION IN CONTEXT

MESERET Oldjira, Princeton University, Department of Art and Archaeology

In studies that describe the stylistic traits of Ethiopian illuminated manuscripts produced prior to the sixteenth century, the term “conservative” is often uncritically deployed to define both stylistic and iconographic attributes. Implicit in such definitions are ideas of artistic limitations and lack of innovation on part of Ethiopian artists, particularly when compared to foreign sources. The aim of this paper is to unpack some of the complex issues surrounding the use of the term “conservative” to describe the style of some of the earliest surviving Ethiopian illuminated manuscripts. Central to this aim is to examine how, if at all, is the term itself defined, what kind of vexed questions of quality it assumes, and what sort of unchallenged assumptions its use presupposes. More importantly, this paper will draw attention to aspects of manuscript production and illumination that are often left out of discussions on “conservative” style - aspects such as patronage, function and symbolic meaning of Ethiopian illuminated manuscripts. Two illuminated Gospels from the monastery of Dābra Hayq Estifanos, produced decades apart between the late thirteenth century and the early fourteenth century, will serve as the case studies for my localized and contextualized investigation.

THE DESCRIPTION OF ETHIOPIAN BINDING DECORATION

Sean M. WINSLOW, Zentrum für Informationsmodellierung, Karl-Franzens-Universität Graz

Relatively little work to date has focused on how to describe the decorative schemes of Ethiopian bindings. My monograph work synthesized published lists of blind tooling stamp names and added previously-undescribed stamps to the list, but the number of undescribed tools, and whether or not tool shapes or patterns follow any kind of pattern that might be dateable or localizable is currently unknown. In this paper, I will present my work on an ontology of Ethiopian binding decorations, arising from my Madgwas: Ethiopian Binding Decorations database, hosted by the University of Graz. Madgwas is an rdf-driven database which allows for rich linking of data between images, concepts, and descriptions of individual tools (e.g. the ‘Ram’s Horn’ tool, which is known as qārnā bə’ə and stylistically related to the cross of the same name). The ontology both describes and

reflects patterns that are discoverable through querying the Madgwas database, developed from facet-based searches, including all tools of a specific category, all impressions on a particular manuscript, or all datable impressions from a time period. The use of a flexible, rdf-based ontology also allows semantic connections to be made with terminology used by scholars and museum professionals working in non-Ethiopian contexts, without privileging foreign concepts or style descriptors. Not only will the ontology be extensible, but the accompanying database should serve users with other needs related to the decoration of Ethiopian bindings, whose work can be semantically linked back to improve the system. In this paper I will present the current state of the ontology, how to use it, and ways that it might be utilized by or semantically linked to related work.

[PANEL] 0203 ETHIOPIA'S ECCLESIASTICAL PAINTING TRADITIONS: INFLUENCES, DEVELOPMENT, TECHNOLOGY, AND CONSERVATION

Organizers:

Stephen RICKERBY, Ethiopian Heritage Fund, London, UK
Lisa SHEKEDE, Ethiopian Heritage Fund, London, UK

Paper presenters:

ALELIGN Aschale Wudie; Sigrid MIRABAUD; Claire BOSC-TIESSÉ; KIDANE Fanta Gebremariam;
Dorothea McEWAN; Lisa SHEKEDE; Stephen RICKERBY; DAWIT Teferi

Ethiopia's ancient diverse, and sophisticated culture is reflected in its unique visual arts traditions. This includes finely delineated illuminations on parchment decorating some of the Christian world's most ancient gospels; bold and striking large-scale paintings covering the walls and vaults of Ethiopia's magnificent rock-cut churches; and small, intimate portable icons intended for private protection and devotion. While these artistic traditions are underpinned by uniquely Ethiopian religious practices, the techniques and stylistic developments they exhibit reflect a confluence of indigenous traditions – notably from the Axumite empire – and influences from far beyond Ethiopia's borders, including ancient Rome, Coptic Egypt, renaissance Italy, India, and the Arab world, testifying to Ethiopia's extensive networks of trade and cultural exchange. This panel traces the role of these influences, together with other factors in the development of Ethiopian painting such as patronage, and changes in religious thought and practice. It explores the diversity of techniques and materials from which they are made, and examines the challenges of conserving them.

PAINTING SAINT GEORGE: CHANGES AND THE CONTINUITY IN CHRISTIAN ART

ALELIGN Aschale Wudie, Addis Ababa Science and Technology University, Ethiopia

Painting evolves as a universal phenomenon, and each evolution brings light to the human image and knowledge. A good example is the painting of Saint George. In Christian art history, painting Saint George underwent a series of changes. It has recorded dynamics of pattern, space, color, content and meaning. Using Critical Textual and Semiotics Analysis (CTSA), the paintings of St. George are carefully investigated in this paper. Data, that is, the paintings and texts (theological and historical texts) are collected from multiple sources and places. The CTSA and interpretive commentaries took the temporal, spatial, liturgical, hagiographical, historical, and artistic perspectives in a continuum. The continuum took a chronological pattern because the analysis is done in linear approaches. The commentary interpretations are also the theological paradigms of Christianity in which analytical professionalism is manifested.

THE MURAL PAINTINGS OF QORQOR MARYAM (13TH C. AD?): FROM THE MATERIAL AND TECHNOLOGICAL ANALYSIS TO A CONSERVATION PROTOCOL

Sigrid MIRABAUD, Institut national du patrimoine
Claire BOSC-TIESSÉ, CNRS-INHA

In the course of a multidisciplinary research project on the process of the creation of Ethiopian painting we have studied murals of the rock-hewn church, Qorqor Maryam. Unlike the other churches of the Gäralta area, the murals are painted directly on the sandstone, without any ground layer. The historical interest of the paintings, their unusual technique and their poor state of preservation led us to launch a technological and conservation survey. The rock-hewn church of Qorqor Maryam was carved out of an Addigrat sandstone formation. The paintings were applied with a very fluid medium and the colors do not form homogeneous layers. The technical study indeed shows that the pigments are embedded in the sandstone rather than on its surface. Therefore, the state of degradation of the paintings is directly linked to that of the sandstone, which is currently under study, along with a climatic survey. The paper will focus on the results of the technical study of both paintings and sandstone, leading to the presentation of the conservation issues: the condition survey of the paintings, the rate and type of degradations of the sandstone and the influence of the inner climate.

THE MURALS OF DEBRE MARIAM QORQOR: A UNIQUE PAINTING TECHNIQUE?

KIDANE Fanta Gebremariam, The Museum of Archaeology, University of Stavanger, Norway

The wall paintings in the monastery Church of Mariam Qorqor, are dated by art historians to belong to the second half of the thirteenth century, contemporary to the excavation of the basilica at the summit of Qorqor mountain. The local tradition claims a much earlier period for both events. The intricately depicted murals were executed on a calcareous sandstone walls and columns, some of them in combination with decorative reliefs. The ground preparatory layer of the paintings is not one based on earthen plaster, lime, or gypsum, but apparently, another sandy layer applied through the use of a binder medium. The pigments are also directly applied to the sandy layer preparation. This painting technique is not a customary type even compared to the wall paintings in other Churches in Gheralta locality that were similarly hewn out of sandstones. Presented herewith are the characterization of this painting technique and its comparison with those in the nearby Churches, other parts of the country, and beyond. The implications of the direct application of the painting layers to the sandstone substrate is also examined in terms of the conservation aspects of the wall paintings. The characterization of the painting materials and techniques of the murals was aided by the application of multiple analytical methods, in situ on the paintings and in the laboratory on samples. Such technical investigations, besides their relevance to well-informed conservation interventions, complement and support art historical studies.

THE PAINTED CHURCH OF BIRBIR GIYORGIS: AN URGENT CHALLENGE FOR CONSERVATION

Dorothea McEWAN, The Warburg Institute, University of London

The church of Birbir Giyorgis is situated east of Säqota in the Kebele Asserazos, in Säqota Wārāda, Lasta. In the vicinity of Säqota, on the old salt route from Mäqälä to Gondär, are two well-known churches, the rock-hewn church of Waqre Mäsqälä Krestos and the cave church of Sayda Kidanä Mährät. What is less known is the church of Birbir Giyorgis, with its painted walls, from plinths to drum, all around the mäqdäs. The paintings are dated, 1766 EC, the donor, Wag šum Gigar, is pictured on the West wall lying under a splendid of St.

George. The paintings, however, are in a very poor state of maintenance. They are painted in the Ethiopian fashion on squares of cloth being glued to the wall. However, the cloth is fraying, the walls have long and deep cracks, the colours are fading. A substantial process of preservation and conservation is required to save this work of art, the glory of an 18th century fully painted church in Lasta. In my paper I will show the paintings on the four walls and point out the problems of preserving the building and the paintings.

THE TRENDS IN THE USE OF MINERAL-BASED PIGMENTS IN ETHIOPIAN ECCLESIASTICAL PAINTINGS: THE CASE OF CINNABAR, MINIMUM AND ORPIMENT

KIDANE Fanta Gebremariam, The Museum of Archaeology, University of Stavanger, Norway

Most of the studies on Ethiopian ecclesiastical paintings are from art historical perspectives that deal with styles, iconography, themes and the like. There is very scant investigation into the material aspect of the paintings addressing the nature of the pigments, binders, the techniques of execution, and origin of the materials, using archaeometric means. The use of a pigment depends on, among others, its optical properties, compatibility in a medium, availability in a particular place and time, affordability, the presence of a patron and symbolic meaning. Pigments and dyes derived from mineral, plant and animal sources have been used in numerous Ethiopian religious paintings using diverse media and techniques over a long period. Spatially the paintings are located in a wide geographical area of the country. Addressed here are the trends in the use of the three prominent mineral-based pigments in Ethiopian religious paintings: Cinnabar, Minimum and Orpiment. The use of these pigments from the earliest extant medieval illustrations in illuminated manuscripts to the twentieth century icons are covered. The historical developments in the evolution of the procurement of these pigments, in a wider and global context, are revisited. The assessment of the trend is based on the results from in situ examinations of the paintings using portable analytical instruments and subsequent analyses on micro-samples in laboratories and advanced facilities. The fieldwork in the different parts of Ethiopia for on-site instrumental examinations, coupled with detailed characterization of the painting materials and techniques in the laboratory, is the first of its kind in the technical study of the paintings. The systematic technical investigation is instrumental to reach tentative conclusions on the utilization pattern of the pigments. The implications of the trends also prompt the questions of the provenance of the pigments, the characteristic features in the diversity of the pigments, likely technology of production and means of acquiring them. Further studies on physical, morphological, chemical and mineralogical characteristics of the pigments, and historical investigations into the trade transactions would shed more light in this respect.

THREATS AND OPPORTUNITIES: PRESERVING ETHIOPIAN WALL PAINTINGS IN THE CONTEXT OF GLOBALIZATION

Lisa SHEKEDE, Ethiopian Heritage Fund
Stephen RICKERBY, Ethiopian Heritage Fund
MEKONEN Hagos
Blair PRIDAY

Ethiopia's extraordinary ecclesiastical wall painting tradition is both an expression of its own unique history and culture, and a testament to its openness to foreign cultural influences, introduced through its trading links with the Middle East, Europe, and Asia. Ethiopian Christian identity has deep roots, and the Orthodox Tewahe-do church has been responsible both for fostering Ethiopian religious expression through art, and for continuing the ancient practices and traditions from which it springs. While this has protected Ethiopia's ecclesiastical art in a state of almost unparalleled authenticity, it has also been tolerant of neglect, insensitive development, damage, and even destruction. As globalization makes increasing inroads into all aspects of life in Ethiopia,

traditional safeguards for the protection of cultural heritage are being eroded. Some effects are subtle but pervasive, involving shifting values and aesthetics in response to media exposure, while others have huge environmental and economic repercussions. The impact of climate change, infrastructural developments, and tourism are particularly keenly felt in Ethiopia's rural communities, where deforestation, diminishing rainfall and dwindling crop yields are forcing changes in traditional lifestyles. Well-managed, tourism can offer an economic lifeline through the promotion of Ethiopian art and culture, but without regulation it can increase social and economic division, environmental depletion, and encourage cultural exploitation. This paper provides an overview of Ethiopia's rich wall painting heritage and presents a summary of the findings of the first major wide-ranging technical study of Tigray's wall paintings, undertaken in 2013 by the Ethiopian Heritage fund in collaboration with the Tigray Culture and Tourism Bureau. Finally, the preservation challenges facing this unique wall painting heritage are outlined within the context of globalization and prevailing attitudes within state, church, and local communities.

UNDERSTANDING IMAGES OF GIGAR IN ETHIOPIAN CHURCH MURALS

DAWIT Teferi, Independent Researcher

In many Ethiopian church murals we get scenes depicting a man named Gigar. According to the Ethiopian Orthodox church literature, Gigar is credited for protecting the Holy Family against King Herod's persecution during the family's lesser known flight to Lebanon before the well known flight into Egypt. In the murals, Gigar is often depicted as he protects the Holy Family and gets tortured by Herod. Of eye-catching scenes, one illustrates a scene with which Gigar was being tortured turning into a snake and strangling Herod. Unusual to a church painting, Gigar is also portrayed slapping Herod. This paper takes into account paintings from four churches: the 18th century Narga Sillasse at Lake Tana, the 19th century Debre Birhan Sillasse at Gondar, Abraha we Asbha in Tigray and Ura Kidane Mihret at Lake Tana. Images involving Gigar from these churches will be described based on relevant literature of the Ethiopian Orthodox Church and photographs of the murals taken over the last decade. Literature of the Ethiopian Orthodox Church about Gigar matches a lot with the scenes in the four churches proving that Ethiopian church artists depicted the scenes based on solid textual basis. A Geez text edited and published by Lanfranco Ricci in 1950 with the title "La Leggenda della Vergine al Libano e del Santo Gigar," contains stories which match with all of the scenes in the four churches suggesting that this or a related text could be one of the literature served as a textual basis for the mural artists.

[PANEL] 0204 ETHNOMUSICOLOGY STUDIES IN ETHIOPIA

Organizers:

Divya SHRIVASTAVA, Associate Dean & Associate Professor - School of Performing Arts at NMIMS University, Mumbai, India

Paper presenters:

BELAY Desalegn; DANIEL Alemshet; Andreas WETTER; TIMKEHET Tefferca; Ancis MARO;
TADESSE Weldegebreal Baymot

Since Ethnomusicology is a multidisciplinary study it welcomes all the themes related with music including culture, heritage, anthropology, religion, gender, environment, medical, politics and many more.

The main objective of the panel is to explore approaches beyond the academic sphere and from a wide variety of cultural perspectives. Also it aims to provide a fertile place to ethnomusicologists, researchers, artists and academic scholars to brainstorm for the current issues and future projects in the field of ethnomusicology.

Some of the suggested themes (but not limited to) are:

- Music History
- Healing

- Role of gender in performance
- Music and Environment
- Technology and music
- Migration and Music
- Musical politics
- Organology
- Religion and Music
- Globalization and Ethiopian music

This panel welcomes all research papers, documentaries, round table discussion, poster presentation and live performances.

BIOGRAPHY AND CONTRIBUTION OF SAINT YARED FOR MODERN HYMNS

BELAY Desalegn, Aksum University, Ethiopia

DANIEL Alemshet, Aksum University, Ethiopia

Despite some research carried out by Ethiopians on the life history and contributions of Saint Yared, all in all little is known about traditional Ethiopian views on Saint Yared, officially called Yared the Mahletay. The overall image that the literature gives so far is rather unclear and doubtful. This study recovers some of the views about Saint Yared, as formulated by Ethiopian audiences, through qualitative interviews with 4 church leaders living in Aksum and Mekelle towns. An analysis of these interviews makes the priests' thoughts clear and in some cases challenge widely held assumptions about the history and works of Saint Yared. Yared is seen as an iconic, known scholar, head professor, composer, producer, poet and dedicated orthodox who exemplifies a habesha (Ethiopian highlanders) sentiment throughout his life. Undoubtedly, he was an important Ethiopian cultural leader and his sacred music, hymns, musical notations, literature and scriptures are the results of a brilliant indigenous thinking and philosophy free from alien influence. The stories add important nuances to our understanding of who Saint Yared was in the history of Ethiopia in general and of Aksum in particular. This study is a result of a growing body of research on local and intangible heritages which are important for both federal and state government bodies to support the fast and double-digit growing economy through smokeless industry. In using largely untapped sources of church history, religious books, including oral sources and interviews with church scholars (merigetas), this research wishes to inspire future research on similar topics.

BUILDING A CASSETTOGRAPHY OF ETHIOPIAN POPULAR MUSIC

Andreas WETTER, Independent Scholar

For more than three decades cassette albums were the major medium for the distribution and sale of popular Music in Ethiopia (and most parts of Africa). The majority of Ethiopian popular music has been published exclusively on cassettes. Thus, cassette albums constitute an important part of the heritage of modern popular culture from the late 20th and early 21st century. With the advent of digital media cassettes have become obsolete. As a consequence the hardware to consume cassettes is also on the verge of disappearing and many cassette albums are in danger of disappearing irreversibly. As a means to counter the loss of the cultural heritage represented by four decades of cassette production in Ethiopia the talk will present a proposal of a cassettophography of Ethiopian popular music.

EXPRESSING THE ASHENDA FEAST THROUGH MUSIC AND DANCE: OBSERVATION OF THE ASHENDA FEAST IN TIGRAY

TIMKEHET Teffera, Independent Scholar

My paper will give a comprehensive overview of the ašānda, a religious feast celebrated throughout Təgray. Ašānda a gender-specific holiday; i.e. women in general and young girls in particular are the main actors of the entire ceremony. Special attention will be given to selected ašānda songs, their melodic-rhythmic arrangements as well as their lyrical messages primarily praising The Holy Virgin Mary, the beauty of ašānda girls, family members and others. The investigation is based on materials collected during fieldwork carried out in August 2016 in Māqālle and adjacent localities. Consequently, about 10 hours of audio-visual recordings were made including more than 1000 photos. Other relevant materials refer to interviews made with young and old community members including priests and ašānda partakers. The interviews and personal communications (both recorded and unrecorded), among others, focus on the socio-cultural, religious, gender-related issues of ašānda as well as internal and external influences that triggered changes ever since ašānda started being practiced centuries ago.

KAMISE MUSIC: HYBRIDITY AND AUTHENTICITY AT THE AGE OF INTERNET

Anaïs MARO, Queensland University Technology (QUT)

Kamise is a small strip of land in Wollo area, Amhara region, inhabited by a mixed population, mostly Oromo. Despite its small population compared to the country, Kamise music is popular in Ethiopia, particularly among the Oromo population. This observation from fieldwork comes as a surprise as Kamise music is not very different from other Wollo music, except for the language. What makes Kamise music so popular? I will present the results of my current fieldwork, integrating two kinds of data, ethnographic data collected in the tradition of ethnomusicology and hermeneutic data analysing patterns of understating of music videos, collected with an innovative methodology I called ethnographic hermeneutics. My preliminary findings show that patterns of understanding and experiencing Kamise online music videos have variation around the ideas of hybridity and authenticity, where individuals will give to those songs attributes that they look for in music in their own traditional culture but also narratives of traditional Ethiopia.

METAPHORS IN BĀGĀNA SONG LYRICS: A LINGUISTIC PERSPECTIVE

TADESSE Weldegebreal Baymot, PhD Candidate in Applied Linguistics at Addis Ababa University, Ethiopia

People can express their thoughts, feelings, emotions, religious affiliations, attitudes, values and norms directly or indirectly through different means. To do it in a more subtle way, human beings use different expressions like metaphors. A metaphor is one of the most important concepts in the study of linguistic meaning. A metaphor is the expression of an understanding or the conceptualization of one concept (target domain) in terms of another concept (source domain) where there is some similarity/correlation between the two. Metaphors are widely used in bāgāna song lyrics. Bāgāna, a ten-stringed box-lyre belonging to the musical tradition of the Ethiopia, is a paraliturgical lyre played by Christians in Ethiopia to perform spiritual songs. Songs have special characteristics in their lyrics. Beyond entertainment, the issues raised in the lyrics of songs have a lot of things to do with the linguistic, historical, cultural, religious, moral, ethical and philosophical realities of a given society. Each song lyric is generally meant to convey a certain messages and meaning and is emotionally expressive. Therefore, song lyrics are very important to be studied to see the extent of the flow of the language used and how well it is communicated to the performers and listeners. This study aimed at describing the met-

aphorical expressions used in bågāna song lyrics from a linguistic point of view.

[PANEL] 0206 MUSEUMS AND DEVELOPMENT IN ETHIOPIA

Organizers:

Kerstin VOLKER-SAAD, President, Society for the Promotion of Museums in Ethiopia, Berlin, Germany

Nina MELCHERS, Society for the Promotion of Museums in Ethiopia, Berlin, Germany

Konrad MELCHERS, Society for the Promotion of Museums in Ethiopia, Berlin, Germany

Paper presenters:

HAILAY Teklay; Blair PRIDAY; Judith VAN HELDEN; Julia SATTLER; Konrad MELCHERS;

HIRUY Daniel Tefera; Nina MELCHERS; Kerstin VOLKER-SAAD; HASEN Said;

EPHREM Amare; Oliver RUMP;

Iris GERLACH; KASSAYE Begashaw; MEAZA Hezkeias; BERKET Debebe;

TEMESGEN Burka;

BERKET Zewdie Negash

Culture and development is a neglected issue in the development discourse and even more in culture discourses. In recent times UNCTAD, UNDP und UNESCO have given the issue special attention focusing on “creative industries”. Museums and development as a sub-issue is almost overlooked despite the fact that museums in industrial countries have become an important factor in the tourist industry. Museums have greatly contributed to tourism becoming the biggest economic sector in cities like Paris, London or Berlin. The reason is that museums have undergone dramatic changes from “prisons of artefacts” to public centres of culture with booming museum shops. Revenues from museum shops often exceed incomes from ticket sales.

Ca 100 museums exist in Ethiopia, most of them about the cultural history of Ethiopia. Some are very small, attached to monasteries and old churches. A few museums are about the political history of Ethiopia like the Red Terror Martyrs' Memorial Museum in Addis Ababa or the Martyrs Museum in Mekelle. Recently some are conceived as social and cultural centres of certain regions like the “South Omo Research Centre and Museum” or the “Oromo Cultural Centre”, Addis Ababa. Very few are about certain economic activities like the Coffee Museum, Bonga or the planned Aviation Museum of Ethiopian. The Wukro Museum also intends to become a cultural centre of the Wukro community and it has a small museum shop.

The organizer of the panel will be the Society for the Promotion of Museums in Ethiopia represented by Dr. Kerstin Volker-Saad, President, Nina Melchers, CEO and Dr. Konrad Melchers. We will call for papers from: lecturers on museology at Mekelle and Addis Ababa University, responsible administrators of Ethiopian museums and Ethiopian national and regional culture departments, experts of the International Council of African Museums (AFRICOM), ICOM and the Ethiopian Museums Support Association (EMSA).

ARCHAEOLOGICAL MUSEUMS IN TIGRAY

HAILAY Teklay, Tigray Culture and Tourism Bureau

In this presentation I will discuss the immense potential of archaeology spread out across Tigray, from the Pre-Aksumite, to Aksumite and Post-Aksumite periods for the expansion of museums in Tigray. Since the be-

ginning of the 20th century, the region of Tigray/Ethiopia has been attracting many archaeologists. However, in the last ten to fifteen years, research activities were intensified in amount and coverage. The above-mentioned investigations have been carried out both by national and international experts. As the result of the recent discoveries; the history of Tigray/Ethiopia goes back as far as the beginning the first millennium BC, and enormous elaborate objects were unearthed in several archaeological sites. Side by side, parts of the sites are developed into kinds of open-air museum attractions. The discovery of plenty of splendid objects becomes a golden opportunity for the construction of new archaeology-focused museums. The successfully built and officially opened museums (Aksum and Wukro), museums under construction (Yeha and Adigrat) and future plans related to archaeological museums will be discussed.

CHELEQOT MUSEUM PROJECT CASE STUDY

Blair PRIDAY, Director
Judith VAN HELDEN, Administrator
Cathy GIANGRANDE, Trustee

The Holy Trinity church is at the center of Cheleqot and forms the heart of the community. The church was built and consecrated in 1793 (1785 Ethiopian calendar) and the murals, painted in the second Gondarine style by the famous Aleqa Hailu, are of the highest quality. The church collection represents a unique mixture of some of the finest Ethiopian works of the late eighteenth and early nineteenth centuries. These include early manuscripts and most unexpectedly, British pieces, many of which are gifts from King George III. This important collection of church treasures is not on display but rather kept in the church, where clergy and village community have kept them together for 200 years. The village reached out to the Ethiopian Heritage Fund to help create a museum to display this special collection. At the moment Cheleqot, a small village not far from Mekelle, does not benefit from Ethiopia's increasing tourism. A small well-run museum could change this and help attract tourists to the church and village. As a result of this the community has an opportunity to benefit from the economic impact. The local community, led by the church curator, initiated the project and is very involved and keen to make a success of it. In our talk we will focus on how the Ethiopian Heritage Fund in collaboration with the community will curate and install the exhibition, create promotional material, and raise awareness through the use of tour operators to increase tourism in the area. We will show how a whole village can benefit from the museum and the economical, social and educational opportunities it creates.

CULTURAL AND CREATIVE SPILLOVERS: HOW INVESTMENT IN CULTURE PAYS

Julia SATTLER, Goethe Institute Addis Ababa

Spillover is a process by which an activity in one area has a subsequent broader impact on places, society, or the economy through the overflow of concepts, ideas, skills, knowledge and different types of capital. Since 2015 the platform "European Research Partnership on Cultural and Creative Spillovers" investigates in the whole value of the arts, culture and creative industries and how investment in the arts is achieving social and economic impact. There is growing international interest in the potential of the cultural and creative industries to drive sustainable development and create inclusive job opportunities. But there are also "intrinsic" values and aims of culture like: to entertain, to delight, to challenge, to give meaning, to interpret, to raise awareness, and to stimulate. These non-market values are difficult to measure in monetary terms, but are just as important as the instrumental values. The "Report on a preliminary evidence review of cultural and creative spillovers in Europe" from 2015 introduces three different types of spillover (Knowledge, Industry and Network) and 17 sub-categories where evidence is demonstrated most frequently. Amongst them e.g.

- Increasing visibility, tolerance and exchange between communities
- Increase in employability and skills development in society,
- Strengthening cross-border and cross-sector collaborations

- Stimulating private and foreign investment
- Boosting innovation and digital technology
- Improving health and wellbeing
- Stimulating urban development, regeneration and infrastructure
- Creating an attractive ecosystem and creative milieu, city branding and place making

The report is based on an evidence library of almost 100 reports, studies and evaluations that describe the impacts of culture and creative spillovers.

CULTURAL HERITAGE AS A BUSINESS CASE – PROSPECTS OF AN ETHIOPIAN NATIONAL TRUST

Konrad MELCHERS, Society for the Promotion of Museums in Ethiopia

In the paper I will argue for an Ethiopian business-based fund for the preservation of Ethiopian cultural and natural heritage. I will review the discourse about business and philanthropy, charity, corporate social responsibility and sustainability. This review will identify business cases that show win-win situations between the support of preserving heritage by companies and their commercial viability. For such cases it may be essential to develop a common ethical standard and a common brand for Ethiopian products potentially benefitting from such win-win situations. The ethical standard may be built on the experience of the internationally accepted standards such as fair-trade, organic certification and the 10 principles of the UNGlobalCompact. The brand name may reflect the heritage preservation aim and should be attractive for international tourists looking for souvenirs. Similarly it should support the international marketing of the products of the scheme. Thus some Ethiopian souvenir products benefitting from the ethical standards and the brand name may become internationally marketed general consumer goods such as: coffee, coffee flower honey, perfumes, balsam, wellness and beauty culture products, herbal pharmaceuticals, traditional Ethiopian coffee energy bars (Buna Quela), herbal teas, in particular traditional Ethiopian coffee leaf tea (Kuti), other drinks, fashion and apparels in general, shoes and other leather products, toys, music discs etc. I will discuss, whether the brand name “Queen of Sheba/Saba” fulfils these criteria best. Another area of discussion will be the priorities for Ethiopian heritage preservation in the context of need of support and of maximum support of marketing. Two beneficiaries of the heritage fund are outstanding: museums and the pristine coffee forests. Museum shops may become important first outlets for products that have a global marketing potential. Finally it will be discussed, how an Ethiopian heritage fund could be established becoming the financial cornerstone of an Ethiopian National Trust, in which all stakeholders are represented.

ETHIOPIAN MUSEUMS AS DEVELOPMENT AGENTS

HIRUY Daniel Tefera, Jinka University, Ethiopia

Today, in an era where development issues have taken center stage in justifying government policies and in measuring the values of institutions, it has become fashionable to rationalize the maintenance of cultural institutions such as museums by articulating its social and economic benefits. In developed countries, governments are building and expanding museums for hosting blockbuster exhibition and cultural events not just for the traditional reasons like the preservation of collections and scientific research, but most importantly to rebrand and rejuvenate cities and regions thereby attracting tourists searching for compelling destinations and businesses hoping to cash in from the vibe. At the same time museums are engaging the community they serve by entering in the domain of civil society and spawning social capital and goodwill. When we come to Ethiopia, over the last 70 years, museums were established at the national and regional level for the main purpose of collecting and preserving artifacts and ecofacts deemed to have scientific value as well as being representative of the people and of the land. With the introduction of federal form of government in the 1990s, the country has recently experienced an increase in the number of museums as regions vie to establish museums that represent their identity and culture. Nevertheless after the hoopla, excitement and commotion

surrounding their establishments, many of the museums face difficulties in sustaining their existence as they are established without much reflection on functionality, governance and secured source of funds. Apart from representing the regional/national identities in museum spaces, the cultural institution, with some exceptions, have very little role in mobilizing the communities' cultural creativities and utilizing culture towards poverty alleviation, social progress, and sustainable development. This paper presents a critical overview of how past and current government policies have shaped the mission and governance of museums in Ethiopia. It explores the economic role that museums in the future could play provided there is supportive policy as well as appropriate management and governance system.

EXAMPLES OF INTERNATIONAL COOPERATION - THE WUKRO MUSEUM

Nina MELCHERS, Society for the Promotion of Museums in Ethiopia

In October 2015 the Wukro Museum opened its doors to the public after six years of intensive cooperation between Ethiopian and German partners on very many levels and in a multitude of fields. The paper will give an overview of the genesis of the museum in its three phases; I will introduce the partners and discuss the decision making processes, the successes and the failures or better: lessons learned. At the very beginning there is the decision for the establishment in Wukro, a small town in Tigray, and it continues with the development of the museum concept, the architectural design, the cost sharing and financial agreements, the construction and supervision process for the buildings. Parallel to and after the construction phase the inner life of the museum was developed, that is the conservation of the objects and the exhibition design, with new partners from Ethiopian and German universities, workshops and companies on board, on local as well as national levels. Now that the Wukro Museum has been running successfully for two years, the cooperation continues in fields like capacity building, networking and promotion.

FROM WONDER CHAMBERS TO DIGITAL COLLECTIONS: THE PRESENTATION OF CULTURAL HERITAGE AS A MOTOR FOR DEVELOPMENT

Kerstin VOLKER-SAAD, Society for the Promotion of Museums in Ethiopia

This keynote speech will address the issue of the development of museums in Germany/Europe from private, princely or church collections of curiosities and natural "wonders" to the contemporary form of modern museums as institutions and as virtual entities. Early collections of the 16th century were only accessible to a privileged public, the collections served to increase the image of the collector as wealthy, worldly and sophisticated. The rise of presenting collections to the public occurred at the beginning of the 19th century which resulted in the foundation of specific subject museums. The change of ownership from private to public museum, mostly in the 20th century, had implications for the way a museum had to finance itself and its aims: collecting, conserving, researching, presenting. With this in mind, I will look at the situation of museums in Ethiopia, briefly reflect their beginnings and their development as well as status quo. Museums are in Europe and they may become in Ethiopia a place where not only heritage is preserved but also knowledge is shared, ideally it is a forum where innovative ideas are being produced. Museums as hotspots, places of interest and a factor for economic growth and with the digitalization of museum collections as well as virtual walks through exhibitions, the next step has been done towards a new paradigm for dealing with cultural heritage.

MUSEUM DEVELOPMENT IN ETHIOPIA: FROM MERE COLONIAL ENTERPRISE TO REGIONAL DEVELOPMENT FLAGSHIP

HASEN Said, Addis Ababa University IES, Ethiopia

The history and development of museum establishments in Africa are generally considered as colonial enterprises. This characterization covers the timeframe from the end of 19th century to the early stage of the 1960s. In those days, museums used to be established merely to narrate the so-called civilization efforts of the colonial powers. That is why their storylines begin with the arrival of white colonizers, be it military personnel, missionary priests or geology explorers. The trend in Ethiopia was quite similar except that Ethiopia was not a colonized state in many ways, at least during the inception period. Both the National Museum of Ethiopia and Addis Ababa Universities (Institute of Ethiopian Studies Museum and the Natural History Museum) were established not as a result of socio-economic necessity, but rather initiated by expatriate personnel. However, these trends have been dramatically changed since the Ethiopian millennium celebration, which took place in 2000. Not only has the number of museums increased significantly, but they are also distributed more evenly. More importantly these museums have displayed their diverse nature in terms of custodianship and content, to the extent that there are now specialized museums, such as the National Coffee Museum of Bonga and the National Honey Museum in Lalibela. Therefore, this paper will attempt to assess the circumstances under which Ethiopian museums evolved and how they subsequently developed, including identification of aspects in which they have contributed towards regional development endeavors so far.

MUSEUM DEVELOPMENTS IN ETHIOPIA

EPHREM Amare, National Museum of Ethiopia/Authority for the Research and Conservation of Cultural Heritage

Museum development in Ethiopia is a recent phenomenon of the first half of the twentieth century compared with more than three centuries of Ethiopia's cultural history. Indeed there had been long traditions of Ethiopians and religious institutions, especially the Ethiopian Orthodox church, preserving precious materials, inherited or donated royal artifacts and ceremonial treasures, manuscripts and religious objects kept in churches, warehouses, and individual houses. Collections of artifacts and display to the public were initiated by Emperor Haile Selassie in 1944, where the first exhibition of royal treasures was opened in the building of the National Archives and Library. By then, more than 200 ceremonial royal objects of the emperor, the royal family and the nobility were permitted for public exhibition. In 1952, a cultural agreement was signed between Ethiopia and France and as a result the Institute of Archaeology was set up and conducted a research excavation in the northern part of Ethiopia which led to a discovery of valuable antiquities. This event further transformed the concept of museum collections beyond mere royal treasure to the collection of archaeological discoveries and cultural artifacts. The gradual expansion of international research in the fields of paleontology and archaeology in the Omo Valley, upper and lower Awash and the subsequent discoveries of fossils added to the collection of the National Museum of Ethiopia which contributed to the growth and recognition of the National Museum. From the 1960s onwards, museums have been expanded in Addis Ababa and in the Regions. The Ethnography Museum of the Ethiopian Studies, the Aksum Archaeological Museum, the museums of the Ethiopian Orthodox Church, ethnographical museums in Dessie, Mekelle, Jimma and Nekemte were among the early museums of the country. Currently with the new political developments and changes in the country, as the constitution and the cultural policies encourage the rights of people to identify, register, research and collect their cultural heritages, there have been growing demands and public interests which led to the expansion of museums in all the country with a variety of collections in the field of paleontology, archaeology and ethnography.

MUSEUM MANAGEMENT TODAY. VALUE ORIENTATION AND HOLISTIC RESSOURCE MANAGEMENT AS WAYS TOWARDS SUSTAINABLE SUCCESS IN ETHIOPIA

Oliver RUMP, Berlin, Germany, Specialist for Museum Management and Political Museology, Consultant for Museums

Museums are increasingly becoming economic units. Although being NGO's per ICOM / UNESCO definition

and being restricted in economic activities by the additional, code of ethics', many newer, modern, and private museums nonetheless detach from these standards. To meet both their own professional standard and economic demands, a value oriented management will be helpful. Resources therefore need to be focused in their entirety, which includes finances and human resources, as well as symbolic capital (reputation) and relational capital (cooperation).

THE ARCHAEOLOGICAL SITE MUSEUM OF YEHA - AN EXAMPLE OF CULTURAL COOPERATION BETWEEN ETHIOPIA AND GERMANY

Iris GERLACH, German Archaeological Institute, Orient Department, Sanaa Branch

The northern Horn of Africa was not an isolated area in ancient times, but instead was part of various mobility systems such as migrations of peoples, trade and exchange. Accordingly, in prehistoric times as well as from the 1st millennium BC onwards regional and supra-regional interaction routes connected the Ethiopian highlands with the Near East (especially South Arabia) extending as far as Rome, Greece and India via the Red Sea, but also with the African continent. Especially the beginning of the 1st millennium BC marks a process of dynamic cultural development on the northern Horn of Africa, which led to the formation of a complex society. A new polity emerged in the Abyssinian highlands, which is named Di'amat in inscriptions of the 8th/7th centuries BC. Basing on written evidence as well as monumental architecture the site of Yeha, located 35 km east of Aksum, can be viewed not only as an administrative and political center, but also as the religious centre of Di'amat. Research on the ancient cultural sphere of Yeha is the focal point of the Ethiopian-German joint project, which is being conducted by the Authority of Research and Conservation of the Cultural Heritage (ARCCH) and the Tigrai Culture and Tourism Bureau (TCTB) in cooperation with the German Archaeological Institute (Berlin) and the Friedrich Schiller University (Jena). In addition to scientific research and restoration measures, also cultural political endeavors are being realized in Yeha such as the conduction of various educational programs at the site and the establishment of an archaeological museum. This museum was built in cooperation with the Ethiopian and German partners on the church compound of Yeha near to the Great Temple and consists of three rooms with together 100 m² exhibition space. The paper will present the architectural conception of the museum, the construction work as well as the development of the exhibition concept.

THE ETHIOPIAN PAST LEGACIES: QUEST FOR MUSEUMS

KASSAYE Begashaw, Addis Ababa University, Department of Archaeology and Heritage Management, Ethiopia

Nowadays the world of museums has changed significantly in terms of visions, objectives, procedures, policies, networking and partnerships. All of these changes are geared towards making museums centers for dialogue and interactions to satisfy the need and interest of modern societies so as to reveal aspects of the long previous journey of humanity. In view of this, museums have become places for visitors to understand continuity and change in our past legacy; we can see what has been practiced by our ancestors and handed down by tradition on the road to becoming what we are today. As a result of this, many developed and developing nations have been engaged in building museums to allow their citizens to hear the voices of museums about shared history and culture, traditions, values, memories and their contribution for sustainable development. Ethiopia is the home of many past legacies. It is the cradle of mankind and formation of early states. It had early writing and development of art, craft and architecture in massive structures. Indigenous languages and religious beliefs have made the country important in material and spiritual heritage of the world. However, it is unfortunate that Ethiopian cultural institutions have so far failed Ethiopian citizens by not communicating their past deeply and jointly because of the absence of organized and well-developed museums which could play decisive roles by displaying the precious past legacy through their collections. We should not also forget that one community's past may be another community's lamented tragedy. Generally, museums are interactive forums

for learning from past experience that various communities of the county walked jointly to construct a common house for a common future. This is very critical in understanding what should determine the making and unmaking of our country's destination by teaching the present and future generations to co-exist and live in harmony and tolerance. In view this, the priority need for museums in modern society like ours is unquestionable, particularly at this period of political and socio-economic transformation is taking place in the country. In light of this, one may ask "what kind of museums does Ethiopia needs today?" The response to this question demands an entire review of current heritage management and replacement by a new proactive system that can carry out dynamic and flexible programs and activities that will recognize change and appreciate diversity. This paper therefore discusses the most critical problem of how to disseminate the past legacy to the general public through museum exhibits. This requires new thinking and an approach that goes beyond simple museum display and interpretations. It embraces a variety of new concerns and perspectives that need to be addressed in order to attain our shared values and that promote the unity and integration of our nation. This is our time to invest in our past and on our museums. We will all happy if all Ethiopians experience the joy of our past and museums contribute to our living in harmony and tolerance.

THE OPENING OF THE MUSEUM OF MENELIK II GRAND'S PALACE

MEAZA Hezkeias, Palace Museum and Heritage Preservation Directorate

This paper attempts to address the challenges that will be encountered in the course of the Opening of Menelik II Grand's Palace as a living-museum. Throughout Menelik's and his successors periods a multitude of buildings of various sizes and functions were added to the compound; nevertheless, only ten buildings remain as a legacy. In the course of its 130 years of existence, it has remained a legendary palace to all rulers, heads of state and prime ministers of the country. In addition, the opening of Menelik's Palace Museum to the general public has become a subject of passionate discussion for this reason. With proclamation No.459/2005, the Palace Administration was given the legal right to conserve the heritage and open the palace to the public for museum and research purposes. So the Palace Administration is expected to establish a well-organized living-palace museum. Hence, PA must restore ten building complexes, historical gets and the first water reservoir in order to preserve the architectural integrity and historical value of the palace for generations to come, as well as open the complex to the public. In view of this, the opening of Menelik II Grand's Palace Museum for the public is an overdue project. Many of the Palace collections were not collected following clear procedures and policies. The majority of the collections are actually owned by other institutions. The documentation and inventory of the collections have not been made according to the museums' standard. In addition, security and exhibition systems as well as an organizational structure to perform museum activities are not adequately planned. This paper thus recommends that the organizational structure of the PA must be revised; the structure shall clearly define the distinct museum governance and curatorial activities. In order to realize conventionally accepted values attributed to a Palace Museum, the PA shall develop sustainable and effective management plans that are compatible with the vision, mission and structure of the organization as a whole. All the conserved ten historical old buildings of the emperors are better if they are functional either as showing rooms or debating and research rooms or repository and minor laboratory rooms for artifacts according to their fitness and history.

THE POETICS AND POLITICS OF EXHIBITING CULTURES AT THE NATIONAL MUSEUM OF ETHIOPIA

BEREKET Debebe, Addis Ababa university
TEMESGEN Burka, Addis Ababa university

The principal task of a National Museum in the 21st century is not only to preserve and display its collection but also it must be a place to help the community shape its identity and bring different ethnic and cultural groups together. In addition, it can also be a catalyst for regeneration through the creation of new venues and

civic spaces, and a resource for developing the skills and confidence of members of those ethnic groups/communities. Therefore, National Museums are gradually recognizing the need to go beyond collection, conservation and education of tangible heritage. In multi-ethnic societies peoples need to be properly represented and presented with their collection in the museum. This is the fact that National Museum of Ethiopia either implicitly or explicitly denies the opportunities for balanced representation and presentation of various ethnic groups and their identities. The question of representation in the National Museum of Ethiopia (NME) is currently becoming a controversial issue among the multi-cultural societies in Ethiopia. Mainly, the need of representation is critical among the societies which were less influential in politics and government since the NME was founded in 1944. This paper argues that the solution for such issues of Poetics (sensitive) and Politics of culture of the museum and its failure to serve the interest of the Ethiopian society.

THE STATUS OF ETHNOGRAPHIC COLLECTION AT THE “NATIONAL MUSEUM OF ETHIOPIA”

BEREKET Zewdie Negash, Authority for Research and Conservation of Cultural Heritage

The ethnographic collection is one of the most important items in the museum collection. They are the parts of tangible and movable material cultures; moreover, the ethnographic collections are powerful in revealing the identity, tolerance, peaceful coexistence and mutual understanding among the communities. The “National Museum of Ethiopia” since its establishment in 1940s has over the years acquired a lot of collections as part its museum activities. Among its important collection are its ethnographic objects. Up to now few researchers have dealt with issues concerning the ethnographic collection at the museum. This paper will highlight the current status of ethnographic collection at the “NME” by examining the effectiveness of the existing collection management in comparison to the required international standard in object collection management.

[PANEL] 0207 MUSIC AND THE DYNAMICS OF CONTACT IN ETHIOPIA

Organizers:

David AARONS, University of Washington, USA
Katell MORAND, Université Paris-Nanterre, France

Paper presenters:

Katell MORAND; SZÉLINGER Balázs; TSEHAYE Hailemariam; Anaïs MARO;
David AARONS

Music plays a significant role in the ways groups of people connect with others and distinguish themselves from others (Stokes 1994). This panel aims at a general discussion of what music can reveal of the dynamics of contact in Ethiopia and how music participates in these contact processes. What new understandings does music bring to the study of interactions and identity formation across the country? Papers are welcome to explore both historical and contemporary dynamics as well as different levels (local/regional/global) of contact by addressing questions such as:

- How and why do certain musical features and practices cross cultural, linguistic, or territorial boundaries? What clusters or continuities do they define?
- How is musical contact experienced at the local and/or regional levels? How are historical layers of musical interactions and mutual influences reflected in oral memory and ethnohistory?
- What emergent cultural forms are currently being created, and what are their consequences?
- To what extent are external influences, such as global popular music, shaping current modes of production? And how are transnational movements transforming local practices or meanings?

While focusing primarily on case studies, this panel seeks to bring forwards, through the exchange of

ideas, a new framework for the study of music in Ethiopia.

CLUSTERS, CONTACTS AND INFLUENCES: INVESTIGATING THE MUSICAL PRACTICES OF XAMTANGA (“AGAW”) SPEAKERS

Katell MORAND, Université Paris Nanterre, France

This paper, based on two-months fieldwork in a rural area of Wag Hemra, presents a few preliminary reflections on the issue of cultural clusters, contacts and influences in Northern Ethiopia from the perspective of musical practices. Xamtanga, a Cushitic language, has attracted the attention of linguists (Appleyard 1987, Darmon 2015), but no ethnographic work has been conducted so far among its speakers, whose music (mostly sung poetry) is virtually unknown. The main issue at stake is the establishment of a useful framework for the investigation of a culture whose monolingual population has been shrinking for decades (and even centuries) in favor of various degrees of bilingual or trilingual competence, without resorting to the familiar but unsatisfying concept of “Amharization” (i.e. acculturation). After reviewing a few probable cases of Amharic-driven changes in the practices and discourses surrounding music, I will expose the complexity of interpreting patterns of similarities and differences in the context of a long history of contact, migrations, wars, and participation in the political arena. Arguing for an empirical approach, I will present case-studies taken from funerals, weddings and agricultural activities, with a particular focus on the musical aspects of social interactions and emotional expression, as well as a first inquiry into musical code-switching strategies. I will conclude with a few potential directions for future research on Northern Ethiopian musical clusters.

INTRODUCING THE 1965 ETHIO-HUNGARIAN MUSIC AND DANCE COLLECTIONS: A HISTORIAN AND A PHILOSOPHER’S PERSPECTIVES

SZÉLINGER Balázs, Hungarian Embassy in Ethiopia
TSEHAYE Hailemariam, Founder of Virtual Dance Museum

In this presentation, we introduce the classic Ethiopian dance and music film materials collected by Hungarian and Ethiopian scholars in the summer of 1965 in Ethiopia and are currently archived at the Institute of Musicology in Budapest, Hungary. From a historical point of view, the collection of these dance and music film materials were made possible following Emperor Haile Selassie’s three days state visit to Hungary in 1964. The diplomatic negotiation prior to the documentation took almost a year, and was finally realized largely due to a generous support from the Hungarian government, and other recording equipment of the Hungarian Academy of Sciences as well as international organization such as the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the International Folk Music Council (IFMC, today known as the International Council for Traditional Music) etc. Seen from a philosophical perspective, however, the need for the collection and documentation of dance and music traditions goes back to the early 1900s in Germany. Apart from the general influence that the German philosopher Johann Gottfried Herder exerted upon Eastern and Central European music collectors, experimental philosophers of music such as Carl Stumpf and his proponents appeal to the primacy of documentation prior to any act of interpretation or comparative study. Stumpf, who is a pioneer in Ethno/musicology and author of several works on music, including *Sammelbände für vergleichende Musikwissenschaft*, whose fourth volume contains the study on Romanian folk music (*Volksmusik der Rumänen von Maramures*) by Béla Bartók, is what was later used as a model in the aforementioned 1965 study of dance and music research conducted in Ethiopia. Our aim in this presentation is to offer these two perspectives as means of correcting some of the assumptions held in the area.

MANAGING UNITY AND DIVERSITY IN OROMO POPULAR MUSIC

Anais MARO, Queensland University Technology (QUT)

Already in 1996; Baxter, Hultin and Triulzi were presenting one of the characteristics of the Oromo identity as being both unified and diverse, without explaining how this synthesis was possible. Traditional music in the Oromo region is rich in rhythms rooted in territories and fulfil an array of functions. Ethnomusicological studies have focused on particular territories (Qashu in Arsi, Alemu in, Hassen in Bale, Tefera Dibaba in Salale) or genres (Tolessa for Gerarsa, Bartel for work songs...). However, popular music in the Oromo language is gathering under the label 'Oromo Music'. How does the traditional diversity dialogue with the current claim for unity as a genre? Based on the history of cultural policies of Ethiopia, a digital ethnography of online music videos, and ethnographic fieldwork in Addis Ababa and the Oromo region, I will show how past and present dynamics since the 1960's have created a shared musical culture. Edgar Morin calls 'hologramatic principle' the presence of the whole in each part, such as holographic representations or human DNA. I will use the same concept to explain how artists and listeners are creating a sense of belonging through diversity, exchanging personal experiences of meanings in the translocal context of YouTube.

REGGAE MUSIC AND MUSICIANS IN ADDIS ABABA AS AGENTS OF CONTACT AND TRANSFORMATION

David AARONS, Edna Manley College for the Visual and Performing Arts

With the growing reggae music scene in Addis Ababa, Ethiopians have been able to participate in a globalized music form that serves as a means of contact between different groups of people. Based on eleven months of ethnographic research in Addis Ababa and Shashemene, I highlight the different ways that reggae music facilitates connections between Ethiopians and Rastafarians (Hollington 2016), other Africans, and the rest of the world. By analyzing reggae venues as contact zones (Pratt 1991), I show that these sites foster integration and contact while acting as spaces of contestation and negotiation. Both Ethiopian and repatriated Rastafari reggae musicians create music that serve as "boundary objects" (Star and Griesemer 1989) in that the songs serve multiple purposes as they appeal to different audiences across borders. I argue that the reggae music scene, because it facilitates contact, gives repatriated Rastafari visibility within Ethiopia, and gives Ethiopians more access to regional and global markets. This research builds on ethnomusicological scholarship on music's role in bridging cultures (Brinner 2009) as well as scholarship on the impact of Rastafari who have returned to Ethiopia (Abadu 1997, Bonacci 2015, MacLeod 2014).

[PANEL] 0208 MUSICAL INSTRUMENTS AND PERFORMANCE OF PERIPHERAL SOCIETIES OF ETHIOPIA

Organizers:

ADMASU Abebe Haile, Mada Walabu University, Ethiopia
MITIKU Gabrehiwot Tesfaye, Mekelle University, Ethiopia

Paper presenters:

TEFERI Assefa; FASSIKA Hailu Dolla; HADDIS Alemayehu Gulma; ABINET Shiferaw; ADMASU Abebe;
DAWIT Getu; SOLOMON G/yohannis; SISAY Demisse; MELAKU Belay;
SOLOMON Gebreyohannis

The panel intends to disclose to scholarly dialogue, the highly overlooked theme in Ethiopian academic discourse: the promises and current challenges of indigenous music and artworks among the "peripheral socie-

ties". The societies in periphery have been maintained well patterned traditions of making music instruments, consuming and valuing music in the day to day activities such as wedding ceremonies, funeral processions, and public holy days, at works and conflict resolutions and so on. In addition, these areas are endowed with diversified and unique type of music instruments (e.g. Zumbara in Ben-Shangul, Tom in Gambela, Chacha-zaye in Wolaita, Dinka in Dawuro etc...).

However, the music and art values of the societies in politically and geographically marginalized areas have not been well incorporated in the discussions of Ethiopian studies. The recent socio-economic and political changes at local and global levels are pushing the indigenous music and art practices to endangerment. Therefore, the aim of this panel is to bring together scholars with backgrounds from Anthropology, Ethno-musicology, folklore, cultural studies, theatrical and art; as well as practitioners (dancers, composers, painters) in order to foster interdisciplinary discussions and to explore indigenous music practices and artworks of peripheral societies of Ethiopia.

The following inquiries are anticipated to be treated in this panel. What are the roles of indigeous music and artworks in preserving and promoting the history, aesthetic values, culture and identity of their respective societies? What are the challenges to study indigenous music of peripheral societies? How the societies value and give meanings for music instruments? How does the society maintain the intellectual property right to protect their music works? What kinds of collaboration across interdisciplinary and engagement of professional practice is observed in areas of musical cultural resources conservation and policy-making? How do professionals and practitioners include or exclude these societies` music and artworks in theorizing Ethiopian music and art in general?

We invite researchers to submit papers that critically address these questions or any related issue dealing with interdisciplinary research innovations, new roles and engagements in the field of music and artwork studies of Ethiopia.

NB: The panel also looks forward to include indigenous music performance (by bringing indigenous music performers, dancers as well as professionals who engaged on promoting and composing indigenous music works) to accompany the event and to promote indigenous music of Ethiopia.

INDIGENOUS MUSIC, RHYTHM AND MELODY FUSION OF THE SOCIETY'S IN THE PERIPHERY: EXPLORING THE TRENDS OF "NEGARIT" FUSION BAND

TEFERI Assefa, MA in Jazz Drumming and Percussion Performance, From Karol Szymanowski Academy of Music, Katowice, Poland

In the field of Ethiopian music study, I observed the fact that indigenous music, melody, rhythms, musical instruments along with musicians who are able to play it have been immensely disappearing. For instance, Negarit is an Ethiopian indigenous drum set which is now only found in some museums and no longer made or played in any social or political scenarios. For the last three decades, I have been in the music scene as a drummer and researcher to realize such a drastic change in the field. As an intervention strategy I founded "Negarit" fusion band (to memorialize the "deceased instrument") at Addis Ababa in 2014. Henceforth, I conducted field work in various peripheral areas and managed to collect different indigenous melody, rhythms and made a rigorous analysis to fuse them by using modern (sax, trumpet, bass guitar, drum) and traditional (washint-flute) music instruments cooperatively. For instance, the polyphonic singing of Gamo, the Lalibela vocal, the Derashe, the Konso and the Yemi peoples - the band mixes these societies' indigenous melodies/rhythms and performs its work on special cultural and social events, clubs and festivals. Moreover, it is also dedicated to promoting the rich musical treasure of the various nationalities of Ethiopia for domestic and foreign audiences (performers, tourists, musicians, diplomats, etc.). Besides its engagement to generate income from music, the band is working with the anticipations to bring awareness, appreciation and preservation of the unique musical heritage of Ethiopians. Therefore, the main objective of this paper is to explore the way to preserve and utilize indigenous melody/rhythms of societies in inaccessible areas of Ethiopia through incorporating traditional and modern music instrument and to share the experience, roles and the impression of a small music band- "negarit" for the rest of practitioners, researchers and academicians in sustaining/transforming the indigenous melody/rhythm which is on the verge of extinction for coming generations. Lastly, the author will be happy to bring his practical works in performing sessions with the Negarit Band to accompany the conference and to

promote an “indigenous Ethiopian music essence with modern taste”.

NEW ADVANCEMENT OF ETHIOPIAN TRADITIONAL MUSICAL INSTRUMENTS (KRAR AND MASINQO)

FASSIKA Hailu Dolla

HADDIS Alemayehu Gulma, Fassika Hailu Dolla

In Ethiopia, there are a lot of traditional musical instruments. The most popular that now we play and teach are the krar and the masinqo. The krar is one of the string, melodic and beat instruments. There are two types of krars. One is made from goat skin and a wooden plate with plastic strings. The other one is made from wood with iron strings. Each krar has a sound box with five or six strings traditionally because Ethiopian music is played in a pentatonic scale (5 sounds). The masinqo is a one-stringed melodic Ethiopian cultural musical instrument that has a diamond-sided sound box made of wood and goat skin and the string from horsetail. We created, discovered and investigated a 12-stringed krar with chromatic scale and a 3-stringed masinqo to play different types of scales that helps to play world music with our own traditional instruments. Our dream is to share and to teach what we have to the rest of the world. The old masinqo and krar have their own qualities and their own color. We can play Ethiopian scales and Ethiopian music in a very nice way full of Ethiopian colour, but it will be a little hard to play African and world music and chords with those old instruments. We need more than 5 and 6 sounds to play other world music because of the number of sounds of other world music. To play diatonic (7 sounds) and chromatic (12 sounds), we need more strings to add on the instruments. And also it will be a little hard to make an octave sounds (higher pitch sounds) on the old instruments. We believe and of course we can play our cultural music and they are so unique for the rest of the world. And we are trying to show that those musical instruments can also let us play African and world music and we want to show to our people and to the world how much those instruments can perform and have unique colour and can be fused with any kinds of musical instruments throughout the world so that anyone can use them for international music recordings. This will help our people and our country in opening doorways to promote our musical instruments, tradition, culture, music and dance for the rest of the world.

SHAATO'S FOLK LIFE, ROLES AND DYNAMICS AS FOLK MUSIC COMMUNITY IN KAFFA

ABINET Shiferaw, Lecturer in Wolkite University

This research is about Shaato's folk traditions, roles, and dynamics in Kaffa. It explored the roles of indigenous music and its practitioners in preserving and promoting the history, aesthetic values, culture and identity of the mainstream culture of Kaffa. The research used a qualitative approach such as in-depth interview, key informant interview and observation sources from practitioners and mainstream culture members of Kaffa. Shaato traced their history and folk identity along with Menelik I, the son of King Solomon of Israel. Their narration shows that they came from Israel by accompanying the arc of covenants as musical performers. They scattered within four clans from more than 240 Kaffa clans. Shaatos have been officially identified in the mainstream culture since the period of Kaffa Kingdom by their folk tradition in the king's palace and political structure. In the past, folk music was their major career and livelihood though they were involved in different economic activities. Deep knowledge about the fabrics of mainstream cultures is displayed in their living tradition. They are considered as a living heritage of Kaffa culture, history, and guardians of moral values and natural resources with their own folk peculiarity and diversity. But social enforcements and socio-cultural changes at villages together with modernity and globalization influences have made young shaato withdraw from their tradition. Audiences of their long tradition have also been influenced by modernity and contemporary music traditions, which are accessible in every corner of towns and villages. Today, the tradition remains with few elders just for fulfilling their ancestral promises and expectations with the collapse of diverse wisdom

that preserve and promote total identity of the mainstream culture and the practitioners.

SYMBOLIC MEANINGS AND VALUES BEYOND MAKING LONGEST WIND MUSIC INSTRUMENT: INQUIRY ON DINKA- AN INDIGENOUS MUSIC INSTRUMENT OF DAWURO SOCIETY

ADMASU Abebe, lecturer at Mada Walabu University and Ph.D students of Social Anthropology, Ethiopia

This study was conducted on Dinka, the longest indigenous wind instruments of Dawuro society in Southern Nations, Nationalities, and Peoples' Region. Its objectives were to examine symbolic meanings, creativity and production of Dinka music instruments and how it is linked with socio-cultural and environmental domains and to discuss the dynamics which caused to devolve its artistic values from both practitioners individuals and social organization. Data was collected through fieldwork observations, interviews, and document analysis. In the meantime, music instruments, its rhythms, folk songs, and dances were digitally (video and photos) and textually documented. The term Dinka also refers to a traditional music band (kocha dinka) composed of four different sizes (ranges from 2.50-5m) of wind instruments (locally named as Lamiya, Hesiya, Oyitiya and Mara) and a drum/Darbiya. Wind instruments are made from a bamboo stalk topped with antelope and cattle horns and the neck of each one is tied with skin nick tie called chala, which has symbolic meaning. It produces a well patterned, rhythmic music sound that is grouped in seven playing styles locally named as Tata, Konashiya, Karchiya, Yeda, Gadiliya, Aeqa and Lomatsuwa. Distinctively, some of these playing styles are labeled to accompany the funeral ceremony and considered as the main entertainer in the rituals in Dawuro society. The burial ceremony was accompanied by music, dance, and chant. So, it was thought that to "mourn without Dinka is like eating food without salt." Therefore, this paper tries to address questions like why was the Dinka made to be longer? Are there any social-cultural constructed meanings embedded in the instrument for representation purpose? Why was it performed at funeral procession? How much time is spent to train the instrument? The author is optimistic to bring Dinka instrument players and dancers to accompany the conference event, in which its indigenous creative value will be presented to its larger stakeholders (researchers, musicians, students) and to sustain the linkage between local community in "periphery" and higher research institutions (specifically with the Mekelle University - Department of Music and the Museum).

THE DYNAMICS OF INDIGENOUS MUSIC MAKING AND PERFORMANCE AMONG THE ETHNIC GROUPS IN SOUTH WEST ETHIOPIA: KAFFA, BENCH MAJI AND SHAKA ZONES

DAWIT Getu, Addis Ababa University, Ethiopia

This paper discusses the music practice of the ethnic groups in Kaffa (Kafficho, Na'o and Chara), Bench-Maji (Bench, Surma, Dizi, Me'enet), and Shaka (Shakacho, Shako and Majang) Zones. It mainly focuses on the discussion of such thematic issues as the types of music instruments at each locality, the socio-cultural values of each music practice, music performances, challenges of traditional music practices, opportunities for conservation, societal awareness and attitude towards music practices. It specifically considers the socio-cultural values and performing places of music: work chants (during keeping cattle and crop; harvest; and plow), hunting chants, funeral procession chants, wedding chants, public holiday chants, accompanying rituals, and war chants. The role and impact of the government's policy and institutions such as the Culture and Tourism Offices on the indigenous music practices, either in constructive or otherwise ways, has been also discussed. Finally, it attempts to opt in the colloquy centering the nature and trend of "Ethiopian Music". It argues in favor of at least the existence of a peripheral treatment, if not marginalization, (in the literature and among the prac-

tioners) of the music practices in these localities.

THE REVIVAL OF THE ENDANGERED ETHIOPIAN TRADITIONAL MUSIC INSTRUMENTS 'BEGENA' AND 'MELEKET' AT SISAY BEGENA TRADITIONAL MUSIC INSTRUMENT INSTITUTE

SOLOMON G/yohannis, lecturer and music instrument trainer
SISAY Demisse, Begena trainer and director of sisay begena traditional music instrument institute

In Ethiopia, there are a lot of traditional music instruments which have a tremendous value and play various types of roles in the societies. Although these traditional music instruments are available in different parts of the country, they are not well studied, documented and preserved except for very few. Most of these traditional music instruments are endangered due to lack of preservation even if they are an important part of the society's cultural and historical heritages. Besides, the influence of modern musical performances is putting the traditional instruments in jeopardy. Understanding the above indicated problems and influences, Sisay Begena Ethiopian traditional music instrument institute is working on the revival of some of these endangered Ethiopian traditional musical instruments in various ways (by teaching and making the instruments). This study examines the efforts made by the institution to revive the 'Begena' and 'Meleket'. It focuses on the historical background of the instruments, their values and the role they play in the society, the efforts made to make and revive their music instrument making workshop, efforts made on teaching how to play the instruments in their institute, their contribution in keeping traditional and cultural musical heritages and the challenges they are facing in doing so. In the study, qualitative method was used. Data was collected using field observation, interview and document analysis. Finally, the results are discussed, conclusion and recommendation are forwarded.

WHY AZIMAR PERFORMANCE IS STAGE ORIENTED THAN PARTICIPATORY: NARRATING SELF-EXPERIENCE OF FENDIKA AZIMAR BET

MELAKU Belay, Professional Dancer & Teacher, Founder and Manager of Ethicolor & Fendika

This paper is designed to narrate the self-experience of Fendika Azimar Bet that was established in 2008 in Addis Ababa. It is a kind of sharing personal experience and self-reflection over importance of participatory azimar performance. Before Fendika was established as a kind of private traditional music institution, for 12 years I had been performed as dancer without any salaries, rather small gifts afforded from the audience. Expecting to get a job I served as a volunteer at Ras Theater for 6 months and at the National Theater for 3 months. Nonetheless, I was never trained in the modern higher art schools about traditional dance, rather I believe my dance skills came from participating in public events like Timqet festival, digis, and wedding events. These events, especially Timqet (Ethiopian Epiphany), laid a foundation to learn the dance styles of the different Ethiopian ethnic groups. Later, I joined Azimars in Fiker Bar and restaurant and night club, named as Fendika. At a time the role of the Fendika was simply to entertain the bar customers with azimar musicians and dancers. The owners never pay money for players or dancers. At that time, the customer whom I contacted in the bar invited me to perform an Ethiopian dance in America and Europe in 2008. Soon, I was returned back and rented the whole bar from the owner and turned the bar into Azimar Bet. Hence, I had begun to hire azimars with fixed salaries as well as introduced a trend of paying the entrance fee, at least to value azimar. In the same year, Fendika performed its work at Alliance Art School, Addis Ababa University, France and Holland. Furthermore, international institutions like Harvard University invited me and I offered training about Ethiopian dance/style. Moreover, in 2009 it began to collect legendary performers of Kunama, Somali, Wollaita, Konso, Oromo, Tigray and Amahra in which Ethio-Color night club was established, questioning how to depict

the original indigenous music and dances. In addition, since 2016 it brought in indigenous music instrument player and dancers from different countryside (like Tsadiqe- from Gamo and Dinka from Dawuro) to exhibit their work at Fendika Center. Now Fendika produced documentaries on Ethiopian dance and performances such as Fendika, Birabiro, and Ethio-Color, performing at merkato and misunderstanding. Every Friday, it has a night events that attract huge amount of domestic and foreign music audiences. In this paper, as a dancer, I want to argue that when traditional performance is stage oriented, it seems to me we are fast-moving its death and to display it in a museum. On the other hand, it proposes what, why and how to create participatory Azimar performances. Its aim is to reduce the negative connotations towards azimar not only from illiterate groups, but from literate music professionals -“big infants” and the internal challenges within azimar groups. Lastly, it seeks an intervention to win over those challenges and strengthen collaborative efforts with other public and private institutions, individuals and NGO which are working in the field of Ethiopian indigenous performances.

ZUMBARA, BOLTSITSIYO, AND KOMIYA: TRADITIONAL WIND MUSIC INSTRUMENTS MAKING, SOCIAL VALUES AND CULTURAL MEANINGS AMONG BERTA AND THE GUMUZ PEOPLE, BENISHANGUL-GUMUZ REGION

SOLOMON Gebreyohannis, Entoto Polytechnic College, Ethiopia

Music is as old as man himself. The natural environment has inspired man and contributed to the development of musical practices and the making of musical instruments. Through the imitation of natural phenomenon like the sound of wild life (animals and plants), man came about his music ages ago. Traditional music and the making of musical instruments can describe a lot about past history and related cultural practices and philosophy of traditional societies. In this study, three wind musical instruments found in the Benishangul - Gumuz Region, which are not well-recognized, not well-studied and documented even if the area has a rich musical heritage, were assessed. It was intended to give some basic highlights on musical practices, making and their social values. The study reveals that musical performance and instruments were used in different social events, ritual ceremonies and work times. It also briefly defined that cultural music has also the power to strengthen social cohesion in the societies. Data was collected from May 5-24/2016 through field observation, interview and digital, textual and musical analysis. The paper focuses on discussing the making of the indicated wind traditional music instruments, Zumbara, Boltsitziyo and komiya which are found in the Benishangul -Gumuz Region. It also looks into the social values, cultural musical practices, the challenges that the musical instruments and practices face due to the modern musical influences and finally the summary and conclusion.

[PANEL] 0210 THE NEW ROCK-HEWN CHURCHES OF ETHIOPIA: CONTINUITY OR REVIVAL?

Organizers:

Michael GERVERS, University of Toronto, Canada
SOLOMON Belay-Faris, Addis Ababa University, Ethiopia
Tarn PHILIPP, Architect, London, UK

Paper presenters:

Tarn PHILIPP; Michael GERVERS; SOLOMON Belay-Faris

The panel, “The New Rock-Hewn Churches of Ethiopia: Continuity or Revival?” introduces a subject which has as yet not entered the published literature concerning Ethiopian studies. Recent research sponsored by the Arcadia Fund in the UK has identified three regions where master craftsmen, both lay and ecclesiastic, are currently hand-chiseling churches out of the rock: these are the areas around Dabra Berhan in Shoa, between Gashena and Nefas Meewcha in North Wollo, and between Hawzien and Abiy Addi in Tigray. Many of these churches, of which some twenty have so far been documented, are the inspiration of individual monks,

priests or hermits; while others owe their existence to the choice of village councils whose members enter into contracts with experienced craftsmen. The latter are invariably self-taught in their handling of the rock. If given the choice between having a new church built or hewn from the rock, the rock-cut option invariably prevails because they last [centuries] longer, cost less to make and require next to no upkeep. Many of these churches are made in the proximity of older, disused or unfinished examples, or are enlargements of pre-existing ones (in which case the original monument is destroyed); none are monoliths. Given the age-old association of rock-hewn architecture with places of Christian worship in Ethiopia, there is reason to inquire whether the present activity is a revival led principally by a handful of ecclesiastics motivated by religious fervor, or whether it represents the continuity of a long-established tradition usually thought to have come to an end half a millennium or more ago. While the churches of Lalibala stand as witnesses to the high quality of this ancient craft, there are many others situated across the Ethiopian landscape attributed to as far back as King Caleb which do not reflect the same standard of workmanship. It is possible that some of these monuments are not as old as we may have been led to believe, in which case a good argument could be made for continuity rather than a revival of the phenomenon.

DOCUMENTING TRANSFORMATIVE STRUCTURES

Tarn PHILIPP, Independent Researcher
Michael GERVERS, University of Toronto

The excavation of contemporary rock churches offers invaluable insight into the creation of earlier rock-hewn examples. The craftsmanship draws on age-old ingenuity, indicating the possible time frame, method and sequence of excavation associated with such structures. Documentation of recently carved churches is not without its challenges, however. The irregularity of the structures has proved most challenging in accurately drawing them up. Furthermore, sites under excavation are in a state of constant transformation. The process of carving a church from rock is of course utterly different from built construction; it is the removal rather than addition of a material that results in the architecture being revealed. That today's craftsmen use no architectural drawings and often believe they are fulfilling God's work typically makes future development both spontaneous and unpredictable. Further investigation and study of older churches previously recorded may highlight a significant number of churches that have been subject to alteration in the past 45 years. This in turn may indicate whether the present phenomenon is a revival or in fact a continued tradition that has remained unnoticed until present.

ETHIOPIA'S NEW ROCK-HEWN CHURCHES: THEIR IMPLICATION FOR SCIENCE EDUCATION

SOLOMON Belay-Faris, Addis Ababa University, Ethiopia
Tarn PHILIPP, Independent Researcher

Culture is always expected to be the content of meaningful education. Research has shown that learning is enhanced when students learn something close to their heart and home. In this sense, culture and education find a nexus in transmitting and transforming each other. Having this in mind, the present paper examines how Ethiopia's new rock-hewn churches are part of Ethiopian culture and argues that their conception and making can be used to enlighten certain parts of Ethiopian formal science education. Through interviews made with the craftsmen of the rock-hewn churches, it has been possible to identify practical possibilities for culturally relevant pedagogy in science education which are relevant for students and teachers. Students can learn a lot from the envisioning and implementing of the process of hewing rock churches and the accompanied commitment. How to organize these elements and bring them into Ethiopian science education are constant themes

and challenges for examination.

THE NEW ROCK-HEWN CHURCHES OF ETHIOPIA: CONTINUITY OR REVIVAL?

Michael GERVERS, University of Toronto
Tarn PHILIPP, Independent Researcher

The panel, "The New Rock-Hewn Churches of Ethiopia: Continuity or Revival?" introduces a subject which has as yet not entered the published literature concerning Ethiopian studies. Recent research sponsored by the Arcadia Fund in the UK has identified three regions where master craftsmen, both lay and ecclesiastic, are currently hand-chiseling churches out of the rock: these are the areas around Dabra Berhan in Shoa, between Gashena and Nefas Meewcha in North Wollo, and between Hawzien and Abiy Addi in Tigray. Many of these churches, of which some twenty have so far been documented, are the inspiration of individual monks, priests or hermits; while others owe their existence to the choice of village councils whose members enter into contracts with experienced craftsmen. The latter are invariably self-taught in their handling of the rock. If given the choice between having a new church built or hewn from the rock, the rock-cut option invariably prevails because they last [centuries] longer, cost less to make and require next to no upkeep. Many of these churches are made in the proximity of older, disused or unfinished examples, or are enlargements of pre-existing ones (in which case the original monument is destroyed). Given the age-old association of rock-hewn architecture with places of Christian worship in Ethiopia, there is reason to inquire whether the present activity is a revival led principally by a handful of ecclesiastics motivated by religious fervor, or whether it represents the continuity of a long-established tradition usually thought to have come to an end half a millennium or more ago. While the churches of Lalibala stand as witnesses to the high quality of this ancient craft, there are many others situated across the Ethiopian landscape attributed to as far back as King Caleb which do not reflect the same standard of workmanship. It is possible that some of these monuments are not as old as we may have been led to believe, in which case a good argument could be made for continuity rather than a revival of the phenomenon.

[PANEL] 0211 TRADITIONAL BUILDING TECHNOLOGY AND COMPARISON WITH ABROAD

Organizers:

Keita AOSHIMA, Shibaura Institute of Technology, Tokyo University of Science, Japan

Paper presenters:

ABINET Shiferaw; Bar Kribus; Keita AOSHIMA; Nobuhiro SHIMIZU; EYOEL Guush Gebrewold;
MUBAREK Kedir; B. Naresh KUMAR; Ryo HIGUCHI

In Ethiopia, various traditional techniques and culture has been nurtured on building construction. Each regional society established the own building style in response to the climate, available materials, ethnic customs, lifestyle and so on. Building technology has been developed by the close relationship between natural environment and social demand with local wisdom and experiences. However, recent radical change along with modernization and globalization has started to affect the treatment, role, and ability of the traditional technique. In this panel, the topics on the spacious range of aspects of the traditional building technology, such as construction method, tools and materials, building comfortability, planning, planning, and transformation (including improvement/deterioration) of the above, are invited. Report of the practical activities or

comparative study with other or inner regions, or abroad is also welcomed.

ASPECTS AND DYNAMICS OF 'JAFORO' AS INDIGENOUS SYSTEM OF ARCHITECTURE AND CULTURAL SPACE IN GURAGE

ABINET Shiferaw, Lecturer in Wolkite University, Ethiopia and Social Anthropology Ph.D student at Addis Ababa Universty

The paper explores aspects and dynamics of 'Jaforo' as an indigenous architecture and cultural space of Gurage peoples. The objective was to investigate features, roles, and status of Jaforo as a system of indigenous architecture in the area of settlement and village road networks and cultural space. A qualitative approach was used to generate and analyze. Key informant interview, group discussion, observation, and sketching were used as sources of data. Four districts of Sebat bête Gurage (Cheha, Ezha, Gumer, and Enemorener) were places of data collection. Jaforo as a system of indigenous architecture and cultural place is evidence of long and well-done society-environment interaction. It has basic architectural manifestations together with multiple socio-economic and ecological purposes. It is a long-lived system of architecture in relation to settlement and village road networks and sources of livelihood and environment management practice protected by customary rules and regulations. Architecturally, it shapes settlement patterns, maintains a social network of villages, supports livelihood, and environmental management practices. Livelihoods wise, it facilitates villages' socio-economic activities like social support, cooperative works, market activities, farming and animal husbandry and efficient use of scarce natural resources. Culturally, it is a place for socio-cultural practices, leisure and emotional attachment for village community. Environmentally, it enables rotating uses of limited natural and agricultural resources. However, Jaforo has been facing increasing threats due to development intervention, land scarcity and growing overlook of culture among youth, encroachment of villages and increasing village transportation. The situations are affecting qualities and purposes of Jaforo as cultural landscape and indigenous knowledge system and posing questions on its continuity as knowledge system and survival strategy. So grassroots development approaches, alternative resource access systems, and awareness building need to be considered to safeguard and promote the tradition.

BETA ISRAEL MONASTIC PRAYER-HOUSE ARCHITECTURE: AN EXAMINATION OF ARCHAEOLOGICAL, TEXTUAL AND ETHNOGRAPHIC SOURCES

Bar Kribus, Hebrew University of Jerusalem

One of the most intriguing aspects of Beta Israel society is the existence of the Beta Israel monastic movement, and the central roles of the monks as leaders of the community and shapers of its religious life. Beta Israel monks observed strict purity laws, which necessitated physical separation from the laity. But, on the other hand, they offered the laity spiritual guidance, and served as teachers and leaders of the liturgy. Thus, they were required to come in constant contact with the lay community. The focal point of such contact was often the prayer-house compound. This paper will examine the architecture of Beta Israel prayer-house compounds, and the ways in which such compounds serving both a lay and a monastic community were designed to accommodate monastic requirements. This examination will be based on results of a recent archaeological survey of Beta Israel monastic sites (November 2017), as well as documented accounts of visits to Beta Israel villages and interviews with members of the Beta Israel community, and with former neighbors of the Beta Israel in Ethiopia. An attempt will be made to situate Beta Israel monastic prayer-house architecture within the context of general trends of prayer-house architecture in the northern Ethiopian Highlands, to pinpoint similarities and differences, and, through this examination, to shed further light on the characteristics of Beta Israel

monasticism.

COMFORTABILITY OF TIGRAY TRADITIONAL HOUSE

Keita AOSHIMA, Lecturer at Shibaura Institute of Technology, Japan
Nobuhiro SHIMIZU, Ph.D Student, Graduate School of Media and
Governance, Keio Univ.

The traditional house in Tigray region has unique building elements based on local materials and natural climate. However, those local technologies are decreasing and changed to modern style and materials. The thermal environment of house has been changed because of those new materials and lifestyle changes. The re-valuation and development of traditional technology is necessary to have enough comfortability of building and to develop sustainable design. To think of residential comfortability, temperature and humidity are most important factors. Architectural technology had been developed to control those factors especially in hard situated area like Japan. To showing un-comfortability of house, we have to focus on thermal situation of wall and ceiling surface. Then, it is understood that several factors of modernized life change conditions of house.

DEMOCRACY OF IMAGERY, DOES MANY FACES IN ARCHITECTURE OF THE CITY DEMONSTRATE DEMOCRACY?

EYOEL Guush Gebrewold, Lecturer at EiT-M School of Architecture and
Urban Planning
MUBAREK Kedir, Assistant Lecturer at EiT-M School of Architecture and
Urban Planning

Cities are immediate representations of popular state of mind and ambition in many cases. The way they are planned, the architecture they offer and the infrastructure they possess are reflective of the direction our collective mind is taking as a result of individual and group aspirations. Starting from provision of guidelines up to the freedom to produce and put urban forms and architectural products in any place may start as something that won't have consequences but end up putting permanent image on the way we see, define and understand cities and the life they nurture. Here in Ethiopia in the rapid construction and urbanization that is taking place, the emergence of individual building forms in all cities irrespective of context. Unity and harmony calls for an immediate attention in how we can define and manage it. The individualistic approach to such representation also calls for whether democracy and freedom of expression has direct correlation to the decisions we make in this context.

PAN-AFRICAN COMPARISON OF TRADITIONAL CIRCULAR HUT CONSTRUCTION

B. Naresh KUMAR, Department of Architecture and Urban Planning &
Design, Adama Science and Technology University, Adama, Oromiyaa,
Ethiopia

The indigenous pre-colonial African settlement typically consisted of circular one-roomed thatched huts, arranged around an enclosure of open living spaces. In their most basic form, these circular huts made no distinction between roof and wall. Instances range from "beehive" huts built with pliant twigs, bamboo and

grass (Dorze, Zulu) to corbelled dome huts built with stone (Tswana). Increasing distinction between roof and wall gave rise to “cone on cylinder” huts, with rigid timber elements in mud plastered walls, topped by thatched roofs. Instances occur amongst most peoples of Ethiopia (Amhara, Oromo, Gurage, Sidamo), and appear as far afield as Benin (“tata-somba”) and South Africa (“rondavel”). The suitability of the circular hut to prevailing climatic and cultural conditions had ensured that it remained the quintessential African vernacular architectural archetype for millennia. But leap-frogging technology, urbanization and globalization have resulted in the gradual replacement of circular huts with cuboid “matchboxes” that accommodate contemporary furniture more comfortably. Today, the traditional circular hut survives only in architectural concepts for tourist lodges, merely to capitalize on popular perception of, and to capture the atmosphere of, Africa.

SOME TOPICS TOWARDS A BETTER UNDERSTANDING OF TIGRAY'S CROSS-IN-SQUARE: A WIDE-RANGING COMPARISON AMONG CHRISTIAN CROSS-IN-SQUARE CHURCHES

Ryo HIGUCHI, JSPS Research Fellow (PD) in Tokyo Institute of Technology, Japan
Nobuhiro SHIMIZU, PhD Candidate, Graduate School of Media and Governance, Keio University, Japan
Hirofumi SUGAWARA, Associate Professor, Kanazawa University

Cross-in-square structure in Tigray dates from the latter half of the first millennium or later; Ethiopian examples show a distinctive plan, which is related in certain points to buildings abroad, such as those in Greater Syria (e.g. Rusafa and Gerasa) and Armenian or Georgian churches in the Caucasus. The current study, however, casts doubt on any direct influence from those examples. 1) The decline of the Aksumite Empire and the surrender of Greater Syria and the Caucasus to the Islamic Empire from middle of 7th century onwards tended to prevent any direct ecclesiastic influence. Even if some Ethiopians visited those regions, cross-in-square buildings were not a popular building type, and most of them were probably already in ruins. Such visits could therefore not explain why they would choose to imitate this form. 2) Cross-in-square churches, with cruciform structures inscribed into rectangle plans, were distributed elsewhere in the Eastern Mediterranean and even as far West as France. However, these churches differed from those in Tigray, which emphasised transepts piercing two connected bays. It is noteworthy that Cappadocia, one of the densest areas of rock-hewn churches in the Byzantine Empire and close to possible influences from Syria and the Caucasus, has no such church plans. Tigray's cross-in-square is reminiscent of the domed basilicas pervasive in early Christian times, including those in Egypt. 3) Tigray's cross-in-square's centre bay has a flattened ceiling with a curved cross; the ceilings of the cruciform arms are the same height as the centre bay; and domes are only used on the sanctuary. This contrasts with cross-in-square schemes elsewhere, which the centre bay is crowned with a dome at its highest point, and the four arms of the cross are vaulted below the dome. These do not mean, of course, that earlier churches in Tigray, like the one in Zarema, were not influenced from abroad. However, development within Ethiopia seems to be more important factor. Tigray's cross-in-square should be compared with the other rock-hewn and masonry cross-in-square churches based on the point Christian churches in the several areas moved in parallel towards cross-in-square structures.

[PANEL] 0212 TRANSNATIONAL ENTANGLEMENTS OF CULTURAL FESTIVALS IN ETHIOPIA AND THE HORN OF AFRICA

Organizers:

Kim GLÜCK, Frobenius Institute for Research in Cultural Anthropology, Germany
Sarah BUSHRA, Ankeboot Publishing House, Addis Ababa, Ethiopia

Paper presenters:

SELAM Balehey Gebremicale; MULUBRHAN Balehegn Gebremikael; Kim GLÜCK; Sarah BUSHRA; WENDU Abreha

Over the last decade, the complex format, manifold histories and stakes of cultural festivals attracted the interest of scholars to the extent of creating a new, thriving field of inquiries which analyses the ongoing processes of the “festivalization of culture” (Murphy 2016, Dovey 2015, Boum 2012). However, very few studies have focussed on festivals set up in Ethiopia and the Horn of Africa. But events of this kind do exist in the region and, being the result of collective efforts, they mobilize a fair amount of people, energies and ideas. Festivals which are not run anymore also survive in the scattered memories and often fragile archives of institutions and individuals involved as organizers, artists, politicians, volunteers or viewers.

To appreciate the wealth of existing experiences, suffice here to think at the “Addis Foto Fest” (2010) which is today firmly established in the world map of photographic festivals along with, in Africa, the Bamako Biennale (1994) and LagosPhoto (2010) or, back in the 1980s, the Mogadishu film festival “Mogpafis” which had Pan-African and Pan-Arabic scope and views. Indeed, as political objects in their own rights (Malaquais et al. 2016), festivals offer fascinating opportunities to excavate entangled histories dealing at once with political, economic, social and cultural issues, which have impacts and resonances with local and international debates.

We are interested in proposals highlighting the transnational connections and circulations (in all directions and, particularly, beyond the well-known, top-down, North-South route) of ideas, persons, fundings and “objects” related to specific festivals. Special attention will be granted to festivals in the area of visual arts (cinema, photography, fine arts) which will be analysed through different angles (the nature of the organizing institutions and their purposes, the trajectories of the people involved or of the objects shown, the production aspects, etc.). But proposals on other art forms will be equally considered. Papers may also focus on festivals which had ephemeral lives or which were planned but never came into being; on festivals organized within the diaspora; and on significant experiences of collaboration between artists from the Horn and international festivals.

ASHENDA, AN INDIGENOUS GIRLS’ FESTIVAL IN NORTHERN ETHIOPIA: THEORIES ON ITS ORIGINS, ITS MATERIAL AND ORAL GRADITIONS AND THEIR GENDERED INTERPRETATIONS

SELAM Balehey Gebremicale, Mekelle University Institute of Environment, Gender and Development Studies, Ethiopia
MULUBRHAN Balehegn Gebremikael, Mekelle University College of Dryland Agriculture and Natural Resources, Ethiopia

Indigenous people’s cultural traditions are embodiments of the philosophy of life of the community that holds them. Ashenda is a traditional and highly popular women’s cultural festival celebrated during the summer season in the last week of the month of August in parts of northern Ethiopia, appreciated for its cultural and aesthetic beauty during the greenest of seasons. Despite its popularity, however, no attempts to analyze, popularize and internationalize the festival have yet been undertaken, with coverage limited to television and radio portrayals only, which fail to paint a detailed picture of the festival and its societal implications and values. This study is, therefore, undertaken to analyze the oral and material traditions of the Ashenda festival and to specifically shed light on the gendered explanations of the Ashenda songs and poems as well as their origins. While a theory of religious origin seems to be the most prevalent explanation, our evidence suggests that Ashenda might have originated as a Christianized form of Pagan traditional harvest festival or traditional match-making festival. Moreover, the Ashenda oral songs and poems can generally be divided into four categories, namely: 1. Freedom songs and poems, 2. Appreciation and compliments, 3. social criticisms, and 4. Identity and communality markers. In the first type of songs, which are the most common ones, young girls express their delight at the seasonal physical and mental freedom they get during the Ashenda festival. It appears a the time when girls become free of any gender-based discrimination and restrictions and become free to express and do whatever they want. The second types are these that are focused on the appreciation and exalting of community heroes. By singing such songs, young girls serve as a form of social recognition and en-

couragement for those who do good. The third type of songs is where young girls openly criticize societal misbehaviour, thereby practising their full right in community affairs. In the fourth type of songs, girls sing songs that express harmony, cooperation and commonality between themselves, thereby strengthening societal bonds. Our findings indicate that the Ashenda festival, though only for short-lived, empowers, inspires and provides freedom to women and girls in a society that traditionally subordinates women and girls. Therefore, the spirit and principles of Ashenda can be used to inspire women and girls to stand up for their rights and equality.

SHOW ME YOUR DANCE: REFLECTIONS ON ETHIOPIA'S FIRST INTERNATIONAL DANCE FESTIVAL

Kim GLÜCK, Frobenius Institute for Research in Cultural Anthropology,
Germany
Sarah BUSHRA, Ankeboot Publishing House, Addis Ababa, Ethiopia

Adey, the first international dance festival in Ethiopia took place from October 26-28, 2017 as a result of a 3-months road tour across the country. Considering the influence of funding institutions and organizing companies on the proposed and achieved goals of this festival, this paper analyzes the methodology involved in the inception, preparation, organization, and presentation of a festival and its impact in shaping the appearance and overall characteristics of the outcome. ADEY project was organized by DESTINO dance company, a private institution that secured funds from European Development Fund (EDF), EU's main instrument for providing development aid to Africa, under the division: "Promoting Heritage and Culture for Ethiopia's Development – support to the development of cinema, photography, and visual art sector". What are the aims of this multinational operating economic and political union in providing monetary support to this project and how do these aims align with the goals of the fund recipient and eventually with the general public for whom the Festival is meant to benefit. As part of the travelling group in the Adey project, our investigation draws from the organizers' approach in engaging with locals throughout the places they visited, in an endeavor to document, preserve, and advertise traditional dances of various ethnic groups in Ethiopia. We study the impact of constraints of the journey, including shortage of allocated time for visited regions, language barriers, and the presence of cameras that encouraged curated situations in lieu of documenting what is observed. Bearing in mind the monopoly of the organizing company on the decision making process involved in shaping the festival compounded with the requirements and expectations of its funding institutions does the Festival celebrate culture or the selected benefits of culture to the organizing companies? Furthermore, we put to question the nature of the "object" a Festival produces. Is festivalization of culture equivalent to commercialization of culture and does it run the risk of folklorizing the culture it aims to promote?

THE ROLE OF INTANGIBLE CULTURAL HERITAGE FOR POVERTY ALLEVIATION; A CASE STUDY FOR THE DOCUMENTATION, PUBLICATION AND PROMOTION OF THE INTANGIBLE CULTURAL HERITAGE OF THE ENDAMEKONI, RAYA AZEBO WEREDAS OF THE SOUTHERN ZONE OF THE TIGRAY REGIONAL STATE

WENDU Abreha, Mekelle University, Ethiopia

The Endamekoni wereda is one of the 9 weredas of the southern Tigary Zonal Administration, located 125 km to the south of Mekelle, and base of a number of unique local cultural traditions and activities; Endamekon has a population of 15000 people who speak Tigrigna predominantly. The Raya Azebo Wereda is found 138 km to the south-east of Mekelle, and has a population of 180,000; meanwhile, the Ambalage wereda is found 85km to the south of the Mekelle. The native people of these weredas are Tigreans; however, there is also a not insignificant number of Oromo people are living in the Raya Azebo wereda, particularly in the HUIJIRA Werabaye kebele which crosses the new high way from Mekelle to Alamata. The people of the above-mentioned

wereadas have different intangible cultural heritage practices of potential universal value yet to be documented, preserved and promoted in a proper way. However, these intangible cultural heritages are yet seldom known to scholars and researchers and are still known mostly only in practice and action of the peoples that created them over many lines of generations. As younger generations struggle to preserve these practices, this paper attempts their documentation in the face of possible future abandonment.

[PANEL] 0213 “ART HISTORY, CHURCH ARCHITECTURE, LITURGICAL DEVELOPMENT AND HISTORICAL ISSUES IN TIGRAY”: INTER-DISCIPLINARY RESEARCHES

Organizers:

Emmanuel FRITSCH, Independent Researcher, France; fellow of the CFEE, Addis Ababa, Ethiopia

Paper presenters:

Marie-Laure DERAT; Emmanuel FRITSCH; KEBEDE Amare; Claire BOSCH-TIESSÉ; Sigrid MIRABAUD; Ramez MIKHAIL; Jacques MERCIER; Mario DI SALVO; Mikael MUEHLBAUER; Aurelie FABIJANEC; François GUENA

The place where the 2018 ICES is convened calls one to give a particular attention to features Tegray is celebrated for. Among the most remarkable features, the many ancient churches lying in the region witness to aspects of archaeology, history, art history, liturgical history, communities interactions within the region and as far as Nubia or Egypt, which are apt to produce a renewed and richer image of the region. The aim of the panel would be to go beyond the archaeological notions hitherto gathered about the monuments and to delve on their significance, analyzing their differences in structure and the rationale behind them, understanding the origins of these characteristics as related to liturgical changes. The plans of the edifices, certain architectonics, and the artistic rendering of certain realisations may suggest cultural and ecclesiastical ties with the Coptic Mother Church or Nubia, which new discoveries may help identify.

It therefore seems opportune that a panel be dedicated to the variety of directions suggested above, with a multidisciplinary approach, using archaeology, philology applied to historical, liturgical and other literary sources, comparative liturgiology, art history, and related field studies. In this regard, it will be useful to present the state of the research done so far and present the methodologies which it may be relevant to apply in order to progress on these matters and, in particular, help bridge the cultural gap between Egyptians and Ethiopians of the Middle Ages.

Such, and no doubt more, presentations will certainly cast a new light over little known, or even altogether unknown, aspects of the history and culture of the population of the region and their pursuits in relation with their neighbours over a few hundreds of years.

AN UNEXPECTED DISCOVERY: THE RE-SURFACING STORY OF A LONG-FORGOTTEN METROPOLITAN ECCLESIASTICAL CENTRE AT MĀRYĀM NĀZRĒT

Marie-Laure DERAT, CNRS
Emmanuel FRITSCH, CFEE

The monument known as Māryām Nāzrēt has often been visited but has hitherto remained hermetic. A fresh investigation has now identified the main monument as a massive cathedral erected atop a long-pre-ex-

isting Aksumite structure by 12th-century Metropolitan Mika'el. This unique monument surrounded by satellite hermitages will be shown at the crossroad of documented history and particular architectural trends, of contemporaneous developments in Ethiopian liturgy and church building, of ecclesiastical and regal interaction with remarks on Zagwé earlier facts.

EASTERN TIGRAI IN THE CONTEXT OF ETHIOPIAN HISTORY

KEBEDE Amare, Mekelle University, Ethiopia

Eastern Tigray is both a geographic and administrative expression. Administratively, it refers to the area north of Mekelle, the regional capital, and extends to the southern tip of Eritrea and the western side of the northern part of Afar. Its proximity to the Red Sea indicates that it could have been used as a trade route between the sea and the mainland and even beyond, crossing the Sudan as far as Egypt. Camel caravans, carrying bars of salt, should have traversed between the Danakil Depression and the highlands of Tigray. Evidences of earlier settlements in the area are observed. Archaeological sites of the Pre-Aksumite, Aksumite and Post-Aksumite period are plenty in number. Aksumite type structures and hewn structures are found in abundance. The area has also served as the first resting heaven for the followers of the Prophet Mohammad. Recent archaeological excavations on the northern tip of the area under discussion have come up with sensational results that extend the much-believed period of Ethiopian civilization to the 14th CBC. Another excavation on the edge of the escarpment has led researchers to hypothesize about an independent entity that must have developed during the Aksumite period. Some researchers have also indicated that the "obscure period" of the transition of the political center of gravity from Aksum to Lasta, a period which is labeled by some historians as a 'gap in history', is no longer obscure. Architectural study of the ancient rock and churches of the region has provided ample information indicating that while the Aksumite civilization was declining, that civilization either continued or an independently-existing entity continued to flourish or a successor civilization flourished in Eastern Tigray. Scholars researching the De'amat Civilization indicate that that civilization had independent entities here and there that made up the whole. If we accept this suggestion, could it be speculated that separate entity development has continued, the case in point being Eastern Tigray? Has this entity not been dependent largely on sea trade like the Aksumite civilization? Why did the civilization in this part of Ethiopia continue without significant interruption? This article, therefore, tries to address these issues. It also greatly depends on the results of archaeological research works, as references, and pieces together the facts emanating from the outcomes. Other reference materials, legends and traditions are also considered.

FROM THE TECHNOLOGICAL ANALYSIS TO THE HISTORICAL STUDY OF THE MURALS OF QORQOR MARYAM (13TH C. AD?)

Claire BOSCH-TIESSÉ, CNRS-INHA
Sigrid MIRABAUD, INP

In the course of a multidisciplinary research project on the process of creation in Ethiopian painting – considering materials, techniques, iconography and history – we focus on murals of the Qorqor Maryam rock-hewn church. Carved out of an Addigrat sandstone formation, at the top of a cliff, the church of Qorqor Maryam is one of the largest in the region, almost completely decorated by mural paintings associated to carved figures. If they are not clearly dated, they can be seen as one of the earliest preserved testimony of the most ancient Christian mural paintings in Ethiopia. This paper will present the results of the analysis of the samples of the different materials making up the paint layers, the first observations on the process of excavation, carving and painting. It will bring them face to face with the stylistical and iconographical data to reconsider the place of this particular church in the network of rock-hewn and built painted churches of the region and in the history of the painting in Ethiopia.

"IF THESE [TEXTS] SHOULD KEEP SILENT, THE STONES WOULD IMMEDIATELY CRY OUT" RECONSTRUCTING THE PREPARATION RITES OF THE COPTIC LITURGY FROM THE REMAINS OF ETHIOPIAN CHURCHES

Ramez MIKHAIL, Yale University - Institute of Sacred Music

The preparation of the bread and wine for the Coptic Eucharistic liturgy began developing as a formalised ritual ca. 6th-7th century. Unfortunately, surviving textual evidence in the form of liturgical manuscripts and descriptions of this ritual date to the 13th century at the earliest, with a number of earlier indirect witnesses from earlier centuries. Fortunately, the close affiliation of the Ethiopian and Coptic traditions throughout the medieval period allows those engaged in reconstructing Coptic liturgical history to utilise the valuable witness of ancient Ethiopian churches and scholarship on Ethiopian church architecture to bolster understanding how this ritual preparation for the Eucharist developed in both countries during a period for which direct textual evidence is largely lacking.

MOVEABLE ARTISTIC HERITAGE OF THE CHURCHES OF TIGRAI REGION: EVALUATION AND PROSPECTS

Jacques MERCIER, Laboratoire d'ethnologie et de sociologie comparative, Université Paris-10, France

From 1996 till 2002 (Greg. Cal.) I coordinated inquiries into 228 churches of the Tigray Region and 121 churches of the Amhara Region with the aim of publishing two art books presenting their most precious treasures from an art history perspective. The purpose was to promote Ethiopian artistic heritage while providing the Regions and the EOTC with elements for a policy of preservation and conservation thanks to the inventory associated. This project was commissioned by the Holy Synod of the EOTC and the Parliaments of the Tigray and Amhara Regions. It was financed by the European Commission and the Centre National de la Recherche Scientifique. The late Atto Girma Elias directed this project. As the richest churches in antiquities were targeted, it can be estimated that 50 %, even up to 80 % for some types of objects, of the Tigray heritage were documented by this survey. Confronting these findings with the Amhara inventory and with public collections in Ethiopia and abroad made possible an evaluation of the "black hole" of Ethiopian artistic heritage. This inventory together with the study of the objects provided ground for proposing a list of "national treasures" and of "important cultural goods" which deserve priority for promotion, preservation and conservation. As the books were expected to be published by Ethiopian authorities, they were supposed to boost Ethiopia, interest in the nation's artistic heritage.

RELATIONSHIP BETWEEN THE TYPOLOGICAL LINES OF ANCIENT RELIGIOUS BUILDINGS AND ITS ELABORATION IN TIGRAY

Mario DI SALVO, Architect, Como, ITALY (Director of the 'Fondation Carlo Leone et Mariena Montandon' - CH)

The thousand-year old art of Ethiopian civilization has been influenced by various factors, particularly the religious architecture, in which from the outset a marked creativity was expressed. Although in every part of the Christian world the same types of churches were developed and become widespread, the particular historical events of the Tigray led them to be interpreted in a completely original way, making them 'Ethiopian' specifically because they were grafted and constructed following the stylistic canons of the ancient reign of Aksum. That tradition, which remained largely unchanged for centuries - thanks to the survival of craftsmen who passed down the traditions and preserved the patrimony of knowledge of ancient trade guilds - slowly lost its influence only towards the end of the Middle Ages. The history of religious architecture in Ethiopia was therefore derived

from the overlay of the advent of Christianity into the specific territorial ambit, with a set of formal traits identifiable in syntactic and grammatical habits that articulated the structural elements with what was inherited from the past. It may therefore be exemplary to study and to identify the typological development lines of ancient religious buildings in accordance with the success, or relative success, of the relationship between the matrix model and its elaboration that determined subsequent mutations and ramifications. From the comparison it is then possible to gather the references which, from a purely architectural point of view, allow us to discern and distinguish the different typologies: from the classical basilica, with the characteristic elevation, to the many hypostyle rooms, which only maintain the original plan with a possible reference to the civilian aksumite buildings.

ST CYRICUS' CHURCH AT WEQRO, EAST TEGRAY: A COMPLETE DESCRIPTION AND INTERPRETATION OF ITS SALIENT ARCHITECTONICS.

Emmanuel FRITSCH, Fellow CFEE Addis Ababa

The church of Cherqos Wukro, as it is commonly referred to, is in fact more correctly named Qirqos Weqro, i.e. St. Cyricus church. Together with Mika'el Amba and despite differences, it is in obvious dependence upon Abreha waAsbeha but, contrary to the two churches named, it had become almost impossible to study because of the maintenance work which, understandably, had become necessary. As it happened, the maintenance work became the occasion which allowed for a complete investigation of the church. I propose to report about the original condition of the structure and discuss particular architectonics and their liturgical rationale.

"THE CANOPIED CIRCUIT": RECONSTRUCTING VEILS IN MEDIEVAL ETHIOPIAN ROCK-CUT CHURCHES

Mikael MUEHLBAUER, Columbia University, Department of Art History and Archeology

Silk textiles probably have never been so numerous as they are today in Ethiopia. Each church has nearly ubiquitous textile hangings distinguishing the altar space from that of the laity. Luxury silks are still imported from the same locales such as Greece, India and Egypt, as in the medieval period. Francisco Alvares, a member of the Portuguese delegation to Ethiopia in the early 16th century, remarked with wonder at the vast quantities of silk covering church interiors in Tigray, Ethiopia. Similarly, in the chronicles of the destructive campaign of Ahmad Ibrahim, which occupied the Christian state from 1529 to 1543, silks from Byzantium, India and Egypt are remarked upon with the destruction of each church. While a systematic overview of objects in Church sacristies has yet to be undertaken in Ethiopia, few medieval silks remain. The 6th century monastery of Debra Damo in Tigray, which was not comprehensively raided in the 16th century, however, has yielded a number Egyptian textiles from the Fatimid and Ayyubid dynasties. In the absence of textile survivals, I offer a reconstruction of lost wall hangings through a comprehensive and typological study of the ornamental low relief carvings on the walls and ceilings of the rock-cut churches of Wukro Cherqos and Abreha wa-Atsbeha.

TOWARDS A CULTURAL HERITAGE INFORMATION SYSTEM BASED ON 3D MODELS OF ETHIOPIAN ROCK-HEWN CHURCHES

Aurelie FABIJANEC, School of Architecture of Paris Lavillette / UMR MAP-

MAACC 3495 CNRS/MCC, France
François GUENA, School of Architecture of Paris Lavillette / UMR MAP-
MAACC 3495 CNRS/MCC, France

This paper presents the beginning of an on-going research project that aims to develop a heritage information management system for Ethiopian Rock-Hewn Churches. The proposed digital platform will contain data on the history, preservation and restoration of this cultural heritage. This system will give access to different types of information, thus offering a broad range of complementary data for several purposes and different users. The research project is led by a multidisciplinary team of French researchers: historians, curators, specialists in rock behaviour and painting technique and conservation, architects and computer scientists. For each church, the system will provide a 3D model from which it will be possible to interactively visit the church and to get linked annotations to architectural elements and wall paintings. These semantic annotations will be architectural and historical data on construction, composition of the churches, symbolic and religious explanations, and also data on the thermal and hygrometric ambient atmosphere inside the church, degradation and explanation of possible causes etc. Thus, the platform will offer a user-friendly tool for locating parts of each church and its paintings, and for providing data on these elements. The platform is intended for several users. It will be used by researchers, teachers and students for studying the history of the churches and wall-painting degradation and for preparing programs of restoration etc. In a more general manner, the platform will be used by any person involved in Ethiopian heritage preservation and valorisation. We will demonstrate the research progress on the first church Maryam Qorqor in the province of Tigray. From this case study we will outline the progress in the development of the information system. More precisely we will describe the 3D reconstruction methodology we have used, the problems we have faced, the chosen solutions and the outcomes.

[PANEL] 0214 CHALLENGES OF MODERN ARCHITECTURE AND URBAN PLANNING IN ETHIOPIA

Organizers:

Nobuhiro SHIMIZU, Ph.D Candidate, Graduate School of Media and Governance, Keio University, Japan

Paper presenters:

SARA Amare Geberemeskel; DANIEL Semungus Negese; ALULA Tesfay Asfha; Nobuhiro SHIMIZU;
Rumi OKAZAKI; Riichi MIYAKE; HELAWI Sewnet Beshah; ZEGEYE Cherenet Mamo; Keita AOSHIMA

A TALE OF MEKELLE CITY SQUARES AND STREETS: A CASE STUDY OF ROMANAT DISTRICT

SARA Amare Geberemeskel, Mekelle University, Ethiopia
DANIEL Semungus Negese, Mekelle University, Ethiopia

Romanat district is the most prominent area of Mekelle city, where many residents flow from all corners of the city to perform different activities. However, district squares in Mekelle are like roundabouts in that they are primarily designed to slow traffic flow. Thus, the streets function as traffic channels that direct people from point A to point B without providing them an interest to stay and walk in the district's squares and streets for an extended period of time. Due to the square's structure, which does not welcome leisure stays outdoors, one can observe numerous pedestrians searching for, or moving into, indoor catering facilities, where they

will spend their leisure time or wait for someone from the square. Accordingly, everyone has to order and pay for something in order to take a seat in those catering facilities. This raises the question of affordability. In addition, one can also observe a preference for a motorized mode of transportation through the district, as opposed to walking. This results in high traffic congestion as these routes belong to the primary public routes of the city. This congestion may create conflict and feelings of annoyance between pedestrians and vehicles, in addition to pollute the environment. In the future, this may create a potential threat to vehicles needing an eased circulation and movement, as is currently experienced by vehicle drivers in Addis Ababa.

ASSESSMENT OF BUILT URBAN HERITAGE IN MEKELLE CITY, ETHIOPIA FOR SUSTAINABLE DEVELOPMENT

ALULA Tesfay Asfha, Research Student, Graduate School of Comprehensive Human Science (World Heritage Studies), University of Tsukuba, Japan
Nobuhiro SHIMIZU, Ph.D Candidate, Graduate School of Media and Governance, Keio University, Japan.

Although urban heritage is acknowledged as a fundamental role player to enhance Ethiopian cities` identities and as a driving force for social and economic development, the urgent demand for basic infrastructures to catch up the growing urban population makes it challenging to successfully integrate heritage and development in practice. As many cities of similar nature in developing world, Mekelle City is challenged in providing quality urban life and protecting urban identity. The UNESCO`s recommendation on Historic Urban Heritage (HUL) approach to heritage management assumes urban areas as layers of development which were added over time. In that case, current development as part of the big evolutionary process cannot be in contrast with heritage. This focuses on including broader urban context beyond the conservation and management of heritage elements singularly. This presentation assesses the built urban heritage actuality and its management in Mekelle City categorized as an object based (isolated sites) and landscape based approach by taking selective examples. The applicability of Historic Urban Landscape (HUL) approach in the given context will also be discussed. Based on the assessment, recommendations are provided on key issues by extracting potentials, possibilities, problems and risks in actuality of integrating Mekelle City`s built heritage for sustainable urban development .

HERITAGE RISK IN ETHIOPIAN HISTORICAL CITIES

Rumi OKAZAKI, Shibaura Institute of Technology, Japan
Riichi MIYAKE, Tokyo University of Science, Japan

The standard pattern of a historical city is that historical sites and relics concentrate in the central district. In many cases, the urban core is the place where the initial stage of urban settlement started as well as an area where various types of mansions and houses are dotted as the very place for daily life of citizens. In the case of historic cities of Ethiopia, the destiny of historical districts is still uncertain or even tragic. To maintain the level of historicity, not only public attention but also good financial system and well-established governance are fundamentally needed. However, in general, the priority is naturally given to the infrastructure and housing that would satisfy the minimum requirement of basic human life within a city and does not coincide with cultural and spiritual value. In other words, historical monuments or cultural property is the last and far-away existence that is reserved only with rare probability of realization and thus the precious historical centers are being replaced by completely different townscapes. This paper addresses the "heritage risk" in three historical Ethiopian cities, Harar, Gondar, and Mekelle, by clarifying the vulnerability related to lived-in heritage in a socio-spatial context.

THE DEMAND FOR RESPONSIVE ARCHITECTURAL PLANNING AND PRODUCTION IN RAPIDLY URBANIZING REGIONS: THE CASE OF ETHIOPIA

HELAWI Sewnet Beshah, Ethiopian Institute of Architecture, Building Construction and City Development, Addis Ababa University (AAU)
ZEGEYE Cherenet Mamo, Ethiopian Institute of Architecture, Building Construction and City Development, Addis Ababa University (AAU)

Over the past few years, compelling evidence has emerged that Ethiopia has begun its transformation in almost all spheres, revealing both potentialities and challenges. In this period of heightened dynamism, the subject of urbanisation, which has been long neglected in political and development discourse, is becoming a central agenda. For almost the first time in modern Ethiopian history, an intentional, top-down instigation of urbanisation is included among the country's chief development programs (NPC, 2016). Leaving aside the question of whether or not the capacity of the existing political and administrative apparatuses is strong enough to handle such large-scale socio-spatial reorganisation, the sheer technical demand for the rapid production of massive architectural space is overwhelming. It entails the construction of millions of houses; thousands of schools, health centres and administrative buildings; as well as the development of numerous infrastructural projects. Furthermore, this urban transformation is expected to serve as a mechanism for economic stimulus, job creation and trade diversification. In both urban and rural areas, however, these emergent needs for large architectural/urban spaces have to sustain the complexity of local (contextual) realities in order to function as a platform for the long-term processes of cultural transformation. This article attempts to underscore the opportunity for a more creative and responsive urban future by examining the case of Ethiopia, which is one of the least urbanised nations currently undergoing a rapid transformation.

WELCOME TO MEKELLE: TRACE OF URBAN SCAPE OF MEKELLE IN RELATION TO THE MASONRY TECHNIQUE AND URBAN PLANNING

Nobuhiro SHIMIZU, Ph.D Candidate, Graduate School of Media and Governance, Keio University, Japan.
Keita AOSHIMA, Lecturer, School of Architecture, Shibaura Institute of Technology, Japan.
ALULA Tesfay Asfha, Research Student, Graduate School of Comprehensive Human Science: World Heritage Studies, University of Tsukuba, Japan)
Rumi OKAZAKI, Lecturer, Faculty of Environment and Information Studies, Keio University, Japan

The urban development of Mekelle was initially prompted by Yohanniis IV in the latter half of 19th century, and has been still progressing as the regional capital of Tigray. While the rapid urban growth has gradually changed its urban scape and replaced old buildings with new modern ones on the one hand, the unique urban scape with traditional flavor has still remained, even if it is presently going to vanish, on the other hand. The urban scape of Mekelle, which is located in the region where masonry culture has been nurtured, is characterized by the use of stone: masonry building, masonry enclosure, cobblestone road, and so on. Nonetheless, the traditional urban scape of Mekelle is varied depending on the time of the development. The status of urban planning and building techniques at each period mainly affected such emergence of variety. In this presentation, urban scape of each period is approached on the basis of several pictures of relevant scenes which can be still seen. By explanation of each element's origin which consists of each picture, urban scape and urban structure of Mekelle is discussed.

03. ECONOMICS & DEVELOPMENT STUDIES

[PANEL] 0301 CH'AT IN ETHIOPIA

Organizers:

ZERIHUN Mohammed, Forum for Social Studies (FSS), Ethiopia
MELAT Gezahegn, Forum for Social Studies (FSS), Ethiopia

Paper presenters:

DANIEL Megersa; Gianmarco SALVATI; Jonathan BAKER; GOITOM Abera;
TESFAYE Girma Legesse;
ZEWDU Jima Takle; TILAHUN Tefera; MAMO Hebo; YERASWORK Admassie;
YIMENU Yitayih Abyu;
GESSESSE Dessie; ZERIHUN Girma; SHEGAW Friew Admasu; YOHANNES
GebreMichael;
Till Jakob Frederik TROJER; ZERIHUN Mohammed; GIRMA Negash

Ch'at (khat), scientifically known as, *Catha edulis*, is a mild stimulant ever-green plant native to Horn of Africa and the in recent years, improvement in transportation have increased the global distribution of this 'commodity', and, as a result, chat is exported to and consumed in almost all parts of the globe.

In Ethiopia, historical evidences indicated that the production and consumption of ch'at goes as back as the 14th century. However, until recent decades its production was limited to specific regions with highly localized market. Consumption of ch'at was also mostly restricted to specific social groups mainly used for religious/cultural purposes.

In recent years ch'at production, marketing and consumption has significantly expanded in the country; and regions that had strong anti-ch'at social and religious ethos before has become the major ch'at producing areas. Official government data indicates that in 2014 about a quarter of a million hectares of farmland was covered by ch'at and over 3 million farmers were engaged in ch'at production. Moreover, ch'at is transformed to a lucrative export commodity generating substantial amount of foreign exchange in the international market. In 2014/15, Ethiopia has exported nearly 50,000 tons of ch'at and generated more than 272 million USD.

The expansion of the 'culture' of ch'at consumption is associated with some socio-economic and health problems. The high cost of ch'at and its implication on household economic wellbeing, idleness and loss of productivity, the high likelihood of chat chewers to be exposed and abuse of other drugs are some of the socio-economic problems associated with ch'at use. There are scientific researches that show chat related health problems ranging from constipation to mental illness.

Because of the above facts, it is possible to argue that ch'at is the most controversial plant caught between being a 'blessed' commodity that gives a 'living' and 'pleasure' for millions; and a 'curse' spreading as a wild-fire and crippling the energy, morale and faculty of the youth. To make matters worse, the country lacks any policy or regulation that regulate its production, marketing and consumption.

The proposed panel will attract papers that analyze the social, cultural, economic and political aspects of ch'at production, marketing and consumption and its implications on the overall development of the country. This panel welcomes papers that look at both positive and negative impacts of ch'at.

BEYOND THE BAN: THE NEED FOR A FRESH APPROACH TOWARDS KHAT LAW AND POLICY IN ETHIOPIA

DANIEL Megersa, Mifas medical and scientific groups

Khat law and policy are currently a mix of cautious politics and limited evidence and analysis. This is coupled with strident and contested interpretations, both of the causes of the problems and of the effects of the policies. In fact, for as long as there has been Khat law and policy, there have been gaps in the evidence as well as uncertainty about how to understand and act on the evidence that policy-makers do have, so they are regularly placed in a difficult position when the issue of Khat is considered. The dramatic changes follow-

ing the commodification of khat for producers and consumers alike have thrown up challenges in the field of public health and public safety that need to be carefully examined. There has therefore been a shift from a culturally integrated and moderate level of khat use, to an individualistic, hedonistic pattern. Over the last three decades, khat has become a major source of employment, income and revenue in producing areas of Ethiopia. Given its resistance to drought and low labor requirements, it is now an attractive choice for producers and people within the khat industry, on the one hand, and an issue of concern for its impact on the health, socioeconomic well-being and psychology of its ever-increasing population of consumers, on the other hand. As a result, there is no clear policy on the crop which continues to bless the nation. The regulation of khat remains hotly disputed in different producer and consumer countries, with measures ranging from banning, to customary restrictions, two approaches based on harm reduction and education. It would be useful to know what policies and interventions will help to tackle the problems associated with Khat use, yet the debate on how to address the challenges of this crop is polarized, with an added emotional and moral component that is not found in most other policy areas. This paper seeks to present the extent and nature of khat use and the problems, challenges and factors associated with it. It describes current policy responses and potential barriers to policy making and delivery, and argues the need for a fresh approach to Khat law and policy. It explores how policies and interventions could be improved using a range of methods such as semi-directive interviews, systematic study visits, academic research and analysis of secondary sources. It presents conclusions and recommendations based on the challenges identified and alternative ways of approaching khat law and policy for the future.

CH'AT CONSUMPTION, UNEMPLOYMENT AND HOPE AMONG YOUNG MEN IN THE CITY OF MEKELLE.

Gianmarco SALVATI, University of Naples

This abstract is based on research carried out in Mekelle, capital city of the Federal Region of Tigray, and deals with the interconnections between the use of ch'at (a mild stimulant endemic plant in the Horn of Africa), unemployment and hope among urban youth. In recent years, the use and consumption of this stimulant has grown widely in Ethiopia and it has become a common aspect of the everyday life of young people, who mostly start chewing it when they join college and university. This phenomenon is related to one of the main properties commonly attributed to the plant, its capacity to enhance concentration and attention. As most student consumers say, it is useful to have better focus and attention when studying. Ch'at chewing is also a very common leisure activity, a sociable practice that enhances enjoyment because of the plant's capacity to stimulate self-confidence, well-being and optimism. My research revealed that in most cases these young men are either unemployed or with no fixed employment. A common account was that they became addicted because chewing ch'at was the only way to pass time, to avoid stress and feel hope for the future. The aim of this paper is to explore the main reasons behind the high consumption of ch'at among young men and to shed light on the connections between ch'at use and socio-economic factors.

DOES URBAN DEVELOPMENT, ADMINISTRATIVE UPGRADING AND CONNECTIVITY FACILITATE THE CULTIVATION OF KHAT? SOME EVIDENCE FROM NORTH-EASTERN ETHIOPIA'.

Jonathan BAKER, Department of Global Development and Planning,
Faculty of Social Sciences, University of Agder, Norway.
GOITOM Abera, Assistant Professor, College of Business & Economics,
Mekelle University, Ethiopia

Over the past few decades there has been an ongoing conceptual and theoretical discourse as to whether small towns can act as catalysts for rural change and how the expansion of drug cultivation such as khat

(*Catha edulis*) can be situated within a development debate. The presentation will attempt to highlight some elements of this interplay with particular emphasis on khat and development in north-eastern Ethiopia. In 2003 fieldwork was conducted in Kemise, the capital town of the Dewa Chefa woreda in the Oromiya Zone of north-eastern Ethiopia in the Amhara Region. In addition, four rural kebele within the woreda were investigated to assess the kinds of links they had with Kemise. The most isolated and marginalised kebele was Ourene Selama which was also the location of a small urban kebele, Bora. In 2003, Bora was a small isolated and non-dynamic place (with a population of less than 1000), a police station, a small weekly market, and a health centre. The town lacked electricity. However, in 2013, Bora had changed quite significantly as a consequence of administrative upgrading to a woreda town, greater improved connectivity (road improvements, particularly to Kemise) a link to the electricity grid and the erection of a mobile phone mast, among other improvements. In 2013, surveys were conducted using a mixed-methods approach of rural and urban households. The results from 24-farm households drawn from two rural kebele within the woreda producing khat were surprising. Most farmers stated that the adoption of khat had greatly increased their incomes and quality of life. The main drivers of this buoyant rural and urban economy appear to be the role of the state in the creation of the new woreda, greatly improved connectivity in road communications (essential in transporting khat very rapidly to market because of its perishability), the link to the electricity grid and the erection of the mobile phone mast.

EFFECT OF CH'AT AND ASSOCIATED FACTORS ON NUTRITIONAL STATUS AMONG CH'AT CHEWERS AT GULELLE SUB-CITY, ADDIS ABABA, ETHIOPIA

TESFAYE Girma Legesse, Department of Nutrition Saint Paul's Hospital Millennium Medical College, Addis Ababa, Ethiopia.

ZEWDU Jima Takle, Department of Physiology Saint Paul's Hospital Millennium Medical College, Addis Ababa, Ethiopia.

MEASHO G/selassie Best, Department of Health Service Management Institute of Public Health, University of Gondar, Gondar, Ethiopia

Though the community is chewing ch'at for multiple reasons, it has a huge public health impact on mental, physical and social well-being. A community-based comparative cross-sectional study was conducted from March to June, 2015. Cluster sampling and systematic random sampling techniques were used for ch'at chewers and non-ch'at chewers respectively. The data was collected by using an interview administered questionnaire, an in-depth interview-based questionnaire and weight-scale measurement. The study revealed a total of 55(21.48%) underweight and 41(16.00%) overweight ch'at chewers, but only 31(12.5%) underweight and 45(18.10%) overweight non-ch'at chewers. Ch'at chewers were 1.994 times more likely to be underweight. Ch'at chewers who had animal and animal products daily as their main meal were 0.218 times less likely to be underweight; while 5.15 times more likely to be overweight. Ch'at chewers who drank 8 glasses of water per khat chewing session were 0.180 times less likely to be underweight and 0.234 times less likely to be overweight. Ch'at chewers who did not use chabsy were 2.530 times more likely to be underweight. The odds of being underweight of those who chewed ch'at for the length of less than 3 years was 1.3% times less likely. Being underweight and overweight are public nutritional status problems of both ch'at chewers and non-ch'at chewers in which ch'at users are mostly affected by being underweight. Ch'at chewing patterns and meal patterns, including the amount of fluid consumed per chewing session and chabsy are factors that affect the nutritional status of ch'at chewers. Shortening the length of ch'at chewing years, increasing the amount of fluid intake to more than 8 glasses per session, taking a minimal amount of chabsy, and dietary management with nutritionist advice should be actions taken to mitigate the nutritional status problems of ch'at chewers.

HISTORICAL OVERVIEW OF JIMAA/KHAT CULTIVATION AND ITS EXISTING CHALLENGES ON LAKE HARAMAYA-TINIQE WATERSHED, EASTERN ETHIOPIA

TILAHUN Tefera, Haramaya University, Ethiopia
MAMO Hebo, Addis Ababa University, Ethiopia
HIRUT Terefe, Addis Ababa University, Ethiopia

The general objective of this article is to explore the introduction and expansion of jimaa cultivation on the Lake Haramaya-Tiniqe Watershed as well as the existing challenges of its production. Data for this article were gathered in 2013 and 2014 as part of my PhD fieldwork. The data were predominantly collected through qualitative methods, but these were substantiated with quantitative data. In the 16th century, Alla and Nolei Oromo inhabited Lake Haramaya-Tiniqe Watershed as pastoralists. Gradually, through their contact with sedentary Harari agriculturalists, some sections of the Oromo abandoned pastoralism and began sedentary agriculture. However, the turning point in their conversion to sedentary agriculture came in the last quarter of the 19th century when Egypt occupied the area in 1875. From the Egyptian period (1875-1885) to 1973, most of the land on the watershed was used for cereal cultivation. On the basis of historical accounts, Ezekiel (1997:75) argued that either Ethiopia or Yemen might be the origin of jimaa. However, according to informants, jimaa was initially introduced to the city of Harar from Yemen and spread over time from the city into the surrounding Oromo communities. The Harari people largely practised sedentary agriculture. However, after the Oromo settled in the environs of Harar, the Harari increased their practice of business, though still continuing their agricultural activities (Yusuf, 2002: 381, 382). They were known in particular for jimaa cultivation. Harari jimaa plantation owners employed kuulii/day labourers from surrounding Oromo communities to work on their jimaa land (Waldron, 1984: 10). As indicated by the remote sensing data, jimaa cultivation is the prominent livelihood strategy of Alla and Nolei Oromo on the Lake Haramaya-Tiniqe Watershed, followed by cereal and vegetable cultivation. However, the main livelihood strategies of households are challenged by the scarcity of water, rainfall and land, as well as by amadaay/frost. Finally, in terms of food security, households were better placed when they predominantly cultivated cereals than they are at present. On the other hand, with regard to access to goods such as drinking water, education, health care, and transportation services, they are better off producing jimaa as their main cash crop.

IMPACTS OF CH'AT ON ETHIOPIAN SOCIETY AND THE WAY-OUT

YERASWORK Admassie, Forum for Social Studies

In these opening decades of the 21st Century, Ethiopia is experiencing a veritable deluge from a small shrub plant that is exponentially invading its agricultural lands and the minds of its people. Ch'at production has surged, increasing its cultivation area by 160% and its production volume by 243% over the past 5 years. Ch'at has also become prominent in both the country's domestic and foreign trade, to the extent that the Growth and Transformation Plan-II foresees the value of annual exports of ch'at growing from 272.4 million USD in 2014/15 to 650.8 million USD in 2019/20. Its domestic consumption, too, has skyrocketed over the same period, with 27.6% of all men and 11.0% of all women aged 15-49 reporting having chewed ch'at in 2011. Despite these figures, government intervention regarding ch'at is minimal. In view of this, research on the socioeconomic impacts of the practice and on possible measures to reverse the trend is absolutely necessary. The aim of the qualitative study whose findings are reported in this paper was to explore the socioeconomic impacts of ch'at through the perceptions of various categories of the populations of Harar and Assosa Cities and of the Federal-level authorities, by means of in-depth interviews, focus-group-discussions/interviews, and field observations. By generating primary data in these ways and analyzing them together with the available secondary information, the study identified: (a) trends in ch'at consumption and addiction; (b) the impacts of ch'at on family life and family economy, women and children, physical, mental and reproductive health, education and educational institutions, crime and its correction, and civil service delivery; and (c) assessed interventions being advanced by various actors to reverse the current trend. Furthermore, having established the total absence of any policy framework on ch'at, and having weighed the various alternative policy options, the paper argues for the institution of a regulatory framework governing the production, marketing, and consumption of ch'at. It argues that such a framework is both necessary and feasible as a way out of the current quagmire, and proceeds to present its main outlines.

KHAT ABUSE AND ASSOCIATED FACTORS AMONG PRISONERS IN JIMMA CORRECTIONAL INSTITUTION.

YIMENU Yitayih Abyu, Bahirdar Health Science College, Ethiopia

Khat abuse is an important public health problem and one of the major causes of disability worldwide. Khat use and criminal behavior are closely related, and a large proportion of khat users commit crimes. However, little is known about khat abuse among prisoners in Ethiopia. The objective of this paper is to assess khat abuse and associated factors among prisoners in Jimma correctional institution. An institution-based cross-sectional study design was used to collect data from a total of 336 prisoners. A systematic random sampling technique was used to select the study participants. A number of tests – drug abuse screening test, alcohol use disorder identification test, Fagerstrom test for nicotine dependence, psychopathy checklist: screening version, life event checklist and Oslo-3 item scale – were used to assess khat abuse, alcohol use disorder, nicotine dependence, psychopathy, adverse traumatic life event and social support respectively. Also, a structured questionnaire administered by an interviewer was used to collect data on sociodemographic and criminal history. Data was entered to epidata version 3.1 and analyzed using Statistical Package for Social Science version 21. Bivariate and multivariable logistic regression models were used during data analysis. Variables with p-value of less than 0.05 in the final fitting model were declared to be significantly associated with the outcome variable. The prevalence of khat abuse was 41.9%. Among prisoners with khat abuse, the most common causes of imprisonment were assault (34.8%, n=48) and theft (27.5%, n=38). Poor social support (AOR: 2.28, 95% CI =1.11, 4.67), psychopathy (AOR: 3.00, 95%CI= 1.71, 7.67), having a family history of substance use (AOR: 2.50, 95%CI=1.45, 4.31), suicidal ideation and attempted suicide (AOR: 2.26, 95% CI=1.23-4.17) and alcohol use disorder (AOR: 7.78, 95% CI= 4.16-14.53) were factors significantly associated with khat abuse. Khat abuse among prisoners was found to be high. Increased morbidity and the unpleasant psychosocial consequences and the strong interest among prisoners in obtaining treatment for khat abuse suggest a need for the establishment of prison-based treatment in Jimma correctional institution.

KHAT AN AGENT OF CHANGE IN SOCIAL-ECOLOGICAL LANDSCAPES OF ETHIOPIA

GESSESSE Dessie, Independent researcher

The cultivation of Khat (*Catha edulis*) is expanding to cover significant areas of agricultural and natural land to meet the ever-increasing demand for the psychotropic leaf from the growing number of consumers in Ethiopia and elsewhere. The contribution of khat to Ethiopia's national economy, its impact on landscape dynamics and its importance as a source of livelihood for producers, are undeniable. At the same time, Khat's psychotropic characteristics are blamed for causing consumers physical and mental damage. The emphasis in the national debate about Khat has been on the health of users and its sociocultural impact. Despite the fact that Khat is an agent of change in landscape dynamics, agricultural production and livelihoods, the effect of its expansion on farming landscapes has received little scholarly attention. The changes reflect the ways in which the entire Khat production and supply chain operates on producers and consumers. This paper assesses the sustainability of Ethiopia's socio-ecological landscapes in the light of the expansion of Khat production. Sustainable landscapes balance economic, social, ecological objectives in a context of conflict over the spatial, temporal and governance objectives of land-use. Moreover, given limited per capita land availability, small-holder farmers in Ethiopia need to maintain a balance in the growing of food, wood and psychotropic crops. The expansion of Khat cultivation affects two spatial categories: 1) existing farmland, replacing established land uses and 2) new, previously uncultivated land. Cultivation on existing farmland affects the production of food and other agricultural products. When Khat takes over natural landscapes, ecologically significant areas become degraded and land that could otherwise be used to grow agricultural products is lost. In the case of farmland replacement, crops that are not of high priority for subsistence and that bring limited economic return are targeted. In the natural landscape, Khat cultivation requires the claiming of forest land, bush/shrub land, riverbanks and steep slopes. The paper argues that sustainable landscapes are affected by the wide-reaching environmental, economic and cultural ramifications of farmers' decisions to produce Khat. Societal attempts

to restrict the growth of a controversial crop like Khat govern the sustainability of socio-ecological landscapes.

SOCIO-CULTURAL IMPACTS OF KHAT CULTURE ON THE LIVING STANDARD OF CHEWERS' HOUSEHOLDS IN HARAR CITY

ZERIHUN Girma, Haramaya University, Ethiopia

Khat, chat or qat (*Catha Edulis*) is a chewable green leaf that produces an effect of stimulation and euphoria and can lead to addiction with extensive use. This study investigates the impact of khat culture on the living standards of user households. There are heated discussions among scholars on whether khat has an impact on living standards. Inspired by these debates, the researcher explores the culture of khat in its 'homeland', Harar. Khat culture includes a ceremonial practice performed before, during, and after chewing. In Harar, khat culture has permeated the local economy, and the social, political and spiritual spheres. To assess how khat culture affects household living standards, the researcher compares the living standard of chewers and non-chewers. Both qualitative and quantitative approaches were used in the study. A cluster sampling method was used to identify respondents. The data was gathered through an interview schedule, in-depth interviews and non-participant observation. The data from the interview schedule was grouped, tabulated and analysed using SPSS. The open-ended data from the in-depth interviews were coded, organized and interpreted thematically. The study revealed that khat has a major impact on the living standards of user households. It was found that chewers and non-chewers differ in their ownership of domestic equipment and accommodation. There are also great differences in the quality and safety of homes. In addition, huge variations were found in the work culture and time management of chewers and non-chewers. Khat also affects the household budget (income and expenditure) and household wellbeing. On average, chewers spent 3.75 hours a day chewing khat. Average monthly spending on khat is 1800 birr, making a total of 21,600 birr per year. The data from interviews with key informants show that women are the main victims of the negative impacts of khat culture. The study concludes that khat culture negatively affects user households. It recommends that concerned bodies should not underestimate the impact of khat culture, but should also not take hasty measures to eradicate it; a step-by-step approach to eliminating khat is needed.

THE CHANGING FACES OF THE KHAT CULTURE: "LIVING WITH KHAT" ON THE STREETS OF ETHIOPIA AND VULNERABILITY TO POOR HEALTH, A CASE FROM MERKATO AREA OF ADDIS ABABA

SHEGAW Friew Admasu, Arba Minch University, Ethiopia

This study places particular emphasis on the emergence of a new culture of khat consumption in the Merkato area of Addis Ababa. It also examines the vulnerability to poor health of street khat chewers. Both secondary and primary sources were consulted in the research. In-depth interviews, FGDs and personal observations were employed to gather the primary data. Thematic and comparative methods were used to analyse the collected data. This study found that in parallel with the geographical spread of khat use, profound changes are also occurring in the traditional patterns of use. Khat consumption has moved from traditional contexts into a new urban and commercial environment. Socially, there has been a rise in consumption amongst those for whom it was viewed as culturally inappropriate. In the Merkato area of Addis Ababa, the streets and the verandas overlooking the streets are strewn with khat leaves and twigs. Buying and carrying bundles of khat leaves and chewing on the streets both in groups and individually has become a part of everyday street life. Though a recent development, street khat chewing has become a fast-growing subculture that has entered the lives of vulnerable groups for whom custom no longer provides protection against the adverse consequences of problematic use. This study reveals that the effect of khat is not the same for everyone and everywhere. The effects are the outcome of complex and multifaceted processes that are determined by the nature of khat (drug), by the personal characteristics of the chewers (set) and the social and physical environment (setting). In particular, factors such as the quality and quantity of khat and food they consume, supplements consumed

during chewing, the previous health status of the chewers, the place of consumption and the nature of the social capital, determine the vulnerability of khat chewers to adverse health consequences. In consequence, any intervention intended to address khat induced health problems needs to look at who, what, where, when, how often, how much, why and how, in order to minimise risks.

THE DILEMMA OF KHAT CHEWING AMONG THE STUDENTS OF HIGHER EDUCATION: ADDIS ABABA UNIVERSITY MAIN CAMPUS, ETHIOPIA

YOHANNES GebreMichael, Addis Ababa University, Ethiopia

Despite the widespread awareness initiatives focussing on health and socio-economic negative impacts of Khat chewing among the young generation, the practice persists - with a possible rise - in schools and higher education. One of the fundamental research gaps is limited understanding of the pull factors and developing an alternative strategy to divert the demand currently met by Khat. Accordingly, this case study considers about 160 social science students from different departments of Addis Ababa University main campus in regards to their Khat consumption practices. The average of Khat chewers is about 29% for male and less than 2% for female; similarly, observations of social sciences dormitories have shown about 60% of the rooms as accommodating male chewers. Moreover, about 50% of the chewers have started chewing at high school level. Taken together, this study finds universities as tentative hotspots of chewing of Khat, and highlights its strong interface with schools. Regarding the pull factors for the chewing of Khat it is underlined that the university teaching and learning methods such as modular subjects, term papers, handouts and exam types are triggering students to chew Khat to remain alert working for longer hours. Group chewing is also serving as a means of networking, socialization and relaxation. Surprisingly, most of the chewers record achieving better academic performance. The study highlights and emphasizes both the causes of the demands for Khat as well as urging for changes in approaches to teaching and learning, creating an enabling environment for socialization and relaxation in both the school and universities rather than a simple condemnation of Khat.

THE FERENJII WHO STARES AT GOATS – OBSERVATIONS FROM THE “LAND OF MĀRQANA”

Till Jakob Frederik TROJER, PhD Candidate in Anthropology and Sociology at the School of Oriental and African Studies (SOAS), London, United Kingdom

I started chewing ch'at as an exchange student at Addis Ababa University in 2010/11 (eight month). Since then I have returned multiply times for longer stays to Ethiopia 2012 as an intern for German organisation (three month) and in 2014/15 as exchange student at Mekelle University (seven month). Currently, August 2017 to September 2018, I'm conducting my PhD research in Anthropology and Sociology in North-Eastern Ethiopia. During my time in Ethiopia I have been a regular consumer of ch'at and have chewed with different people, ranging from high-profile Ethiopian business man and politicians to the local street dweller. I chewed alone to study or together with friends, sometimes strangers, of different gender, age, social, religious and ethnic background. I chewed in the back rooms of small shops, hotels and guest houses, minibuses, homes, on the street, in private rooms and places where people engaged in illegal gambling, smoked shisha and watch pornography while chewing. This presentation is purely based on personal observations and own experiences of chewing ch'at as foreigner (ferenji) in Ethiopia. By applying Edmund Husserl's phenomenological reduction, I explore the effects and the impact of mārḳana on the perception of the self. This is an honest, self-experimental reflection on the positive and negative consequences of “highness”. Specifically, I will focus on the deep abyss between who I presume to be and what mārḳana makes me think who I am. This conflict of the self-image will be analysed on the background of anthropological studies of choice, identity and personhood

as well as philosophical and phenomenological theories of the self-state.

THE KHAT DEBATE IN ETHIOPIA: THE MISSING LINK

ZERIHUN Mohammed, Forum for Social Studies, Ethiopia

The debate on the legal status of the cultivation, trading and consumption of khat is a hot topic in many countries. On the basis of the 'scientific consensus' they have reached and their socio-cultural setting, many countries have taken their own legal measures on khat. These range from free production, trading and consumption (e.g. Somalia, Djibouti, Kenya), to the other extreme of classifying the plant as a controlled substance (USA, Saudi Arabia, UK). In Ethiopia, the debate on khat has become a hot topic particularly in recent years following the significant rise in the volume of production and widespread consumption of khat in all parts of the country. Some groups, led by the media and social activists, are urging the government to take immediate action to restrict/ban the production and consumption of khat and 'save' the younger generation. Others, on the other hand, insist that the use of the plant is an age-old tradition in some cultural groups and should not be touched. Both sides present their 'scientific' evidence in advancing their positions. The 'ban' group over-emphasises the health, social and economic impacts of khat on consumers, while ignoring its socio-cultural dimension and economic contribution to producers and traders. In so doing, they make khat use synonymous with khat abuse and condemn thousands of khat users as either victims of khat who need help to be 'saved' from its evil or 'wicked' people who have fallen into the trap of khat. On the other side, the opposite group emphasises the cultural/religious and economic dimension of khat and opposes any restriction on its use. This group stresses the economic contribution of khat, while understating its negative consequences. Both sides use 'scientific' evidence selectively to support their arguments and often fail to differentiate khat use from khat abuse in their analysis. It is also apparent that there are frequent religious, cultural and regional biases, whether explicit or implicit, in the debates on khat, which often hinder the emergence of a balanced view. The paper therefore reviews selected 'scientific' papers from both sides and reveals the missing link in the current debate on khat in Ethiopia.

"DIFFERENT BUT THE SAME, THE SAME BUT DIFFERENT": TWO CONTRASTING TRADING SYSTEMS IN SOUTH AND EASTERN ETHIOPIA

GIRMA Negash, Department of History, Addis Ababa University, Ethiopia

This study looks at the institutional evolution, performance and constraints of the institutions and structures that govern the khat trade in Ethiopia. Through a comparative analysis of the trading systems at two major khat trading centers, Aweday and Wondo Genet, it explores the key institutions, structure and economic principles underpinning the khat business in Ethiopia. The study seeks to document the development of some key features in the running of the khat business and the various work processes that have kept the industry in Ethiopia vibrant. The issues exhaustively explored in this study include, among others, the institutional evolution of the khat trading system and the role of the state in the khat trade. The fact that khat traders operate in a risky and unsettled business environment makes trade relationships and the structure of trade highly uncertain and demands continuous renegotiation of the terms of engagement. I argue in this paper that decentralization and autonomy are the hallmarks of the main khat trading systems in Ethiopia. Khat trade in the Ethiopian context has inadvertently espoused, and been guided by, principles and/or approaches that can best be characterized as neoliberal. Some of the fundamentals of this economic approach, such as the reliance on market mechanisms, the individualist rationale, the deregulated market, the profit maximizing entrepreneur, are active forces that shape the modus operandi of the khat value chain in Ethiopia. I will also show that the khat economy in the Ethiopian context is not state-driven and less of a standardized economic undertaking. Rather, the khat business has for a long time been run by an agglomeration of small local firms and to some extent foreign-based business groups. Some of the data required for this study have been collected over the past three years in frequent field trips to both study sites in eastern and southern Ethiopia. In

addition, my familiarity with the issue as well as with the local people and local circumstances are my key assets when collecting oral data.

[PANEL] 0303 DEVELOPMENT AND LABOUR IN THE HORN OF AFRICA: OUTLINING THE CONTOURS OF A KEY RELATIONSHIP

Organizers:

Stefano BELLUCCI, Leiden University, International Institute of Social History, Netherlands

ANDREAS Admasie, Leiden University, International Institute of Social History, Netherlands

Paper presenters:

Stefano BELLUCCI; SAMUEL Andreas Admasie; GUBAYE Assaye Alamineh; BIRHANIE Alemu;

WUHIBEZEZER Ferede; AKLILU Kahsay; GIRMA Negash Ture; Zaccaria MASSIMO; Kana MATSUBARA;

Sandra Kristine HALVORSEN; Camille Louise PELLERIN

At the centre of the project of development is human labour. Not only is the labouring population assumed the ultimate beneficiary of the process of development, but also its motive force. The central role of labour is particularly pronounced in late developing economies where a labour-intensive orientation is the most feasible path to international competitiveness. Export-orientation enhances this fact. But while at the centre of the configuration, the requirements of increased surplus generation and accumulation puts increasingly high pressures on the conditions of labour. The wage labouring population in Ethiopian and on the Horn of Africa is rapidly increasing while the relations and conditions under which this population enters the labour force is equally transforming. At this key juncture, where labour emerges as a central subject and object of the developmental process, the absence of labour from the scholarly discussion is glaring. Labour, when appearing in recent scholarly literature, is treated merely as a factor of production, not as a social force and a subjective, constituent part to the developmental process. This state of things requires address. The ambition of this panel is to bring together scholars across the academic disciplines interested questions pertaining to the position of labour within developmental efforts on the horn: in a contemporary as well as historical perspective.

We welcome submissions from all social scientific and historical disciplines. We also welcome discussions of phenomenon on micro- as well as macro-level, with a regional as well as a country-specific focus, as long as it engages with the question on the position of labour within developmental efforts in the region.

A CLOSED OR AN OPEN HISTORICAL PARENTHESIS? ITALIAN LABOUR AND THE “VALORISATION” POLICIES IN THE HORN OF AFRICA, 1890-1941

Stefano BELLUCCI, Leiden University

Italian colonialism constituted a relatively brief period in the modern history of the Horn of Africa. However, Italian investments – despite the fact that Italy was not a country with much capital and goods to export – in the region were rather significant and produced important structural changes in some local economies. The paper analyses the labour policies that were put in place by Italians during the colonial years in Eritrea and Somalia and during the military occupation in Ethiopia (and in the AOI). The paper concentrates especially on the agency of Italian labour immigrants working in colonial enterprises. Three are the economic sectors that will be taken into consideration: agriculture, public works, and the military. What the paper will try to examine is the labour regimes set up by Italians within these sectors and possibly if these policies produced any lasting effect in the local economies. Italians were mainly either farmers' concessionaries or free wage workers. Farm-

ers were owners of their means of production and employers of other Italian workers but also Africans, from the Horn and beyond. Wage workers were working for the colonial state, for big investors in public and private works, and for “adventurous entrepreneurs”. The labour and industrial relations introduced by the Italians differed from the mode of production of imperial Ethiopia (referred to by some historians as feudal mode of production); and this paper will try to explain how these systems of labour exploitation did not leave the region with the departure of Italians after 1941.

AGENCY, ORIENTATION AND POSITION OF LABOUR IN THE ETHIOPIAN POLITICAL ECONOMY: STRIKES, STRUGGLES AND WAGES, 1960-2010

SAMUEL Andreas Admasie, International Institute of Social History

While development projects have been espoused by all Ethiopian governments over the last half-century and more, the role and position of labour within this project has been the subject of sharp revisions. In recent times, both the position of labour and the agency of workers in shaping the developmental project has been reduced to that of a mere factor of production. In academia too, most scholarship on labour has focused on productivity levels. By revisiting the past orientation and position of Ethiopian labour, this paper aims to re-frame a discussion on the agency of workers in shaping the political economy and its own position within it. The paper aims to explore the relationship between the agency of Ethiopian wage workers – exercised through the labour movement, and conditioned by its strategic orientation – and the shifting position of labour within the Ethiopian political economy over the past half-century. Orientation is measured by taking stock of different historic levels of militancy expressed in strike action and unrest, and the position of labour is measured in the differing levels of output retained by labour – both in terms of wages and the wage share of total output. The paper builds on original research from recently completed PhD research, which includes sources from a number of Ethiopian and non-Ethiopian archives, such as those of CETU, MoLSA, ICFTU, ILO, the Tom Killion papers, and more. It also includes archival data from a couple of Ethiopian workplaces, and newly compiled time-series of deflated manufacturing wages according to CSA data.

EMPOWERING WOMEN'S PARTICIPATION IN TOURISM LABOUR FORCE IN AMHARA REGION, ETHIOPIA

GUBAYE Assaye Alamineh, Social anthropology, PhD candidate in peace and Development studies at Haramaya University, Ethiopia
BIRHANIE Alemu, Social Anthropology, PhD candidate in Social Anthropology at AAU
FIKIRITE Adudga, Tourism and development, PhD candidate in peace and security at AAU

In recent years, tourism has acquired widespread support as a tool for sustainable development. Hence, alternative forms of tourism such as ecotourism, pro-poor tourism, volunteer tourism, and community-based tourism have emerged. While a sustainable tourism development strongly emphasizes environmental issues, it seems that socio-cultural issues have been overshadowed. Gender considerations need to be included in a critical analysis of the socio-cultural impacts of these emerging forms of tourism. This research seeks to verify how the participation of women in the tourism industry enhances their empowerment in Amhara Regional state. The discussion spins around issues such as the female labour force involved in ecotourism; the nature of their participation, including their motivations to engage in ecotourism and challenges encountered; approaches employed to address these challenges; and future directions in the aforementioned issues in relation to their empowerment. Empowerment is operationalized as a multidimensional process with political, psychological, social, and economic dimensions experienced individually and collectively. The findings of this research revealed that women's labour force involvement in ecotourism within the Amhara region is receding. Women's

involvement in tourism is confined to low skill and low reward tasks. Women have been involved in tourism primarily through producing and selling cultural artifacts to tourists. They are also involved in facilitating tourism through the provision of food and beverages. However, in Amhara, women's participation in making decisions or serving as community leaders for ecotourism is in its infant stage. Our findings indicate that female empowerment and participation can be successful in promoting ecotourism projects; therefore, the incorporation of gender analysis assessment that examines the level of women's labour force will be of use to persons engaged in supporting community development.

MARGINALIZATION OF ARTISANS AND ITS SEQUELS: CASE OF CENTRAL TIGRAY

WUHIBEGER Ferede, Blue Nile Water Institute, Bahirdar, Ethiopia
AKLILU Kahsay, Mekelle University, Ethiopia

This study was undertaken in central Tigray, which is the epicenter of a significant legacy of Ethiopia's ancient Axumite civilisation. It is also a living museum, with many traces of artistic excellence and innovation by artisans. The indigenous craft knowledge system was critical to the production of technology and to the transmission of intellectual traditions and technical skills from generation to generation. However, over time, the profession lost social support and technological innovation and excellence declined at an alarming rate, as the new generations became indifferent to craft vocations and learning. The purpose of this research was to examine the causes of the marginalisation of artisans/craftsmen and its concomitant impact on rural livelihoods in central Tigray. The research points to a close link between the rural economy and the products of artisans. However, the consumers of these craft products usually denigrated, ostracised and marginalised artisans. The analysis of the data collected through FDG, in-depth interviews, field observation and informal discussions with various sections of the community in and around Axum, along with secondary documents, indicates that the source of this paradox was a mix of foreign conspiracy, feudal mindset, monastic orders and the association of the belief in the evil eye (Boudda) with the craft professions. As a result, a technological renaissance in the country at large and the transformation of rural livelihoods in central Tigray demand a revival of the indigenous skills of the craft professions and the demystification of the beliefs held about artisans, by empowering them socially, economically and politically.

MILESTONES IN THE EARLY HISTORY OF LABOUR LEGISLATIONS IN ETHIOPIA

GIRMA Negash Ture, Addis Ababa University, Department of History, Ethiopia

This study explores the early origins and genesis of labour related legislation in imperial Ethiopia. It examines when and how the issue of labour captured the attention of lawmakers/lawgivers. It also probes the motives and the stimulus for some of the early labour legislation. How did the early legislators understand labour conceptually, and what were the areas of intervention for the imperial state and its degree of tolerance for labour demands and labour organizations of any form. Arguably, 1908 was the year when the earliest labour-related law was enacted by the Ethiopian state. Documents show that Emperor Menilik II emphatically called upon his subjects to respect and appreciate workers, in a remarkable departure from past practice. Since then, the evolution of labour legislation has been a dynamic process punctuated by many twists and turns which merit historical analysis. The enigma of why labour legislation became necessary in a rural economy massively dependent on agriculture has attracted little scholarly attention. Economically, to say the least, Ethiopia at the turn of the 20th century was hardly industrialised or capitalist. Culturally, traditional Ethiopian society despised manual work. Metal workers, potters and even traders were overtly despised and marginalised. In many Ethiopian communities, such workers were outcasts barred from inter-marriage and property rights, including land ownership. Moreover, at the time Ethiopia opted for the earliest labour legislation, wage

labour was a rarity. What was the inspiration for labour law? This study examines the available sources to unlock this mystery. At a time when labour is emerging as a central issue of the developmental process, and existing labour law is undergoing reform, this study offers a relevant insight into the origins of Ethiopian labour law.

RECRUITING SOLDIERS. MILITARY LABOUR AND RECRUITING PRACTICES IN THE HORN OF AFRICA (1912-1941)

Zaccaria MASSIMO, Università degli Studi di Pavia

Labour historians have always been reluctant to consider military service as work. The general tendency has been to relinquish the issue to military historians, who unfortunately have showed little interest in military labour. The same attitude has characterised Africanist scholarship, which for too long has ignored and marginalised research in the field of military studies. From 1912, the year in which the first Eritrean troops were sent to Libya, the Italian administration faced a shortage of conscripts that was partially addressed by tapping neighbouring countries, like Ethiopia and Yemen. In effect, soldiers were workers in possession of particularly sought after professional skills that facilitated their international mobility. The original nucleus of the Schutztruppe in German East Africa included among its ranks Sudanese recruited in Cairo as well as from Portuguese East Africa. It comes as no surprise, therefore, that in 1912, Dante Odorizzi, regional commissioner of Assab (Eritrea), discussing the mobility he had noticed among the Afar, pointed out how there had been some who had gone as far as Dar al-Salam in order to enroll in the Schutztruppe, or to Kassala and Ghedaref, to join the Sudanese army. This paper analyses Italian recruitment practices in Ethiopia and Yemen, two countries that contributed tens of thousands of men to the Italian colonial armies in Eritrea and Somalia. The paper will illustrate and discuss the transnational dimension of military work in this part of Africa and will show how transnational mobility represented, in recruitment and service practices, one of the major features of military labour in the Horn of Africa.

SKILL FORMATION AND DIVISION OF LABOR IN ETHIOPIAN MANUFACTURING INDUSTRY: FOCUSING ON EMPLOYEES IN LEATHER SHOES INDUSTRY

Kana MATSUBARA, Kyoto University, Japan

Ethiopia is one of the few countries whose manufacturing industries have been recording high growth rates in Sub-Saharan Africa (SSA), where manufacturing is generally not performing well. The country's average annual growth rate during the last decade has been 12.8%, far higher than the 3.9% recorded for SSA. Ethiopia's leather shoe production sector has also been growing rapidly. Before 1991, there were only two medium/large enterprises, but by 2015 the number had grown to 21. Ethiopia possesses a complete supply chain for shoe production, from raw materials, namely hide and skin, through to the end product, because the country has abundant livestock. Moreover, the Ethiopian government provides support for the leather industry through several policy measures. The Leather Industry Development Institute (LIDI) under the Ministry of Industry conducts vocational training programs and provides facilities. This study aims to clarify skill formation and division of labor in the leather shoe industry as a typical example of a high-performing manufacturing sector in Ethiopia. The reason for this focus is that human resources are a key factor for enterprise development. I therefore describe working methods and organization in the industry. I researched six enterprises (two small, two medium-sized, and two large) in Addis Ababa. My research methods were participant observation and employee interviews. I identified differences in both the division of labor and in skills formation depending on company size. In the bigger companies, the division of labor is more precisely specified. With regard to skills formation, while all the companies provide on-the-job training irrespective of their scale, the medium-sized and

large enterprises organize systematic training programs which entail direct or indirect costs.

THE SHORT-TERM IMPACTS OF FACTORY EMPLOYMENT ON THE FERTILITY CHOICES OF YOUNG MARRIED WOMEN: EVIDENCE FROM ETHIOPIA USING A RANDOMIZED CONTROLLED TRIAL

Sandra Kristine HALVORSEN, Chr. Michelsen Institute

In this paper we examine the causal effects of working in the export-led manufacturing industry on women's fertility choices by use of a randomized field experiment. Over a period of six months, we followed 709 married women who applied and were eligible for a job in the light manufacturing industry in Ethiopia. Half of the sample was randomly assigned to receive a job offer, while the other half were rejected. We find strong effects on income by treatment. Moreover, we find that respondents who had a formal wage job the last six months are less likely to be pregnant at follow-up. However, there are no effects on desired lifetime fertility, nor on household decision-making power.

TRADE UNIONS AND THE DEMOCRATIC DEVELOPMENTAL STATE IN ETHIOPIA

Camille Louise PELLERIN, London School of Economics, Department of International Development, UK

An increasing number of academic works have investigated the Ethiopian "Democratic Developmental State" model and the country's state-led industrial policies. However, despite the government's strategic focus on labour intensive manufacturing and agroindustrialisation in its national development plans, few studies have touched upon labour issues and little is known about the role of trade unions in the EPRDF's developmental state project. Studying the relationship and patterns of interaction between the EPRDF government and trade unions in Ethiopia since 1991, the paper explores the role of trade unions in the developmental state project and their ability to represent the interests of labour vis-à-vis the Ethiopian government and national and international employers. The paper draws on 48 semi-structured and unstructured interviews conducted in Addis Ababa between November 2015 and April 2017. Interviewees included union representatives and employees at the Confederation of Ethiopian Trade Unions, at the industrial federations and at basic trade unions, as well as employees at relevant public organisations and labour experts.

[PANEL] 0304 ENABLING INFRASTRUCTURES, REDEFINING TERRITORIES: ETHIOPIA'S REGIONS BEYOND RURAL OR URBAN BIAS

Organizers:

Jesse McCLELLAND, University of Washington, USA
Sarah STEFANOS, University of Wisconsin, USA

Paper presenters:

Davide CHINIGO; Sarah STEFANOS; Jesse McCLELLAND; MOGES Gebreegziabher Woldu;
SENAIT Abrha Teamr; Moges Gebregziabheir Woldu; GETAHUN Fenta Kebede; Alain GASCON;

WUBANTE Fetene Admasu; Steven VAN PASSEL; TESSEMA Eseta

This panel explores the relationships of territory and infrastructure-led development across Ethiopian regions. Accounts of rural bias in development have figured prominently in Ethiopian Studies. Scholars have often explored state interventions in rural areas, as in land reform and changing livelihoods (Planel 2014, Lavers 2012, Rahmato 2011, Zewde 1991), modernization programs (Ellison 2012, Donham 1999), and forced displacement (Pankhurst and Piguët 2009), as well as the rural foundations of revolutionary movements (Markakis and Ayele 1986). Such work contrasts “peripheral” life and worlds of peasants, pastoralists, and indigenous peoples with the laws, taxes and powers imposed by the city. However, as three meta-processes unfold in Ethiopia: urbanization, industrialization, and globalization, the classic rural/urban distinction seems ripe for reconsideration. Bold state commitments to infrastructure-led development have promoted networks that situate rural and urban areas in new territorial formations.

How, then, to capture the relational and territorial dimensions of infrastructure-led development today? What use are etic conceptualizations (such as spaces of flows, agglomeration, assemblage, planetary urbanization, policy mobilities, or others) in understanding Ethiopia’s regions? How might the specificities of the Ethiopian context refine or push back against such conceptualizations?

Papers in this session might focus on these themes, or others:

- Models of regional/national development; how such models are created, exported, imported, or refined
- Spaces of governance emerging with infrastructure-led development, such as the industrial zone, charter city, or urban expansion area
- Actors and institutions at the intersection of infrastructures and territories Boundaries that alter prospects for infrastructure-led development
- Flows of resources, such as land, water, food, energy, waste, knowledge, labor, communications * Relations of material and social infrastructures as in property rights, financial markets, credit networks, policy frameworks, development targets, tariffs, or contracts * Strategies that coordinate the speed and sequencing of interventions * Negotiations of transnational and diasporic investment into or through infrastructure
- Legacies of defunct infrastructures or partially-implemented plans that alter prospects of governance.

We welcome papers from a wide array of disciplinary, methodological, and theoretical perspectives. We welcome the participation of early or established scholars. Scholars based in Ethiopian universities and women scholars are especially encouraged to apply

ENVISIONING THE FUTURE THROUGH INDUSTRIAL DEVELOPMENT. EXPECTATIONS OF MODERNITY IN THE TEXTILE INDUSTRY OF MEKELLE, TIGRAY

Davide CHINIGO, Stellenbosch University

The Textile and Garment (T&G) sector has become a main strategic priority of Ethiopian industrial policy, which, altogether is expected to provide a main contribution to the country’s quest to attain rapid economic development over the next years. Global fashion brands and textile corporations started delocalizing production to Ethiopia attracted by a mix of incentives, such as import and export duty breaks and preferential trade agreements, as well as favourable structural conditions, including low cost of labour and availability of cheap water and electricity. Tigray has been at the forefront of such development and is currently regarded by many as the next ‘global textile hub’. The textile industry promises to hire tens of thousands of workers in the next few years, and to drive significant transformations in infrastructure and service delivery. This development comes as a game changer for the region, and more broadly for the country. It thus adds on existing trends of urbanization and transformation of the peri-urban economy from agriculture to manufacturing industry. This paper is meant as a preliminary attempt to reflect on the significance of the transformations underway, with a focus on the expectations of modernity that rapid industrial development brings with it, as well as its central contradictions. The article draws on discussions and interviews conducted with industrial actors, government offices, as well as trainees and workers in the textile sector in and around Mekelle. The paper proposes two main arguments. The first is that the narrative that identifies industrial development with the future of the country is

central in shaping expectations of modernity and ideas of progress. The second is that in practice expectations of modernity that come with industrial development are mediated in many different ways, and intersect with a profound sense of uncertainty in the everyday, as well as with the ways in which people cope with it.

GLOBALIZATION AND ETHIOPIA'S ROLE IN THE HORN: RESHAPING THE CONTOURS OF GAMBELLA

Sarah STEFANOS, University of Wisconsin-Madison (USA)

In western regions of Ethiopia, globalization and urbanization can pose challenges to infrastructure-led development. Gambella People's Regional State is at the fore of such encounters, with Southern Sudanese fleeing the civil war in their country and crossing into Ethiopia in large numbers. Based on my research on Ethiopia's western frontiers, I argue that Ethiopia's prominent role as a stabilizing force in the Horn of Africa and as a site for brokering transnational peace agreements have made the socio-economic contours of its peripheral regional states even more dynamic. Specifically, Ethiopia's geopolitical importance is re-shaping ethnic and spatial configurations of power in Gambella, blurring the concepts of the rural and the urban, and testing the limits of infrastructure-led development in the region.

PLANNING THE CHARTER CITY: RELATIONAL-TERRITORIAL VIEWS OF URBAN RENEWAL IN ADDIS ABABA

Jesse McCLELLAND, University of Washington Department of Geography

As Ethiopia's population urbanizes, long-standing questions of environmental, economic, politico-legal and socio-cultural change all take on new territorial dimensions. Urban and rural inhabitants are joined to places and peoples that might have seemed remote or even inconsequential in the past. Intensified resource demands of a large, growing city like Addis Ababa rely on infrastructures across Ethiopia and beyond. This re-territorialization amid urbanization means that cities are not bounded and distinct places. Instead, they need to be understood as territories organized in relation to "multiple elsewhere" (Mbembe and Nuttall 2004) that are also in flux. Yet at the same time, the administrative logic of Addis Ababa as a Charter City acts as a kind of "territorial fix" (Allen and Cochrane 2007) to advance economic development and infrastructural linkages. This boundedness of the city also has undeniable impacts on the relations of the city to its surrounding area. In view of these relational dimensions of urban change, what might recent practices of urban renewal in Addis Ababa tell about the changing nature of urban/regional governance in Ethiopia? Drawing on over a year of fieldwork with planners in Addis Ababa, I show that experiments in urban renewal advance the agenda of massive redevelopment while also advancing new, more porous notions of territory. I argue that planning practices are developed in relation to particular places and events, but that growing capacities for governance will be shaped by how such practices of planning travel across regional bounds.

PROSPECTS AND CHALLENGES OF THE INNER SLUM RESIDENTS IN BAHIR DAR CITY OF ETHIOPIA: A QUEST FOR A CRITICAL LOOK AT THE 'KOSHEKOSH'

MOGES Gebreegziabher Woldu, Mekelle University, Ethiopia

The research was conducted in the capital of Amhara National Regional State of Ethiopia, Bahir Dar City. The need to develop this proposal and conduct this intensive and empirical case study emanated from multiple

justifications. These rationale include: (1) the 2002 UNESCO Cities for Prize Award going to Bahir Dar for managing the challenges of rapid urbanization, (2) a travel article on the Amharic version magazine that described the paradoxical phenomenon focusing on dark side of Bahir Dar city administration, (3) research findings in the late 2000s that contradicted the UNESCO Cities for Prize Award, and finally (4) the researcher's personal encounters around the slum as a new arrival in 2009 and the early 2010s. The major objective of the research was to explore and describe the prospects and challenges of Bahir Dar City Slum-Koshekosh Residents. The approach of the research is exploratory ethnographic design. The data collection techniques include unstructured in-depth and semi-structured interviews, focus group discussion, observation, and transect walks including social mapping. The participants of the study were purposely selected to collect the intended rich data. The data were systematically analyzed to fit with major themes and contextualized to local meanings. The analysis procedure was focused to address the research objectives. Therefore, the results of the study show that koshekosh is the worst slum (in the local meaning, a restless neighborhood) comparing to the 2002 UNESCO Cities for Prize Award. The number of prostitutes was more than the reports indicated in the magazine column (400 against over 598). The residents were living under extraordinary, frustrating ward against eviction by the municipality. Koshekosh was a women- dominated neighborhood. About 60 per cent were women-headed households and 76.49 % of the Koshekosh population was female. The sources of livelihood for the women-headed households were petty trade, daily labor, and prostitution for the rural-urban migrated young women and girls. Overall, these research findings show that women-headed households were the most affected, followed by the elderly and children as members of the poor households. Based on the findings, the following strategies are recommended as the way forward to mitigate the challenges of the Koshekosh residents. The municipality should design a new approach for the urban slum upgrading. Relocating the slum residents will cost the government in the near future by replicating another slum in the new resettlement sites. The interests of women headed households and the elderly should be given priority and an inclusive approach towards the residents in the slum upgrading should be given maximum attention.

SOCIO-ECONOMIC IMPACT OF DOUBLE DISCRIMINATION ON WOMEN WITH DISABILITY LIVELIHOODS IN ADIGRAT TOWN, TIGRAY

SENAIT Abrha Teamr, IPHC, Mekelle University, Ethiopia

Moges Gebregziabheir Woldu, IPHC, Mekelle University, Ethiopia

All disabled persons, women and men, share similar experiences of isolation, marginalization, and discrimination. Both disabled men and women are obliged to face daily battles against socially and culturally imposed restrictions on their activities. However, in addition to their disability women with disability suffer from gender based assumptions and expectations. This double discrimination means that disabled women's experiences are profoundly different from those of disabled men. Though different studies have been conducted in Ethiopia relating with disabilities, studies on the double discrimination of women with disability are less visible. This paper examines the socio-economic impact of double discrimination on women with disabilities livelihoods in Adigrat town. The main objective of this study is to assess the socio-economic impact of double discrimination on women with disabilities livelihoods in Adigrat town. Both primary and secondary data are used in this study. Primary data were collected using different data collection methods, such as household schedules, interviews, observation and case study method from the field. While secondary data were collected from different published and unpublished books, articles, journals, magazines, thesis and reports. Snowball purposive sampling technique is used to select sample respondents for the study. The study found that women with disabilities participate in different activities to cope up with their challenges. As a result, around half of the respondents are engaged in different self-help activities. On one hand there are also a number of WWDs who are not employed and still involving in begging. On the other hand, this research also found out WWDs face different challenges in different sectors. Lack of awareness of employer organizations, lack of trainings, inaccessibility of vacancies for disabilities, complexity of credit services, lack of place to operate businesses, problem of market linkages are some of the challenges they face in the economic sector. Difficulty to form a family, exclusion and discrimination; violence and sexual abuses; and exploitation are social challenges WWDs face. Based on the findings, the research recommended that efforts should be made to improve awareness of the community as well as the stakeholders, different skill based trainings should be arranged for Women with

disabilities and different facilities should be inclusive.

THE CHALLENGES OF DEVELOPING THE URBAN INFORMAL SECTOR FOR INCLUSIVE URBAN DEVELOPMENT IN ETHIOPIA

GETAHUN Fenta Kebede, Addis Ababa University, Center for African and Oriental Studies, Ethiopia

In recent decades, Ethiopia has recorded high rates of economic growth. While this growth has led to reductions in poverty, there are still concerns that it has not been inclusive in that it has happened in parallel with an increase in the number of people living in poverty and an increase in inequality. It has not generated sufficient jobs for millions of young and educated people who enter the labor market each year. Indeed, the slow growth of employment in the formal sector, coupled with the rapidly growing rural-urban migration, has forced the large majority of the workforce to join the informal sector. To address the problems of unemployment and poverty as well as to foster inclusive development, the Ethiopian government has implemented a range of policies and strategies. The various policy documents reiterated the importance of microenterprise development programs. Although improvements have been made, the performance of microenterprise development programs has fallen short of expectations. The programs have failed to focus on the very poor and to reach operators in the informal sector. This study explores the causes and forms of informal activity. It also examines why informal sector operators prefer to remain informal despite the existence of microenterprise development programs. The study was conducted in Addis Ababa and focused on street vendors, as they represent the most visible form of informality. It took a qualitative approach and data were collected through key-informant interviews and focus group discussions. The findings show that there are four types of informality, characterised by different reasons for joining the sector. The study also revealed that a failure to understand the nature and demands of informal activities – lack of adequate working premises; growth oriented business areas set by the government; the involvement of multiple institutions and excessive paperwork; low levels of service capacity and inefficiency; corruption and bureaucracy; inaccessibility of decision makers and little delegation to front office workers; business registration and licensing fees and taxes; fear of accepting change and resistance to formalisation – are among the challenges in developing the informal sector and achieving inclusive urban development. The study concludes that microenterprise development programs should pursue a flexible approach in their service delivery and should attend to the needs and priorities of informal sector operators. This calls for a participatory approach, which involves workers in the informal sector, policy makers and policy implementers, in designing interventions targeted at the poor and services that seek to achieve inclusive urban development.

THE ETHIOPIAN NATIONAL RAILWAY NETWORK AND THE ETHIOPIA POWER GRID: A COMPLETION FOR REGIONAL INTEGRATION IN FEDERAL ETHIOPIA

Alain GASCON, Institut français de géopolitique-Université Paris 8, France

It was not until the construction of the centralized road network during the Italian occupation that Ethiopian regions saw the end of their isolation. The French-Ethiopian only provided a limited and fragile outlet to world markets. Despite a steady economic growth encouraged by an open access to the world the “African Lion” is still experiencing a wider gap between the better-integrated central regions and the remote peripheries. In accordance with the vision of the Growth and Transformation Plans the Djibouti-Addis Ababa Development Corridor along the new standard gauge electrified railway is the first step towards a network that will extend across the highlands and the lowlands to the borders. Similarly, the massive production of hydroelectricity generated by the big plants, built in the canyons carved in the central plateau, is transported along the high voltage lines of the Ethiopia Power Grid across the peripheral regions and further across the borders into the neighbouring countries. Ethiopia intends to be in a few years’ time an emerging state, which will export manufactured goods

by creating a network of regional industrial parks. Maps show how the National Railway Network and the Power Grid have anchored the federal regions to Addis Abāba. New territorial divisions based upon these centres of industrialization will compete with the kellel, the established federal regions. It is a fact that this recentralization process owes a lot to the increasing demographic and economic weight of the country. This contribution will address issues of national and regional integration, which is a challenge in Ethiopian geopolitics.

THE SOCIO-ECONOMIC IMPACTS OF LOCAL LAND DEALS DUE TO URBANIZATION AROUND BAHIR DAR, ETHIOPIA

WUBANTE Fefene Admasu, 1. Department of Land and Property Valuation, Bahir Dar University, Ethiopia 2. Department of Engineering Management, University of Antwerp, Belgium

Steven VAN PASSEL, 1. Department of Engineering management, University of Antwerp 2. Centre for Environmental Sciences, Hasselt University, Belgium
AMARE Sewnet, Associate Prof., Department of Geography, Bahir Dar University, Ethiopia

Jan NYSSSEN, Prof., Department of Geography, Ghent University, Belgium
ENYEW Adgo, Associate Prof., Department of Natural Resource Management, Bahir Dar University, Ethiopia

Globally, urbanisation is increasing rapidly around the world due to overall population growth and rural-urban migration. The urban population is projected to increase by more than 60% by 2030, and 90% of this growth is projected to take place in developing countries. The rising demand for urban land due to urbanisation tends to be met primarily by converting peripheral rural land. In Ethiopia, rapid urban expansion is one of the areas where the rural farmers and the government are engaged in local land deals. Bahir Dar city is one of the fastest growing cities in Ethiopia, where large numbers of local land deals are concluded every year. On average more than 2900 land deals were concluded every year from 2007/8 to 2016/17 (for ten years). The Ethiopian constitution gives farmers a lifetime right of use of their land, the right to transfer it to the next generations and the right to receive commensurate compensation if they are evicted on public interest grounds. However, it is argued that the compensation paid does not adequately cover the farmer's loss. This creates numerous economic and social challenges for the affected people, and can also create difficulties for the country's development efforts. In spite of the seriousness of the impacts of local land deals associated with rapid urbanisation, no comprehensive empirical study has been done on the socio-economic effects of this phenomenon in the study area. In this study, using a unique dataset on 10 years of compensation payments and a stochastic budgeting technique, we quantify the risks associated with local land deals, and offer tools that can be used to inform the decisions of policymakers.

TRANSPORT PATTERNS AND PROBLEMS OF PEOPLE WITH DISABILITIES AND ITS POLICY ISSUES: CASES IN ADDIS ABABA

TESSEMA Eseta, Dept of Administration and Public Management, MPMP, A.A.U

Lack of access to transport has a major impact on the lives and life choices of disabled people. Transport is essential for disabled people to access education, employment, health services, social events and leisure pursuits. The lack of an accessible means of independent travel creates social exclusion for many disabled people. Many people with disabilities do not have equal access to health care, education, and employment opportunities, do not receive the disability-related services that they require, and experience exclusion from everyday life activities. The aim of this paper was to study and collect empirical evidence on the transport problems faced by people with disabilities and to produce policy-relevant data on disability that can be used by pol-

icymakers to design transport systems that serve everyone equally. The study was conducted in Addis Ababa using both qualitative and quantitative research methods and different instruments. The study was based on primary data collected in the month of March, 2017 from randomly selected clients of the study population. In addition, secondary data, semi structured interviews, observation and desk study were used to collect data for analysis. This study showed the impact of lack of access to transport on disabled people in terms of education, employment, health services, social events, leisure pursuits and social exclusion. It confirmed the importance of transport as a policy issue for an inclusive society. It concludes by presenting recommendations based on the findings.

[PANEL] 0305 LANDS OF THE FUTURE. TIME FOR INNOVATION. CAN ETHIOPIA STILL SET A GLOBAL EXAMPLE FOR EQUITABLE DEVELOPMENT?

Organizers:

Echi Christina GABBERT, Institute of Social and Cultural Anthropology, University of Goettingen, Germany and Max Planck Institute, Halle / Saale, Germany
FANA Gebresenbet, Institute for Peace and Security Studies (IPSS), Addis Ababa University, Ethiopia
Edward (Jed) STEVENSON, University College London, UK

Paper presenters:

NIGATU Bekele Mengesha; Shauna LaTOSKY; OLISARALI Olibui; Günther SCHLEE; ASEBE Regassa Debelo;
TAKELE Merid; Sabine TROEGER; WONDWOSEN Seide; GETACHEW Senishaw; Edward G. J. STEVENSON;
TADDESSE Berisso; Jennifer HODBOD; Immo EULENBERGER; ADDISWORK Tilahun Teklemariam;
MOHAMED Salih Abdelrahim; Jonah WEDEKIND; Echi Christina GABBERT; FANA Gebresenbet

Ethiopia's culturally diverse regions and populations provide unique resources of political, philosophical and socioecological knowledge, with century-tested agricultural and agro-pastoral production techniques still active. The implementation of developmental land use schemes in Ethiopia in the last decade, understood to create benefit for all, has been overshadowed by approaches that often disregard local knowledge and cultural particularities without being suitable to decrease socio-economic inequality and ecological hardship.

But how can we meet the needs of all within the needs of the country and the planet? Can Ethiopia still set a much needed, much different and innovative example that seriously integrates local knowledge and cultural particularity in a globalizing world? What good could come out from recent changes in land lease policies, e.g. by giving more agency to the respective regions? Are international norms and principles, enshrined in the Principles for Responsible Investment in Agriculture and Food Systems and Voluntary Guidelines on the Responsible Governance of Tenure practicable? Can local knowledge inform national and global planning for food security, as realized e.g. in agroecology?

To address these questions, we are interested in bold and original contributions that discuss innovative and peaceful solutions on the local, national and global scope. We will look at national and international power relations while reflecting on cultural particularities and possibilities for mutual knowledge exchange and respectful communication in land use and development politics in Ethiopia. We want to share lessons drawn from particular cases in Ethiopia to a global audience and examine how ideas and principles at the global level are accepted and implemented at national and local levels. Topics of interest are: land use, resource management, local knowledge and livelihoods, centre-periphery relations, agro-pastoralism, human-nature relations, biodiversity, global markets, investment, climate change, drylands, conflict and peace. We especially welcome examples of innovative, integrative, cooperative and equitable development without asking for blue print solutions. This panel will also bring together researchers from two interdisciplinary networks - the Lands of the Future Initiative and the Omo-Turkana Research Network. Empirical and theoretical works from different

academic backgrounds, including anthropology, political science, economics and development studies are welcome.

COMMUNAL LAND RIGHTS IN ETHIOPIA: A LIVELIHOOD PERSPECTIVE BASED ON THE CASE OF GAMO-GOFA ZONE

NIGATU Bekele Mengesha, Dilla University, Ethiopia

This paper investigates the drivers behind the dwindling of communal lands and the legal status of communal lands in Ethiopia, in light of the global commitments Ethiopia has pledged to observe. Until the recent past, the concept of the communal land tenure system was known mainly in academic discourses, not beyond, mainly due to the abundance of land compared to the lower population size until the first half of the 20th century. Since then, due to demographic expansion, especially in third world countries with their strong dependence on land, it has become imperative to craft policies and legislative measures aimed at recognizing and safeguarding land rights both nationally and internationally. In this regard, various scholars came up with their own theories, supported by empirical studies. Globally, even if enacting hard laws beyond national frontiers was unthinkable, soft laws such as guidelines and declarations were set in place for the recognition and protection of communal land tenure. On top of this, progressive steps in some nations showed a tendency to safeguard communal land tenure for the sake of the rural poor. In Ethiopia, to begin with the recent past, all the three regimes have never duly recognized communal tenure as a distinct type. The nation is comprised of an overwhelming proportion of agrarian communities, who in addition to their individual farmlands for crop production, are highly dependent on communal land and resources such as timber, firewood, traditional medicine, fodder and thatching grass; and most essentially, a place for ritual ceremonies. Nationwide, communal lands on which the rural mass is living on are admitted to be on the brink of disappearance. Empirical data from the study areas also show similar results. Even though the dwindling may be ascribed to a number of other factors, this study argues that denial of legislative recognition categorically adds fuel to an unfettered extinction. The writer urges government both at federal and regional level to accord sufficient legislative recognition of communal land tenure and protection of legitimate tenure rights of the rural poor.

CULTIVATING THE AGRO-PASTORALIST DIET IN SOUTH OMO NOW AND IN THE FUTURE

Shauna LaTOSKY, Max Planck Institute for Social Anthropology (Halle/Saale)
OLISARALI Olibui, Max Planck Institute for Social Anthropology (Halle/Saale)

Studies of the sweeping changes affecting the lives of agro-pastoralists and pastoralists in East Africa focus overwhelmingly on 'improving' or 'diversifying' livelihood strategies and their outcomes. Within the context of Southern Ethiopia, livelihood diversification is equated overwhelmingly with improving agronomic practices through irrigation schemes. Both large-scale and small-scale irrigation schemes are intended to boost the national economy and meet local demands for food, scarce water supplies and, in the case of agro-pastoralists, to improve their unpredictable access to both. The Ethiopian government's ambitious plan to increase the productivity and predictability of the agro-pastoralist diet through modern cultivation techniques has great potential for setting a global example, especially if long-term studies are considered as part of its plan. Longitudinal studies from neighbouring Kenya, for instance, already provide ample evidence of the importance of supplementing, rather than radically altering or replacing the agro-pastoralist diet through irrigation cultivation (e.g., McCabe 2003; Homewood et al. 2005; Fratkin and Roth 2005). This paper proposes a long-term study that adopts qualitative and quantitative methods similar to those used by Fratkin and Roth, McCabe, Homewood, Galaty and others, whose findings offer invaluable insights for any study of livelihood diversification in South Omo. The systematic and timely study proposed here would compare the pastoralist diet of the Mun in four settlement areas in Sala-Mago woreda, before and after their transition to irrigation cultivation. For the purpose of this paper, we begin with a baseline study of the nutritional and social value of the Mun diet. We

then discuss the overall proposed project, study area, methods and timeline. While many Mun are interested in the benefits of irrigation strategies as a way to improve their access to food, while maintaining their rich diets obtained through livestock herding, foraging wild foods and food exchange systems, the Makki community is especially optimistic about the benefits of irrigation. Here elders have played an important role in negotiating and consenting to the government-funded irrigation project in their area. We begin in Makki, as we are interested in what drives their optimism for change and how they envision a healthy - and socially balanced - diet now and in the future.

FORMS OF COMMUNICATION AND NON-COMMUNICATION IN LAND USE MANAGEMENT

Günther SCHLEE, Max Planck Institute for Social Anthropology, Halle

Taking up recent work at the department 'Integration and Conflict' at the Max Planck Institute for Social anthropology, the paper wants to examine information flow between government agents at various levels and the people affected by agricultural policies. These policies include the re-dedication of the land which so far local communities have used and managed, to other purposes. Examples are taken from Beni Shangul – Gumuz, Gambella and the Lower Omo region. Mechanisms of immunization will be identified, which exclude whole domains of local knowledge and the successful articulation of interests of local citizens and other segments of the general public from that part of the public sphere which is controlled by the state. Occasional comparisons with Sudan will show that this is not just an Ethiopian problem but a regional if not a continental one.

FROM CATTLE HERDING TO CHARCOAL BURNING: LARGE-SCALE AGRIBUSINESS AND LIVELIHOOD CHANGES IN ETHIOPIA'S PASTORALIST FRONTIERS

ASEBE Regassa Debelo, Dilla University, Ethiopia

Since the 1960s, successive Ethiopian regimes have embarked on a broad policy of converting the pastoralist frontiers to mechanized agriculture by adopting high-modernist development discourses and practices. In the process, the three regimes (imperial, military and Ethiopian Peoples' Revolutionary Democratic Front – EPRDF) transferred lands in pastoralist and agro-pastoralist areas of the country to private and state-affiliated companies, mostly by resettling the local communities. Likewise, in 2010, over 14,000 ha of land in Abaya Valley, West Guji zone, was given to a certain private investor for the purpose of cultivating sugarcane and other commercial crops. For the implementation of the project, the federal government started a medium-level dam construction on Gidabo River in 2010, which is not yet finished, and resettled over 1000 households. This paper departs from studies on land grabbing, which often see the phenomenon from above, by investigating the agency of local communities in confronting and appropriating the state's discourses while at times devising their own strategies for livelihoods and access to resources. It probes into livelihood changes resulting from the large-scale agribusiness project, which has brought a radical shift from cattle herding to charcoal burning. It also critically analyzes the capabilities and knowledge of the local communities in using resources at their disposal (e.g. networks, infrastructure, market and social capital) to connect themselves and their spaces to broader networks (e.g. the charcoal market). The data for this paper were collected through an ethnographic approach at different intervals over the last four years. The paper argues that large-scale agribusiness projects in Ethiopia's pastoralist frontiers are mechanisms for emptying land for private and state-affiliated companies. On the other hand, local communities devise their own strategies for turning the transformations to their advantage, hence creating a nexus between local and extra-local spaces.

GENDER ASPECTS OF LAND ENTITLEMENT IN THE BLUE NILE WATERSHED, NORTHWESTERN ETHIOPIA

TAKELE Merid, Addis Ababa University, Institute of Ethiopian Studies

In rural Ethiopia land is often the only livelihood asset for rural households. Access to and control over the land is thus a significant way to succeed in households' livelihoods. As a result, it has always attracted the attention of intellectuals, politicians and practitioners. It is almost two decades since the Ethiopian government started implementing rural land entitlement that is supposed to be "modern" and "better" as compared with previous approaches. Particularly, the government confidently states that rural households can ensure their livelihoods due to the current land entitlement policy. In this regard, there are two major views. On the one hand, some practitioners hold the view that the recent land entitlement paved ways for land owners to change the way they make use of their land. They also argue that the recent proclamation on land entitlement ensured women's equality with men in controlling land and also helped them improve their livelihoods. On the other hand, another group of scholars formulated a great deal of criticism on the current land registration and entitlement policy. This group of scholars argue that, despite government's intervention in rural land practices, peoples' livelihoods were never improved. On both arguments there is no clear explanation about the impacts of the recent land entitlement policy on men and women in controlling land and other environmental resources. There is also a lack of understanding on whether or not the recent entitlement policy improved the livelihood of poor and female-headed households. By taking East Gojjam Zone, which is located in the Blue Nile Watershed, Amhara Regional State, as a case, the aim of this paper is to analyze policy interventions related to gender aspects of land entitlement, which is being implemented since a few years ago. It focuses on the gender dimension of emerging aspects of land entitlement: land measurement, the registration and certification process that has been taking place in the past few years. It also deals with perceptions of male- and female-headed households towards the process. To address these objectives, a combination of different methods such as in-depth and key informant interviews, focus group discussions, case studies and household surveys were used. Both quantitative and qualitative data were used for analysis. Findings of the study show that due to the new land policy, new land use patterns have emerged. After having received their land certificate, most female household heads prefer to rent their land in different forms.

'GOVERNANCE' - A PASTORALIST INTERPRETATION FROM THE LOWER OMO

Sabine TROEGER, University of Bonn, Germany

Supplementing the general perspective of the panel on unique resources of indigenous and century old political, philosophical and socio-ecological knowledge with local reference to Lower Omo environments the presentation focuses on the overarching question of power of political representation and processes of transforming hegemonic structures. The paper reflects on modes and chances of Natural Resource Management (NRM) in terms of decentralized executive powers, responsibility and authority in decision taking in the hands of communities and local actors, in this case with special emphasis on pastoralist environments in the Lower Omo. In reference to empirical data from the Nyangatom community (data assessment: 2015, see Troeger 2016, 2018 in print) the claim for 'governance for structural transformation', as just recently emphasized on international grounds in Addis Ababa - Dec. 4-6 2017 (AEC) -, will be questioned. The argument concentrates on the articulation of social constructions in the recently advocated field of political decentralization and the mainstreaming of participatory approaches, capturing the 'development narrative' in Ethiopia in the shape of 'committees' according to the Northern ideal of democracy. It reflects on the ambiguous effects of these ideals in their meaning for processes of environmental communication in ethnic communities in the Lower Omo. With reference to empirical evidence in the field of enclosing rangeland in pastoralist environments it is argued that processes of communication do not manifest in the open and freed from structural power, dominance and, on the other hand, exclusion and voicelessness. Building on statements of Jaques Rancière (1999) and Chantal Mouffe (2013) as well as on the idea of 'dispositiv' as interpreted by Foucault (1977), the argument draws towards the momentum of disagreement and a rejection of the ideal of consensus finding as captured in the societal institution of a 'committee'. Referring to the voice of the people the argument relinquishes the claim that the process of democratization should consist in the global implementation of the Northern liberal demo-

cratic model. Democracy in a multipolar world can take a variety of forms, according to the different modes of inscription of the democratic ideal in multiplural contexts.

LAND DEALS IN ETHIOPIA: THE NUER PASTORALISTS IN GAMBELLA REGIONAL

WONDWOSEN Seide, Lund University

Pastoralist way of life is one of the oldest socio-economic systems in Ethiopia. Pastoralists constitute about twenty-nine different ethnic groups and about 12% of the total population. In Gambella The Nuer pastoralist way of life has been troubled in many ways. The Nuer are a transhumance community who have always been the most marginalized groups even from among other pastoralist communities in the country. In recent years, the Gambella region has been experiencing rapid processes of land leasing. This has been affecting the political economy of the region and the country. The Ethiopian government made it clear that large-scale land investment is an important part of the country's strategy for steady development. To achieve this the government has leased large tracts of land to domestic and international investors in different parts of the country, particularly the Lare woreda (district). The government also had planned to resettle 1.5 million people in the four pastoralist regions of the country: Gambella, Afar, Somali, and Benishangul-Gumuz. The Gambella Regional State Villagization Programme Implementation Manual (2010), from 2010/11 to 2013/2014, with the objective of resettling the sparsely populated region settled in riversides that are engaged in shifting cultivation and exposed to natural disaster, like flood, by bringing them to safer and better settlement sites. Understanding the consequences of these state led Programmes requires rigorous sustained research and discussion, this paper is an attempt towards contributing to this debate by focusing on two major themes: large-scale agriculture and the villagization Programmes. It examines the dynamics of the political economy of the region and the process of incorporation of the Gambella region, particularly that of the Nuer people. Specifically, it explores how processes of commercial farming investments and the villagization programme impact Nuer pastoralists. Although a growing number of works address development in pastoral areas of Ethiopia (Little et.al., 2010; Getachew, et. al, 2003, Yohannes, et.al., 2011; Akililu, 2009), there is still relatively little research done on the Nuer. The major research questions of the study are the following: How do changes in the political context and economic situation of the region affect the Nuer pastoralist? How has large-scale agricultural investment affected the Nuer? How has the villagization programme affected the Nuer? How have the Nuer been affected by the livelihood changes and what innovative strategy have they been employing to cope with these changes? Is there a future for Nuer pastoralist in the region? If so, what would it look like?

LAND TENURE, LAND USE, AND LIVELIHOODS IN MIDLAND GEDEO, SOUTHERN ETHIOPIA

GETACHEW Senishaw, Addis Ababa University, Ethiopia

This study was conducted among the Gedeo of southern Ethiopia, examining a complex nexus of demographic pressure, land scarcity, land access/tenure, land use and livelihood strategies. The study is based on twelve months of fieldwork (February 20, 2012 to March 1, 2013). Mixed methods were employed with emphasis on qualitative methods viz. participant observation, interviews, and focus group discussions (FGDs). The Gedeo are well known for extremely high population density, which stood at about 818 people per square kilometer in 2012, and a consequently severe scarcity of farmland. Average household land holding was less than 0.5 hectares in 2012, which is under half the national average. This study revealed that the Gedeo managed to cope with population pressure and land scarcity through efficient land-use strategy, which they have developed into an intricate agro-forestry system that covered 95% of total land in the Gedeo Zone in 2012. The agro-forestry livelihood strategy that the Gedeo have developed over time includes components such as tree crops (enset, coffee, and timber), livestock and apiculture. Each component of the system contributes to and benefits from the others, thereby sustaining Gedeo agro-forestry and livelihoods. This complex agro-forestry

system thus appears to be not only an adaptation to land scarcity but also a mechanism of ecological sustainability. It is a reflection of the Gedeo's indigenous knowledge of land management. Agro-forestry, in conjunction with perennial crops as its major components, also plays the role of enhancing tenure stability and security. In these circumstances, despite evolving land tenure policies, Gedeo access to land is still more dictated by the land use system and local institutions (e.g. descent and kinship). The study concludes that agro-forestry seems to be central to the integration of land tenure/access, land use and livelihood strategies among the Gedeo, and that the synergy of these elements is the key to supporting high population density without environmental degradation.

PLANTATION DEVELOPMENT IN THE OMO-TURKANA BASIN: LESSONS FROM THE COLORADO AND THE ARAL SEA

Edward G. J. STEVENSON, University College London

Since the early 20th century 'desert reclamation' has been synonymous with large scale waterworks and irrigation. These techniques have made it possible to produce abundant crops in arid or semi-arid environments. The costs have often been externalized, with increased environmental productivity in the new croplands counterbalanced by increased aridity elsewhere. In this paper I consider whose interests are served by such projects, and what kinds of social constructions of the natural and human environment make them possible. I focus on the Omo-Turkana basin, a watershed spanning the Ethiopian and Kenyan borders, where large dams and irrigation projects are currently being established with the goal of producing cash crops and hydro-electricity. In the narratives of the projects' proponents, the schemes are represented as part of a tradition of development stretching back to the American West. In the discourse of critics, the Aral Sea of Central Asia is frequently invoked. Considering Turkana in relation to these cases sheds light on the political and ecological gambits involved in desert reclamation, and helps us to understand the costs and benefits of such projects.

RISKS AND OPPORTUNITIES OF LAND ALIENATION AND LAND USE CHANGES: A CASE STUDY OF BORANA-OROMO PASTORAL LAND IN ETHIOPIA

TADDESSE Berisso, Addis Abab University

Pastoral land alienation and land-use changes have a long history among the Borana-Oromo of Southern Ethiopia. They started with the conquest and incorporation of Borana land into the Ethiopian Empire in the last quarter of the 19th century. The practice of land alienation and land use changes culminated with the incumbent government's current land lease policy, which legally grants land to national and international investors for "development" purposes. However, this policy/practice has inspired contrasting reactions from academics, policy makers, international organizations, local communities and other actors. Some see the practice as land grabbing, which violates the resource rights and identity of the indigenous/minority population. They argue that the practice denies (or fragments) land for local communities, destroys livelihoods, reduces the sustainability of the subsistence economy for local and national markets, leads to poverty and violence, and will accelerate ecosystem destruction and the climate crisis. Others argue for the importance of land alienation and land use change policy which will attract much-needed foreign currency into the economy and contribute to long-term food security through the transfer of technology to small-scale producers. It is also argued that land transfer for "development" purposes will create jobs, develop rural infrastructure, and bring poverty-reducing improvements such as the construction of schools and health centers. This paper examines the process of land alienation and the consequent land-use changes and their impacts on the Borana-Oromo pastoral economy, and presents the opportunities and risks it entails. It also describes the Borana-Oromo responses to land alienation and future prospects.

SUSTAINABLE INTENSIFICATION THROUGH HOLISTIC MANAGEMENT – EVIDENCE AND POTENTIAL IN EAST AFRICA

Jennifer HODBOD, Michigan State University

The degradation of rangelands is well established within East Africa and is commonly attributed to unsustainable rangeland management by pastoralists resulting in overgrazing, coupled with environmental drivers such as frequent drought events. However, such unsustainable management can be linked to increasing population pressure and development aspirations, creating institution pressure to create economic development. When faced with increased competition for land, pastoralists are often forced into unsustainable grazing practices as coping strategies, as seen with the Karayu in the Awash River Basin where individual families enclosed land for private rather than communal use. The shift to enclosures increases the pressure on smaller parcels of land and reduces the recovery time, reducing fodder availability. As a result, agro-pastoralist livelihoods are increasingly vulnerable due to both the quantity and quality of their resource base diminishing. Holistic management (HM) is gaining traction as a decision-making framework used for optimising rangeland management – a community-oriented approach that includes the full spectrum of social-ecological management, including decision-making informed by ecological and social principles, and the pursuit of gender equity within decision-making. HM acknowledges the complexity of rangeland socio-ecological systems and targets achieving environmental, economic and social benefits as defined by the stakeholders. We propose HM is a culturally-appropriate method of sustainable intensification in Ethiopian rangelands, and beyond. A core element of HM is Holistic Planned Grazing – high intensity, short duration grazing with long rest-periods before returning to that plot. Whilst such rotation is intense at the time of grazing, it affords defoliated plants time to recover, avoiding over-grazing. This paper presents preliminary findings from communities where HM has been introduced in Kenya and Ethiopia, and outlines future research plans. Current methods of sustainable intensification within livestock systems include drilling for water resources, animal breeding and establishment of markets. We argue that none will be successful without an adequate resource base on which to feed livestock and that HM provides a tool for the regeneration of degraded rangelands coupled with an increase in output and improved revenue streams from livestock products, both of which increase the resilience of pastoralist communities.

TAPPING THE POTENTIAL OF CROSS-BOUNDARY SYNERGY IN SOUTH-WESTERN ETHIOPIA

Immo EULENBERGER, Max-Planck Institute for Social Anthropology

There has been mounting criticism and concern regarding the approach to development taken in South-western Ethiopia. This paper seeks to take a different tack by presenting a positive vision of what development in the agro-pastoralist regions of South Omo and adjoining parts of Bench-Maji, South Sudan and Kenya could look like. Building on a decade of study and fieldwork in and on the region, using both qualitative and quantitative methods, and multiple recent projects across the research-practice divide, it looks at the vast potential of cross-border cooperation and coordinated efforts across sectors (academia and policy making, governments, donors, NGOs and local communities) for responsible and equitable development. It focuses specifically on under-explored uses of the irrigation potential entailed in the construction of the Gibe III dam, aquifer development in the neighbouring plains and the integration of cross-border resource sharing and peace building. It sets out how the expertise accumulated by the region's communities, academic knowledge and the capacities of modern economies and forms of organisation can be used in synergy. The paper refers specifically to the conditions and opportunities of the wider South Omo-Turkana interface by outlining the ways in which people and organisations with diverging socio-cultural and economic backgrounds can best learn from one another; how old and new forms of communication can best contribute to this; how sustainable resource management can be guaranteed and improved cooperatively across boundaries; how the productivity and resilience of socio-ecological systems can be increased simultaneously and equitably; which concrete measures, efforts and technologies can be employed to that end; which specific stakeholders could play which part; how social disintegration and ecological degradation that often accompany large-scale interventions can be avoided while strengthening local livelihoods and, at the same time, increasing extractable revenue that can be used to support Ethiopia's ambitious modernisation efforts. It argues that Ethiopia has a unique chance to use its ecological, cultural and economic diversity to generate innovative examples of efficient and responsible development

by integrating the complementary capacities and agency of the different actors already involved (or ready and willing to contribute) productively and smartly.

THE RUSH TO THE PERIPHERIES: LAND TENURE ISSUES AND LIVELIHOOD CHALLENGES OF PERI-URBAN FARMERS

ADDISWORK Tilahun Teklemariam, Hawassa University, Center for Policy and Development Research, Ethiopia

MOHAMED Salih Abdelrahim, Institute of Social Studies (ISS), Rotterdam University, The Hague, The Netherlands

Logan COCHRANE, Carleton University, Global and International Studies Faculty of Public Affairs

According to the UN-Habitat report, ever-increasing population coupled with intensified rural-urban migration will result in 50% of Africa's population inhabiting urban centers by 2030. Existing trends show that as urban centers become home to large segments of the population, their carrying capacity is exceeded, creating massive demand for urban land for housing and other urban infrastructural development. This increased demand for urban land tends to be met primarily by converting periurban agricultural land on the outskirts of existing centers. As a result, these periurban areas become tenure hot-spots. Ethiopia is no exception. According to the CSA 2008 report, Ethiopia's urban population is projected to grow annually by 4.3% and is increasing by half a million every year. According to this preliminary population projection, by 2040 the populations of the major cities like Hawassa, Mekele, Adama and Bahir Dar are estimated to grow respectively by a factor of 6, 5 and 4. The intensity and scale of urban population growth places a great deal of pressure on the periurban zones, which are expected to pick up the slack. The paper investigates the distinct property rights issues, tenure related livelihood challenges and coping strategies of local periurban farmers in Addis Ababa and Hawassa. The study is based on a qualitative case study methodology, consisting of participatory observation and deep field immersion, interviews, focus group discussions and document analysis techniques. The study concludes that the expansion of urban development into periurban agricultural land and the resulting changes to the tenure system have caused intense tenure insecurity and livelihood challenges to the local farmers. The analysis suggests that the main strategies farmers employ to cope with the changing situation conflict with the formal laws of the country, which in most cases damages the farmers and raises issues of legal pluralism.

WHEN INVESTMENTS IN FARMLAND FAIL TO PRODUCE: RENT-SEEKING DISCOURSES AND LAND-USE QUESTIONS IN ETHIOPIA

Jonah WEDEKIND, Humboldt-Universität zu Berlin, Germany

A decade after the 2007/08 surge in agricultural land deals in Ethiopia, it is time to shift the empirical focus from ascertaining the size, scale and scope of investment projects to investigating the various reasons for why a significant number of them have since stalled. Numerous investors failed to use their leased land productively, had their investment licenses cancelled and their land confiscated, or were socially contested. A closer look at stalled projects allows us to consider to what extent agricultural investments can be organized to contribute to a responsible and equitable rural development process in Ethiopia. Indeed, there are notable economic sectors in Ethiopia where agricultural investments have stimulated national industrialization and international export in accordance with developmentalism—e.g. the flower-cut agro-industry—while the development of other sectors is stunted—e.g. the sugar-cane agro-industry—and yet others have failed or were abandoned completely—e.g. bio-diesel crop production and processing. While the general task should be to learn from all aforementioned sectors (successful or unsuccessful), this paper draws on insights from one of latter sectors, thus tracing the relatively short-lived boom and bust of biodiesel investments (2007 to 2015). The case of failed biodiesel investments allows us not only to analyse what happens to land and labour 'when

investments in farmland fail to produce' in accordance with land lease agreements or the national developmental strategy. It also reveals the numerous rent-seeking behaviours (i.e. "value-grabbing" strategies) by which national and foreign investors have sought to reap profits from their land lease without agricultural production (i.e. 'profiting without producing'). Scholars have already traced in detail the initial institutional and policy changes which enabled and facilitated large-scale investments in land in Ethiopia. This paper seeks to shed light on the relatively recent institutional and policy changes (re- and de-centralizing land administration, limiting land lease sizes, cancelling unproductive investments, etc.) and argues that these are part-and-parcel of an ongoing political-economic attempt to overcome the phenomenon of value-grabbing; indicating moreover the inherent difficulties of ensuring that large-scale agricultural investments contribute to responsible and equitable rural development in Ethiopia.

WHO MAKES THE WORLD? RE-ASSESSING LAND USE EXPERTISE IN ETHIOPIA

Echi Christina GABBERT, Goettingen University, Germany; Max Planck Institute for Social Anthropology Halle/Saale; Germany

In light of the rapid pace induced by fast track development plans in Ethiopia, it is appropriate to take a step back and reflect on the history, ecology and future of the people and land that are in transition. The paper will present approaches for analysis of the current land use practices and discuss alternatives in case studies. When analysing investments, the global neighbourhood approach tries to understand the different and often contradictory views and missions of the "global neighbours" - local communities, policy makers, investors, NGOs, human rights organizations, scientists etc. - involved and interested in the use of a particular territory, and wants to bring actors together in order to find points of convergence and constructive solutions. This approach, however also entails dangers because the world is made and managed by a few who are not necessarily interested in other points of view or the dynamics between them. Under such circumstances positive features of neighbourhood such as interest in one's neighbour, mutual respect and communication become irrelevant. One obvious reason is that people who decide or talk about land use are far away from those who know every tree, every plant and the seasonal variations of every water point in detail. This asymmetry of interest and power is a decisive limiting factor and constant challenge in multiparty settings such as land use and environmental politics. The paper will scrutinize divergent perspectives on land use under the light of recent developments in Ethiopia and elsewhere to listen to the emerging tenor of global neighbours, their grounds, their relations, their fissures, their possibilities and abysses. When reassessing the expertise and potential of people who make the future of the land, in very different ways, the goal is to bring peaceful ideas into life that matter.

'ANACHRONISTIC LAND POLICIES' OR 'DEVELOPMENTAL AMNESIA': LAND GOVERNANCE IN CONTEMPORARY ETHIOPIA

FANA Gebresenbet, Institute for Peace and Security Studies, Addis Ababa University, Ethiopia

Attempts by successive Ethiopian governments to master the lowland frontier and interfere significantly in local social, economic and political life have been futile. Among other things, this was predicated by the inability of available land control strategies and domestic/global approaches to construct land in the lowlands as an investible resource. In past decades, the EPRDF has been vocal in criticising these past attempts. While claiming to do things differently, the EPRDF has aggressively worked to commodify this land, most successfully in Benishangul-Gumuz, Gambella and South Omo. Over the past decade, domestic political and economic developments, particularly the need to marshal resources for the demands of the developmental state project, and the global land rush, created options that made investment in the lowlands feasible in the initial planning stages. Based on extensive fieldwork in Gambella and South Omo over the past five years, this paper argues that

the commodification of land and associated sedenterisation schemes have led to the deployment of a form of political economy comparable to what imperial rulers were doing to the highland periphery over a century ago. In effect, the EPRDF criticises the imperial system for its land practices and cultural hegemony/denigration, while essentially doing the same thing with different systems of economic organization, discourse, political order (development) and technologies. In fact local communities experience the alienation of huge amounts of land, an influx of settlers, and an increasingly coercive state apparatus. The political economy also favours the incoming labour force and settlers, despite constitutional norms of self-determination and prioritisation of ethnicity. The villagisation scheme serves this general process, primarily by enabling land alienation by making the exclusion more legitimate and the costs bearable through a modicum of service provision.

[PANEL] 0306 VULNERABILITY AND NEW SOLIDARITIES AMONG ETHIOPIAN PASTORALISTS: RENEGOTIATING POWER AND IDENTITIES IN ETHIOPIA'S PASTORAL BORDERLANDS

Organizers:

Francesco STARO, Université Paris 8 Vincennes Saint Denis, France
SAMUEL Tefera, Addis Ababa University, Ethiopia

Paper presenters:

MOHAMMED Yimer; YETEBAREK Hizekeal Zekareas; Randi HAUGLAND;
Saverio KRATLI; ANNILEY E. Tessema;
YOHANNES GebreMichael; MELESE Worku; SAMAL Sahela

The main idea that we would like to develop in this panel looks at the pastoral areas in Ethiopia as an entry point to study the fabric of new power relations between state authorities, pastoral communities and international aid actors. Nowadays, the representation of pastoralists' livelihoods and modes of production as a simple adaptation to unpredictable rainfall and "scarce" resources are still strong in national economic policy as well as in scientific research. These representations fail to acknowledge that access to natural resources - mainly water and pastures - as well as mobility patterns among pastoralists results from the interplay of local, national and international actors. From this point of view, it is possible to recognize the different issues at stake in pastoral borderlands which are related to natural resources management and gaps in policy, the role of livestock marketing in regional economic networks as well as national security at the borders of the state. We welcome contributions of scholars and researchers working in different fields (anthropology, geography, political sciences, and development studies). We will discuss the complex relationships between pastoral societies and their environment focusing the attention on three major topics:

1. From sedentarization and resettlement of pastoral communities to "participatory development". How power relations between the Ethiopian State and pastoral communities are re-negotiated and what is the role of development and humanitarian actors in this process?
2. Natural resource grabbing, policy and institutional change. Pastoral regions are more and more concerned with the privatization of natural resources and large scale investments in the agricultural sector. How local institutions regulating access to land and water among pastoralists are changing to tackle these processes?
3. Shifting identities and power relations along resource borders: International aid and development projects may be considered as new "resources" that contribute to the reconfiguration of local networks of solidarity, social protection, and competition among local communities. What are the impacts on pastoralists' livelihood and resilience?

ADEQUATE CONSULTATION AND DIALOGUE WITH LOCAL COMMUNITY; UNLOCKING THE UNTAPPED POTENTIAL FOR PEACE AND DEVELOPMENT; EVIDENCE FROM SOUTH OMO ZONE

MOHAMMED Yimer, Arba Minch University, Ethiopia

This paper argues that adequate consultation and public dialogue at a grass-roots level are two potential entry points in times of development interventions, fostering peace among geographically close people and a subsequent foundation for development. The study was undertaken to examine whether the agro-pastoral communities of South Omo zone were jeopardized as a result of the Omo Kuraz Sugar development project or not. Adopting an Ethnographic design, the study combines primary data collected through participant observation, focus group discussion and key informant interviews, surmising that there were attempts to consult the indigenous people, though these attempts were not adequate. It also indicates that despite the absence of compensation for the local displaced people due to their mobile life, the people were not endangered as a result of the project. This project, as a development project that is established at the communal land of the agro-pastoralists, is providing training for the nearby people to hire them in its various offices. Far from the claims of various overseas institutions which purported that agro-pastoral communities would miserably suffer from such a project, the people considered it as if it was their own project. Generally, the study implies that South Omo zone is a counterexample of how local level consultation and a wide range of dialogue are indispensable preconditions to foster peace and development in many pastoral and agro-pastoral areas of the country.

ASSET OR DETRIMENT?: INFORMAL CROSS-BORDER SOCIO-ECONOMIC RELATIONS IN ETHIOPIA-KENYA BORDER AND IMPLICATIONS FOR LOCAL DEVELOPMENT

YETEBAREK Hizekeal Zekareas, Institute of Indigenous Studies, Dilla University,
Ethiopia
Randi HAUGLAND, University of Tromsø

The Ethiopia-Kenya borderland is home to historically marginalized pastoral communities. Before the 1990s, these communities were ignored in the discourse of national development. Pastoralism was regarded as an 'archaic', and 'backward' way of life and pastoralists were seen as 'needy' populations. Post-1990s policy developments in both Ethiopia and Kenya led to a change of perspective in which pastoral frontiers started to be seen as areas with huge potential for national development. However, the strategies implemented to achieve local development still raise questions. From the state perspective, mobile social structures, which are indispensable to pastoral production, are regarded as a challenge to local development, and need to be sedentarised. Moreover, informal economic relations are treated in government documents as lost public revenue that has to be policed. Conversely, the local communities see informal socio-economic relations as the backbone of their existence. This research seeks to investigate the connection between informal cross-border socio-economic relations and local development. Moreover, it proposes policy orientations and models for the practice of social work at the margins of the state. The findings of this research reflect the perspective of the local communities. Accordingly, we argue that if facilitated and supported by harmonised policies, mobile ways of life and cross-border economies can drive development from below. Instead of blaming the state development paradigm, this project derives lessons from the contexts of West Africa and the Arctic North, and calls on policy makers and social work practitioners to work towards promoting informal cross-border socio-economic relations.

DEVELOPMENT AND PASTORALISM:

Saverio KRATLI, IUAES Commission on Nomadic Peoples

Pivotal to the challenge of defining axes of activity in pastoral development in Ethiopia is the decision on whether pastoralism is to be considered a problem or an asset; and therefore whether development should be about making pastoralists stronger (development of pastoralism), or rather to help them find means of subsistence other than pastoralism. This paper argues that a people-led-development perspective (building on existing resources and locally driven processes) allows only for a straightforward answer: Pastoral development means supporting people in their livelihood strategies as pastoralists. Especially, it means supporting their efforts to embed flexible/variable interfaces between production and environment. Even beside the people-led-development framework, the approach that sees pastoral development as development out of pastoralism is at odds with history. The assumption that pastoral systems in Ethiopia are inherently unproductive and unsustainable (therefore no development can stem from them) has too often been taken as self-evident. The available evidence, albeit fragmentary, points in the opposite direction. An assessment of productivity (output over input) depends on what is taken into consideration when considering input and output. The performance of individual animals in pastoral systems is low when measured by standard parameters, which are designed assuming optimal uniformity and stability in the environment. When productivity is assessed at a scale higher than the individual animal, and in ways that allow to account for the highly variable pastoral environment, the result changes. Available records indicate long-term stability, or even increase, in the aggregated livestock holdings in Ethiopian pastoral systems (despite the periodical fluctuations). Livestock exports, almost entirely supplied by pastoral systems, are also believed to have increased substantially over the years. In light of the historical underinvestment in pastoral systems, and indeed the sustained and severe reduction in rangeland suffered by these systems over the last forty years, the recorded stability or possibly increase in production — i.e. stability or increase in output from reduced input — would suggest that overall the productivity of pastoral systems in Ethiopia has indeed increased quite substantially, and is increasing. Therefore the assumption that productivity cannot increase within pastoralism is incorrect.

TRADITIONAL LEADERS OF AFAR AND THE DYNAMICS OF PASTORALIST STATE INTERACTION EVIDENCE FROM LOWER AWASH VALLEY OF AFAR REGIONAL STATE

ANNILEY E. Tessema, Debre Birhan University, Ethiopia

The arrival of European colonists and the expansion of the Ethiopian state caused the Afar to be divided and administered under three Horn of Africa countries, Ethiopia, Djibouti and Eritrea. In the Horn of Africa, the Afar had been led for centuries by traditional leaders from four different areas called Tajoura, Rahaito, Girrifo and Aussa. During the Imperial period, the traditional leaders were incorporated into the Imperial state structure and awarded new Imperial titles. At this period, the traditional leaders served as a bridge between the state and ordinary pastoral society. In the same vein, the role of traditional leaders as intermediaries continued after the Derg came to power. Again when the EPRDF came to power, traditional leaders played a pivotal role in times of political instability, serving as an instrument to maintain the power of both the federal and regional state. In general, across the three regimes, even though there were social, political and economic changes in the country, there was no significant change in the role of traditional leaders in the interaction between the state and pastoralists. This paper will explore the interaction of the pastoralist Afar with the state through the role played by traditional leaders and how the state maintained its power in the Lower Awash Valley, using data obtained by qualitative research methods.

UNDERSTANDING THE DYNAMISM IN PASTORAL AREAS AS POINT OF DEPARTURE FOR APPROPRIATE PLANNING: EXPERIENCES FROM SOMALI REGION, ETHIOPIA

YOHANNES GebreMichael, Addis Ababa University, Ethiopia

It is believed that the cumulative effect of knowledge gaps and top-down approaches to pastoralism have contributed to the introduction of inappropriate policies, triggering resource-based conflicts, land degradation and food insecurity. Accordingly, the overall aim of this study is to document rational and invisible pastoral activities which are usually simplified and underestimated by outsiders based on one of the districts of the Somali Region of Ethiopia. As a methodology, Shinile district is selected due to its diversified livelihoods, interfaces of the rural and urban, and the presence of both conflict and peace. Moreover, both a household survey and group discussion were held with pastorals and agro-pastorals of different wealth ranks. A total of 160 people were consulted in the household survey and group discussions. The study revealed that pastoralism as a system is subject to dynamic changes in the environment, livelihood, land use and land cover and demographic features. However, these complex and diverse dynamics are less understood by the decision makers, which attribute them to a defective policy formulation in pastoral areas instead. Moreover, pastoralists have a wide range of invisible activities, amongst them their ecological and socio-economic setting acting as opportunities to develop their livelihoods. Finally, the study concludes that some of the invisible pastoral activities are rational pathways to adapt to environmental and policy changes. Supporting the local initiatives and recognition of community competence to experiment and innovate appear essential to assure sustainable livelihoods in the pastoral areas.

VULNERABILITY AND ADAPTATION STRATEGIES OF RURAL LIVELIHOOD TO CLIMATE CHANGE IN CASE OF LIBO KEMKEM DISTRICT, SOUTH GONDER ZONES, ETHIOPIA

MELESE Worku, Debre Tabor University, Ethiopia
 SAMAL Sahela, Gonder University
 ABAY Banhun, Debera Markos

Background: Climate change at the present time is one of the biggest worldwide agendas; this issues challenges for developing countries, especially in agro-pastora livelihood. Vulnerability is the degree to which environmental systems are likely to experience harmful climate change. Adaptive is the ability of a system to adjust to climate change.

Objective: To evaluate vulnerability and adaptation strategies of agro-pastora livelihood to climate change. Study was conducted on Libo District 2016/17. Methods: Primary and secondary data were collected through semi-structured questionnaires, field observation, interview, focus group discussion and key informant interviews and national meteorological data. District was selected based on being more vulnerable to climate changes when compared to other district. Three kebele were selected based on stratification agro ecological zone. The sampling size of 120 farmers was randomly selected. Data analyzed by using STATA, SPSS and Microsoft Excel.

Result: The annual and maximum average annual rainfall is decreasing at the rate of 21.21 and 7.499 mm per 25 year. The rainfall is decreasing trend the linear equation ($Y=21.21X-41$) with $R^2=0.64$ at 5% level of significance. The annual temperature and average annual temperature increase rate 1.53oc and 0.128oc per year respectively. This climate variably seriously affects agro-pastora livelihood, especially in depletion of water resources, animal health, expansion of drought, reduced grass grow and ecological instability. Result showed that 27.8% agro-pastora livelihood more vulnerable Climate change, high magnitude of impact and lower adaptive capacity etc... The result of Multinomial logiest Model farmers adaptation different strategies against climate change soil conservation practice, to plant improved grass species like bane grass, green gold, elephant grass, crop diversification with livestock forage alfalfa and cowpea, using improved crops varieties and irrigation were 37.5%,22.5%,16.67%,13.33% and 10% respectively. Result reveals (42.8%) agro-pastora livelihood more vulnerable climate-change due to higher magnitude impact, low adaptive capacity, lack education, weak livelihood strategy and being exposed to extreme climate shock and climate sensitive resources. Result indicated main constrain adaptation strategies lack of information about long-term climate change, lack of appropriate adaptations strategy, lack of access to timely weather forecast, lack of irrigation schemes 29%,17%,11.67%,12.5%,37.5% respectively. Multinomial logistic Model results of marginal effect (dy/dx or mfx) confirm that access climate information, social capital, access technology, economic wealth, extinction services and farmer to farmer extinction services have statistically significant impact on climate adaptation strategies.

Conclusion: The farmer should develop appropriate livestock and farming intervention and pay specific attention to fodder production for livestock. The government should be developing different climate adaptation strategic practices and raising awareness of the local population for sustainable development of agro-pastoral livelihood. Researcher recommends that climate vulnerability should be supported and intervention by government, policy and decision maker is advised to improve existing policies for sustainable development of agro-pastoral livelihood.

[PANEL] 0307 ENTREPRENEURSHIP, ENTERPRISES AND SOCIAL RESPONSIBILITY

Organizers:

RAHWA Gebre Tesfahuney, Asst. Professor in Mekelle University and PhD Candidate in Development Studies (Environment and Development) in AAU, Ethiopia

Paper presenters:

TESFAYE Fentaw Nigatu; SILESHI Talegeta; ZEWDU Adefris; ABRAHAM Abebe; RAHWA Gebre Tesfahuney

CORPORATE SOCIAL RESPONSIBILITY FOR SOCIAL DIMENSION OF HUMAN DEVELOPMENT IN ETHIOPIA: A CONCEPTUAL ANALYSIS

TESFAYE Fentaw Nigatu, Wollo University, Ethiopia

Ethiopia is still lagging behind in the development of its own Corporate Social Responsibility (CSR) guidelines and framework. However, CSR is an important factor in addressing the social dimension of human development in the 21st-century sustainable development agenda. This conceptual paper analyses the importance of CSR to the social dimension of human development and the significance of context for the development of CSR guidelines and the implementation framework in a given country, without a dogmatic adherence to the Western ideology of CSR. The study draws on the literature, different company websites and personal experiences as sources of data. Japan and South Africa are used as case studies, on the assumption that they can teach us about how to adapt CSR practices within a “similar” ideology of political development. In South Africa and Japan, CSR emerged as a political instrument through the creation of public-private partnerships in different strategic areas. It was based on legislation, implementation guidelines, reporting initiatives and government monitoring schemes, intended to change the socio-economic lives of citizens. CSR is essential to the accumulation of social capital in the form of social networks, the proliferation of voluntary organisations, greater participation in civic and political associations, the building of trust, honesty, reliability, and the development of cooperation within societies. CSR is also important to the development of synergy between government and citizens through complementarity and embeddedness, raising the “bottom of the economic pyramid” (poorest citizens), reducing the cost of human development, solving the problem of an excessive focus on “success”, and many other goals. Ethiopians are “open-minded” towards the socio-cultural life of the world (highly risk-averse society, known for its extended family structure, “collectivism” as a dominant feature of national culture). The researcher concludes by recommending the development of CSR in the Ethiopian context, in order to contribute to the political process, partnership between the public and private sectors, and economic growth with economic development.

DETERMINANTS OF SELF EMPLOYMENT DECISION IN WEST SHOA ZONE, OROMIA REGION, ETHIOPIA

SILESHI Talegeta, Department of Management, Ambo University, Ethiopia
ZEWDU Adefris, Department of Economics, College of Business & Economics, Ambo University, Ethiopia

Self-employment and entrepreneurship are considered to be major drivers of development, employment and wealth creation, and are therefore gaining increasing attention from governments and policy-makers. However, very little is known about what factors determine the self-employment decisions of individuals. The main objective of this study was therefore to investigate the various determinants of self-employment decisions using survey data collected from a total of 242 randomly selected respondents (147 self-employed and 95 salaried) from four towns in West Shoa Zone, Oromia Region, Ethiopia. The study employed logistic regression to assess the determinants of self-employment. The finding that emerged from the study was that the age of the respondents, educational attainment, household size, having a self-employed parent, inheritance, and access to credit, are variables that have a significant and positive influence on the decision to be self-employed. On the other hand, the factors of respondent age-squared and access to paid employment affects self-employment status negatively and significantly. Based on the results and discussions, the study suggests that government organizations and other development agencies concerned with unemployment reduction and poverty alleviation through the promotion of self-employment need to take these determining factors into account in order to achieve better outcomes and enhance self-employment and entrepreneurship activities in the study area.

RURAL ENTREPRENEURSHIP DEVELOPMENT AND SUCCESS: THEORETICAL AND EMPIRICAL LITERATURE REVIEW

ABRAHAM Abebe, Lecturer Assosa University / PhD candidate Punjabi, University Patiala, India

The goals of supporting rural development are equitable access to arable land, more equitable distribution of income, widespread empowerment in health, nutrition and housing, broadened opportunities for all individuals to realize their full potentials through education, and strong voice for all rural people in shaping the decisions and actions that affect their lives. In light of this, the purpose of this article is to systematically review scholarly articles on the development and challenges of rural entrepreneurship, on contemporary theories on the subject and on the determinants for the success of rural entrepreneurship. The findings of the review are that the major problems faced by rural entrepreneurs are lack or absence of education or any formal training, financial factors, marketing hurdles, management and human resource problems, insufficient technical and conceptual ability. The problems faced by rural entrepreneurs are multi-dimensional and serious but nevertheless seem easier to solve than those of urban entrepreneurs. Further, both internal and external factors that are determinants of small business success also apply to rural small businesses. However, the external factors are more important than the internal in contributing to small business success in rural areas. The support needed to boost the development and success of rural entrepreneurship is thus: a continuing active and pivotal government role; skills training, since most rural businesses are labour intensive and require skills and creativity; strengthening business competencies through more rigorous training; investment in infrastructure and facilities for a conducive local business environment; and effective market support services in terms of product promotion, market accessibility and networking.

VALUE CHAIN ANALYSIS OF MICRO, SMALL AND MEDIUM ENTERPRISES (MSMES): A SURVEY STUDY ON SELECTED SECTOR OF MSMES IN TIGRAY

RAHWA Gebre Tesfahuney, Asst. Professor in Mekelle University and PhD

Candidate in Development Studies (Environment and Development) in
AAU, Ethiopia

In Ethiopia, Micro, Small and Medium Enterprises (MSMEs) are among the priorities on the government's agenda. MSMEs are seen as a vehicle to transform Ethiopia from an agri-dependent to a semi-industrial economy, in its quest to become a middle income country. The purpose of this study was to assess the value chain for MSMEs by exploring the integration of existing value chain activities into the value chain system of the selected sector. The study used both primary data based on face-to-face structured questionnaires and secondary data from the literature. The sample size was 80, i.e. respectively 60, 17 and 3 from the Micro, Small and Medium category. The sector chosen was textiles, which is one of the seven different MSME sectors, which was selected because of its contribution to one of the basic necessities of life (clothing) and because it is well known source of income in the region. The companies were selected using stratified random sampling. The data collected were analysed using Spearman's correlation and OLS Mode. Most of the firms in the sector are micro and small. The existing value chain activities include both primary activities and support activities with their sub-activities. The relations between value chain activities include relations among primary value chain activities themselves and with the support activities. The calculations per unit indicate that all except the input providers make a loss. Thus, the total profit margin is earned when sales volume increases, which benefits the wholesaler. Inbound logistics (a primary value chain activity); firm infrastructure (a support value chain activity); and socioeconomic factors – business capital, employee numbers, annual income, owner's level of education – significantly contribute to increasing the profit margin in the sector. The sector's value chain system has components which each have their own subcomponents. It would be wise if MSMEs paid attention to both primary and support value chain activities, as all the activities contribute to the integration of the existing value chain. The firms should focus more on how to increase sales volumes in order to increase profit margins, as the sales price per unit calculation indicates a loss while the total calculation shows a profit.

**[PANEL] 0308 RURAL DEVELOPMENT: RECENT RESEARCH ON THE
SOCIOECONOMIC SITUATION OF FARMERS**

Organizers:

HAGOS Nigussie, Mekelle University, Ethiopia
Kristie DRUCZA, Gender and Inclusion Research, International Maize and
Wheat Improvement Center (CIMMYT), Ethiopia

Paper presenters:

MEHARI Hiben; ABDELLA Kosa; IDRIS Mohammad; Tom LAVERS; HAGOS
Nigussie; AREGA Shumetie;
HAGOS Kidane; TESFAYE Lemma; ABRAHA Weldu; TOLLERA Tesema

**CAN WE MODEL IRRIGATION POTENTIAL IN A DATA SCARCE
ENVIRONMENT?**

MEHARI Hiben, Tigray Water Bureau

This paper proposes a methodology to model irrigation potential mapping in data scarce areas by using global remote sensing data. The model incorporates spatial data and spatial analysis, raster analysis tools and their application, the concept of irrigation water requirement, and estimates of the availability of irrigation water, based on simple and valid approaches. The protocols of GIS project design and execution in relation to remote sensing data are used for suitability map calibration and validation purposes to map irrigation potential, while NASA's SRTM is used to describe landmass topography. The Giba Basin (the upper tributary of Tekeze

River in Ethiopia) is used as an example application to illustrate the methodology. To this end, parameter and input uncertainty are explicitly taken into account and visualized via probabilistic irrigation potential maps. Also, the study investigates the impact of land-use changes on irrigation schemes using the SWAT modelling tool and the propagation of this land-use change is visualized again using a probabilistic mapping approach. The GIS spatial analysis tools will analyze remote sensing and image analysis will map the land irrigation suitability using spatial data and estimation of irrigation water requirement and available water for irrigation using the SWAT model.

FARMERS MARKET ACCESS AND CASH CROP ADOPTION: EVIDENCE FROM NORTH SHOA ZONE ETHIOPIA

ABDELLA Kosa, Lecturer at Kotebe Metropolitan University
IDRIS Mohammad, Lecturer at Debre Berhan University

Even though farmers face a number of barriers in accessing markets, there is a high potential to derive livelihoods from market-oriented agriculture. Therefore, this paper aims to investigate the farmer's market access and cash crop adoption in Ethiopia. Its information was gathered through questionnaires, with a sample of 345 farmers analyzed, quantitatively using descriptive and inferential analysis; interviews conducted with 8 office workers were analyzed qualitatively. The findings of the study show that Farmers are ready to adapt to cash crops but that there are obstacles in accessing requirements to produce cash crops. Most of the farmers are interested in participating in emerging markets, but they are limited in their access it because of prohibitive costs, lack of market information, poor strategies used by farmers and unions, and lack of transparency in the supply chain. Cash crop adoption is significantly affected by age, educational level, farm size, market experience, types of product produced, product sufficiency, product quantity, business skill, price variation, and level of farmers' benefit from the market. Meanwhile, the farmer's market access is significantly determined by supply chain, product and market risk, farmer's collective action, and strategies to access the market. Therefore, we recommend the government and NGOs take measures to remove the obstacles to adopting cash crops, accessing markets and becoming competent by providing appropriate information and training to improve the livelihood of small-scale farmers.

IDEAS AND THE EVOLUTION OF SOCIAL PROTECTION IN ETHIOPIA: THE PRODUCTIVE SAFETY NET PROGRAMME AND COMMUNITY-BASED HEALTH INSURANCE

Tom LAVERS, Global Development Institute, University of Manchester

Ethiopia has taken significant steps to expand social protection provision over the last decade or so, notably including the Productive Safety Net Programme (PSNP) which supports some 8 million people, as well as the expansion of the Community Based Health Insurance programme (CBHI) to some 11 million people. The existing literature has identified and discussed the important role played by transnational actors in promoting social protection in developing countries over this period, with some critics suggesting that this is a primarily donor-driven process. This paper examines the social protection policymaking process in Ethiopia from an ideational perspective, focusing on the extent to which ideas promoted by transnational actors have influenced Ethiopian policy debates. The analysis comprises case studies of the decision making process surrounding the PSNP, CBHI and the National Social Protection Policy, based on more than 60 key informant interviews with senior Ethiopian politicians and bureaucrats, as well as key donor officials. The paper concludes that while transnational ideas have been important inputs into policy, these ideas are not adopted uncritically. Rather, the Ethiopian government, and in particular political elites at the very highest levels, have selected policy models that fit existing government objectives and have consciously sought to adapt these policy models to ensure consistency with the government overarching developmental vision. The result is a distinctively 'productivist'

approach to social protection in line with the 'developmental state' ambitions of the ruling party.

PUBLIC MEETINGS AND CITIZEN PARTICIPATION IN RURAL DEVELOPMENT PROGRAMS

HAGOS Nigussie, Mekelle University, Ethiopia

This paper examines public meetings and their significance for citizen participation in food security programs in Irob and Gulomekeda districts, Eastern Tigray. Public meetings are the forms of communication most commonly used to convey socio-cultural, religious, political and development messages in rural areas. The continuing use of public meetings in rural areas is attributable to lack of infrastructure and of access to modern media outlets. The global question of this paper is: to what extent do public meetings help rural people to participate in the design and implementation of food security programs? Methodologically, it employed an ethnographic research approach. The findings of the study were that public meetings are dominated by the views and interests of government officials and development agents, which limited the participation of local people in the strategic design and implementation of the food security programs. Thus, public meetings in Irob and Gulomekeda districts are ineffective in conveying food security messages. There are three main reasons for this: first, public meetings employ a top-down communication approach, which limits participation in the decision-making processes; second, food security messages in public meetings are not communicated in the languages of the people (especially the Irob people, many of whom do not speak Tigrigna); third, because of the urgency of most government programs, three to five programs are addressed in a single meeting, making it difficult for people to decide priorities. Overall, though government officials and development agents believe public meetings to be an inclusive communication strategy, public meetings are unproductive in connecting rural people to food security programs.

RURAL LABOUR DISPLACEMENT AND CLIMATE VARIABILITY IN CENTRAL ETHIOPIA: PANEL DATA APPROACH

AREGA Shumetie, Haramaya University, Ethiopia

Unbalanced panel data (1994-2014) collected from the central highlands and Arssi grain plough farming systems of Ethiopia were used to examine the effect of climate variability on rural labour displacement. The result of instrumental random effect two-stage least squares regression revealed that increments in crop income significantly reduced rural labour displacement from the study area. This significant interaction implies that factors relating to climate variability, which have a negative effect on crop income, strongly affected rural labour displacement. The model result also showed that the possession of large livestock, which is the main source of labour, food and cash, has a significant effect in reducing labour displacement from the two farming systems. Household participation in off-farm activities would reduce displacement from their home location, according to the results of the model. Factors including crop season rainfall, disease and pest outbreaks, and shocks caused by climate variability, were significant causes of displacement by household members. This study therefore recommends that policies and programs should focus on creating stable income sources and sustainable water availability for smallholder agriculture in order to reduce rural labour displacement from the two farming systems.

SMALLHOLDER FARMERS' PARTICIPATION IN SEED PRODUCING COOPERATIVES IN SOUTHERN ZONE OF TIGRAY, ETHIOPIA

HAGOS Kidane, Tigray Agricultural Research Institute (TARI), Alamata Agricultural Research Center, P.O. Box 56, Alamata, Ethiopia
TESFAYE Lemma, Haramaya University, Department of Rural Development and Agricultural Extension, Haramaya, Ethiopia
GIRMAY Tesfay, Mekelle University, Department of Natural Resources Economics and Management, Mekelle, Ethiopia

This research sought to examine the participation of smallholder farmers in seed producing cooperatives in the Southern zone of Tigray, with the goal of assessing the factors affecting their participation and identifying the determinants of participation. Both probability and non-probability sampling techniques were employed to select 192 sample households. Interview schedules with respondents and focus group discussions were used to gather qualitative and quantitative data for the study. Descriptive statistics like frequency, percentage, mean and standard deviations and inferential statistics such as t-test and χ^2 -test were employed to see mean difference and association, respectively, between both participation categories. The descriptive statistics showed that, out of the total fourteen variables, eleven were significant at a 1%, 5% and 10% probability level between the participation categories. A binary logit model was employed to identify the determinants of participation. The model showed that the participation of smallholder farmers in SPCs was significantly influenced negatively by the age and sex of the head of household, and the distance to the SPC office, and positively by participation in field days, participation in trainings and family labor endowment. Therefore, enhancing institutional support services by creating village based seed producing clusters, organizing trainings, field days and using labor saving pre-harvest and post-harvest technologies, would contribute to improving the participation of smallholder farmers in SPCs.

THE INSTITUTION OF MAHBER: AN ENGINE FOR DEVELOPMENT OR A SOURCE EXTRAVAGANCE

ABRAHA Weldu, Bule Hora University, Ethiopia

This study aims to explore the principles of a socio-religious self-help institution by looking at the celebration of Mahber, a religious-oriented association, in Adi Werema, Tigray. The association has been poorly interpreted by some writers who assume it as a source of extravagance and economic backwardness. The present paper, however, argues that Mahber has developmental tendencies and promotes economic cooperation and reciprocity. Like other indigenous self-help institutions such as Equb and Edir; Mahber extenuates the gender, social, and economic polarities in the community. It is a source of sorority and fraternity as well. Importantly, it takes into consideration the notion of development and gender equality. It could be said that Mahber empowers both men and women to establish separate association in order to find support, enjoyment, and affirmation in the contentment of persons their own gender. Under the umbrella of Mahber, women are markedly empowered to express themselves freely in a way that they could not display in public. It also incubates the concept of saving and mutual assistances in the farming community. The study employs a qualitative research approach based on primary and secondary sources. The study critically examined available literatures and attempts to reinterpret existing evidence to investigate the role of Mahber in the community. The findings show that Mahber has played a key role in promoting economic cooperation. However, its celebration is sometimes taken the working days for few individuals.

THE ROLE OF MICROFINANCE INSTITUTIONS IN POVERTY REDUCTION AMONG THE RURAL POOR IN ETHIOPIA: IN THE CASE OF OMO MICRO FINANCE INSTITUTION IN GURAGE ZONE

TOLLERA Tesema, Dept of Admin. and Public Management, MPMP, Addis Ababa University, Ethiopia

There has been a strongly growing interest in considering micro financing as a viable strategy for the poor and after the success of the different MFIs, the system has been duplicated in the different parts of developing world. Ethiopia is also one of the countries where microfinance has been given due consideration as a safety net for the poor to help them overcome the adversities of poverty. Microfinance institutions are basically set up with the goal of poverty reduction. This study has undertaken empirical evidence in Omo Microfinance Institution taking a sample of 120 clients from Qebena woreda, Gurage Zone, South Region nation and nationalities to discern the MFI contribution towards poverty reduction. The main objective of the study was to find out the impact of microfinance towards poverty with a particular reference to Omo Microfinance Institution based on income, living condition, asset accumulation, saving, decision making power, self-confidence, business management skills along with the strength and weakness of the institution among others. The study employed both quantitative and qualitative methods such as questionnaires, key informants; focus group discussions, and observations to obtain primary data and secondary sources of data. The findings showed that OMFI scheme has made positive contribution to the clients in relation to observed variables. Nevertheless significantly higher number of the clients complained about the institutions high interest rate, too small loan size, repayment policy, problematic group dynamics. Conclusion and recommendation based on findings are presented.

[PANEL] 0309 DEVELOPMENT AID, FOOD SECURITY PROGRAMMES AND THE EFFECTS

Organizers:

DEGEFA Tolossa, College of Development Studies, Addis Ababa University, Ethiopia

Paper presenters:

DEGEFA Tolossa; SINTAYOH Fisha; Logan COCHRANE; Gabrielle BAYLE

CONVERGENCE OF SUSTAINABLE LAND MANAGEMENT (SLM), PRODUCTIVE SAFETY NET PROGRAM (PSNP) AND AGRICULTURAL GROWTH PROGRAM (AGP) TOWARDS ENHANCING FOOD SECURITY IN ETHIOPIA: CASE STUDIES IN AMHARA REGION

DEGEFA Tolossa, College of Development Studies, Addis Ababa University, Ethiopia

Ethiopia has put in place a series of agricultural and food security policies and strategies with the aim of accelerating economic growth, alleviating rural poverty and improving the livelihoods and food security of rural people. Despite progress in poverty alleviation, food insecurity and malnutrition continue to threaten the livelihoods of millions of citizens. About 29% of Ethiopia's population are food insecure and consume below the minimum daily requirement of 2100 Kcal. The nation is characterized by a high rate of malnutrition, insofar as 40% of children under the age of five are stunted, 9% are wasted, and 25% are underweight. Ethiopia's situation in terms of hunger and malnutrition is still categorized as "serious" with a Global Hunger Index of 33.4. In recent years, the Ethiopian government, in partnership with development partners and various donors, has devised the PSNP (Protective Safety Net Program) as a main food security program for addressing chronic food insecurity in the country since 2005. The objective of PSNP is to provide transfers to the food insecure population in 253 chronically food insecure woredas in a way that prevents asset depletion at household level, and creates assets at community level. Under the umbrella of the Growth and Transformation Plan (GTP), the Agricultural Growth Program (AGP) has been initiated in four regions of Ethiopia viz., Amhara, Oromia, SNNPR, and Tigray. The goal of AGP is to boost agricultural growth and productivity in high potential areas in a sustainable manner. AGP Phase I was implemented between 2010 and 2014, and phase II was launched in 2015.

In Ethiopia, the SLM (Sustainable Land Management) Program, started as a project in 2009, emphasizes the scaling up of successful practices, approaches and technologies to prevent or control land degradation by pursuing integrated and cross-sectoral approaches to sustainable land management. The main objective of the SLM program is to provide assistance to smallholder farmers to adopt sustainable land management practices on a wider scale. The three programs fall within the remit of the Ministry of Agriculture and Natural Resources and their outcomes therefore contribute towards attaining the Ministry's vision and objectives. They appear to be complementary when it comes to attaining food security. This is because PSNP is the nation's core food security program; reversing land degradation and improving productivity and thereby raising the income of farmers is the core aim of SLM; and the aim of AGP is to increase agricultural productivity in order to raise the incomes and improve food security for farm households. Hence, on the basis of field data generated from some woredas in Amhara region, the main objective of this paper is to explore the convergence of the three programs with regard to improving livelihoods and food security at both community and household levels. The paper also looks at various political economy factors that affect the implementations and successes of each program.

DOES FOREIGN AID HELP TO IMPROVE EXPORT ORIENTATION IN ETHIOPIA?

SINTAYOH FISSHA, Grant MacEwan University

Ethiopia is a major recipient of foreign aid, especially since the introduction of the policy changes in 1992. This has been used to raise government expenditure on various productive activities, which either contribute directly to increasing the country's economic growth (accelerator) and/or to the development of services (multiplier). I view the ongoing efforts by the government on both facets, using aid as an additional resource, as contributing to improved economic growth, though in different ways. Some aid goes purely to development and contributes to the economic progress of the country or its people. Some is strategic and comes with political or economic conditions tied to it, for example imposing certain restrictions if aid is to be disbursed or to continue. This strategy affects the development of the country. The central proposition of this paper is that Ethiopia should start to think critically and analytically about the strategic agenda of donors, and take the economic and political interests of the country into account when responding to aid conditions. Aid dependency should be reduced not because of donors, but because such dependence on foreign aid could substantially affect the country's macroeconomic performance, for example impairing Ethiopia's export sector, and could derail the country's export-oriented development strategy. To back up these policy conclusions, I estimate the relationship between foreign aid (ODA), exchange rates and non-traditional exports using a time series data.

KNOWLEDGE COPRODUCTION & FOOD SECURITY RESEARCH

Logan COCHRANE, Carleton University

Macro-level quantitative data based upon externally defined indicators of food (in)security are available for many areas of the world. This presentation will analyse the knowledge coproduction processes and outcomes of a research project that brought together community members in southern Ethiopia to re-define the indicators and stages of food (in)security based on their lived experiences, in order to enhance knowledge about food (in)security with micro-level qualitative data. Although significant resources and investments have been made in order to reduce vulnerabilities and expand livelihood options in rural areas, smallholder households continue to experience chronic poverty and food insecurity. In addition to analysing food (in)security, this knowledge coproduction approach sought to investigate why smallholder farmers do not adopt advocated agricultural changes, particularly within the context of their experiences of vulnerabilities to food insecurity. These findings were used to assess the appropriateness and suitability of services being offered to smallholder households. The results indicate that services need to be re-aligned and better tailored as the most vulnerable to food insecurity and/or those experiencing chronic food insecurity are being excluded from a number of existing supports. These in-depth community-level analyses shed light on how policies and programs, often designed at

the national-level, may not be appropriately addressing the needs, vulnerabilities and strengths of smallholder farmers.

MECHANISMS OF DEVELOPMENT AID NEGOTIATION

Gabrielle BAYLE, SOAS, London

In the context of my PhD research on the capacity and specificities of the Ethiopian State to negotiate for development aid, I wish to present my findings about the formal aid processes in place in Ethiopia, pertaining to negotiation and program implementation relations between donors and relevant state representatives. In this presentation, I will look at approach strategies, aid negotiation and early stages of program implementation and monitoring. I shed light on the set up of state organs to attract, channel and manage donor support, focusing on coordinating and implementing Ethiopian ministries. I look at guidelines, agreements, rules, and customs relating to aid in Ethiopia and produced by the Ethiopian State as well as by donors in a global context of development aid partnerships. I introduce data gathered from participants to the aid sector, including some of the expectations of each party to the aid agreements and some of the stakes at play. In conclusion, I present some of the political and pragmatic shortcomings that were perceived while conducting interviews with both parties in Addis-Ababa.

04. EDUCATION & PEDAGOGICAL SCIENCE

[PANEL] 0403 MODERN EDUCATION IN ETHIOPIA: CHALLENGES FOR TEACHERS AND LEARNERS

Organizers:

Helen PAPWORTH, Independent Researcher, UK

Paper presenters:

Helen PAPWORTH; FEYERA Beyessa; Jan ŠIŠKA; Yirgashewa Bekele Abdi; DARGE Wole; MAMO Shigute; TAMIRU Abera; Aija Katriina AHLBERG

CAN LOCAL LANGUAGE LEARNING MATERIALS BE DEVELOPED TO IMPROVE THE LITERACY SKILLS OF YOUNG LEARNERS FOR LIFE SKILLS AND PREPARE THEM FOR PROGRESSION TO SECONDARY AND HIGHER EDUCATION WHERE ENGLISH LANGUAGE REMAINS THE MEDIUM OF INSTRUCTION?

Helen PAPWORTH, Researcher

Primary schools across Ethiopia are now teaching through local languages, but do the materials used adequately support the teaching literacy and enable children to become fluent in their own languages and, ultimately, in English? To address this problem, different measures are being implemented across the regions to improve literacy skills in local languages and the English language from primary through to higher education. Learning materials are also being developed to support the teaching of literacy. This paper will look at evidence from Ethiopia and other parts of Africa where the medium of study at secondary and higher education is in English. It will identify strategies for teaching basic literacy and will focus on some of the learning materials available or being developed to support the teaching of reading.

CURRICULUM DEVELOPMENT PRACTICES IN ETHIOPIA: THE CASE OF PRIMARY SCHOOL TEACHER EDUCATION IN OROMIA REGIONAL STATE & PROTOTYPING LEARNER-CENTERED CURRICULUM FOR GRADE THREE MATHEMATICS IN ETHIOPIA

FEYERA Beyessa, Lecturer at Wollega University, Ethiopia

This project is aimed at prototyping a mathematics curriculum for grade 3 students by analyzing the scope, alignment, mathematical technology, integration, learner-centeredness and higher order thinking of the existing curriculum. To address the aim of this project a developmental research approach (Freudenthal, 1991) was chosen as the most suitable approach to investigate the development of a prototypical product. The data were gathered from secondary sources and analyzed by using both quantitative and qualitative content analysis. The methods used in analyzing the data are both descriptive and inferential statistics. The finding of the project depicts that grade three mathematics content includes long and overloaded topics to be covered, and the educational expectations of the Education and Training policy (ETP), Curriculum Framework (CF) and Mathematics Goals (MG) reflect Higher Order Thinking (HOT) that helps students to be better problem solvers in the mathematics subject. The result also shows that the alignment of the educational expectations of ETP,

CF and MG with assessments is fragmented and poorly in agreement. Yet, the expectations of mathematics objectives and assessments are fairly aligned with the Lower Order Thinking (LOT) level that marginalizes students from HOT such as critical thinking, problem solving, decision making and creative thinking that show the level of the quality of mathematics curriculum. The integration of the mathematics teaching and learning across other curricula in promoting children's mathematical understanding is found to be minimal (12%) with no mathematical technology. Moreover, 80.7% of teaching and learning activities were categorized under the LOT level, which inhibit learners from constructing their own meaning (learner-centeredness) so as to solve real-world problems or explore questions with multiple possible outcomes. Thus, based on the findings, the newly developed student-centered mathematics curriculum for grade three was developed and suggested as an alternative prototype form.

INCLUSIVE EDUCATION AND THE ROLE OF RECOURSE CENTRES IN THE ETHIOPIAN CONTEXT

Jan ŠIŠKA, Charles University, Faculty of Education, Czech Republic
Yirgashewa Bekele Abdi, Addis Ababa University, Ethiopia

Inclusive education is an overarching trend globally. However, the majority of children with disabilities are likely not to attend schools in developing countries including Ethiopia. Access to education for learners with disabilities requires, amongst other things, awareness of the right to education for all, respect of diversity in a broader sense, and technical support provided to teachers and learners the same as to the wider school community. This paper will focus on the role of Inclusive Education Recourse Centers in Ethiopia in making mainstream education in three Ethiopian regions accessible for children with disabilities and special educational needs. Sixteen IERCs were contacted, since these institutions were the primary targets, and six satellite schools linked to IERCs. A mixed assessment method was applied to collect both quantitative and qualitative data. Questionnaires, interviews, and focus group discussions were employed as data collection methods. The participants from the IERCs were school administrators, itinerant teachers, special needs education teachers, regular classroom teachers, counselors, laboratory technicians, and students with special needs. A total of 316 participants from IERCs and satellite schools contributed as data sources. It was identified that large numbers of students and teachers in the evaluated IERCs and satellite schools benefited from the support provided. Changes in awareness about inclusive education and attitudes towards children with special needs are recognized. The schools are equipped with relevant materials that support inclusive pedagogy in the classroom and these are properly utilized in all the IERCs. The awareness of parents and communities is gradually changing, except in some unreached communities. As a result, the number of students with special needs is increasing across the target schools. Although the nature of inclusive education is a process that improves over time, there are some barriers observed that in one way or another constrain the extent of the success of IERCs - such as overburdened itinerant teachers and the assignment of itinerant teachers to large numbers of satellite schools. Overall, the finding reveals that there are various encouraging activities that are underway in the IERCs and the satellite schools which support the improvement of the provision of inclusive education, where the marginalized groups of children with special needs are benefiting.

PEDAGOGICAL APPROACHES OF TRADITIONAL CHURCH SCHOOLS THAT CORRESPOND TO MODERN PRACTICES: A PRELIMINARY ANALYSIS

DARGE Wole, Addis Ababa University, Ethiopia

In Ethiopia, traditional church education is one of the precedents of modern education. Some accounts exist concerning the objectives, structure, and other aspects of church schools, but little is known about the instructional methods and arrangements in the schools. By considering different levels of church education and by giving particular attention to qiné schools, this paper attempts to analyze the extent to which the teaching/learning processes and school set-up are attuned to pedagogical knowledge and practice espoused by

educational research. The analysis is based on publications (available mainly in the Library of the Institute of Ethiopian Studies) and questionnaire information obtained from church education experts that are pursuing further education at the Holy Trinity Theological College in Addis Ababa. From the analysis it appears that church schools exhibit some features such as cooperative learning, reflective thinking and learner self-regulation – features which research identifies as supportive of academic engagement.

TEACHERS' PERCEPTIONS AND PRACTICES OF COLLABORATIVE LEARNING INSTRUCTIONS IN MATHEMATICS AND SCIENCE CLASSROOM: THE CASE OF ASSOSA UNIVERSITY, ETHIOPIA

MAMO Shigute, Assosa University, Ethiopia
TAMIRU Abera, Assosa University, Ethiopia

The aim of this study is to investigate teachers' perceptions and practice in using a collaborative learning approach when teaching mathematics and science. It assesses the extent to which instructors' perceptions influence their practice and identifies factors affecting the implementation of collaborative learning in the classroom. The study took place at the College of Natural and Computational Science at Assosa University. To conduct the study, a descriptive survey design was used. All the instructors (n=76) were purposively selected and participated in the study and 70 of them completed the questionnaires. This was complemented by a qualitative approach using observation checklists and interviews for data gathering. Seven lessons were observed while the instructors were actually teaching. In addition, semi-structured interviews were conducted with seven instructors. In the selection of the sample population, purposive sampling was used. The data were analyzed using percentages and mean. The findings of the study revealed that the respondents' view of collaborative learning is positive. However, in spite of their positive perceptions, their practice of collaborative learning methods is low. Among the major factors affecting the implementation of collaborative learning were instructors' tendency toward the traditional/lecture method, lack of student interest, shortage of time, lack of instructional material and large class size. Finally, the study recommended that in-depth training on the content and implementation of collaborative learning methods should be provided by the university. Moreover, classroom conditions and instructional materials that may help to implement collaborative learning approaches should be provided.

THE INTERPLAY BETWEEN SCRIPT AND PHONOLOGICAL AWARENESS: IMPLICATIONS FOR TRANSFER LITERACY TEACHING METHODOLOGY

Aija Katriina AHLBERG, Addis Ababa University, University of Jyväskylä, Finland

As different types of script have different mappings between sound units and graphemes, reading in different scripts requires mastering sound-grapheme correspondences on different levels. Consequently, transferring from one script to another stretches the learners' phonological awareness. Since 1993 the Ethiopian language policy has given a chance to language communities to choose between the Ethiopic and Latin scripts for their language. As a result, both scripts are used for Ethiopian languages, with some having orthographies on both – Ethiopic used before the new language policy came into effect, and Latin after that. Pros and cons of the bi-script policy divide opinions, yet the presence of two scripts side by side has created a special opportunity for comparative studies about the effects of an alpha-syllabic (Ethiopic) script and of an alphabetic (Latin) script to phonological awareness. Such studies are of high demand globally, both for their theoretical value and for their application to develop transfer literacy teaching methods from one script to another. The Konso language community is undergoing a change from Ethiopic script to Latin script, and a transfer literacy program has been launched for readers of Konso in Ethiopic script to learn the new orthography using Latin script. Drawing from results of Konso transfer literacy learners' phonological awareness tests, this paper examines the interplay between script and phonological awareness, and its consequences for transfer literacy

learning from alpha-syllabic to alphabetic script. The results indicate a close link between the grapheme-sound correspondences of Ethiopic script and the learners' phonological awareness, resulting in specific error types in reading and spelling tasks using the new orthography. This points to the importance of basing transfer literacy teaching on the learners' existing phonological awareness skills and building them up to match the sound-grapheme relationships of the new script.

[PANEL] 0404 MANAGING UNIVERSITIES AND QUALITY OF HIGHER EDUCATION

Organizers:

SISAY Asefa, Director of the Center for African Development Policy Research (CADPR), Western Michigan University, Kalamazoo, Michigan, USA

Paper presenters:

Mesfin Lemma; Hayget Adhana; RAHWA Gebre Tesfahuney; TEKLAY Kahsay; BERHANE Kidane Gebru; SISAY Asefa; TEREFE Degefa

EFFECTS OF EMPLOYEE ENGAGEMENT ON EMPLOYEES' TURNOVER INTENTION AT ETHIOPIAN MANAGEMENT INSTITUTE

Mesfin Lemma, Associate professor at International Leadership Institute, Ethiopia
Hayget Adhana, Senior consultant & Trainer, Ethiopian Management Institute, Ethiopia

The aim of the study was to investigate the effect of employee engagement on turnover intention of employees in Ethiopian Management Institute. The data was collected through self-administered questionnaire from 160 respondents. The instruments used for data collection were Gallup (1985) 12 items employee engagement questionnaire and Shore and Martin (1989) 4 item turnover intention survey tool. Spearman's Rank Correlation Statistical tool and linear regression were used to test the hypotheses. The finding revealed that there is moderate level of employees' engagement. The finding also showed turnover intention level of employees in the institute is moderate. Significant negative relationship was found between employee engagement and turnover intention. Significant negative relationship was also found between turnover intention and employee engagement factors such as opportunity, recognition, perception of care, development, sense of mission, opinion counts, co-workers commitment to quality, existence of friendliness in the workplace, progress feedback and opportunity to learn and grow. No significant relationship was found between employee engagement factors such as clarity of expectation and availability of materials and equipment with turnover intention. The result of the study also revealed that employee engagement is a major predictor of turnover intention and of the twelve employee engagement factors only care was found to be a significant predictor of turnover intention.

GENDER AND LEADERSHIP IN ETHIOPIAN UNIVERSITIES- A STUDY IN SELECTED WORKING PLACES OF ADDIS ABABA UNIVERSITY, MAIN CAMPUS

RAHWA Gebre Tesfahuney, Asst. Professor in Mekelle University and PhD Candidate in Development Studies (Environment and Development) in AAU, Ethiopia

Despite the availability of many international policies, women are under-represented in senior leadership positions in both developed and developing countries though they achieved better education and workplace over the last half century. In Ethiopia, the issue of gender disparity in leadership is similar to majority of the developing countries and it is wider in the universities. Thus, it is crucial to study gender and leadership in Ethiopian Universities by conducting a survey study on selected working places of Addis Ababa University (AAU), Main Campus which is one of the development agents of the nation. This is done via analyzing gender and leadership in the university by assessing gender issues in its leadership using both primary and secondary data. The primary data were collected from 289 sample size with 40.5% response rate. In this study, both qualitative and quantitative data analysis techniques were used. There is gender gap in leadership of the university. Though it is with low level and at its infant stage, gender equity is being practiced for leadership in the university. The university has well designed but less implemented gender mainstreaming strategies and programs for its leadership aspects. The main challenges for gender equality on leadership of the university include: lack of gender sensitive evaluation system on leadership; gender discrimination on leadership; lack of women empowerment on leadership; lack of gender awareness on gender and leadership; lack of gender disaggregated planning & reporting system; lack of coordination among the gender activities of gender issues on leadership; and lack of gender sensitive policy implementation. The university has opportunities: training and research capacity on gender issues of its leadership; availability of highly professional and interested female staffs who are potential to be leaders; and having ready made local, regional, national and international policies to work on gender equality as well as women empowerment and agreements together with protocols that are signed to address gender gap in all aspects including social, economic, political, etc. aspects of the country. Thus, the University needs to solve its challenges while exploiting its opportunities for its achievement of gender equality on its leadership positions and issues.

PRACTICES, PERCEPTIONS AND CHALLENGES OF PROFESSIONAL MENTORING IN ASSURING QUALITY EDUCATION IN ETHIOPIA. (THE CASE OF AKSUM UNIVERSITY)

TEKLAY Kahsay, Addis Ababa, Ethiopia

The main purpose of this research was to explore the practice, challenges and perception of students, mentors, quality assurance officers and university administrative staff relating to mentoring. The study focuses on how mentors, quality assurance officers and principals support their students to practice one-to-five networking and enhance quality education. The main themes of the research are as follows: first, the relationship between mentees, mentors, quality assurance officers and department heads to implement successful mentoring in one-to five networking; second, the perceptions of mentees, mentors, quality assurance officers and department heads; finally, the professional roles and responsibilities of mentors, mentees, quality assurance officers and department heads. To conduct the study, a descriptive survey approach was employed and both primary and secondary sources of data were used. Data collecting instruments were questionnaires and interviews and observations around the basic research questions. The findings of the study generally revealed that the majority of the department heads, mentors and mentees were not executing their roles and responsibilities in the implementation of mentoring in one-to-five networking for a variety of reasons, which are described fully in the study.

TEACHERS TURNOVER, TURNOVER INTENTION AND THEIR IMPACT IN THE QUALITY OF HIGHER EDUCATION INSTITUTIONS EDUCATION OF ETHIOPIA

BERHANE Kidane Gebru, Addigrat University

The aim of this case study was to assess the factors affecting teacher turnover and turnover intention and their impact on the quality of education at Mekelle, Aksum and Adigrat Universities, and to fill the existing knowledge gap regarding the universities in question. Teacher turnover disrupts instructional and institutional cohesion, which are the foundations of excellence in higher education institutions. When experienced teachers leave the teaching profession, the quality of education is damaged and with it the country's hopes for development. Without good teachers, the quality of education will decline. The variables in the case study were student characteristics, working conditions, socio-economic status, job characteristics, job satisfaction, professional commitment, teachers' turnover intention and teacher turnover. This case study used both qualitative and quantitative research methods. The study use descriptive research design, specifically percentage, mean, standard deviation, multiple regressions, correlation, rank, narration, ratio. The quantitative data were analyzed by SPSS and the qualitative data by narrative analysis. The primary data were collected using questionnaires and face-to-face interviews with questionnaire respondents, and the secondary data using documents from the three universities studied. The case study showed that that all the variables explored had a significant impact both on teachers' turnover intentions and on actual teacher turnover at the three universities studied. As a result, despite occasional efforts to enhance the relevance and scope of education, there was a decline in the quality of education offered at least three universities. The recommendation of the study was therefore that the management of these universities should pay more attention to the characteristics of students, as well as to be working conditions, socio-economic status, job characteristics, job satisfaction, professional commitment, turnover intentions and actual turnover of teachers in order to improve teacher retention and reduce the costs of teacher recruitment. Such measures were necessary to improve the quality of higher education and to produce disciplined, ethical, independent, cooperative, productive and innovative graduate students.

THE CRITICAL ROLE OF EFFECTIVE MANAGEMENT IN TRANSFORMING AFRICAN UNIVERSITIES AND COLLEGES THROUGH INTERNATIONAL ACADEMIC PARTNERSHIPS: CASES FROM ETHIOPIA

SISAY Asefa, Director of the Center for African Development Policy Research (CADPR), Western Michigan University, Kalamazoo, Michigan, USA
TEREFE Degefa, Associate Professor of Population and Development Studies, Addis Ababa University, Ethiopia

This paper explores the prevailing challenges and opportunities in creating high quality universities in Africa based on a case study of Ethiopian universities. The paper underscores academic quality and relevance as key determinants of universities and trusts that well-thought out partnerships with well-established universities would help support emerging universities. These partnership experiences include historical and current engagement of Addis Ababa University with Michigan Universities such as Michigan State University, University of Michigan and Western Michigan University and others in terms of graduate education and academic staff as well graduate students from attracted from Ethiopia. The paper engages with the important concept of economists that higher education is an important platform to develop and excel human capital which is a necessary precondition for sustainable development. Based on the notion of human capital development, the potential Ethiopia has to benefit from demographic dividend through well transformed university system that caters quality education to enable the youth is well noted and implicated.

05. HISTORY OF THE STATES AND PEOPLES OF THE REGION (POLITICAL AND CULTURAL)

[PANEL] 0501 A VIEW FROM AFAR

Organizers:

Till J. F. TROJER, SOAS, UK

NATHAN Belay, Lecturer, Department of Anthropology at Samara University, Ethiopia

Paper presenters:

MOHAMMED Idriss Moussa; Florian FONTRIER; WORKNEH Yadate; Nicola JONES; ANNILEY E. Tessema;
Angela RAVEN-ROBERTS

For centuries, different Afar clans have occupied strategic areas along the and beyond the Red Sea in North-East Africa that today stretches beyond the international boundaries of the Djibouti, Ethiopian and Eritrean states. The Afar people are described as having a distinct cultural and linguistic identity as well as independent traditional political systems, which differentiates them clearly from neighbouring groups in North-East Africa. This panel aims to shed new light on the “Afar question” in the region, that in recent years has been often under-explored and under-researched. Building on the celebration of the “Ethiopian Nation, Nationalities and Peoples Day”, which is going to be held in Samara, the capital of the Afar regional state in October 2017, this panel invites researchers from all disciplines and academic backgrounds to submit abstract concerning political, social, cultural, linguistic, historical as well as cross-boundary migration and trade aspects of the Afar people living in Djibouti, Eritrea and Ethiopia. This panel further aims to attract researchers to join the Afar Research Group that is currently being initiated by Ethiopian and foreign researchers between Samara University, the School of Oriental and African Studies (SOAS) and the University of Bayreuth (Germany).

CHALLENGING “HISTORY-WRITING” AND TERMINOLOGIES USED IN RESEARCH ABOUT THE ‘AFAR PEOPLE IN NORTH-EAST AFRICA

MOHAMMED Idriss Moussa, Head of Afar-Af Department Semera University

This presentation challenges frequently used terminologies and the set focus for history-writing about the ‘Afar people in North-East Africa. Terms like ‘Asa Māra (‘Asā-Yāmarā) and the ‘Ado Māra (‘Adō-Yāmarā), which have been commonly applied to divide the ‘Afar into two different groups, “nobles” and “commoners” respectively, are found in various publications without well-defined clarifications. The present paper will show that these terms have neither genealogical meanings nor do they refer to genealogical relations. Moreover, for the greater majority of the ‘Afar people, especially in the middle and north of the ‘Afar Region in Ethiopia, the terms are of no importance in daily life, nor do people attach much significance to them. This presentation also aims to show that research about the history of ‘Afar is almost entirely reduced to the history of five Sultanates of ‘Afar, namely the Sultanates of Awsa, Tajorra, Raḥaytō, Gōba’ad and Girrifū or Birū and their relation to the central Ethiopian state. These five Sultanates are well known due to their contacts and dealings with European colonialists in the areas near the Red Sea; meanwhile, this focus has left extensive ‘Afar areas un- and understudied. Based on long-term qualitative research in the ‘Afar Region, this paper aims to challenge recent research and history-writing about the ‘Afar by stressing different aspects of the ‘Afar culture, history and traditions. By doing so, the presentation will show that there is huge potential for further long-depth research among the ‘Afar in North-East Africa, which can contribute to better understanding the ‘Afar people in particular and the role of the ‘Afar people in North-East Africa in general.

DANÂKIL – ZAYLA'I AND HARLA: CONFLICTS AND POPULATION MOVEMENTS ASSUMPTIONS ABOUT THE OLD AFAR SETTLEMENT

Florian FONTRIER, CERHIO - Lorient (UBS)

'Afar, Harla, Danâkil, Ad 'ali are well-known ethnonyms, however their reality is little known in the early times. Through the written and oral documents available, we propose to paint a commented picture of the population movements that animated the region between southern Eritrea and the region of Zeyla from the 13th century to the modern era. The aim is to rethink the movements of ancient populations and ethnonyms in order to formulate hypotheses that could justify the "disappearance" of a population like the Harla as well as the real place of the Afar populations in the African space in time.

EXPLORING THE ROLE OF GENDERED SOCIAL NORMS IN SHAPING ADOLESCENT EXPERIENCES IN AFAR

WORKNEH Yadate, GAGE Research and Research Uptake Impact Coordinator, Ethiopia

Nicola JONES, GAGE Director and ODI Principal Research Fellow
YITAGESU Gebeyehu, Asayita College of Teacher Education and Training
TASSEW Woldehanna, Addis Ababa University

This paper explores the experiences of adolescents from pastoralist communities in Afar regional state. Thus far, there is a limited evidence base particularly in regards to the role of gendered social norms in shaping their capability achievements. This paper presents findings framed in terms of a capabilities approach which emphasises investments in adolescent girls and boys as a whole, supporting them to develop the functioning ('being and doing') that provides them with the freedom to choose the kind of life they value. In addition to recognising the importance of physical, economic and educational competencies, a capabilities approach highlights the centrality of adolescents' psychosocial well-being and their ability to exercise both agency and voice in terms of setting and achieving their own goals. The paper draws on mixed methods research: a survey with 500 adolescents and qualitative research with thirty (10-12 years) adolescent girls and boys, and their peers and caregivers in Zone 5 in Afar Regional State conducted in 2017/2018. The data collection is part of the new multi-country "Gender and Adolescence: Global Evidence" longitudinal policy research programme funded by the DFID, which aims to better understand how to enhance adolescent development trajectories, including among the most marginalised cohorts, in diverse LMICs. As one of five 'emerging regions' in Ethiopia, participation in formal education is still a recent phenomenon in Afar's rural communities, especially for girls. Conservative social norms around puberty, menstruation and marriage all play a key role in curtailing girls' continued participation in school once they reach early adolescence. Our findings highlight that only a small minority of girls are able to convert their educations into future economic empowerment. Within this context of curtailed choices, our paper also draws attention to the range of coping strategies that adolescents employ: seeking alliances with influential older brothers to pursue their educations, migration (especially to Djoubti) and suicide ideation in the case of child and forced marriage. The paper concludes by making evidence-informed recommendations about the programming support that adolescents need to ensure health and empowered adolescent to adult transitions, and the particular needs of adolescents from marginalised pastoralist communities.

QASAHYAAH MARA VS QADOHYAAH MARA DUALITY IN AFAR: EVIDENCE FROM LOWLAND PERIPHERAL AREA

ANNILEY E. Tessema, Debre Birhan University, Ethiopia

The Afar are one of the pastoralist groups in the northeastern part of Ethiopia. They belong to East African lowland Cushitic-speaking groups, like the Somali and the Oromo. They call their language Qafar-af and their land Qafar-Baro. The pastoralist Afar historically divided into two major groups known as Qasahyaah Mara and Qadohyaah Mara. Different interpretations have been coined by different writers (Cossin (1973), Lewis (1998), Thesiger (1935)) about this duality. These writers describe the myth and the relationship of the two groups but none of them analyzed the myth and disclosed the inconsistency behind it. Due to that, there is not a clear and common understanding about the duality. But to have a clear understanding about the two groups, the historical origin of the duality has to be addressed. The difference between the two groups is not related to their primordial attachment or migration history. In addition, this duality does not have any significant impact or difference on the day to day activities of the two groups and there is not any clear-cut boundary nor a noble and commoners division. Rather their difference is socially constructed and emanated from the difference in customary law. The data has been gathered using qualitative research methods.

THE MODAITO AFAR IN ETHIOPIA: ALLIANCE FORMATION, SOCIO-POLITICAL STRUCTURE AND AUSSA SULTANATES

ANNILEY E. Tessema, Debre Birhan University, Ethiopia

According to Afar legend, the children of Modaibrahim form the Modaito branches of Afar. The Modaito Afar belongs to the Asahimera section and has eight branches called locally “barkha adda” (eight beds), namely Kiube, Hankeba, Aapta, Asab’bekri, Afkei, Mead, Nesor, and Agini. These are the sons of the Modaibrahim. Over time, however, as a result of their geographical proximity in their settlement areas and blood relations, they formed an alliance. Politically, economically, and socially, the Modaito Afar organized themselves on the basis of the clan settlement pattern and clan territoriality. They have strongly maintained their socio-political organizational and hierarchical structure despite changes in social, economic, and political conditions. For a long period of history, the Modaito Afar were led by different Sultans locally called Amoita. The Sultans were appointed in Aussa, currently located between Ayisaita and Afambo districts in the Lower Awash Valley. Because of its resource endowment and military force, the Aussa Sultanate was much more influential than the other Afar sultanates. The introduction of large-scale, state-sponsored irrigation farming in the Awash Valley during the Imperial regime completely changed the social, economic and political situation of the Aussa Sultan. This paper will present the descent history, clan structure, social organization and organizational principles, and the role of women in the formation of clan identity and clan alliance among the Modayito Afar. The data was obtained using qualitative research methods.

WITNESS TO TRANSFORMATION: A BIOGRAPHICAL HISTORY OF DEVELOPMENT ON THE AFAR MARGINS.

Angela RAVEN-ROBERTS, International Gender Studies Center, Oxford University

In 1985 the Afar community living in the present region of Adelele were stricken by a severe drought causing death to livestock and household members. The remaining community dispersed to resettlement sites in Gambella and a majority of their women, children and elderly collected in a feeding shelter run by an NGO on behalf of the Relief and Rehabilitation Commission. As the international response gained its traction in Ethiopia and NGOs began to work in the region one remarkable Afar woman stepped forward to represent her clan and ‘engage’ with government and intervening agencies alike to ‘direct’ aid and be a spokesperson for ensuing transformations in the community. Today the region is a zonal capital feed by a major road and in echoing distance to a new railway connecting the Awash to Makelle and the woman has an official role in the governance structure of the federal system. This paper based on a 30 year contact with this community will track the history of ‘local interventions’ in the southern Afar regions, examine changing gender and generational issues and document ‘history from below’ through the eyes of a local community leader and an external

agency participant.

[PANEL] 0502 BORDERS AND FRONTIERS IN ETHIOPIA AND THE HORN OF AFRICA AFTER 1941

Organizers:

Antonio Maria MORONE, University of Pavia, Italy
Luca PUDDU, University of Cagliari, Italy
TEMESGEN Gebeyehu, University of Bahr Dahr, Ethiopia

Paper presenters:

ALEMAYEHU Erkihun; TEMESGEN Baye; Tanja R. MÜLLER; KEFYALEW Tessema Semu;
Donatella STRANGIO; TEWODROS Hailemariam; Luca PUDDU; Caitlin COLLIS;
NETSEREAB Ghebremichael Andom; BIYAN Ghebreyesus Okubaghergis;
Antonio M. MORONE;
GIRMAY Halefom Adhana; Pablo Arconada LEDESMA

In 1986, Southern Marches' seminal work challenged the Great Tradition theory and turned the centre-periphery paradigm into the dominant theme of Ethiopian historiography. Since then, scholars have put under extensive scrutiny the remapping of the Ethiopian state at its margins, integrating the statist perspective with a new approach that placed the periphery at the centre of the analysis and explored the agency of local actors at the frontier in negotiating and performing statehood. In recent years, the availability of innovative sources has created additional opportunities to understand the functioning and ruling strategies of the multiple power poles that acted in the name of the Ethiopian "centre" during the imperial (1941-1974), socialist (1974-1990) and contemporary (1990-2002) period, and how did these actors struggle to extend state sovereignty or resist alternative civilizing projects at the margins. Not incidentally, the frontier has become a powerful heuristic framework to understand the restructuring of the Ethiopian state after 1941.

We would like to collect paper proposals based on innovative primary sources and original case studies that analyse the advancement of the Ethiopian state on the internal frontier, here considered as a territorial space that fall within the formal sphere of sovereignty of the state but where sovereign prerogatives are challenged by non-state actors that struggle to become centres in their own right. We also would like to explore the ruling and diplomatic strategies adopted by Ethiopian rulers and competing regional polities to regulate space, territorialize power and contain insurgent movements that threatened the territorial integrity of their country. This panel is an attempt to integrate the social history of the borderlands with a new institutional history that brings the state back into the equation. We would like to understand whether attempts to make international borders legible and enforceable following decolonization of the Horn of Africa produced new frontier configurations or simply refashioned old centre-periphery paradigms, but we also want to deconstruct the concepts of "centre" and "periphery" and investigate the hidden power struggles that were fought between and within these two apparently defined camps.

BOUNDARY AND BORDERLAND ISSUES BETWEEN ETHIOPIA AND SUDAN, 1950S-1974

ALEMAYEHU Erkihun, Ethiopia

The objective of this paper is to critically examine the boundary issues and border-related problems between Ethiopia and Sudan from the 1950s to 1974. As neighbouring countries, Ethiopia and Sudan share several common elements. Despite this, the relationship between the two countries is highly complicated because the borders between them are not demarcated, a fact that has triggered claims and counterclaims over the

borderlands since the 1950s. Because of the sensitivity of the boundary issue and the claims on borderland resources, the two countries engaged in reciprocal spying activities to bolster their bargaining positions. This study explores the boundary and border-related problems as well as the two countries' diplomatic efforts to demarcate the boundary line and handle frontier security threats from 1950s-1974. The boundary issues became a matter of serious dispute between the two countries in the 1950s. In the first place, the imperial government established mechanized farms in the Sätit-Humära borderlands. At the same time, rich landowners became actively engaged in cultivating sesame, cotton and other crops in Sätite-Humära, and sought to increase their land holdings. For its part, Sudan achieved its independence in January 1956 and the newly independent country therefore developed strong interest in the fertile and resource-rich borderlands it shared with Ethiopia. Furthermore, the late 1950s in both Sudan and Ethiopia saw the emergence of separatist movements, respectively led by South Sudanese and Eritrean insurgents, which further complicated the boundary issues and the issue of frontier security. The source material for this study comes largely from archival sources. Secret documents produced at the time of the events were consulted, along with journal articles, academic research, and other sources. The sources are objectively evaluated and carefully interpreted.

CENTER-PERIPHERY RELATIONS, LOCAL GOVERNANCE AND CONFLICTS IN ETHIOPIA: THE EXPERIENCE OF METEKEL PROVINCE

TEMESGEN Baye, Bahir Dar University, Ethiopia

In Ethiopia, the study of center-periphery relations is not an easy task. It has remained complex and dynamic, dictated and shaped by ever changing socio-economic relations, state ideology and structure. A case in point is Metekel region, a lowland area characterized by underdevelopment, hot climate and a traditional way of life. Until post-1991 developments, Metekel was peripheral in relation to the central state. It was an area of confrontation and conflict. Owing to the structural weakness of the center, successive rulers of the area were unable to maintain effective control over it. Focusing on Gumuz, a Nilo-Saharan family, on the one hand, and highlanders and new settlers on the other, this paper examines the main features and dynamics of center-periphery relations, governance and conflicts in the Metekel region. The sources, both primary and secondary, have been carefully examined in accordance with the objectives of the study.

CONCEPTIONS OF BOUNDARIES AND CITIZENSHIP IN THE STATE-MAKING OF ERITREA

Tanja R. MÜLLER, Global Development Institute, University of Manchester, UK

Boundaries with or rather against the Ethiopian state were an important features not only in the Eritrean liberation struggle and its ideology, but equally in the politics of post-independence Eritrea. These in turn found a counterpart in the way the Ethiopian state reacted to the Eritrean liberation war as well as to political developments in its aftermath. Those boundaries are not only of geographical importance or a marker of the nation as an imagined community, thus carrying symbolic importance, they are also intimately related to citizen rights, obligations and denial. This paper looks at the different ways in which boundaries between Ethiopia and Eritrea became hard frontiers with concrete implications for conceptions of statehood as well as the lives of citizens. Methodologically, the paper is based on interview and archival research in Eritrea and among some Eritrean refugees between 1996 and 2017. The paper discusses the rhetoric in EPLF documents from the time of the liberation war period and how it uses conceptions of a clear frontier as a rallying cause, and how those conceptions translated into the emergence of a particular type of gatekeeper state post Eritrean independence. It also engages with how these conceptions translate into the emergence of citizens of Ethiopia and Eritrea whose rights-claims as citizens are determined by conceptions of formal citizenship that mirror those boundaries, most visible in the aftermath of the 1998-2000 Eritreo-Ethiopian border war. Finally the paper investigates how conceptions of a fixed boundary have an afterlife in the encounters of refugee populations from Ethiopia and Eritrea, their rights-based claims within international refugee law, but also their social encounters in tran-

sit locations where they are often stranded together. Ultimately the paper argues that in spite of the fact that Ethiopia largely escaped formal European colonialism, conceptions of boundaries and frontiers that have their origins in Western political thought and practices have fundamentally shaped the relationship of Ethiopia with Eritrea as a core part of its periphery.

DYNAMICS IN INTERPLAYS OF DIVERGENT INTERESTS ALONG THE ETHIO-SOMALIA BORDER IN BALE 1960S-1970S

KEYFALEW Tessema Semu, Lecture of History, at Madda Walabu University and PhD Candidate in History at Addis Ababa University

This article examines the interactions of polarized interests of the center and its peripheral societies in the lowlands of Bale in the 1960s-1970s. The existing studies focus on efforts of the center to control its defiant borderlands, which limit our understanding of the complex interplays of interests on both sides. To narrow this gap, oral, archival and secondary data have been collected, analyzed and crosschecked in the interpretation. The findings show that this frontier was not only marked by the dichotomy of hostilities between governments on both sides of the border, but also by the polymorphous interests of the local actors. The region was a theater of war of resistance against corrupted agents of the center, in which the Somali- and Oromo-speaking pastoralists and cultivators forged strategic but fragile partnerships. The Somali had the backing of the authority in Mogadishu, who sought to annex the region. Despite giving the priority to getting weapons for their war against the authority in Addis Ababa, the Oromo of the area lacked unity, a clear strategy and a policy towards Somalia's irredentism that claimed their territories. Thus, though the Somali and Oromo shared logistics and faced the same 'enemy', a deep rift lay between their interests due to their differences along linguistic, cultural and political lines, which jeopardized their alliance when they controlled the region twice in the 1960s and 1970s. On the contrary, though the center enjoyed the service of elements of the periphery, with which it succeeded in infiltrating the ranks of the rebel leadership, its agents had subtle contempt and benefited the rebels despite their nominal allegiance to the center. The border dynamics include colonial legacies, the firearm factor, "Giragn syndrome", power competition, irredentism, contraband, ethnic nationalism, political disillusionment, and the cultural symbolism of pastoralism to the borderlanders. These issues also had implications for the history of the region in the subsequent decades. Thus, further studies on the theme of border dynamics are indispensable to understand such intertwined interests in the volatile frontiers.

ETHIOPIA: BORDER AND THE ROLE OF ITALIAN COLONIALISM

Donatella STRANGIO, Sapienza University of Rome

Ethiopia was the reference point of all Africans, especially of non-Mediterranean people, because in centuries they had been able to withstand and survive the many crises that had happened. The Africans alone, in spite of fanatical enthusiasm and the spirit of sacrifice, would not be able to get rid of the yoke that had long oppressed them. European and extra-European factors continually enlivened and continually stimulated their thirst for freedom as US "anti-colonialism", UN policy, USSR's political action, and the capillary Asian penetration. Ethiopia was liberated by the British military forces thanks to the fundamental contribution of the Ethiopian resistance; Emperor Haile Selassie came back to the throne in May 1941, but the fate of the former colonies was sanctioned only with the signing of the peace treaty of Paris on 10 February 1947: Article 23 imposed the withdrawal of Italy from Africa. The end of the Second Conflict posed several problems to Ethiopia: much of the school system was destroyed; the disastrous communication routes, consequently compromised trade and disorganized public administration. One of the first interventions of the imperial government after returning to Addis Ababa by Haile Selassie was to restore authority and order in the country. The second step was the reorganization of the administration. These are some of the factors that fueled the African national ferment. This work aims to reconstruct the events, but especially the institutions that followed during the decolonization period in Ethiopia; will be used unpublished sources stored in the historical archives of the Bank of

Italy, the Ministry of Foreign Affairs and the Central State Archive to contribute to the debate on the formation and reconstruction of the borders.

ETHNICITY IN THE SHADOWS OF THE NATION-STATE: A HISTORICAL OVERVIEW OF ANUAK – NUER ETHNICITY IN THE WESTERN BORDERLANDS

TEWODROS Hailemariam, Dilla University, Department of History and Heritage Management, Ethiopia

Based mainly on regional archives and informants, this paper attempts to situate the historical dynamics of Anuak–Nuer ethnicity within the larger Ethiopian state framework, paying particular attention to the post-1941 period. Historical analysis shows that the juxtaposition of the two groups in relation to economic resources, particularly Nuer bid to share the main rivers of the region, has been the variable which governed the nature, magnitude, and mode of expression of Anuak–Nuer ethnicity. As long as it remained gradual, isolated, and of low intensity, Nuer incursion into Anuak inhabited areas had been either accommodated or resisted by the latter without radically upsetting the natural and social order in the region. This traditional rhythm was upset during the second-half of the twentieth century (since the start of the first Sudanese civil war in 1955) by the massive influx into Gambella of Sudanese Nuer as refugees and dissidents. This led to the genesis of modern Anuak – Nuer ethnicity which is largely a political struggle for power, territory, and wealth with universalist rather than local concerns. This paper argues that Ethiopian state and its modernizing drive has been a major internal context governing interethnic relations in Gambella. The failure of the state to arbitrate the Anuak and the Nuer justly and its inability to provide credible guarantees for Anuak ‘fears of the future’ led to existential concerns and fueled ethnic violence. The paper also holds that the swing from unification socialism to ethnic particularism since 1991 has further upset the delicate inter-ethnic relationship in the region and highly escalated the polarization between the Anuak and the Nuer.

RURAL DEVELOPMENT AND COUNTER-INSURGENCY AT THE ERITREAN WESTERN FRONTIER, 1964-1972.

Luca PUDDU, University of Cagliari

The advancement of the Ethiopian Empire at the lowland frontier has been often paralleled by attempts to reproduce the agricultural society of the highlands with the twofold purpose of increasing surplus extraction and enforcing the territorialization of state authority over people and resources. The rural development program promoted in the western lowlands of Eritrea in the decade of the 1960s was a striking example of the entanglement between agricultural high modernist schemes and state building, but was also paradigmatic of the circulation of counter-insurgency ideas and technologies of power across colonial and post-colonial administrations in the Horn of Africa of the second half of the twentieth century. In this perspective, this paper aims to explore the political economy of frontier governance of imperial Ethiopia between 1964 and 1972 in the western lowlands of Eritrea, where Ethiopian sovereignty was challenged by the armed activities of the Eritrean Liberation Front with the backing of the Sudanese government. Methodologically, the paper is based on primary sources from the British archives at Kew Garden, the National Archives and Record Administration in College Park, the National Archives of Ethiopia in Addis Ababa, and the Research and Documentation Centre in Asmara.

RURAL ROADS AND THE CONSTRUCTION OF NATIONAL IDENTITY IN SOUTHEASTERN ETHIOPIA, 1974-1991

Caitlin COLLIS, University of Pennsylvania, USA

My paper asks how the development of infrastructure in southeastern Ethiopia, specifically the expansion of the rural road network under the Derg regime in the 1970s and 1980s, transformed notions of citizenship and national identity in a historically marginalized periphery. In the late 1970s, as tensions between Somalia and Ethiopia over the Ogaden flared into a full-scale war, the southeastern province of Bale was identified by the military regime in Addis as a potential base for rebels and Somali sympathizers. Within a few short years, a province that had been marginalized by the state for almost a century became the focus of intense surveillance and a test site for new forms of governmentality. A sudden policy emphasis on rural road construction, in combination with the introduction of the Peasant Associations and the implementation of various forced resettlement and ‘villagization’ schemes in the southeast, constituted a fundamentally new approach to governance – one that aimed to minimize both the actual distance and the sense of distance between center and periphery. My paper starts from the premise that roads often serve as physical manifestations of state power, and considers how the expansion of the rural road network in Bale in this particular historical moment created a host of new obligations for citizens (in terms of their labor and loyalty), and ultimately contributed to new imaginings of the state. I draw on photos, rural roads studies and manuals from the 1970s, and a file of correspondences between Bale officials and the Ministry of Public Works and Communications from the final decades of the Imperial Government in order to trace the evolution in local attitudes towards infrastructure, and to assess how rural roads factored into the broader governance strategy of the Derg. My aim is to examine the kinds of encounters that took place on and around rural roads (and in response to road construction) as a way to ascertain how ordinary Ethiopians in the southeastern periphery experienced and shaped their relationship to the center, and created their own localized centers.

STATE SEPARATION AND BORDER CONFLICTS IN POST-COLONIAL AFRICA: THE CASE OF ERITREA AND ETHIOPIA

NETSEREAB Ghebremichael Andom, CEDEJ-Khartoum

Eritrea’s right to self-determination was, from its inception, contentious. It was vehemently rejected both from within and outside the Ethiopian political establishment. Ethiopians posited that Eritrea has historically, socio-culturally and geographically been part of Abyssinia/Ethiopia. External forces such as the OAU and Western countries, by contrast, sided with the dominant Ethiopian narrative on grounds that entertaining the Eritreans’ cause would either set a dangerous pace for “Balkanization” of post-colonial African countries or would simply conflict their geo-political and economic calculus. It is against such odds that Eritrea’s *de facto* and *de jure* independence from Ethiopia was achieved in 1991 and 1993 respectively. Yet Eritrea’s complete “civic political divorce” was repeatedly questioned by some vocal Ethiopian nationalists. Long-distance “Abyssinian cybernauts” have particularly belabored to “re-writing” historical accounts that could hardly withstand serious factual scrutiny. Their attempted sabotage to Eritrea’s statehood has also missed the golden opportunity that the two countries could have worked out on their common strategic interests through thorough ironing out of “unhealthy” popular differences in the populations’ perceptions and attitudes, negotiating peacefully on matters that interests both neighbors, building trust as well as putting in place farsighted institutionalized mutual cooperative arrangements. While there are considerable number of literature that account the causes and contributory factors to the disastrous second Ethio-Eritrean war (1998-2000) and its subsequent “frozen conflict”, I argue that the two countries’ belligerent inter-state relations partly arises owing to lack of “emotional liberty” among Ethiopian and Eritrean nationalist groups (politico-military elites and intellectuals) have. Their politico-military elites’ apparent zero-sum diplomatic attitude and the impasse in the Ethio-Eritrean relations since the Algiers Peace Agreement is thus partly explicable to both countries’ succumbing into deeply unhelpful “ghostly historical accounts” (of both distant and recent past). The aim of this paper is to grapple with understanding holistically how Eritreans’ long march to a legal right for self-determination vs. their relations with its former “occupier.” In so doing, the so-called border conflict is analyzed from a broader perspective by considering how the subtly boiling economic and political disputes between the EPRDF and PFDJ had further compounded their differences by competing and divergent ill-motives. While the former were adamant at “punishing” what they perceived as “PFDJ/Shabia arrogance”, the latter appear to have earnestly deployed war-making and excessive state securitization as a means of delineating socio-cultural boundary-making processes and consolidating national loyalty against their neighbors – most fiercely with their Tigrayan kins

across the Mereb Isles.

THE BORDER REGION OF SEN'AFE AND TSERONA: THE PEOPLE WITHOUT BORDER

BIYAN Ghebreyesus Okubaghergis, University of Cagliari

This paper explores the Eritrea-Ethiopian borderland communities' localized everyday cross-border socio-economic activities and relations from the independence of Eritrea in 1991 to the outbreak of border war in May 1998 through the cases of Tserona and Sen'afe regions. The aim is to understand how the border is experienced, defined and understood in daily lives by inhabitants of the borderland. The findings reflect that the arbitrarily superimposed international border between Eritrea and Ethiopia has not only failed to affect the pre-existing social, cultural and religious homogeneity among the people, but also everyday cross-border experiences and relations. Despite the change in form and function of the border because of the change in the political landscape between the two countries, the people living in this area maintained their intra-ethnic socio-economic relations and contacts. Subsequently, the border and identity lines remained fluid and invisible. The paper is mediated through individual stories, in-depth interviews, ethnographic observations, media sources and some archival materials gathered from local and national archival centers from Eritrea during summer 2017.

THE HORN OF AFRICA ON THE EVE OF INDEPENDENCE: ETHIOPIAN INVOLVEMENT IN SOMALI FEDERALIST PLANS

Antonio M. MORONE, Pavia University

During the 1950s, Somali nationalism raised quickly under the leadership of the Somali Youth League (SYL) which was founded in 1943, soon after the Italian defeat in the Horn of Africa. The Somali national movement is usually depicted with a very strong unitary and centralized attitude towards the independent State and its institutions. In actuality the Republic of Somalia, born on July 1st 1960, was an unitary and centralized State where the political life was based on a de facto one-party system, i.e. the monopoly of the Syl. Very less attention in contemporary historiography was addressed to loser plans of the main opposition party, the Hizbia Dustur Mustaqil Somali (HDMS), to build up a Somali federal State, or at least decentralized regime. The paper is devoted to study the political relations between the HDMS and the Ethiopian regime that was very willing to support the idea of Somali federation within the framework of a greater regional federation among Eritrea, Somalia and Ethiopia. Ethiopian interference in Somali path towards independence was not able to achieve any concrete results in terms of State building, however it is important to understand the shaping of borders and their contestation in Southern-Eastern Horn of Africa. On one hand, the failure of federal plans covered the relevance of internal borders and social complexity of Somali society that tragically raised again during the last few decades, on the other hand the international Somali-Ethiopian frontier became more and more a divisive border between two different model of social and institutional space-building and their two respective States: Somalia and Ethiopia.

THE PEOPLE OF WEJERAT AND THEIR GAZ (ZEMECHA) AGAINST THE AFAR (1914-1943)

GIRMAY Halefom Adhana, Aksum University, Ethiopia

The article explores the history of the Wejjerat Gaz (Zemecha) tradition, which existed long ago and came to an end during Haile Selassie I's rule, particularly in 1943. Gaz was an inter-ethnic war between the Wejjerat and the Afars and it was common before the eruption of the first Woyane rebellion. It has a long history. The Gaz tradition and its centrality among the Wejjerat people can be seen from their oral tradition, particularly in their poetry. The leader of Gaz was known among the Wejjerats as Abo Gaz (father of raid). The main purpose of the raid was to loot cattle and to enrich oneself. These conflicts seem to have been carried out in an attempt to control resources. They were also conducted as a ritualistic means through which the youth could show their abilities and capacities. They were also used for arranging marriage. On the other hand, the Afars also conducted counter-raids against the highlanders, i.e. Wejjerat, Raya Azebo and Enderta, and referred to them as "qarim". These raids and counter-raids were evident until the 1943 peasant revolt popularly known as Gedamay Woyane. The consequence of the Gaz tradition is also analyzed briefly. These inter-ethnic conflicts had negative consequences for both the Wejjerat and the Afar people. Total human and material losses will perhaps never be known, for specific data about fatalities and damage to property are scarce. The methodology is purely qualitative since it is historical research. In writing this article, the researcher used primary and secondary sources. The article relies heavily on interviews because of the scarcity of written materials on the history of Gaz between the Wejjerats and Afars. Key informant interviews and focused group discussions were used as data collection methods. Forty key informants were interviewed to get information on the meaning of Gaz, its causes and repercussions. Four focus group discussions were conducted.

THE 'SOMALI THREAT' AND THE ETHIOPIAN ORIENTAL BORDER: FROM OGADEEN WAR TO AL-SHABAB TERROR (1977-2017)

Pablo Arconada LEDESMA, Universidad de Valladolid

Somalia and Ethiopia's border has historically been a convulsed space. Throughout the 20th century both states clashed over Ogaden. Between 1960-1964 these contenders confront each other over the control of this region, evolving into a total war between 1977-1978. Today the eastern border of Ethiopia has become one of the greatest dangers to its stability and security. The disintegration of the Somali state after 1991 complicated border relation. Although the expansionist pretensions of Somalia were nullified due to the disappearance of central power, the fact is that regional disintegration, warlordism, and the growing Islamist expansion, initiated by the group al-Itihaad al-Islamiya, pushed Ethiopia against the ropes. Moreover, international abandonment and power vacuum in Somalia led the Islamic Courts Union (ICU) to dominate the entire south and center of the country. The repeated threats of the Islamist government which called to "recover Ogaden" forced Ethiopia to launch an attack in 2006 to overthrow the ICU and support the expansion of the Transitional Federal Government (TFG). However, UTI's breakdown did not finish the ongoing threat on its border since its armed wing, al-Shabab, continued its own strategy based on claiming to achieve a united Great Somalia under the designs of a fundamentalist State. This paper will analyze Ethiopia's strategies to secure its border and to fight against threats that come from Somalia as terrorism or smuggling. International support, regional alliances and its influence in the different regions of Somalia are key to understand Ethiopia's future and region's stability and security. For this analysis different sources will be used in order to clarify the diverse conflicts that took place in the Eastern frontier. Historic sources will be used for the 20th century information and for the last two decades newspapers, media, and even social networks will be handled in order to fully understand and explain these situations. This paper will be useful for Ethiopian Studies because it will clarify the relations between Ethiopia and Somalia and it will deeply analyze the view of Somalia as a historic threat.

[PANEL] 0503 ENTANGLED HISTORIES AND TRADITIONS: ETHIOPIA AND THE WORLD

Organizers:

Zara POGOSSIAN, Ruhr-Universität Bochum, Germany
Verena KREBS, Ruhr-Universität Bochum, Germany

Wolbert G. C. SMIDT, Research Centre Gotha, Erfurt University, Germany /
PhD Programme History and Cultural Studies, Mekelle University, Ethiopia

Paper presenters:

Samuel RUBENSON; Ekaterina GUSAROVA; Wolbert SMIDT; Dominique
HARRE;
WOLDELUL Chelati Dirar; Adam KNOBLER

This panel will explore the textual evidence of Ethiopia's engagement with various Eurasian cultures in the pre-modern period, making it a locus of exchanges and cross-cultural connections between Europe, Asia and Africa. The time-period to be covered shall include from the Christianization of Ethiopia to the end of the nineteenth century. Papers should focus on relevant textual sources from the three continents, either in languages of Europe and Asia or those written in Ge'ez or Amharic, including diplomatic records. Based on the available evidence, the papers should explore the type of cultural transfer that can be documented (in any direction) and how we can appreciate its importance in forming various traditions in Ethiopia, for example regarding the cult of saints, royal ideology, international diplomatic relations, etc. We are interested in exploring especially such little-studied subjects, as Armenian-Ethiopian connections, texts in Ge'ez that denote transmission of themes and topoi between Muslims, Jews and Christians, and diplomatic records that focus on the idea of crusades.

ACTA AETHIOPICA, VOLUME IV

Samuel RUBENSON, Lund University

The Acta Aethiopica is a series in which the original Ethiopian documents of the 19th century are published in facsimile with English translation and annotations, as well as indices. In a field where scholarship has most often depended on the reports and letters of Europeans, it is essential that the voice of the Ethiopians is heard. Volume four presents the original documents of the period 1880-1884. The work was left unfinished when Sven Rubenson passed away and has been finalized by me in collaboration with Professor Shiferaw Bekele.

CURIOUS AND UNKNOWN FACTS OF NIKOLAY ASHINOV'S MISSION IN ETHIOPIA

Ekaterina GUSAROVA, Institute of Oriental Manuscripts Russian Academy of Sciences

Nikolay Ashinov, the Russian free Cossack ataman, is considered an adventurer in literary sources of the last quarter of the 19th century. It is generally accepted that he managed to reach Ethiopia twice, in 1885-1886 and at the end of 1888-1889. The period was marked by intense international activity of European Empires in the struggle to acquire new colonies. The main idea of Ashinov was to found a Russian naval base on the Red Sea shore and to establish strong political and religious links between Ethiopia and the Russian Empire. The heritage of the mission can be found in different state institutions of the Russian Federation and other countries involved in the conflict (libraries, archives and museums). We refer here to official correspondence of the Ministries of foreign affairs, private letters, diaries of the participants in the mission, memoirs of contemporaries, manuscripts, etc. In the process of analyzing this material it turned out that not all of it was taken into account by researchers of Ashinov's activity in the Horn of Africa. In particular, it was revealed that between April 1886 (the end of the first trip) and November 1888 (the beginning of the last trip) Ashinov organized one further trip to Ethiopia (less official, if we can say so in the context of the generally unofficial character of his actions), probably together with his wife. From a certain point of view Ashinov was a part of an inconsistent game of Russian politicians and diplomats on the international scene. In the course of the present research we propose to rethink Ashinov's mission, its goals, ideas and results, and to remove, where possible,

the negative connotation of the word adventurer, ubiquitously used to describe him.

EPISTOLOGRAFIA AETHIOPICA: ETHIOPIAN LETTERS OF THE 19TH CENTURY IN THE ST CHRISCHONA COLLECTIONS

Wolbert SMIDT, Erfurt University, Research Centre Gotha / affiliated PhD Programme "History and Cultural Studies", Mekelle University

One of the most important source editions on Ethiopian history were the three volumes of the "Acta Aethiopica" by Sven Rubenson. That work made several hundreds of diplomatic and other letters written by Ethiopian leaders and individuals accessible to the public and researchers, which has changed (and is still changing) our perspective on the history of relations between Ethiopia and the outside world. Despite the fact that Rubenson consulted a great number of foreign archives, from Egypt to Turkey and France and England etc., still other very important collections of Ethiopian letters remain unknown. This paper presents a collection of almost 80 Ethiopian letters mainly kept in the widely unknown collections of the St Chrischona Pilgrim Mission in Switzerland. These letters, written by Ethiopians linked with the early Protestant mission in Ethiopia between 1855 and 1896, including some Ethiopian rulers (such as atse Tewodros II, Yohannes IV and Menilek II), give us an insight into the radically changing foreign relations of Ethiopia starting from the mid-19th century. This was the period, in which modern Ethiopia was formed, between the attempts of reform by Tewodros II and the successful repulsion of colonial armies under Menilek II. The – often highly religious – letters reflect the intellectual and religious history of the country in the context of the mission, but also report in detail about marking historical events such as the conflict with the dervishes and the great famine of the late 1880s. They are witnesses of a cultural transfer, based on purely local movements of religious reform linking themselves with the outside world, and on a highly active production of foreign religious texts in Amharic, imported into Ethiopia.

ETHIOPIA AND NON-WESTERN TRANSFERS OF MATERIAL CULTURE IN THE 19TH-CENTURY

Dominique HARRE, Independent Researcher, CFEE

Important cultural transfers often lack a coherent corpus of historical sources when they relate to material culture. This is the case for new business and economic traditions that emerged in the late-19th century Ethiopia making the country part of the ongoing capitalism's expansion in the Red Sea/Indian Ocean area. A turning point was reached when foreign communities, such as Armenians, Muslim and Jain Indians, and Greeks, settled in increasing numbers along the Somaliland coast, in Djibouti, and in Ethiopia. Under the active encouragement of Menelik II they introduced the large trans-local businesses that operated between India, Aden, the Ottoman Empire, as well as global consumer markets. They also brought a new urban architecture and specialised craftsmanship. These early exchanges had long-lasting effects on Ethiopia's diplomatic, material, and cultural bonds. The paper presents selected textual evidence essential to understand the movements of people and relationships that made these cultural transfers possible. Some rare documents come directly from merchants, builders, and craftsmen of Indian origin, who also left more tangible traces in the urban landscape, first in Harar and then in Addis Ababa, than their written accounts. Other textual evidence is incorporated from disparate and indirect sources, including diplomatic archives from various countries, consular registers, and contemporary travel accounts. This written evidence yields enough material of its own to be a fruitful 'discussion' with non-textual sources, including oral sources. It too suggests ways to document the non-Western origins of modernisation in Ethiopia in a non-colonial context.

MONOXOITO OR COLONIA CATTOLICA RELIGION, POLITICS AND ETHNICITY IN THE FORMATION OF A CATHOLIC COMMUNITY IN AN ITALIAN COLONIAL BORDERLAND, 1897-1917

UOLDELUL Chelafi Dirar, University of Macerata (Italy)

In Colonial Africa there are many interesting examples of missionaries' attempts to establish communities of converted Africans. The purpose of this activity was mainly to create nuclei of Africans potentially allied to missionary agencies first and to Colonial powers later on. The aim of my paper is to investigate a similar episode that happened in the late 19th century in colonial Eritrea. That is the case of the community of Monoxoito or Colonia Cattolica as it was most commonly known during colonial times. The case of Monoxoito is of particular interest for the historian. On one hand, Monoxoito has been one of the few cases of successful establishment of a Catholic community in Colonial Eritrea, in spite of a protracted missionary activity in the region. From a missiological perspective it is worth investigating the reasons for the success of this experiment. On the other hand, Monoxoito deserves special scrutiny as it provides a fascinating and complex case study of negotiations between local population, missionaries and colonial authorities in a region which could be defined as a sort of colonial borderland. In an environment marked by the complex and fluid overlapping of religious, ethnic and linguistic identities, it is worthwhile investigating the interplay between African agency, and colonial strategies. What emerges from archival and secondary literature of those years is an interesting plan to use the community settled in Monoxoito as both a religious and political outpost. The main idea was to use this community as a potential bridge between converted communities in northern Tegray (particularly among the Irob and Agame communities) and the Italian colonial administration. In other words the idea was to build a network of political loyalties and consensus through the support given to the converted Catholics that were escaping from religious persecutions. Since Monoxoito is a border village, it is my aim to analyse the impact of those policies on the complex and elusive game of definition and creation of local identities. It is, in fact, interesting to see how local identities could be strengthened or weakened as a result of external pressures. On the opposite side it is also interesting to check how external policies were influenced or modified by the existence of previous balances of power. My paper is mainly based on archival documents of that period produced by both colonial and missionaries authorities as well as on reports in Tigrinya language written by some of the witnesses of those events.

THE CRUSADER: ETHIOPIA, CRIMEA AND JERUSALEM IN THE THOUGHT AND POLITICS OF ATSE TÉWODROS II

Adam KNOBLER, Ruhr-University Bochum, Germany

Atsé Téwodros II saw himself as a crusader, as historical sources show, and believed in his destiny to conquer the Holy Land for the glory of Christendom, possibly even leading a joint British-Ethiopian expedition against the Muslims. Yet, the political dreams and aims of the negus were incompatible with the international politics of the day, which saw the British ally with the (Muslim) Ottoman Empire during the Crimean War, against another Christian power. His understanding of global politics was rather rooted in the geo-politics of the late Middle Ages, as his paper suggests, when crusading had been discussed by a variety of *nägäst*. Within this framework of political thought, Téwodros was both unwilling and unable to adjust to the *realpolitik* practiced by the Europeans, which eventually, led to his death at his own hands.

[PANEL] 0504 ETHIOPIAN VIS-A-VIS OROMO AND ISLAMICATE STUDIES: CHANGE TRAJECTORIES

Organizers:

Mukerrem Miftah SHAFI, Ibn Khaldun University, Turkey
 MOHAMMED Endris, Gazi University, Turkey

Paper presenters:

MOHAMMED Jemal Ahmed; SHIMELLIS Hailu; ABDULMALIK A. Ahmed;
MISGANAW Tadesse

“Ethiopian studies” have long been overshadowed by studies of the Northern societies of present-day Ethiopia. This had its own underlying conditions and subsequent consequences. State politics and knowledge production were intertwined for many years, so that the latter simplistically reflected the former. Christianity, Orthodox Christianity in particular, also helped to attract not only local adherent intellectuals but also foreign missionaries, explorers and scholars. Yet, this did not go unnoticed. By taking relatively different methodological as well as epistemological grounds, it can be argued that Oromo studies achieved a relative success by deconstructing and reconstructing the old regime of knowledge. In addition to Ethiopian and Oromo studies, Islamicate studies is also getting a significant momentum in its march for securing an independent place in the study of the identities, cultures, and histories of Ethiopia. There are different circumstances and facets that underpin the advent of Islamicate studies in Ethiopia. The objective of this panel is to create a forum to discuss how much the Oromo and Islamicate studies are becoming part and parcel of the overall claim for Ethiopia in cultural, historical, political, and religious terms.

AHMED UNIFIER OR INVADER: THE ROLE OF AHMED IBN IBRAHIM IN THE UNIFICATION OF ETHIOPIA

MOHAMMED Jemal Ahmed, Izmir Katip Celebi University, Izmir Turkey

Traditionally, it is believed that the unification of Ethiopia was initiated by Tewodros II in the 1850s and completed by Menilik II in 1900. But, this tradition seems denied and/or at least underestimates pre 1850s Ethiopia and the claim of three thousand years of history. Meanwhile, some historians believe that Ethiopia even beyond the current border was ruled by Ahmed Ibn Ibrahim from c.1530s to 1540s and, therefore, Ethiopia had already been unified in the 16th century. According to these scholars, Ahmed’s role is high in terms of basing the social, psychological and historical inclusion of Ethiopian Muslims to the country’s affairs. However, it is unfortunate that the role of Ahmed remain controversial in Ethiopian history. Some have not recognized him either as a unifier or as a citizen; he was rather portrayed as an invader. Hence, the main purpose of this paper is to appraise the place of Ahmed Ibn Ibrahim in the Unification of Ethiopia. By reappraising the contested nature of Ethiopia’s medieval period historiography, it also discloses some regularly obscured aspects of the country’s past.

DEBATE ON OROMO POLITICS AND NATIONALISM IN ETHIOPIA: MYTH AND REALITY

SHIMELLIS Hailu, Wollo University, Ethiopia

The first organized Oromo nationalism in modern times was begun by the Mecca-Tulama self-help association around 1960s. At this time, the Oromo political question had a single centre and its end goal is accommodative self-determination. By the 1970s, however, following the dismantlement of the Mecca-Tulama self-help association and the imprisonment of its architects, political party formation gradually began in Oromia in particular and Ethiopia at large. The first Oromo based political party with a colonial thesis was the Oromo Liberation Front (OLF). Then, during the Derg regime, the political parties, political groups and scholars concerned with the Oromo cause divided into two perspectives. Some Oromo organized under the All Ethiopian Socialist Movement, which largely advocated the national oppression thesis, while others organized under OLF, which at the time advanced the colonial thesis. These debates between the two perspectives – the colonial and the national oppression theses – continued, though the colonial thesis began to fade at the end of 1990s. To verify this, the researcher drawn an analytical approach and secondary data sources. Based on the evidence, it can

be concluded that labeling the Oromo's political history in Ethiopia as colonialism and proposing secession as a panacea for Oromo nationalism, is a myth born out of political grievance or a political game to hijack Oromo causes. The existing reality is accommodative nation building. The real solution for Oromo nationalism is to re-establish the Ethiopian polity in which all nations, nationalities and peoples share equal political, economic and social equality. The colonial thesis with its solution of Oromo secession is theoretically premature and practically inapplicable

HARARI OROMO ALLIANCE IN PRESERVING HARAR

ABDULMALIK A. Ahmed, Dire Dawa University/Lucy University College

Harar Jugal, which is referred to as a "living museum", was registered as a World Heritage Site by UNESCO in 2006. In order to preserve Harar as a living museum various stakeholders contributed in different ways. In particular, its preservation required cooperation between Hararis and Oromos. This paper discusses how the cooperation was established, what methods were employed, who the main participants were and what lessons can be learnt from this historical alliance. It will also discuss the social, economic and political institutions of these main players and how they contributed to preserving the city state. This research is based on reviews of both historical and current literature, as well as interviews and observations. Finally, the importance of this study will be argued and conclusions drawn.

IN BETWEEN THE DOMINANTS AND THE SUBALTERNS: WOLLO PROVINCE IN ETHIOPIA

MISGANAW Tadesse, PhD Candidate, University of the Western Cape, Department of History, Cape Town, South Africa

"The history written till now is one-sided, partial and not showing the true picture of the low-level group in society". (Sahoo, 2014:85) For that matter existing histories are partial, presenting only a one small part while marginalizing the majority of the society. In many countries and societies while the ruling elite dominated historical narration, regions who they regarded as 'inferior' were marginalized. One such case is the case of Wollo province in Ethiopia. Before the sixteenth century, Wollo had been a center of history, political administration, religion and religious education. Due to such factors, Wollo has been part of the historically dominant regions in Ethiopia. The expansion of Islam and the settlement of the Oromo people in the sixteenth century in the province totally changed the socio-political atmosphere of Wollo. Its domination by Muslims and Oromo caused Wollo to be marginalized by the Christian population of the north. In many of the eighteenth and nineteenth centuries recordings, Wollo was described as a "Oromo" and Islam province. These narrations defined Wollo as a province infected by the permanent stain of "Oromo" while labeled the northern provinces of Begemder, Gojjam, and Tigray as pure Habesha provinces. (Yates, 201:91). Such thoughts and narrations led to the marginalization of the province. Wollo, a region which was once part of the historically dominant groups later was excluded from central Ethiopian politics and historical narration due to its ethnic and religious backgrounds. In the earliest recordings of the historically dominant groups, Wollo was not properly represented as it was regarded as a Muslim and "Oromo" province. In much of the recently recorded literature on the Oromo in the post 1991 period, the internal events of Wollo have been ignored. These recordings considered Wollo as part of the Amhara province. Thus the socio-political history of Wollo province has been left in between the dominants and the subalterns of the country. This article looks how and in what way Wollo is left between the dominants and the subalterns.

[PANEL] 0505 ETHNIC IDENTITIES OF AMHARA REGION**Organizers:**

Cressida MARCUS, Institute of Social and Cultural Anthropology, University of Oxford, UK

Paper presenters:

AYENEW Fenta; AMARE Sewnet Minale; DAWIT Yosef; Cressida MARCUS; TEZERA Tazebew

Over the past twenty-five years Amhara ethnicity has been a lightning rod of contention. Yet it has been also in a political hibernation. To this point, the Amhara are depicted as not raising their heads above the parapets of the sainted churches of Gondar (Marcus 2002). In *Remapping Ethiopia*, Cressida Marcus then wrote about a cleaving to the Orthodox Church, and a correlated sense of political dispossession. In the decade that elapsed, with the Church growth unabated, people's sense of religiosity and denominationalism were observably paramount. In August 2016, we witnessed traditional bravado, and a mixture of terror and protest; all of which signals that the Amhara became mobilized as an entity. This has been long in the making. Undertaking to understand the background to that recent unrest and flash points of protest, requires researchers to consider not just the claims made; but to think through a majority culture, and revisit ethnic identity throughout Amhara Region.

Understanding ethnic being and becoming is now a compelling project as it can be felt and found as currents in contemporary society. Understanding its being and becoming has been an analytical exercise undertaken by only a few political scientists and anthropologists, notably Chernetsov. This deliberation took place au courante with the introduction of ethnic federalism, and was a precursor to the reality of the shift to ethnic representation. Previously we were relying on reflections about the relevance of historical happenings and the consequences of Amharan imperialism at the time of the centenary of Adwa. Then, for example, at the 13th ICES in Kyoto, the discourse of Amhara ethnicity was one that pivoted on national enmity and how it is related to a national identity. Now, in the public arena, we have witnessed uprisings in Amhara region that have come about because resentments are identified with ethnic identity issues. 'Being and Amhara is not a Crime', is now a general outcry, becoming the name tag for mobilization. Yet, we must make clear that the politics of resentment is but one capacity that generates multi-ethnic mobilization in Ethiopia.

This author once asked whether or not ethnicity is a top down political process, and, is it heightened or resolved by ethnic regionalisation and state co-ordinated ethnic cleavage (Marcus 1998).

This has now evolved. In 2018, we will consider what sort of trajectory has arisen during the intervening years. Now we see that in Amhara Region itself, majority and minority are being represented by populist slogans and sentiments. Ethnic consciousness is now the groundswell, as it was not at the time of the transitional government. Then, the Kemant were not well organised, and the wishes of the Welkait were not heard. Indeed, some minorities did not want political representation at all, being too afraid of exposure. Overall, explanation and observations about interconnections of various claims to authenticity, minority status, and majority will and destiny, are to be explored by the panellists. Do the intellectual and political elites, regard themselves as the architects of the ethnic political agenda? Participants from Amhara regional universities (Wello, Bahir Dar, Gondar) will be encouraged to participate. We will ask, whether it is so that the generating of voices appears to be by an intellectual elite, who are predisposed to contend with ideological representations. Furthermore, does this responsibility have much of a connection to speak of with the politics of resistance and resentment in places such as Amba Giorgis? What are those longstanding and also recently discovered resentments of minorities? Who are the guardians of the consciousness of the Weyto, or Kemant, for example? How do Muslim Amhara view themselves in relation to their majority counterparts? Are these untold stories? Relating these group experiences to the question of what is ethnicization, the panel will converge on the issue of cultural cohesion and context within the Region and its bordering areas. Panellists are also encouraged to consider the politics of resentment in tandem with the creation of human rights awareness, the effects of population growth, as well as territoriality.

In retrospect, at the 2015 AEGIS themed conference 'Collective Mobilizations: Contestation, Resistance, Revolt' (Sorbonne, Paris); the example of sustained research in Gondar focused on the expansion of the city, and the building of parishes within the masterplan area. Since then, the seemingly lesser undercurrent of ethnic representation erupted. Convening this panel for the 20th ICES to be held in Mekelle is timely because it will allow for an educated open debate to be moderated, and to be undertaken with the aim to bring together specialist knowledge about group cohesion. We will come together to ask whether, in between the fault lines, there is a river that runs deeper than the politics of resentment. That is to say, what that means for the Amhara

Region in the future as it continues to define its representation.

A HISTORY OF AWI PEOPLE (GOJJAM AGAWS) FROM ANCIENT TO 1974

AYENEW Fenta, PhD Candidate at AAU

This paper deals with the history of the Awi people, focusing on the origin and settlement of Awi People in Gojjam, their struggle for identity survival, and the course of Christianization and Amharization. Amde-Tsion was the first Ethiopia king who attempted to conquer the Awi People (Gojjam Agaws) during 14th century. However, he was not successful in conquering the region and his effort of conquest was not persistent so that the Awi people remained autonomous. A danger to their autonomy came when Gonder became a seat for the Ethiopian state during the 17th century. Agaw territories in Gojjam and Gonder became easily accessible to military forces of the state that targeted exploitation of rich resources of the region. Gonderine kings launched persistent wars of conquest and Christianization that continued from the reign of Susneyos (1607–1632) to the reign of Iyasu the Great (1682–1706). The end result of this persistence was incorporation of Gojjam Agaws beginning from the last decades of seventeenth century and Christianization of the region. During the Era of Princes Agaw Midir became a bone of contention between the regional lords of Gojjam, particularly Damot and Guardians of Gonder kings, because the Agaw-inhabited regions of Agaw Midir and Metekel were resourceful areas that attracted the eyes of different regional lords. After the conquest, the Agaws supplied Gonder with cattle, butter, honey, and different agricultural produce. Thus, Gonderine rulers did not want the region of Agaws to fall under the rule of the regional lords of Gojjam, particularly Damot. Agaw Midir and Metekel fell under the rule of Gojjam ruling families with rise of Ras Adal Tessem (Nigus Tekle Haimanot) to power since 1870s. Thus, Agaws fell under Gojjam's regional administration until the fall of Ras Hailu in 1932 and then under the appointees of Emperor Haile Sillassie. To organize this paper, the researcher used primary and secondary sources collected during his senior essay and MA thesis works that focused on the history of Gojjam Agaws. The researcher further enriched the sources with additional materials collected during the course of dissertation research and critically investigated and analyzed in order to organize this paper. Generally, this paper intended to increase our knowledge of ethnic identities in Ethiopia and their long history of struggle to maintain their identities. The long history of the Gojjam Agaws to survive and maintain their identity by occupying western parts of Gojjam that constituted for Agaw Midir and parts of Metekel Awraja is documented here. Further, this paper will serve as a stepping-stone for other researchers who engaged in ethnographic studies in Ethiopia.

AMHARA REGION POPULATION CHANGE: IMPLICATION TO DEMOGRAPHIC DIVIDEND

AMARE Sewnet Minale, Bahir Dar University, Ethiopia

Population is one of the most important variables of development. Matching a nation's population with existing socio-economic development and environmental resource is also one of the priority areas of governments. A high population growth rate induces increased demand for resources and the rate at which these resources are exploited. In developing countries, the traditional resource-use practices have led to the near-destruction of the environment in lands long settled by sedentary agriculturalist. In this paper, population change of Amhara Region (size, growth rate, and age and sex structure) between 1994 and 2007 Censuses and the results of EDHS are discussed. With a total population of more than 19 million in 2012, Amhara is the second most populous regional state in Ethiopia. Over the last decade, family planning (FP) services and investments essential for improving the health of women and children have increased rapidly in the region, fostering economic benefits and maximizing gains in other development sectors. According to the Ethiopia Demographic and Health Survey (EDHS), in Amhara, women are now having 3.7 children on average, compared with a total fertility rate (TFR) of 5.9 more than a decade earlier. This shows that population growth will affect the Amhara region's social and economic goals and strategies during the next three decades, but the rate of this demo-

graphic change will be influenced by current and future fertility trends.

CONTESTING THE PAST AND NEGOTIATING THE FUTURE: ETHNICITY, ETHNIC RELATIONS AND IDENTITY TRANSFORMATION OF THE QEMANT

DAWIT Yosef, University of Gondar

This study examines how state ethnic policies and political ideologies shape interethnic interactions and ethnic identity re/construction. Based on diachronic perspective and qualitative research methodology, it scrutinizes the changes and continuities in ethnic relations and ethnic boundary transformation between the Qemant and the Amhara in the pre and post 1991 periods. The Qemant in the past were relatively “culturally independent and socially and politically semi-autonomous from the surrounding dominant Amhara” (Gamst 1968: 3). Especially, the ancestral religious belief and associated practices were key ethnic integrative mechanisms serving as a means of ethnic identification and behavioral regulation of ethnic members. Religious difference marked by the notion of purity and impurity largely dictated interactions and boundaries between the Qemant and the neighboring Amhara. However, the unitary and integration-oriented state ethnic policies that characterized different regimes of Ethiopia since the mid 19th century led to the blurring of the boundary between the Qemant and the Amhara. By privileging diversity through the recognition of multidimensional ethnic rights, ethnic federalism as a new political ideology of the post-1990s brought change in the nature of relationships between the Qemant and the Amhara. As the notion of *behér* (lit. ethnicity) got crystallized in, ethnic actors began to see religion and ethnicity separately and the ethnic boundary began to be re-conceptualized and reframed differently. The historical, political, ideological, and symbolic accounts became self-recounted so as to reanimate the boundary and justify each distinct ethnic category. The reactivated boundary in the form of the identity quest movement of the Qemant and ethnic otherness resulted in tensions and conflicts. In general, state ethnic policy of diversity management has different implications for self ethnic perceptions and definitions, interethnic identifications and interactions as well as territorial conceptions of ethnic groups.

ETHNIC INTERACTION AND INTEGRATION IN METEKEL, NORTHWEST ETHIOPIA, 1898—1991

AYENEW Fenta, PhD Candidate at AAU

This paper investigates socio-economic institutions in Metekel that bound different ethnic groups together over nearly a century, from 1898 to 1991. It tries to show how ethnic interaction and integration between institutions like Mijim or Shimya, Wodaj, Michu, and Harma Hodha took place during this period. Metekel is one of the Ethiopian regions where multi-ethnic societies coexisted for centuries. Of these ethnic groups, Gumuz and Agaws were the earliest inhabitants of the region. The other ethnic groups that settled in the 13 regions, include the Shinasha from the 15th century, the Oromo from the 18th century, and the Amhara from the 1880s. The first Amhara settlers were a military elite, whose numbers grew following Nigus Tekle Haimanot's military conquest of the region in 1898. Settlement programs that took place in the region in the 1960s and 1985/6 brought more ethnic groups into the Metekel region. Some that came to the region because of the 1985/6 Pawe settlement program included Kambatta and Hadya, from the Southern Shoa region. To organize the paper, the researcher collected and critically analysed data from the available primary and secondary sources. The research demonstrated that Oromo, Shinasha, Agaw, and Gumuz had strong social ties that bound them together over the course of history in the region. Generally, this paper will increase our knowledge of ethnic diversity and interaction in Ethiopia, particularly North-West Ethiopia, Metekel region or the western part of former Gojjam province. It will also provide a stepping-stone for other researchers to undertake further investigations in the region.

TABOT CHRISTIANITY: ETHNICITY, REGIONALISM AND ORTHODOX DENOMINATIONALISM

Cressida MARCUS, Institute of Social and Cultural Anthropology

Amhara and Tigrey regions have a history of being religiously entwined, and while historically the political landscape has changed over time, the Orthodox Church as a contemporary organisation continues this brotherhood. Today, as will be described in the paper, any ethnic politicising, unity politics, or ecclesiastical infighting, has no place in the lives of ordinary laity. The Church is not the site of dissent but rises above, with its ideology of transcendence, and instead can be seen to be an institution that fosters sociability, and is a wellspring of hope and love. By contrast, in what ways ethnic federalism impacts respective neighbours to consider each to his own, concerns majority and minorities alike. Minority rights in Amhara Region have become a flashpoint for now. Majority rights also, while not sharing the same agenda, are in the minds of many. Taking a step back, we shall consider that these historical regions, have been home to the Orthodox Church and so share a commonality. They constitute the historical heartland of a denominationalism. This view can be challenged by the independence of the Eritrean Orthodox Church, and other schisms; however, overall, the Orthodox system of liturgical synchrony and geographical conformity, means that it is an abiding source of stability. It is this, that connects the regional and the parochial, and is of concern to the researcher. This paper will offer insight into Tabot Christianity, as a totemic institution. In an anthropological dimension, the bastion of majority culture is also a local force of primordial sentiment. Based on sustained research, and fresh field work to be undertaken in 2018, Marcus will attempt to bring together the cultural hegemony and sociological importance of the Church. Given that there are many ethnic identities in Amhara Region and not just one: the Church offers a singularity, and is to be described in the paper as a haven of cosmological ideation and liturgical regularity. While, in the past, Amhara identity has been identified with either a vilified historical imperialism, or a national identity that has been under threat from ethnic federalism; on the ground observation will reveal how people are cleaving to an orthodox identity that is popular and not overly political, because it is concerned with the fundamentals of life and death, and the instrumentalism of piety. The researcher posits that it is desirable or popularly politicised with regard to ethnic tension and identity politics. Indeed, as this author suggested a decade ago in the *International Journal of Ethiopian Studies*, people turn away from ethnic politics towards the haven of religious experience. This paper will locate the mood and describe ethnographically, the instrumentalism of the Church; so as to argue that this offers an alternative to the politics of ethnic resentment.

THE IDEA OF AMHARA IDENTITY

TEZERA Tazebew, University of Gondar

Discerning the ethnic dimensions of politics is rightly considered as indispensable to understanding contemporary Ethiopian politics. The Ethiopian political landscape since the 1960s was marked by the dominance of “competing ethno-nationalisms”. Most, not to say all, of these ethno-nationalist movements are underpinned by a common hatred of the ‘Amhara’. To put it in other words, the nationalist movements that engulfed Ethiopia were based on the otherness of the Amhara. The nationalist movements claimed that their national territories were incorporated, colonized by the Ethiopian ‘empire’. In addition, the alien Amhara, the generic name for all non-nationals, were also accused of domination over others beyond their own locality. Beginning from the early 2010s, however, a massive invention of an Amhara ‘national’ identity has taken place. To be exact, there already were several ways in which Amharaness was defined. Amharaness was defined essentially in religious and cultural terms. Nonetheless, that has changed basically in the context of the post-1991 political dispensation. This study focuses upon examining the trajectories of the Amhara identity. The argument here is that the idea of Amhara-ness was transformed in the course of history from a particular identity for the Amhara living in Wollo to a national identity without firm geographical borders. Importantly, to be Amhara did not necessarily mean living in Wollo. In fact, there are also other identities in Ethiopia. Nonetheless, Amharaness is more open, tolerant and inclusive than all others. And, recent attempts at creating a particularistic identity are mere aberrations.

[PANEL] 0507 NEW EVIDENCE ON SLAVERY AND THE SLAVE TRADE IN ETHIOPIA AND THE HORN OF AFRICA

Organizers:

Giulia BONACCI, Institute of Research for Development (IRD) / Research Unit Migrations and Society (URMIS UMR205), France
Alexander MECKELBURG, University of Hamburg, Germany

Paper presenters:

Melina TEUBNER; Sophie KÜSPERT-RAKOTONDRAINY; Roy LOVE; FESSEHA Berhe Gebregergis;
Hagar SALAMON; Lacy N. FEIGH; Jonathan MIRAN; Giulia BONACCI;
Alexander MECKELBURG;
BAHRU Zewde; YAREGAL Desalegn

Slavery and the slave trade have been a feature of the Horn of Africa region for millennia. Consecutive regional polities, whether Christian or Muslim, executed slave raids into their respective hinterland well into the 20th century. The internal Ethiopian slave trade connected the political centres of Ethiopia with its peripheries and the trade in slaves connected Ethiopia with the Red Sea and the Indian Ocean world. Despite the diversity of various forms of human bondage, slavery and serfdom, as well as the trade in slaves, and its relatively rich documentation, slavery has received little attention in the field of Ethiopia's social, cultural and economic history. This panel is part of an ongoing attempt of a scholarly network to focus on slavery in the Ethiopian region and provide evidence of the various forms of human bondage, in order to come to a more holistic understanding of what actually constituted slavery in Ethiopia, and what its legacies are today. We invite papers that look at patterns of, and the relation between, slavery, labour and social status; as well as papers that focus on the emergence of sub-altern identities as a result of slavery and the slave trade, both domestically (within the wider region of the Horn) or globally.

COMPARING AND INTERLINKING LATE TRANSATLANTIC SLAVE TRADE AND SLAVE TRADE IN THE HORN OF AFRICA

Melina TEUBNER, University of Cologne

In almost four hundred years of transatlantic slave trade, more than 12.5 million people were carried across the Atlantic Ocean to become slaves in the Americas. The prohibition was initiated and enforced by Great Britain (1807), which closed treaties with different states, whereby both states agreed to prohibit any further import of 'new slaves'. The British navy had the right to control ships that were suspected of being involved in the slave trade. While this campaign reduced the transatlantic slave after 1850, the trade from Ethiopia across the Red Sea increased. It is the purpose of this paper to compare the British policy of abolition in the two regions. How was the continuing slave trade discussed by the Britons? What were the reasons for tolerating different forms of slave trade and slavery in the Horn of Africa and across the Red Sea? What can we say about the people sold into slavery from Ethiopia in the 19th century and their different status?

EXPERIENCES OF SLAVERY FROM THE SUBALTERN PERSPECTIVE OF THE MAO OF WESTERN ETHIOPIA – PAST MEMORIES AND CONTEMPORARY PERCEPTIONS

Sophie KÜSPERT-RAKOTONDRAINY, NMS Ethiopia

This presentation will focus on how slavery is remembered and perceived by the Mao people living in Western Wollega and how the experiences are incorporated into the contemporary Mao society. The Mao people were subject of slavery until the end of imperial times and a stigma of social marginalisation based on slave descent is still felt today. Thus, the collective memory of slavery, still at the forefront of their social narratives, is linked to contemporary social events and traditions. The Mao see a relationship between slavery and historical and current existence of domestic labour for families belonging to other people groups, for example through foster relations. Furthermore, foster relations between the Mao and other, majority groups have resulted in a substantial degree of cultural alienation. Consequently, a social class of “black Oromo” who don’t speak any Mao language has emerged, being perceived as descendants of domestic workers or slaves – two phenomena often is seen in close association with each other. The presentation is based on an exploratory field research involving single in-depth interviews and group discussions with people of all ages and genders in the Mao communities, mainly living in Kondala Woreda of Western Wollega. For the historical accounts of slavery, knowledgeable elders have been consulted, but also the perceptions of young people on the experiences of slavery are considered.

FROM SLAVE TRADING TO HUMAN TRAFFICKING AND ‘MODERN SLAVERY’ IN ETHIOPIA

Roy LOVE, University of York, Britain

Ethiopia’s position in the Horn of Africa, its proximity to the Red Sea, Gulf of Arabia and Indian Ocean, and history of fluctuating highland kingdoms, has meant that over the centuries there has been a continuous flow of people, as merchants, migrants and slaves. This paper concerns the last named of these: slavery and the slave trade in Ethiopia, its conceptual link with human trafficking today and the frequently used term ‘modern slavery’. Only in 1942 was slave ownership legally abolished in Ethiopia, following a number of ineffective earlier proclamations. During the decades which followed, a series of structural economic changes left large sections of the population behind, which, when combined with rapid population growth, generated a massive reservoir of impoverished, mainly rural, labour, many of whom migrated in hope of employment to the growing urban centres. At the same time, the expansion of oil-based wealth in Saudi Arabia and the Gulf States created a new regional demand for labour. These phenomena together provided a classic context for agents and traffickers of commodified labour to flourish in what is often (though disputably) termed ‘modern slavery’, drawing today from across Ethiopia rather than the mainly southern regions of the past. Just as the formal abolition of slavery and the transatlantic slave trade by the colonial powers, and the post-bellum abolition in the USA in the 19th century, did not mean the end of forced labour, facilitated today in global human trafficking, so too in Ethiopia has the entrapment of labour continued. This ‘modern slavery’, as with the old, will only be finally eradicated not by legislation, policing and prosecution alone but essentially at the source of the supply chain, through widespread continuous education and enhanced economic opportunities, particularly for women and all those responsible for children.

FROM THE ABOLITION OF SLAVERY TO THE INTEGRATION AND EMPOWERMENT OF FORMER SLAVES AND THEIR DESCENDANTS IN THE GRAY, NORTHERN ETHIOPIA

FESSEHA Berhe Gebregergis, Mekelle University, Ethiopia / EHESS Paris, France / Research Centre Gotha of Erfurt University, Germany / Ethiomap project, Research Centre Gotha, Erfurt University, Germany

The practice of slavery has an ancient history in Ethiopia and echoes up to the most recent past. The Derg (a military junta which ruled Ethiopia between 1975 and 1991, following the overthrow of Emperor Haile Selassie in 1974) introduced radical reforms including land redistribution (in 1975) to former slaves and other

groups who had been denied land right during the ancien régime. Indeed, these measures have played their part in the empowerment of former slaves and descendants of former slaves in Ethiopia and in particular in Təgray. In this talk I argue that it was the policies and reforms of the Tigray Peoples' Liberation Front (TPLF) which warranted 'real' integration and empowerment of slaves and their descendants. Along this argument, this article critically examines the major reforms introduced by the TPLF (and concomitant developments) which have been crucial in providing real freedom to former slaves and descendants of former slaves in Təgray: 1) radical land redistribution schemes which guaranteed land ownership of the 'freed' and their descendants and 2) outlawing the act of discrimination of former slaves and their descendants including the use of derogatory terms/names such as Barya, Shanqəlla. Concomitantly, descendants of former slaves started joining the armed struggle of the TPLF as comrades of the 'freeborn', and some even assumed important political and administrative positions. The policies and reforms of the TPLF gave the victims of slavery not only full economic and political rights but also "new opportunities of independence and new social mobility." Consequently, marginalization and stigmatization have been considerably reduced. For instance, marriage between the 'freeborn' and persons with slave-ancestry has become possible. In a nutshell, the reforms, albeit mainly top-bottom in approach, have made the integration of former slaves and their descendants in Təgray relatively 'easy' and 'quick' compared to other parts of Ethiopia.

PROVERBS AS A MEDIATING FORM IN THE STUDY OF SLAVERY

Hagar SALAMON, The Hebrew University of Jerusalem, Israel

The present paper focuses on the use of proverbs and sayings in the study of the sensitive subject of past time slavery. Based on fieldwork conducted both in Israel and in Ethiopia, the potency of the proverb as a mediating genre will be demonstrated. In this presentation I will present and discuss the richness of the interpretive scope, as well as issues related to the ethnographic space.

PUNISHING SLAVERY: ENFORCING ABOLITION IN INTERWAR PERIOD ETHIOPIA

Lacy N. FEIGH, University of Pennsylvania, USA

In 1921 Emperor Haile Selassie's government prepared a report for the League of Nations on the plan to abolish slavery within Ethiopia. Deeply concerned with the implications across the empire, this report included detailed plans and legal regulations establishing precedents for the process of abolition. According to this proclamation, enslaved individuals would have access to courts to petition for freedom and resources to establish themselves in communities, and even access to schools until the age of eighteen. Additionally, there were provisions assigning punishments to those caught engaging in the slave trade which ranged from a fine and imprisonment to a life sentence. This paper draws upon the formal report on the policies of abolition in light of local Ethiopian prison records documenting sentences levied against slavers and their petitions for royal pardon. These documents, located at the National Archives in Addis Ababa, provide information on how the process of abolition was carried out in specific localities. While the imperial government was concerned with presenting progress on abolition, these provincial records highlight the complex negotiations which local officials navigated in the process of abolition.

REMAPPING NORTHEAST AFRICAN DIASPORAS IN THE MIDDLE EAST AND THE INDIAN OCEAN WORLD

Jonathan MIRAN, Western Washington University, USA

Though estimates of the Mediterranean, Red Sea and Indian Ocean slave trades are rudimentary and may entail a significant margin of error, a prominent scholar of slavery (M. Klein) estimated that between 1400 A.D. and 1900 A.D., approximately 1.5 million slaves were exported from the Ethiopian region. In the past two decades, research on the African diaspora has greatly expanded from its well-established focus on the northern Atlantic to Latin America, as well as the Islamic and Indian Ocean worlds. As a result, new studies on slavery and, more broadly, the African presence – past and present – in Turkey, Egypt, Arabia, Yemen, Oman, the Gulf, Iran and South Asia make it possible to shed greater light on those individuals who were forced out of north-eastern Africa and dispersed across this large area of the world. Espousing a broad and flexible definition of the concept of diaspora, this paper proposes to selectively draw on this new scholarship to assess the state of our knowledge of the experiences of Northeast Africans in the eastern Mediterranean region, the Arabian Peninsula, Iran and South Asia. I will address such themes as demographic aspects, slave labor and occupations, the social lives of slaves, racial categorizations, strategies of integration, the development of diasporic identities and creole cultures, cultural practices and performance, and manumission and freedom. The paper adopts a comparative, transnational and global perspective on the study of slavery and post-slavery and is inscribed in new efforts to animate the study of this subject in the context of Northeast Africa and bring it into conversation with the historiographies of the Middle East and the Indian Ocean world.

SOURCES, PATTERNS AND THE ABOLITION OF SLAVERY AND SLAVE TRADE IN ETHIOPIA

Giulia BONACCI, Institut de Recherche pour le Développement (IRD)
Alexander MECKELBURG, Catholic University of Eastern Africa (CUEA)

Slavery has been a persistent feature of Ethiopia's cultural and economic history. Not only were Ethiopian slaves in high demand in the early modern world, also the Ethiopian kingdoms and consecutive states benefited from slave labor and revenues from the slave trade. Despite its long history and wealth in documentation, slavery and the trade in slaves remains a topic off the record in Ethiopian studies. Against the backdrop of the neglect of slavery as a topic in the social history of Ethiopia, we argue, the starting point to launch a general debate on slavery in Ethiopia and the Horn of Africa is to look at regional interconnections of the slave trade, overlapping and intertwined patterns of slavery in time and space against the domestic and international approaches to abolitionism, as well as modern day inter-ethnic, class and gender stratifications.

THE ABOLITION OF CORVEE LABOUR IN ETHIOPIA

BAHRU Zewde, Addis Ababa University, Ethiopia

In addition to the tribute that the Ethiopian peasant was customarily obliged to pay to the lord, he had to bear the more onerous burden of corvée labour. This assumed many forms, including working on the farm of the lord for a certain number of days, building his house and fence, herding cattle, loading pack animals during military campaigns, and carrying the pole for pitching tents. This onerous burden of the Ethiopian peasantry was the subject of many passionate and poignant writings by the reformist intellectuals of the early twentieth century. Many an article was devoted to portraying this situation in graphic detail in the weekly *Berhanena Salam* ("Light and Peace"), which had effectively evolved as the organ of the reformist intelligentsia. Probably inspired by the writings of the intellectuals, Ras Tafari (and later Emperor Haile Sellassie) issued three decrees that significantly eased the labour burden of the peasant. The first, issued in November 1928, gave the peasant the option of either working for only three days on *hudad* or giving an equivalent amount in grain. The lord was instructed to desist from asking the peasant to perform any other labour obligations. In May 1935, on the eve of the Fascist Italian invasion, the emperor promulgated another decree abolishing corvée labour and fixing the annual tax at 30 birr per *gasha* of land. These measures were further consolidated by a decree of October 1944. Progressive as they were, the measures did not abolish corvée labour in its entirety. Indeed, a subsequent decree of October 1950 amplified the 1944 provision by stating that the ban on corvée did not

include work done for the Church out of a sense of spiritual obligation, including the building of churches. Moreover, tenants continued to be subjected to labour obligations in addition to the proportion of produce that they were contracted to pay. Equally significant is the persistence of what one could call the “corvée culture” even after the formal abolition of the institution. The conscription of labour for a national cause became the prerogative of the state. This was particularly evident during the post-1974 military regime. Everyone was liable to be called to serve when the Revolution or the motherland was under threat. This labour service ranged from the preparation of provisions for soldiers fighting against foreign invasion or internal insurgency to the commandeering of civilian pilots to deliver arms and other supplies to the battlefield.

THE POLITICAL HISTORY OF THE GUMUZ PEOPLE SINCE 1941

YAREGAL Desalegn, University of Gondar, Ethiopia

Mandura was previously called Walamba by the Gumuz People. The name Walamba, according to the Gumuz tradition is “a place of fresh air”. The Gumuz of Mandura differ in minor cultural and linguistic ways from the Gumuz who inhabit other Wārādas, such as Dibate, Bullän, Wämbära, Dangur and Guba. The research employs a qualitative method of data collection. The primary and secondary sources have been cross-checked to ensure the relevance of the data. This study shows that the Gumuz of Mandura Wārādas suffered slave raiding both from the Christian highlands of Ethiopia and by the Muslims of Sudan, over a long period of time. The people were pushed out of their original homeland and forced to live in the inhospitable lowland areas, with unfavourable climate and prevalence of malaria

[PANEL] 0508 NEW PERSPECTIVES ON THE RELATION BETWEEN OTTOMAN-TURKEY AND THE ETHIOPIAN REGION

Organizers:

Nahide BOZKURT, Ankara University, Turkey

MUZEYEN Hawas Sebsebe, Ankara University, Turkey

Ahmet Nedim SERINSU, Horn of Africa Strategic Studies, Turkey

Paper presenters:

Seid Ahmed Mohammed; Nedim Yalansiz; Fatma YILDIZ; Kamil Abdu

The presence of the Ottoman Empire in the Ethiopia region and the Horn of Africa since the second half of the 16th century had laid the foundation for the latter remarkable socio-economic and political relationships. Ottoman’s upper hand on the Red Sea coast region, which connects international trade across the Mediterranean Sea and the Indian Ocean, enabled them to sustain their influence on the Ethiopian region and Horn of Africa. The collapse of the Ottoman Empire and the emergence of the Republic of Turkey at the first half of the Twentieth century opened a new perspective on the interactions of the two partners. Especially during the last decade, Especially, since the late 1990’s and early 2000’s bilateral relation between Turkey and the Ethiopian region has shown remarkable growth. Since recent times, the Ethiopian region becomes one of the major destinations of Turkey’s foreign direct investment. Turkey is also conscious enough on the strategic significance of the Ethiopian region and Horn of Africa to promote its diplomatic goals. Addis Ababa, as the seat for the Head Quarter of the African Union, has strategic benefit for Ankara to secure the diplomatic support of the 54 African countries for her position in international politics. Nevertheless, however, this rising and strategic partnership between Turkey and the Ethiopian region is not properly studied. The transformation in the relation, agents, and factors in the process needs comparative historical analysis so that the influence and prospects will have strategic guidance for both sides. The objective of this panel is to analyze how far the bilateral relation between Turkey and the Ethiopia region transformed from the Ottoman period to the modern Turkey. The panel will also be aimed at assessing the influence of new developments in the social, economic and political arenas of the region on their relation. The panel will be jointly facilitated by the department of African Studies in Ankara Uni-

versity and Horn of Africa Strategic Studies, a regional think tank that is based in Ankara.

MODERNIZATION FROM ABOVE: A COMPARATIVE ANALYSIS OF TEWODROS II AND SELIM III MODERNIZATION REFORMS

Seid Ahmed Mohammed, History
Nedim Yalansiz, Associate Professor in History

Many historians hardly gave due attention in using historical comparison as one of their methods of study. They tended to rely on the use of their own historical research. But this method lacks the way to analyze some worldwide dynamics of events in comparative perspectives. Some dynamics like revolution, modernization, societal change and transformation need broader analysis for broadening our historical knowledge's by comparing and contrasting of the causes, courses and consequences of such dynamics historical developments in the world at large. In this paper our study focuses upon "the dynamics of modernization" and the challenge of modernity of the old regimes. As a breakthrough, the work of Black grouped the modernization process of many countries in the world into seven groups. From the groups the fifth one includes countries like Turkey, Ethiopia, China, Russia, Iran, Afghanistan and Thailand having the same dynamics that they faced for the challenge of modernity. In these countries the old regimes tried to introduce modernization and "reform from the above" in order to tackle the gradual decline of the empire that faced strong challenges from the outside world. The other similarity among them was that as the rulers attempted to introduce the modernization reforms the old traditional and the religious institutions strongly opposed the reforms as the reforms alienated the power and prestige of the traditional classes. Similarly, the rulers introduced modernization by maintaining their own unique socio-cultural and religious dynamics, not as borrowing and acculturation of the west by complete destruction of their own. Therefore, this paper attempts to give a comparative analysis of two modernizers, Tewodros II of Ethiopia and Sultan Selim III of Ottoman Turkey, who tried to modernize their empires and paid their lives as a result of modernization.

OTTOMAN EMPIRE AS AN EXTERNAL ACTOR AND ITS EFFECT ON POLITICS IN ETHIOPIA FROM EMPEROR TEWODROS TO EMPEROR HAILE SELASSIE

Fatma YILDIZ, Addis Ababa University, Ethiopia

The Ethiopian-Ottoman Turkish relations were carried out in economic, cultural and political aspects via the Red Sea, Egypt and Sudan territories from 16th century to 19th century. In the medieval period, this relationship between Ethiopia and Ottoman Empire grew rapidly because of the rivalry between Turks and Portuguese as well as internal wars in Ethiopia. In the middle of 19th century, tension in the relations between Ottoman Empire and Ethiopia continued. For instance, Emperor Tewodros and Emperor Yohannes sought to remedy against Turk's increment in the Red Sea through Egypt. Therefore, they sent letters to Queen Victoria and Lord Granville to dismiss Turks from the Red Sea in 1862 and 1872 respectively. After the opening the Suez Canal in 1869, political conditions changed on the Red Sea. Britain supported Egyptian spread to this area. Thus, Ethiopian-Egyptian War broke out on 16 November 1875. However, Sultan Abdulhamit had an influence in the formation of the balances on the region. Hence, the relationship between the two countries improved during King Menelik II and Sultan Abdulhamit II. Deyr Sultan Monastery in Jerusalem was on the issue between them. Furthermore, Ottoman Empire had a significant diplomatic contact with the region. For example, Mazhar Bey who was consul of Ottoman Empire in Harar played an active role in the relations during Iyasu V. Mazhar bey persuaded Iyasu V to become an ally of the Central Powers during the First World War. The main objective of this research is to explore Ottoman Empire's influence on the politics in Ethiopia from 1860 to 1916. It will also be aimed at assessing the impact on the external and internal political approach in Ethiopia. To this end, comparative historical and document analysis methods will be employed. The historical records of the period

available in the archives, in Istanbul and Addis Ababa, will be used to collect primary data.

THE GROWING ETHIOPIA-TURKEY RELATION, CHALLENGES A HEAD

Kamil Abdu, Wollo University, Ethiopia

The Ethiopia –Turkey relation has its root in the first half of the 16th century when the Ottoman and contemporary Ethiopian empire had been interacting in different manners. Currently, the relation between the two nations is gaining a momentum, especially in trade, investment and economic assistance. Turkish investors are the leading investors in Ethiopia and the trade between the two countries is expected to reach 1 billion USD by the year 2020. Development and humanitarian assistance for Ethiopia by Turkish state and non-state actors is also on the rise. The relation, however, is not without challenges. The author of the paper argues that the interests & engagements of the two countries in Somalia, the Turkish foreign policy discourse and the “im-balance in benefit sharing” from the economic relation of the two countries present a real challenges worthy of consideration and reconsideration by the two nations.

[PANEL] 0509 POLISH ETHIOPIAN STUDIES IN A GLOBAL CONTEXT

Organizers:

Hanna RUBINKOWSKA-ANIOŁ, University of Warsaw, Poland
Ewa WOŁK-SORE, University of Warsaw, Poland

Paper presenters:

Hanna RUBINKOWSKA-ANIOŁ; Ewa WOŁK-SORE; Żuzanna AUGUSTYNIAK;
Adam ŁUKASZEWICZ;
Beata NOWACKA; Zofia RUDUCHA

The panel is dedicated to commemorating the 100th anniversary of the birth of Stefan Strelcyn (1918 - 1981), the founder of the Polish school of Ethiopian studies.

The organizers aim to discuss in a wider context the impact of Stefan Strelcyn’s achievements and those of other Polish scholars, including Stanisław Chojnacki and Joanna Mantel-Niećko, in developing our knowledge of different aspects of Ethiopian culture. We wish to invite all researchers who are particularly interested in the dependencies between the scholarly work of individuals and changing sociopolitical circumstances. The vast available source materials representing Strelcyn and other Polish scholars’ broad academic and personal ties with the leading scholars of Ethiopian studies of their time, as well as the history of their careers reflect interconnections between the worlds of politics and of the academia. The stories behind the prestigious Haile Selassie I Prize awarded to Stefan Strelcyn, as well as Stanisław Chojnacki’s commitment to the creation of the IES Library and Ethnographic Museum illustrate the above.

The history of the undertakings of Stefan Strelcyn and the Polish school of Ethiopian studies shed light on the significance of regional studies in a global context.

WIEŚŁAWA BOLIMOWSKA’S PHOTOGRAPHS AS A COLLECTION OF HISTORICAL SOURCES FOR THE DERG PERIOD

Hanna RUBINKOWSKA-ANIOŁ, University of Warsaw

The aim of the presentation is to discuss a collection of photographs on Ethiopia by Polish journalist Wiesła-

wa Bolimowska. Wiesława Bolimowska visited Ethiopia on a number of occasions between 1973 and 1989. She represented the Polish Press Agency and covered important political events, including OAU meetings. Her main task was to provide the Polish Press Agency with information on events as well as on the political and social situation in the country. Wiesława Bolimowska also authored a number of texts on Ethiopia published in Polish periodicals. On her numerous visits to Ethiopia she took photographs. Only a small number of them, and only those showing the Ethiopian landscape and Ethiopian people, were used as illustrations in the Polish press at the time. The archives of Wiesława Bolimowska, apart from many photos from other parts of Africa and from the Middle East, hold several dozens of pictures from Ethiopia of high historical value. Among others, details of parades from the Derg's period, political posters and other examples of propaganda of the time were captured. These rare images were preserved in the eye of the Polish reporter's camera. This collection seems to merit presentation to the international audience of scholars of Ethiopian studies.

ARCHIVAL RECORDINGS OF ETHIOPIAN ORATURE PRESERVED ON TAPES BY STEFAN STRELCYN

Ewa WOŁK-SORE, Warsaw University, Poland

Stefan Strelcyn emerged from a traditional school of Ethiopian Studies oriented towards Amhara-Tigray culture rooted in Ge'ez heritage. However, during his academic career he extended his interest to other cultures and languages spoken in the area. It can be seen in the recordings he made during his research visit to Ethiopia in 1957/58, preserved on twenty tapes deposited at the Library of the Department of African Languages and Cultures at the University of Warsaw. The current presentation concentrates on describing the content of the recordings, with particular attention given to folk songs, which take up a substantial part of time on the tapes. Recordings include various examples of Amharic, Guragie, Harari, Tigrinia and Oromo folk songs and tales as well as Ge'ez religious poetry and songs. The most substantial is the material in Amharic containing azmari songs involving male and female singers as well as other folk songs which were sung on different occasions. The several hours of Ethiopian orature preserved on tapes by Stefan Strelcyn affirm the contribution of this prominent scholar to the development of Ethiopian studies, not only in its traditional scope but also in a much wider context.

COLLECTIO ÆTHIOPICA OF THE LIBRARY OF THE DEPARTMENT OF AFRICAN LANGUAGES AND CULTURES

Zuzanna AUGUSTYNIAK, Department of African Languages and Cultures,
Faculty of Oriental Studies, University of Warsaw, Poland

The library of the Department of African Languages and Cultures (University of Warsaw) has nearly 18.000 publications and 600 journals about Africa and African studies, not to mention several dozen African newspapers. Most of the books and journals were published in European languages: English, German, French, Portuguese and, of course, Polish. Apart from books and journals, the library maintains a special collection of maps, CDs and videos with African music, films and photographs. 1/3 of the collection constitutes of publications in African languages, that are taught at the Department: Swahili, Hausa and Amharic. The library's collection dates back to 1950 when the Chair of Semitic studies was founded by prof. Stefan Strelcyn as a part of the Oriental Institute, University of Warsaw. Thanks to the contributors, amongst whom were the most prominent scholars – prof. Stefan Strelcyn, prof. Stanisław Chojancki, prof. Joanna Mantel-Niecko – the library now holds the largest and the most valuable Ethiopian collection in Poland consisting of books, journals, manuscripts, and records of international congresses and conferences concerning Ethiopian studies. The aim of the presentation is to show how the collection reflected not only the interests of the faculty, but also the times and polit-

ical situation both in Ethiopia and Poland since the beginning of academic relations between the two countries.

ETHIOPIA SEEN FROM WARSAW IN THE 19TH AND 20TH CENT.

Adam ŁUKASZEWICZ, University of Warsaw, Poland

The reminiscence of Polish reception of Ethiopia in the two past centuries would not be complete without mentioning a large African context and especially the whole north-eastern part of Africa, with a particular focus on the Middle Nile Valley, which was the Ethiopia of ancient Greeks and Romans. We do not intend to give a complete account of Polish scholarship, literature and press articles concerning Ethiopia. Even a concise description would certainly be too abundant for a conference paper. However, the speaker will try to produce a general overview of the approach of Poles to the remote and interesting African empire.

RYSZARD KAPUŚCIŃSKI'S "THE EMPEROR"

Beata NOWACKA, University of Silesia in Katowice, Poland

Ryszard Kapuściński's "The Emperor" - a world famous reportage concerning the reign and fall of the emperor Hajle Syllasje - is considered a controversial account of the last days of the Ethiopian king of kings. Examining the factual content of Kapuscinski's book, I will take into account the very personal biography of Hajle Syllasje written by John Spencer (the Ethiopian ruler's longtime collaborator), Harold G. Marcus, whose opinion of Kapuscinski's work is very critical, the Italian ethiologist Angelo Del Boca, who cites the Polish reporter's opinions in positive terms, and other famous experts on Ethiopia, for example J. Mantel-Niecko, A. Bartnicki, J. Milewski and H. Rubinkowska. As Kapuscinski was a Polish correspondent sent by the Polish Press Agency to cover the most important historical events in Ethiopia in the '60s and '70s, he wrote many accounts which were published in the Polish press. However he also wrote many secret accounts, which were sent to his agency and never published. I examined all the dispatches sent by him in 1963 and 1975-77 (including the restricted ones). I will compare his two ways of writing about Ethiopia - the artistic and factual descriptions of the same historical events. Ryszard Kapuscinski wrote and published his book exactly 40 years ago (1978) and since then it has functioned almost exclusively as a parable of authoritarian power (starting from Edward Gierek's Poland in the '70s). Reportage as a literary genre has changed since that time and its authors have become more and more attentive towards The Other. "The Emperor" written today would be definitely a completely different account.

WORK OF STEFAN STRELCYN VIS A VIS HAILE SELASSIE I'S POLITICS

Zofia RUDUCHA, University of Warsaw, Poland

Stefan Strelcyn was a pioneer of African studies in Poland. In 1950 he founded the Department of Semitic Studies at the University of Warsaw. Under his leadership the Department offered courses in languages such as Ge'ez, Amharic, Hebrew and Arabic. He worked extensively as a Semitist and Ethiopianist. His achievements in the field of Ethiopian Studies were acknowledged by the award of the Haile Selassie I Prize in 1967. The aim of this research is to show Stefan Strelcyn's achievements in the light of the policies of Haile Selassie I's. It also seeks to find out whether his work was in line with the Emperor's vision of Ethiopian studies. The main source materials for the research were in the Cabinet of Manuscripts of the University of Warsaw Library. Materials were provided by the professor's wife - Maria Strelcyn - after Stefan Strelcyn's death in 1981. These unpublished materials reveal the broad range of Strelcyn's work and the importance of his contribution to the development of Ethiopian studies, not only in Poland but beyond, and why he was awarded the prestigious

Prize by Haile Selassie I.

[PANEL] 0510 THE MEDIEVAL ETHIOPIAN DYNAMICS (12TH-17TH C): STATE, PEOPLE, SPACE AND KNOWLEDGE IN MOVEMENT

Organizers:

DERESSE Ayenachew, Ass. Professor of History, Debre Berhan University, Ethiopia

Marie-Laure DERAT, Professor of History, CNRS-Paris 1 Universite, France

Paper presenters:

Chikage OBA-SMIDT; Julien LOISEAU; Mauricio LAPCHIK MINSKI; Galina A. BALASHOVA;

TEKESTE KASHU Negash; Serge A. FRANTSOUZOFF; Marie-Laure DERAT; Claire BOSCO-TIESSÉ;

Nadia KHALAF; ALEMSEGED Debele; DERESSE Ayenachew; Timothy INSOLL

As the remarkable characteristic of medieval Ethiopian society is displacement. Nothing was static, the states voluntarily move throughout the kingdom. States also commissions to force the displacement of people from one place to another. The institutions of religions were not immobile. They move to acquire knowledge from outside world and brought the knowledge to their region. In their arenas adapt the knowledge to the Ethiopian perspectives. They travel to unknown world. They battle with "unbelievers", defy the nobilities and organize the future. The people travel to commerce packing the merchandises on the back of camels and mules to every angles of the medieval kingdom. Ethiopia is the country of migration and adaptation. The pastoralist passes to agriculturalists, intellectual, erudite and military elites. The environmental distress migrates hastily the Ethiopian medieval world. Pilgrims gathers yearly medieval Ethiopian societies into many churches and shrines. War, indeed, killed and enslaved many but brought tolerance and sharing knowledge. Medieval society writes, recites, paints, erects, demolishes, restores and preserves the past. They fashioned our past in movement. Thus it traces today the contemporary society of Ethiopia. Ethiopia is proud of contributing outstanding knowledge into the world, thanks to medieval society heritages

AN ANALYSIS OF ORAL HISTORIOGRAPHIES ON A DOWNFALL OF ISLAMIC TRADERS IN THE MEDIEVAL NORTH-EASTERN ETHIOPIA

Chikage OBA-SMIDT, Arsi University, Sociology Department, Ethiopia

In this paper, I will discuss the possible reasons for the spread of the Black Death in Medieval North-Eastern Ethiopia through an analysis of three oral historiographies narrated by Baarentuu-Oromo informants. Similar oral historiographies came from the Rayyaa in Tigray, the Karayyuu in Wollo and the Rayyituu in Baale. They all speak of a similar event which affected the Doba`a in Tigray, the Issa in Wollo and the Harla who hail from between Awash and Northern Baale. These people were Muslim traders in Medieval times. According to the stories, these people sinned against Islam and as a result brought about a disaster that caused huge loss of life – a punishment from Allah. There are other accounts concerning the Afar on the Red Sea coast and others from Tigray, which also report a disaster in Medieval times. My hypothesis is that the disaster was the spread of the Black Death through Islamic trading routes. There are further reports of the Black Death affecting Egypt and North Sudan, resulting in huge loss of life and even the downfall of the kingdom. After the mid-14th century, it is thought that the Black Death reached the Red Sea coast and the long-distance Muslim trading routes.

BRINGING MOVEMENT? OUTSIDERS FROM ISLAMIC LANDS IN MEDIEVAL ETHIOPIA

Julien LOISEAU, Aix-Marseille University, ERC project HORNEAST

Arabic source material from the Mamluk period (1250-1517) brings evidence of outsiders coming to Ethiopia from remote Islamic lands, apart from the customary coming of Egyptian clerics. Be they emissaries or deserters, merchants or preachers, they brought items and ideas and introduced foreign dynamics into Ethiopia. This paper aims at investigating some case studies in order to assess their potential impact on power and movement of knowledge in Ethiopia. The increasing local rivalry between Christian and Islamic politics in the Middle Ages seems to have opened new opportunities for such outsiders.

CHURCH, STATE AND SOCIETY IN MEDIEVAL ETHIOPIA DURING SAYFA AR'AD'S REIGN (1344-1372)

Mauricio LAPCHIK MINSKI, Graduate Student, Department of Comparative Religion, The Hebrew University of Jerusalem, Isreal

Son of Amda Seyon (1314-1344) and Zar'a Ya`qob's grandfather (1434-1468), Sayfa Ar'ad was shadowed both by his father's "Glorious victories" and by his grandson's fundamental role in the development and [r] evolution that permanently changed the characteristics of the Ethiopian Church from the fifteenth century onwards. Indeed, it is widely recognized that both Amda Seyon and Zar'a Ya`qob were the two main rulers of the golden period of Church and State in Ethiopia between the supposed restoration of the Solomonic dynasty (1270) to the eve of the Muslim invasions during the sixteenth century. This trend, on the one hand, is largely due to the existence of easily accessed chronicles and historical records that directly describes their rule, and on the other hand, a result of their tremendous achievements and exploits. However, other sources, such as hagiographies and literary and religious works that arose during this golden period – and in this case, during the second half of the fourteenth century – may help us to unveil some historical events and deeds concerning the other rulers of this age that were systematically forgotten and ignored by historians and research. This paper aims to reconstruct, reconsider and analyze the main social, political and religious events which took place during Sayfa Ar'ad's reign. The heir of Amda Seyon ruled for almost thirty years during one of the most intriguing and turbulent periods following the restoration and consolidation of the Solomonic dynasty in Ethiopia. Not only the geographical boundaries of the Ethiopian kingdom were expanded, but also the diversity of its people. Some traditions concerning facts that had been attributed to Amda Seyon were in fact related to him. Particularly noteworthy were the emergence of new monastic movements and religious ideas took place under Sayfa Ar'ad's reign, as well as the intensification of some of the fiercest clashes between the monastic clergy and the king, and between the Christian kingdom and the surrounding Muslim peoples. A reconstruction of Sayfa Ar'ad's period of rule will help us to understand the appearance of new religious ideas and movements, as well as political and social conflicts that dramatically changed the development of the Church, the State, and the society in Medieval Ethiopia.

CULTURAL POLICIES OF ETHIOPIAN MONARCHS KING EZANA, EMPEROR LALIBELA, EMPEROR AMDA SEYON, EMPEROR ZERA YACOB

Galina A. BALASHOVA, The Institute for African Studies of the Russian Academy of Sciences, Moscow, Russia

Ethiopia has created its own distinct culture. Throughout its history, its culture has contributed to the nation's spiritual experience, which was passed it on to the next generations. In this way the multiethnic realm (more than 80 peoples) was able to develop into a political unity, without which it would have been impossible

to achieve higher living standards and civic unity and determine the society's developmental goals. King Ezana played a pivotal role in the development of cultural policy in the 2nd-4th centuries BC. He made Ge'ez the official language of the Kingdom of Aksum and introduced vowel indication into the Ge'ez script. The king's other major reform was the adoption of Christianity as the state religion, which had far-reaching consequences for the entire region. Emperor Lalibela (1190-1228) during his reign built 11 fabulous subterranean rock-hewn churches in the former capital of Lalibela. The churches have such an unusual internal architecture that they have been registered by UNESCO as world's heritage sites, and Lalibela himself was canonized by the Ethiopian Church. The cultural policy of Emperor Amda Seyon (1312-1342) placed the emphasis on the development of literature, mainly in the field of historiography. It was during this period that the important book *The Glory of the Kings* was written, based on the legend that the Ethiopian kings descend from the biblical King Solomon and the Queen of Sheba, and that their son Menelik stole a great Jewish relic, the Ark of the Covenant. Zera Yacob's (1434-1468) cultural policy focused on harmonizing church rituals and defining the relationship between clergy and laity. He wrote 8 books on various topics, including *The Book of Light*, *The Book of Nativity*, etc. His other innovation was the translation of the Coptic Synaxarium, a collection of short hagiographies of saints of the Coptic Church, to which Ethiopian saints were gradually added. This created the basis for the creation of an indigenous hagiographic literature in Ethiopia. Thus, the era of Zera Yacob became a turning point not only in the development of the state and the church, but also in the history of Ethiopian literature. These monarchs pursued cultural policies that contributed significantly to the development of the culture of their country.

DATING THE ZAGWE PERIOD: ANOTHER LOOK

TEKESTE Kashu Negash, Emeritus professor, Uppsala University and Dalarna University

A great deal has happened since I wrote an exploratory paper in 1993 on the Zagwe period within the context of post-Aksumite urban culture. In a slightly revised paper on the same subject published in 2006, my re-reading of Otto Neugebauer (1989) convinced me to argue that the Zagwe ruled from c. 930 to 1270 AD. In this paper I shall present the research and the debate on the chronology of the Zagwe from the early 1920s when the thesis of the short chronology (1137-1270) was first put forward until 2012, when the thesis of a longer chronology (c 930 to 1270) has become more acceptable explanation.

HAGIOGRAPHIC TRADITION AS A SOURCE FOR RECONSTRUCTING MAJOR EVENTS OF LALIBĀLA'S BIOGRAPHY

Serge A. FRANTSOUZOFF, Institute of Oriental Manuscripts of the Russian Academy of Sciences, St Petersburg, Russia

Although the Acts of Lalibāla, the most prominent king of the Zagwe dynasty, has not been published yet, not only critically, but even completely, considerable extracts from them edited by Jules Perruchon and Stanislaw Kur include unique data on vicissitudes of his life before his accession to the throne and of his reign. These are such details as the attempt of poisoning him undertaken by his sister that resulted in the death of his servant, who was trying his food, his flight from the royal court and wanderings in the desert where he maintained his existence by hunting, and also his marriage with a betrothed girl (*Māsāqāl Kəbra*), which provoked idle talk among common people. In the description of Lalibāla's enthronement the lack of any mention of diadem or crown is worth noting. It seems that such an emblem of royalty was not in use during the Zagwe period. The occurrence of the term *wāldā nāgaśi* "son of the king" in an account on Lalibāla's campaign against a rebel lord proves to be of particular interest, since it has a direct parallel in Sabaic inscriptions of the 3rd century AD, viz. *wld/ngšy-n*, which designated the commander of Aksumite expeditionary troops in South Arabia. The predominance of natural economy in Ethiopia is clearly illustrated by the case of paying taxes with sealed jugs of honey. In spite of that Lalibāla had an unlimited budget to pay with silver and gold for diggers and stonemasons, who were recruited to erect a complex of ten monumental churches in the province of Lasta. Hence an

assumption about the financial participation of the Coptic Church in that project seems rather plausible. In all probability, its hierarchs sought in such a way to bypass the Islamic prohibition to construct new Christian cult buildings. It should be concluded that a lot of details of the private and public life of King Lalibāla preserved in oral transmission were included in his Acts, the historical value of which has been underestimated.

HISTORY AND ARCHEOLOGY OF LALIBELA ON THE LONG TIME: A SITE IN CONSTANT EVOLUTION

Marie-Laure DERAT, CNRS
Claire BOSCH-TIESSÉ, INHA

The churches of Lalibela, attributed to the sovereign of the same name, King Lalibela, who we know to have reigned in the late 12th century and in the first third of the 13th century, are cut out of solid rock. It is an exceptional archaeological and historical site studied by a team of historians, art historians, archaeologists, liturgists, geo-morphologists... since 2009. Crossing text analysis and archaeological data, this team is now able to distinguish different phases in its history, and sequences of transformation probably reflecting a long occupation period spanning at least eleven centuries (from the 10th to the 21st century). The paper will present the main results of this work.

RESULTS OF THE HARLAA ARCHAEOLOGICAL SURVEY, ETHIOPIA

Nadia KHALAF, Institute of Arab and Islamic Studies, University of Exeter

This paper will discuss the initial results of a field survey carried out at the village of Harlaa near Dire Dawa, Ethiopia, as part of the ERC-funded project 'Becoming Muslim: Conversion to Islam and Islamisation in Eastern Ethiopia' (694254-ERC-2015-AdG). The main aim of the survey was to record features found in the village associated with the medieval Islamic period (c.10th-14th C. AD), and create a comprehensive topographic map of the area and the associated gazetteer. During the survey, over 100 features of archaeological interest were identified including Harlaa period housing, storage pits, wells and grave markers. These findings compliment the ongoing excavations directed by Timothy Insoll indicating that Harlaa was a multi-component site with extensive evidence for trade, industry, settlement, and burial centers as well as mosques and defensive walls.

TERRITORIAL EXPANSION AND RESISTANCE IN THE MEDIEVAL PERIOD: THE CONFRONTATION BETWEEN KING AMDE TSION AND THE WARJIH MUSLIM COMMUNITY IN THE KINGDOM OF SHAWA

ALEMSEGED Debele, Arsi University, Ethiopia

This article deals with a struggle between the Christian Highland kingdom, led by kings like Amde TSION, and the Warjih Muslim community in Shewa during the Medieval period. The confrontation occurred between two groups which had unequal power, various religious backgrounds and different motives of struggle. In this struggle, for the former group, adding enclaves to its kingdom in central Ethiopia through territorial expansion was its major target. However, for the latter group, defending its enclaves - which eventually secured its Islamic identity - was the primary motive of its resistance. Thus, the article tells a story about how the Warjih as a small group continued to exist in Shewa by overcoming the powerful forces of Amde TSION. In this article it is argued that from the twelfth to the fourteenth century the Warjih people engaged in herdsman and commercial group type of resistance against the powerful Christian Highland kingdom, a prototype of agricultural society. Moreo-

ver, the Warjih swore their allegiance to Muslim principalities such as Ifat in resisting their competitors during the Medieval period. The ideas and arguments of this article are mainly reconstructed by re-examining secondary sources such as books, articles and unpublished works, and a few existing primary sources. Oral sources are slightly used to narrate the recent historical development of this people. Data analysis and interpretation which consider the historical setting of the period are used to reconstruct this account. In its finding, this article suggests that the confrontation between the Christian Highland kingdom and the Warjih people was an example of the struggle between agricultural, and herdsmen and commercial groups during the Medieval period. In this struggle the Warjih became an actual threat to King Amde Tsion until their resistance failed. Meanwhile, the Warjih were not totally evicted from their enclaves in Shewa. The strength to resist their contenders for along time must have made a contribution to the survival strategy of these people.

THE SƏR'ĀTA GWU'EZO: AN ORDER OF THE MOVING KATAMĀ IN ETHIOPIA (13TH -16TH)

DERESSE Ayenachew, Debre Berhan University - IEA France

The medieval Katamā (town) of Ethiopia was itinerant throughout the period. The king moved around his kingdom with more than thirty thousand people, including soldiers, civil servants, merchants, diplomats, artisans, etc. A medieval Ethiopian king could travel a thousand kilometers from the north to south of the kingdom for military and religious reasons, or to collect tribute. Ethiopian sources left accounts of King Amda Şeyon (1314-1344) travelling from Şawā through Təgray to Massawa on the Red Sea, and then moving on to Goğğam, Damot, and Hadyā in 1316. It is evident that this king travelled with his huge military contingent and civil servants during his military campaigns. King Zar'a Ya'eqob (1434-1468) voyaged from Amhara province (most of Western South Wollo) to Aksum in 1436. After three years, in 1439, he moved his court southward, passing through Lāstā, Angot, Amhara and on to Şawā, Ifāt, Fatgar, before descending to the province of Dawaro (part of Eastern Harar) in 1445. In the same year, he probably returned to Dabra Bərhān, in Şawā. These medieval court displacements were associated with the custom of moving capital, as recounted in the Chronicle of King Galawdewos (1540-1559). Our study reveals that the rules of displacement were instituted during the reign of king Amda Şeyon. The Sər'āta Gəbr recalls that Amda Şeyon first established the regulations for the Gwu'ezo. The chronicle of King Zar'a Ya'eqob set the rules for the relocation of the king's court. Article 24 of the Sər'āta Mangəst details the rules for the movement of the court, particularly the king, nobilities and the army. In the early 16th century, the Portuguese traveller F. Alvarez was candid in his impressions of the official displacement orders for the court of King Ləbna Dəngəl (1508-1540). The Sər'āta Gwu'ezo provided the layout of the Katamā (town), where the king was in the center, surrounded by nobility, clergy, even diplomats and other inhabitants. It provides a picture of the social order of the medieval society in movement. The aim of this study is to cast light on the role of Sər'āta Gwu'ezo in forging the process of interaction and integration in mediaeval Ethiopia. It also analyses the importance of a two-century-old institution as the key political administration system of the medieval kingdom of Ethiopia.

'BECOMING MUSLIM'. ISLAMIC ARCHAEOLOGICAL INVESTIGATION IN EASTERN ETHIOPIA

Timothy INSOLL, Institute of Arab and Islamic Studies, University of Exeter, UK

Islamic archaeology in Ethiopia is under-researched. Since 2014, to help redress this, archaeological investigation has been focused on the site of Harlaa (Dire Dawa), and in various locations in Harar and its surrounding region, as part of a project, "Becoming Muslim: Conversion to Islam and Islamisation in Eastern Ethiopia" funded by the European Research Council (694254-ERC-2015-AdG). Harar is a key centre of Islam and Islamization and was also a hub for trade networks connecting the Ethiopian interior with the Red Sea coast. The origins of the city are unclear and the results of the first archaeological test excavations completed in four areas of the city, Hamburti, the Amir Nur Shrine, Shagnila Toya, and the Amir's Palace, will be described.

The results from Harar will be contextualized within their wider region with particular reference to the site of Harlaa where occupation has been dated to between the late 8th and 13th centuries AD. In Harlaa a range of structures have been excavated including a sequence of jewellers' workshops, a mosque, and tombs. This evidence will be discussed and the site contextualised so as to explore its potential role as a key centre of trade situated between the Red Sea coast and the Ethiopian highlands. Finally, the implications of the research for inferences about Islamisation and for the relationship between Harar and Harlaa will be considered.

[PANEL] 0511 TRADE, ROUTES AND TRAVEL: ETHIOPIA IN THE PRE-MODERN WORLD

Organizers:

Verena KREBS, Ruhr-Universität Bochum, Germany

Paper presenters:

Matteo SALVADORE; Verena KREBS; NURADDIN Aman; FACIL Tesfaye

How was Ethiopia connected to the wider world in pre-modern times? Which trade-, travel and pilgrimage routes did Ethiopia tap into from Aksumite times to the 19th century? What goods, what information, what knowledge was disseminated? and by whom, along which lines, and with which consequences? Can we really find direct connections between Ethiopia and the kingdoms of Central and West Africa, the Swahili coast, India, and China? Which commodities were carried from Ethiopia to the wider world, and back into the Horn of Africa? Which boundaries were crossed? spatial, religious, cultural? The panel invites all contributions focussing on the time period from Aksumite times to 1800, and welcomes papers from the fields of archaeology, history, history of art and architecture, historical economics, environmental and human geography and connected fields which focus on Ethiopia (both highland and/or lowland regions) within the wider framework of trade, pilgrimage and travel routes in the Horn, sub-Saharan Africa, the Red Sea, the Mediterranean and the Indian Ocean.

CLERIC, SCHOLAR, AND NEARLY A MISSIONARY: TESFA SEYON IN EARLY MODERN ROME.

Matteo SALVADORE, American University of Sharjah

This paper reviews the diasporic experience of Tesfa Seyon (ca. 1510–ca. 1550), a learned cleric from the monastery of Debra Libanos in Ethiopia, who lived in Rome between the mid-1530s and his premature death in the early 1550s. It focuses on his contribution as both a cultural and political broker as one of the best-known members of the Ethiopian community associated with the Roman church of Santo Stefano degli Abissini. Tesfa Seyon, who was responsible for facilitating the production of Ethiopianist knowledge in Renaissance Italy, should be regarded as one of the founders of Ethiopian studies and the central figure of the first center of Africanist knowledge in early modern Europe. Likewise, his intellectual and social standing in mid-16th century Rome allowed him to act as a precious informant to prelates and clerics invested in bringing Ethiopian Christians into Rome's fold. In particular, he informed Ignatius of Loyola's understanding of Ethiopian Christianity and lobbied to dispatch a Catholic mission to Ethiopia. Accordingly, Tesfa Seyon should also be regarded as a central figure in the development of the disastrous Catholic missionary effort in Ethiopia.

EARLY SOLOMONIC COURTLY PATRONAGE PRACTICES AND CONTACTS WITH THE WIDER CHRISTIAN WORLD IN PRE-JIHADIC ETHIOPIA

Verena KREBS, Ruhr-University Bochum, Germany

This paper discusses the diplomatic contacts maintained between the early Solomonic rulers of Ethiopia with the wider Christian world, and the impact of these contacts on the religious material culture produced in Ethiopia in the late 15th and early 16th centuries. This paper suggests a new perspective, demonstrating that Ethiopia was a successful international broker of far-reaching diplomatic relations, with its own political and religious agenda. It argues against the notion that changes in courtly culture were simply precipitated through the agency of single individuals, such as the Venetian Nicolo Brancalion; instead, it reads these changes as part of a larger Ethiopian attempt to actively re-shape and re-frame Ethiopian traditions, fulfill specific imperial agendas as well as courtly needs within pre-jihadic Ethiopian society.

ETHIOPIA IN THE ACCOUNTS OF ARABIC HISTORIOGRAPHERS

NURADDIN Aman, Addis Ababa University, Institute of Ethiopian Studies

There are rich sources on Ethiopia in foreign languages such as Italian, French, German, English and Arabic. Others have also survived in local languages such as Ge'ez, Amharic, Afan Oromo, Harari, etc. In fact, Arabic writers frequently attempted to record Ethiopian history since early periods. However, this attempt seems to have developed from the 7th century onwards. Thus, they began in writing the communication of the Prophet Muhammad with the then king of Aksum (Ethiopia), Ashama Ibn-Abjar or Al-Naǧāšī. Arab writers such as Ṭabāri, Ibn Ishaq and Ibn Hisham were the pioneer ones who recorded about the first Hijra (emigration) to Aksum in 615. Moreover, Arabic historiographers and geographers of the 10th century including Al-Ya'qubi, Al-Masudi, Al-Istakhari and Ibn Hawqal had covered the wider medieval history of the Horn of Africa and the Aksumite episodes from different perspectives. This paper intends to present the Accounts of Arab writers on Ethiopia from the early periods up to 20th century. It mainly focuses on sources (manuscripts and electronically published) works of Arabic literature in order to obtain necessary data on the multidisciplinary areas including history, geography, religion, cultures of Ethiopian peoples.

ON THE QUESTION OF PRE-19TH CENTURY MEDICAL KNOWLEDGE IN ETHIOPIA: THE INDIAN OCEAN CONNECTION

FACIL Tesfaye, The University of Hong Kong

In the past few decades, scholars have acknowledged the importance of the Indian Ocean (IO) as a geographical space of intense interaction that gave birth to the first global economy. For Africa historians, the study of the interactions in the IO has increasingly become an analytical tool that helps re-think the role of the continent in history and propose an alternative continental historiography. This paper is a continuation of my previous research in which my colleagues and I attempted to trace histories of medicine and healing in the IO. In this project, we argue that medical knowledge and healing practices were among the items that were circulating in the IO, both in the medieval/early modern period but also in the modern period. Starting with the general framework of the circulation of medical knowledge in the IO, my paper will focus on the discussion of the medical history of Ethiopia. This example will not only highlight the historical connection of Africa with the IO in the particular field of medicine and healing. By looking into documented Ethiopian traditional medical practices, this paper will not only demonstrate Ethiopia's IO connection in this field, but also of underline the importance of traditional medical practices in the medical history of the African continent.

[PANEL] 0513 RETHINKING ETHIOPIAN STUDIES

Organizers:

KINDENEH Endeg, Institute of Ethiopian Studies, Addis Ababa University, Ethiopia

Paper presenters:

SAMUEL Zinabu; ALEMU Asfaw Nigusie; DESSALEGN Bizuneh; YIRGA Gelaw Woldeyes;
KINDENEH Endeg Mihretie; Serge DEWEL; Rainer VOIGT; THEODROS Assefa Teklu;
TSEHAYE Hailemariam; GINBAR Negera; Rev. Deacon GABRA 'AGZI' AABHIR Jr; TEWODROS Hailemariam

For far too long, Ethiopian studies as an academic field of study has been an exclusive preserve of the west. This often meant that Ethiopians themselves had little say on knowledge and knowledge production about Ethiopia and Ethiopians, both in the humanities and social sciences. This panel seeks to explore and critically assess the implications and epistemological ramifications of this trend, i.e., western (mainly European) dominated intellectual representation of Ethiopia. Topics to be explored include, but not limited to, issues such as; the ideological and institutional roots and evolution of Ethiopian studies, the notion of 'Ethiopian exceptionalism' and the kind of western perception of Ethiopia such notion informs, the alleged external roots of Ethiopian civilizations and cultures (including languages, religions, institutions of state formation and material culture), the place of vernacular/indigenous views and perspectives in western perceptions and representations of Ethiopia, the contributions (or lack thereof) of modern national scholarship in challenging western representations of Ethiopia from the establishment of national institutions of higher learning in the 1950s, to date etc. The panel invites contributions from various fields in the humanities and social sciences, --such as linguistics/philology, ethnography, history, art history, religious studies, literature, etc-- that seek to explore the implication of western dominated scholarship in the particular field of study. In view of the favorable atmosphere created by the recent expansion of institutions of higher learning throughout the country, the panel also seeks to explore the opportunities of charting new directions for Ethiopian studies where national institutions would take the lead in knowledge production about the country than follow from behind as has been the trend so far.

A BRIEF COMMENTARY ON HISTORIOGRAPHY OF HISTORY TEXTBOOK FOR GRADE 9: INTER-STATE CONFLICTS OF THE 16TH CENTURY ON THE HORN AFRICA AND ETHIOPIAN REGION (PP. 98- 105).

SAMUEL Zinabu, Ethiopia

Textbooks are fundamental elements of education that deliver knowledge on disciplines with specifically designed arrangements for students. Though a standard textbook series may differ on the design and focus of the curriculum, they are the most common instructional materials in the classroom that provides a balanced and chronological presentation of information for teachers and students. It is conventional that, they are a major concern of schools, teachers, a research community and other stakeholders. With its broad and dynamic nature, a history textbook is the most vital instructional material that defines and determines what is important in history education for a particular grade level. As a basic source of knowledge and guiding instructional material, its preparation requires systematic curriculum design and presentation, which are indispensable tasks assigned for textbook writers who decided what should be excluded, and how particular episode in history should be narrated. This process usually invites a positive or negative interpretation of an event. Hence, periodic reviews and researches are mandatory to enrich textbooks and avoid misrepresentation of historical facts that cause biased understanding of history. This paper, therefore, tries to examine the historiographical presentation of History textbook for grade 9: "Inter-state conflicts of the 16th century on the Horn of Africa and Ethiopian Region (pp. 98- 105)." The historiography of the textbook under the stated title is examined against other scholarly researches or findings. I argue that the textbook I am examining has serious gaps of historical

facts which need formative corrections and revision.

AN INTEGRATED APPROACH TO THE STUDY OF ETHNICITY AND ITS RELEVANCE TO ETHIOPIA

ALEMU Asfaw Nigusie, Department of Political Science and International Studies, Bahir Dar University, Ethiopia

Despite decades old study of ethnicity, scholars have largely failed to answer basic questions that are pertinent to the topic because they study it from a single perspective (either from primordialism, constructivism, or instrumentalism) and such an isolated study could not fully elaborate the phenomenon. Consequently, as a remedy to this problem, an integrated approach to the study of ethnicity has been formulated by Philip Q. Yang. Thus, the central objective of this paper was to examine this new approach and test its relevance to the Ethiopian case, where ethnic identity has been playing a major role since the middle of 20th century. To this effect, primary and secondary data was collected through participant observation and document review. Accordingly, the integrated approach of ethnicity is found to include the central arguments of primordialism, constructivism, and instrumentalism. This approach is also found to be very crucial to understand and explain past and present Ethiopian socio-political systems, their concomitant ethnic policies and the political struggles thereof. This work thus concludes that, with all its limitations, studying such complex and dynamic issue as ethnicity requires adopting an integrated or holistic approach so that one could have a better picture of the issue at hand.

ANALYSIS AND CRITICISM OF ALEQA WOLDE MARIAM'S CHRONICLE OF TEWODROS II (R. 1855-1868)

DESSALEGN Bizuneh, Lecturer, Department of History and Heritage Management, University of Gondar

Chronicles had been an important component of the Ethiopian historical milieu until the beginning of the 20th century. The tradition of composing Christian-Ge'ez chronicles dates as far back as the 14th century, though there existed an earlier local Arabic tradition.

Among three of the chronicles written on the reign of Emperor Tewodros II, one was composed by Aleqa Wolde Maryam. Wolde Mariam was not Tewodros's court chronicler. He was a confidant of Abune Selama, the then Egyptian metropolitan of Ethiopia. He completed composing his chronicle of Tewodros around 1880/81, a little over a decade after the tragic death of the monarch. The story in this chronicle covers the life of the sovereign from Quara to Magdala- from childhood to end of his life in a fairly genuine but sketchy manner. The fact that Wolde Mariam's chronicle is critical in treating both the positive and negative aspects of Tewodros's period has necessitated a deeper analysis and criticism of it in this article. Besides this very chronicle, several other primary and secondary sources, including the other two chronicles of Emperor Tewodros II, have been used in the process of writing this article. In so doing, the facts provided in the chronicle were checked against other pertinent sources of the period for reliability and authenticity. This article contends that the chronicle, with all the limitations it has, can yield a great deal of information about the life and times of Emperor Tewodros II with which a balanced view of the period can be made.

ETHIOPIA AS METHOD: TOWARDS DECOLONISING ETHIOPIAN STUDIES IN EDUCATION

YIRGA Gelaw Woldeyes, Curtin University

A call to decolonise Ethiopian studies is not an attempt to invalidate or discredit previous studies on Ethiopia. It is an attempt to critically reflect on modern representations of Ethiopia in light of the lived experiences, traditions and philosophies of its people. This paper critically reflects on two epistemological narratives that guide the study of Ethiopian history and traditions. The first is the narrative of traditionalism that portrays Ethiopian traditions either as barbaric or romantic expressions of bygone days. Traditionalism is commonly narrated in the study of Ethiopian history, culture and politics using the theme of war, victory, famine and an ancient civilization. The second is the narrative of globalism that portrays the existence of an international order that necessitates the integration of Ethiopia into the global system of ideas. Globalism is commonly used to justify the imitation of western ways of knowing, as can be seen in the imitation of western curriculum and language in education. Both traditionalism and globalism are dominant power positions rooted in western epistemology. They guide the selection, production and distribution of knowledges about Ethiopia while simultaneously excluding the lived experiences and local knowledges of the country from education. The paper challenges the two narratives by presenting a genealogy of silenced stories, local ways of being and knowing, philosophical traditions and lived experiences that are excluded from the education system. Finally, the paper distinguishes these two narratives from a third epistemological position, which is the use of Ethiopia's indigenous knowledges and lived experiences as the starting point of inquiry and education. Ethiopia as method is a search for decolonising methodologies from Ethiopian experiences and traditions against the domination of western epistemology in the country and beyond.

ETHIOPIAN STUDIES; A FORM OF COLONIAL INTELLECTUAL PROTECTORATE AGREEMENT?

KINDENEH Endeg Mihretie, Addis Ababa University/ Institute of Ethiopian Studies

The Berlin Conference played the most pivotal role in facilitating 'the scramble for Africa'. Before the Berlin conference (held Nov.1884-Feb 1885), only a small portion of Africa was under colonial rule. After the conference almost all of Africa except Ethiopia and Liberia came under European colonial domination. Hence the main objective of the Conference, which was to facilitate the colonial scramble for Africa with the least cost for the colonial powers and without going to war with each other, was realized. The most striking feature of the Berlin Conference relevant to this paper is that while it was a conference held to decide the fate of an entirely different people of an entirely different continent, i.e., Africa, it was held without a single African representation. This becomes even more striking when one considers the fact that colonial protectorate agreements with native African chiefs were one of the means by which Britain asserted its colonial share in most of what became its African colonies. Yet none of the alleged native signatories were invited to Berlin to verify the authenticity of these protectorate agreements. This paper is not about the Berlin Conference. Neither is it about colonial protectorate agreements. Needless to say, Italy had tried to impose one on Ethiopia and miserably failed. This study is about likening traditional Ethiopian Studies, Western edition, as an intellectual version of colonial protectorate agreements. Though this might admittedly sound too radical at first sight, by interrogating some of the basic premises and conventions that inform the dominant approaches and methodologies of major disciplines of Ethiopian studies, such as, linguistics/philology, art history, history, literature, religious studies etc., this study will show that the proposed similitude is in fact more than a mere analogical coincidence. That in fact the colonial version, that is, deciding the fate of an entire continent as an exclusive Western affair, would not have happened and would not have attained some normativity, without some form of intellectual precursor preparing for it, of which, the paper proposes Ethiopian studies, that is, more specifically, Western representation of Ethiopia, is one.

FOR PERIODIZATION IN ETHIOPIAN STUDIES: AVOIDING AN ETHNOCENTRIC VIEW OF THE CHRONOLOGY

Serge DEWEL, INALCO Paris, France

Time is the primary material of History and it can only be grasped by a delicate operation of periodization; delicate because complex, subjective and highly significant. The cutting out of the chronology into centuries is quite convenient for anyone referring to the past. However, it does not reflect the long-time phases of a society's history. In order to better approach the reality of a society sometime in the past it is necessary to superpose a pragmatic periodization over the arithmetical timeline. Those superimpositions are long periods which are defined by identifying features such as Antiquity, Middle-Ages and Modern Era in the linear approach of the chronology. Those designations are applied to the world's scale but are modelled on western historiographical chronologies. As a legacy of its Orientalist background, Ethiopian Studies are still built on exogenous historical paradigms, among other things the main phases of the Western History's periodization (Middle-Ages for instance) and foreign social structures (feudalism, vassal, serfdom, etc.). But we know how much words are influencing the way that fields are perceived. Serfdom and feudal structure are referring to a precise and typical political and social organization in a particular time of European History; a different reality than what occurred in Ethiopia. It is therefore scientifically incorrect to evoke a feudal state in Ethiopia, the 'Middle-Ages' or any 'medieval' concept. In the same way, it seems necessary to define a periodization directly referring to the Ethiopian History. In this aim we would like to suggest a cutting out of the Ethiopian History centred on Ethiopia and its own reality.

GENESIS AND DEVELOPMENT OF THE ETHIOPIC SCRIPT

Rainer VOIGT, Freie Universität Berlin, Germany

The genesis of the Ethiopic script - if we are to rely on the pertinent works on writing and the history of writing - is usually seen as resolved in the sense that the Ethiopic script is only a slight but very important modification of the South Arabian script which arrived at the highlands in the Horn of Africa through the expansion of the Sabaeen Empire. This view has however recently been more and more questioned by a number of Ethiopian (Eritrean) scholars. In this connection the work by Ayele Bekerie: *Ethiopic - an African writing system, its history and principles* (1997) plays an important role, a publication that has found some recognition in the Ethiopian sphere. Although two voluminous reviews have already been published concerning this book (Peter T. Daniels and Dereje Tadesse B) I myself would nevertheless also like to debate some points found in there. Hereby it seems to me to be imperative not to proceed in a polemic manner but to argue from a factual cum critical perspective. I shall not enter here any questions concerning Africocentrism, nor will I deal with the migrations the Semites might have undertaken in the course of history, but I shall concentrate on the script alone and there again solely from the aspect of its possible derivation from Egyptian. The starting point will be a comparison between the Egyptian and the Ethiopic writing systems. This author finds some agreements and similarities that are then placed into a historical sequence. However before a real historical linkage can be investigated it is tantamount to examine the assumed agreements between both writing systems.

INTERPRETING ETHIOPIA AS A RELATIONAL AND POROUS CULTURAL SPACE: DONALD LEVINE'S GREATER ETHIOPIA RECONSIDERED

THEODROS Assefa Teklu, Ethiopian Graduate School of Theology

With ethno-nationalist narratives standing out as the dominant modes of interpreting Ethiopia, there is something of a propensity to orient historical/cultural-political reflection away from any motivating concern for convergent histories and cultural integration. Contra this trend, there seems to be already a cultural exigency in Ethiopia that demands reflection on the historical interaction of different people groups of Ethiopia. In this article, I wish to draw attention to Donald Levine's underappreciated interpretation of Ethiopia as a "relational network" (i.e., interpersonal, economic, social and political exchanges) and a "culture area" (e.g., common ethos and worldviews), which attest the existence of pan-Ethiopian traits. Based on Levine's account and drawing on historical resources that would enrich and complement his sociological account, I argue that the existence of such traits suggest that there are still frontiers of commonality to be explored. In this light, I will

contend that contemporary cultural and political visions that foster an interpretation of Ethiopia as an aggregation of neatly defined and non-porous self-enclosed ethnic groups are flawed. Such misguided conceptions emanates from overlooking the various modes of dynamic social interactions that made possible the integration of Ethiopians across ethnic and religious divides, and the assumption that the commonly held ethos of togetherness is merely a modern political construct. Finally, I will conclude by drawing some considerations pertinent to social cohesion.

KANT ON ETHIOPIA: RETHINKING RACISM IN WESTERN PHILOSOPHY AS A MEANS OF (RE-) CONCEPTUALIZING ITS DISCOURSES WITHIN ETHIOPIAN PHILOSOPHY

TSEHAYE Hailemariam, Founder of Virtual Dance Museum

One of the major Western philosophers heavily criticized for his racist views on the African continent is Immanuel Kant, which is by some explained with inherent connections between key-concepts of enlightenment and a new hierarchy constructed to separate peoples and cultures (see the critical studies by Gilman Sander 1975, 1992, Barkhaus 1993, Firla 1994, 1997, Smidt 1999). This was linked with the enlightenment's ambition to be able to better explain and understand any existing problem of the world, including differences between humans, in stark contrast with earlier positive views of Africans. As a recently rediscovered ethnological account by Kant shows us, however, he had, at least, a positive (or rather different) view of Ethiopia (Smidt, 2015). Building on this largely unknown account, this paper aims to discuss the historically rather recent invention of racism in several important streams of Western Philosophy, such as the Kantian enlightenment, in contrast to other streams of thinking (as put forward by the anthropological thinker Franz Boas, following Kant's intellectual foe Herder, one of the first to denounce Kant's racism already in the 18th century). The diversity of new racist concepts and counter-concepts from the 18th century, the surprising role of Ethiopia in these discussions, which was sometimes positively embraced by racists and sometimes victim of racism, will serve us as a means of Re-(conceptualizing) its discourses within Ethiopian Philosophy.

MITIGATING CIRCUMSTANCES IN ETHIOPIAN HISTORY: THE EMERGENT MULTI-ETHNIC ETHIOPIAN HISTORY AT A BROADER CONTEXT IN FOCUS

GINBAR Negera, Adama Science and Technology University

Today, Ethiopian history represents the country's multiethnic groups of people history and historiography inculcated following the introduction of diverse ethnic politics since 1991. This approach in history has presented the prerogatives every ethnic group construct its history and then, forms whole-inclusive at one as opposed to the past mono-ethnic, state focused and north centric history. The objective of this study is to examine the extent to which multiethnic history prerogatives has developed from self-studying to whole-inclusive through the process of knowledge integration to curriculum, textbook, central publication and dissemination, etc and managing down its cynics. To be more realistic, Ethiopian history is wisdom of the populace that its teaching, learning and research process should be formal to the owner people at all necessary means than any time before. To this particular purpose, the study will be employing qualitative research approach, its various techniques of data collections and presents in descriptive style. The findings indicated that beyond recognizing the opportunities and efforts undergo in constructing history at every local decentralized level from below to meet the desired level, the attempt made to absorb the outcome to a common point and integrate to central knowledge process still witnessed both merits and demerits. Results showed that the expectation and supposition to set up exact multiethnic people history have demonstrated lethargic process due to mounting weaknesses from structural bottlenecking, curricular disinterests, lack of commitment, attenuation, etc. These seemed to have languished of addressing the past imbalances in the area and correcting some wrong views shaded the subject, lessened the subject area scientific value utilization for nation building and citizenships development at today's multiethnic and emerging science and technology school environment. Thus, the paper calls for the

need to mitigate weak circumstances and performances in giving necessary further attention to the area.

NEGLECTED ÆTHIOPIAN HISTORY: 'THE LIFE & MARTYRDOM OF ST. MATTHEW AMONG THE ÆTHIOPIANS' REJECTED AND IGNORED BY ETHIOPIANIST PAST AND PRESENT

Rev. Deacon GABRA 'AGZI' AABHIR Jr, Æthiopian Historical Society (Æthiop Soc) - Director of Research & Development

'Neglect' of the most important piece of literature, which records therein the early history of Æthiopian kingship, government and socio-religious practices at the turn of History itself (1st cent. AD), and which answers the long contentious question, surely once and for all, viz. the relation between ancient Ægypt, lower Nubian Kush and Upper Æthiopia proper (Abyssinia) in the ancient (classical) times, besides so many other unanswered conundrums, is the greatest tragedy not only for Æthiopia and its People, but for Æthiopian Historical and Academic Research. The work of which we speak is 'De rebus gestis a Beato Matthæo Apostolo et Evangelista' (lib.vii) in 'De Historiæ Certaminis Apostolicæ' by Abdias Bishop of Babylon, originally written in the Hebrew-language of the 1st Century, Translated into Greek, by his disciple Eutropius, then into Latin by the Church-Father, Sextus Julius Africanus in the late 2nd century (and later transferred into diverse tongues). Accordingly at its core a 'hagiographical-work' with a manuscript tradition stretching over vast portions of Europe, including Italia, Deutschland, England, France &c. This is to say, from the very nations of which the institutional scholars who have sway in Ethiopian studies past and present issue forth, who from the 16th to the 21st centuries have all neglected and ignored a work of such magnitude (ramifications) that it can hardly be comprehended on the one hand or its importance overstated, for nothing if any, is spoken of this 'Chronicle' in any of the international literatures penned and overseen by such scholars/institutions. The consequence of which has impacted 'academia at large' and the continual barrage of unsubstantiated (unscientific) repetitions and even prejudice of six centuries, has dominated (shaped) Ethiopian studies itself. Furthermore it is so grave it has defaced the very fabric of Æthiopian 'cultural heritage', 'identity' and its historicity and place in 'ancient, mediaeval, religious and world history'. In contrast, the paper deems to evidence the veracity of the manuscript tradition, shew rich aspects of its historical account, while additionally supplementing with Indigenous-oral-hagiographical (historical) Æthiopian attestations. Also highlighting what impact it ought to (will) have on the social sciences and wider context moving forward.

UNDERSTANDING THE CONTEST OVER HISTORY AND MEMORY IN ETHIOPIA

TEWODROS Hailemariam, Dilla University, Department of History and Heritage Management, Ethiopia

Most theories of nationalism accord history a central place in the evolution and self-perception of a society. Not only social identities are grounded in history, but also knowledge itself is produced by history, or by the dominant discourses of history. Therefore, the ability to write history, to shape our social memory, is the greatest power of all. The ascendance of primordial ideologies in the era of strident globalization, escalation of communal bids for empowerment and historical space, and attendant challenges to the nation state and its monopoly over knowledge production, all reflect this inherent tension in history's emancipatory as well as oppressive potential. Modern Ethiopian history has not been exempted from such anxieties and polarizing rivalries of nationality and ethnicity. Since the inception of the ESM in the 1960s, history has been instrumentally used and abused by regimes to prop up their power, and by ethno-nationalists to combat the state with alternative ethnic narratives. Caught in this crossfire, academic history has been threatened by political imposition, marginalization and outright rejection on both sides of the divide. This paper begins by delineating the major fault lines between nationalist and nativist ideologies in Ethiopia and analyzes their uses and abuses of history and memory. The paper argues that historians need to take center stage in making ethnicity and nationality

mutually intelligible. This starts from the recognition that the nation state is not the only basis of historiography. Where there are multiple identities, there will be multiple histories. Accordingly, the paper attempts to propose some methodologies which enable Ethiopian historians to accommodate rival interpretations and memories and to create an inclusive national narrative around shared experiences, values and common destiny.

[PANEL] 0514 “CARTOGRAPHY AND ITINERARIES”: TERRITORIAL KNOWLEDGE AND SPATIAL NETWORKS OF ETHIOPIA AND ITS NEIGHBORS IN HISTORICAL MAPS AND ITINERARIES

Organizers:

Wolbert G. C. SMIDT, Research Centre Gotha, Erfurt University (ETHIOMAP project), Germany / PhD Programme History and Cultural Studies, Mekelle University, Ethiopia

Eloi FICQUET, EHESS (ETHIOMAP project), Paris, France

Paper presenters:

Stéphane ANCEL; KEFYALEW Tessema Semu; Junia FURTADO; ARAMIS Houmed; Eloi FICQUET;

Iris SCHRÖDER; Jan NYSSSEN; ETEFA Guyassa; Hugues FONTAINE; Wolbert SMIDT;

FESSEHA Berhe Gebregergis; ASFAWOSSEN Asrat; Axel BAUDOIN

Widely unknown to most historians and anthropologists, old maps of northeastern Africa can be understood as original and highly informative depositories of local territorial knowledge systems and concepts, and are interesting witnesses of political-territorial changes over decades and centuries. This panel sees them as important sets of archived cultural heritage, and precious additions to history-writing, which deserve greater attention. Older maps often document in greater clarity than later, geographically more exact maps, local ideas of territories, routes, mountain ranges, rivers, frontiers and border regions; in addition, they are often filled with comments, geographical, ethnical, zoological or botanical details and information, notes on archaeological sites, ruins and graves, and thus are visibly results of cultural interaction. This perspective again leads to the question after local concepts of territory and their representation, boundaries and itineraries, such as “oral maps”. Researchers who are working on early modern maps of Ethiopia and its neighbors, modern maps until the first half of the 20th century, territorial lists and itineraries, local territorial concepts and techniques of orientation, and any form of documentation and preservation of such knowledge, are welcome to contribute papers.

Contributions on maps can be linked with other archive material and books, travel paintings and photo collections, supporting the “narrative” aspects of maps. How did local information and geographical and ethnographical research questions interact? Which territories are represented and how? What are the representations of areas of “self” and “otherness”, are there “enlightened” and “dark” areas? How is the historical plurality of the diverse kingdoms, sultanates and other territories, from Kefa to the Awsa sultanate, represented ? or not, are specific territories missing on maps and why? And in which way were maps produced? Spatial knowledge and experience, a merger between local concepts and the specific views and methods of the researcher, usually coming from outside, were transformed into printed material through a complex chain of technical and communication processes. On this critical basis, we can draw information from the cartographic material to highlight and discuss the above-mentioned questions and further issues: the different perceptions of territorial entities and the dynamics involved in their transformation; the transformation of old regional boundaries into the new framework of international boundaries; the spatial inscription of religious networks or commercial activities, specifically local and/or far-reaching trade and migration routes, and, finally, the creation of modern states as reflected by maps and territorial narratives.

19TH CENTURY MISSIONARIES' MAPS OF ETHIOPIA: MEANINGFUL PART OF THE NARRATIVE?

Stéphane ANCEL, CNRS / EHESS

Missionaries, like other travelers, published and proposed to their readers maps of Ethiopia in addition to the narrative of their travel in the country. At first glance, the presence of maps in these publications can be explained simply by the need to give to the reader a geographical idea of the country. But a map is not a simple illustration: it definitively reflects an idea of the country. One must consider whether the map proposed and used by missionaries is a part of their narrative and a conscious element – carefully treated, elaborated and developed – of the vision of the country that they want to give to the reader. So this paper aims at presenting the characteristics of maps proposed by missionaries' publications during the 19th century. This way, it investigates at first the way of production of these maps. How did the missionaries collect their geographical information? Did they use their own network of informants or did they use the previous maps and narratives? Secondly, this paper will question the information given by these maps. Did the religious aspect of Ethiopia have an influence on the data collected and presented in the map? Thirdly, we will consider the way of diffusion of these maps. Finally, we will be able to understand how missionaries used this medium and in which way it represents a part of their narrative about their travel and their vision of Ethiopia.

CARTOGRAPHIC HISTORIOGRAPHY AND GEOGRAPHICAL KNOWLEDGE OF MEDIEVAL BALE: A COMPARATIVE ANALYSIS OF ITS REPRESENTATIONS IN OLD AND RECENT MAPS OF ETHIOPIA

KEYFALEW Tessema Semu, Lecturer, Madda Walabu University & PhD Candidate in History at Addis Ababa University

This article compares and contrasts the viability of old and recent maps in understanding historical geography of the medieval Bale. The study was initiated by inconsistencies and contradictions between Bale's representation in old maps of Ethiopia and the Horn and that of the 20th century. Therefore, five old maps, one each from Linschoten (1519), Oriteliou (1570), Marcator (1607), Legrand (1628) and Ludolf 1684 have been contrasted with five recent maps selected from Huntingford (1955, 1965), Tadesse (1972) and Braukämper (1977, 2004). It also examines how both categories of maps were related to geographical knowledge in oral maps of medieval Bale. Comparison parameters include levels of detail and accuracy, merits and demerits and historical orientation of the maps by using publication date as the base of grouping. Findings show that old maps not only archived geographical features like landscape, rivers, lakes and resources and historical data like key sites, states, distributions of ethnic groups and religions in greater details than recent maps; but also concur with traditions of nomenclature in Bale. In contrast, due to their specialization to specific purposes, the recent maps improved the inconsistency in size, direction and locations of features in the old maps. Moreover, though paradoxically some producers of old maps were never been to Ethiopia, their maps included more oral data like traditions of expansion and itinerary reports than the recent ones. Furthermore, most recent maps resemble each another due to selectiveness and reliance on chronicles than the former. Lastly, old maps were more historical orientated by documenting data of the region before it was marred by wars of conquests and population movements than oversimplified recent maps. However, Bale, being the southern extreme of the medieval Ethiopia, is represented in lesser cartographic detail as compared to the north in both groups of maps. Thus, the study is part of the growing body of research on the Ethiopian Peripheries with significant implications for historians to reexamine maps, cartographic sketches and nomenclature traditions as useful sources of history.

D'ANVILLE AND THE CARTOGRAPHIC REPRESENTATION OF THE BLUE NILE'S SOURCES

Junia FURTADO, Universidade Federal de Minas Gerais

The French geographer Jean-Baptiste Bourguignon d'Anville (1697–1782) in his *Carte de l'Afrique* and *Carte de l'Ethiopie orientale*, published in 1727, was the first to cartographically represent the source of the Nile situated in the high mountains of Ethiopia which was in fact the Blue Nile according to the Portuguese Jesuit sources that he used. Father Péro Paez, a Jesuit priest who traveled to Abyssinia in the first quarter of the seventeenth century, was the first to see and describe the source of what was considered to be the Nile. Paez's information was incorporated into the manuscript that, between 1628 and 1644, Father Manuel de Almeida wrote describing the Jesuit actions in the region, as well as in the accounts of father Jerome Lobo, who preached in Abyssinia between 1624 and 1634, and also personally visited the Nile source located in the Dambea lake, in the Abyssinian mountains. This paper will compare the Jesuits written sources with D'Anville's maps concerning the representation of the Nile source.

MAPPING THE CHAINS OF SPIRITUAL BONDS CONNECTING THE AFAR WITH THEIR NEIGHBOURS: THE QADIRIYA SILSILA OF AWSA

ARAMIS Houmed, Ministry of Decentralization, Republic of Djibouti / EHESS, Paris, France
Eloi FICQUET, EHESS, Paris, France

The silsila 'chain of spiritual forefathers' of the Qadiriyya Islamic Sufi leaders settled in Awsa, the central territory of the Afar people. It is probably the most complete among Islamic communities in Ethiopia because its connections with the spiritual leaders of Arab countries is well established. This is not the case for the other Ethiopian branches of this transnational spiritual network. The study of the Qadiri silsila of Awsa also reveals trans-regional relations between Ethiopian Muslim peoples and territories, particularly early connections with religious training centers in northeastern Wollo and southeastern Tigray since this Sufi order was introduced in Awsa by Shaykh Ayfarah al-Shafi'i in the 17th c. of the common era (CE). The Qadiriya is also the most widespread Islamic Sufi order in the Horn of Africa region through the Qutbi Clan of the Shaykha-s of Ogaden, heirs of Shaykh Abdurahman al-Zeyla'i, who was a prominent figure of Awsa Qadiri spiritual and scholarly networks. Also, the spiritual chains of the Oromo of Harar and Borana are related to that of the Kabirto of Awsa, descending from shaykh Kabir Hamza, the celebrated author of a great number of religious texts in Arabic and Afar languages. This presentation will thus unfold the spiritual map through which the Afar have defined their interactions with their neighbours on a regional scale.

MAPPING THE ETHIOPIAN HIGHLANDS IN THE 1860S: EUROPEAN TRAVELERS' ITINERARIES AND MAPS MADE IN GOTHA

Iris SCHRÖDER, Gotha Research Center of Erfurt University, Germany

During the second half of the nineteenth century a handful of European travelers crossed the Ethiopian highlands, carefully noting the ways they had taken as suggested by their local guides. The respective tracks were put into written itineraries, which contained the directions taken as well as the most remarkable sites on the way: mountains, hills, rivers, settlements and the like. These itineraries including letters and notebooks written "in the field", as the Europeans would call their travelling destinations, should come to Gotha – a hub of nineteenth century map making in the German lands. Here, chief cartographer, August Petermann carefully took up the information, sorting them in or out, by constructing his maps of the Ethiopian highlands. These maps carefully combined routes of several travelers, as Petermann had drawn together a large amount of geographic data from all over. However, it was his choice how to combine the local knowledge that travelers had transmitted to Gotha and to decide what ought to be put on the map and what should be left out. In my talk I will tackle the issue of travelling local knowledge with regard to the evidence found in Perthes business ar-

chives in Gotha. Hereby I will especially draw on the cases of singular travelers like Theodor von Heuglin, Ernst Marno, Joseph Menges and those Europeans who had already gone native like Werner Munzinger.

ON 'ORPHAN' TOPONYMS IN THE HISTORY OF ETHIOPIAN CARTOGRAPHY

Eloi FICQUET, EHESS, Paris, France

By proposing some insights on the processes and limits of scientific cumulativity involved in map-making and, this contribution on the history of Ethiopian cartography will try to reveal the wealth of information that can be found in the layered strata of 'waste' data. Like any scientific work, and may be in a more systematic way, map-makers copy each other; take information from one another; ascertain places that were already located and printed; refine measures and positioning of more hypothetical positions; revise published information by crossing them with direct observations from the field, and eventually add new items on previously uncharted lands. The description of these operations of scientific history involves complex technologies of data management. In this perspective, the ETHIOMAP project (EHESS; Erfurt University; CFEE) has undertaken the systematic study of a series of old maps of Ethiopia and the Horn of Africa region since Ludolf's map published in 1683 that was based on a colligation of information collected by the Jesuits and first hand geographic knowledge from an Ethiopian informant, Abba Gorgoryos. Other maps studied in this corpus considered as nodes in the corpus for they brought new information based on field research. The online database provides detailed indexing of each map. It also allows cross-indexing between maps to refer different orthographies of toponyms to a reference transcription. For instance 'Aouache', 'Hawash', 'Hauasch'... for Awaš. This systematic work has revealed a number of toponyms that cannot be cross-referenced, that we propose to call "orphan toponyms" for they are not inscribed in a genealogy of cumulative knowledge. The collection of these "orphan toponyms" may provide orientations for research on neglected areas and guides for rediscovering sources: See Ethiomap website: ethiomap.huma-num.f

RECOVERY AND USE OF AERIAL PHOTOGRAPHS OF ETHIOPIA IN 1935-1941

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The Italian aerial photographs produced by the Istituto Geografico Militare (IGM) in 1935 to 1941 have been discovered, scanned and organised, in the framework of a cooperation agreement between Ghent University, the Ethiopian Mapping Agency, and Mekelle University. Until recently, the earliest aerial photographs of the country that were available had been taken in the period 1958-1964. The set of aerial photographs made in 1935-1941 consists of 8281 assemblages on approx. 50 cm x 20 cm hardboard tiles. Each of these tiles holds a label, one nadir-pointing photograph flanked by two low-oblique photographs and one high-oblique photograph. The four aerial photographs were exposed simultaneously and were taken across the flight line. The high-oblique photograph is presented alternatively at left and at right. In many cases, there is approx. 60% overlap between subsequent sets of aerial photographs. One of Santoni's glass plate multi-cameras was used, with focal length of 178 mm and with a flight height of 4000-4500 m a.s.l., which resulted in an approximate scale of 1:11,500 for the central photograph and 1:16,000 to 1:18,000 for the low-oblique aerial photographs. The surveyors oriented themselves with maps of Ethiopia at 1:400,000 scale, compiled in 1934 by IGM using all older partial maps available, as well as field surveys by spies. The flights present a dense aerial photo coverage of the Tigray highlands (approx. 30% of the area is covered), where they were acquired in the context of upcoming battles with the Ethiopian army. Several flights preceded the later advance of the Italian army southwards to the capital Addis Ababa. Further flights took place in central Ethiopia for civilian purposes. As of 1936, the aerial photographs were used to prepare topographic maps at 1:100,000 and 1:50,000 scales. To re-process the imagery, procedures using digital image-based modelling have been developed. The 1935-1941 aerial photographs, together with those of 1958-1964, 1986-1994 and recent high-resolution satellite imagery, are currently used in spatio-temporal analyses, including change studies of land use and cover, hydrology, church forests, land management and geomorphology in Ethiopia over a time span of 80 years. There is scope for a wide array of additional research concerning for instance historical geography, military geography, urbanisation, or early long-distance tracks.

ROUTES BETWEEN ZEILA AND HARAR IN THE 1880

Hugues FONTAINE, Freelance

I shall use three types of material: the written descriptions made by Alfred Bardey ("Notes sur le Harar", 'Barr-Adjam: souvenirs d'Afrique orientale, 1880-1888'); the map he drew ('Somal, Harar et pays Oromos'); the picture taken by Edouard Bidault de Glatigné and his itineraries plus some other documents in order to try to establish what knowledge European travellers had of the geographical area between Zeila and Harar in the 1880's.

SPATIAL REPRESENTATIONS AND IMAGINATIONS BEYOND MAPS: PRACTICES OF MIND-MAPPING AROUND AKSUM, TIGRAY

Wolbert SMIDT, Erfurt University, Research Centre Gotha (Ethiomap project)
/ Mekelle University

Modern maps, nowadays more and more used in daily practice in Ethiopia, create the illusion to "understand" a territory, and to have an objective access to it. They represent a territory, as they claim, based on the idea of proportional reproduction of the main features of a land or an area. But what are the main features? And are there possibly other ways of mapping which represent main aspects of a local territory in a totally different way? Anthropological field research, together with the analysis of historical sources, show that there are and were numerous different representations of geographical ideas and realities in traditional Tigrayan society, which are precious sources for the understanding of how a territory was and is perceived. This paper presents research on geometrical, abstract "maps" of Tigray and how they reflect local concepts of territory and practices of interconnections, different from modern maps which rather overlook the social aspect of territories. This is discussed together with other traditions of territorial representations, from natural sites, such

as trees, representing peoples from different regions, to practical itineraries.

THE DOBA'A GROUP: AN INTERETHNIC GROUP - COMPARISON BETWEEN FIELD RESEARCH DATA AND OCCURRENCES ON OLD MAPS

FESSEHA Berhe Gebregergis, Mekelle University, Ethiopia / EHESS Paris, France / Ethiomap project, Research Centre Gotha, Erfurt University, Germany

The Doba'a are interesting in ethnohistorical studies because in older Ethiopian and foreign sources they regularly appear as an important group in the northeastern fringes of traditional Ethiopia, especially around the wider area of the southeastern Tigray, but from some time in the 19th century they totally disappear from sources. Recent field research could show that they have by no means disappeared, but continue to exist in the form of several interconnected lineages especially in their historical centre in southeastern Tigray, but under other ethnic identities. This poses interesting questions on group organisation and identity. We can observe that these Doba'a lineages are emerged within a larger Rayyaa Oromo identity in Tigray, but in the same time also assume a Tigrayan identity, while field research shows that there are related Doba'a lineages in Awsa, where they now assume a larger Afar identity. Therefore they seem to be an interesting case also for interethnic relations - we can define them as an interethnic group, which played a role in connecting different regions along traditional trade routes. Another area called "Doba" is found in Shewa. There is also a 'Doba woreda' or district in western Harergie. When we compare what is known from field research with older maps until the 19th century, we can also find these groups at the different places where they appear as lineages or sub-groups today. In this paper the maps are used as a basis for reconstructing the territorial diversity of the Doba'a, linking it with recent field research which helps to understand better which Doba'a are those appearing on these maps.

THE EARLIEST GEOLOGICAL AND GEOMORPHOLOGICAL MAPS OF ETHIOPIA AND ERITREA

ASFAWOSSEN Asrat, School of Earth Sciences, Addis Ababa University, Ethiopia

The highlands of Ethiopia and Eritrea (commonly referred to as "Abyssinia" at the time) in particular, and the Horn of Africa in general, were a hotbed of geographical, geological and geomorphological exploration from the 18th century to the first half of the 20th century. Several European explorers documented the geological and geomorphological setting of the highlands of Ethiopia and Eritrea along with detailed descriptions of the natural history. Many of the explorers produced geological and geomorphological maps and cross-sections, accompanied by detailed exploratory notes. The most notable works include those of the French naturalists Antoine and Arnaud D'Abbadie (1837-1848), who gave the first systematic geographical and geodetic description of Ethiopia; Majors Ferret and Galinier (1840-1842), who produced the first ever geological map and geological cross-section of Northern Ethiopia; British explorer and naturalist Henry Cook (1866-1867), who produced the first systematic review of the climatic, geological and geographical setting of the Abyssinian highlands; and British explorer and naturalist W. T. Blandford (1867-1868), who provided the first systematic stratigraphic outline of the geological setting of Northern Ethiopia. It is worth noting that the "stratigraphic outline" of Blandford is still in use today with little modification. This paper is a systematic treatise on all accessible geological and geomorphological maps, and related archival materials, of Ethiopia and Eritrea produced during the period 1750-1950. A critical review of these geological and geomorphological maps indicates that the detail and accuracy of observation of these explorers and naturalists was unprecedented, and the maps they produced were generally accurate in view of the contemporary knowledge of Earth Sciences. A comparative assessment of modern geological and geomorphological maps of Ethiopia and those of the 18th to 20th centuries further confirms the great scientific value of the earliest maps. It will also be shown that these maps were useful

guides in facilitating the political, economic and military motives of the sponsors of some explorations, such as during the Napier expedition to Magdala in 1867-1868.

THE MAPS OF ALEXANDRE MEUNIER (1908-1909) DJIBOUTI, HARRAR, ADDIS ABABA. A MAP-READING EXERCISE

Axel BAUDOIN, NTNU, Norway

Alexandre Meunier, a mapmaker of the “Service Géographique” of the “Ministère des colonies” produced in 1908- 1909 a set of 3 maps on a scale of 1:500000, named Carte de la Côte Française des Somalis et des régions avoisinantes. I intend to analyse the contents of these maps as a kind of map reading exercise, by which I want to show and question the limitations and the choices done at that time. The contents may be explicit or not, visible or hidden, detailed or not. Meunier, a «cabinet cartographe» depending exclusively of the available sources at this time (previous maps and travel accounts), managed to produce maps fitting well with their primary function, that is to be the indispensable tool for foreigners on their way into Ethiopia as the railway line from Dire Dawa to Addis Ababa is under completion.

[PANEL] 0515 THE ITALIAN OCCUPATION OF ETHIOPIA: RECENT STUDIES

Organizers:

SELTENE Seyoum, Research and Publications Office, Unity University, Ethiopia
Irma TADDIA, University of Bologna, Italy

Paper presenters:

GASHAW Ayferam; Irma TADDIA; Michael GÜTERBOCK; SELTENE Seyoum;
Mario LOZANO ALONSO

AMETSEGNA WASHA (THE CAVE OF ZERET) IN MENZ KEYA GEBREAL DISTRICT: FIGHTING AGAINST FASCISM AND COLONIALISM DURING THE SECOND ITALO-ETHIOPIAN WAR

GASHAW Ayferam, Wollo University, Ethiopia

The Second Italo-Ethiopian War was a colonial war fought between the armed forces of Italy and the armed forces of Ethiopia; it started in October 1935 and ended in May 1936. The colonial war ended in favor of the Fascist force and consequently this led to the five-year Italian occupation and to bitter patriotic resistance internally and diplomatic offence externally. However, the five-year Italian rule over Ethiopia was not a peaceful experience of colonial rule. They were continuously harassed by Ethiopian patriots and had to live entrenched in their isolated fortifications. Italians also committed several crimes against humanity: they used poison gas, burnt down villages and slaughtered civilians. In this case, Ametsegna Washa – some call it “the cave of Zerret” – was one of the forgotten massacres, which happened in 1939, where up to more than 4,000 Ethiopians were gassed and machine-gunned. This paper attempts to describe and analyze the forgotten massacres of the inhabitants of Menz in Ametsegna Washa (The cave of Zerret) by Fascist Italy in 1939. In doing so, the study employs qualitative research in which empirical data was collected from primary and secondary data. Primary data was gathered through qualitative field research observation and key informant interviews with direct victims, elders and experts at Menz keya gebreal woreda tourism office. Secondary data was gathered

from books, published and unpublished journals, and historical records of patriots. In this light, the study employed qualitative data analysis and in particular descriptive narration. The findings of the study were that they attacked the mouth of the cave with artillery and machine-gun fire, and as a result more than 6,000 people lost their lives, while those who escaped from the massacre faced a number of problems. However, the palace is not protected and, therefore, the government as well as the other concerned bodies should give serious attention to preserving and memorializing the historical cave.

ITALY THE LAST EMPIRE: MODERN HORN HISTORY AND HISTORIOGRAPHY

Irma TADDIA, University of Bologna, Italy

The Italian Empire has been defined as a peculiar colonialism and Italian historians for a long period developed a colonial stereotype. Only recently, scholars succeeded to overcoming the previous vision, connecting Italian colonialism to the mainstream of international studies, including research promoted by African scholars. The Italian Imperial dream collapsed at early stage, following the military occupation of Ethiopia, owing to Italian decision to get involved in the Second World War in 1939. By 1941 the Allied troops had already occupied a large area of the Horn. In this paper, the author analyses the legacy of Italian politics, the different impact of Italian defeat and the role of independent Horn countries between 1941 and 1960. At the same time the international diplomacy developed an interaction between nationalism rooted on colonialism - Eritrea and Somalia - and the new hegemonic role of Ethiopia. The unpredictable end of Italian rule left no significant consequences for the former colonial authorities during the decolonisation process. Ethiopia, Eritrea, and Somalia need to be treated in a peculiar context, the international context, and not mere as a case of colonial reliance.

THE ITALIAN INVASION IN 1935. A SHORT VIEW FROM OUTSIDE AND BY A TIGRINIAN NOVELISTIC RETROSPECTION

Michael GÜTERBOCK, Germany, Berlin, Freie Universität, Ähiopistischer Arbeitskreis (Prof. Rainer Voigt)

The paper, based on the files of the archive of the German ministry of Foreign Affairs, in its first part is about what has been the the German look on the Italian invasion of Ethiopia in 1935 – the official one and the popular reception with a glance at the historical background. In this context, there will be given an outline of the activities of the German Embassy in Ad-dis Abeba, even in everyday issues, meandering between requests of a state with racist ideo-logy and traditional common sense of professional diplomats of pre-fascistic schooling. In Tigrinian literature the memory of this war is small and late compared e.g. with the reception of the Civil War in Erythrea, only one novel treating with this topic: Wâddi Wa'ro „Son of a Lioness“ by Bərhanā 'Aččame. The thesis is that Tigrinian literature as an emerging one has not to avoid comparison (although probably being almost unknown outside the Horn of Africa and the diaspora), which may be demonstrated by this book, too. But the author, a champion in describing the psychology of his individuals and combining their features with the course of events, complaining the want of literary coverage of this war aims even further, at developing his language to still higher stages. Moreover, the main topic giving only the background, the novel lives by its individual features, presenting a vast range of national traditions etc. The part of women is the traditional one – modern gendering was no issue two generations ago. After this pioneer work, for the future we may hope for still other coverages of this theme, perhaps also by other media, for instance by film. It would be desirable, if there would be developing a mutual exchange of this – also of the historical research, of course – between Africa and the Western World.

THE ROLE OF INTERNATIONAL MISSIONS IN THE ETHIOPIAN RESISTANCE: 1939-1940

SELTENE Seyoum, Associate Professor, Research & Publications Office, Unity University, Ethiopia

The Ethiopian resistance and liberation movement against the Fascist Italian occupation (1936-1941) demanded the alliance of national and international forces. One major example of this was the dispatch of political and special diplomatic missions from abroad to Ethiopia with the hope of fomenting the national liberation movement. So far, scholars have focused on this issue from the viewpoint of Europe. However, an in-depth investigation of the issue leads to a presentation of this topic from another angle, that is, from an European-Ethiopian perspective. This study is based on a historical analysis of data, to check their validity and accuracy. It identifies three international missions: Langrois-Masfen, Monnier-Lorenzo and Sandford-Kabada. From the several missions carried out during this period, that of Langrois-Masfen has been sufficiently discussed in other studies already. This study specifically focuses on the Monnier-Lorenzo mission of 1939-1940. An analysis of the study shows that there were international collaborative efforts to promote Ethiopian resistance. Assessing the extent and magnitude of the collaboration, this study hopes to fill some of the gaps in the study of Ethiopian resistance against the Italian occupation.

THE SECOND SPANISH REPUBLIC AND THE ITALIAN OCCUPATION OF ETHIOPIA: ANALYSING REACTIONS FROM THE SPANISH POLITICIANS AND MEDIA

Mario LOZANO ALONSO, Universidad de León, Spain

The Second Spanish Republic was a turbulent period in Spanish history in which the bitter struggle between right and left forces ended in the disastrous Spanish Civil War. The position of Spanish society and the Republican Government towards the Second Italo-Ethiopian War has not previously been explored, mainly because most academics have focused on other aspects of this period. During the time of this conflict, a major Spanish intellectual, Eduardo Ortega y Gasset protested against the fascist aggression against Ethiopia. His book "El conflicto ítalo-etíope" will be analysed here. Many other members of the Spanish intelligentsia (Pío Baroja, Concha Espina, etc.) expressed their sympathy for the Abyssinian cause, but the Spanish Government, then ruled by a right-wing coalition, showed little interest in this war. The aim of this paper is to clarify the Spanish perspectives on the conflict, analysing the positions of the main intellectuals and politicians of the time and of the main newspapers. The notes, official declaration and other documents issued by the Government of the Republic regarding the conflict, with its position in the League of Nations, will also be analysed.

[PANEL] 0516 MODERN ETHIOPIA FROM ADWA TO THE DERG

Organizers:

Haggai ERLICH, Tel Aviv University, Isreal

Paper presenters:

Serge DEWEL; Peter P. GARRETSON; Haggai ERLICH; BERHANU Deboch;
Vatanyar S. YAGYA;

Wolde Selassie Asfaw; DEREJE Workayehu; David RATNER; ADERA Getaneh
Adera

ADDIS ABABA: THE MAKING OF A CAPITAL IN A NATION BUILDING PROCESS

Serge DEWEL, INALCO Paris, France

While fiercely struggling for its independence during the second half of the 19th century, Ethiopia extended considerably its territory. A region of meadows and mountains, at the southern march, became the centre of the country in its new borders. There, in 1886, what was first founded as a garrison camp for its strategic position became Addis Abāba, soon the new capital at the crossroads of the world. This paper aims to highlight the part played by the national sovereignty and its recognition in the particular process of the Ethiopian capital foundation and its perpetuation, as well as its development during the 20th century. The main growing phases of Addis Ababa might only be understood in terms of its international context whilst Ethiopian sovereignty and independence were jeopardized. During those particular times, the rulers used Addis Ababa as a stage for its performance, expanding the city and provided it with architectural and monumental heritage. For this, they drew in the country's long-time history, in the strong commitment to the Ethiopian Christianity – the Tawahādo – and into the Kābra Nagast the national myth. The successive systems and reigns until the 21st century have adopted the same urban and building response.

AMERICAN ADVISORS TO THE ETHIOPIAN GOVERNMENT AND MINISTRY OF FOREIGN AFFAIRS IN THE TWENTIETH CENTURY

Peter P. GARRETSON, Florida State University, Tallahassee, Florida, USA

This paper focuses on the influence of American advisors to the Ethiopian Foreign Ministry in the period from the 1940s until 1960. First comparative background will be explored on American advisors to the Ethiopian, Iranian and Thai foreign ministries in the 20th century, trying to gauge which was the most influential. Then further background will be given on American advisors in Ethiopia, especially Colson (before the Italian invasion in 1935). After the liberation in 1941 two figures will be highlighted, John Spencer and Albert Garretson. There was also one further influential adviser, Don Paradise during this period. Sources will include: the Foreign Ministry archives of the USA, Great Britain, France and Italy as well as autobiographies and private papers.

FROM RAS ALULA TO HAILE SELASSIE – WRITING BIOGRAPHIES

Haggai ERLICH, Tel Aviv University, Isreal

The paper will be based on my new biography of Haile Selassie (hopefully to be published in 2018) and discuss it against the background of the one I wrote forty five years ago on Alula. Together the story of these two leaders covers one hundred years of Ethiopian history, 1875 – 1975, and delves into practically the major vicissitudes in that long period, including the struggle for independence, internal politics, and central issues of modernization, ethnic and religious relations. I shall conclude by trying to give my general perspective as well as by analyzing the legacies of the two figures and the way they are conceptualized today.

INNES MARSHALL AND THE FOUNDATION OF HAILE SELASSIE I UNIVERSITY PRESS (NOW ADDIS ABABA UNIVERSITY PRESS)

Peter P. GARRETSON, Florida State University, Tallahassee, Florida, USA
BERHANU Deboch, Addis Ababa University, Ethiopia

This paper will focus on the role of Innes Marshall on the foundation and early years of the Haile Selassie I University Press. It will explore the key role played by Innes Marshall in its successful early years. Without her leadership it was unlikely that the press would have been founded when it was, or have had as impressive an impact. Much of its influence lay in her wide network of contacts and her tireless commitment to the task at hand. Haile Selassie I University Press was the first academic press to be established in Ethiopia. The sources for the paper include archives of Addis Ababa University, early documents of the Press, selections from her diary and oral information gathered by the authors.

LIJ IYASU, THE EMPEROR OF ETHIOPIA - RESULTS OF HIS REIGN (1913-1916)

Vatanyar S. YAGYA, Saint- Petersburg State University, Russia

In Ethiopian historical studies, there are different points of view about dethroned Ethiopian Emperor Lij Iyasu. In the time of Emperor of Ethiopia Haile Selassie I, many historians supported official point of view about the Emperor Lij Iyasu who justified his dethroning during the coup d'etat of 1916 by supporters of future Emperor Haile Selassie I, then dejjazmatch, lately ras, Tefera Mekonnen. Official views about Lij Iyasu usually had a negative attitude towards him: he had pro Muslim ideas; he was not a wise man; he was an illegal emperor; he was not a friend of Great Britain, France, Italy etc. Many historians followed the official position. Some scholars, however, considered that Lij Iyasu has stood up for unity of the Ethiopian state; he wanted reconciliation between Christians and Muslims, decolonization of African territories around Ethiopia, reformation of Ethiopian state administration. These characteristics of Lij Iyasu are evidence of his high mind, his reform intentions. On the Eve of century of overthrow of Lij Iyasu was edited interesting book about coup d'etat in 1916 and biography of the Emperor. Editors gave it subtitle: New Insights. Unfortunately the authors of New Insights did not use Russian archives and Russian/Soviet historical literature about the events connected with Lij Iyasu. Russian contribution in research of history of Ethiopia in 1910-1916 years is very important. M. Rite, Y. Kobischanov, myself and others investigated Ethiopian history very deeply. Usage of Russian historical materials about the beginning of the XX century in Ethiopian history could contribute new insights.

LIT' MAREFIYA, AN ITALIAN SPYING CENTRE IN ANKOBER (1876-1895)

Wolde Selassie Asfaw, Department of History and Heritage Management,
PhD candidate in History and Cultural Studies

The Italian Geographical Society's "Scientific" Station Lit' Marefiya was in a crossroad in Ethiopian history. It remains an elusive spot, not well known in history-writing. It was located in the highlands of central Ethiopia in the old capital of the kingdom of Shewa, Ankober. Many writers do not mention its existence at all, while it is an important chapter of history. Notably, it was central for several phases of Ethiopian history ? starting from Menilek's approachment to Italy and Italian support for his claim to the throne (the so-called "Shewan policy" of Italy) to Italy's unsuccessful attempt to colonize Ethiopia in 1895/96.

Few people have heard of Lit' Marefiya, and generally its historic impact on our society has not yet been well assessed. The history of the Station Lit' Marefiya is roughly the following: The then king of Shewa, Menilek II, had given Lit' Marefiya to Italy in December 1876, with a binding lease of 20 years. It was officially used as a station by the Italian Geographical Society, but soon became a centre of Italian politics of influence. The very first phase focused on geographical exploration, according to the fashion of Europe of that time, and the sta-

tion got a health centre and was supposed to study the major lakes of equatorial Africa. However, this aim was never realized. Instead, after a few years the station became de facto the mission of Italy, representing Italian interests. This is to be seen in the context of nigus Menilek's previous alliances with outside forces, only the year before the king having been in close contact with the Egyptians (1875), who had planned to provide him with arms against the powerful emperor Yohannis IV, but failed. In this context we see that the Italians could fill this vacuum with Lit' Marefiya. It was especially with the arrival of Count Antonelli in 1879 that the station became a centre of colonial political activities. In 1881 Antonelli, by now the official diplomatic representative of Italy, promised to buy weapons from Italy, and he arrived on April 29, 1883 with 5000 Remington Rifles. This paper discusses the further effects of the activities at Lit' Marefiya: This includes the effects of arms dealing (Menilek profiting from slave trade and decimating elephants for ivory trade); the Italian role after the 1884 Hewett treaty (Italy's expansion into the entire Red Sea coast from 1885); the support for Menilek's ascent to the throne first (in Wuch'ale), then followed by confrontation (Lit' Marefiya playing a role in the war, which culminated in the Battle of Adwa), and finally the continuous colonial presence of Italy in Eritrea following the little-known Feres May agreement. Lit' Marefiya was given up in 1895 when the relations with Italy had deteriorated.

Lit' Marefiya should not stay a passing remark in Ethiopian history, but the role it had in influencing Ethiopian history in general and particularly northern Ethiopia, through social, political and economic destructions in the course of the Italian claim to "own" Ethiopia, has to be assessed properly.

POLICE AND POLITICS IN ETHIOPIA UNDER THE DERG REGIME, 1974-1991

DEREJE Workayehu, Lecturer, Department of History and Heritage Management, University of Gondar, Ethiopia

In spite of its central and sensitive nature, the origin, role and professional development of the Ethiopian police force is one which has received little scholarly attention. This paper investigates the degree to which there has been political involvement in the Ethiopian police force. Both published and unpublished primary and secondary sources were consulted including Annual Police Reports, documents/minutes from the annual conferences of provincial commissioners together with other archival sources. Issues of the official Police Gazette – Polis Enā Erimijāw literally (Police and its Progress), later renamed Abiyotawi Polis, literally (Revolutionary Police) – following the revolution were used, as well as interviews from serving and retired officers and other secondary sources. This paper discusses how the police force acted as the institutional arm of the derg leaders and police officers were considered to be political agents. The force was used as part of an open, overall strategy against the so-called "reactionaries" or "anti-revolutionaries". In the provinces, administrators intervened directly in police duties and gave arbitrary orders, including reshuffling police officers' roles. This paper describes how changes in police organisation made the force more political, through means such as the introduction of a new political department, indoctrination, and party membership. For example, party members were given priority in education opportunities, promotion and transfers. The rampant political interference and political insecurity among the police affected the force negatively by sapping its discipline and performance. The paper looks at the negative impact of political interference in the police force.

THE CONTESTED MEMORY OF THE REVOLUTIONARY PERIOD (MID 60'S - MID 70'S) IN CONTEMPORARY ETHIOPIAN SOCIETY

David RATNER, Tel Aviv University, Israel

In recent years there seems to be a growing interest in the Ethiopian public in what is widely known as the revolutionary period – the turbulent and eventful period that started in the mid 60's with the student movement that got radicalized over time, followed by the 1974 revolution and ended by the late 70's with the crushing of the revolutionary parties (EPRP and MEISON in particular) by the derg. The interest in the revolutionary period is evident in a plethora of publications – memoirs, academic works, fiction, films, debates on

social media and more. Interestingly, this tide of publications and discussions takes place on the background of voices that try to diminish the importance of the revolutionary period, to portray the revolutionary generation of the 60's-70's as prone only to dogmatism and to thoughtless application of imported ideas, or to suggest that the Ethiopian society should let go of that period and concentrate on the future and namely on economic development. But it doesn't seem that these attempts work, and the interest in this period is not diminishing, definitely not among members of the revolutionary generation, but also not among younger generations. Much of the discussion and debate concerning the revolutionary period is focused on factual matters (what exactly happened? Who came first with such and such idea or slogan? etc.) Or on conjectural aspects of the historical events (e.g. was a certain decision made by the EPRP or MEISON a tactical or strategical mistake?). However, very little has been written on the subject from the perspective of memory studies (or the sociology of memory), and such questions as the following are rarely addressed: "To what degree and how does contemporary Ethiopian society remember this period?"; "To what degree (and how) it is being represented in the Ethiopian landscape? In personal biographies?"; "Which parts are remembered, emphasized and which are generally disregarded or underemphasized?"; "What are the effects of memory (and forgetting) of the period on contemporary political discourse?". The current study suggests an analysis of the discourse(s) concerning the revolutionary period, in contemporary Ethiopian society. The study will look into the official historical narrative concerning the revolutionary period, as well as into alternative narratives as they are produced and communicated by individuals and organizations both in Ethiopia and in the Ethiopian diaspora. The study will also strive to describe and analyze the ways through which memory of the revolutionary period informs and shapes the identities of contemporary Ethiopians as well as contemporary political discourse in general. At this stage, the lion's share of data comes from in-depth interviews with Ethiopians from two generations: members of the "revolutionary generation", particularly those who were active in the events mentioned above (mostly people in their late 50's - 60's), and younger people who grew up and matured during the derg's rule and did not have an active part in these events (mostly people in their 40's). So far, approximately 40 in-depth interviews were conducted, and they indeed suggest an unequivocal prominence of memory(ies) of the revolutionary period in the interviewees' formation of (ideological/political) identities, in the issues that are being discussed and debated, in the vocabulary that is being used to discuss contemporary politics, and more. These interviews will serve as the backbone of the proposed presentation.

THE ROAD TO ADWA: A CRITICAL EXAMINATION OF THE ROLE OF THE ZEMENE MESAFINT WARS IN A SUCCESSFUL MILITARY SHOWDOWN

ADERA Getaneh Adera, University of Gondar, Ethiopia

This paper does not claim to be treating an original issue. It is rather a reappraisal and a reinterpretation of the Adwa victory, placing it in the historical context of the nineteenth century military and warfare history of Ethiopia. It primarily emphasises the significant roles of the pre-Adwa wars, which had brought the country to a crossroads with foreign forces who had played a role in making Ethiopia get structurally prepared for this fateful victory. It totally rejects, following on the heels of the argument very much enunciated by Shiferaw Bekele, the geographic-thesis for Ethiopia's victory over the Italian invading army. While the rest of Africa throughout the nineteenth century was co-opting and sometimes seemed uninterested in the varied levels of European encroachment, Ethiopia had its perusing eyes set on every development in and around its neighbors. Such attentiveness had made it aware of the rising tide of European colonialism. The Adwa showdown thus, this paper argues, can be related to such military and state behaviours of the country.

[PANEL] 0517 GENERAL PANEL "DISCUSSIONS ON ANCIENT HISTORY: THE AKSUMITE PERIOD"

Organizers:

YOHANNES Gebreselassie, University of Paris, Panthéon Sorbonne, France

Paper presenters:

Jürgen KLEIN; Gianfrancesco LUSINI; FISSEHA Hailu

DIPLOMACY IN AXUM IN 615: HOW IT SHAPED GLOBAL CONCEPTS OF CHRISTIAN-MUSLIM RELATIONS

Jürgen KLEIN, Institute for Intercultural Theology and Interreligious Studies,
Church University of Wuppertal

In 615, the encounter between the Axumite King with some of the first followers of the Prophet Muhammad, who according to some traditions found asylum in Axum after they fled from the persecution they suffered in Mecca, marked the start of Christian-Muslim Relations in Africa. This symbolic event created Islamic, Christian, Arab, Ethiopian and African traditions that are discussed highly controversially up until today, and shaped various imaginations of Christian-Muslim Relations worldwide. The diplomatic way of balancing various interests is a concrete expression of intercultural and interreligious relations between Arab and African actors. The strength of this concept includes the ability to think in relative terms concerning differences, for the sake of common interests. It further shows how political and theological ideas have contributed to this process. These and other findings will be presented as result of a critical historical analysis of the available sources that described the event. The presentation traces interpretations of the event in 615 up until present times and shows how it shaped national, transnational and global understandings of Christian-Muslim Relations.

THE DECLINE AND COLLAPSE OF THE KINGDOM OF AKSUM: BETWEEN ENVIRONMENTAL DESASTERS AND POLITICAL PROCESSES

Gianfrancesco LUSINI, Università di Napoli

The historical reasons for the end of the Kingdom of Aksum (6th-7th cent.) have been long debated. Starting from the end of 20th century, researchers have privileged the theory of environmental degradation caused by human exploitation of natural resources, associated to destructive phenomena (famines, plague, locust infestations and consequent migrations and social conflicts). However, none of these factors prove to be exclusive of the period between the 6th and 7th century. Rather, in the same ages, the regional scene is characterized by the overthrow of the political balance among Byzantines, Persians and Arabs. The rise of the Caliphate, who took control over the Red Sea coasts, together with the decline of Adulis and the maritime trade route between the Mediterranean Sea and the Indian Ocean, all give a good historical framework to justify the dramatic changes which brought about the collapse of the Kingdom of Aksum.

THE TREATMENT OF WAR PRISONERS IN AXUMITE ERA: THE CASE OF KING EZANA

FISSEHA Hailu, Aksum University College of Social Sciences and Languages,
Ethiopia

As one of the centers of ancient world civilizations, Axum is rich in ancient sources such as stone inscriptions, parchments, archaeological facts. Inscriptions play an irreplaceable role in the study of history, linguistics, religion, state formation, culture and other human institutions by providing authentic information about

the human past. However, these ancient sources are poorly studied or get little attention from researchers. With this in mind, this paper examines one of King Ezana's inscriptions which talks about war prisoners and looted properties during his expedition to Baga, a place probably located in Northern Sudan. This study attempts to evaluate the following issues: war prisoners in ancient Axum, humanity in how it relates to the treatment of war prisoners, King Ezana's outlook towards the prisoners of war, provisions given to the prisoners of war, and participants in the movement of war prisoners. The objective of the study is to scrutinize how King Ezana treated war prisoners in the journey to Baga. Document analysis of each of the 20 lines, read right to left, was used to analyze and interpret critically the text. The language of the inscription is Ge'ez, but it is written in Sebaean script. In other words, although the script is Sabaeen, the content of the inscription is Ge'ez. In addition, the paper attempts to understand the treatment of war prisoners in ancient Rome, Persia and China as these ancient countries were comparable to Axum as contemporary world powers. Finally, the paper recommends that studying ancient inscriptions provide invaluable evidence that can help fill in gaps in knowledge of social and political development of an area.

[PANEL] 0518 ETHIOPIA AND THE ANCIENT WORLD: RECEPTION AND TRANSFORMATION OF GEOGRAPHICAL KNOWLEDGE

Organizers:

Klaus GEUS, Freie Universität Berlin, Germany

Paper presenters:

Pierre SCHNEIDER; YOHANNES Gebreselassie; Søren Lund SØRENSEN; Niklaas GÖRSCH;

Monika SCHUOL; Cyrill Zeus WELLNHOFER; Marco VIGANO; Klaus GEUS; Carsten HOFFMANN; Gianfranco AGOSTI; Alessandro BAUSI; Peter NADIG; Eivind Heldaas SELAND

Since at least the time of the early kingdom of Egypt (3rd millennium BC), the Mediterranean world and Ethiopia have established long-lasting ties. The routes along the Nile and Red Sea coast provided a means of exchanging goods and ideas. A great deal of information on Ethiopia and its neighbouring countries in the Red Sea region were collected, stored and organised by authors writing in Egyptian, Greek, Roman, Arabic and other languages. This information often concern political, economical, cultural, but most of all, geographical matters. The famous geographer Ptolemy (c. 150 CE), for example, transmitted more than 100 toponyms and ethnonyms, including coordinates, for Ethiopia in his Geography, providing a unique insight into this region in ancient times. Other authors and texts add other pieces of information, enhancing and nuancing our knowledge of ancient Africa.

While some modern research has been carried for the political, cultural and religious connections of the ancient Mediterranean and Ethiopia, little has been done in terms of historical geography and topography. There is, e.g., neither a corpus of ancient texts nor a gazetteer of toponyms for Ethiopia.

The panel would address a variety of basic questions, like the extent, scope, and accuracy of geographical information, the reception and transformation of this information during the centuries in the Mediterranean, and, last but not least, the repercussions of this knowledge in Ethiopic translations in later times.

AXUM BETWEEN INDIA AND ETHIOPIA : THE AXUMITE SPACE FROM A MEDITERRANEAN PERSPECTIVE

Pierre SCHNEIDER, Université d'Artois, France

It is not until the mid-1st century A.D. that the name of Axum appeared in the extant Greek and Roman written sources. The renowned "Periplus of the Erythraean Sea", a treatise going back to ca 70 A.D. reports con-

nections linking Adulis on the Red Sea and the metropolis called “Axômitês” (Axum). Whereas the anonymous author says nothing about the country surrounding this city, one may assume that he located Axum in what Greeks and Romans called “Aithiopia” (“Ethiopia”). Be that as it may, the subsequent written documents (from the 2nd century A.D. till the 6th century A.D.) shows that depending on sources Axum was located either in Aithiopia or in India (accordingly the Axumite people were called Indians or Ethiopians): for instance, geographer Ptolemy (2nd century) includes Axum in the so-called sub-Egyptian Aithiopia, while several authorities in their account of the christinisation of Axum by Frumentius point to an Indian Axumite kingdom. In my presentation I shall firstly assess the Greek and Roman evidence – the Axumite royal inscriptions written in Greek will also be taken into account. The following discussion aims at understanding these problematic spatial conceptions: in fact, a set of explanations accounts for this geographical phenomenon. In doing so I shall also examine the case of Adulis briefly: this important port of trade, which at some point became part of the Axumite kingdom, was also regarded as Aithiopian or Indian by the Mediterranean people.

COSMAS INDOCOPLEUSTES' DESCRIPTION OF THE AKSUMITE GOLD MARKET OF SASOU: FACT AND FICTION

YOHANNES Gebreselassie, Panthéon Sorbonne, Paris I, France

Aksum began minting its own gold, silver and bronze coins in the last quarter of the 3rd century and continued to the mid 7th century AD. It was the only sub-Saharan African state to issue its own money and was minting high-quality gold coins destined for international commerce. Only very few contemporary states are known to have issued their own gold coins in the ancient world. Gold was used for ornamental purposes and to make statues (as votives in the pre-Christian Aksum period), but in addition, gold was one of the major exports of the Aksumite Empire. Although there may have been small gold deposits in the immediate vicinity of Aksum, the largest gold deposits were probably found outside the immediate area. Where did the bulk of the gold come from during the Aksumite period? The provenance of gold and other precious metals used for coinage, ornaments and export during the Aksumite time is shrouded in mystery and has led researchers to endless speculation. Although based on second-hand information, the only contemporary account we have concerning the provenance of gold during the Aksumite period, comes from Cosmas. Cosmas, also known as Indicoopleustes, was a 6th century AD Alexandrian merchant whose business was located in the Red Sea ports. According to Cosmas, the Aksumite Empire was involved in the long distance gold trade with the country of Sasou. But where were the goldmines/markets of Sasou? This article seeks to locate the gold field and market of Sasou based on a re-reading of the royal Aksumite inscriptions and medieval travel accounts. Careful reading of these evidences suggests that Sasou may have been located in a territory south of the gold-rich mediaeval kingdom of Damot, including the governorates of Kasô and Sasôgi mentioned in King Amde Tseyon's chronicle. These toponyms echo the Sasou referred to by Cosmas in the 6th century CE.

FROM THE DĪNSKAR TO THE BÄSKÄR – TOPONYMS AND ETHNONYMS IN THE ZENĀ 'AYHUD

Søren Lund SØRENSEN, Freie Universität Berlin, Germany

Zenā 'Ayhud is the name given to the Ethiopian version of Yosippon, the much-read Medieval Jewish work chronicling the events from Adam until the fall of the temple in Jerusalem. Originally composed in Hebrew in the tenth century AD on the basis of several ancient texts, e.g. the Books of the Maccabees and the works of Josephus, Yosippon was translated into Arabic whence the Ethiopian version (13th century). The main narrative remains but toponyms are changed over time, e.g. the Hebrew and Arabic translations offer revised and, as it were, updated toponyms and ethnonyms for the so-called Table of Nations (Gen. 10). The Zenā 'Ayhud is unanimously held to be a close rendering of the Arabic text, but in several cases proper nouns differ considerably from those found in the Arabic manuscripts. This paper will examine a representative number of problematic toponyms and ethnonyms, mainly from the Table of Nations, in the Zenā 'Ayhud and attempt various explana-

tions ranging from misinterpretations of the Arabic text to deliberate alterations on the basis of a transformed geographical knowledge of the Ethiopian community to which Yosippon was adapted.

GEOREFERENCING MAPS: A COMPARISON OF MAPS BASED ON PTOLEMY'S "GEOGRAPHY" AND TABULAE NOVAE FROM THE 16TH CENTURY

Niklaas GÖRSCH, German Archaeological Institute (DAI)

The "Geography" of Klaudios Ptolemaios (c. 100 – c. 170) is a unique source of investigation, not only for historians nowadays but also for geographers and mapmakers of 15th and 16th century Europe in which the "Geography" expanded widely and became a guide and a standard for geographers and mapmakers. This paper compares the geographical knowledge of Ethiopia which existed in the ancient Mediterranean and in 16th century Europe. This paper uses methods from historical geography and also from open data methods in order to compare maps and their toponyms of certain areas of Ethiopia. The open source software QGIS is employed to georeference maps which are based on Ptolemy's "Geography" and Tabulae novae from the 16th century. Pelagios is used for comparing toponyms, which are mentioned by Ptolemy or were found in the Tabulae novae. Gazetteers like iDAI.gazetteer or Pleiades are applied to identify places which have existed but may not exist anymore. The focus lies on the visualisation of characteristics and differences of the maps and on the presentation of benefits and limits of georeferencing old maps. Furthermore, it will be discussed if georeferencing old maps can help draw conclusions about the knowledge of the mapmakers and if this knowledge can be used as a basis for discussing the location of places.

MAPPING THE SOUTHERN EDGES OF THE OIKUMENE: CARTOGRAPHIC REPRESENTATIONS OF ANCIENT ETHIOPIA AND EAST AFRICA

Monika SCHUOL, Katholische Universität Eichstätt-Ingolstadt

My talk focuses on the depiction of East Africa and Ethiopia on the Tabula Peutingeriana. It will be seen that the representation of these regions in the Horn of Africa does not correspond to the cartographic design on other medieval maps made around the same time, for example the Hereford and Ebstorf maps showing fabulous worlds with collections of monstrous creatures at the southern fringe of the oikoumene. The starting hypothesis is that the Tabula Peutingeriana respecting the Greek and Latin geographic knowledge offers information from different epochs being tied together; whereas the Hellenistic basic map remained unchanged in the process of copying and new information (e.g. toponyms, streets) was selectively added to the maplabelling process up until the 5th century, without the old ones being removed at the same time. Placing the Tabula Peutingeriana in a broader cartographic context I would like to raise the question as to whether and to what degree this map is based on antique or medieval pagan, Christian or perhaps even Islamic cosmology and tradition.

ON THE ETHIOPIAN RECEPTION OF ABŪ SHĀKIR

Cyrril Zeus WELLNHOFER, Freie Universität Berlin, Germany

Abū Shākir was first a Coptic secretary in the administration and, later, a diacon, living in 13th century Cairo. He wrote four books. The Tawārīḡ on history and calendar calculation, an unpreserved Coptic vocabulary with a preserved introductory grammar, an exegetical theological work, and a theological summa on fifty questions. Except for his vocabulary all of his works seem to be preserved, and the first one, the Tawārīḡ or Tariḡ,

was the most influential one. Moreover, a number of ḥasab or computus texts are associated with his name, including texts written both in Gəʿəz and Amharic. These texts are to be distinguished from Abū Shākir's *Tariḳ* on history and calendar calculation that was available in Gəʿəz and is said to have been translated by a 16th c. Yemeni convert. I will present an Amharic ḥasabā zä-Abušakər (Berlin Ms. or. oct. 238, fol. 33-36), its content and its parallels and differences to the content of Abū Shākir's *Tariḳ*. This has also to some extent geographic and historiographic implications, since it shows - apart from a more general context - the spread and reception of knowledge and its adaptation, development and usage.

SPACE ARCHAEOLOGY IN HARARGE, CRACKING CODES ON A 1450 VENETIAN MAP, IN CENTRAL SHOA

Marco VIGANO, AAU, College of Development Studies, Ethiopia

This paper discusses the discovery of vast sets of uncharted ruins inside and near Addis Ababa and in Hararge. Elements suggesting their attribution to the war between the Christian Empire and the Adal Sultanate are raising attention. I suggest paths for future action research: how to study, preserve and promote a new, unexpected, impressive and varied Ethiopian cultural heritage. The code of a medieval map, drawn by Ethiopians in Venice in 1439, has been cracked using satellite archaeology, and site visits have uncovered and named dozens of major medieval sites, both within and adjacent to Addis Ababa and in the vicinity of Harar. The extent, size and high quality of the fortresses, towns, villages, mosques and churches, uncovered or reinterpreted as pre-dating the 1528/53 Ethio Adal war, should prompt research and excavations, along with promotion and conservation efforts. The paper discusses the failures or limited success of action-research relating to the discovery or reinterpretation of massive walls, foundations and other structures, together with cultural material. It uses visual means, through slides of a dozen sites, and draws on the direct experience of the initial promoter of space archaeology in the country, as well as of numerous visitors both from within and outside Ethiopia.

THE COSMOLOGICAL TREATISE IN MS. ÉTHIOP. D'ABBADIE 109: GREEK, ETHIOPIC OR EARLY MODERN?

Klaus GEUS, Freie Universität Berlin, Germany

Carsten HOFFMANN, Philipps-Universität Marburg, Germany

The famous Ethiopic manuscript d'Abbadie 109 (BnF, Paris) contains a cosmological and astronomical treatise that is distinct from any other what we know as Ethiopic astronomical literature. It consists of a description of the cosmos that claims to have used the ancient astronomer and geographer Claudius Ptolemy (2nd cent. AD) as one of his mains sources. Nevertheless some notions, like the mentioning of a fourth continent or the "New World", make it clear that more modern concepts and ideas are also looming large in the text. This begs the question whether this fascinating description is rooted in a Greek, Ethiopic or European culture. The aim of this joint paper is two-fold. In the first part, Carsten Hoffmann will outline, describe and explain the content and basic ideas of this manuscript. In the second part, Klaus Geus will advance a hypothesis as to the author and its time - in all likelihood the Jesuit missionary Pedro Páez (1564-1622). [The paper shall be part of the panel 0603: "Ethiopia and the Ancient World: Reception and Transformation of Geographical Knowledge", proposed by Klaus Geus. It bears some topical and methodological relation to the papers by Victor Gysembergh, Søren Lund Sørensen, and Eivind Seland.]

THE LATE ANTIQUE GREEK EGYPTIAN EPIC POETRY AND 'ETHIOPians': AN ASSESSMENT OF THE EVIDENCE

Gianfranco AGOSTI, Sapienza University of Rome, Italy
Alessandro BAUSI, Universität Hamburg, Germany

The researches of the last decades on late Greek antique poetry from Egypt, and on the early fifth-century poet Nonnus of Panopolis in particular, have evidenced how much of the contemporary world is actually represented and directly or indirectly reflected in his works (all in all, c. 25,000 verses in the forty-eight-book poem *Dionysiaca* and in the *Paraphrasis of the Gospel of St John* are preserved). There are plenty of allusions to 'Realien' from Nonnus' time, with details of social and historical circumstances to. Besides allusions to cults, customs, and aspects of everyday life, and the reworking of features of Egyptian folklore, another source of influence remains largely unexplored. Very recent contributions (for an overview see Gianfranco Agosti, 'Nonnus and Late Antique Society', 2016) have highlighted so far unnoticed elements possibly pointing to Nonnus' conversation with Coptic monastic environments, as appears to be corroborated by cross-evidence in Coptic sources. Yet, not only the Blemmyes, but even 'Ethiopia' and 'Ethiopians' ('Aithiopia', 'Aithiopes') are not infrequently mentioned in Nonnus' poems (Dion. 2,683; 13,347; 17,385-397 (where Blemmyes, Ethiopians and 'Eritrean Indians' are dealt with in detail); 26,228; 26,340, 341; 39,197; 43,165). Still beyond the mere mention of names and labels such as 'Ethiopians', which were familiar and had a traditionally established role in epic poetry, the search for echoes of more precisely and historically determined 'Ethiopians' (or Aksumites) remains a valuable working hypothesis. This search, also extended to other products of Egyptian late antique poetry (such as the texts preserved in the Bodmer collection), offers the opportunity to contribute to the 'vexed question' of the actual meaning and understanding of 'Ethiopians', 'Indians', and related labels in late antique imagery.

THE PLAYGROUND OF THE GODS. WHY THE ANCIENT GODS PREFERRED ETHIOPIA

Peter NADIG, Department of History and Heritage Management, Mekelle University, Ethiopia

The ancient term "Aithiopia" can easily be misunderstood, as the ancient Greeks referred to most dark-skinned peoples as "Aithiopes" which may even include those living on the Arab peninsula. Early references the "Aithiopes" in the classical literature are found the two epics by Homer (8th century) ? "The Iliad" and "The Odyssey". These people live on the edge of the earth and seem generous with the sacrifice of cattle and sheep ? thus catering sumptuous feasts. According to the scant references the land of the Aithiopes was the preferred resort of the Olympian gods. Led by Zeus all gods spent 12 days to dine there on one occasion. This seems not to have been a singular event as other gods individually expressed their keenness join again in the feast in the far land of the Aithiopes. It is difficult to align the mythological geography with the real one, but the reference to the Okeanos and the edge of the world may hint to the horn of Africa rather than just to a region south of Egypt such as Nubia or Kush. But where was this place the gods enjoyed their relaxation? A look further into the past may elucidate this. In the middle of the second millennium BC the Egyptian ruler Hatshepsut propagated the religious fiction of her being the dutiful daughter of the King of the Gods, Amun-Ra. In the texts about her famous expedition to Punt the god refers to the "Terraces of Myrrh", which he had created as a special region of the "God's Land" (one of the names for Punt) as a place for his exhilaration to spend the time there with his consort the goddess Hathor.

THE POLITICAL GEOGRAPHY OF THE AKSUMITE POLITY AS SEEN IN MEDITERRANEAN SOURCES.

Eivind Heldaas SELAND, University of Bergen, Norway

In the early centuries of our era, the Aksumite kingdom flourished in parts of present-day Ethiopia and

Eritrea. The kingdom attracted the interest of traders, diplomats, scholars and missionaries from the Roman and Byzantine empires. In this paper I demonstrate how outside observers employed familiar terminology in order to make sense of a foreign geopolitical space.

[PANEL] 0519 ENTANGLED HISTORIES AND TRADITIONS: ETHIOPIA AND THE WORLD - ETHIOPIAN IMAGINATIONS OUTSIDE ETHIOPIA

Organizers:

Frank SCHEERER, Independent Scholar, MA Jewish Studies/Northamerican Studies, Germany

Paper presenters:

Frank SCHEERER; Mwangi Nixon NJAU

JAMAICA AND ETHIOPIA – A SPIRITUAL RELATIONSHIP – THE LITERATURE OF ERNA BRODBER

Frank SCHEERER, Independent Scholar, MA Jewish Studies/Northamerican Studies, Germany

Jewish, Christian, Eurocentric and Afrocentric traditions are merging in the Caribbean and are being transformed into a unique cultural chiffré in the fictional texts of the Jamaican writer Erna Brodber (Creolization/Hybridity/Syncretism) who narrates from a female gender perspective. The concept of 'Exile' was borrowed from a biblical context and translated into a 'Black Space'. The author writes as a Rastafarian conscious of a strong bond between Jamaica and Africa, especially Ethiopia. The messianic impetus of the Rastafari, who emerged in the 1930's in Jamaica, had been initiated throughout the 19th and 20th centuries by Afro-American preachers of the "Black Zion Churches" in Jamaica. Jewish concepts of Galut/Diaspora and the idea of 'homecoming' (Garveyism) played a significant role in the contemporary perception of the Afro-Caribbean diaspora (Rasta lyrics). The self-perception of the Rastafarians, who borrowed the name from the Ethiopian Emperor, is oriented towards a typology of ancient (and modern) Israel, of experienced marginalization in a hostile world viewed as 'Babylon'. Hybridity and syncretism, the reference towards 'the other', is programmatic of the inner self of the homeless individual. This indicates that Ahavat Zion (longing for Zion), i.e. the intention to return to the land of Israel, that in Judaism has been fostered through biblical prophecies, which helped to survive marginalization and perpetration in diaspora, finally had been translated into political messianism by the Zionists at the end of the 19th century. It was transformed by Afrocentric Rastafarians into a 'Back to Africa movement' with Ethiopia as land of the abode. In the 1960's a Jamaican colony was established in Shashamene, near Wondo Genet, under the auspices of Haile Selassie. The Literature of Erna Brodber will be introduced and it will be shown how the concept of exile of the Afro-Caribbean diaspora was employed by the author as a narrative strategy which basically requires the transformation of Jewish ideas on exile into a specific, black postmodern form with strong cultural and spiritual ties towards Ethiopia.

THE USE AND MISUSE OF RASTAFARIAN IDENTITY BY VIGILANTE GROUPS, THE CASE OF MUNGIKI IN KENYA

Mwangi Nixon NJAU, Egerton University, Kenya

Rastafarianism has established itself as a contemporary popular movement that unifies the black race across the globe. The identities shared are carried through arts, colors, language, hair style and a common belief, among others. These identities however have been used and misused by a Kenyan vigilante group popularly known as Mungiki. The paper explores how the vigilante group has used and /or misused aspects of Rastafarian identities. It also interrogates how the use of such identities has shaped people's opinion about Rastafarianism in Kenya. Further, the paper examines the divergent point between the Rastafarian movement and the vigilante group.

06. HUMAN GEOGRAPHY, ENVIRONMENT & ECOLOGY

[PANEL] 0602 DEVELOPING WATERS, CRAFTING THE STATE, AND REMAKING SOCIETY IN ETHIOPIA

Organizers:

Emanuele FANTINI, IHE Delft Institute for Water Education, Netherlands
Herman SMIT, IHE Delft Institute for Water Education, Netherlands

Paper presenters:

TESFAYE Tafesse; Abeer R.Y. ABAZEED; Yirgalem Haile; Federica SULAS; Kristin FEDELER;
ENDALCACHEW Bayeh; ATAKILTE Beyene; MARKOSE Chekol Zewdie; Steven VAN PASSEL; GASHAW Ayferam

Water development, both through large scale projects (e.g. large scale irrigation/hydropower development) and micro-scale projects (e.g. construction of terraces for soil conservation), lies at the core of the Ethiopian government strategy for development and economic growth. It plays an important role in shaping relations between state, society and nature at different scales. Many of these projects are advanced in the name of connecting Ethiopia to global markets by increasing food and energy production and exports. They reorder local, national and regional distributions of water, food and energy in transboundary basins like the Blue Nile or the Omo Turkana. In doing so, these projects also contribute to redefining national (The Ethiopian Renaissance) or local identities and centre-periphery relations. The big questions this panel asks are how and for whom?

The panels aims to explore issues such as:

- water/food/energy development and frameworks/discourses thereof as projects for reorganising society and their distributed effects;
- the unfolding of relations between state, society and infrastructure through particular projects of water/food/energy development;
- innovations and continuities between different political regimes in planning and implementing infrastructural projects for agriculture or hydropower development;
- the culture and practice of water development in Ethiopia (knowledge, institutions, models, technical expertise,...).

COOPERATION ENDEAVORS AND INSTITUTION BUILDING IN THE NILE RIVER BASIN: OPPORTUNITIES AND CONSTRAINTS

TESFAYE Tafesse, Addis Ababa University, Center for African & Oriental Studies, Ethiopia

There are more than 200 transboundary river basins in the world that are shared by two or more countries. All of them possess their own peculiar problems and conflict resolution mechanisms. The variations thereof could be attributed to the differences in the physical, economic and political geographies of the basins as well as the extent of water availability in relation to demand. A classic source of conflict between downstream and upstream states has always been surfacing with the former underpinning the 'no-harm rule' and the latter 'absolute sovereignty'. Being cognizant of the divergences in the interests of up-and downstream states, various international bodies, chief of which being the UN, have tried to come up with international laws on the non-navigational uses of international waters'. Due to historical, geographical, geo-strategic, and developmental factors, an asymmetry in the utilization of the water resources of the Nile is evident. Prior to the emergence of the NBI in 1999, there were some three attempts to forge cooperation. The fact that they were project-oriented and non-inclusive in nature hampered their evolvement into viable basin-wide organizations. The NBI has been established in 1999 in Dar es Salaam, Tanzania, as a transitional institution pending the advent of a permanent Nile River Basin Commission (NRBC). The latter requires, among others, the signing up of a legal and institutional framework, viz. the Nile Basin Cooperative Framework Agreement (in short CFA) which is not

yet concluded. This paper tries to look into the disagreements between upstream and downstream countries over the 'water security' issue that led to the stalemate of signing the CFA. Neither the technical expertise nor the Nile Council of Ministers (Nile-COM) nor the Heads of States of the Nile basin countries have failed to break the impasse. The fear is that such a situation may lead to partial multi-lateral and/or unilateral utilization of the Nile water resources. Since the 'water security' issue is more of a 'political pronouncement' than a 'legal concept' per se, there is a possibility for the two downstream states to give political credence to break the stalemate. It should be known that the United Nations Water Convention (UNWC) can take care of the fears and scepticism of the up-and downstream states through its two counter-balancing provisions, viz. 'equitable and reasonable utilization' and 'obligation not cause significant harm'. This can, in turn, pave the way for the establishment of the much anticipated Nile River Basin Commission (NRBC).

GERD: RESHAPING DIASPORA AND OROMO ENGAGEMENT WITH THE STATE DEVELOPMENT PLANS

Abeer R.Y. ABAZEED, Faculty of Governance and Global Affairs - Leiden University, The Netherlands

The Grand Ethiopian Renaissance Dam (GERD) is a critical fact that has reshaped not only the trans-boundary politics in the Nile but also the relation between the state and society inside Ethiopia. The GERD is a key component in economic transition because water is an initial natural resource to generate energy for strategic development plans. Based on the potential energy and irrigated agriculture that will be attained after the dam construction, the government has mobilized its diaspora community to purchase bonds issued for the dam. Furthermore, the government formed the 'National Council for the Coordination of Public Participation on the Construction of the Grand Renaissance Dam' to manage the involvement of diaspora. On the contrary, Oromo ethnic group has added the GERD issue in their contention with the Ethiopian government. Particularly, Oromo refugees who are based in Cairo took a position against the dam which made the relation between Egypt and Ethiopia more complicated. The research will attempt to explore how GERD is a double-edged sword: one leads to reconnect the state with society (diaspora) and the second one disconnects the relation (Oromo).

GRAND ETHIOPIAN RENAISSANCE DAM (GERD) VS ETHNIC NATIONALISM NEXUS: ITS IMPLICATION

Yirgalem Haile, Istanbul University, Turkey

This research attempt to show how Ethiopian nationalism reflected within the historical, social, political and economic background combined with the contemporary national identity, GERD, and with other instances of Ethiopian national identity and ethnic nationalism.

The research employs qualitative analysis to achieve its stated objectives and discusses different sorts of the manifestations of nationalism in Ethiopian history. Consequently, the finding indicates that the contemporary erupted ethnic nationalism has a scant repercussion on the present-day national identity of the country, GERD, thus, the notion that Egypt to using ethnic nationalism for destabilizing Ethiopian polity a pipe dream.

HISTORICAL ECOLOGY OF WATER MANAGEMENT IN NORTHERN ETHIOPIA

Federica SULAS, Centre for Urban Network Evolutions, Aarhus University, Denmark.

Water has been a fundamental companion to societal development in northern Ethiopia over millennia. Known for a long history of farming, social complexity and early kingdoms, the highlands of northern Ethiopia are often seen as prone to water-scarcity in the past as well as today. Yet, water resources are here diverse from rainfall to highly productive aquifers. Today, much of this water is often readily lost due to evaporation, or it runs away as stream flow, or is stored beyond reach underground. But these problems are not new for the farming and agro-pastoral communities living in these highlands. Indeed, archaeology and history do illustrate how sophisticated socio-ecological knowledge has supported resilient water management across a great geographical diversity in the highlands since the first millennium BC. Building on recent and ongoing work, this paper reviews the legacy of the past water systems into present-day, traditional water management practices. By examining archaeological and historical records, I look into how people may have managed water at two ancient urban landscapes (Aksum and Qohaito), which developed in the first millennium AD and continued to be settled today. The archaeological records is then discussed in the light of traditional practices and modern, state-sponsored initiatives. The exercise allows for identifying properties and conditions for traditional water systems that supported communities in the past, and continue to do so today.

HYDRAULIC MISSIONS, RUINS AND REVIVAL: POLITICS OF SPACE IN THE TANA-BELES BASIN FROM 1985 TO TODAY

Kristin FEDELER, The University of Edinburgh, Scotland

Triggered by the catastrophic 1984-85 famine, the Derg regime launched the large-scale resettlement of drought-affected populations towards the Blue Nile Basin, particularly the Metekel 'awraja' along the Beles River. With Italian support, the first Tana-Beles Project was implemented between 1986-1992 with the primary objective not only to provide basic emergency relief, but to develop a mechanised agro-industry, based on an enhanced hydraulic infrastructure. However, while Ethiopia was politically transformed by the overthrow of Derg in 1991, Italian cooperation projects in the Tana-Beles area were abruptly discontinued. Assetless settlers, who had worked in collectivised schemes, paradoxically returned from mechanised to plough agriculture; general socio-economic conditions deteriorated significantly. Aware of the area's great development potential, and with financial and strategic support from the World Bank, the incumbent Ethiopian government launched the "Tana-Beles Integrated Water Resources Development Project" in the mid-2000s, targeting especially private sector investment into large-scale irrigated agriculture. A key feature of the scheme was the construction of the 460 MW Tana-Beles Multipurpose Hydroelectric Power Plant completed by the Italian contractor Salini Impregilo between 2005 and 2010. My paper analyses these two phases of hydraulic development in the Tana-Beles Basins from a comparative perspective with a focus on the Ethiopian and international institutional actors involved in the planning, financialisation and implementation of the projects. Leaning on Lefebvre's concept of spatialisation, my work seeks to understand how these national, bilateral and multilateral agencies with their respective ideological and scientific approaches engage in or contribute to practices of "encadrement" (Clapham 2002) of water, land and people within the structures of modernist developmentalism. Methodologically, I combine elements of historiography, new institutionalism and organisational sociology as guiding approaches with an emphasis on the interrelationships between the different stata, parastatal and private bodies and the resulting outcomes thereof. Findings may eventually be contextualised with the broader development projects in the Blue Nile Basin to provide a constructive case study of historical initiatives, challenges and possible future trajectories.

NEW DEVELOPMENTS IN THE ETHIO-EGYPT RELATIONS OVER THE HYDRO-POLITICS OF NILE: ASSESSING THE CHALLENGES TO OPTIMAL COOPERATION

ENDALCACHEW Bayeh, Ambo University, Ethiopia

The central objective of this study is to examine new developments in the Ethio-Egypt relations over the

hydro-politics of Nile and assess the existing challenges to optimal cooperation. To this end, the researcher employed a qualitative methodology and relied on secondary sources of data. Based on the data analyzed, the findings of the study show the starting of a relatively better relation between Ethiopia and Egypt, following the coming into power of president El-Sisi in Egypt. However, the study also outlined the following challenges for optimal cooperation: the still persisting mistrust among Egyptians, the existence of anti-Ethiopia forces and Egypt's failure to stop the acts of destabilizing Ethiopia, the steadily increasing water demand in the basin states and absolute dependence of Egypt on the Nile, the possibility of using visits by Egyptians for spying purpose, the possibility of buying a time, Egypt's inherent worry on the development of Ethiopia, Egypt's unwillingness to adhere to the principles of CFA, unchanged legal frameworks in Egypt, Egypt's refusal to cooperate in Eastern Africa Power Pool (EAPP), Egypt's presence in the Horn of Africa, and lack of consistency as to the capacity of the GERD. Thus, this paper concludes that the new friendly approach of El-Sisi may be a new tactic to pursue the old objective. Following this conclusion, the study suggests that there is a need to work hard on the aforementioned core strategic areas by basin states.

SCALING UP COLLECTIVE ACTIONS OF SMALLHOLDER FARMERS IN LARGE-SCALE IRRIGATION SCHEMES, ETHIOPIA

ATAKILTE Beyene, The Nordic Africa Institute, SE-75236 Uppsala, Sweden

This paper explores theoretically and empirically how collective management systems evolve in state-driven and potentially transformative large-scale irrigation infrastructures that are specifically designed for use by numerous smallholder farmers. Thereby, we strive for both progressing basic research and meeting immediate policy demands. Using the Koga Irrigation Scheme, which is one of the first large-scale scheme fully developed for use by smallholder farmers in Ethiopia, as a case study, we use interactive qualitative methods and analysis to generate empirical evidence. Key informant, focus group discussion and document analysis were used to gather data on objectives, perspectives, priorities and power relations of key stakeholders, institutions and organizations involved in the use and management of the scheme. Our results indicate that the scheme-level collective management system operates through incipient institutional and organizational structures that are highly fluid, oscillating between formal and informal institutional mechanisms. It also highlights that asymmetries in power relations and access to information about the distribution and use of water across the scheme are critical factors that undermine scheme-level collective management. To address these challenges, the paper suggests that smallholder farmers require broader roles and engagement in the decision-making system of the scheme. Furthermore, the paper argues that the existing management system need to align or reconcile two prevalent and parallel management practices in order to improve collective management. These are the more bureaucratic practices in water distribution on the one hand and the more informal practices in the use and conflict resolutions of water among the smallholders.

THE ECONOMIC IMPACT OF KOGA DAM IRRIGATION WATER ON AGRICULTURE IN NORTHWEST ETHIOPIA: EVIDENCE FROM A STRUCTURAL EQUATION MODEL

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Steven VAN PASSEL, Department of Engineering Management, University of Antwerp, Belgium; Centre for Environmental Sciences, Hasselt University, Belgium.

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Jan NYSSSEN, Department of Geography, Ghent University, Belgium
ENYEW Adgo, Department of Natural Resource Management, Bahir Dar University, Ethiopia
AMARE Sewnet, Department of Geography Bahir Dar University, Ethiopia
DAREGOT Berihun, Department of Economics Bahir Dar University, Ethiopia
ZEMEN Ayalew, Bahir Dar University, Ethiopia
Sofie ANNYS, Department of Geography, Ghent University, Belgium

Ethiopia has, recently, constructed a number of multi-purpose dams and has plans to construct more dams in the near future with the goal of supplying energy and irrigation water. One of the constructed dams is the Koga dam, located in the Lake Tana catchment of northwest Ethiopia, supplies water for 7,000 hectares of small holder dry season irrigated land. Ethiopian government believes that dam construction has a positive economic impact on agriculture. However, from a global perspective, the construction of dams has become a controversial issue as a means to improve agricultural production. For instance, in contrary to others, some researchers warn that the dam may actually have cut agricultural production (Strobl, E. & Strobl, R.O., 2011; Duflo & Pande, 2007; and Richter et al. 2010). The aim of this study is, therefore, to examine the economic impact of the Koga dam irrigation scheme for small holder farmers. In this paper, we will present the results of a survey with 450 households in the Koga Dam irrigation scheme. Our approach, Structural Equation Model, is different from the previous research's. Previous research on the economic impact of dam construction on agriculture is mainly based on simple and partial mappings of bi-variate associations between dam driven irrigation water and agricultural outcomes. To overcome this fragmentation and polarization, we need to provide and empirically test an integrative framework which is different from prior researchers in two ways: First, it simultaneously takes account of the two dependent variables (Household Farming Asset and Crop Revenue). Second, it considers both the direct and indirect effect of availability of dam driven irrigation water on agricultural production. That is, it simultaneously takes account of dam driven irrigation water and yield enhancing modern farm inputs in order to assess the extent to which yield enhancing modern farm inputs mediates the relationship between availability of dam driven irrigation water and crop revenue. This integrative approach will increase our insight into the impact of availability of dam driven irrigation water by revealing why some irrigation scheme achieves higher agricultural productivity performance than others.

THE QUEST FOR HYDRO HEGEMONY AND THE CHANGING POWER RELATION IN THE EASTERN NILE BASIN

GASHAW Ayferam, Wollo University, Ethiopia

This paper examines the hydro hegemonic power configuration and changing power relations in the Eastern Nile basin. The hydro politics of the Nile have been at the centre of academic debates since antiquity, and several scholars in this realm have studied the multifarious aspects of the hydro-politics of the Nile River and different contentious issues. However, little attention has been given to the study of the evolving hydro hegemony and counter hydro hegemony in the aforesaid river basin. The overall objective of this paper is therefore to examine the hydro hegemonic strategies and tactics used by Egypt in its long journey towards establishing, maintaining, and consolidating the current hydro political status quo and the reaction of non-hegemonic riparians with the intent of transforming the established order and thereby creating a new playing field. Accordingly, I argue that Egypt has used smart power, a combination of hard and soft power, in establishing, maintaining, and consolidating its preferential situation. In the meantime, there is no pragmatic change, but only signs of changes that can be explained by alterations in the domestic, regional, and international environment. The study employs qualitative research methodology, drawing on both primary and secondary data sources. The primary data sources were key informant interviews, while the secondary data was collected from books, published journal articles, published and unpublished theses and dissertations, reports and remarks by governmental and non-governmental organisations, speeches, magazines, and internet sources. Given that the data gathered are qualitative, the study employed qualitative data analysis techniques, notably critical discourse analysis on historical narratives and documents. The study's findings are that a 'hegemonic mythological view' was initially planted in the minds of ancient Egyptians, which later grew to be seen as a 'sacred reality' and was finally institutionalized through ineffective legal agreements. Although Egypt's hydro hegemonic position was

institutionalized in the first and second halves of the twentieth century, it is not a new phenomenon, but rather as old as the Pharaonic era, so the 1959 agreement should be understood as a continuation and revitalization of the Egyptian 'hegemonic mythological view of the Nile'. However, since the 1990s, Egypt's continuing hydro hegemony has been challenged and contested by non-hegemonic riparians largely because of the changing domestic, regional, and international environments. It can be concluded that there is no change, but signs of change foreshadowing a new order. This anticipated new order, however, is now influenced by the hegemonic power's use of a mechanism of securitisation to produce hegemonic compliance by claiming an existential threat. Non-hegemonic riparians therefore need to use smart power, a combination of hard and soft power, to successfully transform the established order. First, there is a need to 'decolonize the hegemonic mindset' to show that 'Egypt is not the scared husband of the Nile, rather that the Nile has made a geographical and legal marriage with 11 countries'. Second, there is a need for an 'historic non-hegemonic block' to bring into effect a consistent unified upstream position which will bring about a pragmatic change. Failure to do so would mean blessing the current hegemonic status quo and calling for the extinction of the commonly shared resource of the Nile waters.

[PANEL] 0604 NEW WATER-ENERGY PARADIGMS? ETHIOPIA'S EXPANDING HYDROELECTRIC INFRASTRUCTURE: CHALLENGES AND OPPORTUNITIES FOR DOMESTIC AND REGIONAL ENERGY FUTURES

Organizers:

EDEGILIGN Hailu, Universite Paris Nanterre, France
Kristin FEDELER, The University of Edinburgh, Scotland, UK

Paper presenters:

WULETAWU Abera; LULSEGED Tamene; Sofie ANNYS; ENYEW Adgo;
SHIMELLIS Hailu;
WONDWOSEN Michago Seide; Emanuele FANTINI; Iginio GAGLIARDONE

According to the World Energy Council (2015), there has been a general upsurge in hydropower development throughout the 2000s and Africa is expected to be a major market for this in the near future. The drivers of this global trend are coupled with technical progress in climate change mitigation, sustainability practices, e.g. in conjunction with the Water for Energy Framework (W4EF), and the description of hydropower as clean and renewable energy. Hydropower has not only the lowest carbon footprint but also the lowest running costs compared to all other energy technologies and it is particularly well-suited to meet large-scale industrial demand.

The International Renewable Energy Agency (IRENA) rates Ethiopia as one of the leading countries in the effort towards the accelerated use of modern renewable energies. Ethiopia currently depends to over 90% on hydropower as a share of its total generation capacity. The exploitation of its significant undeveloped potential would feed into both domestic electrification and regional transmission through export corridors such as the Eastern Africa Power Pool (EAPP).

However, the construction of large hydraulic infrastructure is coupled with numerous challenges which involve the environmental, cultural, socio-economic, financial, political and diplomatic realms. As Ethiopia is on the path towards becoming East Africa's green energy hub, it is important to consider the particular features of large-scale vs. small-scale, grid-based vs. off-grid, as well as urban vs. rural vs. regional energy provision, respectively. Furthermore, the rise of new financial partnerships, particularly with China and the Middle East, as well as innovative financing models, including domestic fund mobilisation, merit attention.

This panel seeks to discuss the challenges and opportunities of Ethiopian hydro-development by inviting inter-disciplinary scholars and practitioners from the environmental, technical-scientific, legal, political and anthropological spectrum to an open and constructive exchange about issues in the domestic and regional spheres alike. It also aims to disentangle different meanings and narratives which large dams in Ethiopia evoke for different stakeholders. The outcome of the panel should be a diverse collection of insights and lessons learnt from existing experience which may translate into recommendations for strengthening approaches

towards multi-stakeholder integration and enhanced sustainability.

ASSESSING THE POTENTIAL OF RUN-OF-RIVER (ROR) HYDROPOWER ENERGY IN UPPER BLUE NILE BASIN, ETHIOPIA

WULETAWU Abera, International Center for Tropical Agriculture (CIAT)
LULSEGED Tamene, International Center for Tropical Agriculture (CIAT)

Renewable energy (RE) is the core in building climate resilience, a green economy and provides sizable economic development opportunities. It is important to transition to a renewable-based energy system to fuel economic growth while helping to meet the Paris agreement on climate. Studies show that power from climate-related energy sources fluctuates in time and space following their driving climatic variables. In Ethiopia, the main source of RE is mainly large hydropower plants such as Koka, Awash, Fincha, Beles, Tekeze etc., including the new construction of the Grand Ethiopian Renaissance Dam, whereas the small run-of-river (ROR) is given no attention at all though the amount of energy produced by ROR is important in several places. Socially, large hydropower is known for adverse impacts such as human rights violations, environmental destruction, and population displacement. Small hydropower contributes to community resilience by distributing the responsibility for energy generation and is connected to low social inequality as they commonly provide off-grid services to rural and remote communities, with minimal environmental concerns. The objective of this talk is to present the potential of wild run-of-river (ROR) energy sources in the upper Blue Nile basin and discuss the pros of small hydropower over large hydropower in Ethiopia.

DOWNSIDES FOR DOWNSTREAM LIVING COMMUNITIES – THE CASE OF THE TANA-BELES HYDROPOWER PROJECT

Sofie ANNYS, Department of Geography, Ghent University, Belgium
ENYEW Adgo, Department of Natural Resource Management, Bahir Dar University, Ethiopia
Dr. TESFAALEM Ghebreyohannes (Department of Geography and Environmental Studies, Mekelle University, Ethiopia),
Prof. Steven VAN PASSEL (Department of Engineering Management, University of Antwerp, Belgium; Centre for Environmental Sciences, Hasselt University, Belgium),
Prof. Joost DESSEIN (Department of Agricultural Economics, Ghent University, Belgium),
Prof. Jan NYSSSEN (Department of Geography, Ghent University, Belgium)

In the context of its Climate-Resilient Green Economy strategic plan, the Ethiopian government increasingly focuses on hydropower, and has constructed several large dams in the past decade (e.g. Tekeze, Tana-Beles). Such large-scale projects have important implications for local communities, upstream/downstream of the dams. Pre-construction feasibility studies consider both upstream resettlement and downstream impacts on natural and socioeconomic environments, but is enough attention paid to downstream communities in practice? To answer this, we consider the downstream impacts of the Tana-Beles hydroelectric project. This project transfers water from Lake Tana towards the Beles river (since 2010), transforming the river from 'seasonal' to 'regulated' river, with respectively mostly low to nearly constant high discharges ($\pm 90 \text{ m}^3/\text{s}$ at outlet), for which the river valley is underdimensioned. To obtain information on the changing downstream socio-ecological systems (upstream of Jawi bridge), interviews with local people ($n = 65$) and local to federal authorities (e.g. municipal and district chairmen, EEP, MoWIE...) are combined with hydro-geomorphic field observations and GIS-analyses of aerial photographs/Google Earth imagery. Results show that the project has entailed unintended consequences for downstream communities, especially in the first two years after dam commissioning.

The unequal spread of the mere five bridges (located at 2, 3, 4, 31 and 53 km downstream of the outlet) and the insufficient awareness raising (through radio) has led to the loss of life of over 250 people in 11 municipalities. In this area, people cross the river to go to market, visit family, for cattle grazing... Important livestock losses (> 500 cows/goats) have occurred as well. In addition, bank erosion and river pattern adjustments have led to significant losses of arable land, which are not compensated to the farmers. Other hydropower schemes in Ethiopia are anticipated to have consequences of lesser magnitude, as they regulate discharges and do not transfer water from other basins. In that view, Tana-Beles is an atypical case. However, important lessons are the need for a sufficient amount of footbridges, better awareness raising, compensation for loss of land considering long time-frames, and a good follow-up of downstream situations - including field visits to inaccessible areas.

GRAND ETHIOPIAN RENAISSANCE DAM AND ETHIO-EGYPTIAN RELATIONS: THE INTERPLAY BETWEEN SECURITIZATION AND DE-SECURITIZATION

SHIMELLIS Hailu, Wollo University, Ethiopia

The central objective of this paper is to explore the myths and realities behind the securitization and de-securitization speech of Egyptian and Ethiopian government leaders concerning the construction of the Grand Ethiopian Renaissance Dam (GERD). To this end, the researcher uses the amalgamation of Bari Buza's securitization, Mark Zeitoun's and Jeroen Warner's Trans-boundary water conflict analysis, and energy security frameworks. The researcher employs a qualitative research approach. Accordingly, data were collected from secondary sources like books, journal articles, legal and policy documents, unpublished materials, websites, and media outlets. Based on the data analyzed, the study shows that the securitization claim of Egypt under the pretext of 'Nile is the life of Egypt' and the 1929 and 1959 Nile agreement as the only international legal instrument is a myth to deceive others in 21st century. However, the data show that Egypt may use old strategies like proxy war and domestic political grievance using updated tactics to destabilize Ethiopia. On the other hand, Ethiopia's attempt at regional cooperation among upper riparian states as a lasting solution is an unrealistic ambition in the short term. However, the existing reality is that GERD can bring energy integration in Nile riparian countries in the long term. Therefore, the study suggests that Ethiopia should first solve domestic political grievances and create internal political solidarity. In the same manner, Ethiopia is expected to reduce its external vulnerability to overcome proxy war, which may come from neighbor states. Finally, in the end, Ethiopia should establish upper stream cooperation to reverse the Nile Hydro-hegemony and bring riparian wide energy integration.

THE GRAND ETHIOPIAN RENAISSANCE DAM AS ENERGY DISCOURSE

WONDWOSEN Michago Seide, Lund University

The Grand Ethiopian Renaissance Dam (GERD) has changed Ethiopia's image, even before its completion. Ethiopia is no longer a mere 'Water Tower of the Horn of Africa' but a 'water user' and 'energy hub.' Ethiopia is no more to be seen as a 'water catchment space' for the societies downstream, but a 'water user place.' It has also changed the idealized interpretation of 'virgin' and 'unused' land to that of 'productive land' that will generate abundant electricity to light the Horn of Africa and beyond. Ethiopians are now admired and applauded for taming the lion as Egyptians did in 1960 during the construction of the Aswan High Dam (AHD). The GERD portrays Ethiopia as a 'highly-voltage lamp' that will light up Africa. Ethiopia has steadily constructed the energy discourse and has been accepted by many as the ideal land of the 'Energy Hub' in Africa. Ethiopia has managed to promote this imagery in the Horn of Africa and beyond.' In fact, Ethiopia has successfully enshrined this imagery at the continental and global level. Energy security has become a concern for all countries; in many, it tops the policy agenda. There is a rush to go green for the sake of saving our planet. Hydropower is a clean and renewable source of energy with low emissions. It is the best tool to fight climate change. According

to the World Energy Council, "Hydropower is the leading renewable source for electricity generation globally, supplying 71% of all renewable electricity." The GERD will contribute, increasing Africa's capacity to harness its hydropower potential. Ethiopia promotes the GERD through publicity that promotes clean and renewable energy and fits well with the global climate change narrative. Ethiopia is one of the few African countries that has come up with a Climate Resilient Green Economy (CRGE) document in 2011. As a result, Ethiopia's image percolates in the minds and heart of the world with almost no objection to the GERD from other African countries or the West. Recently these western ambassadors, diplomats and ministers have been flooding in to see the GERD. The Ambassadors of the US, Japan, Canada, the High-level delegation of Saudi Arabia and other countries may have presaged the visit of the Egyptian water minister, and all of these official visits build a spirit of cooperation and development, auguring well for the entire Nile Basin's future. The energy giant imagery has been accepted by many countries throughout the world. That is why Kenya, Djibouti, Sudan and South Sudan (soon) have jointly invested in infrastructural development for the transmission and importing of electricity from Ethiopia. Sudan and Djibouti are already importing electricity and asking for more.

THE ROLE OF MAINSTREAM AND SOCIAL MEDIA IN SHAPING DEBATES AND NEGOTIATIONS OVER THE GRAND ETHIOPIAN RENAISSANCE DAM. EVIDENCES FROM ETHIOPIA, SUDAN AND EGYPT.

Emanuele FANTINI, IHE Delft Institute for Water Education
Iginio GAGLIARDONE, University of Witswatersand, Johannesburg
WONDWOSEN Michago Seide (University of Lund), GERAWORK Aynejulu
(independent researcher).

The media are often pointed at as key actors in contributing to securitize hydropower projects and in exacerbating transboundary or local water conflicts. International institutions like NBI, IWMI or SIWI seem aware of the role of communication in shaping water conflicts and cooperation and get increasingly involved in training journalists at basin level. However the role of the media in shaping debates over contentious large scale water projects or in influencing negotiations at the regional scale remains an uncharted field of research. We aim to contributing to filling this gap by presenting the preliminary findings of a research that maps debates on Nile related issues in mainstream media and social networks in Ethiopia, Sudan and Egypt. Our paper will focus on the debates around the Grand Ethiopian Renaissance Dam, looking at specific events (i.e. the announcement of the building of the dam in April 2011) and situating these events within the broader political dynamics shaping national debates and international relations (i.e. the Egyptian revolution, the independence of South Sudan...). We are particularly interested in understanding how techno-scientific issues related to GERD are communicated, by whom, and what kind of knowledge is used to legitimise specific projects and claims over the use of Nile waters. The study is based on: semi-structured interviews to key informants (journalists, policy makers, researchers) in Ethiopia, Sudan and Egypt; a content analysis of selected newspapers in Ethiopia, Sudan and Egypt; the analysis of a sample of statements in social media (i.e. Facebook post) in the three countries; three participatory video on the culture and practice of water science communication in Ethiopia, Sudan and Egypt, produced by local journalists in cooperation with local researchers (we will also try to combine the three participatory video in one documentary and if you are interested we can screen it during the conference).

[PANEL] 0605 CLIMATE AND ITS IMPACT ON LIVELIHOOD

Organizers:

TESFAY Atsbha, Tigray Agriculture Research Institute, Ethiopia
KIFLOM Degef Kahsay, Tigray Agricultural Research Institute, Alamata
center, Ethiopia

Paper presenters:

AZEB Assefa Mersha; KIFLOM Degef Kahsay; Santosh PINGALE; DESALEGN Yayeh; MELESE Worku;
SAMAL Sahela; TEFAY Atsbha; ANTENEH Belayneh

CLIMATE GOVERNANCE AND GENDER: OPPORTUNITIES AND CHALLENGES IDENTIFIED FROM ETHIOPIA'S CLIMATE RESILIENT GREEN ECONOMY STRATEGY

AZEB Assefa Mersha, Ethiopian Civil Service University

In response to the effects of climate change and extreme weather events such as drought and flooding, the Ethiopian government has issued different adaptation and mitigation strategies at national, regional and sectoral levels. In 2011, Ethiopia launched its Climate Resilient Green Economy (CRGE) strategy during COP 17 in Durban, South Africa. CRGE entails mitigation and adaptation strategies, notably the Green Economy Strategy (GES) and the Climate Resilient Strategy (CRS). CRGE is a comprehensive approach that integrates the national development agenda. The crosscutting nature of climate change related problems across sectors demands inclusive and integrative climate governance. Consequently, the Ethiopian government established a Ministerial Steering Committee to govern CRGE that involves main ministries such as the Ministry of Agriculture and Natural Resource, the Ministry of Water and Energy and the Ministry of Environment, Forest and Climate Change, and powerful and influential national actors such as the Prime Minister's Office. This research seeks to analyse the gender responsiveness of national climate governance and to identify opportunities and challenges. The result reveals opportunities regarding the existing institutional arrangement that guarantees a seat for the Ministry of Women's and Children's Affairs (MoWCA) in the top national climate governance i.e. the Ministerial Steering Committee. In addition, experts and representatives of MoWCA have been given opportunities to reflect on emerging issues. With regard to the challenges, the important ones include the dominance of technocratic and managerial approaches to climate change, which gives little space for gender, the lack of a strategic approach from MoWCA, and the absence of coordination among women representatives and gender interest groups. In order to make effective use of the available opportunities in the contemporary institutional arrangement, therefore, the research suggests that MoWCA needs to broaden its scope to include gender interest groups with the intention of developing a substantive women's concern and gender equality agenda in the country's climate change responses.

IMPACT OF CLIMATE CHANGE ON GROUNDWATER RECHARGE AND BASE FLOW IN THE SUB-CATCHMENT OF TEKEZE BASIN, ETHIOPIA

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Climate change has a significant impact on both surface and groundwater resources. However, little attention has been given to the effect of climate change on groundwater resources. The present study therefore looks at the effect of climate change on groundwater recharge and base flow in the Tekeze sub-catchment in Ethiopia. The future climate variables were obtained from Coordinated Regional Climate Downscaling Experiment (CORDEX) Africa program for Representative Concentration Pathways (RCPs) for RCP 2.6 and RCP 4.5

scenarios. The Mann-Kendall test and Sen's slope estimator were used for trend detection using the XLSTAT software package. Further, downscaled and bias corrected precipitation, temperature, and potential evapotranspiration were used as input to the WetSpa model to simulate future water balance changes. The results indicated a decreasing trend in annual rainfall and an increasing trend in average temperature and evapotranspiration for selected scenarios. At the catchment level, precipitation decreases by 20% for both RCP 2.6 and RCP 4.5 scenarios, and actual evapotranspiration shows 0.4% and 8.1% increment for RCP 2.6 and RCP 4.5, respectively. Consequently, groundwater recharge decreases by 3.4% for RCP 2.6 and 1.3% for RCP 4.5. Base flow will also decrease by 1.5% and 0.55% for RCP 2.6 and RCP 4.5, respectively. The results of this study would help policymakers, scientists, government officials, and local stakeholders in planning and managing surface and groundwater resources in the Ethiopian regions.

REVISITING INDIGENOUS BIOTIC AND ABIOTIC WEATHER FORECASTING FOR POSSIBLE INTEGRATION WITH SCIENTIFIC WEATHER PREDICTION: A CASE FROM THE BORANA PEOPLE OF SOUTH ETHIOPIA

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This study assesses how Borana herders make weather forecasts using abiotic and biotic indicators. Survey questionnaires, observations, focus group discussions and interviews with key informants were employed to obtain data. Field data were analysed and interpreted using appropriate analytical tools and procedures. The result revealed that the Borana herders have a long history of forecasting weather using astrological, intestinal, plant and animal body language indicators. Astrological and intestinal readings need special training and local expertise and are known as Urgii Elaltus and Uchuu respectively. Forecast information is disseminated through the Borana socio-cultural institutions. Based on the forecast information they receive, the Borana herders take measures such as strengthening enclosures, storing hay, migrating with animals, de-stocking, and changing schedules for social and cultural festivities such as weddings. The precision and credibility of traditional weather forecast has steadily declined and led to repeated faulty predictions. Poor documentation and knowledge transfer systems, the influence of religion and modern education, the premature death of forecast experts and the growth of alcoholism were identified as causes undermining the viability of Borana indigenous weather forecasts. It would be desirable for the tenets of indigenous weather forecasting to be assessed scientifically and integrated into the modern science of weather forecasting before they vanish.

THE IMPACT OF CLIMATE CHANGE ON AGRICULTURE AND LIVELIHOOD OF SMALL HOLDER FARMERS INCASE LIBO KEMKEM DISTRICT, SOUTH GONDER ZONES, ETHIOPIA

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Smallholder farmers are the backbone of the economy of Ethiopia particularly the agriculture sector. Agriculture is the major source of rural livelihoods. The impacts of climate changes usually lead to increased poverty and adversely effect agricultural production, food security, livelihoods and sustainable development. The objective of the study is to evaluate the impact of climate change on agriculture and livelihood of smallholder farmers. The study was conducted in Libo District during the 2016/17. Primary and secondary data were collected. Primary data was collected through semi-structured questionnaires, field observation, interviews, focus group discussions, key informant interviews. Secondary data was collected from various meteorological data analyses reports. The study was based on a cross-sectional survey of 120 sample households selected three qebeles based on AEZ. Data was analyzed by using SPSS and Microsoft Excel.

There is an empirical evidence which shows that the annual and maximum average annual rainfall is decreasing at the rate of 21.21 and 7.499 mm per year respectively the last two decade. The rainfall is decreasing trend the linear equation ($Y = 21.21 X - 41$) ($Y = 7.49x - 14$) with $R^2 = 0.64$, $R^2 = 0.68$ at 5% level of significance respectively. The annual temperature and average annual temperature increase rate 1.536 oc and 0.128 oc per year respectively last two decades. Temperature trend ($Y = 1.536x - 26$) ($Y = 0.128x - 220.4$) $R^2 = 0.01$ respectively. The result shows that the trend of gradual and extreme weather change is particularly negative for the livelihoods of the farmers. The result confirms that impacts of climate change, floods, heavy rains, intensity of heat waves, drought, storm and land slides 30%, 18%, 26%, 11%, 5%, 7.5% respectively. The result showed that most frequently weather hazards and damage is reported and resulting agricultural crop loss and insects and diseases occurrences that affect livelihoods of smallholder farmer. Studies show that capacity building, creating awareness among farmers, training and access to information are very important to reduce the impact of climate change. The study recommends that the government to develop more effective climate change strategies that support smallholder farmer to reduced impact of climate change.

THE ROLE OF PROTECTED NATURAL VEGETATION ON CARBON SEQUESTRATION POTENTIAL IN SOUTHERN TIGRAY, ETHIOPIA. IMPLICATION FOR CLIMATE CHANGE MITIGATION.

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Land degradation, which includes the degradation of vegetation cover and soil, and nutrient depletion, is a major ecological problem for Ethiopia in general and the study area in particular. Restoration of such degraded land enhances the vegetation's carbon sequestration potential. This research was therefore conducted in the two land use systems, protected natural vegetation (PNV) and communal grazing land (CGL) of Gra-Kahssu natural vegetation, in Alamata district. Soil organic carbon, herb biomass carbon, litter biomass carbon, and the above and below ground carbon stocks of the natural vegetation in the adjacent land use systems were described. Vegetation biomass data was collected using systematic sampling methods, laying 19 transects and 62 quadrats of 20 m x 20 m each for trees and 5m x 5m for shrubs. In each quadrat, the diameters (>2.5cm) of each plant species were measured. In addition, 1 m x 1m sub-quadrats were laid within the main quadrat to sample herb, litter biomass and soil sample. Soil was collected from three soil depths (0-10, 10-20 and 20-30 cm) and soil organic carbon was analysed at Mekele soil laboratory research center. For both land use systems, the carbon stock's potential of woody species was estimated using allometric equations. The mean above ground and below ground carbon stock of the PNV (21.05 ton/ha, 10.39 ton/ha) was higher than CGL (15.31ton/ha, 7.65ton/ha), respectively. The average values of soil organic carbon for PNV were 16.60 and 13.76 ton/ha for CGL. The total carbon stock estimated in the study area was 50.74ton/ha and 37.11ton/ha for PNV and CGL, respectively. The major output of this research showed that above and below ground carbon stocks in the PNV are improved as a result of a rehabilitation program with limited use of the local community's surplus resources. This is indicative of the role of PNV as the best practice in carbon restoration programs, through the exclusion of free-grazing livestock and human interference, and its potential to play a major role in climate change mitigation by means of carbon sequestration.

[PANEL] 0606 BIODIVERSITY AND ECOSYSTEMS

Organizers:

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Paper presenters:

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ANALYSIS OF ECOSYSTEM SERVICES AND HUMAN WELL-BEING IN LAKE TANA BASIN, ETHIOPIA

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All economic activity and most human well-being requires a healthy, functioning environment. Human well-being – i.e. security, the basic minimum for a good life, health, good social relations, and freedom of choice and action to influence decisions about services – is closely linked with the environment, in other words ecosystem services. Despite this, sustainable development remains a challenge, given the high level of environmental variability and biodiversity reduction at the global level. This decline in ecosystem services over time makes it imperative to pursue the three facets of sustainable development – environmental (ecological), economic, and social – in order to continue to enjoy ecosystem services. Until recent years, however, policy-makers focus on poverty alleviation without paying equal attention to the knowledge of ecosystem functions and processes, despite the fact that the evidence shows a close link between poverty and the environment. For this reason, the link between human well-being and ecosystem services and the need for certain conservation measures are becoming an emerging issue. To fully understand this link, we first need to identify, characterize and rank the ecosystem services provided by nature at the micro level based on the priorities that households assigned to these services. The purpose of this study will therefore be to identify stakeholders and their level of familiarity with ecosystem services, identify and rank ecosystem services based on stakeholder preference, distinguish between winners and losers as a result of any change in the status of ecosystem service delivery within the framework of Toolkit for Ecosystem Services Site-based Assessment (TESSA) and Rapid Ecosystem Services Participatory Appraisal (RESPA), in one of the UNESCO biosphere reserve areas (Lake Tana, Ethiopia). In turn, this information on ecosystem services can be used to communicate the true value of nature to decision-makers in order to build public and government support for an evidence-based policy with the ultimate goal of maintaining biodiversity and associated ecosystem service delivery in the study area.

INDIGENOUS WAY OF TREE BIODIVERSITY CONSERVATION IN TRADITIONAL PROTECTED FOREST AREA AND SACRED SITES: THE EXPERIENCE FROM GEDEO COMMUNITY, SOUTHERN ETHIOPIA

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The research was conducted in Gedeo zone, Southern Ethiopia to explore indigenous methods of tree biodiversity conservation and management in traditional protected areas and sacred places. The purpose of the study was to assess the interplay between environmentally friendly indigenous practices and human nature in conservation regimes. A qualitative and ethnographic research approach was employed. The study used FGD, semi-structured interviews, participatory observation, and informal discussion with proposed informants. Local elders, traditional leaders, rainmakers, women leaders, traditional healers and development agents participated in the study. The informants were purposively chosen from three kebeles based on their sex, age, position in traditional institutions and their length of stay in study area. The research showed that indigenous

institutions, norms, social taboos and traditional beliefs support conservation regimes of tree biodiversity in study area. Indigenous way of tree biodiversity conservation and management in Gedeo communities are classified into the following categories: protection of particular ecosystems such as sacred forest or baboo tree in farming habitats, and protection of particular tree species in roadside and sacred songo places such as totem and tabooed tree species. Due to the traditional sanctions, local people refrain from cutting down trees, grazing, killing and molesting wildlife in sacred sites or sacred forest patch. For this reason, the species inventory shows that traditionally protected areas have higher diversity of species than adjacent farming habitats. In this study, one sacred amba forest and 34 songo sacred places were inventoried and studied. The sacred amba forest and sacred songo sites are respected places set aside for prayers in the event of unforeseen disasters, such as disease outbreak, pest-epidemic, war, drought, and early death of a child. The cutting of trees, damaging forests, killing animals and other human encroachment into the sacred forest and sacred sites are seen as taboos and crimes. All members of the communities are expected to enforce adherence to the taboos in order to protect their families from misfortune of all kinds, and are therefore responsible for protecting the forest and its biodiversity. In contrast, religious monotheism, changes in social values, lack of records of indigenous knowledge and practices, and population pressure were the main challenges and threats to indigenous forms of conservation in the study area.

INTEGRATING NATIONAL ENVIRONMENTAL POLICY TO THE MILITARY MISSION: CHALLENGES AND OPPORTUNITIES IN RECOGNIZING MILITARY LANDS AS ALTERNATIVE BIO DIVERSITY SANCTUARIES IN ETHIOPIA

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It is uncommon among policy makers to consider the military and its operational areas in terms of biodiversity conservation, because of their association with the use of destructive weapons and large-scale manoeuvres. However, the study conducted at Tolay Military Training Center in the Federal Democratic Republic of Ethiopia shows that the military and its operational areas, especially training centers, demonstrate great potential for biodiversity conservation and natural resource management. This is because land managed by the military is usually protected from public access for security purposes. To explore whether environmental protection, natural resource management and biodiversity conservation are integrated into the role of the military, an exploratory and descriptive study was conducted at selected military sites. Data were collected through anthropological methods such as structured and unstructured questionnaires, interviews with military commanders and nearby civilian community leaders, and field observations. An important lesson of this research is that land administered by the military, especially large sites, provides a relative sanctuary for indigenous animal and plant species that are not found on other public land. This is because (1) military sites are usually protected from public access for security purposes and (2) inspired by the celebration of the 2nd Ethiopian millennium, the military undertakes planting, conservation and protection of biological diversity on its managed lands. The overall implication is that if this is recognised in policy and natural resource management is included into the military role national level, military sites can be alternative conservation areas and/or contribute to national conservation efforts. Despite these positives, however, military sites – like other public land – experience common environmental problems. These include the failure to incorporate the military into national environmental policy together with institutional deficiencies and increased human and livestock populations around military installations. Encroachment has contributed to deforestation, depletion of natural resources, fragmentation of training land, habitat destruction and biodiversity loss around the sites.

[PANEL] 0607 LANDSCAPE CHANGE AND LAND USE CHANGE

Organizers:

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Paper presenters:

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BIADGILGN Demissie; Amaury FRANKL; HENOK Kassa

DRIVING FORCES OF LANDSCAPE CHANGE IN THE MARGINAL GRABENS OF NORTHERN ETHIOPIA

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Landscapes have undergone significant changes over the past decades. Several researchers have studied the causes of such changes and identified political, economic, natural, geographical and social factors amongst the major driving forces. However, less attention has been given to quantifying the degree of importance of each of the factors identified. The purpose of this study was therefore to identify the forces driving landscape dynamics and to quantify the degree of importance of each of them in Raya and Aba'ala grabens in Northern Ethiopia. Questionnaires with open response questions were developed and distributed to 65 randomly selected respondents of Raya and Aba'ala grabens in order to collect data. Semi-structured interviews were conducted with experts, officials and residents of the grabens studied to identify the drivers. The preliminary results show that agricultural intensification has been increasing over time in Raya graben, mainly because of its fertile soil and conducive environment. 80% of the respondents in Raya graben reported that agricultural intensification has become a dominant driving force of landscape change in Raya graben. 55% of the respondents in Aba'ala graben confirmed that villageization, a recently introduced process of relocating and grouping scattered farming communities into small village clusters, is the dominant driving force of landscape dynamics in the graben. Overall, there are spatio-temporal dynamics driving landscape dynamics in the marginal grabens of Northern Ethiopia.

LANDFILL IN MEKELLE(ETHIOPIA): THE CREATION OF A "CULTURAL LANDSCAPE"

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The aim of my study is to assess how the building of new landfill sites influences people's perception and behavior with respect to the "cultural landscape". The analysis of an ethnographic case study, conducted in Mekelle (Tigray, Ethiopia), reveals how people's habits and feelings change and how they become socialised towards nature. The waste management service introduces new interactions with space. Plots of land are chosen and adapted to community needs, with the result that a new relationship with nature and with space develops. Focusing on these issues, I conducted a study analyzing the influence of the presence of a landfill site on Mekelle society and the local administration, on the roles of the workers involved and on the relationship with the area in question. In particular, I emphasise how environmental awareness has developed in recent years, how the landfill site influences people's perception of waste management, as well as some of the potential downsides. In this context of action and reconfiguration, the voice of tradition also influences the multiple

meanings of the landscape. This ethnographic study prompts us to think again about how the configurations and identity of a territory are formed.

LONG-TERM LANDSCAPE CHANGES IN RELATION TO RAINFALL VARIABILITY AND NATURAL RESOURCES MANAGEMENT IN THE NORTHERN ETHIOPIAN HIGHLANDS

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Landscape changes are important indicators of the nature of long term interactions between human activities and the natural environment. Many researchers have examined landscape dynamics in the northern Ethiopian highlands. However, most of them rarely address long term trajectories. Hence, this study was carried out in the northern Ethiopian highlands with the objective of examining long term landscape dynamics in relation to variability in natural resources management and rainfall. For this purpose, 11 steep (0.27-0.65 m m⁻¹) mountain catchments were selected from the western Rift Valley escarpment of northern Ethiopia. Landscape change analysis was carried out using the aerial photos of 1936, 1965 and 1986 as well as Google Earth imageries of 2005, 2014 and 2017. Moreover, detailed field observations, focus group discussions and interviews with elderly people were carried out. The results indicate that in the 1940s, the proportion of woody vegetation cover was 65% while the size of crop land was 31%. In the 1960s and 1970s, the size of woody vegetation cover decreased to 48% while the size of cropland increased to 48%. Due to the reforestation interventions initiated as of the second half of the 1980s, forest cover increased from 9% in 1986 to 23% in 2005, 27% in 2014 and 29% 2017 while total woody vegetation cover increased from 52% in 1986 to 62% in 2005 and 2014 and 65% in 2017. On the other hand, the proportion of cropland decreased from 43% in 1986 to 31% in 2005, 31% in 2014 and 32% 2017. Moreover, seven hamlets and scattered settlements and fragmented farmlands which expanded to sloping parts of the catchments between the 1950s and first half of 1980s were abandoned after the second half of the 1980s. All in all this study reveals that changes in landscape in the study area were related to variability in land management practices in different periods and to rainfall variability.

STREAM DYNAMICS RELATED LAND CHANGES AND IMPLICATIONS TO LAND MANAGEMENT IN A MARGINAL GRABEN ALONG THE NORTHERN ETHIOPIAN RIFT VALLEY

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Changes in land use are of primary concern in the development of dryland areas. This paper investigates changes in land use relating to river dynamics in northern Ethiopia. Aerial photographs from 1965 and 1986, and SPOT images from 2007 and 2014, were used to observe land units. Changes in land use had taken place in 48% of the entire landscape around the river in the last five decades. The most systematic transitions in terms of gain were from shrubland to farmland, alluvial deposit to settlement, and alluvial deposit to active channel and settlement. Most of these transitions were related to river dynamics and point to cyclic transitions: farmland – active channel – alluvial deposits – grassland/shrubland – farmland. Human intervention and natural vegetation succession were also very important. The findings of this study indicate that land management activities in graben bottoms should take into account both the role of natural river distributary systems in land changes and human activities related to the reclamation of land previously captured by rivers. Land management interventions such as soil and water conservation measures (both in upper catchments and graben bottom), flood control measures (such as gabion structures, levees and sand embankments) should take into account the behaviour and impact of river systems. Moreover, allowing the rivers to follow their natural course will help to ensure sustainable river related land management, and hence reduce the risk to Pharma livelihoods.

THE IMPACT OF SETTLEMENT HISTORY AND EXPANSION ON LANDSCAPE DYNAMICS IN NORTHERN ETHIOPIA

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Local communities change the natural landscapes in various ways. Such changes have long been studied by different researchers. However, the impact on natural landscapes of the development, expansion and relocation of settlements is not well known in environments where (i) the economic activities of communities change from pastoral to sedentary, (ii) investment increases steadily for the first time, and (iii) there is high population growth. This study was therefore undertaken to assess the impact of settlement evolution and expansion on the landscapes of the arid and semi-arid areas of Northern Ethiopia. Semi-structured interview and Focus Group Discussions (FGDs) were employed to collect data on the history and development of settlements and its impact on the landscapes and to obtain first-hand information about local landscape changes. Topographic mapping was used to delineate the study areas. Aerial photographs of the 1930s, 1964 and 1994; Google Earth Images of 2010 and 2017 were analyzed in a GIS environment to examine the impact of settlement expansion on landscapes. The findings of the study show that the evolution and expansion of new and existing settlements respectively have changed the landscape structure and pattern of the grabens. Moreover, large forest landscapes of Raya graben have become settlements. In addition, several bush and shrub lands have been converted into settlements and farmlands in Aba'ala graben, following the development and relocation of settlements. Such changes have also altered the function of the ecological mosaic of graben landscapes.

TRANSITION FROM FOREST-BASED TO CEREAL-BASED AGRICULTURAL SYSTEMS: A REVIEW OF THE DRIVERS OF LAND USE CHANGE AND DEGRADATION IN SOUTHWEST ETHIOPIA

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Amaury FRANKL, PhD, Ghent University
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The southwestern Ethiopian montane forests are one of the country's most species-rich ecosystems, and are recognised globally as a priority area for biodiversity conservation. Here, we review changes to agricultural systems in and around these forests that are known as the "home of coffee" (*Coffea arabica* L.). The forests are important to the livelihoods of many rural people who have developed traditional management practices based on agro-ecological knowledge, religious taboos and customary tenure rights. We explored the impact of conversion to agroforestry and cereal-based cropping systems on biodiversity, soil fertility, soil loss and the socio-economic conditions and culture. The growing trend towards cereal cropping, resettlement and commercial agriculture is causing deterioration to the natural forest cover in the region and threatens biodiversity, land quality, sustainable traditional farming practices and the livelihood of the local community. Large-scale plantations of tea, coffee, soapberry – known locally as endod (*Phytolacca dodecandra* L'Hér.) – and cereals have resulted in biodiversity loss. Following the conversion of forests, cultivated fields exhibit a significant decline in soil fertility and an increase in soil loss as compared with the traditional agroforestry system. In order to achieve sustainable agriculture a change in paradigm will be required. The values of the traditional forest-based agricultural system should be recognised, rather than adopting agricultural policies that were developed for the open fields of central Ethiopia.

[PANEL] 0608 WATER RESOURCES, IRRIGATION AND RAINFALL

Organizers:

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Paper presenters:

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ALEMNEH Teshale Habebo

ASSESSMENT OF BACTERIOLOGICAL AND PHYSIO CHEMICAL QUALITY OF DRINKING WATER IN CASE OF SHAMBU TOWN, OROMIA, ETHIOPIA

MULATU Kassa Gedamu, Debre Tabor University, Ethiopia

Water quality is a critical factor affecting human health and welfare. Ethiopia is one of the worst countries in the world for health status and water quality problems, with only 52% of its population having access to safe

water. As a result, 60-80% of the population suffers from water-borne and water-related diseases. Shambu Town is not free of this problem, since people are still using unprotected wells and springs for their domestic water supply. The aim of this research is therefore to evaluate the bacteriological and physio-chemical quality of water in Shambu Town. Two rounds of water samples were taken from each site with a total of 44 water samples. Water sources (n=4), tap water (n=4), and household containers (n=15) were considered for the determination of physio-chemical and bacteriological drinking water quality. The samples were analyzed for physio-chemical parameters like temperature, turbidity, PH, TDS, EC, and the presence of indicator bacteria such as total coliforms (TC) and fecal coliforms (FC). The method of sample collection at each sampling point was according to the WHO Guidelines for drinking water quality assessment. Water samples were collected using a systematic random sampling method. The result showed that the highest counts of TC and FC were detected in the household water containers, followed by unprotected wells, unprotected springs, protected wells, and protected springs. All raw water samples were positive for TC and FC. High bacteriological load was found in the household water containers. This research concluded that the water quality of Shambu Town at household storage is very poor and is not free from contaminants. Thus, deliberate community awareness raising about sanitation and hygienic practices is crucial. The water sources should be protected from contamination by animals and human excreta, and should be treated before being used for drinking.

EFFECTS OF SOIL AND WATER CONSERVATION ON VEGETATION COVER: A REMOTE SENSING BASED STUDY IN THE MIDDLE SILLUH VALLEY, NORTHERN ETHIOPIA

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WOLDEAMLAK Bewket, Addis Ababa University, Ethiopia
James LYIMO, University of Dar es Salaam

Soil and water conservation (SWC) has been implemented in the Tigray region of Ethiopia since 1985. This has led to noticeable increases in vegetation cover. The objective of this study was to quantify vegetation cover as an effect of SWC activities by analyzing associations between the Soil Adjusted Vegetation Index (SAVI), Land Surface Temperature (LST) and Average Annual Precipitation (AAP) between 1985 and 2015. Multi-temporal remote sensing data from Landsat imagery were used to estimate SAVI and LST for the years 1985, 2000, and 2015. Long-term station-based data on daily precipitation from 1973 were aggregated to annual average in three sections to correspond with the image data and then converted into raster format using the Inverse Distance Weight (IDW) technique. Vegetation cover dynamics were quantified by correlations of SAVI with LST, and SAVI with AAP. The results show that there was a statistically significant inverse relationship between SAVI and LST in all the study periods. These improvements in vegetation cover improvements are attributable to the implementation of integrated soil and water conservation measures, particularly in areas where enclosure areas are defined. This paper concludes by providing a theoretical basis and indicator data support for further research on vegetation restoration for the entire region.

IDENTIFICATION AND PRIORITIZATION OF SUBWATERSHEDS FOR LAND AND WATER MANAGEMENT IN TEKEZE DAM WATERSHED, NORTHERN ETHIOPIA

KIDANE Welde, Tigray Agricultural Research Institute, Alamata Agricultural Research center

Sedimentation and/or soil erosion are huge problems that have threatened many reservoirs in the Northern Ethiopian highlands, particularly in the Tekeze dam watershed. This study was done to identify and prioritize the most sensitive subwatersheds with the help of a semi-distributed watershed model (SWAT 2009) for improved management of reservoir sedimentation mitigating strategies at watershed scale. SWAT 2009 was

chosen for this study because of its ability to produce routed sediment yield and identify principal sediment source areas at the selected point of interest. On the basis of a digital elevation model (DEM), the catchment was divided into 47 subwatersheds using the dam axis as the main outlet. By overlaying land use, soil, and slope of the study area, the subwatersheds were further divided into 690 hydrological response units (HRUs). Model calibration (for the period January 1996 to December 2002) and validation (for the period January 2003 to December 2006) were carried out for stream flow rate and sediment yield data observed at Emba Madre gage station. The results of model performance evaluation statistics for both stream flow and sediment yield shows that the model has a high potential in estimation of stream flow and sediment yield. Tekeze dam watershed has a mean annual stream flow of 137.74 m³/s and annual sediment yield of 15.17 ton/ha/year. Out of the 47 subwatersheds, 13 subwatersheds (mostly located in the northeastern and northwestern part of the catchment) were prioritized. The maximum sediment outflow of these 13 subwatersheds ranges from 18.49 - 32.57 ton/ha/year and is predominantly characterized by cultivated land, shrub land, and bare land, with an average land slope ranging from 7.9 to 15.2% and with the dominant soil type of eutric cambisols. These results can help to formulate and implement effective, appropriate, and sustainable watershed management which in turn can help in sustaining the reservoir storage capacity of the dam.

OPTIMIZING IRRIGATION WATER LEVELS TO IMPROVE YIELD AND WATER USE EFFICIENCY OF VEGETABLES: CASE STUDY OF TOMATO

KIDANE Welde, Tigray Agricultural Research Institute, Alamata Agricultural Research center
 HINTSA Libsekal, Tigray Agricultural Research Institution, Alamata Agricultural Research center
 KIFLOM Degef, Tigray Agricultural Research Institute, Alamata Agricultural Research centre

The irrigation water requirement needs to be optimized in order to improve the productivity of irrigated agriculture. Hence, adapting the knowledge of irrigation scheduling for a specific crop and location is important. A field experiment was conducted in the Raya Alamata district of Tigray, Ethiopia to investigate the impact of different irrigation water levels on the yield and irrigation water use efficiency (IWUE) of the tomato. Eight treatments (50%, 35%, 25% above estimated crop water requirement (CWR), estimated CWR, 25%, 35%, 50% below the estimated CWR), and farmers' practices were arranged in randomized complete block design (RCBD) under three replications. Tomato water requirement was estimated using CROPWAT 8 software and it was estimated to be 500 mm in depth. Results showed significant differences in marketable yield (MY), total yield (TY) and irrigation water use efficiency (IWUE) of the tomato according to levels of irrigation. The application of the estimated CWR of the tomato gave higher MY (36.37 ton/ha) and TY (38.58 ton/ha). Unmarketable fruit yield (UY) of the tomato was unaffected by the level of irrigation. Farmers' practice gave considerable MY (36.32 ton/ha). But the depth of water applied by farmers throughout the growing season was 561mm, which was 12.2% above the estimated CWR. The IWUE ranged from 0.357 kg/m³ to 0.876 kg/m³ for the different irrigation water levels. This shows increasing IWUE with decreasing amounts of water application. In conclusion, deficit irrigation practice could be successful in saving irrigation water up to 35% of tomato CWR without significant reduction in the fruit yield of the tomato in regions where water is a limiting factor for vegetable production.

OPTIMIZING YIELD AND WATER USE EFFICIENCY OF FURROW IRRIGATED POTATO UNDER DIFFERENT DEPTH OF IRRIGATION WATER LEVELS

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 KIDANE Welde Reda, Tigray Agricultural Research Institute
 KIFLOM Degef Kahsay, Tigray Agricultural Research Institute

In Ethiopia, the development of irrigated agriculture plays a key role in improving productivity and food security, but further intensive effort is needed to enhance irrigation water management systems. It is therefore crucial to introduce and adapt the knowledge of irrigation scheduling for each specific crop and location to the beneficiaries. This study aims to improve irrigation water management through the improvement of crop water requirement and irrigation scheduling. This study was conducted in the southern zone of Tigray regional state, Emba Alaje District. The crop water requirement of potato (jalleni variety) was estimated using the CROPWAT 8 software model and determined as 604 mm for the entire growing period. Potatoes (jalleni) were grown under seven treatments of irrigation water application in a complete randomized blocks design with three replications each. Potato yield and water use efficiency was significantly affected (p

SPATE FLOW AND SEDIMENT OPTIMIZATION IN SPATE IRRIGATION DIVERSION STRUCTURES

HINTSA Libsekal Gebremariam, Tigray Agricultural Research Institute

The aim of this study was to evaluate alternatives in the main intake designs of spate irrigation structures. Relevant data were collected from the field and respective offices. Four scenarios were developed, based on the current problems. The Delft3D model was employed to simulate the hydrodynamic and morpho-dynamic characteristics of the flow around the main intake. The study showed that adjusting the intake deflection angle from 120 to 150 degrees for a 3-meter wide intake could increase irrigation water abstraction by 21%. Changing the intake width from 3 to 5 meters at a 120 degree deflection angle could increase total irrigation water abstraction by 81%. Adjusting the intake width from 3 to 5 meters and the deflection angle from 120 to 150 degrees could improve spate irrigation water abstraction by 101%. These interventions did not result in any significant reduction in sediment deposition at the intake. However, the enhanced supply of water through the main spate flow gates may convince farmers not to block the scour sluice gates. From a purely design point of view, an intake width of 5 meters and 150 degree deflection angle are to be recommended.

SPATIO-TEMPORAL TREND ANALYSIS OF RAINFALL AND TEMPERATURE USING STATISTICAL APPROACH AND ITS IMPLICATION ON CROP PRODUCTION IN BERESSA WATERSHED, ETHIOPIA

TESFA Worku, Debre Berhan University and Indian Institute of Technology Roorkee

Global warming and climatic variability are significant environmental problems in the 21st century. The problems are greatest in developing countries, particularly sub-Saharan countries in which the majority of the population live by rain-fed agriculture. The present study undertakes a spatiotemporal analysis of climatic variability and its impact on crop production. It employs the Mann-Kendall trend test and Sen's slope estimator. The Precipitation Concentration Index (PCI) has been applied over the period 1980–2014 on an annual and seasonal basis. Pearson correlation analysis between climatic variables and crop production has been carried out. Finally, moving average and Inverse Distance Weighted (IDW) techniques have been used. Based on the MK test and Sen's slope, upward and downward trends have been observed in rainfall and temperature in the Beressa watershed. A significantly rising trend of 0.28mm/year and 1.07% on mean annual rainfall was recorded at the DB station whereas a significantly decreasing trend of 8.62mm/year and -27.88% was observed at the HG station. An increasing trend in seasonal kiremit rainfall was observed at the DB station (1.623mm/year) and a significantly falling trend at the SD station (-0.9mm/year and -16.2%). A significantly rising trend in the belg season rainfall was observed at the DB station (0.4mm/year) and a significantly decreasing trend at the GIN station (-0.12mm/year). At all stations, a decreasing trend was observed in bega season rainfall, ranging from -0.061mm/year at the GIN station to -0.19mm/year and -56.4% at the DB station. The results obtained from the PCI show that the distribution of rainfall during the kiremit and belg seasons is moderate compared with annual and bega rainfall, in which the rainfall distribution is highly concentrated. From this

observation, the rainfall distribution could be classified as irregular to erratic, hence affecting crop production. With some crops, there is significant correlation with rainfall and temperature, but this does not mean that one can conclude that the effect of climate variables on productivity are beyond seasonal influence. The growing periods of some crops run from one season to the next, which means that it cannot be said that a single season has not significantly influenced productivity. The mean annual, minimum and maximum temperatures increased by about 0.95°C/35 years, 0.7°C/35 years and 1.1°C/35 years respectively. In view of this, the incidence of food shortages, famine, and population migration out of the area is high. Therefore, depending on the historical trend in rainfall variability and prolonged temperature increase, appropriate coping and adaptation strategies need to be encouraged.

TRADITIONAL METHOD OF FERMENTED KOCHO WASHING FORTIFYING ANTHROPOGENIC STRESS ON WATER RESOURCE AND ENSET PLANT IN HADIYA ZONE, ETHIOPIA

ALEMNEH Teshale Habebo, Former Technical Engineer at Gibe III and Grand Renaissance Dam project of Ethiopia with Salini Impregilo, Self-initiated researcher, Ethiopia

Traditional methods of producing fermented enset (*Ensete ventricosum* Welw. Cheesman) for food – known as kocho – by washing, risks damaging the enset plant and the availability of potable water. The demand for potable water to wash fermented kocho in areas of water scarcity, the need for a large washing area, the drawback of grey water management after washing, are all issues when extracting large amounts of kocho dough (KD) from fibrous pit fermented enset. Unsustainable use of the natural resources, including potable water and enset plants, without replenishing and failing to manage organic waste from fermented kocho washing (FKW) process are all ecosystem hazards and contributors to poverty. The main aim of this research is therefore to assess the impact of traditional methods of processing kocho by FKW on enset plant loss, water demand and the annual amount of discarded fibrous bi-product per hectare, in line with the future market potential of value added kocho flour for prolonged shelf life. A test with a ratio of 1kg of fermented kocho to 4 litres of potable water was conducted according to the recommendations of women experienced in the process. The result shows that to achieve an annual production of 5,600kg of KD (3,500 kg of sun dried kocho flour) the following natural resources are needed per hectare: 40,000 litres of potable water drained as grey water and 144 mature enset plants, which take 8 years to grow to maturity and are destroyed, leaving 4,400 kg of discarded fibres.

[PANEL] 0609 ECOLOGICAL SYSTEMS AND POPULATION

Organizers:

BIADGILGN Demissie, Department of Geography and Environmental Studies, Mekelle University, Ethiopia

Paper presenters:

MIHRETU Erjabo; AYENEW Fenta; HAILEMARIAM Meaza; BELETE Fentaye; Camilla BERGLUND; DESALEGN Wanna; ALEMTSEHAY Teklay Subhatu; ZEWDIE Aderaw Alemu

ASSESSMENT OF FACTORS INFLUENCING ADOPTION OF AGROFORESTRY TECHNOLOGIES IN HALABA SPECIAL WOREDA, SOUTHERN ETHIOPIA

MIHRETU Erjabo, Debre Tabor University, Ethiopia

Halaba special district is characterized by drought, soil erosion, high population pressure, poor livestock production, lack of livestock feed, a very deep water table, low crop productivity and food shortage. In order to address these problems, the woreda Agricultural Development office introduced agroforestry decades ago as a means to alleviate the problem, along with other management practices such as physical soil conservation measures. However, the level of agroforestry adoption remains low. The objective of this study was to identify the factors that influence adoption of agroforestry technologies by farmers in the district. Random sampling was employed to select two kebele administrations and respondents. Data collection was conducted by rural household questionnaires, participatory rural appraisal, questionnaires for local and woreda extension staff, secondary data resources and field observation. A sample of 12 key informants, 6 extension staff and 182 households was used in the data collection. Chi square test was used to determine significant relationships between adoption of agroforestry and 15 selected variables. Of these, eleven were found to be significant in affecting farmer's willingness to adopt the practices. The study also identified various factors that result in low adoption rates of agroforestry. To improve farmer adoption rates, the factors identified should be addressed properly by launching a series of ongoing outreach extension programs appropriate and suitable to farmers' needs.

DISEASE ECOLOGY OF METEKEL, 1890S TO 1990S

AYENEW Fenta, PhD Candidate at AAU

This Paper investigates the problems of Malaria and Trypanosomiasis in Metekel (Northwestern Ethiopia), which had been major hindrance for social and economic development of the region. Disease is one of the environmental factors that affected human settlement patterns as well as agricultural and livestock economies. Lowland parts of Metekel were highly infested with malaria and trypanosomiasis. Because of the infestation of these diseases, people were not interested for long in history to settle in lowland parts of the region. Thus, the vast lowlands of Metekel remained uninhabited except very sparsely populated Gumuz communities who were not plow agriculturalists or cattle herders. They were hoe cultivators because plow-oxen could not survive in the region due to the prevalence of trypanosomiasis. The Gumuz also had a traditional system of treating malaria in addition to their natural resistance developed due to long years of their dwelling in the region. Highlanders' settlement in the lowland parts of the region and government efforts to control the problems of malaria and trypanosomiasis were recent developments. The Imperial regime attempted to eradicate malaria beginning from the early 1960s, but failed. Thus, efforts of eradication turned to control program. The Derg regime also continued with the control program. However, malaria remained number one killer of people in the region. The problem of trypanosomiasis was also deep-rooted in the region of Metekel. Efforts to control the problem of trypanosomiasis began in the region during the Derg period after the implementation of the 1985/6 conventional settlement program. Both primary and secondary sources of data is used in the research. The researcher has collected primary and secondary documents from archive centers of Debremarkos University, Ministry of Agriculture, National Archive and Library Agency, and Woldemeskel Archive Center. Furthermore, the researcher has also collected oral sources from all districts of Metekel during fieldwork in 2015/6. These sources were cross-checked and critically analyzed to organize this paper. This paper helps to understand how disease affects social and economic life of a society. Further, it can be considered as a stepping-stone for other researchers who are interested in understanding the interface between human-environment.

EFFECT OF GEOMORPHIC PROCESSES ON THE LIVELIHOODS OF POOR FARMERS ALONG THE MARGINAL GRABENS OF NORTHERN ETHIOPIA

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BELETE Fentaye, Raya Qobo Woreda Agricultural Office

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Geomorphological processes such as the movement of rocks, sediments and water, form debris cones at the edge of marginal grabens. A number of debris cones are concentrated at the edge of marginal grabens in northern Ethiopia. However, there is scanty knowledge about the nature of debris cones in these marginal grabens. The study therefore investigated the effects of debris cones on the livelihoods of the graben farmers at the edges of Raya and Aba'ala grabens. High-resolution Google Earth imageries were used to characterize 38 debris cones. Questionnaires (44), group discussions (4), key informant interviews (8) and participatory transects (15) complemented the data. Descriptive statistics, t-test and multiple regression models were applied to analyse the quantitative data. The study shows that the size of debris cones lies between 0.19 and 92.8 ha, where the area of the debris cones in Raya graben was higher than Aba'ala graben ($P=0.01$). Moreover, the area of the upper catchment, slope and vegetation facilitated the formation of debris cones at the graben bottoms ($P=0.049$). However, natural hazards of debris flow posed a significant threat to the livelihoods of the marginal farmers. In this case, debris cones have damaged productive agricultural lands in the graben bottoms. Consequently, crop yield decreased by 4.5 quintals per ha in these areas. Moreover, 106 ha of fertile croplands became wasteland due to summer debris flow intrusions. Private houses, waterways and road infrastructure were also devastated over time. With their traditional livelihoods destroyed, indigenous households (35) moved away because of the debris flows, and these migrants were desperate at the destination sites. However, summer debris flows deliver dimensional stones, which are a good source of income for local farmers. Overall, debris flow-driven geo-hazards have damaged physical and social assets in the Aba'ala and Raya marginal grabens. We therefore suggest planned resettlement for the most vulnerable farmers, the creation of alternative livelihood strategies and the promotion of land integrated rehabilitation efforts to minimize the negative repercussions of debris cones in northern Ethiopia.

NARRATIVES AND PRACTICES OF THE ETHIOPIAN GREEN ECONOMY. ON PROCESSES OF POLICY MOBILITY AND LOCAL EMBEDDEDNESS.

Camilla BERGLUND, School of Humanities, Education and Social Sciences, Örebro University, Sweden.

DESALEGN Wanna, Department of Geography and Environmental Studies, Addis Ababa University, Ethiopia

This paper aims at discussing the Ethiopian green economy through the lens of transformational agenda of the Growth and Transformation Plans. Discussions focus on identified impacts of policy narratives in the practices of Green Growth/Economy strategies that have currently been underway in Ethiopia. We limited our critical review to the two important sectors of the economy, namely agriculture and forestry in view of the current greening of the growth narratives that holds sway. Particularly we explore the expressions of the global green economy discourses through the Climate Resilient Green Economy (CRGE) and REDD+ initiatives of Ethiopia. We employ a poststructuralist approach as a methodological frame, by proceeding through the questions guiding the approach of What's the problem represented to be. At the core of the approach is problem representations and how these have come into being, i.e., the act of governance, what is left outside or silenced, and what kind of effects on society and environment. The discourse and ownership of knowledge is hence of central concern, as is also the cultural context in which different knowledges diverge and converge in policies

governing the everyday life of people. Discussions will further elaborate on assemblage theory to understand how micro- and macro levels of the green economy policy discourse merge together, (re)produce inclusionary and exclusionary practices, and are embedded into national contexts.

SOIL CONSERVATION AND ECOSYSTEM SERVICES IN THE ETHIOPIAN HIGHLANDS

ALEMTSEHAY Teklay Subhatu, Centre for Development and Environment, Hallerstrasse 12, 3012 Bern, Switzerland. Institute of Geography, University of Bern, Hallerstrasse 10, 3012 Bern, Switzerland

Human pressure on land, high rainfall intensity, and the hilly landscape of the Ethiopian Highlands have led to serious soil erosion and deterioration of land resources. To reverse this erosion and maintain agricultural production, the Ethiopian government and non-governmental organizations have implemented various Soil and Water Conservation (SWC) technologies in different areas of the Ethiopian Highlands for three decades. In the mid-1980s Minchet Catchment was conserved with technical support of the Soil Conservation Research Programme (SCRIP), which was established by the Swiss Development and Cooperation Agency and the Ethiopian Ministry of Agriculture. The farmers have maintained these SWCs with some modification. Therefore, this area can show the potential effects of soil conservation on ecosystem services in terms of regulating soil erosion, maintain soil quality, crop and grass production and the social values. In addition to the 30 years SCRIP available data in the study area, recent data has been collected through field measurements and social survey. The study result shows that after the implementation of soil conservation technologies, soil erosion reduced substantially. A significant amount of eroded soil and dislocated soil by tillage deposited above the bunds over years developed into terraces. The yield of teff and wheat shows an increasing trend over years. The terraces, which developed over 30 years following construction of fanya juu bunds on cropland results in significant amount of grass biomass, which is used for feed. The social survey shows farmers benefit from maintaining soil conservation technologies including tree plantation and that they are essential for livelihood.

SPATIAL VARIATIONS OF CHILD UNDERNUTRITION IN EAST GOJJAM ZONE, ETHIOPIA: IMPLICATIONS FOR AGROECOSYSTEM BASED GEOGRAPHICAL TARGETED INTERVENTION.

ZEWDIE Aderaw Alemu, Debre Markos University, Ethiopia

Child malnutrition in Ethiopia is a public health concern which has regional variations. To achieve sustainable solutions and meet the needs of the most vulnerable communities, recognition of the spatial distribution of child malnutrition in its specific context is crucial. Therefore, this study determined the spatial variations of child malnutrition across different agro-ecosystems in East Gojjam Zone, Amhara Regional State, Ethiopia. This community-based study was conducted with 3108 under-five-year-olds. Data were collected on socio-demographic variables using interviewer administered questionnaires, child anthropometric indices using weight and height scale and geographic location. SaTScan spatial analysis with the Bernoulli model was done to identify hotspot clusters. The percentage of children who are stunted, underweight, or wasting in the different locations was found. The highest percentage of child wasting was in the hilly and mountainous highlands and highest magnitude of children underweight and stunted were observed in Lowlands of Abay Valley. Spatial analysis indicated that sample clusters taken from the hilly and mountainous highlands were the most likely primary cluster for child wasting. Sample clusters taken from Lowlands of Abay Valley were identified as the most likely primary cluster for childhood stunting. In conclusion, the overall magnitude of stunting, underweight and wasting among the under-fives was found to be very high. Metrics of malnutrition differed significantly by agro-ecosystem, with agriculturally marginal agro-ecosystems showing systematically higher rates of underweight, wasted, and stunted children. The geographic variations found by this study have important

policy implications which suggest that interventions in the agro-ecosystem should be targeted geographically.

[PANEL] 0610 RECENT STUDIES ON ENERGY, WASTE, SEDIMENTATION, EROSION

Organizers:

TSEGAY Aregawi, Institute of Geo-information and Earth Observation Sciences, Mekelle University, Ethiopia

Paper presenters:

TSEGAY Aregawi; AMANUEL Zenebe; DUGUMA Erasu; TEFAYE Feye; RAHWA Gebre Tesfahuney; HENOK Kassa; Jan NYSSSEN; GETACHEW Dagnew

ASSESSING RUNOFF AND SOIL EROSION BY WATER USING GIS AND RS TECHNIQUES AT MIDMAR CATCHMENT, NORTHERN ETHIOPIA

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AMANUEL Zenebe, Department of Land Resources Management and Environmental Protection, Mekelle University, Ethiopia

ATNKUT Mezgebu, Department of Land Resources Management and Environmental Protection, Mekelle University, Ethiopia

Soil erosion in Midmar watershed is a widespread problem causing loss of soil and organic matter and hence adversely affecting fertility and reduction in crop yield. The root causes for this problem are degradation of natural resources, intensive soil erosion, deforestation, poorly developed infrastructure, impact of farmers to the dam and intensive cultivation. This research has therefore, been carried out to evaluate runoff and soil erosion risk in the watershed. Rainfall data, soil data, DEM data and satellite image were used as input data sets to generate RUSLE factor values. Raster calculator was used to interactively calculate soil loss and derive soil erosion risk map. The result showed that the estimated annual soil loss of the watershed ranges from 0.00 to 122 t/ha/yr and the mean annual soil loss rate is 23.7t/ha/yr. Of the 11 sub-watersheds, nine (67.3%) were predicted to experience annual soil loss of more than the watershed's average (23.7t/ ha/yr) whereas two sub-watersheds experienced estimated annual soil losses than the average (32.7%). The average soil loss of Midmar watershed is also 23.7t/ha/yr. Among all the sub-watersheds the highest soil loss is contributed by 4 sub-watershed and hence should be given priority during intervention planning.

DISCLOSING THE DILEMMA OF MUNICIPAL SOLID WASTE MANAGEMENT IN ROBE TOWN

DUGUMA Erasu, Madda Walabu University

TEFAYE Feye, Madda Walabu University

AMAHA Kiros Gebre_Egziabher, Lecturer at Department of Geography and Environmental Studies, Axum University, Ethiopia

ABEL Balew Bimrew, Assistant Lecturer at Department of Geography and Environmental Studies, Madda Walabu University

The purpose of this study is to assess the existing municipal solid waste management service in Robe town. Its specific objectives are to estimate the quantity of solid waste generated per household, determine the amount of solid waste disposed of properly from individual households, identify the determinants of household solid waste production, identify the stakeholders involved in the management of municipal solid waste, describe the organizational arrangements for municipal solid waste management, and describe current solid waste management practices in Robe town. The researchers used systematic sampling techniques to select sample households, resulting in the selection of 372 respondents and 10 key informants. To achieve the objectives of the study, the researchers used both primary and secondary data sources. The primary data were gathered through questionnaires, interviews and field observations, while secondary data were extracted from different published and unpublished documents and analyzed using both qualitative and quantitative techniques. The findings of this study indicate that Robe municipality provides solid waste management services such as collection, transportation and disposal. These services are provided by Robe town and MSE (micro and small enterprises). However the solid waste management service is not sufficient and handles no more than 30% of the waste. As a result, solid waste management in the town is inadequate, with some 70.7% of households reporting dissatisfaction with current practice. The study reveals that the solid waste generation rate is 0.261kg/person/day making a daily total of approximately 20,000 kg per person generated from households in Robe town. Of the solid waste generated, only 57.5% is properly disposed of at the landfill site while 42.5% is illegally dumped around the town. This is because household education and awareness of municipal solid waste management is lacking. Community participation is poor, there is limited involvement by MSE, poor waste handling by households, lack of standardized landfill sites, weak municipal supervision, lack of stakeholder participation in municipal planning. The absence of public skips and bins, together with the lack of vehicles to transport solid waste, add to the problem. In addition, the failure to separate biodegradable and nonbiodegradable waste, the absence of reuse and recycling, or compost preparation from solid waste, contribute to the problem in Robe town.

RURAL POPULATION AND ENERGY: COSTS AND BENEFITS OF BIOGAS PLANTS DEVELOPMENT AT HOUSEHOLD LEVEL IN THREE SELECTED AREAS OF TIGRAY

RAHWA Gebre Tesfahuney, PhD Candidate in Development Studies (Environment and Development) in AAU, Ethiopia

Biogas has micro and macro benefits which require proper investigation. The purpose of this study was therefore to assess the costs and benefits of biogas at household level in three Weredas in Tigray where the use of biogas is widely adopted. The study used both primary sources of information via questionnaires and secondary data from the literature. 150 households were selected via purposive sampling. The collected data were analyzed using cross tab with phi and Cramer's value and Spearman's rho correlation. Most of the female household heads who live in rural areas with no access to electricity and other modern alternative sources of energy are using Biogas. The size of the biogas digester ranges from 6 m³ to 8 m³ with 6 m³ common at household level. The total construction costs of biogas range from ETB 12,300 to 14,000, of which ETB 2,300 to 3,500 is covered by the users and the remaining is covered by government organisations and NGOs. Biogas is used in households for lighting, cooking and coffee making. The main reasons why biogas is adopted are location, cattle ownership, cattle feeding method, income source and subsidy. Benefits of adopting biogas include sustainable waste management, reduced cooking and cleaning time, fertilizer production, savings on kerosene and labor. The larger the biogas digester, the greater the benefits. Biogas users obtain benefits but face problems with biogas and its slurry. The views of female household heads in rural areas with regard to the development of biogas plants need to be listened to as they represent their communities. The Government and NGOs need to adjust their incentives and other aspects of finance to cover part of the introduction to Biogas. All stakeholders in Biogas need to focus on the decision-making elements and recognize the benefits of Biogas,

which differ according to the size of the biogas digester, and act accordingly.

SEDIMENT YIELD AT SOUTHWEST ETHIOPIA'S FOREST FRONTIER

HENOK Kassa, Mizan-Tepi University
Jan NYSSSEN, Gent University
Amaury FRANKL, PhD, Gent University
Stefaan DONDEYNE, Prof., KU Leuven
Jean POESEN, Prof., KU Leuven
Jan NYSSSEN, Prof., Gent University

Deforestation is one of the major factors of soil erosion in tropical regions, but to what extent does crop growth in deforested areas protect the land from erosion? We evaluated the effect of deforestation on suspended sediment yields on the scale of zero-order catchments by contrasting five paired small forest and cropland catchments at Ethiopia's southwestern forest frontier. Suspended sediment samples were collected from nine San Dimas flumes and one V-notch weir installed in catchments draining the natural forest and cropland, at different altitudes. The suspended sediment data were collected from June 8 to October 30, 2013 and 2014. The suspended sediment yields of both land-use types was strongly correlated with the corresponding discharge. The results show that the average seasonal suspended sediment yields from cropland (17.0 ± 7.6 Mg ha⁻¹) is four times higher than from the paired forests (4.0 ± 1.9 Mg ha⁻¹). High sediment yields from forests are related to livestock grazing, but forests still have an important role in protecting the surface soil from erosion on south-west Ethiopia's forest frontier. Land management in southwestern Ethiopia's highlands will need a big change in paradigm, in which the dominant belief in the recently imported mahrasha ard plough is abandoned, oxen and other cattle reduced in number and kept in the homestead, the forests better protected from human and livestock interference, and the open farmlands turned into agroforestry. Such an approach is still possible as all the elements required are available in the landscape.

WET AIR OXIDATION: IN PERSPECTIVE

GETACHEW Dagnew, Addis Ababa University, Ethiopia

Wet air oxidation (WAO) is used to degrade organic and inorganic pollutants at high COD concentration (100-1000gCOD/l) as opposed to other advanced oxidation processes (AOPs). WAO operation variables used are mainly catalyst, temperature, and pressure, which affects stabilization time and COD removal efficiency, ranging 60-99.99%. Traditional WAO involves a temperature of 150-300°C and a pressure of 0.5-20 megapascal, whereas supercritical WAO applies a temperature >374°C and a pressure of >22 megapascal. Various studies are underway to enhance the process, such as the application of catalysts to improve performance even at lower temperature and pressure. However catalysts are being compared to one another based on activity, stability, as well as recoverability potential. Given the limits to treating recalcitrant compounds and the remaining organics, WAO is an environmentally friendly and economically feasible technology, especially if the process is catalyzed. Numerous studies have been done on WAO in recent decades, but they were conducted piecemeal, not comprehensively. This simple review paper presents the basics and current state of the art of WAO by reviewing existing papers, including the reaction mechanism, kinetics, catalysis, installed capacity, and reactor modification aspects, with illustrations.

07. LAW, GOVERNANCE & POLITICAL ECONOMY

[PANEL] 0701 HISTORICAL DIMENSIONS OF CITIZENSHIP AND BELONGING IN ETHIOPIA AND THE HORN OF AFRICA

Organizers:

Nicola CAMILLERI, University of Pavia, Italy
Alexander MECKELBURG, Hamburg University, Hiob Ludolf Centre for Ethiopian Studies, Germany

Paper presenters:

Nicola CAMILLERI; Valentina FUSARI; Katrin BROMBER; René LEFORT; SISAY Asefa

Citizenship is both a process as much as it is an institutional manifestation. In Ethiopia, as elsewhere, the practices of citizenship have been undergoing significant transformations and changes. These transformations are a core interest of the panel in order to understand the changing relations of people with the state. Citizenship as a legal-institutional perspective questions how people are being located in national territories by a legal framework and constitutional arrangement. Citizenship may equally help to understand how people are being subjected to a national core, and which collective rights and duties people have vis-a-vis the state, and how to exercise these rights.

The panel explores citizenship as a theoretical tool with regard to the historical development of the Ethiopian state. It aims at discussing citizenship and national belonging in ethnohistorical, historical and legal perspectives. Object of the investigation are legal relations between people and the state in its different manifestations, as well as emotive aspects of belonging to the national community.

The panel invites comparative historical research on legal transformations from e.g. the Nationality law of 1930, consecutive constitutions, imperial legacies of subjecthood (e.g. sudditanza during the Italian occupation), and on changing perceptions and practices until the present day. Participants may also emphasize local perspectives focusing on the historical expansion of citizenship by looking at local contexts and negotiations with the central authorities. In the context of the panel questions of regional belonging may also be discussed, particularly focussing on historical experiences of e.g. cross-border communities, settlers, migrants and refugees in the Horn of Africa. The panel will pursue questions of access to, perceptions towards, and conflicts over citizenship and belonging, both past and present.

COLONIAL SUBJECTS. RACIAL DISCOURSE AND INSTITUTIONAL SEGREGATION DURING THE ITALIAN RULE IN THE HORN OF AFRICA.

Nicola CAMILLERI, University of Pavia, Italy

Writing the history of citizenship in Ethiopia and the Horn of Africa in modern age can't be done without also taking into account the years of foreigner domination during the Italian colonial rule (1880s-1940s). These years left long-lasting traces in the societies of the region. The Italian colonial rule was based on a racial discrimination of the native population, which was strictly excluded from the metropolitan citizenship. The native population was supposed to be – according to the dominant ideology of the time – inferior with respect to its race and its civilisation. This principle was the milestone of the colonial rule of the Italian kingdom, in this not being the Italian rule different from other European colonial powers. The present contribution will focus on the temporal and spatial dimension of the citizenship regulation during the Italian rule in the Horn of Africa. Recent research have shown how the construction of racial hierarchies didn't begin during the Fascist era, as has been long asserted, but continued along at a constant speed since as early as the conquest of the African territories in the 1880s. The origin and development of the racial segregation, that the citizenship regulation pursued, will be analysed in its different temporalities. Besides, the investigation will address the different territories of the Horn of Africa with reference to the citizenship regulation (Eritrea was established as colony in 1890, Somalia in 1908). The purpose is to offer a comparison of the citizenship policy within the Italian

colonial empire of the „Africa Orientale Italiana“ (established in 1936). The paper aims to answer the questions who was a subject of the Italian colonial rule, what did it mean to be a colonial subject of the Italian kingdom and what did remain of the colonial citizenship policy.

SLIDING ITALIAN CITIZENSHIP: MAKING AND MOULDING LEGAL AND SOCIAL CATEGORIES IN PRESENT-DAY HORN OF AFRICA

Valentina FUSARI, University of Pavia

In the Horn of Africa, the population of Italian ancestry - recognized or not (yet) - is the result of historical events that have affected the territory, and of citizenship laws in force over time. The size of and the sense of belonging to the Ethiopian-Italian and Eritrean-Italian communities, both real and imagined, have undergone changes due to the relations of these people with the different authorities that decide how they can exercise their rights and duties. As a result, in the Horn, the interplay between the various political and social actors shaped people of Italian descent as a minority and a “different” group that has tended to reproduce itself, even in the post-colonial era. This paper, using an interdisciplinary and quali-quantitative approach, means to analyse the demographic trend of the population of people of Italian descent over time in the Horn. Moreover, with particular regard to the post-independence period, it wants to consider the interest in obtaining Italian citizenship, in relation both to the procedures and motivations that allow to get it, as to the current socio-political environment in today’s Horn, which results in strong migratory outflows. Thus, the interest lies in the point of convergence between the process of inclusion within legal (citizenship) and social (identity) categories and the perception of such inclusion in terms of stigma or resource.

SOLDIER-CITIZEN TRAINING: THE BOY SCOUTS MOVEMENT IN LATE IMPERIAL ETHIOPIA

Katrin BROMBER, Leibniz-Zentrum Moderner Orient

Although Boy Scouting was established in Ethiopia as early as 1919, it was after the end of the Italian occupation that the movement gained momentum as an important part of youth training. The experience of military defeat as well as the post-war youth migration into the urban areas, which was conceived of as a security problem, fuelled ideas about taming and disciplining young men by channelling their energy towards building a modern nation. The organization of the Boy Scouts under the Ministry of Education and Fine Arts as well as its coupling with Sports and Physical Education hints at the fact that Boy Scouting and, later, Girl Guiding were considered an integral part of education. In contrast to the Young Mens’ Christian Association (YMCA), which played an active role in citizenship training, too, Scouting aimed at the production of a specific kind of citizen – the soldier-citizen. The contribution specifically looks into discursive and bodily practices around preparedness and defence as part of an anticipated Ethiopian citizen.

SOME KEY FEATURES OF THE CITIZENSHIP IN RURAL ABYSSINIA: THE 1970'S AND THE 2010'S

René LEFORT, Independent researcher

The presentation will be based on the confrontation of the findings gathered from two main different sources:

- a survey of the few available field research done at the end of the imperial era in rural Tigray, which

deal partially or totally with the system of local level politics, and which could give an insight into these systems in the Abyssinian Highlands at that time;

- a field work made during around 10 years since the beginning of the 2000's in a rural kebele of North Shoa, Amhara region, focusing on the relationship between the local authorities – the mengist – and the peasants. By confronting these two approaches, the presentation will try to pinpoint the evolution – both the modifications and the permanent features - of the perceptions and practices of the citizenship in rural parts of this geo-cultural area of Ethiopia over around 40 years and three regimes' changes.

THE CHALLENGE OF BUILDING INSTITUTIONS OF GOOD GOVERNANCE INSTITUTIONS FOR PROGRESS IN GLOBAL ECONOMY AND SOCIETY IN THE 21ST CENTURY: THE CASE OF ETHIOPIA AND SELECTED AFRICA AND ASIAN STATES

SISAY Asefa, Distinguished Service Professor of Economics and Director of the Center for African Development Policy Research (CADPR), Western Michigan University, Kalamazoo, Michigan

The purpose of this investigation is to explore the governance institutions and leadership challenges that retard creativity and progress with effect of trapping Horn of Africa in poverty, food insecurity, foreign aid dependence in spite of the great potential in natural wealth and hardworking people. Governance is a multi-dimensional concept that involves the traditions and institutions under which political authority in a country is exercised. Governance includes the process by which rulers are selected, monitored and replaced, and the capacity of government to effectively formulate and implement sound and inclusive policies, the respect of citizens and the institutions that determine economic and social policies and interaction among citizens. Sustainable development requires good governance that is predictable, open, enlightened, accountable and inclusive of all citizens and operates under the rule of law and justice. Ethiopia had good governance without democracy based on tradition and culture that lasted for centuries and interrupted when she became cold war victim 1974 captured Military Junta supported by former Soviet Union that collapsed in 1991 the same as Derg. The historic Monarchs from Tewodoros to Yohannes, Menelik and Haile Selassie were uniting rulers until that process of evolution was interrupted failed revolution of 1974 when Ethiopia became cold war victim. The historic Ethiopian leaders were building united nation state in their own way against internal regional challenges including effectively defending nation against foreign enemies. But, that evolution toward uniting good conference was interrupted in 1974 by capture of cruel military junta that came to power with reckless overthrow of last Monarch Haile Selassie who was building and modernizing the Ethiopian nation state during his 42 years of rule. Ethiopia failed under Soviet controlled Military Junta captured by foreign ideology Stalinism and Leninism that collapsed in 1991 at the same time the former Soviet Union which disintegrated peacefully pushed by reforming leaders into 15 republics. Good Governance is desirable as goal in its own right beyond being an important means of sustainable development. According the World Bank, Good governance involves: 1. Voice and accountability, 2. Political stability and absence of violence, 3. Government effectiveness: or the capacity of the state to formulate good policies and deliver services effectively, 4. Regulatory quality, 5. Rule of Law and Justice, and 6. Control of corruption. The proposed paper will begin by comparing a few states in Africa such as Botswana, Ethiopia, Ghana, Kenya, and Tanzania in governance and poverty indicators. It is intended to promote dialogue and further research by students and scholars on critical issues of governance, leadership, conflict resolution and peace building in developing states in general and African States in particular with applications for other countries. Even though there is resilience in African state communities, that has not translated in economic progress desired due to autocratic and bad governance that varies across states.

[PANEL] 0702 “JUSTICE FROM BELOW” PANEL 1: SEARCHING FOR A RIGHT TO THE CITY IN A TRANSITIONAL URBAN ETHIOPIA.

Organizers:

Marie BRIDONNEAU, University of Paris 10- LAVUE, France
Sabine PLANEL, IRD-IMAF, France
WOLDEAB Teshome, Addis Ababa University, Ethiopia

Paper presenters:

Clélie NALLET; DAWIT Gorems; Marie BRIDONNEAU; Sabine PLANEL; Mario MARASCO; HONE Mandefro;
MESFIN Setargie

Following analyses in political philosophy (see. Rawls or Sen), the notion of justice has recently resurfaced in social sciences. Freed from its ethical and normative dimension, the notion now allows stimulating works addressing the questions of common goods, public spaces, the redistribution to resources, and equal access to services. Spatial justice, social justice, environmental justice or gendered perspectives on justice restore and value the political dimension of social organization and consider with great depth the silenced claims of subaltern citizens not in capacity to frame their requests within the legal path of a formal/judicial process.

In contemporary Ethiopia, the extent and rapidity of socio-spatial transformations multiplies the opportunities for people to claim for justice as well as the ways to convey demands. These two panels intend to raise perceptions of justice, to observe their surge in public space and their consideration by authorities. Both present critical analyses grounded in social materiality.

“Justice from below’ Panel 1: Searching for a Right to the City in a transitional urban Ethiopia” will address the socio-political transition in Ethiopia, through its urban dimension. We assume that the transitional urban Ethiopia, offers unprecedented opportunities to implement or to observe a potential reinvention – or reproduction - of a public ordering.

This panel then aims at contributing to the emerging debate over the Right to the City in Ethiopia in a dynamic way by articulating the analytical fit between political experiments and city dwelling, which are apparent in the Ethiopian context in a triangle of political and social emancipation, urban relocation and access to private property. It will question the capacity of urban dwellers to produce and to access the urban spaces that are highly affected by urban renewals and redevelopment projects.

We offer to analyse the possible conditions for redefining new patterns of urban development and citizenship around various themes: current redevelopment initiatives including massive involuntary displacement and access to private housing, especially through the allocation of condominiums in the major cities ; internal mobilities, the growth of a spatial mismatch and its outputs on employment ; or the evolving position of specific sub-groups (youth, migrants, daily wage workers, or middle classes) in urban society and their claims of justice in cities.

We expect proposals to consist in empirical cases studies and to detail local spaces and every day practices and welcome contributions that will consider small and medium urban centres as well as majors cities, or Addis-Ababa.

ADDIS ABABA MIDDLE CLASSES AND URBAN RENEWALS: STRATEGIC AND CONSTRAINED COMPOSITIONS

Clélie NALLET, Research Fellow, French Institute of International Relations,
Paris, France

Addis Ababa has been undergoing rapid demographic and spatial transformations in the recent years, with an important growth in the number of inhabitants combined with urban expansion. At the same time, the government is leading a proactive urban modernisation policy (modernizing infrastructure, destruction-regeneration of city centres and reclassification of rural-peripheral areas, implementation of condominium programmes). The objective of turning Addis Ababa into a “showcase-city” involves radical changes in the urban landscape, and has a strong impact on the way urban dwellers are living in the city and access it. For

many among them, urban renewals and redevelopment projects implies a move, including massive involuntary displacement or mobilities motivated by the access to private housing. Here we will focus on how urban renewals are affecting the position of Addis Abeba “middle classes” in the city and in urban society, and how they produce strategies to deal with the city reconfigurations and to access urban spaces. These aspects are part of more global social upward mobility strategies middle class members attempt to develop at different levels. This presentation is based on a qualitative study of 150 “neither rich nor poor” households conducted between 2011 and 2013 in Addis Ababa. The survey reveals that Addis Abeba intermediate social space is principally characterized by the social diversity of its members. The study focused on social trajectories and practices, and by doing so highlights three coherent intermediate social subgroups. Exploring these different groups demonstrates that even though the middle class category does not make sense as a coherent social group, it is a particularly useful tool to understand social transformations ongoing in the capital. The presentation will develop the multiple and complex relations these intermediate social groups have with their capacity to compose with urban renewals, to produce and access the urban spaces – which is a stake at the core of their upward social mobility ambitions.

PUBLIC HOUSING PROVISION AND HOUSING CONDITION OF CONDOMINIUM APPLICANTS IN ADDIS ABABA

DAWIT Gorems, Mekelle University, Ethiopia

One of the primary requirements of human beings is to have a shelter in order to shield from natural and social phenomena. The problem of housing is a worldwide phenomenon and it is more severe in less developed than developed countries. This study has examined the provision of public housing, current housing condition of applicants, affects of the existing housing conditions i.e., public houses on quality of life (social and health) of resident. In connection with this, the study has investigated the demand for adequate housing and government response to meet that demand. Both descriptive and explanatory research designs were employed for this study. They are suitable to describe and explain the degree and nature of the housing problem, provision of affordable public housing and social and health impacts encountered by residents in the study area. Both qualitative and quantitative research approaches were used to collect data. Primary data were collected from the study area using survey, structured and semi structured interviews Secondary data was collected through extensive survey of theoretical and empirical literature from documents and reports of different governmental institutions. Both quantitative and qualitative techniques are used to analyse the data collected. Critical housing shortages, depletion of quality and overcrowding are the significant problems which characterise Addis Ababa. Housing project which is formulated by government and intended for the poorer sections of Addis Ababa city is becoming less affordable due to several reasons particularly- prepayment system becoming very expensive; payable monthly amount becoming high. Most importantly, total price of condominium housing is very expensive and is expecting to increase further. Therefore, the study reveals that the housing program is a burden for lower income residents of Addis Ababa.

RESHAPING URBAN POWERS AND SOCIETY IN HOMEOWNERS COMMITTEE

Marie BRIDONNEAU, French Centre of Ethiopian Studies (cfee), Addis Abeba / Nanterre University
Sabine PLANEL, IMAF

This presentation exploits a fieldwork’s material collected in various condominiums, mainly in Jemo site, within an international collaborative programme, DALVAA. Based on empirical research, it aims to unravel the politics of every day life and offers a political ‘grassroots’ analysis of urban change, from the standpoint of materiality of space – rather than from the ability of dwellers to resort to a language of rights against authoritarian practices or neoliberal agendas. Ever since the 2000’s, policies that promote access to housing are a key tool to the Ethiopian government’s economic planning strategy and it’s political project. This politicisation

of urban renewal intertwines a top-down and state-led management of access to public housing and the variety of individual/entrepreneurial strategies or bricolages that dwellers daily implement to answer or bypass state's requirements. Considered as key experimental spaces for the construction of developmental agendas, condominium spaces- once appropriated by dwellers - reveal to be social and potentially political laboratories. Do they crystallise new political aspirations or reproduce – albeit with slight differences – a long-standing socio-political order characterised by an owner-tenant hierarchy, bureaucratic procedures and sanctions based around social control? This presentation observes this potential socio-political shift on the basis of a fine-grained analysis of homeowners associations (committee) recently promoted inside condominiums sites.

RIGHTS FROM THE STREET CORNER IN MEKELLE. AN ETHNOGRAPHIC ANALYSIS OF AN UNRULY YOUTH GROUP IN THE MUTABLE URBAN SCENARIO.

Mario MARASCO, Sapienza University of Rome

The paper aims to offer an analysis, starting from an empirical case study of the urban transitional social context of Mekelle city. The study adopts an ethnographic approach, based on qualitative inquiry and participant observation. The research focuses on the debates on a slice of urban life, where a group of young people from Da Gabriel block as protagonists. These youths are a kind of “corner boys society”, spending all their time at their block street corners, apparently without any purpose or motivation. Their block was originally a rural area, then it became a sub-urban area and now it is turning into a new inner city. Everything is changing around them, who define themselves as brothers and as a gang-a sub-group named “third world”. They are often accused legitimately or not of not having a working attitude and of being violent small criminals or cheaters. They have a way of perceiving the city and the social justice, based primarily on the solidarity among themselves, like brothers of the block (deki sefer). This is a form of resistance to the rapid socio-political transformation processes. The analysis will start from an audiovisual document – provided by Tigray Television - in which a recent mediation process is reported between Da Gabriel guys and young people from another block, “enemies” during a period of street fights. The traditional mediation process is called Erki, which here becomes an interesting scene in which various social parts - street guys groups, administrators, elders, religious leaders, neighbours try to express the ideology of their subgroup and their claims of “justice” in the city.

THE CONDOMINIUM HOUSING PROGRAMME IN ETHIOPIA: A RESEARCH RECONNAISSANCE TO ITS NEIGHBORHOOD SOCIAL CAPITAL IMPLICATIONS

HONE Mandefro, School of Sociology and Social Work, University of Gondar, Visiting Researcher, McGill University, Montreal, Canada
MESFIN Setargie, Department of Sociology, Debre Berhan University
SOLOMON Abrha, School of Sociology and Social Work, University of Gondar, GEBEYEHU Begashaw, Department of Psychology, University of Gonda

New low-cost condominium neighborhoods have flourished in Addis Ababa and other major cities of Ethiopia in the last decade as a strategy to address the severe housing shortage. Because these neighborhoods are very densely populated, high story, and gated, compared to typical neighborhoods in Ethiopia, there is a perception that residents alike in these condominium neighborhoods possess low social capital. However, theoretical and empirical evidence elsewhere shows that there is variation among demographic and socioeconomic groups of residents' interims of their stock of social capital in their neighborhood. To test if this indeed is true in Addis Ababa, Ethiopia, we compared the social capital of different socio-demographic and socioeconomic groups. We found that among the seven variables considered (gender, marital status and having children, lev-

el of education and level of income. tenure status and length of stay in the neighborhood) only three (having children, being house owner and length of stay) were found to be significantly correlated each with one dimension of neighborhood social capital. Policy implications of the findings in terms of enhancing social capital in condominium neighborhoods are discussed.

[PANEL] 0703 LEGAL PLURALISM IN ETHIOPIA. THE INTERPLAY OF INTERNATIONAL, NATIONAL AND CUSTOMARY LAW

Organizers:

Susanne EPPLE, Frobenius Institute/Frankfurt University, Germany
GETACHEW Assefa, Addis Ababa University, Ethiopia

Paper presenters:

GIRMA Hundessa; HAILE Muluken Akalu; YOHANNES Yitbarek Ejigu; TEREFE Mitiku; JEMILA Adam;
KAIRE DIN Tezera; Jakob ZOLLMANN; MELAKU Abera; Zuzanna AUGUSTYNIAK; WONDWOSSEN Demissie Kassa;
Tom LAVERS; Susanne EPPLE; SAMUEL Negash; TEMECHEGN Gutu; ABERRA Degefa; GETACHEW Assefa;
DESALEGN Amsalu; MURADU A. Srur; Hatem ELLIESIE; ZELALEM T. Sirna; Moti Mosissa

This panel aims to explore the interplay and interface between official and unofficial law in Ethiopia. It focuses on the 'negotiation of law' at the grassroots level, especially in contexts where a recently increased enforcement of the state law and international human rights norms meet with the continued application of customary legal forums.

In Ethiopia, the official state law, mostly transplanted from Western legal systems since the late 1950s and continuously thereafter, has been competing with and confronting local value and norm systems. Until the early 1990s, the official legal system denied any *de jure* recognition to customary laws, but *de facto* has tolerated and co-existed with them to a large extent. The 1995 Constitution introduced a clean break from the past by giving recognition to customary (and religious) laws and courts in disputes relating to personal and family laws, while keeping criminal cases under the jurisdictional monopoly of the state. Nonetheless, in practice, customary laws have continued to function in all areas of dispute, especially in contexts where the state apparatus is weak or non-existent.

Thus, official state law as well as international human rights norms applicable to Ethiopia, co-exist with numerous customary laws and normative orders in all parts of the country until today. Their relationship could be characterized both as competitive and cooperative, and has locally given rise to a 'negotiation' of laws, values and dispute settlement mechanisms among the populace.

Papers presented in this panel could address some of the following questions: what are the developing policy directions in regards to customary law in the country? How are the differences in legal systems and values locally negotiated? How do different sections of local communities react to or use the various legal forums offered to them? To what extent is a certain degree of flexibility tolerated or even legitimated in the application of state law?

Scholars from various related backgrounds (such as law, social anthropology, sociology, political science, history) are welcome and invited to participate.

A CONTESTED CUSTOM AND RENEGOTIATIONS OVER LAND-GIFT AND INHERITANCE IN THE COURSE OF LAND FORMALIZATION PROCESS IN ETHIOPIA: THE CASE OF DANNO DISTRICT

GIRMA Hundessa, PhD student at Addis Ababa University, Ethiopia

Custom-based land access (e.g. gift-giving and inheritance) is contested of land-titling in the Danno district, Ethiopia. Based on ethnographic research, this paper analyzes the effects of state-driven land formalisation programs on custom-based land access and their consequences for the social organisation of the Oromo society at the local level. According to customary norms of the Oromo, access relations with respect to land is embedded in the social structure of the society and is mediated by such social relations as marriage and descent. The field data in Danno district shows that custom-based land gift-giving (e.g. *argaa*) and inheritance (*dhaala*) are widely recognised forms of gaining access to farmland. Disregarding the complexities and social relations involved in custom-based regime of access, since over the last decade, the ruling Ethiopian government has introduced land-titling programs in order to consolidate the state's law-based control of land access. Despite this legal centred move, gift-giving and inheritance of land through customary norms continue to operate, but often in contradictions with state structure-based arrangements. This contradiction not only destabilises the prevailing regime of access, but it has also implications for the social relations of the society through triggering land based conflict (e.g. family dispute), while opening a new pace for renegotiation between normative orders. Drawing on a legal pluralist approach, this paper illustrates the effect of the land formalisation program on custom-based land gift and inheritance, which has an implication for the social system of the Oromo society in the Danno district.

A WESTERNIZING AFRICAN STATE AND THE LAWS OF ITS HETEROGENEOUS SOCIETY: TOWARDS THE RAISON D'ÊTRE OF THE ETHIOPIAN LEGAL PLURALISM PIVOTING TRADITION OVER MODERNITY

HAILE Muluken Akalu, Mekelle University, Ethiopia

There was no defiant African state that responded to the dangers and opportunities from modern Europe burdened with socio-economic, cultural and religious fragmentation which has to nurtured and transformed at the same time. Since the first half of the 20th century, Ethiopia was on its course introducing western legal frameworks to cope with the needs of capitalist penetration and state centralisation. This happened at a time when the age old monarchy was unwilling to relinquish its legal and political prerogatives and unable to superimpose a given legal system on its society dotted with varying ethno-religious and economic groups whose everyday life was at best managed by customary and religious laws. Serving the needs and wants of the urban and rural people while accommodating the interests of the secular and ecclesiastical establishment required reconciling western legal values with indigenous sense of justice. From this, the plurality of the Ethiopian legal system that was permeated by the religio-secular laws of the Fetha Negest, customary laws of diverse ethnic groups, Islamic law and modern legal jurisprudence ensued. This legal plurality was extant in substantive and procedural aspects of justice administration where the cohabitation of tradition and modernity was characterised by overlay, accommodation, assimilation, separation and domination. Hence, this paper argues against the conventional wisdom that the modernization of Ethiopia's legal system was a mere transplantation of the European legal system at the expense of indigenous legal systems. Based on the study of archives, legal documents, court cases and published researches reveal that the ideal and practised aspects of rule of law. This paper argues that both at the level of legal philosophy (surmised from lived practice) and structural setup, the precepts of indigenous legal systems prevailed over and above the standing of the western legal system. While this was the defining mark of legal pluralism during the reign of Emperor Haile Selassie I, it has continued in various guises until the present. The paper concludes, from historical point of view, that the Ethiopian legal pluralism is attuned to legal realism rather than the western tenants of legal idealism. It is further argued that a legal pluralism which leans itself to legal realism was/is necessitated by Ethiopia's position vis-à-vis the demands of internal and international conditions as well as its need to balance tradition and modernity.

Key words: Legal pluralism, Ethiopia, tradition, modernity, legal idealism, legal realism.

CLASHING VALUES, ARMED CONFLICT IN HAMAR WOREDA: THE 2014/15 CONFLICT AND ITS AFTERMATH

YOHANNES Yitbarek Ejigu, PhD Candidate at the Max Planck Institute for Social Anthropology

In Hamar Woreda, Southern Ethiopia that was until recently rather detached from the center, a growing tension between the local authorities and the community escalated into a serious armed conflict in 2014/15. The underlying causes included the enforcement of female education, the conservation schemes in the nearby Mago National Park as well as large-scale agricultural investment in the wider area. All these are having an impact on the local way of agro-pastoral life of the Hamar people. This paper looks at conflicts between the Hamar people and the local government within the general context of the constitutional recognition of cultures and traditions that are consistent with fundamental rights, human dignity, and democratic norms and ideals. Focusing on the causes of the conflicts, the reasons for their escalation in 2014/15, as well as efforts made by both sides to resolve it, the paper explores the value positions, perspectives and strategies of local government agents and the Hamar people. More specifically, the paper examines 1) the contested meanings of cultural values of the Hamar, 2) the maneuvers of the local government in using and rejecting customary institutions in their efforts to settle the conflict, and 3) the local people's approaches to resolving the problem and defending their interests. The data is based on mostly qualitative research collected during extensive fieldwork in Hamar Woreda in 2016 and 2017.

CONTEMPORARY PRACTICES OF CUSTOMARY CONFLICT RESOLUTION MECHANISM: THE ROLES OF BOKKUU (CULTURAL) CENTERS AMONG MACHAA OROMO

TEREFE Mitiku, Jimma University, Ethiopia
JEMILA Adam
MEGERSA Raggas
WAKTOLE Hailu

In contemporary times, customary conflict resolution mechanisms are playing crucial role in keeping the balance of peace among different competing groups in the society. These mechanisms are many in number and vary from place to place. Among the many, the present study focused on the role of Bokkuu; Oromo cultural centers in conflict resolution. Currently, this system is playing a significant role in solving conflicts and bringing harmony among the community. The study is conducted in western Shawa, Ambo district, Ethiopia. In specific, the data for this research is collected from three Bokkuu centers: namely Bokkuu Cittuu, Bokkuu Bakkee and Bokkuu Xulee by spotlighting on their practice of peace making and conflict resolution. The officials are capable to handle and solve any kind of disputes. The data of this study is collected through different qualitative data collection methods, such as interview, focused group discussions (FGDs) and observation. Abbaa Bokkuu (Bokkuu leaders) of all centres are considered as key informants and are interviewed. Client of Bokkuu centres, Sam'alo (central council members) and local elders are also included in FGD. In this study, types of conflicts resolved at the centers, accusing steps, trial procedures and types of punishments are identified. And also, their contemporary practices are addressed including changes and continuities. In addition, the relationship between formal court and the customary centres in the area are also evaluated. According to the findings, a Bokkuu centre is one of preferred system in dispute settlement because of justified reasons which are mentioned in this work. Structurally, the centres have five higher officials including Abbaa Bokkuu

(the leader of the centres).

DYNAMICS OF PLURAL LEGAL CONSTELLATION: CUSTOMARY, RELIGIOUS AND STATE JUSTICE SYSTEMS AMONG THE SILTIE PEOPLE, SOUTHERN ETHIOPIA

KAIRE DIN Tezera, Addis Ababa University

The Siltie legal landscape consists of three parallel legal systems, namely the religious, the customary and the state legal systems. The religious legal system comprises Sharia courts, courts of local Mashayik/Waliyes, and the recently developed Salafi Social Committee is favoured mostly by young educated Muslims. The state legal system consists of the state imposed modes of dispute resolution as well as some public institutions and associated rules, while the customary legal system comprises the norms, and values of the respective local communities. This paper explores the responsibilities of the three legal systems, and shows how actors from different courts interact and compete for local power positions among the Siltie people in southern Ethiopia. All the three legal systems are characterised by intra-system plurality. In the religious realm, Sheiks and young Salafi Imams who are not part of the Sharia courts, for instance, enjoy wider legitimacy than Qadis, who have been installed by the state. This is so due to the respect they earn as men of integrity and with deep knowledge of Islam. They often do not agree with the Qadis because the latter are usually aligned with political power, which indicates the existence of an intra-faith conflict between the Sufi based dispute settlers, young Salafis and the Qadis over legitimacy. The state legal system includes not only courts but also a number of tribunals including the 'Good Governance and Appeal Office' that informally looks at dispute cases. The customary legal system includes the clan, the local legal experts (raga) and the elders' courts (Baliqes). The findings of this study show that the interactions of the three courts are both cooperative and contesting. It could be shown that dispute settlers from the three courts borrow norms and legal concepts from each other to pass verdicts in their respective courts which points to the emergence of a hybridized legal practice in the area. Many State and Sharia court judges favour the customary courts due to their effective functioning and handling of legal cases and their great acceptance in the area. As the customary courts handle large number of civil cases this helps the state courts reduce their case loads, promotes Siltie culture and helps resolve cases in constructive and restorative ways. Elders, on the other hand seek the assistance of State court judges when they handle domestic violence. On the other hand, elders and religious figures (Sheiks and Imams) use their mediation services not only to settle conflicts, but also to accumulate local power. Finally, the inefficiency of the state and Sharia courts worsened due to an acute shortage of staff (30 state judges and seven Qadis for a million people) seems to render the courts irrelevant in the eyes of many local people, who often question their legitimacy and jurisdiction. This is evidenced by the seemingly higher number of people who prefer taking their cases to the local religious and customary modes of dispute settlement rather than to the Sharia and State courts.

ETHIOPIAN INTERNATIONAL LEGAL HISTORIES - BEYOND THE AFRO-EUROPEAN DICHOTOMY

Jakob ZOLLMANN, WZB Berlin Social Science Center, Germany

The 'African part' of the history of international law is all too often limited to the (critical engagement with) 'the acquisition of Africa' since 1880 and questions of 'state succession' and international borders following independence starting in the 1950s. In this historical narrative the dominance of colonialism is evident. It seems that 'Africa' as a narrative concept in international legal history remains tied to abstract contrasts such as 'foreign domination' vs. 'independence'; or 'exploitation' vs. 'development'. However, if writing in the 21st century about 'international law in Africa' and its histories remains shaped by this perspective, historians may lose sight of issues, questions, or ideas formed in historical Africa that do not fit into this preconceived dichotomic matrix. Ethiopia's entanglement with and participation in the history of international law is an important

case in point. By giving European colonialism its fair share in these histories we can go beyond the dichotomies and ask for arenas of international law on the African continent and in Ethiopia in particular that lay outside the orbit of European domination. Thereby we can explore blind spots in the historiography of international law that nevertheless had decisive impact on the historic development of wide regions within and beyond the continent: the Red Sea area and the Ethio-Arab relations may be a good starting point, followed by Ethio-Ottoman intercourse over several centuries or the Ottoman 'exploration' and 'domination' of the Sudan belt well into the 20th century. Finally, the Ethio-European legal relations since the advent of the 'Scramble for Africa' are in dire need of reevaluation in light of new archival findings and recent historiographic turns in international law. By focussing on these Ethiopian international legal histories my contributions hopes to go beyond the historiographic confines of an 'Afro-European dichotomy'.

FORUM SHOPPING BETWEEN CUSTOMARY AND FORMAL LAWS AMONG THE TULAMA OROMO OF ETHIOPIA

MELAKU Abera, Jimma University, Ethiopia

In Ethiopia, people have a choice between different institutions for dispute settlement. This gives rise to opportunities for forum shopping, in that disputants can select among these institutions in deciding where to argue their case. Taking the Tulama Oromo as a case in point, this paper examines preference of local people for dispute settlement between customary and formal laws and reasons for their preference of one law over the other. The findings have shown that the majority of people living in the study area preferred customary law to the formal one. This forum shopping behavior is associated with positive features of the customary law that include cost-effectiveness, time-effectiveness, geographical proximity, simplicity in law and procedure, participatory in nature, reconciliation of the disputing parties, restoration of the social harmony in the community, sustainability of the decision, absence of corruption and suitable time of dispute settlement. On the other hand, those who chose to take their dispute cases to the formal law associated their preference for its adequate enforcement capacity, accountability, clear appellate structure, recording of decision in written form, punishing the wrong doer, gender equality in service delivery and fair outcome in decision.

INSTITUTION OF MARRIAGE BASED ON ETHIOPIAN LEGAL CODES

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The first written code of laws that was supposed to be obeyed by all Ethiopians – Fetha Nahgast – was far from being perfect when it came to the regulations concerning marriage. Originally compiled in Egypt, the code did not fully reflect the life and customs of the Ethiopians. Moreover, the code only dealt with Christian marriages, overlooking other types of matrimonial union. Therefore its provisions were applied only in the higher courts of Ethiopian cities. In the provinces customary law was still applied. Despite Ethiopia's geographical and ethnical expansion in XIX and XX centuries, legislation concerning the institution of marriage had not changed much until the general law codification in 1960's. The aim of legislators, under the auspices of Haile Sillase, was to create a code of civil law that would serve the needs of all Ethiopian subjects. The task was a difficult one since the needs and cultural background of different ethnic groups were often contradictory. The aim of the presentation is to show how the legislators of the 1960's Civil Code of Ethiopia improved provisions concerning the institution of marriage in comparison with laws found in Fetha Nagast.

PRECAUTIONARY COUNTER TERRORISM PROSECUTIONS AND THE COURT IN ETHIOPIA

WONDWOSSEN Demissie Kassa, Addis Ababa University, Ethiopia

The September 11 terrorist attacks in the United States have triggered a series of United Nations Security Council counter-terrorism resolutions, of which resolution 1373 has got primacy in setting the road-map of the post 9/11 global counter-terrorism. This resolution instructs states to take several counter-terrorism measures including adoption of precautionary, otherwise known as proactive, approach to counter-terrorism. Ethiopia, invoking several reasons including Security Council resolutions, passed its Anti-terrorism Proclamation in 2009. The Proclamation incorporates the precautionary approach to counter-terrorism. Analysts and critics have expressed their concern that the Proclamation is susceptible to misuse. While governmental and non-governmental human rights organisations and the opposition constantly denounced counter-terrorism prosecutions as politically motivated, the government insists that the prosecutions constitute proper enforcement of the law. Apparently, precautionary counter-terrorism justice poses a challenge to rule of law legality and to the judiciary, its primary guardian, in Ethiopia as it does in other jurisdictions. This paper argues that in the important test case of counter-terrorism, judges in Ethiopia have, in the main, remained quiescent or deferential when what is required is no more than institutional realism or pragmatism. The paper seeks to establish the case that the counter-terrorism space in Ethiopia is ripe for greater judicial pro activity and that thus far this has not been forthcoming. The paper concludes by suggesting another road that the court has to take so as to be able to discharge its constitutionally enshrined duty to defend legality and protect human rights, and preserve its institutional autonomy. Though there is no publicly available figure on the number of counter-terrorism prosecutions in the country, significant number of such cases has been brought before the Federal High Court. Primarily, the paper draws on two of these counter-terrorism prosecutions, Federal Public Prosecutor v Elias Kifle et al and Federal Public Prosecutor v Andualem Arage et al.

RESPONDING TO LAND-BASED CONFLICT IN ETHIOPIA: THE LAND RIGHTS OF ETHNIC MINORITIES UNDER FEDERALISM

Tom LAVERS, Global Development Institute, University of Manchester

There is a common perception that Ethiopia is unusual in Africa in having a relatively uniform system of state land ownership. While highly influential, state ownership is not the only body of law with implications for land administration in Ethiopia. This paper demonstrates that the institutionalization of ethnic federalism and the persistence of neo-customary tenure result in considerable ambiguity in land administration, particularly regarding the land rights of non-indigenous ethnic minorities. The analysis highlights tensions between these three sets of institutions and associated ideas, and their implications for minority land rights. This ambiguity is explored through the analysis of a case study of land-based conflict in Oromiya based on fieldwork conducted in 2009/10. This case study demonstrates the continuing relevance of these three ideas in land debates in Ethiopia, the use of these ideas by protagonists as means of justifying land claims and the ambiguous state response to the conflict, which appears to go well beyond the provisions of the land policy. As such, while there are certainly particular characteristics of the Ethiopian case, many of the key issues regarding ethnicity and land mirror debates taking place across the continent.

THE APPROPRIATION OF STATE LAW IN THE PERIPHERIES CUSTOMIZED UNDERSTANDING AND USAGE OF STATE LAW AMONG THE BASHADA OF SOUTHERN ETHIOPIA

Susanne EPPLÉ, Frobenius Institute, Goethe University Frankfurt, Germany

In the last 1-2 decades, the state has intruded the previously rather isolated south of Ethiopia in various ways, including large-scale investment and development projects, improved infrastructure, educational projects, and also a stricter enforcement of the national law. In order to understand the dynamics on the ground, which include conflicts but also cooperation between government and local population, it is important not only to understand the local culture with its customary ways of resolving disputes, but also the local understanding of what has been introduced from the outside. There have been many efforts made by the Ethiopian government and some NGOs to teach and raise awareness about the national law among the Bashada, an agropastoralist group the majority of which have not undergone formal education. However, the understanding of state law by the local population is naturally influenced by their own values and practices, and as they cannot reject it, its acceptance and application is to some extent reinterpreted and customized to the local needs and logics. This paper looks at the efforts made by the Bashada people to appropriate the increasingly enforced national law and related legal procedures into existing local structures by analyzing how different sections of the community interpret, reject or selectively make use of the legal forum offered.

THE DYNAMICS AND INTERPLAY OF TRADITIONAL AND MODERN CONFLICT RESOLUTION MECHANISMS AMONG THE ETHIOPIAN SOMALIS

SAMUEL Negash, Addis Ababa University, Ethiopia

Conflicts in the Ogaden have always been a familiar phenomenon, causing huge loss of life as well as destruction of property. The major source of conflict has been rivalry over resources, i.e. land (for pasture and farming), water and livestock. As the human and livestock population increased, and owing to ecological degradation, conflicts not only became frequent, but also bloodier. Somali society has a traditional system of conflict mediation that functions effectively to this day, with certain modifications to accommodate changing circumstances. It is based on customary law (heer or hera), a set of rules and obligations developed to maintain peaceful relations between clans. Many Somalis believed in the "inherent fairness" of Somali customary laws (heer) that their elders enacted and interpreted. Controlling and ending violence were among the classic tasks of a nation-state seeking to impose a monopoly over the use of legitimate force. Following the incorporation of the Ogaden into the Ethiopian State by the turn of the 20th century, efforts were exerted to impose modern laws, with the intention of gradually replacing the traditional laws. Ethiopian state administrations unsuccessfully tried to popularize modern state law among the Ogaden Somali citizens. Somali elders and chiefs, such as gerada, demina, sultan etc., who often presided over the process of customary laws, were recognized as balabats and received government handouts. With the intention of neutralizing the emerging Somali nationalism and secessionism, Ethiopian Somalis were also appointed as wereda and awraja governors. But the people largely preferred the customary law, forcing successive governments to give it priority. This paper sets out to investigate the nature and transformation of traditional customary laws among the Ethiopian Somalis as well as the role of elders and chiefs. It also analyzes the attempt and ultimate failure of the nation-state to totally supplant the traditional institutions with a modern legal code. By way of recommendation, the paper concludes that traditional institutions should be given priority in conflict resolutions before state intervention.

THE HANDLING OF HOMICIDE CASES IN THE CONTEXT OF LEGAL PLURALISM: COOPERATION BETWEEN GOVERNMENT AND CUSTOMARY INSTITUTIONS IN THE GAMO HIGHLANDS

TEMECHEGN Gutu, Arba Minch University, Ethiopia

Like in many parts of Ethiopia, in the Gamo highlands, customary laws have been practised and applied until today, even in areas where the constitution does not allow it. The current study attempts to understand how the Balta community in the Gamo highlands is handling homicide and makes use of the availability of parallel legal systems i.e., the customary and state law. The study reveals that in the Gamo worldview, taking human life is believed to be *gome*, e.g. a transgression of a social norm or sin that leads to pollution of the

wrongdoer and can cause misfortune, disease and natural calamities. Therefore, when someone is killed, a ritual of purification is enforced to cleanse the wrongdoer and to restore the social order that was violated by the act. While customary law perceives homicide as an issue that affects the whole group and emphasizes on the restoration of normal social order between the families and clans of the slayer and the deceased, state law defines it as an individual wrongdoing and punishes the criminal. While this philosophical position of the Gamo in relation to homicide sets its customary legal system apart from the formal state law, the paper shows that the two legal systems work together in the process of handling homicide cases in a number of different ways. The cooperation between the police and the Ogade (mediator between two or more communities) and the elders of the community in the collection of evidence is a case in point. The paper also argues based on the findings of the study that the attention given to the reconciliation of the victim and the slayer's sides in the customary dispute settlement process makes an indispensable contribution in restoring and maintaining peace and harmony in the community.

Keywords: Gamo, legal pluralism, state law, customary law, reconciliation, homicide

THE IMPACTS OF RIVALRY BETWEEN BORANA AND OROMO CUSTOMARY LAW AND THE ETHIOPIAN STATE LAW IN CRIMINAL MATTERS: LOOKING FOR A VIABLE ALTERNATIVE

ABERRA Degefa, Addis Ababa University, Ethiopia

The article aims at examining the nature of the relationship between the Borana indigenous justice system and the formal criminal justice system with a view to show the undesirable effects resulting from the rivalry between the two. Among the Borana Oromo of Ethiopia, the indigenous justice system is still operating along with the formal justice system. In the area of criminal law, as the two justice systems are equally capable of asserting their authorities, the Borana are deprived of their right to opt for the justice system of their own choice. The Borana have laws and procedures based on the Gada system administered by their indigenous institutions. Clan elders (hayyu) play a key role by making sure that customary laws are respected by all clan members. In criminal cases, regardless of whether sanctions have been already imposed on individual offenders locally (usually through the payment of Gumaa), the formal court imposes its own sanction. This means that the co-existence of the two systems has subjected the people to the jurisdictions and possible sanctions of both the systems: in case of a crime, both, formal and customary legal systems apply their own laws on the offender for the same offence. The victims of a crime may likewise be impacted differently under the two systems. The negative impact of this "double-judgement" has on an offender both in terms of process and outcome will be demonstrated by discussing concrete cases that were observed and documented during fieldwork among the Borana. As to how the systems can avoid the negative impacts of the rivalry and operate in harmony, the article recommends possible options.

Key Terms: Indigenous justice system, formal justice system, Borana, Oromo, rivalry.

THE INTERPLAY BETWEEN NATIONAL AND INTERNATIONAL HUMAN RIGHTS STANDARDS AND THE RIGHT TO CULTURAL SELF DETERMINATION OF LOCAL COMMUNITIES IN ETHIOPIA

GETACHEW Assefa, Addis Ababa University School of Law, Ethiopia

In addition to explicitly recognizing customary (and religious) personal and family laws and courts, the 1995 Constitution of Ethiopia specifically grants every ethno-linguistic community "the right to express, to develop and to promote its culture" (article 39(2)). These statements of rights are undergirded by the constitutional principle which states that "[a]ll sovereign power resides in the Nations, Nationalities and Peoples of Ethiopia" (article 8). In the same vein, the Constitution recognizes a plethora of individual rights and freedoms ranging from the rights to life, the security of person and liberty; prohibition against inhuman treatment; the

right to equality; rights of women; to rights of children. It is widely known that some cultural norms of the various ethno-linguistic communities are at variance with standards of human rights protection maintained in international human rights law and the Bill of Rights of the Ethiopian Constitution. In view of the Constitution's clear commitment to fully respect both individual and people's fundamental rights and freedoms, a question, thus, arises as to how conflicts between these binary set of rights could be settled in real life. By drawing on theoretical and jurisprudence resources of relevant treaty bodies and by employing constitution-theoretic approaches of construction of constitutional rights, this paper will make suggestions on how the tension between the two sets of rights could be harmoniously settled.

THE USE AND ABUSE OF CONSENT IN CUSTOMARY DISPUTE RESOLUTION MECHANISMS (CDRMS) THROUGH SHIMGILINNA

DESALEGN Amsalu, Institute of Ethiopian Studies, Addis Ababa University

Article 34 (5) of the Ethiopian Constitution states that "disputes relating to personal and family laws" can be resolved "in accordance with religious or customary laws" if the disputing parties consent. Based on a qualitative research among the Amhara of Ankober, this paper shows how the principle of "consent", which has nowhere been elaborated in other subsidiary laws is used and abused in the local context and thereby profoundly affects the culture of customary dispute resolution. Parties to a dispute should give "consent", in the first place, to get their cases heard in the shimgilinna (council of elders). However, it could be observed that in many cases plaintiffs and defendants cancel their consent at any stage and at any time during litigation when either of them believes the formal court is more likely to provide them a more favourable judgement. Some litigants also purposely enter into shimgilinna to "spy" a competence of an adversary would a case be taken to court, or to tactically make the adversary expose evidences which would be later used in the court proceedings. Similarly, when either of the parties believes the court would give them an unfavourable judgement, they would invoke their willingness to end a case in shimgilinna. In this way, a case can be taken back and forth to court and shimgilinna several times. Elders of the community, who closely observe the customary court being "maneuvered", complain about "cultural contamination" arguing that in earlier times, it was possible to rely on a person's word in the sense that when parties agree to resolve their disputes through shimgilinna, they stayed loyal regardless of the result. They also argue that the authority of the shimagilles (elders) is being eroded by the modern law, as it is impossible to impose any sanction on those who dishonestly maneuver the institution. The paper will analyze how "consent" is used and abused by the parties in various cases of dispute, and show, the impact such maneuvers have on the society's dispute resolution culture and the formal justice system.

TOWARDS AN INTEGRATED APPROACH TO CUSTOMARY LAND TENURE SYSTEMS

MURADU A. Srur, Addis Ababa University, Ethiopia

Customary land tenure systems (CLTSs) refer to norms and structures which emanate from people's established practices. CLTSs govern several millions of hectares of land all over the globe, especially in Africa. CLTSs appear to have been in perennial tension with state land laws and institutions. And, of late, the magnitude of such tension has increased dramatically, for example, following heightened interests in global food and energy security. On one hand, CLTSs are crucial because they govern agricultural land that support the livelihoods of millions of poor people in Africa and beyond. This means rural people get access to and control over land based on their respective CLTSs rather than on the basis of state land law. It also means, more often, rural people settle land disputes pursuant to CLTSs rather than through state courts. On the other hand, local, national and global actors are increasingly laying pressures on CLTSs to the detriment of the poor. This has been exhibited by the scale and pace of acquisition of land for various projects in the manner that has not taken into account, the multi-dimensional legitimate interests of small landholders. The paper looks at de jure and de facto legal status of CLTSs, their interface with state land tenure norms and institutions. It shall further critically analyze

three theoretical approaches (i.e., with efficiency, legal positivist and pluralistic orientations) to explore whether and how CLTSs and state land norms and institutions could be integrated in a manner that advances the interests of both the rural masses, and local, national and global forces. These themes are considered based on relevant literature, national and international legal frameworks as well as pertinent comparative experience.

TRADITIONAL FORMS OF SOCIAL PROTECTION IN ETHIOPIA

Hatem ELLIESIE, Department 'Law and Anthropology' at the Max Planck Institute for Social Anthropology

The range of actors involved in providing social protection in Africa is considerably more diverse than is reflected in the current round of policy formulation. Accordingly, a fairly comprehensive view of social protection should be considered. Since scholarly research and institutional stake-holders have been primarily concerned with Western concepts of formal statutory programs, in-sights to traditional community based forms have been widely neglected on the international agendas of development co-operation. Questions on how people without access to top-down approaches cope with contingencies have to be addressed. Therefore, the discourses' focus has to transcend the apparently ideal typical point of reference for discussing social policies. In respect thereof, the paper illustrates selected traditional mechanisms of social protection in Ethiopia's customary, national and international legal context.

UNDERSTANDING LEGAL PLURALISM IN ETHIOPIA. AN EXAMPLE OF THE SERA CRIMINAL JUSTICE SYSTEM OF THE HALABA PEOPLE

ZELALEM T. Sirna, Dilla University, Ethiopia
Moti Mosissa, Dilla University, Ethiopia

The main objective of this article is to discern the Sera customary system of the Halaba people vis-à-vis the state judicial system and its repercussion on individual human rights. This paper is based on fieldwork among the Halaba people of south Ethiopia. For the purpose of this paper primary data were collected through interviews with traditional judges (the garads), local people and legal practitioners at Halaba high court on the relevance of Sera and its repercussions. In addition, selected criminal cases from the High court were analyzed. This paper finds that, in dealing with legal pluralism in here jurisdiction, Ethiopia opted neutral strategy and as a result it effectively address neither the collective rights nor it could safeguard the individual rights of the members of Halaba community. Thus, it is indicated that even though plurality of justice has its own paramount importance, it is not always free of drawbacks. Therefore, this article calls for a paradigm shift from the side of the state from the state of neutrality to accommodative system where the individual rights of citizens are not jeopardized in the name of cultural rights. Finally, the paper concludes that although the cultural right of ethnic groups has to be respected, it should not overwrite the individual rights of a member of the ethnic group.

[PANEL] 0704 LOCAL GOVERNMENT IN ETHIOPIA: DEMOCRATIC, DEVELOPMENTAL & ACCOMMODATIVE OF REGIONAL MINORITIES?

Organizers:

ASSEFA Fiseha, Centre for Federal Studies, Ethiopia
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Paper presenters:

ALEMNEH Agajie; MELESE Teshome; KIFLE Worku; TEFERA Assefa; ZEMELAK Ayitenew Ayele;
 Costanza NICOLOSI; Giancarlo A. FERRO; KETEMA Wakjira; Asnake Kefale;
 ASSEFA Fiseha;
 SOLOMON Negussie; Jon ABBINK; MEBRATU Alemu; ABRHAM Meareg; TANO Geter

Ethiopia, once an extremely centralised state, began a process of decentralisation in 1991, when the Ethiopian Peoples' Revolutionary Democratic Front (EPRDF) ousted the Derg and assumed power. The decentralisation process took place in two phases. The first phase of the decentralisation process focused on addressing what is often referred to as the 'nationality question'. This phase of the decentralisation process culminated with the establishment of the current federal system, with nine regional states and the two autonomous cities (Dire Dawa and Addis Ababa). Local government was an issue at this stage of the decentralisation process within the context of managing ethnic diversity, specially accommodating ethnic regional minorities. The second phase began in the early 2000s when the federal government adopted of several policies of poverty reduction which sought to use decentralisation as one the principal strategies for reducing poverty. In 2001, half of the regional states began amending their constitutions, followed by the rest, among other things, to decentralise power to local governments and introduce political, administrative, and financial reforms at local level, which aimed at empowering local communities to 'participate, negotiate and influence', decision-making processes concerning local matters. It has now been over 20 years since the Ethiopian federal system was established and 15 years since the district level decentralisation programme, which sought to make local government an institution of democratic participation and development, was launched. This calls for an investigation of whether, as per the policy, local government is serving as institution of democratic participation and development.

In this panel, we invite papers dealing with local government as institutions of democratic participation and centre of development and accommodating regional ethnic minorities. Region specific papers are welcome. The papers may deal with one or more of the following issues

- The place of local government in federal and state constitutions
- Political autonomy of local government
- Local elections and electoral systems
- Direct and indirect public participation at local level
- Revenue raising and expenditure autonomy of local governments
- Development planning and implementation at local level
- Role of civil society organisations at local level
- Local government as institution of accommodation regional minorities

**PROTECTION OF LOCAL MINORITY RIGHTS UNDER REGIONAL STATES:
 A STUDY ON AWI NATIONALITY ADMINISTRATIVE ZONE, AMHARA
 NATIONAL REGIONAL STATE, ETHIOPIA**

ALEMNEH Agajie, Injibara College of Teachers' Education

Federalism is increasingly promoted and utilized in countries with multi-ethnic population composition as a means to guarantee minority rights and safeguard the harmony and integrity of the state. In this regard, one of the innovative changes in post-1991 Ethiopia was the foundation of the transitional charter which brought the Transitional Government of Ethiopia underlining Self Determination and self Government as core principles to restructure Ethiopia under federalism in order to address the questions of Nation, Nationalities, and Peoples of Ethiopia. The existence of Awi Nationality as one distinctive ethnic group/minority with its own culture and language has made it necessary for the existence of Awi- Nationality Administrative Zone as self- governing entity with three organs of government- elected nationality council (legislative), administrative council (executive) and judiciary at zonal level in the form of local government. This study explores the protection and the implementation of the minority rights of Awi nationality/ethnic group with respect to self-determination, self-administration/self-rule, representation and its practice of language rights through the use of exploratory

research. It uses qualitative research methodology by combining case study as designed to get reliable and pertinent information from the participants of the study about their practices of exercising political power, how they rule by themselves, challenges they encountered when exercising their rights, some of the opportunities that helped them in protecting their rights as a minority. Besides, it was suitable to describe the existing situation about how minority-based political power exercise is implemented, what factors affect the minority to exercise their constitutional rights and which factors are helpful for the practice of their rights and solving their economic, social and political issues. The data were analyzed in terms of critical interpretation and thematic categorization. Accordingly, the result of the study shows that though there are good changes or there is also a good beginning in this regard, however, the implementation of such constitutional rights was going on at low pace than expected due to lack of good governance [because of lack of rule of law and legitimacy], lack of implementation of constitutional rights, low commitment of administrators, financial dependence of zone administration from the regional government, regional interference on zonal affairs and less decentralized power/ authority of legal nature, and lack of awareness/education in exercising the minority rights by the people. Lastly, it is recommended to enhance institutions that foster the decentralisation of power to local government in order to fully implement those constitutional rights at the grass root level.

A CRITICAL ASSESSMENT OF THE MICRO AND MACRO-LEVEL RESPONSES TO THE KARRAYU-ARGOBBA CONFLICT IN THE AWASH VALLEY, ETHIOPIA

MELESE Teshome, Arba Minch University, Ethiopia

This study delved itself to assess the micro and macro-level responses to resolve the Karrayu-Argobba conflict in the Awash Valley, Ethiopia. The analysis was made based on primary and secondary data sources. The study was conducted in three districts, Minjar-Shenkora, Berhet and Fentale. The study has found out that the Karrayu and Argobba people have both amicable and conflict relations. Their conflict is conceived in the wombs of multifarious factors (structural and proximate). In order to redress the conflicts both indigenous and state-centered approaches have been used. Formerly the two groups used their CCRMs to effectively address their intermittent conflicts. But currently it is certainly losing its historic potency and thus, ultimately became inadequate for managing their contemporary conflicts. This is largely due to the changes in the underlying causes of the conflicts from being on cultural-values to resource-based and now over boundary issue; the commercialization and politicization of cattle raiding and rustling; and escalation in the intensity of the conflict. The state machinery also played a preponderant adverse role on the stated institutions. During the Dergue regime the role of "Jarsotta Ararra" (institution of the elders) was appropriated and given to the state representatives. Currently the government peace making platform integrates elders from the two groups but it brought the unintended result of alienating them from the masses. With reference to the macro-level responses in pre-federal Ethiopia, their conflict is conceived solely as resource-based. Hence, the measures taken were directed towards alleviating the scarcity of resources via the settling displaced pastoralists and to compensate the Karrayu for the land they lost due to the establishment of the Awash National Park. As such the Arole plain was decreed to be rendered for them though it proved immaterial. The Imperial regime also constructed a pond-Harro Ledi Robba on the Arole plain. During the Dergue, these groups encountered "unwise conflict suppression approach" and a critical alienation of their indigenous peace making approaches. In the post-1991 period, ethnic federalism is presented as a panacea to salvage the malaises of conflicts in the country. Notwithstanding this, the Karrayu-Argobba conflict continued unabated. The government created the so-called "The Joint Peace Committee (JPC) to manage the conflict. However, so far the track record of the JPC is not as impressive as it is initially envisioned. This is mainly due to lack of commitment and transparency; the fact that members of the JPC found to be empathetic to their own groups; lack of both the capacity and willingness to enforce decisions. Moreover, the local security forces lack the necessary resources to suppress violent conflict right at the time of its commencement. Finally the issue of boundary limitation proved beyond the legal mandate of the JPC. Keywords: Argobba, conflict, karrayu, macro-level responses, micro-level responses, Awash valley, Ethiopia

A PENCIL WITHOUT SHARPENER; LOCAL GOVERNMENT LEADERSHIP VERSUS GROWTH AND TRANSFORMATION PLAN IMPLEMENTATION

KIFLE Worku, Dilla University, Ethiopia
TEFERA Assefa, Dilla University, Ethiopia

This study investigates the potential of local government leadership for successful implementation of the Growth and Transformation Plan of Ethiopia with particular reference to agricultural transformation and infrastructural development sectors. Explanatory research was applied based on data and evidence collected from four districts and one town administration of Gedeo Zone, Southern Nations Nationalities and Peoples Regional State. The study has used a mixed research approach: correlation coefficient and multiple linear regression model of analysis (quantitative), key informant interviews, focus group discussions, and observations (qualitative) data. The study has found that agricultural transformation and local infrastructural development has a positive association with local government leadership. The study confirmed agricultural renovation and infrastructural development of local government is effected by aspiration, envisioning intellect, and skills and commitment of local government leadership. As this study has demonstrated, regardless of the study area has endowed with internationally branded and renown coffee production/growing and enriched with natural agroforestry resources it is known by “Green Poverty” due to lack of committed local government leadership. In similar vein, because of poor infrastructural development farmers are not benefited to access market for their coffee production. Empirical evidence in this study shows that development plans and policies, specifically agriculture and infrastructure development policies, are abortive at grassroots level and miscarried to benefit the local community because of local government leadership constriction. Finally, the study recommends that governments should pay considerable attention for skill acquisition of local government leadership, create a clear policy monitoring and evaluation platform of implementation, and support local governments to develop local projects with their particular contexts for local socioeconomic advantages.

CONSTITUTIONALITY SUSPECT PROVISIONS IN SUB-NATIONAL CONSTITUTIONS AND LEGISLATION DEALING WITH LOCAL GOVERNMENT

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The 1995 Constitution of Ethiopia, which formally established the Ethiopian federal system, puts local government under the exclusive competence of the states. The states are hence empowered to legislatively determine the number of tiers and units of local government, define its powers and functions, and define its internal and external sources of revenue and the like. The legislative and executive powers of the states on local government is not however without constraints since they are required to create autonomous, democratically constituted, and adequately empowered and resourced local level of government. Hence state constitutions and pieces of legislation regulating local government can be constitutionally challenged if they fail to meet the aforementioned and other constitutional requirements. The paper argues that some provisions in state constitutions and other pieces of legislation that regulate local governments are constitutionally suspect since they undermine local democracy and seek to excessively intrude into the political autonomy of local government.

ETHIOPIAN “ETHNIC” FEDERALISM: THE ROLE OF THE FEDERAL SUPREME COURT

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Giancarlo A. FERRO, University of Catania School of Law

Given the recent escape of thousands of Ethiopians (mostly Oromo) towards Harar, the issue of Ethiopian

so-called “ethnic” federalism has once again gained the headlines of major international newspapers and magazines. The purpose of the paper is to investigate the role (if any) the Ethiopian Federal Supreme Court (FSC) in shaping a national identity, which would eventually constitute an aggregating force of the several distinct Ethiopian nationalities into a sense of belonging to a common state. Indeed, it has been noted that the Ethiopian federal process has (at least so far) resembled more the agreement of several distinct nation states to an international treaty, rather than a constitutional process leading to the creation of a functioning and efficient federal state (see e.g., J.M. Cohen). It is the authors’ opinion that peculiar challenges in this regard has been the presence and interplay of several different layers of courts in the Ethiopian legal system (i.e., social, customary, religious, etc.) as well as the lack of a comprehensive bill of rights. In this context, the paper discusses the introduction and implementation of the doctrine of binding precedents delivered by the Cassation Division of the FSC (Proclamation No. 454/2005) and to discuss the opportunities and challenges ahead. References will be made, where relevant, to the examples of both the United States and the European Union to highlight some lessons that Ethiopia might draw upon in its path ahead.

LOCAL GOVERNMENT AND DECENTRALIZED SERVICE DELIVERY IN ETHIOPIA: A COMPARATIVE STUDY OF SIX RURAL AND URBAN WOREDAS

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Asnake Kefale, Department of Political Science and International Relations

In both developed and developing countries, decentralisation is primarily motivated by the need to improve governance and public service delivery. The key argument is that decentralisation improves service provision by empowering local governments and matching the local capacity with the functional responsibilities. Besides, in as much as the multiple levels of governments share the same goal of delivering services to the citizens, the institutional coordination and partnership between the levels of governments determine the capacity to meet the dynamic demands in service provisions. The objective of this paper is to examine the effect of decentralisation on the local service delivery through devolving financial resources, administrative functions and instituting electoral accountability. Using empirical data collected by a series of fieldworks in selected 6 urban and rural woredas from the regions of Tigray, Amhara, Oromia, Southern Nations, Nationalities and Peoples, and Benishangul-Gumuz. The paper examines the following questions: to what extent decentralisation and local institutional arrangements have improved provision of local services in general and water and health care in particular? The paper also examines other related issues such as the extent to which local governments have adequate autonomy and capacity to address problems relating to the provision of water and health care services. Corollary to this, the paper examines how multiple and at times competing jurisdictions affect provision services. The paper also examines the impact of decentralisation on service delivery by looking at its fiscal, administrative and political aspects. Also, the focus on two policy domains, water and health care services will make it possible to analyze the governance institutions in action, and sort through what makes a difference for the distribution as well as the overall provision of public goods in the local governments.

LOCAL LEVEL DECENTRALIZATION IN ETHIOPIA: CASE STUDY OF TIGRAY REGIONAL STATE

ASSEFA Fiseha, Addis Ababa University, Federal Studies, Ethiopia

Ethiopia has undertaken massive political and social transformation since the fall of the military regime in 1991. Significance of this was the shift from a very centralised unitary system to a federation comprising of initially (1991-1994) 14 and later nine states and two autonomous cities (the Federal Capital Addis Ababa and Dire Dawa) proclaimed in the 1995 constitution. This is referred as the first phase of decentralisation that essentially focused on building the political and administrative institutions of the nine regional states. Motivated

by intra-party crisis, district level decentralisation program (DLDP) and the desire to tackle poverty at the local level through empowerment and enhancing participation at the local level another milestone development was the reform at regional state level in 2001 to amend the regional state constitutions to further devolve power from the states to local governments. The aim of such second step decentralisation is to address local demands and preferences, enhance local level development efforts, to bring government closer to the people, enhance local level public participation and allow such units some measure of autonomy to decide things for themselves. This study aims to investigate the state of local level decentralisation in Tigray. There is a growing literature that covers the post 2001 decentralisation efforts in the country. Yet, such studies have rarely covered Tigray. Given that, the regional state has been the major actor in the struggle against the military regime and in the post-1991 state reforms, it makes one curious to examine whether the decentralisation efforts in the regional state have achieved the above stated goals? The study is therefore an empirical one: do local governments in Tigray regional state enjoy some level of political autonomy? Are local governments serving as institutions for empowering the people at the local level or are they agents of the regional state? Are they centres of development in terms of addressing local priorities? The study is based on field work conducted from February to June 2017 covering some six weredas (districts) and three urban local governments from four zones.

MOBILIZING FINANCIAL RESOURCES FOR LOCAL DEVELOPMENT: CASE STUDIES OF URBAN AND RURAL WEREDAS IN TIGRAY AND SNNPRS IN ETHIOPIA

SOLOMON Negussie, Addis Ababa University, Ethiopia

Local governments are increasingly considered as important institutions to play key roles in local development in general and in the delivery of basic public services and in the provision of public infrastructure in particular. Nonetheless, the roles of local governments in Ethiopia are often challenged by the limitations of financial capacity. Theoretically, local governments play significant role when decentralization is put into practice in the form of devolving administrative as well as fiscal powers. In order to fulfil their mandate in a fiscally responsible manner, local governments must have significant sources of own tax and non-tax revenues. Adequacy of own revenues for local governments is the key to both the ability to deliver necessary goods and services, as well as to better accountability of local officials to their constituents. Own local revenues are often complemented by inter-governmental transfers to address differences in expenditure needs and fiscal capacity. In order to effectively address the challenge of mobilizing adequate financial resources, local governments require financing instruments for increasing local revenue capacity. Regional governments of Tigray and SNNPRS claim to have introduced various approaches to address the shortage of adequate revenue capacity at wereda level ranging from improving tax administration to introducing various instruments. The main objective of this paper is therefore to provide a synthetic review of new sources of local government financing in selected weredas of Tigray and SNNPR regions. The focal point of this exploratory study carried out in two weredas from Tigray and two weredas from SNNPRS. The study primarily focuses on descriptive and analytical types of research. It assesses the tax and non-tax sources of the weredas, the percentage of local revenue to wereda development projects, the respective roles of local and regional governments in the distribution of grants, and the institutional arrangements for promoting transparency and accountability. It also attempts to analyze the impact of regional and federal grants on local development efforts and identify major challenges in the opportunities. To do so, primary and secondary data is collected for the research from the weredas covered in the research. By addressing the above issues, the rationale and importance of developing own revenue sources is reviewed, as well as investigate different mechanisms and sources of revenues available for weredas to enhance their capacity.

ON 'GOOD GOVERNANCE': RECONCILING STATE AND VERNACULAR VIEWS IN SOUTHWEST ETHIOPIA

Jon ABBINK, Leiden University

'Good governance' has been defined as a necessary condition for (economic) 'growth' and 'development' not only in the developing world but also in the wealthier, developed nations. The global discussion on it since the 1989 World Bank report *Africa: From Crisis to Sustainable Growth* is ongoing and has yielded a massive literature. 'Good governance' is still a contested concept of unsure definition, although it is held to be for the benefit of as many people as possible and as based on consent and commitment. While economic development has been visible in certain domains and African economies have indeed been growing in GDP, infrastructure building, export and formalizing the informal economy, the political stability and 'inclusiveness' of this growth have shown to be elusive. In fact, 'good governance' is usurped from above by internationally led 'donors' and national developmental narratives, imposed often via authoritarian political management techniques. The concept is thus, in policy practice, being depoliticized as a body of technocratic policy implementations by 'experts' directing a national economy. This paper, while recognizing the economic dynamism of Ethiopia in recent years, seeks to sociologically explore the 'articulation' of the ideology of good governance (in Amharic: *melkam astetader*) of the Ethiopian federal state with versions of proper governance, legitimate authority, just rule, accountability etc. as present in some local ethnic societies in Southern Ethiopia. Similarities and differences will be discussed so as to show that the concept of 'good governance' is multi-dimensional and evokes notions (and expectations) of just rule and fairness. It has ultimately moral dimensions, not primarily political-economic. The ideal of good governance was been taken up by many, in fact is being internalized, but remains ambivalent for citizens. The analysis reveals good governance to be a cultural concept, the scope, limits and appeal of which need to be constantly negotiated and reconciled in specific local settings. In the context of Ethiopia its constant reiteration as a policy aim also may have contributed to citizens' renewed claim-making as well as their rediscovering their own (cultural) notions of proper governance.

THE IMPLEMENTATION OF DECENTRALIZATION POLICY IN BENISHANGUL GUMUZ REGION

MEBRATU Alemu, Development Study, Arba Minch University, Ethiopia

This research is concerned with the assessment of the implementation of decentralization policy in Benishangul Gumuz Region with particular emphasis on Assosa and Menge woredas. The study explores the extent to which decentralization efforts have been undertaken in the region and it explores the condition of local governance by examining the status of the facets that underpin local governance namely: participation, transparency, accountability and women's empowerment. In addition, it examines how far the presence of different ethnic groups has affected the implementation of decentralization efforts in the region. The research employed more of qualitative case study approach. Structured and semi-structured interviews at regional, woreda and kebele levels, focus group discussions with the community, observation, and study of national and regional documents were among the tools that were employed to collect the data for this research. The qualitative method was deemed appropriate to collect the data for this kind of research in view of its flexibility. Absence of political will and commitment to devolve power, ethnic strife, local elite capture, weak budgeting and expenditure administration, poor revenue generating capacity are revealed as some of the major problems associated with the implementation of decentralization process. The study also explains the problem of transferring responsibility to woreda and kebeles without corresponding financial and skilled manpower resources to support them. The study showed that decentralization albeit with many problems has to some extent promoted service delivery in the region. Despite the fact that it has brought insignificant improvement in good local governance in the region; visibly, decentralization has some virtues, which could justify its continued implementation, if many adjustments have to be made for optimal results. To this effect the study proposes various suggestions.

THE NATURE AND FUTURE OF HUMAN RIGHTS PRACTICE IN THE RESETTLEMENT CORNERS OF ETHIOPIA: RESETTLEMENT AREAS OF BENISHANGUL GUMUZ REGIONAL STATE

ABRHAM Meareg, Assosa University, Ethiopia

TANO Geter, Welkite University, Ethiopia

Resettlement involves the relocation of people into a new environment. In Ethiopia, resettled occurred under different periods of government as a major developmental agenda. The aim of this research was to assess the status of civil, political, economic, social and cultural rights in resettlement spots of the Benishangul Gumuz Regional State, western Ethiopia. The target areas of the study were the three main state-sponsored resettlement corners—namely Bambasi, Pawi, and Assosa area districts—in the period of the military Derg regime in the 1970s. A purposive sampling method through snowball sampling technique was employed for the collection and compilation of balanced and detailed data. For primary data collection, researchers conducted in-depth interviews, focus group discussions, checklists, group interviews, and informant interviews with settlers, host community members, and government officials. For the purpose of this study, 58 knowledgeable individuals were interviewed in-depth. Secondary data analysis from various stakeholders and archive documents were also used. The objective of this study is to add information about the areas of study, which has often been marginalized, to the existing knowledge from other papers and publications about the region, which has been very diverse. The researchers focus on the livelihood of the 1970s state-sponsored resettles in Benshangul Gumuz Regional State, and not on the livelihood of the host community. The study finds that resettles experienced frequent violations of civil and political rights like losing life, segregation, blackmailing, underrepresentation in regional council, humiliation, conflict vulnerability, denial of life with dignity, aggressive and ignorant political responses, systematic discrimination, and psychological instability. In regard to social, economic and cultural rights, resettles experienced an unmitigated disaster on property, unlawful job discrimination, unjust unemployment, cultural dishonor, discrimination based on sexuality, eroded sense of ownership over their environment, social injustice, dispirited feeling towards the future, identity crises, untreated mental illnesses such as bipolar disorder, deep-rooted mistrust, self-condemnation, transitional anxiety, forgotten socio-economic programs evaluation, and with psychological, social, and legal poverty.

[PANEL] 0705 THE POLITICAL ECONOMY OF ETHNICITY AND CULTURAL IDENTITIES IN NORTHEASTERN ETHIOPIA

Organizers:

TSEGAY Berhe, Addis Ababa University, Ethiopia
SINTAYOH Fisseha, McEwan University, Edmonton, Canada

Paper presenters:

SAMUEL Kidane; TSEGAY Berhe; SINTAYOH Fisseha; MULUWORK Kidanemariam; MAHARI Yohans;
YOHANNES Gebreselassie; HASSEN Muhammed

Several Scholars emphasize collective identities and ethnicities are subject to changes in many parts of the world today. Through this panel, we wish to examine those changes, particularly the new forms and meaning given to ethnic identities, belonging, economic interactions (such as land transactions, off-farm trading and entrepreneurship) etc. in various parts of Northeastern Ethiopia, as well as look at practices related to the impacts of ethnicity and cultural identities on the neighboring communities. "Northeastern Ethiopia" is assumed more of as geographic than a political unit of the Federal Democratic Republic of Ethiopia, that includes parts of two adjoining Regional states (Tigray and Afar), or parts of Eastern and Southern Tigray Zones and Zone two of Afar.

In the 1970s, Frederick Barth and his critics resumed an interesting debate that enabled us to comprehend that changes connected to ethnicity, culture, and collective identities, are not a result of the disappearance of culture, but a much more complex phenomenon. The political economy of ethnicity and cultural identities have been much discussed in academic circles but not so much with particular reference to Northeastern Ethiopia. Thus, we propose to join this debate with empirical studies and observations on Northeastern Ethiopia, as a starting point for comparison to a wider area of Ethiopia and the Horn. Changes related to negotiating 'ethnicity', ethnic identities, 'culture' and socio-economic interfacing, raise several questions and this panel will attempt to reflect at those crucial issues.

A set of questions looks at how 'transformations' of 'cultural identities' can be analyzed: Do new forms and

meanings given to 'culture' link to politics and to the socio-economic spheres in Northeast Ethiopia, and how? How do we account for past historical, cultural and socio-economic interactions between the Afar and Tigrayan communities contributed to ethno-centric identity and/or competing if not contesting nationalisms? What has competitions for resources (eg. land, livestock asset accumulation (esp.camels), salt, forest, taxes) to do with this trend? What federalism, decentralization and governance practices relate to new forms given to 'culture' and 'identities' in Northeastern Ethiopia today? Has knowledge of local language a guarantee for enjoying rights enshrined in the constitution? Or Does ethnicity factored more than nationality in terms of exercising rights and meeting obligations on equal terms? How are customs, culture and identity related to the religious sphere and to rituals? The role of customs, rituals and religion is of particular importance, and the processes of turning culture into an 'object of cult' and otherness and preferential treatments need to be studied further, as well as the practice and performance of cultural production. Aside from these questions, what is the place and role of commodification in the changes of 'ethnicity' and 'culture'? People are certainly not passive in the processes of changing the forms and meaning of collective identities, and attention should be given to the ways they accompany, reinforce, use, contest, and divert, those changes. Power relations, hierarchy and gender must also be taken into account.

This panel seeks to promote an interdisciplinary forum and invite proposals from scholars working in a variety of disciplines, including, but not limited to, history, sociology, economics, political science, law, anthropology and cultural studies to submit research abstracts. We invite cross-theoretical examinations of the recent transformations of cultural identities and ethnicity in relation to the dynamics of inter-ethnic and inter-state relations, borders, politics, economics, agency, migration, and tourism, etc. including comparative perspectives over the last half a century or so.

We call upon interested scholars to join our panel and contribute greatly to the enhancement of scholarly research.

CATHOLICISM IN TIGRAY: AN ESSAY OF HISTORIOGRAPHICAL REINTERPRETATION

SAMUEL Kidane, Aksum University, Ethiopia
TSEGAY Berhe, Addis Ababa University, Ethiopia
YOHANNES Gebreselassie

The province of Agame has been a melting pot of different cultural groups in Tigray. As the seat of prominent provincial leaders, Agame, hosted a catholic sanctuary place at Gual'a next to Fremona in Adwa. Catholic missionaries who embarked up on the establishment of a Catholic Church in Agame purchased land at Gual'a, in the capital Adigrat, through their native ally Abbā Takla Haymanot. In spite of this, the Catholics in Agame have continued to be religious minorities. This was manifested in the prevalence of love and hate relation between the Catholics and the state qua the Catholics and the ruling houses in Agame/Tigray. Their conflicts at times include persecutions and devastation of catholic holdings located at Gual'a (in 1847), Alitena (in 1851) and Aigā (in 1901) respectively. In the attempt to legitimatise catholic holdings at Enda Mukneyto, Aigā and Alitena, different correspondences exchanged between the catholic fathers and state officialdom indicates that there was an issue of territoriality, identity and legitimacy against stiff sense of local resistance in various levels. Besides, the issue has also drawn the attention of a foreign power, Italy as the work-horse of the Catholics in their endeavors to secure their holdings in Eastern Tigray. Thus, the study attempts to revisit the history of the catholic communities in Tigray by analyzing different letters which were produced during the period in settling the litigations over legitimatizing catholic holding in eastern Tigray.

ETHNIC FEDERALISM, AND NEW REGIONALISM: CONFLICT AND LOCAL DEVELOPMENT: A CASE OF ABA'ALA, AN AGRO-PASTORALIST IN ETHIOPIAN

SINTAYOH Fissha, MacEwan University

Ethiopia is a stable county in the horn of Africa. Its relative stability is a result of its unique structure as a multicultural federation. In 1994 the country restructured into different regions and states based on the language called Ethnic Federalism led to the creation of the nine ethnic based regional states (African report, 2009). This federal system granted inter-regional integration and appeared to have ethnified Ethiopian politics (Vaughan, 2003; Abbink 2011). In addition, in some of the states, ethnic groups occasionally reworked their 'ethnicity' to match their new interests within changing conditions, and primordialist ideas (Vaughan 2003; Kefale 2010; Abbink 2011); however, today, Ethnic Federalism has also created conflict (Young, 1999; Mulugeta and Hagmann, 2008; Beyene 2009). In Aba'ala agro-pastoralist area unlike the old times societies lack consensus and common understanding on matters of economic, social, and political affairs. This justifies how Ethnic Federalism entails winners and losers, in some state fuelled local level antagonisms, strained national unity, and undermined socio-economic development of the locals. Two countervailing perspectives dominate the debate over constitutional design and conflict management in divided societies. Integration seeks "a single public identity coterminous with the state's territory" whereas accommodation encourages "dual or multiple public identities" as well as "equality with institutional respect for differences" (McGarry, O'Leary and Simeon, 2008: 41). Despite both accommodation and integration see merit in federalism for managing diversity but a federation inspired by accommodation designs sub-units in such a way as to secure self-rule for minority groups in their own units while maintaining shared rule between groups at the centre, as it was applied in other countries. Therefore this study was conducted to evaluate implication of ethnic federalism in their socio-economic space of the minority groups of Aba'ala; and identify the disincentives of the local minorities following federalism. Accordingly, it will try to look to the best alternative that complements the current institutional through minimizing of exclusion criteria.

GENEALOGICAL AND HISTORICAL ROOTS OF THE FOUNDING FATHERS OF HAMUSHTE ZUFAN

MULUWORK Kidanemariam, Mekelle University, Ethiopia

Before the 1974 uprising in Ethiopia, Hamushte Zufan was a woreda of the former Adwa Awraja. During the period of military rule, the name Hamushte Zufan was changed to Endaba Tsahma since the meaning of the word was directly related to the monarchical idea which the leaders of the Derg were distasteful. Later, after military rule has come to an end however, Endaba Tsahima was joined with adjacent Embasneyti and Endafelasi woredas to form the present Werie Lekhe wereda of the Central Zone of Tigray with its capital in Edaga Arbi. Hamushte Zufan literally means five thrones (crowns). It is derived from a designation given to the five prominent brothers and sisters in connection to their lineage to the then imperial dynasty. Their father, Azmach Teklegiorgis of Gelebeda (Tembien) is one of the heroes of the battle of Feres Mai that was waged against the Ottoman Turks and their local collaborator Bahri Negasi Yishak by Emperor Sertse Dingel in around 1569. His father Azmach Sibhat Le'ab was also one of the heroes of the war against Ahmed Gran. The five children of these important gentries crossed the Werie River from Gelebeda in Tembien towards the North West and settled around the Aba Tsahma monastery. The name of the three men and two women brothers and sisters is Aboli, Illos, Sutafo, Amete sellassie and Wolletesellassie respectively. Due to their descent from the leading houses of Tigray, Gojjam and Shoa, they wield an important social position in their new area which was later called as Hamushte Zufan. Owing to their family roots and the locational favor of their new settlement at the heart of Tigray, they built an important power center that continued to be influential for a number of years later. This power house thus, threw its weight on the unity, strength and cohesion of the Tigrean polity for longer period after. The descendants of the Hamushte Zufan were intermarried the rulers of distant and nearby ruling elites in Tigray. They claim to have descent from Emperor Seife Arad. This includes the lineage from the power centers of Gojjam through Awlanya, who is an offspring of the royal houses of Shoa and Tigray. Moreover, Azmach Teklegiorgis as a husband of Hibresemay was the son-in-law of Gebru Gembela of Enderta i.e., son of Emperor Seife Arad and the brother of Emperor Dawit. By virtue of this royal lineage, the latter rulers of Tigray such as Ras Woldesellassie (through his father Dej. Kifleyesus), Ras Mengesha Yohannes (through his mother W/ro Tekhle) etc. belong to the Haushe Zufan families. Thus, the purpose of this study would be to dig out how this genealogical line has in the first place established itself in the area by looking at the justification of the time. Moreover, the study will make an effort to understand how this genealogical establishment spread out to the nearby and distant power centers or houses of Tigray in accordance with the then maintained social

and political traditions.

LAND, SETTLEMENT AND ETHNIC BOUNDARIES IN URBAN AND PERI-URBAN SETTINGS: THE CASE AFAR AND TEGRAYANS OF AB'ALA TOWN AND ITS SURROUNDINGS (NORTHEASTERN ETHIOPIA), C.1950S-2010S

TSEGAY Berhe, Addis Ababa University, Ethiopia

This paper analyzes the changing dynamics of Tigray and Afar communities' memory, settlement history, identity and the making of social boundaries in Ab'ala town and its surroundings. In the early 1960s, Ras Mengesha Seyoum of Tigray (r.1960-1974) designated the malaria-ridden Šekhät (otherwise Ab'ala)-then a no-man's land to become a demographic outlet of irrigation-based settlement for the Tigray farmers. It appeared as a promising food granary to feed Endārta province, including the Afar community. The latter, owing to their pastoral livelihood, were then reluctant to settle within the evolving agricultural hamlet. In the ensuing decades, Ab'ala was hailed as a model of ethno-cultural accommodation between the Tigray and Afar communities. The 1975 Derg's land reforms drew more Afars into Ab'ala claiming farm lands on par with the Tigray farmers. This sets the precedent toward the evolution of new dependency relationship between Afar absentee landlords and their Tigray tenants-at a time when the law officially banned tenancy. EPRDF's federalism project after 1991 exacerbated this process. Ab'ala's importance tremendously increased when it became the capital of zone two of Afar Region. Contrary to the TPLF's lobbying, the Tegrays, who then constituted an ethnic majority in the area voted to put Abala part of Afar Region rather than Tegrays Region on an officially held referendum in the early 1990s. The same community regretted their decision and is now pushing for autonomy owing to grievances of ethnic discrimination/marginalization. This longitudinal survey is conducted at an interval of a decade (2006-2016). The data is collected from selected informants through purposive sampling method which has yielded three major findings. First, the two communities held contested layers of narratives partly attributed to shifting economic opportunities. Second, the quest for better shares of the pie precipitated changes in local ethnic demographics through Afar elite's preferential urban land allocation system. Third, there is a nexus between growing urbanization and diverging perceptions of inter-ethnic relations. The study urges policy interventions towards positive engagement and more inclusive urban development, conflict management and inter-ethnic economic collaborations.

THE POLITICAL ECONOMY OF LABOUR MIGRATION IN INDIGENOUS SALT PRODUCTION SYSTEM IN 20TH CENTURY (NORTHEASTERN ETHIOPIA)

TSEGAY Berhe, Addis Ababa University, Ethiopia

Salt production and trading was one of the ancient activities in Africa as elsewhere in the World. The Afar lowlands (also called Danakil lowlands) were one of the very few principal sources of continued salt supplies in Africa for which long distance trade routes were serving, among others, to conduct the multi-functional rock salt (food additive, medicinal, capital, and ritual) and related much prized exchange items, such as gold and ivory, and slave trading. Global experiences revealed that revolutions were broke out, extensive and long distance trading networks were established, governments have fought and changed in the quest for salt and to ensure a smooth processes of supply, trading and taxation. This study tries to investigate the much neglected thousands of off-farm seasonal labourers whose main stay is rock salt production in Arho salt mines of Danakil Depression of Ethiopia in the period c.1872-2015. It analyses the shifting roles of the Afar and Tigrayan labourers in salt production sub-sectors in the face of deteriorating livelihood from agriculture. While the labour regime became a latent cause for emergent nationalist resentment in the wake of the 1974 Revolution, the Afars slowly but surely dictated the terms of production and trading in the subsequent periods. The advent of Mekele-Arho modern asphalt road has fundamentally changed the political economic structure of salt labour

and transport regime for good.

TRENDS OF CHANGE IN RELIGIOUS IDENTITY AND ITS IMPLICATION FOR TOLERANCE AND CO-EXISTENCE IN NORTH EASTERN ETHIOPIA: CASE STUDY OF ORTHODOX CHRISTIANITY AND ISLAM

MAHARI Yohans, Mekelle University, Ethiopia

North Eastern Ethiopia is an ideal study area for topics related to intra-religion and inter-religious ties; mainly for studies which focus on Orthodox Christianity and Islam. This section of the Ethiopia state is historic site where both religious coexisted since the early days of their emergence. The geographic region is also known for religious tolerance and peaceful coexistence. Conflicts in these areas are mainly related to resources sharing and inter-community border disputes. Since recent times, however, if not specific to this area, there are new trends of change on religious identities. The kinds of trends of changes in religious identities of both religions are highly linked to history and new global dynamics than living realities. Historically, until 1974 Ethiopia was a feudal state where the monarch and the church were joint partners of the system. Since 4th century AD until the demise of the last monarch in 1974, Ethiopia was rhetorically considered as an Orthodox Christian State. The monarch and the church had worked to marginalize Islam and other religions. The military regime the come to power after the last monarch, due to its socialist ideology and dictatorial nature, was indifferently despotic to on all religions. The current Ethiopian constitution granted equal right and freedom to all religions. But the constitutional freedom and equality of religions have opened new competitions for dominance assertive revivalist sentiments. Since 1991 historical and global factors began fuel revivalism and antagonism in inter-religious ties. The most important changes in inter religious ties are more observable in the two largest religions - Islam and Orthodox Christianity. And such changes are manifested in religions identities which are core elements of the revivalist tendencies in both religions. Thus, the author will present his investigation and observation on the causes, magnitude, trends and implications of religious identity changes on tolerance and coexistence between Orthodox Christianity and Islam in North Eastern Ethiopia.

WAQF DOCUMENTS IN ARABIC AUTHORED BY COPTIC METROPOLITANS OF ETHIOPIA IN THE MID 19TH AND EARLY 20TH CENTURIES

YOHANNES Gebreselassie, University of Paris, Pantheon Sorbonne, France
HASSEN Muhammed, Institute of Ethiopian Studies, Addis Abeba University

This article aimed to present the translation of three rare pious endowment documents inscribed in the Wängél Zäwärq of the church of Hawzen Täklaä Haymanot (folios 98v-99r) in Eastern Tegray and in Däbra Marqos Täklaä Haymanot church at Addiabeto, (Addi Abun) in Central Tegray. The first document labeled here Hawzen Täklaä Haymanot text (herein after HTHT) contains endowments provided by Djazmatch Sahlu a local ruler under the over lordship of Djazmatch Wube Hayle Mariyam of Wube of Semen and Tegray. This endowment was provided to three churches i.e Hawzen Täklaä Haymanot, Medhane Alem and Tsegereda Mariyam and rim lands to the priests serving them. These endowments were granted in 1570 of the era of Martyrs (1850 AD) when the Metropolitan Abba Sälama was in Tigray. The document labelled here Addiabeto Däbra Marqos Täklaä Haymanot texts (hereinafter ADMTHt) contain four documents. The first (folio-xx, ADMTHt-a) is a reconfirmation document of Abunä Petros (1881-1917), Metropolitan of Ethiopia brought by Emperor Yohannes IV (1872-1889) to the land endowed to May Ayene by his predecessor Abba Sälama III, Metropolitan of Ethiopia (1841-1867). ADMTHt-b confirms previous endowment granted to Manbärä Marcos at Addabeto. ADMTHt-c is about the book (the book which contains these texts) was donated by the monastery of Waldba to the Mänbärä Marcos church at Addabeto. The last document in Arabic, ADMTHt-d, deals with the consecration of the church of Abba Gäbrä Mänfäs Qəddus and a rym grant to an individual. The last document is also

accompanied by an Amharic text presented here as ADMTHt-d (bis).

[PANEL] 0706 STUDIES ON LEGAL HISTORY OF MODERN ETHIOPIA

Organizers:

MEHRETEAB G. Ghebregergs, Department Head, Department of Law,
Mekelle University, Ethiopia

Paper presenters:

DEREJE Workayehu; KALEAB Tadesse Sigatu; TESHOME Dula; K.Sambasiva
Rao

A HISTORY OF SOCIAL CHANGE AND CRIME OCCURANCE: PATTERNS AND TRENDS IN NORTH GONDAR, 1941-1991

DEREJE Workayehu, Lecturer, Department of History and Heritage
Management, University of Gondar, Ethiopia

This study critically examined an event of great political and social implications in Ethiopia. Despite its delicate nature, crime in Ethiopia in general and in North Gondar in particular has hardly become a focus of scholarly attention. In so far no major attempt has been made to reconstruct the history of crime in Ethiopia, from the scholarly point of view. Even the available works provide very little information on the subject under consideration. Interest in the topic of crime has developed within the discipline of history in recent years and that many criminologists and sociologists have come to appreciate the value of diachronic or historical approach to the subject. However, historical approach to the study of crime in Ethiopia is still lacking particularly in major research works on crime. This research has examined the patterns and trends of crime in North Gondar from a historical perspective in line with the rapid tempo of social change the country experienced from 1941 on. I selected Gondar city, Metema and Tachi Armachiho based on the rate of Urbanization, trans-boarder crimes and the wide spread practice of blood feud among others. In the process of writing this paper, consulted both primary and secondary source materials by applying data collecting methods like archival research, library work and interview with selected individuals based on their knowledge of the subject matter. The changes in the pattern and trends of crime in the area appear to have been the direct result of the changes that were taking place in the country in 1941 and 1974. The liberation of Ethiopia from Italians' in 1941 and the adoption of socialist ideology after 1974 and the subsequent changes in the political economy had an effect on the nature and type of crimes committed. As a result, crimes that were wide spread in the pre-revolutionary period could not be so large in number in the post-revolution period and vice versa.

CONSTITUTIONS IN ETHIOPIAN HISTORY: REFLECTION ON IMPORTANT HISTORICAL LANDMARKS

KALEAB Tadesse Sigatu, PhD Student at the Doctoral School of Military
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Science and International Relations, Ambo University, Ethiopia

In Ethiopia besides the indigenous constitutional traditions (like the Gadaa system of Oromo or the Mikiricho, council or advisor system of Keffa or Wolayita), the Central Government used two tradi-

tional/religious semi-constitutional documents, Kibre Negest and Fitiha Negest. Then in the 1931 Emperor Haile Silassie introduced the first modern constitution and it was revised in 1955. Then there is not well considered the 1974 draft constitution, which projects the constitutional monarchy. When Derg came to power in the same year, it made two proclamations that established a provisional military administration and in 1987 ratified a constitution at a long process. After the demans of Derg the Transitional Charter in 1991 and the Federal Democratic Republic of Ethiopia established in 1995. The present study shows the core points in historical evolution of the constitutions, the first time when state and church are separated and the response of the Ethiopian church at that time, key precedent links to the FDRE's constitution, main theme of ethnic federalism and other landmarks by analysing the rarely covered historical documents from Ethiopian Nationalities Study Institution and the 1974 draft constitution and the minutes of the constitutional assembly and other related documents.

IMPACT OF CORPORATE GOVERNANCE ATTRIBUTES ON INFORMATION DISCLOSURE: EVIDENCE FROM ETHIOPIAN BANKING SECTOR

TESHOME Dula, Andhra University, India
K.Sambasiva Rao, Andhra University, India

This study examines the effect of corporate governance attributes and bank characteristics on corporate governance and risk related information disclosure. The data used in this study was secondary data; annual reports of 14 commercial banks for the period 2010 to 2015 were collected from national bank of Ethiopia. To measure the risk disclosure, 37 attributes of risk related information were selected and the level of risk disclosure was measured by dividing the total score to the maximum obtainable score 37. Content analysis was used to measure risk disclosure score and to test the effect of explanatory variables on the response variable, data was analyzed using random effect model. The results of the study showed that risk disclosure is positively affected by risk committee size, gender diversity in board room, and frequency of risk committee meetings. Moreover, the study also revealed that ownership type has a significant negative relationship with risk disclosure.

08. PHILOLOGY, LITERATURE & LINGUISTICS**[PANEL] 0801 AUTOMATIC TEXT PROCESSING AND DIGITAL HUMANITIES FOR ETHIOPIAN LANGUAGE AND CULTURE****Organizers:**

Cristina VERTAN, University of Hamburg, Germany
SOLOMON Teferra Abate, Addis Ababa University, Ethiopia

Paper presenters:

DERIB Ado; FEDA Negesse; DANIEL Yacob; Pietro LIUZZO; ZINAWORK Assefa;
ASMELASH Teka Hadgu;
Anaïs WION; Isabelle A. ZAUGG; SOLOMON Gebreyes; JAMA Musse Jama;
Yaroslav GUTGARTS

The developments during the last decade in processing natural language open new perspectives for preservation of cultural heritage, extraction of information from large amounts of data as well as access to multilingual content.

Although included in the set of so called less resourced languages, languages of Ethiopia (Amharic, Tigrinya, Oromo and Ge'ez) are slowly enriching the number of available resources and tools (see <https://www.researchgate.net/project/Development-of-Ethiopian-Languages-Resources-Natural-Language-Applications-and-Speech-Processing-Tools>) Morphological analyzers, speech recognition systems as well as electronic dictionaries, and PoS-tagger are already available. The project TraCES (<https://www.traces.uni-hamburg.de/>) is currently building the first digital tools for Ge'ez and will have a major contribution for diachronic analysis of Ge'ez. The project Beta maṣāḥāft (<https://www.aai.uni-hamburg.de/en/ethiostudies/research/betamasahaft.html>) is creating the largest database of descriptions of manuscripts which will be searchable through technologies of Semantic Web and computational linguistics.

However, until now, no action was taken in order to collect all efforts and resources around digital resources and tools for Ethiopian Languages. The aim of this panel is to bring together researchers working in the domain of computational linguistics, digital humanities as well as potential users in order to:

- Identify existing technologies and resources
- Identify gaps and still missing bricks for automatic processing of Ethiopian languages
- Identify possibilities of adaptation for tools across languages in Ethiopia

We foresee two sections, one on computational linguistics tools for languages of Ethiopia and the second one targeted to Digital Humanities projects and activities.

WEB CORPORA FOR FOUR MAJOR ETHIOPIAN LANGUAGES

DERIB Ado, Addis Ababa University, Ethiopia
FEDA Negesse, Addis Ababa University, Ethiopia
SHIMELIS Mazengia, Addis Ababa University
GIRMA Mengistu, Addis Ababa University
AHMED Yusuf Hirač, Jigjiga University
Janne Bondi JOHANNESSEN, University of Oslo

This paper describes web text corpora for the four major languages of Ethiopia: Amharic (17,000,000 words), Oromo (4,000,000 words), Somali (72,000,000 words), and Tigrinya (2,000,000 words). The development of the corpora was made possible through a joint venture of two projects: Linguistic Capacity Building, tools for the inclusive development of Ethiopia, a joint project between four Norwegian and Ethiopian universities; and the Czech-Norwegian HaBiT project. The technical development of the corpora, including harvesting the web texts for the four languages, was fully undertaken by the Centre for Natural Language Processing, at Masaryk University, Czech Republic, whereas the linguistic aspect of the corpora, which includes revision of

350-450 seed bi-grams for language detection, quality checking and evaluation of the corpora, was done by the Department of Linguistics at AAU. The corpora are presented in the Habit System (Kala et al. 2017). The search system of the four corpora has options for simple and advanced concordances down to character level, provides frequency per million of search items, generates list of words, allows for advanced search using regular expressions, word sketches, and thesauruses. The Amharic corpus was POS tagged using the tagset developed by Demeke & Getachew (2006). The main challenges in developing the corpora were bigger citations of other languages, such as Ge'ez in Amharic, and lack of balance between domains, as the on-line content of the four languages is skewed towards religion and politics. The raw text of all the four web-text corpora are available for download and will also be available in the Glossa corpus management system, (Johannessen et al. 2008).

ADDRESSING ETHIOPIC LAYOUT REQUIREMENTS AT THE WORLD WIDE WEB CONSORTIUM

DANIEL Yacob, Ge'ez Frontier Foundation

Founded in 1994, The World Wide Web Consortium (W3C) is responsible for the standards that make the World Wide Web possible. Standards from the W3C specify how the text in digital documents must be presented to the reader under the expectations of their cultural conventions. In 2015 the W3C launched a task force to address the layout, formatting and other presentation requirements of Ethiopic literature (<https://www.w3.org/TR/elreq/>). This effort to develop a recommendation that software companies can apply for Ethiopian and Eritrean publishing faces a significant challenge stemming from the absence of a similar specification for printed literature. While some recommendations may be found, none are comprehensive enough to cover all aspects of layout and formatting needed and will not include the minutiae that may seem intuitive to a human author but must be expressed in a formalization that a logic processing system can apply. Thus the task force finds itself in the unexpected position of producing the first comprehensive specification for Ethiopic publishing. As society's adoption and reliance on desktop publishing grows and as digital devices and e-Readers proliferate, a good quality specification is ever more essential. Lest Ethiopic publishing be left to presentation rules devised for external literature. The paper will present the current status of the effort, stakeholder involvement, and the standardization process. While reviewing every detail of the draft recommendation is beyond the scope of what the paper attempts to address, examples are drawn from the developing work to illustrate the difficulties in layout specification and the importance of the involvement of all parties with a stake in Ethiopic literature past and present.

BETA MAṢĀĤĀFT: MANUSCRIPTS OF ETHIOPIA AND ERITREA

Pietro LIUZZO, Universität Hamburg, Germany

The project "Beta maṣāḥāft: Manuscripts of Ethiopia and Eritrea" (BM) aims at creating a portal to data related to the living manuscript tradition of the Ethiopian and Eritrean Highlands. This means encoding and semantically relating descriptions of manuscripts, editions of literary works, records about ancient and modern places as well as ancient and modern persons. The presentation will give a presentation of the current workflow and of the website as well as an overview of the main challenges encountered until now. Treatment of images, ancient places, texts, catalogue descriptions will be presented together with some of the presentation choices made to date. Special attention will be given to the choices made to make this resource accessible, reusable and open for contributions from the largest possible community of interested stakeholders, hoping to set the project in connection not only to the TraCES, PATHs, IsiHornAfr and Syriaca.org projects but also with many other resources for the production and publication of codicological and philological data. Beta maṣāḥāft supports already the publication of IIF manifests extracted from the TEI encoding of the manuscripts, and it supports complex philological critical edition view in the website. Also Comparison, relations and visualization

tools for the study of manuscripts are supported and will be presented in this paper.

COLLIGATION OF PHRASES AND LEXICAL ITEMS IN AFAN- OROMO

ZINAWORK Assefa, PhD Student at Addis Ababa University, Ethiopia

The study has examined phrasal structure of Afan- Oromo colligation. The corpus has taken from social, economic and political domains. Natural language processing tool kit (nltk) and python 3.4.1 have been carried out to analyze colligation phrases or lexical items relationship at a syntactic level. Particularly, the study has focused on the relationship between lexical item and in the grammatical context, lexical item and a particular syntactic function in which the item can be used and lexical item-the position in a phrase, clause, sentence, text or discourse in which the item can be used. Most frequent colligation phrases are taken from the corpus by using Chi Square Test method. The finding of the study shows that different word forms of the same lexeme have often noticeably different distributional patterns, different inflectional forms of adjectives colligate with adjectival and verbal phrases and different inflectional adjectives have been shown to prefer different syntactic position.

COMPUTATIONAL LINGUISTIC RESOURCES FOR ETHIOPIC

ASMELASH Teka Hadgu, L3S Research Center

There is a scarcity of publicly available linguistic resource to perform Ethiopic research on computational linguistics in Ethiopic. In this paper, an attempt is made to bridge this gap by building computational linguistic resources for Ethiopic from the Web. The study has gathered a large scale linguistic corpus through web scraping heterogeneous web-pages for Bibles, news media articles and blog posts as well as popular social media sites such as Twitter for social feeds. Performed preliminary experiments on two tasks (i) language identification on Amharic, Tigrinya and Ge'ez and (ii) learning word embedding for Amharic and Tigrinya. Achieved a state-of-the-art result on the language identification task. The contributions of this work are three fold: raw corpus for Ethiopic based languages, a language identification tool for these languages and pre-trained word vectors for Amharic and Tigrinya. The study contributes to make the computational tools and resources to the research community.

DIGITAL LEXICON LINGVAE AETHIOPICAE

Pietro LIUZZO, Universität Hamburg, Germany

Alessandro Bausi, Andreas Ellwardt and many other contributors had been working for year on a digitized version of the Lexicon Linguae Aethiopiae by Augustus Dillmann. This was also available as a navigable website hosting PDF of the pages of the 1865 edition, in Ran Ha-Cohen (<http://www.tau.ac.il/~hacohen/Lexicon.html>). We have now produced a fully editable version of the lexicon in TEI, available at <http://betamasasheft.eu/Dillmann>. This digital edition has several features which make it an easily usable resource both for human end users and other applications. In this presentation I would like to present this resource, with its current capabilities and potential for further development. Firstly a demo will be given of the website features for the end users. Secondly the advantages of this TEI encoded digital edition of the dictionary powering the application will be presented. Also the already implemented automatic enrichment provided from the Beta maṣāḥəft Corpus of texts and other external resource will be showcased. Thirdly the importance of the encoding to support the search and navigation functionality will be described with examples of automatic, assisted and hand encoding. Main aim of the paper is to set this Digital edition of the Lexicon Linguae Aethiopiae in the largest possible

interconnection with other digital resources, for which it can constitute a rich base of data to be analysed and not only a website for end users.

ELECTRONIC PUBLICATION OF ETHIOPIAN MANUSCRIPT ARCHIVES: WHAT'S INVOLVED?

Anaïs WION, CNRS, IMAF

The publication of Ethiopian manuscript archives (EMA) is a collaborative project carried out by historians and philologists working on manuscript documents produced by the Ethiopian Christian kingdom between the tenth and the twentieth centuries. Ethiopian manuscript “archives” is a general term encompassing administrative, juridical and historical texts, which were produced by the Ethiopian political and religious authorities to proclaim their laws, rules and traditions. The term “archives” is to be thought of in a very wide sense and also as standing in juxtaposition to religious and literary texts. The producers of these documents were the royal, and, to a lesser degree, religious administrations. Private acts, often in Amharic, were issued comparatively late, from the beginning of the eighteenth century. Several thousands of documents of diverse character constitute a coherent corpus of primary sources so far largely under-exploited. Establishing ways of publishing and analyzing these documents is thus part of an approach, innovative in so far as it draws on digital technologies, and classical by its situation within the tradition of diplomatics. The encoding of texts and the structuring of the data and the metadata adhere to the broadly accepted standards of XML-TEI. The electronic publication of these documents has a number of objectives in mind. First of all, publishing the documents in transcription, in translation and, when it's possible, as images, will make them accessible. Then the digital environment will allow the manipulation and analysis of the texts, by multiplying research tools. The construction of thematic indexes, including the technical terms belonging to the specific vocabulary of the charters, the ability to search complete texts, and multi-entry search engines all offer points of entry into and the means of navigating within the documents. The encoding of the texts also allows us to bring out the structural elements of the legal documents and to construct tools for analyzing diplomatic discourse. The data processing tools allow the construction of ontological relationships which might, for example, advance prosopographical studies. Yet another advantage of electronic publication is the possibility of continuing to publish documents on-line at any time. Nevertheless, the use of digital tools does not answer all questions, it also raises problems and confront scholars with new choices that this presentation would also like to discuss.

KEEPING ETHIOPIA DIGITALLY IN SYNC: THE ROLE OF A COORDINATING AGENCY FOR PROGRESS ON DIGITAL SUPPORTS FOR ETHIOPIAN LANGUAGES

Isabelle A. ZAUGG, Postdoctoral Research Scholar at Columbia University's Institute for Comparative Literature and Society

This presentation proposes the vital need for a coordinating organization to help synchronize, organize, and communicate the important progress in Ethiopian language computing that are ongoing and crucially needed. This proposal is based on insights gained from my PhD dissertation entitled “Digitizing Ethiopic: Coding for Linguistic Continuity in the Face of Digital Extinction.” My research documented the important contributions of many individuals to the digital supports that Ethiopian languages currently enjoy. Through this research I identified a number of gaps that a coordinating organization could bridge to spur progress further. For example, much of the work on digital supports for Ethiopian languages has been done by individuals around the globe motivated by a sense of cultural responsibility, patriotism, or pride. While inspiring, unfortunately at times individuals have duplicated the efforts of others due to a lack of awareness of parallel efforts. A coordinating organization could not only help prevent duplication of effort, but could also help connect people with common interests to speed their work through collaboration. Furthermore, it could potentially play a role in helping to recognize and reward efforts that have historically often gone unpaid and underappreciated. A coordinating

organization could also act as a liaison between Ethiopian universities, the Ethiopian IT sector, and the international IT companies looking to better support Ethiopian languages but lacking the linguistic knowledge in-house. A coordinating organization could also make recommendations to government agencies about IT policy and standards. It could also play the important role of informing and educating the public about the digital language supports that exist, since widespread lack of awareness has slowed the adoption of technologies like Amharic “voice to text” that have the potential to ease communication and spur the economy. Finally, a coordinating organization could help bring together linguists and the IT sector to ensure that digital vitality does not come at the expense of linguistic and cultural degradation. I will present an evidence-based lecture on this topic and then lead a discussion about how such a coordinating organization could be established.

OPPORTUNITIES AND CHALLENGES IN THE DIGITIZATION OF THE YAREDIC CORPUS

DANIEL Yacob, Ge'ez Frontier Foundation

The Zēma chant practice of the Ethiopian Orthodox Church has been both a vocal and calligraphic tradition since its inception in the 6th century by Ethiopia's most celebrated of saints, Saint Yared. The Yaredic corpus represents its own class of literature not only from the nature of its content but also from the complex system of internal referencing that it relies upon for comprehension. The system of referencing plays an important role in defining the document structure and layout that is not used by any other class of Ethiopic or chant literature. The complexities of its written expression pose particular challenges to electronic typesetting systems, desktop publishing software and standards based e-media layout engines. The paper will present a meronymic perspective of Zēma document structure and proposes markup syntax to support both the referencing and layout requirements of the Yaredic class of literature. The paper goes further to address the most challenging aspect of presenting Zēma digitally –the multiple levels of interlinear chant notation. A three-dimensional model is developed, and tested, that allows the binding of separate Zēma chant notation levels with hymn text with correct presentation under existing e-media standards. The paper concludes with an assessment for the prospects supporting Yaredic documents in standards driven software and reviews entirely new possibilities for presenting Zēma in interactive digital media.

PLACE NAMES IN THE CHRONICLE OF KING GĀLAWDEWOS (1540–1559): A PROTOTYPE GEO-ANNOTATED TEXT OF THE ETHIOPIC TRADITION

SOLOMON Gebreyes, University of Hamburg, Germany
Pietro LIUZZO, University of Hamburg, Germany

Although Ethiopia is remarkable in ancient and medieval history, well documented in classical Ga'az texts, its historical geography has never been fully documented through collecting toponyms from historical texts. Infact, the abundant royal chronicles and local hagiographies, as well as numerous traveler accounts, have a considerable amount of information about local places that represent the historical geography of the county in various periods of time. In this context, to fill this gap, the study aimed to document and analyse place names in the chronicle of King Gālawdewos (1540–1559) focusing on the prototype geo-annotated text of the Ethiopic tradition.

SOMALI CORPUS: A FRAMEWORK FOR LINGUISTIC ANNOTATION

JAMA Musse Jama, Institute of Research, Heritage Preservation and Development, Redsea Cultural Foundation, Hargeysa, Somaliland

Developing IT resources for language mainly focuses on well-described languages with long standing written traditions and with a large number of speakers. One of the main challenges for the languages with more recent written traditions is the lack of enough data for successful statistical approaches. This descriptive paper aims to present the state of the art of the construction of the Red sea Cultural Foundation's Somali Corpus (RCF-SC), in collaboration with Oriental University of Naples (Italy), and the development of a series of computer programs with which to analyze the corpus data for various purposes. The core of RCF-SC is unique in Somali speaking countries and wants to be, for Somali, a resource equivalent in quality to the British National Corpus. The first edition of the corpus, containing 5 million words tagged and grammatically annotated, is online at www.somalicorpus.com.

TIGRINYA ORTHOGRAPHY: MATERIALS ON WRITTEN TIGRINYA LANGUAGE STANDARDIZATION

Yaroslav GUTGARTS, International Committee of the Red Cross, Addis Ababa, Ethiopia

Tigrinya, being the largest language of the State of Eritrea, is also the most important of three working languages of the country. Moreover Tigrinya is the official language of Tigray Regional State of the Federal Democratic Republic of Ethiopia, where it is spoken by even more people. It is impossible to tell now the precise or especially reliable total number of speakers of the language, but it can be estimated to be approximately 10 million. Although Tigrinya is one of the oldest and widely spoken languages in the Horn of Africa, its written tradition is relatively young. At present the Tigrinya orthography is at an intermediate stage of the standardization process; it is in transition. The unrestricted orthography, often stipulated by rich dialectology, regularities of colloquial language, Amharic influence and other factors, goes along with unrestricted orthoepy. Some attempts on the standardization were already made by Tigray Language Council founded in 1944 by Edward Ullendorff in Eritrea. Following the example of T.L.C. many years later, the foundation of an Academy of Amharic language was projected by Haile Selassie, and the Academy was founded in 1972. In 1979 the Academy was renamed as the Academy of Ethiopian Languages. The Academy has been responsible for the standardization and (socio-) linguistic description of the Ethiopian languages. Very recently the Tigray Languages Academy was founded. In spite of various activities in this field, the outcome is rather modest. As it is well known, orthographical standardization is the only tool enabling adequate compilation and use of dictionaries (whether it be electronic or paper ones) and grammars. A fixed orthography must be codified in normative dictionaries and grammars. Whether these dictionaries and grammars are created by private individuals or by state institutions, they become standard if they are treated as authorities for correcting language. A fixed written form and subsequent codification make the standard variety more stable than purely spoken varieties. This variety becomes the norm for writing, is used in broadcasting and for official purposes, and is the form taught to non-native learners. In the case of Tigrinya this is the goal of paramount importance, but it is yet to be achieved. This research focuses on the orthographic features of the Tigrinya language both in Tigray (Ethiopia) and Eritrea. It has been carried out by means of analysis, comparison and systematizing of the relevant fragments of the modern (and, in some extent, old) written Tigrinya texts. The written literature, the press and legal documents served as sources of data collection. The work consists of the following parts or chapters: introduction, order transitions, various transitions, interchangeability, other inconsistencies, diachronic changes. The case in question is solely orthographic (i.e. written) standardization; dialectical standardization should not be under consideration. The primary aim of the acquired data is to provide the adequate means for further standardization of the written Tigrinya language that will enable, above all, to create morphological analyzers which will help to properly develop and use electronic, digital and online dictionaries, translators, including automatic translators and translators by means of scanning. All of these tools are already available for the largest and the most developed languages of the world. Successful standardization of the written Tigrinya will eventually favor the development of many fields of social life of the language speakers: education, literature, mass media, business and many others. The author of this research is a lexicographer dealing with Tigrinya,

and all the materials included in the research were obtained during a long-term lexicographic practice.

[PANEL] 0802 LINGUISTIC CHALLENGES AND CHANGE IN MULTILINGUAL ETHIOPIA

Organizers:

FEKEDE Menuṭa, Hawassa University, Ethiopia
Ronny MEYER, INALCO/LLACAN, Paris, France

Paper presenters:

ANBESSA Teferra; ETAFERAHU Hailu; Klaus-Christian KÜSPERT; Sophie KÜSPERT-
RAKOTONDRAINY;
EMEBET Bekele; DERIB Ado; FEDA Negesse; ZELEALEM Leyew; AWLACHEW
Shumneka Nurga;
Ronny MEYER; NIGUSSIE Meshesha Mitike; MEQUANINT Wanna; FEKEDE
Menuṭa;
ALMAZ Wasse Gelagay; Yeshi Gebremedhin; Isabelle A. ZAUGG

In the multilingual and multicultural Ethiopian region, speakers with diverse linguistic, social, cultural, and historical experiences frequently interact with each other in various ways, which paradoxically may cause both, an increase in linguistic variation, and convergence between languages or dialects of a language as well.

This panel will investigate these two types of linguistic change in Ethiopian languages from various perspectives. We are particularly interested in unveiling peculiar factors or factor combinations that favor either variation or convergence, and on their specific impact on language use and form. Thus, this panel invites papers from various linguistic disciplines and related fields, including:

- Studies on linguistic capacity building efforts in individual disadvantaged local languages (e.g. orthography development, corpus and status planning, literacy development) and the resulting socio-cultural impact on the concerned local speech communities, as well as on their relationship to other groups
- Macro-sociolinguistic studies on language attitudes and use patterns in multilingual contexts on district, zonal, or regional level
- Studies on multilingual communication in historical Ethiopia
- Studies on the relationship between language and identity
- Descriptive-linguistic or comparative-historical studies of contact-induced language change in individual languages or groups
- Comparative-descriptive studies concerned with the socio-cultural or linguistic definition of larger zones of convergence

Especially welcome are papers dealing with the symbiotic relationship between form components in a language and socio-cultural/historical features of the speech community using it.

ANALYSIS OF THE PAST AND PRESENT SIDAAMA ORTHOGRAPHIES

ANBESSA Teferra, Department of Hebrew Language and Semitic Linguistics,
Faculty of Humanities, Tel Aviv University, Israel

The Aim of this paper is to analyze the pre-1992 and post-1992 periods in the development of Sidaama orthography. Sidaama (self name: Sidaam-u ṽ afóo 'tongue of Sidaama') is a Highland East Cushitic language (HEC) spoken in south-central Ethiopia. According to the 2007 census of Ethiopia, the number of Sidaama mother tongue speakers was 2,925,171 (CSA 2010: 200). The first instance of Sidaama orthography was the Gospel of Mark, which was translated by the Sudan Interior Mission (SIM) using the Latin script and its publi-

cation in 1933 by the British and Foreign Bible Society. Nevertheless, an important period in the orthographic development was in the 1950s and onwards when various missionary churches were established in Sidaama land. One of them is the Comboni branch of the Roman Catholic Mission which was established in 1962. The missionaries translated the Gospels, prayers and various religious materials into Sidaama using the Ethiopic script. These religious publications were easily read and understood by educated Sidaamas because of the sound design of the orthography. The post 1974 period saw the use of Sidaama as one of 15 languages selected to teach the uneducated population, in particular during the 1980s National Literacy Campaign using the Ethiopic script. However, this orthography was a catastrophic failure because of a faulty matching of the seven Ethiopic orders with that of Sidaama vowels. The most dynamic development in Sidaama Orthography was witnessed since 1992 when Sidaama became a language of primary education and administration based on a Latin script. Consequently, numerous literacy primers and various books were published. The lexicon was considerably expanded by the incorporation of neologisms and radio broadcasts began in earnest. Despite the tremendous success, the orthography still has some drawbacks. A faulty representation of ejectives, the inaccurate use of /ʔ/ and /d/, the unwarranted insertion of i following y, etc. can be cited. Reform of the present script is long overdue and a plea for its modification seems to have fallen on deaf ears.

DESCRIPTION OF THE SECRET 'LANGUAGES' OF GURAGE WOMEN AND FUGA

ETAFERAHU Hailu, PhD Candidate, Addis Ababa University, Ethiopia

This research investigates language variants spoken by two almost unknown social groups in Gurage, namely the Fuga, a marginalized group of handcrafters, who today mainly produce clay utensils and items made of wood, and the Fedwet, another marginalized and almost vanished group of (almost exclusively female), originally followers of a local religious cult whose former adherents have now become Christians or Muslims. Although both groups are part of Gurage society and speak one of the "regular" Gurage languages, they also acquired group-specific variants, which are not understood by outsiders. In the case of the Fedwet, this is done during an initiation ritual in early puberty. But generally, nothing has so far been known about how these variants are learned, and how they differ from other Gurage languages. The presentation will describe the linguistic structure of the Fedwet and Fuga social variants, i.e. lexicon, phonology, morphology, and semantics, determine the linguistic position of Fedwet and Fuga within the Gurage cluster, i.e. whether these variants are an argot, dialect or language. The research also undertakes a sociolinguistic analysis and investigates how the speakers acquired Fedwet and Fuga, the function of the variants and how they affect the identity of the speakers within a multilingual setting, why Chaha speakers used these social variants instead of the core language. It seeks to explain the historical and current status of these 'languages' and also discusses the social, political and cultural position of Gurage women and of the low-caste Fuga group.

ENDANGERMENT OF THE HOZO LANGUAGE

Klaus-Christian KÜSPERT, NMS Ethiopia
Sophie KÜSPERT-RAKOTONDRAINNY, NMS Ethiopia

This presentation focusses on language endangerment of one of the "Mao languages" in Western Ethiopia. The ethnic, linguistic and social situation in the western part of Oromia Regional State is complicated and little research has been done. The Oromo language is the only official and clearly dominating language in the area, and it serves as a lingua franca, whilst none of the minority languages are officially recognised. This research aims to describe the level of endangerment of one of the Mao languages – often referred to as Hozo. This language has an estimated number of less than 6000 speakers, all of them living in ethnically mixed communities. None of the Mao languages in the area has a written script and they are solely used for private, oral communication; the transition to the younger generation seems uncertain. Thus, the UNESCO "Atlas of the World's Languages in Danger" classifies Hozo as definitely endangered. However, no thorough assessment

of this language is yet carried out. Our assessment of endangerment uses the UNESCO criteria on Language vitality and endangerment that outlines nine factors for determining language vitality. These factors evaluate, amongst others, in which domains and by which groups the language is used, which materials exist in the language, which media and institutions use the language and the attitude of the speakers towards the language. Methods used are surveys done in all major settlements, documentation of the number of speakers and inter-relation with other languages, and qualitative interviews with speakers from different areas and of different ages and with a varied level of education and social positions. This research draws an accurate picture of the status of the Hozo language and thereby helps clarifying more about underlying causes of speech loss and language change, such as cultural, political and economic marginalization. The findings may help to develop appropriate measures for the preservation or revival of endangered languages in general.

ETHNOLINGUISTIC IDENTITY AND MULTILINGUALISM AMONG SPEAKERS OF GURAGE LANGUAGE VARIETIES

EMEBET Bekele, Addis Ababa University, Linguistics, Ethiopia

The Gurage people are one of the fifty plus ethnolinguistic groups living in the SNNPRS, the most ethnolinguistically diverse region in Ethiopia. These people speak more than twelve language varieties known by the umbrella term "Guragina". In addition to their own linguistic diversity, a large proportion of these people are dispersed all over the country because of their active engagement in trade activities, resulting in a great language mix. Language proliferation coupled with issues of ethnolinguistic identity have caused problems for the Gurage people in benefiting from the national language and education policy, which embraces multilingualism. They have faced difficulties in language planning and development because any choice might result in conflicts of interest among speakers of different varieties, with issues of dominance and subordination. This study therefore aims to assess the different patterns of ethnolinguistic identity construction, language use preferences, and attitudes towards multilingualism among speakers of six systematically selected Gurage language varieties. The research framework is pragmatic, using mixed research methods to collect, organize and analyze data. Survey questionnaires and semi-structured in-depth interviews were employed to collect primary data. A total of 630 participants are included in this research. The data is organized for analyses using SPSS 20 for the quantitative aspect, and then augmented with the descriptive analyses of qualitative data from the interviews, organized under different themes in the study. Speakers of different Gurage language varieties demonstrate specific patterns in self-identification, attitudes towards using Amharic in everyday activities, language vitality, and significance of language in identity construction. They also have certain separatist groups who claim different historical origins and ethnic identities, reinforced by a number of sociopolitical factors besides linguistic variations.

FIVE ETHIOPIAN SPEECH CORPORA

DERIB Ado, Addis Ababa University, Ethiopia
FEDA Negesse, Addis Ababa University, Ethiopia
Prof. BAYE Yimam, Addis Ababa University;
Dr. BINYAM Sisay, UNESCO;
Dr. FEKEDÉ Menuṭa, Hawassa University;
Dr. MOGES Yigezu, Addis Ababa University;
Dr. Ronny MEYER, INALCO – Institut national des langues et civilisations orientales;
Prof. Janne Bondi JOHANNESSEN, University of Oslo

In order to describe all aspects of a language, empirical sources are necessary. Individual interviews and various types of tests and questionnaires are valuable data, but sources that contain the language in actual

use are indispensable. Corpora represent exactly this kind of data. For written languages, text corpora can be a valuable resource, but for languages and dialects that do not have a written standard, speech corpora (machine readable and searchable linguistic data) are required. The Norwegian NORHED project Linguistic Capacity Building – Tools for the Inclusive Development of Ethiopia, 2013–2019 – aims at producing orthographies and school material for some of the under-resourced languages of Ethiopia. So far the project researchers have developed five small speech corpora that have subsequently been put into the search system Glosa. These are presented below together with basic information:

- Amharic: 25500 words, 12 informants.
- Gumer: 19000 words, 14 informants.
- Hamar: 16900 words, 2 informants.
- Muher: 40500 words, 8 informants.
- Oromo: 13350 words, 3 informants.

In addition, Gamo, Haddiya and Sidaama will be available in speech corpora soon, and more material will be added to the existing ones. All the corpora have been either audiotaped or videotaped. They have been transcribed into standard orthography, if any exists, or a modified IPA transcription, using ELAN (software for annotation). Metadata for each recording include variables such as gender, age, language background, place etc. The recordings consist of interviews and conversations. The corpus search interface is Glosa (Johannesen et al. 2008, Kosek et al. 2015), which offers a search interface with three levels of complexity, including the possibility to search for beginning and end of words, beginning and end of segments, etc. The search can be filtered through the metadata, and can be done stepwise. The results are concordances and frequency lists, from where the concordance can be consulted, and audio and video files, which are time-aligned with the transcription. The corpora are freely available for the public and can also be installed on local machines.

GLOTTONYMS IN ETHIOPIAN LANGUAGES

ZELEALEM Leyew, Addis Ababa University, Ethiopia

This paper mainly describes the glottonyms (language names) of Ethiopian languages. The findings show that most of the languages in native names appear with affixes. The widely attested affix is $-V(f)V(V)/-V(f)V(V)$ derived from the word af ‘mouth’ through a grammaticalization process. In Gede’o-ffa (Gedeo language - Cushitic) and Hamar-affo (Hamar language - Omotic), it occurs as a suffix. The Silt’e, Zay and Kistane peoples name their languages as (ya)-Silt’e-af, (ya)-Zay-af and (ya)-kistane af, respectively, with the genitive prefix appearing optionally. There are traces in which the word af was used with language names in old Amharic. In languages such as afaan-Oromo (Oromo language - Cushitic) and ?afaa-?a-χonso? (Konso language - Cushitic), glottonyms are marked through prefixation. Whether or not the glottonym affix is an independent word as in Afar af (Afar language ? Cushitic) or an affix as in Afar-af is yet to be determined. The Seezo people call their language seez-waani ‘mouth of Seezo’. In most Ethio-Semitic languages, the adjectivizer suffix $-?ḥḥ$ is attached to glottonyms. In Amharic, for instance, amar-?ḥḥ ‘Amharic’ is a self name and Hadiyy-ḥḥ ‘Hadiyyissa’ (Cushitic), Bench-ḥḥ ‘Benchnon/Bench’ (Omotic) are given names. In all instances, glottonyms are inherently adjectives derived from ethnonyms that are inherently nouns. In few instances, affixes that express the other speech organ: tongue and teeth are recorded. The Nilo-Saharan languages t’wa-gwama ‘tongue of the Gwama people’ and t’a-po ‘tongue of the Opoo people’ are examples. The Northern Mao people (glottonym Mawes-Aas’e lit. ‘teeth of Mao man’) and the Harari people (glottonym: G?-Sin?n ‘teeth of Harari’) attach in their language names the grammaticalized affixes which originally referred to ‘teeth’. The Burji (Cushitic) and Murle (Nilo-Saharan) ethnic groups name their language in suppletive forms as da?ate and alo?anch, respectively. The -tstso suffix as in Gamo-tstso, -non suffix as in Bench-non, -te suffix as in Koore-te and -sa suffix as in Oydi-sa are the other glottonym suffixes occurring in other Ethiopian languages. The occurrence of the grammaticalized forms mouth, tongue and teeth in glottonyms could be one of the areal features of Ethiopian languages compared to, for instance, the Niger-Congo noun-class marking languages. The data also prove that the formal and semantic relationships between glottonyms and ethnonyms (ethni names) are too strong. The relationship with toponyms (place names) is also strong but with endonym (country names) loose. That the same language is designated by different names by missionaries, researchers and neighboring ethnic groups is a point of discussion in this paper. Whereas the most accepted glottonym is the name given by natives themselves, other glottonyms are considered as imposed and sometimes derogatory. The qualitative data and information are

collected from my own field-notes and published and unpublished sources.

LANGUAGE CONTACT AND ITS EFFECTS ON GURAGE VARIETIES OF MUHER

AWLACHEW Shumneka Nurga, Addis Ababa University, Ethiopia

Social and linguistic contacts between speakers of diverse varieties as well as the influence of the surrounding Cushitic languages contributed to the establishment of Gurage dialects and widespread bi or multilingualism. However, the actual extent and the effects of language contact on individual languages in the Gurage Zone are not clearly known. Therefore, the main objective of this research is to investigate language contact and its effects on language use and form on Gurage varieties of Muher. Mixed research methods (questionnaire, interview, and participant observation) are used as research tools. The Muher community lives in the north-western part of the Gurage Zone. Its neighbours are Ezha in the west, Mesqan and Dobbii in the southeast, Wolane in the northeast, K'abeena in the northwest and Silt'e in the southeast. As a result, many of the Muher speakers are bilingual in one of these languages. The study focuses on the language behaviour of individuals belonging to Muher Gurage ethno-linguistic group residing in rural and urban settings, namely the rural areas of Teklehaimanot, Zabbidar and the town of Hawarijat and Wolkite as zonal administration center.

LANGUAGE STANDARDIZATION EFFORTS IN GURAGE

Ronny MEYER, INALCO/LLACAN, Paris, France

Several Gurage varieties, which belong to Ethiosemitic, and the Cushitic languages K'abeena and Libido are spoken natively in the Gurage Zone. Although the two Cushitic languages represent linguistic minorities in the Gurage Zone, they have been reduced to writing and are used for primary education, and partly even administration and mass media, for some time. With the exception of Silt'e, which no longer belongs to the Gurage Zone, the results of ongoing language planning and standardization processes of Gurage varieties are rather meager. Despite ongoing efforts from Gurage intellectuals and administrators, as well as linguists involved in research on language standardization in Gurage, the implementation of a Gurage variety or several varieties as official language(s) at least in primary education is heavily impeded by political considerations, namely the fear of social unrest or separatism as an anticipated outcome of an "unwelcomed" language policy. The hypothesis that local political undecisiveness and fence-sitting hinders the implementation of a Gurage variety as official language in the Gurage Zone, will be outlined in this paper. First, I will summarize the findings of research on language standardization in Gurage and compare them with the results of linguistic capacity building efforts in the Gurage Zone. This comparison will show several options for the linguistic development of Gurage varieties as official languages in the Gurage Zone, which so far have all been neglected by the respective local political and administrative authorities.

MEDIA AND LANGUAGE USE SITUATIONS IN SNNPRS, ETHIOPIA

NIGUSSIE Meshesha Mitike, Hawassa University, Ethiopia

It is known that Ethiopia is the land of diversity, and particularly the Southern Nations, Nationalities and Peoples Regional State (SNNPRS) is a cultural mosaic, a linguistically diverse region of the nation comprising of 56 ethnic and language groups. The constitution of the government of Ethiopia (1995), Article Five gives all Ethiopian languages equal state recognition to develop and to use the languages for social, cultural and political purposes. In line with this, the Ethiopian Broadcasting Proclamation No.178/1999 and the Ethiopian

Broadcasting Proclamation No. 553/2007, as well as the Access to Media and Freedom of Information Proclamation No. 590/2008 provide the legal grounds for practicing media freely for social, political and cultural ends, and also for democratic building in Ethiopia. Therefore, the present study has the objective to examine the media and language-use situation in the SNNPRS of Ethiopia with the intention of identifying the legal, cultural and language policy implications in addressing the linguistic, cultural, social and political rights of the people in Ethiopia. To this end, the study employs mixed research design, quantitative and qualitative methods, and uses both primary and secondary data sources. For data collection, both questionnaire and interview are used as instruments along with document analysis. The data was collected from South Omo zone by taking Jinka and Gazer towns where the zonal area is a place where linguistic variations are highly witnessed. For primary data collection, some town dwellers, students, teachers, lawyers, and journalists were included using random and purposive sampling methods. In data collection, 60 respondents were included for questionnaire and 12 key informants were included for interview. The constitution of Ethiopia (1995), media proclamations, and other sources are reviewed for document analysis. The study found that in spite of all the constitutional and media laws, background, and a fertile policy ground for most of the languages to develop and be used in media, the use of language in media still has far to go. Most of the languages do not have their own orthography or it is not very developed, they do not have sufficient written materials, and cannot become language of school, courts and media. In fact, the SNNPRS Government has started to offer mother tongue education in 28 languages and to broadcast 47 languages in media, but it can be argued that the efforts taken by the government have been challenged by the language's development level, human resources development, and the media infrastructure. Still, due to the higher linguistic variations and other related challenges, the language use situation in media of the SNNPRS is still far to reach and highly problematic. Finally, it is found out that there seems to be a good start in terms of legal policy and the usability of some of the languages in courts with direct or through translation and in schools, but still from media, cultural, and social perspectives, it is still far to go in using the languages for various social affairs.

MUTUAL INTELLIGIBILITY AMONG SPEAKERS OF GAMOTSTSO

MEQUANINT Wanna, Hawassa University, Ethiopia

Linguistic variations that are evident within Gamo language seem very complex, yet these incidents have not been given due attention by linguists except a few works by Hirut (2004, 2013a), and Wondimu (2010). As a result, the existence of language variations within Gamotstso has created a fertile land for various problems and conflicts which have been observed in some places of the region. Furthermore, no document is available that reveals the degree of closeness or divergence of each dialect of Gamotstso against the other. Therefore, the main purpose of this research was to determine to what extent a dialect of Gamotstso is closer to or distant from one another. Hence, the present study has addressed mutual intelligibility among eight dialects of Gamotstso: Doko, Dita, Dorze, Ochollo, C'hencha, K'uc'ha, Boreda and Ganta. In order to accomplish this, the study employed both functional and opinion testing using research instruments such as RTT, Levenshtein Distance, core vocabulary comparison, and interview. The study found that mutual intelligibility does really exist among seven of the dialects of Gamotstso, with the exception of Ganta dialect. Moreover, the current study discovered that Ganta is a divergent speech variety of Gamotstso. In addition to this, the study identified that one-way intelligibility (asymmetrical intelligibility) prevailed between Ganta and the rest of the dialects employed in the present research. It was also indicated that Gamo people in general do have favorable attitude towards their own dialect and to other dialects of Gamotstso.

SCRIPT CHOICE IN MULTILINGUAL ETHIOPIA: AN OPTION FOR A COMMON SCRIPT USE

FEKEDE Menuta, Hawassa University, Ethiopia

Since 1994, the grant of linguistic right to all nations and nationalities of Ethiopia to use their languages

in all domains also paved the way to the choice and use of different script types. Now Ethiopia is not only multilingual, but also multi-script using country. There is a tendency for Cushitic and Omotic languages to use Latin script while the Semitic languages to maintain the preexisting Ethiopic (Sabeian) script use tradition. Though the introduction of Latin script into the orthography of Ethiopian languages helped to handle some of the problems the Amharic writing system could not provide, such as representing gemination and length, it has a number of disadvantages both linguistic and sociological. The aim of this article was to provide an option for using a common script for all Ethiopian languages. To this end, the paper has provided the advantages and disadvantages of using Latin and Ethiopic scripts. It also offered the main problems in the Amharic orthography and the possible solution to them. The paper also provided ways of solving the ascribed gemination and length representing problems in using Ethiopic script. Four languages; namely, Gurage (Semitic), Konta (Omotic), Sidama (Cushitic), and Murle (Nilo-Saharan) were used as a sample for the study. Both the Latin and Ethiopic scripts use options were discussed for each of the languages. Sample scripts, written with both Latin and Ethiopic scripts were provided, and the observed advantages of each script type was discussed based on the sample scripts and principles of orthography development. It was found that Ethiopic script can be used to all Ethiopian languages without problem of representing gemination and length. It was also found that Ethiopic script is more economical than Latin script. The script inventory of Ethiopic can serve as a resource, with a few modification and adjustments, to fit into the linguistic needs of each Ethiopian language.

THE CHALLENGES OF LANGUAGE STANDARDIZATION IN GAMO

ALMAZ Wasse Gelagay, Addis Ababa University, Ethiopia

This study looks at current efforts to develop and standardize disadvantaged Ethiopian languages, which have recently begun to be introduced into education and other social settings. Article 3.5.1 of the Federal Democratic Republic Government of Ethiopia's Education and Training Policy (1994) granted citizens a legal right to use their native languages as a medium of primary education. This legal initiative resulted in the introduction of many indigenous languages into education and other official settings. The arrival of these languages into new domains has created opportunities to standardize them, with the effect of changing their social status. Gamo is one such language which, as a result of the policy changes, has acquired a standard orthography and been introduced as a medium of instruction in schools. This research seeks to investigate the sociolinguistic aspects of standardization in the Gamo language. It mainly focuses on norm selection and norm acceptance, exploring speakers' attitudes to Gamo and their needs and expectations regarding the standardization of the language. The research argues that, as a language newly introduced into different social domains, Gamo has to be standardized to fulfill its newly assigned social roles. As part of the standardization endeavors, there is a pressing need to establish a standard language that suits the attitudes and demands of Gamo society. A standard Gamo language would effectively play various social and instrumental roles if users of the language participated in the standardization process as much as possible. So far, we do not have sufficient information about social attitudes and needs regarding the standardization of Gamo. The research therefore helps to fill an information gap on this issue by providing valuable data about the real attitudes and needs of speakers of the language at grassroots level.

THE STATUS OF ETHIOPIAN LANGUAGES SINCE 1995: DIGLOSSIA OR POLYGLOSSIA?

Yeshi Gebremedhin, AAU

Ethiopia is a multilingual country. The term "bilingualism," which refers to the presence of two languages in the individual, may also be applicable in the case of Ethiopians. This assumption is especially true among Ethiopians who have had the opportunity to go to school. Even if the use of the Amharic language had been compulsory, access to school for everyone would be unthinkable as there were not enough schools for everyone. Since 1995 and according to Article 5, of the Constitution of the Federal Democratic Republic of Ethiopia:

1) "All Ethiopian Languages shall enjoy equal state recognition; 2) Amharic shall be the working language of the Federal Government; 3) Members of the Federation may by law determine their respective working languages." In our research, we examined how we can define the language status in Ethiopia. We wondered what place to give to the terms "multilingual," "bilingual," "plurilingual," "diglossia," and "polyglossia" in the Ethiopian context. Our research is a modest documentary research, based on the scientific explanations of sociologists, particularly Boyer (1997). This research used a qualitative approach. Specifically, it applied the methods of documentary research. It must be said that Ethiopia is neither a "bilingual" nor a "plurilingual" country. To this end, we rely on Boyer's definition of these terms: "We must distinguish between bilingualism of the collectivity and that of the individual. The community (state, tribe, elite, family, etc.) needs intercommunication among its members. However, a bilingual community is not a collection of bilingual individuals "(Boyer, 1997: 61). The term "diglossia" has been a topic of research among leading sociolinguistic scholars from around the world. According to Boyer (1997: 125), the situation of "diglossia" is characterized by the existence of a "high variety" speaking of a language that is used in formal and prestigious situations and of a low variety, speaking of a language that is used in informal situations or everyday life. The question of diglossia in Ethiopia has also been examined.

WAITING ON A KEYBOARD: THE LATINIZATION OF AMHARIC IN THE DIGITAL SPHERE

Isabelle A. ZAUGG, Postdoctoral Research Scholar at Columbia University's Institute for Comparative Literature and Society

Addressing the theme of linguistic challenges and change within multilingual Ethiopia, this presentation looks at the interaction of Ethiopian languages with the global digital sphere. Digital technologies, due to their history as tools originally developed by and for English-based societies, have spread across the globe, but without completely abandoning their bias towards supporting English and other Latin-based languages. This has promoted the perception that the Latin alphabet is more "modern" than other writing systems. This view, while problematic, has helped to spur adoption of the Latin alphabet in many global locales. Furthermore, even in cases where the Latin alphabet is not embraced by policy, digital technology users of non-Latin-based languages, like Amharic, have been pushed by ease-of-use to use the Latin alphabet when communicating digitally. Within this presentation I will share some of the findings from my dissertation research entitled "Digitizing Ethiopic: Coding for Linguistic Continuity in the Face of Digital Extinction." I will address the extent to which the Latin alphabet is still widely used by Amharic-language users online, despite progress in digital supports for Ethiopic. I will also present some of the potential reasons why Amharic-language users opt to communicate digitally using the Latin alphabet rather than the Ethiopic script. I will close with recommendations about the technological and policy supports that can help change this trend so that Amharic-speakers are able to use not only their own language but also their own script in the digital sphere. This presentation makes a case for the importance of considering communication technologies within the framework of language and cultural policy, since global technologies affect local language practices. It also proposes that rather than uncritically allowing global technologies to shape language and culture, it is better to design, shape, and localize technologies to serve the language and culture of their users.

[PANEL] 0804 QUANTIFICATION AND NUMERATION OF OBJECTS IN SPACE IN ETHIOPIAN LANGUAGES.

Organizers:

BAYE Yimam, Addis Ababa University, Ethiopia

Paper presenters:

SINTAYEHU Semu; ESAYAS Tajebe; AZEB Amha; BAYE Yimam; GASHAW Arutie Asaye;

Anne-Christie HELLENTHAL; ANBESSA Teferra; FEKEDE Menuta; SHIMELIS Mazengia

- How are they perceived in terms of quantity: mass, portion, collection, specificity, single, dual, pair, triple, quadruple entities, etc.?
- How are things, measured, and what are the units or types of measurement: body parts like head, leg, arm, foot; rope, meter?
- How do quantification and numeration interact with gender, age, size salience or social relevance?
- Some points of departure on the theme of quantification and numeration of objects (and events) in space are as follows:
 - The central theme concerns questions like the following within the general number system of languages.
 1. What kinds of objects or entities are marked for number in Ethiopian languages?
 2. What is the role of salience or prominence in the number system?
 3. How are objects/entities perceived?
 - i. Generic
 - ii. Mass and collectives
 - iii. Specific and non-specific
 - iv. Definite and indefinite
 - v. Uniqueness and individuation
 4. How are these marked?
 - i. Tonal
 - ii. Morphological
 - iii. Syntactic
 5. Which body parts are used to express or measure:
 - i. single and multiple instances of a mass/collection?
 - ii. sizes of physical space such as land and quantity of mass
 6. How are measures phrases structured?
 7. How are objects classified as numerable, measurable, etc.?
 8. What is the role gender in the numeration and/or quantification of objects?
 9. What is the role of animacy in the gender and number systems of Ethiopian languages?
 10. What is the interaction between number, gender and honorificity?

As to some references, I think any of the typological works of such people as William Croft, Bernard Comrie, Leonard Talmy may serve as spring boards.

COUNTING AND MEASURING SYSTEMS OF OBJECTS IN EAST OMETO, GANTA

SINTAYEHU Semu, College of Arbaminch Teachers' Education, Ethiopia

The paper presents analysis of systems for counting and measuring objects in East Ometo, Ganta. The numeration and quantification strategies of Ganta are applied to animate (countable) and inanimate (mass) nouns. The former groups of nouns are considered to be numerable and, except for a single entity, they are morphologically marked for numeration. But for the single entity, the situation is not morphologically marked; rather citation form words (objective or accusative case words) are used in Ganta. The latter counterparts of nouns are perceived as measurable and in the case of body parts such as head, forehead, mouth, hand, back and foot, are used to measure single and collective quantities of them. Other than body parts, Ganta uses terms like *gáde* 'land' and *keetstse* 'house' with quantification word *kúme* 'full' to measure collective objects. In the numeration and quantification processes, Ganta people use gender to express physically measurable situations. For this reason, notions of maleness and femaleness are used respectively to express big and small sized definite objects. Furthermore, in pragmatic speech contexts, the notion of physically large objects is referred to using the male sex referent in order to express a sense of ignorance, whereas the notion of small objects is referred to in the female sex to express love and closeness. On the other hand, Ganta people use morphologically marked plural number, and second and third person plural pronouns and their markers in the syntax to express respect for society elders, local leaders, well-known personalities and traditionally nominated

people (king).

GENDER AND NUMBER IN SAAHO

ESAYAS Tajebe, Mekelle University, Ethiopia

Saaho is one of East Cushitic language spoken in the Southeastern Eritrea and Northeastern part of Ethiopia. Banti and Vergari (2010), there are three main dialects: Northern, Central and Southern. This paper focuses on the Southern dialect. Saaho shows gender, not number, agreement in the subject inflection on verb. The gender values are masculine and feminine and are assigned to all nouns. Masculine show male and feminine a female subject agreement on verb. Nouns are grouped as V-final or C-final based on formal or semantic gender assignment system. The formal system, tone pattern, is used for V-final nouns whereas semantic system, scale of individuation, is used with C-final nouns. On V-final nouns, placement of tone on penultimate triggers masculine but on the final syllable triggers feminine gender. On C-final nouns collective aggregates are feminine but granular aggregates, liquids/substance, individual objects are masculine. The number values of nouns include singular, plural and general. Singular nouns form plurative by morphological means. The plural reference nouns form singulative by adding a suffix. General reference nouns form singulative and plurative references. The number values are associated with gender. Singulative forms can show gender either feminine or masculine by formal system. On nouns not semantically specified for sex, the gender of singulative forms has direct correlation with Part-Whole references. Masculine singulative form has a small size or partitive reference whereas feminine singulative form has whole reference. The gender values on plurative forms show difference within the Saaho varieties. In Southern Saaho, all plurative forms trigger feminine agreement on the verb and are considered as feminine whereas in the other dialects plurative forms are feminine and/or masculine (Welters (1953) and Banti and Vergari (2007)

INTERDEPENDENCE IN NUMBER AND DEFINITENESS MARKING IN OMOTIC

AZEB Amha, African Studies Centre, Leiden University

In this presentation I will discuss the interesting way that number and definiteness/specificity interact in a number of Omotic languages. In some languages, for example Yem, morphological allomorphs of plural number are distributed according to the definite-indefinite value of nouns. In others, for example Gamo and Wolaita, all plural-marked nouns are interpreted as definite, even when the latter category is not overtly marked. I will examine this phenomenon of category-dependence and discuss any correlation it might have with the formal way in which number is marked (affixation, reduplication or modification by an independent word) and/or the types of number distinctions that are made (singular - plural only, or this extend to the distinction of dual and paucal as well).

IS AMHARIC NUMBER CARDINAL AND ORDINAL ONLY?

BAYE Yimam, Addis Ababa University, Ethiopia

The literature on Amharic numerals recognizes number as cardinal and ordinal references to definite or indefinite objects. The ordinal is marked with the suffix -āñña, as in and-āñña '1st'. This is used in reference to an object situated in a ranking order. The ranked object is one among a definite or indefinite group of objects organized in a linear or hierarchical manner. In addition to this, there is a third type attested in the counting of siblings in descending order. This comes from the variety of Amharic spoken in rural villages of North Wällo. In this variety, expressions like, hülätt-äyya, sost-äyya etc. are used to refer to one's second, third, fourth, etc

younger sibling. The suffix also occurs in the form, *mänt-äyya* 'one's twin' from the noun *mänta* 'twin'. All such expressions are genitive with an implicit possessor assumed. With the cardinal numeral and 'one' the suffix renders the sense of an action done once and for all, as in *and-äyya-u-n hedä* 'he left for good' or *azōmära-u-and-äyya-u-n t'əftowal*. 'The harvest is totally/completely destroyed'. In such contexts the expression has a wide scope interpretation of the manner of an action or state. Could such references be characteristic of other languages of the region?

MOTION EXPRESSIONS IN AMHARIC

GASHAW Arutie Asaye, Semantics and Pragmatics

This paper focuses on the semantics of motion expressions, specifically self-agentive translational motion, in Gojjam variety of Amharic, which belongs to transverse group of South Ethio-semetic branch, Afroasiatic phylum. The analysis of this study is predominantly based on written texts and elicited data. The present study has identified that Amharic motion expressions can be divided into four groups: (a) expressions which denote motion per se, (b) verbs that take figure conflation, (c) verbs that take path conflation and (d) verbs that encode manner/cause conflation. In Amharic, motion events can be quantified by a phrasal quantifier which is formed from a numeral and the word *gize* 'time', e.g., *hulät gize mät't'a* 'he came two times'. The term *gize* can be shortened to *izze* or *-e* (cf. Lesalu 1995: 265), e.g., *addisaba sost izze hidzälləhu* 'I went to Addis Ababa three times', *assire mät't'a* 'he came ten times'. In addition, frequency of movement can be expressed by reduplicating one or two consonantal roots (e.g., *təmälalläs-* 'commute', *təzəwazəwwər-* 'move frequently', *-mät'at't'a* come occasionally). Total reduplication of an ideophone can also show frequentative movement, e.g., *inkijfä_inkijfä* al- 'to hop on one foot while keeping the other leg doubled up', *imbat't' imbat't'* al- 'jump more than one time', *dikk_dikk* al- 'walk with light and short steps'. Moreover, gemination (e.g., *k'əə...ss* al- 'be very slow', *rot't'* al- 'run', *fät't'an* al- 'be fast'), and reduplication (e.g., *təngəzəggəz-* 'plod', *təmzəgəzzəg-* 'walk in a hurry', *təwidzəmədzəzəm-* 'walk very quickly for physically big figure', *təlwasəwwəs-* 'move with difficulty after being injured') show intensity of movement (cf. Mengistu 2010: 297; Baye 2006: 73; Unseth 2002: 64).

PLURAL AND NUMBER IN TWO GWAMA VARIETIES

Anne-Christie HELLENTHAL, SIL Ethiopia

Gwama [kmq] is a Koman language spoken in the borderlands of Benishangul-Gumuz region in Western Ethiopia. It has two distinct varieties, here called Highland (aka Koman Mao), which is spoken around Tongo and in Oromia, and Lowland, which is spoken in the lowland area toward the Sudan border (Küspert 2015). Some research has been done on both varieties (e.g. Zelalem 2005; Goldberg and Helleenthal 2017). Nevertheless, little is publicized that compares the two dialects. This paper aims at comparing and contrasting plural and number in Highland and Lowland Gwama. Nominal plural is similar in both varieties: it is generally only marked on [+animate] referents by *ma* (masculine) or *i* (feminine). In contrast, verbal number is expressed differently, especially in the third person subject agreement: whereas Highland Gwama has *-a* or *ø* for singular masculine, *-b(á)* for singular feminine and *-n(i)* for plural (cf. Zelalem 2005), Lowland Gwama uses *-n(i)* for singular masculine, *-a* or *-b(i)* for singular feminine and *-b(i)* for plural (Goldberg 2015). This mixture asks for an explanation. These and other phenomena related to expressing plural and number in both varieties are discussed in detail in the paper.

QUANTIFICATION AND NUMERATION IN SIDAAMA

ANBESSA Teferra, Department of Hebrew Language and Semitic Linguistics,

Faculty of Humanities, Tel Aviv University, Israel

The aim of this paper is analyse the quantification and numeration system of Sidaama, a Highland East Cushitic (HEC) language spoken in south-central Ethiopia. Among other things, nouns in this language are marked for number. Three categories of number are distinguished: basic form (collective), singulative, and plural. The basic form is unmarked for number but some of its members may have a collective reading. A singulative has an individuating function and denotes a single referent as in woš-i-ččo 'dog'. It can also mark a diminutive, particularly in adjectives. The singulative is marked by /-čo/ ~ /-ččo/. Some nouns in their synchronic form carry either /-ššo/ or /-kko/ as singulative markers. The plural marks more than one referent. Among HEC languages, Sidaama has a rich plural system whereby it is marked by /-Ca/, /-uwa/, /-aasine/, etc. The formative /-Ca/ (whereby C is a copy of the stem-final segment) appears to be the default plural marker because it has a higher frequency and is the preferred plural for loan words. Although singular with numerals is possible, the preferred form in Sidaama is plural with numerals. Sidaama exhibits quite a widespread polarity whereby the gender is reversed between the singular and plural of nouns (for instance masculine noun in the singular but feminine in the plural). Numerals from 20 up to 90 are derived from unit numerals but involve a number of sound changes. Non-count nouns are specified by means of measure phrases. The head of the measure phrase can consist of traditional measure nouns such as č'igile 'arm', saffe 'a grain measure', etc. or modern measure nouns such as t'armuse 'bottle' or farasula 'a dry measure of 17 kilograms' which are usually loan words.

QUANTIFICATION AND NUMERATION OF ENTITIES IN SPACE IN GURAGE

FEKEDE Menuṭa, Hawassa University, Ethiopia

Entities existing in space are quantified and measured differently. The way they are conceptualized and their units of measurement vary across languages. This article aims to describe how entities in space are perceived in terms of generic-specific, mass-collective, definite-indefinite and masculine-feminine poles, and how they are measured in the Gurage language. Gurage has a number of language varieties; the data for this study was collected from the Gumer variety. Three key informants were used to elicit the data. An introspective method was also used, as the researcher speaks the language. It was found that nouns can be singular (ərɿj 'boy'), plural (dengja 'boys') or collective (səb 'person'). Singular is not marked, but plural is expressed by lexical means and verb agreement. Pronominal suffixes that also mark definiteness distinguish singular and plural: fek'-hut (goat-DEF 'the goat') and fek'-hino (goat-DEF.PL 'the goats'). Pronominal suffixes also express honorific masculine and feminine nouns. The collective plural is expressed with {nə-}: nə-gwənɿjə (PL-hyena 'group of hyenas'). Gender interacts with animacy but not with number. Only animate and human nouns distinguish feminine grammatically; otherwise, all nouns are masculine. Flat objects are measured with units, such as k'it'er 'leaf', dʒef 'foot', ʒir 'stick' and wədərə 'rope'. Liquids are measured with their container: ank'əfwə 'spoon', wəjər 'pot', t'iwa 'a small size pot', and dʒəbən 'kettle'. Solid objects are measured with units such as ədʒ 'hand'; k'una, jibanguna, gurət, k'ərɿj'at all referring to different types of baskets; dʒunja 'sack', and jat 'granary'. Parts are measured with fint 'half', fwirim 'piece'; pairs with t'imd 'tame' and ləmɿja 'twin'; set of entities with angədo 'cattle in cages'. Objects are also measured with gwədʒə 'hole', t'or 'load on a head', finɿjə 'sip', and t'imwət 'roll'. Some units measure liquids and solids. The same entity can be an object and unit of measurement. Syntactically, measure phrases precede the entity measured.

SOME ASPECTS OF CARDINAL AND ORDINAL NUMBERS IN OROMO

SHIMELIS Mazengia, Addis Ababa University, Ethiopia

This study is concerned with investigating the cardinal and ordinal numbers of Afaan Oromoo (for the sake of brevity Oromo) based on data from the eastern variety which were obtained through consultation and introspection. The cardinal and ordinal numbers of the language are inflected for various meanings and grammatical functions. Unlike the rest of the cardinal numbers, 'one' distinguishes gender (tokko (m.)/takka (f.)). It

could also be inflected for singulative. In addition, along with all the other cardinals, it may be inflected for case and focus. All the cardinal numbers may be inflected for limiting (e.g. torb-uma 'just/only seven') which could further take on a focus marker (e.g. torb-umaa-tu, torb-umaa-huu, subject and object, respectively). The cardinals for 'two' and above may be inflected for a partitive sense or for particularly identified items (e.g. sadeen 'three of them/the three...'). Suffixing -uu to the preceding form renders a sense of universality or including all (e.g. sadeen-uu 'all three'). Number 'two' is also structured in such a way to render the sense 'again' (lam-mata). Abstract nouns may be derived from the cardinal numbers in which case the counting and singulative forms of 'one' result in distinct meanings—tokk-ummaa 'one-ness/unity' and tokkicc-ummaa 'being the only one'. The ordinal numbers are essentially similar to the cardinal ones in undergoing inflection.

[PANEL] 0805 PAST, PRESENT AND FUTURE OF EDITING ETHIOPIAN TEXTS: REGIONAL AND GLOBAL PERSPECTIVES

Organizers:

Alessandro BAUSI, Asien-Afrika-Institut, Universität Hamburg, Germany

Paper presenters:

SOLOMON Gebreyes; Maija PRIESS; Alessandro BAUSI; Antonella BRITA;
Jonas KARLSSON;
Nafisa VALIEVA; Daria ELAGINA; LOU Kahssay; Timothy B. SAILORS; Stefan
WENINGER;
GETATCHEW Haile; MERSHA Alehegne

Traditionally a branch of 'classical Ethiopian studies' and from the very beginning an essential component of the broader Ethiopian studies when the field was first established as a forum of international exchange (since the 1959 first International Conference of Ethiopian Studies in Rome)—editing Ethiopian texts has remained a practice largely determined by sectorial trends, with different practices and little common ground. This has remained true despite the increasing number of published editions. If in the last thirty years there have been attempts at a precise methodological reflection on editing Gə'əz texts in printed form, one has to admit that the scholarly control (typically, in the form of reviews) has been minimal and the field has not yet any established common ground for mutual understanding. Well beyond the traditional scope of paper printed editions of translated and original literary Gə'əz texts—to which the Ethiopian Orthodox Church has given a huge, largely underestimated, and scholarly not yet assessed contribution—the last decades have marked an increasing interest towards documentary texts (feudal deeds as well minor historiographical texts), which pose questions of their own and require adequate editorial solutions. While a large number of literary Gə'əz texts still await a first edition and linguistic questions (in terms of layers, standardization and normalization) are also posed, consideration is also due to oral texts, along with the written, and to the interaction of both. Also 'modern classics' of national or regional literatures in modern languages (starting from Amharic, and Tigrinya) require in turn adequate and authoritative editions. Against this background, the 'manuscript cultures' concept has contributed to a deeper understanding of manuscripts as a decisive factor in shaping transmission and cultural processes, besides and in connection with their role of text carriers: yet, the 'manuscript cultures' point of view does not provide any editorial solution ready at hand. The same is true for online, digital, and electronic editions, since every technical option depends upon and implies methodological decisions. The panel intends to open a forum for reflection on editing Ethiopian texts in a regional and global perspective.

A ROYAL COURT ORDER LISTING THE TITLES AND RANKS OF OFFICE HOLDERS IN THE CHRISTIAN KINGDOM OF ETHIOPIA: EDITION AND HISTORICAL COMMENTARY

SOLOMON Gebreyes, Universität Hamburg, Germany

It is true that we often read various titles of office holders under civil administration of Christian kingdom of Ethiopia in the royal chronicles and other historical texts. What we lack so far, however, is a text at our disposal that clearly describes the hierarchical structure of titles and ranks of office holders, ranging from a king at the top to the lowest office holders. A short royal court order written in Gə'əz on two folios, entitled **ወግ፡ ዘመዓርግ፡ ወምክር** that is now available from a manuscript of Dərsanā Mika'el, housed at the monastery of Tara Gädam, provides now crucial new information on this point. The names of the titles of the whole office holders under the civil administration of the medieval Christian kingdom from the lowest title **የሻለቃ** to the top **ንጉሥ** are listed there. The colophon states that the text was composed by Azzaž Wäldä Tənsa'e, a royal court judge or counselor probably during the time of Iyasu I (1682–1706). The text also appears included, with minor modifications, in the royal chronicle of Iyasu I (1682–1706) and the chronicle of Bäkäffa (1721–1730). In this regard, this paper attempts to examine the textual tradition of this text and edit it critically by collating it with the other witnesses that appear in the chronicles, and present it with an annotated English translation.

CRITERIA FOR A CRITICAL EDITION OF ETHIOPIC AMOS

Maija PRIESS, Universität Hamburg, Asien-Afrika-Institut, Germany

The THEOT team ('Textual History of the Old Testament' led by Steve Delamarter) has selected passages from 37 manuscripts (14th–20th centuries) of Ethiopic Amos and arranged them into text variation units in the years 2013 and 2014. The 15 relevant passages within each manuscript were then transcribed and compared. The close association to the Christian history and culture, especially the theological aspects, influenced already the translation of the Septuagint (LXX) from Hebrew/Aramaic thus changing many place-names. Furthermore, it seems that the geography was not so well known to the translators, copyists and readers. In this comparison it became an obvious task to make research concerning toponomastics of Ethiopic Amos which meant a historical and diachronic analysis leading to reconstruction of the place names. There seemed to be, besides linguistic derivations, etymological, cultural and theological aspects for these variations as why place-names do not always correspond to the Hebrew or Greek Vorlage of LXX. For the Ethiopic Amos, the LXX was decisive only to some extent, and several unknown names have been substituted with known ones by choosing another name or, taking something similar, e.g. Hebrew Awon > Greek Ōn > Ethiopic Am(m)on. Have there been fashions or preferences in theological purposes during different centuries or localities in Ethiopia?

Combining these methods will allow us to select the most relevant manuscripts of the Ethiopic Amos for the preparation of a critical edition and translation.

EDITING ETHIOPIAN TEXTS: THE CASE OF THE MORE ANCIENT LAYER

Alessandro BAUSI, Universität Hamburg, Germany

If in the last thirty years there have been attempts at a precise methodological reflection on editing Gə'əz texts in printed form, one has to admit that the scholarly control has been minimal and the field has not yet any established common ground for mutual understanding. Well beyond the traditional scope of paper printed editions of translated and original literary Gə'əz texts, the last decades have marked an increasing interest towards documentary texts (feudal deeds as well as minor historiographical texts), which pose questions of their own and require adequate editorial solutions. Against this background, the 'manuscript cultures' concept has contributed to a deeper understanding of manuscripts as a decisive factor in shaping transmission and cultural processes, besides and in connection with their role of text carriers: yet, the 'manuscript cultures' point of view does not provide any editorial solution ready at hand. The same is true for online, digital, and electronic editions, since every technical option depends upon and implies methodological decisions. In this connection, a selection of case-studies from recent and less recent editions of Gə'əz texts can be used to show the complexity of some of the issues at stake and contribute fruitfully to the more general debate in the panel. Among the most challenging aspects that have recently emerged calling for more consideration is that of the growing evidence for the pronounced 'depth' of some textual traditions, for which increasingly more ancient witnesses are attested. This evidence requires to some extent a re-examination of methods and assumptions and at the

same time also suggests new working hypotheses.

EDITING HAGIOGRAPHIC TEXTS TRANSMITTED IN MULTIPLE-TEXT MANUSCRIPTS: A METHODOLOGICAL REFLECTION

Antonella BRITA, CSMC, Universität Hamburg, Germany

The general aim of the paper is to propose a methodological reflection on the edition of texts which are part of large hagiographic collections transmitted in Multiple-Text Manuscripts (MTM). The main focus will be the edition of the texts of the *Gadla Samā'tāt* (Acts of the Martyrs), an archaic canonico-liturgical collection attested in Ethiopia since the end of the 13th century and used in the Ethiopian Orthodox Church for the daily commemoration of both Martyrs and Saints. Only a small number of these hagiographies have been edited. The main questions that will be addressed are as follows: (a) what does it mean, from a methodological point of view, editing texts transmitted in MTM as Corpus Organisers (definition by Alessandro Bausi); (b) what the study of the textual transmission can tell us about the transmission of the whole collection? (c) does the transmission of the individual texts develop independently from the rest of the collection or only as part of the collection? (d) how the textual transmission reflects the material circulation of the manuscripts and, consequently, the scribal practices? (e) what can we learn about the veneration of the saints and about the birth of the local hagiography from the philological study of the texts?

EDITING THE DƏGGWĀ: REFLECTIONS ON AN ONGOING PROJECT.

Jonas KARLSSON, University of Hamburg, Germany

Traditionally attributed to St. Yāred (6th c.), the *Dəggwā* is the main antiphony of the Ethiopian Orthodox Church. It is of great importance for its liturgical life and is widely attested in the manuscript material. Nevertheless, it has never been the subject of a comprehensive, diachronic study. Within the framework of an ongoing PhD project at the Centre for the Study of Manuscript Cultures (University of Hamburg), this paper discusses the specific problems attached to the task of producing a scholarly edition the *Dəggwā*. (A sample edition of a portion of the *Dəggwā* is to be included in the dissertation.) A multilayered text, the *Dəggwā* consists of antiphons for various liturgical feasts, structured according to a complex system of metatexts (generally abbreviated) and furnished with musical notation. How can this complexity be reflected in an edition? How can the great number of manuscript witnesses, at times only poorly catalogued, be handled? In addition, there are various versions of the *Dəggwā* (abbreviations, collections structured according to different systems, as well as what appears to be earlier, pre-*Dəggwā* collections of liturgical chant), which raises yet other questions regarding how to approach such a text from an editorial point of view.

EDITING THE GÄDLÄ LALIBĀLA

Nafisa VALIEVA, University of Hamburg, Germany

The *Gädlä Lalibāla* (GL) is the main source about the life and deeds of King Lalibāla, though, as with all hagiographic works, it is necessary to bear in mind the literary features of the genre. King Lalibāla is considered a saint, along with other kings of the so-called Zagwe dynasty, who ruled between the twelfth and thirteenth centuries CE. He is credited with the construction of the renowned rock-hewn churches in the city of Lalibāla, which is named after the king. The only scholarly, albeit partial, edition of this text, based on one single witness, was carried out by the French philologist Jules Perruchon in 1892. The results of a new PhD project, aiming to prepare a critical edition of the text, were first presented at the IES 19. Since October 2015, this project has been

carried out in the SFB 950 Manuskriptkulturen in Asien, Afrika und Europa research centre of the University of Hamburg. The scope of the project has shifted from preparing a critical edition to a broader investigation of the manuscript culture of the codices that carry the GL, the amount of which has now reached the number 30. Although the project now has a broader scope, its main aim still remains to prepare a critical edition of the GL. So far the following methodological decisions, resulting one from another, were made:

- use CollateX, the software for automatic collation, which allows to use a ‘baseless’ comparison method to produce a collated text
- use CTE for the critical edition
- use the frame work of Beta maṣāḥaft project for cataloguing manuscripts, including the encoding of each individual manuscript as xml
- dedicate entire articles for some of the manuscripts which are remarkable and therefore do not fit the general schema

This is an ongoing project, which will last till September 2018. The paper will present the project’s methodological decisions and results which have been obtained so far.

NEW TEXT-CRITICAL EDITION OF THE CHRONICLE OF JOHN OF NIKIU: METHODOLOGICAL ISSUES

Daria ELAGINA, University of Hamburg, Germany

The Chronicle of John of Nikiu was first completely edited, published and translated in 1883 by H. Zotenberg on the basis of two Old-Ethiopic Mss. Since that three more Mss containing Old-Ethiopic version became available for research; so, the need of a new critical edition of the text became evident. Using the so-called genealogical-reconstructive method, also known as the common-error or (Neo-) Lachmannian method I proposed a Stemma Codicum for all five known Mss of Old-Ethiopic version. Based on Stemma, and on relative “weight” of each witness – so, on calculus of probability, - a proposal for reconstruction of substance as well as form is probable. I would like to discuss on possibilities and restrictions of genealogical reconstructive method on example of a new edition of the Chronicle of John of Nikiu.

REFORM AND THE FUTURE OF EDITING ETHIOPIAN MANUSCRIPTS

LOU Kahssay, TCDSB

While the volume of contemporary Ethiopic literature has been on the rise for some time now, it seems to be close to its peak before it starts to decline due to the increasing reliance of modern Ethiopian society on English for all kinds of needs (education, communication, governance, entertainment). The future of editing Ethiopian written and oral texts must address a litany of problems gripping contemporary Ethiopic literature, particularly Amharic literature, to survive and thrive in the interconnected and globalized 21st century world. These include excessive use of loanwords; unclear or erroneous messages; unintended but widespread use of slang and informal expressions in formal settings; inconsistency in the application of the polite/formal form (i.e. ኣንተ፡ታ vs. ኣንቲ፡ታ) especially in the context of unwitting sexism; confusing presumption for politeness; failure to apply correct sentence structure for yes-no type questions; failure to apply quotation marks where required and other poor writing habits; unnecessary repetition of grammatical elements, such as pronouns and verbs; redundant use of the Amharic conjunctions ኣና and ም in the same clause; use of wrong adjectives for nationality; confusion of grammatical tenses (conflict in the sequence of events and the tenses used to express them); confusion of grammatical voices (problems in using what must be referred to, in Ethiopic grammar, as ‘passive-intransitive verbs’ and ‘active-intransitive verbs’); subject-person-voice disagreement; wrong application of what must be referred to as Ethiopic ‘phrasal intransitive verbs’; ‘ghost’ subjects and unwarranted direct objects; wrong use of causative verbs, the accusative particle and nouns as verbs; confusion and inconsistency in grammatical gender assignment; nonuse or improper use of plural forms of words; and redundancy due to ‘ghost’ pronouns. It is in this backdrop that the standardization of editing Ethiopic literature must be

considered.

THE ETHIOPIC NEW TESTAMENT: CRITICAL EDITIONS OF THE GE'EZ TEXT - THE HISTORY OF REGIONAL AND GLOBAL EFFORTS

Timothy B. SAILORS, Eberhard-Karls-Universität Tübingen

The translations of the Bible or portions thereof into Classical Ethiopic have long been the subject of scholarly attention. Such investigations continue to this day, with, for example, a major project on the Ethiopic Old Testament. These studies, however, have not always been accompanied by the production of (critical) editions of Ge'ez biblical texts. Although the editio princeps of the New Testament was published 470 years ago—in 1548 by three Ethiopian monks in Rome—true, modern critical editions of New Testament books began to appear only in the latter part of the twentieth century. The editor of a book of the Ethiopic New Testament faces numerous challenges in assessing its text, including the influence of other linguistic traditions and the existence of multiple, distinct recensions that cannot and should not be collapsed into a single form of the book. This paper will survey past, present, and future editions of the Ge'ez text of books in the Ethiopic New Testament.

THE RELEVANCE OF NEW GƏ'ƏZ TEXT EDITIONS FOR GRAMMAR AND LEXICOGRAPHY

Stefan WENINGER, Philipps-Universität Marburg

Grammar and lexicography of historical languages have to be based on reliable texts, usually in the form of critical editions. However, existing editions vary greatly in their usefulness for grammatical and lexicographical studies. While many editors have theologians and historians in mind while preparing their editions, they often neglect the needs of historical linguists who are interested in details of grammar and lexis. This paper provides a review of editions of Aksumite and Post-Aksumite texts with the question how and how easy these editions can facilitate future studies in grammar and lexicography. Finally, a set of guidelines is presented that can be helpful for future editors in preparing their critical editions for publication.

THE VOICE OF THE GWAÑÑ ABOUT THE “MONASTERY” OF DIMA GIYORGIS

GETATCHEW Haile, Hill Museum & Manuscript Library, Saint John's University, Minnesota, USA

The Monastery of Dima Giyorgis in Bačāna, Goğğam, was founded by Abba Tākāštā Bərhan, a disciple of Abba Anoreyos, the Elder. It was an important national center of spiritual life and higher education for a very long time. Its significance as such waned gradually beginning with the nationwide assault on Ethiopian Christianity by the forces of Aḥmad ibn Ibrāhīm al-Ġazī (Graññ) in the 16th century, and by Italian Facists in the 1930s. It is now a commune with a peculiar system of self-rule of the indigenous people, the center becoming a district or a settlement in which native clergy and laity live as a community supported by the monastery's land grants. According to tradition, the change was triggered by the devastating assault of Aḥmad ibn Ibrāhīm al-Ġazī (Graññ). It is recorded that when the era of Graññ was over, and the monks came back from exile, they decide the life of coenobitism be abandoned. The article reviews the history of the monastery and presents the

Amharic text of its new constitution.

TOWARDS A COMPREHENSIVE STUDY OF THE INDIGENOUS TEXT-CRITICAL METHODS OF ETHIOPIA: A FOCUS ON RECENTLY PRINTED GĀ'ĀZ NEW TESTAMENT

MERSHA Alehegne, Addis Ababa University, Ethiopia

Gā'āz texts have received their fair share of academic editorial treatment since the establishment of Ethiopian Studies as a local and international discipline. Throughout this rigorous academic production, text critical methodology has been appearing to be a topic that has sparked off considerable "sectorial" debate which is evident in different publications including editorial notes of editions and reviews made on them. In the course of the segmental debates on the editorial methodologies and approaches called to be employed in editing the Gā'āz texts, the examination of the 'indigenous' methodological orientations and approaches of scholars who were engaged in copying and editing the original enormous body of the literature seems to have long been ignored externally. Now thankfully however, there is a move towards the study of printed editions of Gā'āz texts produced in Ethiopia-by-Ethiopians as a source for information regarding indigenous methods and attitudes, which undoubtedly have been transferred from manuscript to print, it seems that this has started to become a subject of interest for academic exploration, externally or internationally at least, with the help of Alessandro Bausi. The purpose of this study, therefore, is to present two significant introductory texts with annotated translations that are printed as preface and introduction to the recently printed Gā'āz New Testament (Ḥaddis Kidan 2009 AM = 2017 CE). The printed edition which contains the 27 Gā'āz books of the New Testament, is prepared and printed by the Scholars' Council of the Ethiopian Orthodox Tāwāhədo Church and the Bible Society of Ethiopia respectively. The two introductory texts (a preface by HH Abunā Matāyas, the Patriarch, and an introduction by [possibly] the Scholars' Council of the EOTC) detail significant information like the selected witnesses used for the edition and the rationale considered to select them, the methodological approaches employed in the preparation of the edition, etc. As a background to the text and its annotated translation, a concise discussion of the history of biblical editions carried out by the EOTC with an inventory of editions will also be presented. The presentation and annotated translation of these texts is supposed therefore to have a positive contribution in initiating further explorative works on the subject.

[PANEL] 0806 HISTORICAL AND COMPARATIVE LINGUISTICS

Organizers:

Orin D. GENSLER, Mekelle University, Ethiopia

Paper presenters:

Jan RETSÖ; Leonid KOGAN; FISSEHA Hailu; Lutz EDZARD; Andreas WETTER;
Orin D. GENSLER;
FISSEHA Feleke; TEKABE Legesse Feleke; TSEHAY Abza Debo; Maria BULAKH

A SEMITIC PERSPECTIVE ON GEEZ.

Jan RETSÖ, Gothenburg University, Sweden

Geez is classified as one of the classical literary languages within the Semitic group. Its position within that

group, however, is debated. According to the old classification it belongs to the southern branch of the West Semitic group, thus closely related to Arabic and the languages of South Arabia and more distantly to Hebrew and Aramaic. According to the new classification developed since the 1950ies by scholars like G. Garbini, R. Voigt and R. Hezron Geez belongs to the peripheral Semitic languages together with South Arabian and Akkadian, thus distinct from the Central Semitic group consisting of Arabic, Hebrew, Aramaic & co. The discussion has mainly been concentrated on classificatory problems, paying less attention to diachronic developments. This paper will discuss two main issues in the debate, viz. the structure of the verbal system and the case-marking system in Geez, comparing them with the Semitic complex as a whole and suggesting some new ideas about the position of Geez in the history of the Semitic languages. The main claim will be that Geez, in some respects, is more archaic than usually assumed.

ADDITIONS AND CORRECTIONS TO WOLF LESLAU'S COMPARATIVE DICTIONARY OF GE'EZ (1987–2017)

Leonid KOGAN, Higher School of Economics, Moscow, Russia

In 2017, the scholarly world has celebrated the 30th anniversary of Comparative Dictionary of Ge'ez (CDG) by Wolf Leslau. A major achievement for its time, CDG remains by far the most quoted tool of Semitic lexical comparison and, indeed, the only dictionary of a "classical" Semitic language which explicitly defines itself as "comparative" – which, in this context, is practically tantamount to etymological. Due to the impressive development of several branches of Semitic lexicography in the past decades, upgrading Leslau's magnum opus inevitably suggests itself. The following additions and corrections to CDG derive from many years of its intensive use in my own scholarly work as well as in classroom. Most of the additional material pertains to the following areas of Semitic linguistics and philology.

- Assyriology.
- Ugaritic studies.
- Modern South Arabian linguistics. A great deal of additions and corrections pertaining to Soqotri go back to the author's fieldwork research on this language, particularly on its exceedingly rich lexical treasures, from 2010 up to the present day. In 2017, the scholarly world has celebrated the 30th anniversary of Comparative Dictionary of Ge'ez (CDG) by Wolf Leslau. A major achievement for its time, CDG remains by far the most quoted tool of Semitic lexical comparison and, indeed, the only dictionary of a "classical" Semitic language which explicitly defines itself as "comparative" – which, in this context, is practically tantamount to etymological. Due to the impressive development of several branches of Semitic lexicography in the past decades, upgrading Leslau's magnum opus inevitably suggests itself. The following additions and corrections to CDG derive from many years of its intensive use in my own scholarly work as well as in classroom. Most of the additional material pertains to the following areas of Semitic linguistics and philology.
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ARGUMENT AGAINST THE HYPOTHESIS: ALMOST ALL ROOTS IN OLD AND MODERN 'ETHIOPIAN SEMITIC' EITHER A OR B (OR C): THE CASE OF TIGRINYA

FISSEHA Hailu, Aksum University College of Social Sciences and Languages, Ethiopia

This paper presents A- and B-type Tigrinya verbs under the thought B-type is semi-predictable semantics

vis-à-vis A-type. This classification is based on non-geminated the second radical (consonant) in perfect and geminated in imperfect (A-type), and geminated everywhere (B-type). As is well known, the Ethiopian “Semitic” verbs basically grouped into the two basic types termed ‘A’ and ‘B’ considering “Semitic” and Afroasiatic classification of verbs into stative/intransitive-suffixing and active/transitive prefixing verbs. Considering this thought, this paper brings Tigrinya verbs into a workable focus. In Tigrinya, very often a given verb-root occurs in both pattern ‘A’ and ‘B’ with a meaning difference. Choice of ‘A’ versus ‘B’ (or other types) does usually imply something about the semantics. Type B (geminating stem) is typically intensive or transitivized, causative or denominative when compared to type A. Each pattern (binyan) has several numbers of patterns (binyanim) and each pattern (binyan) has a fixed, predictable form, usually semi-predictable semantics. The type B stem counts as a distinct pattern (binyan). A root does often appear as type A and type B, then the two variants are transparently semi-predictable semantics. Hence, this justification challenges the conclusion, that is, if a root does, exceptionally, appear as both type A and type B (or other types) in Tigrinya, then typically either the two variants are synonyms, or they are totally different (homonyms) but not semi-predictable semantics. The question is why do some linguists arrive at this conclusion? I suggest that perhaps the existence of frequentative verbs generally in Ethiopian “Semitic” and particularly in Tigrinya disguise themselves to hardly examine the other direction.

CASE-MARKING IN ETHIO-SEMITIC AND CUSHITIC IN THE LIGHT OF LINGUISTIC CONVERGENCE AND DIVERGENCE

Lutz EDZARD, University of Erlangen-Nürnberg and University of Oslo

Linguistic convergence and divergence constitute recognized phenomena in the Semitic linguistic landscape, as demonstrated, e.g., in a seminal paper by Werner Diem (1978), “Divergenz und Konvergenz im Arabischen”, *Arabica* 25: 128-147. An issue currently debated again is the question of whether case can be generally reconstructed to early stages of Semitic. In this presentation, I will look at the distribution of case markers in both historical and modern Ethio-Semitic as well as in selected Cushitic languages. Thereby, I will resort to a unified model that pays tribute to the competing tendencies of convergence and divergence. Of special importance is the tension between a three-case model “nominative-accusative-genitive”, typically assumed for early stage of Semitic, and a two-case model “nominative-absolutive” as widely recognized to be relevant at the Afroasiatic level.

COMPARATIVE VIEW ON ETHIOSEMITIC AGREEMENT MARKER - WHAT ROLE DOES LANGUAGE CONTACT PLAY

Andreas WETTER, Independent Scholar

Almost fifty years after the publication of Hetzrons (1972) pioneering work on the classification of Ethio-Semitic languages the knowledge of individual languages has increased tremendously. In this regard Hudson (2013) presented an updated lexicostatistic comparison and analysis of Ethio-Semitic languages. In this talk I want to profit from the wealth of new morphological data and focus on a particular part of grammatical morphology, the system of agreement markers. By applying the comparative method I venture to find out if a broader base of evidences can lead to new or revised analytic conclusions.

GRAMMATICALIZATION OF QƏL ‘GOURD’ IN AMHARIC

Orin D. GENSLER, Mekelle University, Ethiopia

There would seem to exist two homonymous words *qəl* in Amharic:
 (a) a noun meaning 'gourd' (not in Ge'ez, but widespread in Ethiopian languages in this meaning)
 (b) an emphatic grammatical particle appearing in several constructions: [exx. from Leslau 1995]

- *arsu qəl-u* he himself (p. 59)
- *bäyyä-qəl, əyyä-qəl* separately, apart (146)
- *s-irəbāw qəl-u* (*yəbāllal*) when he is hungry (he will eat) (670)
- *X-m b-ihon qəl-u* even if it is X; as for X (683)
- *b-m qəl-u* even though (684-85)

Can these two *qəl*'s be connected via grammaticalization? At first glance this would seem improbable, even bizarre: grammaticalization paths do not normally start from 'gourd'. But *qəl* also means 'head', by an unproblematic metonymic extension: 'gourd' and 'head' have a similar shape, size, and hard but breakable exterior (cf. also English 'he's off his gourd' = 'he's out of his head, crazy'); a rough parallel exists in Indo-European, where one source of words for 'skull' is 'shell' (Buck 1949:212-14). And a grammaticalization from 'head' to an intensive-reflexive particle ('he himself') is a normal path of change crosslinguistically (Heine & Kuteva 2002). Indeed, in Amharic the ordinary word for head, namely *ras*, undergoes just this change, i.e. *ras-u* 'he himself', lit. his-head (Leslau 1995:58). The grammaticalization path is then: *gourd* → *head* → *emphatic particle*.

As far as I know, this grammaticalization has not been noted before (unmentioned in Abinet's 2014 PhD dissertation). Of particular interest is the fact that two different words with the same meaning 'head' (*ras, qəl*) seem to have undergone parallel grammaticalization to an intensive particle.

LETTING EARLY GE'EZ FREE: GRAMMATICAL FEATURES OF THE ABBA GARIMA GOSPEL OF MARK

FISSEHA Feleke, University of Toronto, Canada

There is a strong tendency in Ge'ez studies to interpret variation in spelling or grammar as the result of scribal error, whether due to traditional scribal lapses or a scribe's deficient understanding of the language. In light of the early dating of the Abba Garima Gospels, however, this view is historically and philologically untenable. If the manuscripts are the oldest non-epigraphic witness to the Ge'ez language—by centuries—we are obligated to take their linguistic evidence more seriously. This paper will highlight a number of grammatical variations in the text that seem to be at odds with the accepted grammar or writing convention of Ge'ez and discuss how we should analyze these issues.

LINGUISTIC DISTANCE AND MUTUAL INTELLIGIBILITY AMONG SOUTH ETHIOSEMITIC LANGUAGES: A COMBINED APPROACH

TEKABE Legesse Feleke, University of Verona, Italy

Ethiosemitic languages are variants of the Semitic language family which are spoken in Ethiopia and in Eritrea. They are classified into North and South Ethiosemitic. The North branch consists of Ge'ez, Tigre and Tigrigna while the South Ethiosemitic includes Amharic, Argoba, Harari and several Gurage varieties. Many of the Ethiosemitic languages are closely related, and the speakers of one variety can sometimes communicate with the speakers of other varieties. The relative distance (Bender, 1971; Fleming, 1968; Hudson, 2013) and mutual intelligibility (Gutt 1980; Ahland, 2003) among the languages previously received some attention. There were also attempts to classify the languages based on shared features (e.g. Demeke, 2001; Hetzron, 1972, 1977; Laslau, 1969). However, previous studies have some shortcomings. First, not all languages were included in the studies. Second, the classification proposals were not supported by sufficient data. Third, the classification attempts were hampered by a complex intermingling among the languages and inherent limitations of the methods. Hence, the reported results are somehow inconsistent and often debatable. The present study employed combinations of lexicostatistics, Levenshtien distance, intelligibility measures and geograph-

ical distance to determine the distance and mutual intelligibility among 13 South Ethiosemitic languages: Chaha, Geyto, Harari, Silt'e, Wolane, Mesmes, Soddó, Amharic, Argoba, Muher, Innor, Zay, and Mesqan. The study intended to (1) re-examine the previous classification of the languages; (2) determine the relationship between geographical and linguistic distance; and (3) examine the relationship between language distance and mutual intelligibility. Lexical and Levenshtien distances were computed based on 80 lists of vocabularies. The intelligibility scores were taken from Ahland, (2003) and Gutt (1980). The lexical distance was determined by computing the average of the percentage of non-cognate words in pairs of languages. The Levenshtein distance was determined by computing the cost-insertion, substitution, and deletion required to transform a pronunciation of one word to another. GabMap was employed for computation of the distance, cluster analysis, and multidimensional scaling. The geographical distance among the language areas was obtained from Google Earth. The results show that the lexical and phonetic distances among the languages are almost consistent with the typological classifications proposed by Demeke (2001) and Hetzron (1972). However, Harari, Mesmes and Soddó have shown deviations from the previous classifications. This deviation is associated with the influence of substrate Cushitic languages. Strong association was also found between language distance and geographical distance which implies a complex areal diffusion among the languages. There is also a significant relationship between lexical distance and mutual intelligibility, but no significant relationship is found between the phonetic distance and mutual intelligibility. This result implies a crucial role the meaning of words play in determining the mutual intelligibility among the South Ethiosemitic languages.

MORPHOLOGICAL FOCUS MARKING IN INOR

TSEHAY Abza Debo, Lecturer at Hawassa University and Ph.D. candidate at Addis Ababa University, Dep't of Linguistics, Ethiopia

This paper is concerned with the morphological focus marking in Inor, a Peripheral Western Gurage language in the Southern part of Ethiopia. Conducting research on this topic is a task well worth doing, as detailed work has not been carried out on this area. Focus is a discourse function, and it is a constituent which is of communicative interest to the interlocutors when compared to what has already been discussed. Focus is the information which is relatively the most important or salient in the given communicative setting and considered by the speaker to be essential for the addressee to integrate into his pragmatic information (cf. Dik 1997:326). Qualitative research methodology is used in the study. The linguistic data have been collected using key informants, and they have been analyzed thematically. The findings show that depending on the intention of the speaker to emphasize it, any constituent of a sentence can be marked for focus in Inor. In the morphological way of marking a focus, the focus particle (which is an affix) occurs in a variable position following the focused element in the presence of other suffixal elements with various functions. It is also found that the suffixes -f and -m are the most frequently used type of focus markers which assign selective focus to the constituent they are suffixed to. Furthermore, the later has an expanding function. Moreover, the bound morpheme -x^(w), which has a completive function, is another focus particle which is mainly used with questions. It is also attested that the focus markers -fe and -dar(əga) rarely occur with very limited distribution. This paper is organized as follows. The first section presents the background of the study, mainly focusing on the people and their language. The second section is about the contrastive (or identificational) focus marker. In this section, the expanding, selective or restrictive and replacive focus markers are discussed. The third section, on the other hand, focuses on the assertive (or completive or information) focus, and the final section summarizes the paper.

THE FIRST PERSON PREFIXES IN SOUTH ETHIO-SEMITIC

Maria BULAKH, Russian State University for the Humanities - Higher School of Economics, Moscow, Russia

In proto-Ethio-Semitic, the verbal paradigms of the prefix conjugation employ *ʔə- as the 1 sg. index and *nə- as the 1 pl. index. In a number of South Ethio-Semitic prefixes, some paradigms of prefix conjugation employ one and the same prefix in 1 sg. and in 1 pl. Yet, even a cursory glance reveals that the syncretism of

1 sg. and 1 pl. prefixes exhibit a great deal of variation. In the first place, the lack of distinction between 1 sg. and 1 pl. prefixes can be found in different subparadigms of prefix conjugation. It is most widespread in the short prefix conjugation (= jussive) and in the negative long prefix conjugation (= negative imperfect). In some languages, the distinction between 1 sg. and 1 pl. prefixes is lacking in the Inlaut long prefix conjugation. Some languages exhibit syncretism of 1 sg. and 1 pl. prefixes in the affirmative long prefix conjugation of the main clause. Second, the direction of the syncretism is from 1 sg. to 1 pl. in some languages and from 1 pl. to 1 sg. in the others. Third, the syncretism between the prefixes is often, but not always, accompanied by the introduction of an innovative 1 pl. suffix which distinguishes between 1 sg. and 1 pl. forms. This lack of common pattern suggests that the syncretism between 1 sg. and 1 pl. prefixes in South Ethio-Semitic is not a genetic inheritance but rather a result of parallel development and, at least in some cases, of areal diffusion. The present contribution will discuss the various patterns and paths of development which have led to the merge between the 1 sg. and 1 pl. prefixes in South Ethio-Semitic. Due attention will be paid to the factor of language contact which has certainly contributed to the spread of the feature under discussion in South Ethio-Semitic.

[PANEL] 0807 APPLIED LINGUISTICS, ORTHOGRAPHY AND LANGUAGE REFORM

Organizers:

Ronny MEYER, INALCO/LLACAN, Paris, France

Paper presenters:

ABINET Sime Gebreyes; LOU Kahssay; ABATE Kassahun

ORTHOGRAPHIC SYLLABLES OF AMHARIC: PROBLEMS AND SOLUTIONS

ABINET Sime Gebreyes, Mekelle University, Ethiopia

The syllabic-orthography of Amharic (SOA) interferes not only with the traditional description of the structure and the counting of syllabus, but also with the modern phonetic-phonemic transcription and the phonemic-allophonic inventory of Amharic consonants. This study looks into these problems. In the SOA, both a geminate (ፍንጭት fən.čət) and a non-geminate (ሰርጭት sə.rəč.ət) consonant is represented by a single symbol. Moreover, the sixth order sadas fidäl could be either syllabic (ሰቅል bə.qəl) or non syllabic (ጥቅስ ṭəqs). Among the 40 or so labio-and palato-consonants, the phonemic inventory of Amharic recognizes only the three labio-velars (and occasionally one more labio-glottal, ኀ [hw]). The SOA has symbols for the four labios in five of the vowel orders (ä, i, a, e, ə). Here too, the sixth order could be non-syllabic (ጸጉረ ṣəgw.rwa, መኑሪያ, makw .rya, ተኩላ tākw.la or syllabic (ጥቁር ṭə.qwər, ጸጉር ṣä.gwər). The other labios that are followed by the fourth order vowel are represented by special symbols (such as ለ lwa, ሚ mwa, ሰ swa, ሺ šwa). However, there are non-syllabic labios with no special symbols, such as šw and mw (as in መሹለክ mäšw.lak and መሙለት mämw.lat). Except for the ረ (for rya) as in መኩረ makw rya, the SOA has got no symbols for the palatos (palato-bilabials/alveolars/palatables/velars/glottals) followed by the fourth order vowel (e.g. ሚያ mya, ሪያ rya, ጨያ čya, ኪያ kya, ሂያ hya). The two-lettered (fidäl) representation of palatos in the SOA appears to interfere even with the modern transcription of a number of words in the bilingual dictionaries of Leslau (1976), Amsalu (1987) and Kane (1990). In these works, for instance, ተቢያ [təb.byä], a bi-syllabic word is wrongly transcribed as a tri-syllabic one, [tə.bi.yä]; ሚያዚያ [mya.zyā], as mi.yä. zi.yä. The traditional counting of syllables (which entirely depends on the orthography) fails to recognize the syllable-structure of rhyming words. In the rhyming words of ነበርኩ nab.bä rkw and ሰበርኩ säb.bärkw, for instance -ኩ [-ku] would wrongly be identified as the rhyming syllable. Labios and palatos may also create confusions in the counting of syllables (መኩሪያ mäkw.rya could be wrongly considered as a word with four syllables, mä.ku.ri.yä). Moreover, at word-boundaries where one encounters the non-permissible clusters of three consonants and two vowels, the total number of syllables could be raised or reduced by one as in አራት ሰው ጥቶ a.ratt.säw moto >a.rat.tä. säw. mo.to where 2+1 becomes 4; and አንድን ክፉ አይንካሽ an.čän.kä.fu.ay.yen.

kaš > an.čin.ka.fway.yen.kaš where 2+3 becomes 4. For both linguistic and poetic syllables, an all-rounded phonetic-phonemic transcription that recognizes the presence of labios and palatos is recommended as a solution to the majority of the problems identified in the study.

PROPOSED LANGUAGE REFORM FOR ETHIOPIA

LOU Kahssay, TCDSB

Ethiopia needs a comprehensive language reform, especially for Amharic and Tigrinya. After decades of neglect and mandatory use of English as the medium of instruction in the Ethiopian school system, Ethiopian languages are decimated to the point of almost becoming irrelevant for the complex communication needs of a modern society. Today, Tigrinya and Amharic need to reform to survive and serve the modern needs of their users, particularly in the areas of technology and communication. Hence, the overriding goal of a reform is grammatical and orthographic simplification, standardization, and codification of the languages and their orthographies to ensure effective communication. The existence of too many word derivatives, widespread spelling inconsistencies, and a large number of characters in the Ethiopic writing system means that only a small fraction of words in Ethio Semitic languages can ever be entered in any dictionary let alone to be ordered alphabetically. For example, the Amharic word ማጠጠ (to wash) has three times more derivatives than the entire number of word entries in “Amharic-English Dictionary” by Amsalu Aklilu (1986). Due to the alphasyllabic script and the fusional nature of Ethio Semitic languages, it is difficult to maintain alphabetical order for the majority of word derivatives and inflections without reforming the orthography to some degree. Many Ethiopic dictionaries show words like ማድረግ (exit), ተቆራጭ (per diem), ተቋራጭ (contractor), and አቋራጭ (shortcut), for example, listed under the main entry word ቋረጠ (he cut), rendering the alphabetical order useless. Moreover, Ethiopic dictionaries list all verb entries only in the third-person-singular-male (3PSM) past-tense form of the verb—just one of the thousands of derivatives any verb can have. Such lexicographical problems are reflective of the nation’s challenges in the areas of language and communication with adverse consequences to society. The solution, I propose, is a reform of the Ethiopic writing system.

TRENDS IN TIGRINYA PUNCTUATION

ABATE Kassahun, Mekelle University, Ethiopia

This study looks into trends in Tigrinya punctuation, which, in large part, is Ethiopic but has adopted several marks as some Ethiopic marks ceased to be used, while others continue to have restricted functions. In so doing, it assesses the challenges and differences in using punctuation marks in Tigrinya. For this purpose, ten Tigrinya published materials (textbooks, books, newspapers, and proceedings) had been selected purposefully, and a text analysis has been employed in an attempt to identify the names, number, use as well as possible trends. A critical look into the selected materials shows a continued use of both Ethiopic and English punctuation as well as an influence of the latter over the years. Though the Ethiopic marks are often aligned with similar ones in English, such correspondence often leads to needless usage and/or inappropriate use owing to differences in versatility of the pair of marks and the languages, in general. Problems that are attributed to lack of knowledge and guidelines for punctuation include inconsistency within and across texts, misuse, disuse, and underuse of marks. Such problems are coupled with and/or made worse by renewed desire to use Ethiopic marks in the face of the influence of Western practices as well as current trends in writing such as text messaging. Given the importance of this orthographic aspect in structuring and fully understanding written language as well as the prevailing problems, it is imperative to specify the marks to be used along with their functions and roles and take measures to diffuse such knowledge in all levels of education.

[PANEL] 0808 GENERAL PANEL “GEEZ LITERATURE”

Organizers:

HAGOS Abrha, Department of Foreign Languages and Literature, Mekelle University, Ethiopia

Paper presenters:

Michael KLEINER; AMSALU Tefera; Bogdan BURTEA; David SPIELMAN; Rafal ZARZECZNY;
HAILEYESUS Alebachew; Steffan A. SPENCER; Veronika SIX; TADDELE Gedlie; Dorothea REULE;
ALELIGN Aschale Wudie; GIDENA Mesfin Kebede

A FRESH LOOK AT THE KƏBRÄ NÄGÄŠT COLOPHON

Michael KLEINER, Göttingen University, Germany

The Kəbrä nägäšt (KN) likely is the most famous work of Gəʿəz literature. Despite its renown though, many aspects of its genesis remain unclear and debated. In its search for clues, scholarship has, next internal evidence, regularly also turned to the KN's colophon. Yet this short text is itself philologically intricate and thus has given rise to diverse and conflicting interpretations. Against this backdrop, my paper will take a fresh look at the KN's colophon, in the process suggesting some new understandings of its text and discussing their implications for our view of the KN's genesis as well as arrival in Ethiopia.

DATING THE HOMILY ON URIEL (DƏRSANÄ URA'EL)

AM SALU Tefera, Addis Ababa University/Ludwig Maximilian University of Munich

Dərsanä Ura'el is an Ethiopic text on the homilies and miracles of Archangel Uriel. As recent studies show, two recensions are known, namely the “short” and the “long” (cf. Caquot 1955, Beylot 2012, Amsalu Tefera 2017). According to the colophon of the manuscript containing the short recension (EMML 1835, ff. 76r, 24v-247v), it was composed during the time of Emperor Zär'a Ya'əqob (1434-1468). Current knowledge regarding the date of the long recension focuses on the 19th cent., and scholars agree that it must have been composed no earlier than the time of Emperor Menilek II (1889-1913; cf. Caquot 1955, Lusini 2005, Getatchew 2011, Beylot 2012). I argue against this notion and propose that the date of the longer recension must be assigned to a time prior to the 19th cent. The homiliary (long recension) is a multilayered text so that it is not easy to conclude that it was, as a whole, composed during a specific time and situation. In this paper, I will list both internal and external textual evidence in support of my thesis. Firstly, there is a colophon (cf. EMML 1942, f.85r; EMML 7262, f.124v; EMDA 39, 69v) in the Dərsanä Ura'el which states that it was composed by Aqabe Sä'at Yoħannəs during the time of Na'od (1494 – 1508) and Ləbnä Dəngəl (1508 – 1540). Secondly, other Ethiopic texts (dated 17 – 18 cent.) mention Dərsanä Ura'el that cast doubt on the 19th cent. as the date of composition. The third plausible argument is the claim of Emperor Menilek that he suppressed inaccurate versions of Dərsanä Ura'el and propagated the authentic form of the text (cf. EMML 6694, fol. 145r). This suggests that the document existed in a variety of textual traditions prior to and during his reign.

DISCOURSES ON 'MAGIC' IN ETHIOPIA

Bogdan BURTEA, Freie Universität Berlin, Germany

Following the research method of Bernd-Christian Otto, the author of the ground-breaking work *Magic* (German: *Magie, Rezeptions- und Diskursgeschichtliche Analysen von der Antike bis zur Neuzeit*, Berlin, de Gruyter, 2011), this paper analyses four discourses on magic in Ethiopia. The first one, the legitimizing discourse, is embodied by the Biblical reference to magic which was taken in Ethiopia with the translation of the Greek Bible into Gə'əz starting in the middle of the 4th century. The normative discourse which implies the mentioned biblical discourse is based on the canonical and constitutional writings like *Testamentum Domini*, *Senodos* or the later *Fəṭḥa-nägäšt*. The codified norms of these writings aim to determine the social and religious life of the Christians in the Kingdom. According to these norms some occupations were excluded from the practice of the official religion. The hagiographical discourse on magic is documented in the lives of the saints of the Ethiopian Orthodox Church (*gädl*) which reflect among others the conflict with the non-Christian cults during the evangelisation of Ethiopia. The most important and in some instant a synthesis of the previous ones is the authoritative discourse of the Emperor Zär'a Ya'əqob (1399-1468). During his long reign (1434-1468) the Emperor reformed the theology and the religious practice of the church and combated the foreign rituals and their specialists. All these discourses influenced taxonomies and valuations on magic which are valid until now in Ethiopia.

EVIDENCE OF THE FETHA NÄGÄST'S BROADER SOCIAL IMPACT ON EARLY MODERN ETHIOPIAN SOCIETY

David SPIELMAN, University of California Los Angeles

This study explores the practical use of the *Fetha Nägäst* (Law of Kings) in early modern Ethiopian society. It does so by drawing upon evidence contained in Portuguese Jesuit travel accounts, composed between the early 16th and mid 17th centuries. While the analysis draws upon only a few examples, the evidence contests previous scholarship that claims adherence and application of the legal principles and doctrines contained in the *Fetha Nägäst* were confined to the courts of the Kings, and impact on the broader society was meager. Further, this analysis suggests that the legal doctrines and principles of the *Fetha Nägäst* held a considerable amount of influence over a wider gamut of the Ethiopian population than previous scholarship has revealed.

ON ETHIOPIC HOMILIES ATTRIBUTED TO ST JOHN CHRYSOSTOM

Rafal ZARZECZNY, Pontifical Oriental Institute, Rome

It has long been known that many texts attributed to St John Chrysostom are inauthentic or at least their authorship is doubtful (see *dubia et spuria* in the *Clavis Patrum Graecorum*). This may apply both to the Greek texts and to their oriental translations or adaptations. It is also true for a large Pseudo-Chrysostomic dossier we have in the classical Ethiopian language. Many such texts have been already published. Some are still waiting for their edition. Others require a scientific re-editing and study. In this paper, one of the homilies included in an ancient collection of homilies for the main feasts of the Lord will be discussed, specifically the homily on Wedding at Cana in Galilee, which is quite an interesting case from the editorial, literary and doctrinal point of view.

RECEPTION OF ETHIOPIC ENOCH IN GĀ'ĀZ LITERATURE: ANNOTATED TRANSLATION AND TEXTUAL ANALYSIS OF SELECTED ETHIOPIC PROSE AND POETIC TEXTS

HAILEYESUS Alebachew, PhD candidate

Scholars of philology, ancient history, and Second Temple Judaism, and the Origins of Christianity are very interested in studying the book of Enoch, aiming to enhance their knowledge of Jewish folklore and to seek information on the religious ideas of Judaism, especially concerning the Messiah. However, most of the scholars do not pay attention to the reception of the Ethiopic book of Enoch in Ethiopic literature. This means that there is a huge gap, an untouched area of inquiries regarding the reception of this book in Ethiopic literatures. Very little is studied as for the Ethiopian socio-religious context in which the text has been transmitted and used for more than three millenniums. This hinders the possibility of appreciating the influence of the book of Enoch. It indirectly limits our study of 1 Enoch. Here, many questions can be raised concerning this problem. How can we interpret the lack of interest for Ethiopic prose and poetic literature by scholars who study the book of Enoch? How can we explain the ignorance of its influence in Ethiopic literature? Does that mean the influence of the Ethiopic Book of Enoch on Ethiopian literature is not relevant to the study of the Book of Enoch? After all, to affirm its relevance or to deny its importance, do we not first need to verify the existence or the absence of such prose and poetic material inspired by the book of Enoch? The objective of this panel, therefore, is to explore the reception of the Ethiopic Enoch in Gā'āz Literatures and to make annotated translation and textual analysis on some selected Ethiopic prose and poetic texts dated from 14th -18th centuries. The result shows that the contents of 1 Enoch are repeatedly used as sources of prose and poetic genres of Gā'āz literatures, and they are analyzed from different perspectives such as theological, philological, historical, cosmological, moral, and others.

THE ETHIOPIAN ORTHODOX BOOK OF THE TRINITY: A HOMILY FROM THE MONASTIC ORDER OF DAQIQA ESTIFANOS

Steffan A. SPENCER, University of Minnesota, Duluth

The Ethiopian Orthodox Book of the Trinity: A Homily from the Monastic Order of Daqiqa Estifanos, is an analysis of an fifteenth century Trinitarian treatise composed of stories elaborating upon biblical narratives, and rules for certain religious and cultural observances. Upon digitizing and producing a translation of the homily from Ge'ez (or Classical Ethiopic) into English, it is apparent that this compilation reflects both canonically held beliefs in the Ethiopian Orthodox Tewahedo Church, and a particularly localized Ethiopian sensibility. The stories expounded upon throughout the manuscript will be familiar to anyone acquainted with the Bible. These include the creation of the heavens and the earth, humanity's origin in Paradise and Original Sin, the jealousy of Cain towards Abel, the trials of Christ and his Apostles, and Christ's effort to save the souls of the Children of Adam in the Underworld, to mention a few of the narratives. It is also important that all of the sections of the manuscript begin and end by praising the Father, Son and Holy Spirit – One God, for this is the essential articulation of the Nicene Creed established in the early fourth century, and today remains at the heart of the Ethiopian Orthodox Tewahedo faith. Certain cultural practices are also highlighted in sections dealing with proper rules for servants and slaves, and in discussions of the proper rules for the two Orthodox Sabbaths, and the giving of alms. The Book of the Trinity often urges the reader to praise and call upon the Holy Trinity – alone, while critiquing the widespread adoration of the angels, saints and martyrs, because according to this particular text, only the Holy Trinity is able to save souls. Many of the ideas are firmly within the traditions of the Ethiopian Orthodox Tewahedo Church, yet, the firm adherence to worship of the Holy Trinity, among other ideas, suggest the authors of the manuscript are from a unique tradition within the canonical Orthodox faith, that of the Monastic Order of Daqiqa Estifanos (The Children of Estifanos).

THE LATEST ACQUISITIONS OF ETHIOPIAN MANUSCRIPTS OF THE BAVARIAN STATE LIBRARY (MUNICH, GERMANY)

Veronika SIX, Formerly member of Union Catalogue of Oriental Manuscripts in German Collections

After the publication of the description of the Ethiopian section of the Oriental manuscript collection in VOHD (= Verzeichnis der orientalischen Handschriften in Deutschland) Vol. XX 3, 6 and 5, the Library acquired the total number of twenty-one more Ethiopian manuscripts from various sources. The reason why I use the term Ethiopian is, because there is one manuscript about Ethiopian and Islamic historiography that has the main text written in Amharic and few lines in Arabic. The main part of the manuscripts is written in Ge'ez. Though there is a relatively great number – compared to the total number of manuscripts – of Mazmura Dawit (= 4), parchment scrolls (= 7) and two Leporello folded manuscripts (which are of the same literary genre as the scrolls) and at first sight does not seem to be exceptional. Nevertheless, most of the manuscripts have special features and represent the written heritage of manuscript culture. Moreover, there is a group obviously produced for non-Ethiopians but recalls the style of the tradition. Not unusual are insertions of illuminations that are not part of the actual content. I would like to show the essential points that distinguish this collection from an ordinary monastic inventory.

THE RELATION OF GE'EZ QƏNE TO ETHIOPIC TEXTUAL CULTURE

TADDELE Gedlie, Addis Ababa University, Ethiopia

The purpose of this article is to examine the relation of Ge'ez Qəne to Ethiopic textual culture. The data were collected from unpublished manuscripts and published texts, using library reading and interview. This study employed qualitative analysis methods and surveyed Qəne collections of both Ethiopian and foreign scholars that are both published and unpublished. In addition to this, the researcher used a semi-structured interview to collect the data from key informants. In this regard, based on the clues and indicators, the multifarious relationships between Qəne and medieval literature of Ethiopia are treated in relation to different compositions. This study has taken twenty (20) Ge'ez Qəneyat, which are based on medieval literature. In addition, the Qəne as an oral art form that helps to study the written records of the past was identified. Furthermore the written texts that the Qəne composers used and the similarities and differences of Ge'ez Qəneyat of the same source were investigated. Thus, the finding shows that the attachment of Ge'ez Qəne with the Ethiopic textual culture is strong.

THE TRANSLATION LANGUAGE OF THE ETHIOPIC SƏNKƏSSĀR

Dorothea REULE, Universität Hamburg, Hiob Ludolf Centre for Ethiopian Studies and Philipps-Universität Marburg (Germany)

The Sənkəssār is a collection of saints' lives for the entire year, arranged mostly according to their date of death. After its first, generally literal, translation from the Arabic synaxarion in the 14th century, it was repeatedly revised and enhanced with the biographies of saints not present in the Arabic Vorlage. Due to its use in the daily liturgy, it is one of the most widespread Ethiopic texts. This paper presents an ongoing PhD project begun in 2017 at the Philipps-Universität Marburg, whose main objective is an in-depth study of the Sənkəssār's translation language. The language of Ge'ez translations from Arabic has been the object of several studies, which have shown that while similar translation techniques can be recognized for all translations from Arabic to Ge'ez, the level of linguistic variation between individual works is still high. This paper will focus on the main objectives of the PhD project and its current challenges. How do the general desire of literality of the translation and the inherent differences between source and target language interplay? Which features characterize this particular translation and how does it compare to other

Gə'əz texts translated from Arabic? Which expressions and structures were most often subject to changes during the process of later revisions, and might therefore indicate the limits of literality of translation?

TRANSDISCIPLINARY CRITICAL DISCOURSE ANALYSIS (TCDA) AS A NEW PERSPECTIVE IN ETHIOPIAN STUDIES

ALELIGN Aschale Wudie, Addis Ababa Science and Technology University, Ethiopia

Critical Discourse Analysis has become a breakthrough in many global “textual” studies. In such a time of theoretical and methodological dearth and counterfeiting, Trans-disciplinary Discourse Analysis presents ample options of “textual” research in which Ethiopia has a rich “textual” data and history. The main intention of the researcher in this article is to show how Trans-disciplinary Critical Discourse Analysis (TCDA) can be the best alternative research paradigm. It discussed the paradigms, epistemological roots and the ontologies of TCDA. Besides, it shows the theoretical, conceptual and methodological frameworks of TCDA together with few key tools on how to do TCDA.

WHAT THE GĀBIR ‘EFFECTUATION’ CAN TELL.

GIDENA Mesfin Kebede, Postdoctoral researcher at the Technical University of Berlin, Germany

This paper tries to examine the structure and function of the so called gābir ‘effectuation’ in what is usually called Ethiopic ‘magic’ literature. The gābir, which is usually a continuum between the oral and written, is an important part of individual ‘magical’ texts. Though is usually believed that this part is learned by heart to keep the secrecy of the texts, its textual presentation is not uncommon. Yet, when it is explicitly presented it is done in such a way that important parts are deliberately hidden, left out or even written in cryptographic form. The structural presentation which is an important aspect to research can be used as a clue towards the classification of the texts within the genre itself and to set the genre apart from other genres of Ethiopic literature.

[PANEL] 0809 SOCIOLINGUISTIC AND DIALECT STUDIES ON TIGRINYA

Organizers:

DANIEL Teklu Redda, Department of Tigrinya, Mekelle University, Ethiopia

Paper presenters:

TEKLAY Kahsay; DAGNEW Mache Asgede; HAGOS Gebregziabher

ASPECTUAL CLASSIFICATION OF VERBS AND ARGUMENT STRUCTURE IN TIGRINYA

TEKLAY Kahsay, Addis Ababa University, Ethiopia

Verbs are organized into syntactically and semantically distinct verb classes and that class membership determines the grammaticality of argument structure. Cross-linguistically, it has been shown that verbs fall into different semantic and morpho-syntactic categories (Chafe 1970, Perlmutter 1978, Rosen 1984, Givón 1984, Levin 1993, among many others). This study aims to present and describe aspectual classes of verb argument structure constructions and their alternation processes of Tigrinya within the theoretical framework of Role and Reference Grammar (RRP) approach. It considers the relationship between the lexical semantics of a verbs and their structure (realization), the specified number and types of arguments a verb requires and the ordering of those arguments on a thematic hierarchy. These verbs are arranged into four subgroups as activity, accomplishment, stative and achievement verbs according to a number of semantic variables related to their argument structures. The result of the study revealed that verbs of creation, Verbs of ingesting, the verbs of heating and inherently directed motion verbs are categorized as Accomplishment verbs in Tigrinya. Manner of motion verbs, walking verbs, verbs of dispatching are classified as activity verbs in Tigrinya. Perception verbs, subject experiencer psych-verbs, liking verbs, body posture verbs, position verbs are classified as stative verbs in Tigrinya. Moreover, changes of physical state verbs, object experiencer psych-verbs are classified as achievement verbs in Tigrinya. Unlike the three verb classes Tigrinya accomplishment verbs have inherent causative semantics, which can be expressed either lexically or morphologically and they have feature [+ causative]. Tigrinya, object-experiencer verbs are derived from their subject-experiencer correspondents via the overt causative morpheme *ʔa*-and the changing position of the subject and object and have an un-accusative structure. Unlike others, achievement verbs disallow the durative adverbials like for six weeks, all summer etc. It is also observed that there aspectual shift from activity verbs to accomplishment verbs by adding near demonstratives like (to this, to those and quantity specifiers like one, two....).

MULTI READINGS OF TEMPORAL AND SPATIAL DEICTICS IN THE RAYYA TIGRIGNA

DAGNEW Mache Asgede, Arbaminch Universty, PhD Candidate, Addis Ababa University, Ethiopia

The main aim of this paper is to describe the deictics in the Rayya Tigrigna. Deictics are linguistic expressions used to point the time, place, and text location of a subject under discussion. Though Rayya Tigrigna enfolds temporal, spatial, and discourse deictics, in this paper, the temporal and the spatial deictics are given emphasis. Both the temporal and the spatial deictics have different readings parallel to varied contexts. The temporal deictic *ʕantəwo* 'earlier' for instance points to different points of time in different contexts. It points to a time, minutes or hours, back from the time of speaking; it also points to a time many years back in other contexts. In the later reading, the deictic has similar meaning with *χ'adam* 'in the old time'. The spatial deictics in the Rayya Tigrigna are a bit confusing. For instance, *kijjə* 'over there' refers to a place distant from the participants but visible to both of them; it also may refer to a place that is remotely distant place that is not physically visible to both the speaker and the addressee. *ʔabʔu* 'over there' is a spatial deictic that refers to a place that is far from the speaker but near to the addressee; it also refers a place that is far away (might be physically visible or not to the participants) from both participants. Such varied readings of deictics of Rayya Tigrigna are described in the paper.

THE USE OF LINGUISTIC TABOO DISCOURSES IN /WƏDDI MƏN/: ORAL GAME OF BRIDES IN EASTERN TIGRAI

HAGOS Gebregziabher, PhD candidate in Addis Ababa University, Ethiopia

This paper investigates on the taboo discourses in /wəddi mən/: Oral Game of Brides in Eastern Tigrai. The main objective of this study is to describe the linguistic taboos and their functional theme in the social discourse of /wəddi mən/, literal meaning is 'whose son', and functionally 'whose bridegroom/ bride, fiancé/ fiancée are you?' In the rural areas of eastern Tigrai, when people visit the brides in their home on their honey

moon, they often prefer to play /waddi mən/ as an entertainment and socio-linguistic practice; however this socio-linguistic practice has currently been replaced by some modern entertaining games such as cards and playing modern music. Because this socio-linguistic practice is still oral and has been transferred from generation to generation by word of mouth, it has become badly endangered. Therefore, it needs to be transcribed into written status. This work will play an important role in documenting the oral languages use for the first time. Specifically, this paper describes the linguistic taboo discourses used in /waddi mən/ in relation to their linguistic and social contexts. The nature of the research is designed based on the qualitative approach of descriptive research. The main tools of gathering data for this research have been mainly ethnographic observations and semi-structured interviews. The researcher has directly participated in the socio-linguistic event of /waddi mən/ in the eastern part of Tigray regional state. For its theoretical frame work, this research has been using Halliday's theory of systematic functional linguistics (SFL), an approach that views languages as a social phenomenon which is more concerned with function and meaning than the structural aspects of the language.

[PANEL] 0810 GENERAL PANEL "LINGUISTIC STUDIES ON AMHARIC"

Organizers:

MULUGETA Seyoum, Academy of Ethiopian Languages and Culture, Addis Ababa University, Ethiopia

Paper presenters:

Magdalena KRZYŻANOWSKA; Heba Gamal Tawfik ABU EL-ALAA; Iosif FRIDMAN; MULUGETA Seyoum; YONATTAN Araya

AMHARIC EPISTEMIC VERBS AND THEIR COMPLEMENT CLAUSES

Magdalena KRZYŻANOWSKA, Universität Hamburg, Germany

Amharic epistemic verbs may be divided into two groups: those which entail knowledge on the part of the speaker, such as *awwäqä* 'know', *gäbba(w)* 'understand', *tägänäzzäbä* 'realize', and those which do not entail knowledge, like *assäbä* 'think', *ammänä* 'believe', *gämmätä* 'assume'. All these verbs require two core arguments: an experiencer in the subject slot (A) and a complement clause in the object slot (O). In a sentence the complement clause always precedes the main clause; the two are linked paratactically. The aim of my paper is to analyse what kinds of complement clauses Amharic epistemic verbs may take and what is the semantic difference between the various kinds of complements. There are three methods of epistemic verb complementation: the complement clause may be a non-finite clause introduced by the complementizer *ändä*- 'that', a finite clause introduced by the inflectable subordinate linker *bəlo* 'he saying:' or it may appear as a nominalized clause. I will show that the two above-mentioned groups of Amharic epistemic verbs show different preferences as to their choice of a complement clause strategy. Thus, the epistemic verbs which entail knowledge on the part of the speaker take either the *ändä*- complement clause or the nominalized clause. Those epistemic verbs which entail lack of knowledge on the part of the speaker can take the *ändä*- complement, the *bəlo* complement or in some cases the nominalized clause. I will try to explain what the meaning of each of these three complement types is and, at the same time, why the *ändä*- complement clause and the nominalized clause are semantically compatible with both groups of epistemic verbs.

PATTERNS OF THE CONDITIONAL SENTENCE AMONG AMHARIC, HEBREW & ARABIC: A COMPARATIVE STUDY

Heba Gamal Tawfik ABU EL-ALAA, Cairo University-Egypt

Amharic, Hebrew and Arabic languages belong to Semitic family, every language occupies substantial position among its speakers and on the semitic linguistic map in variant and prolonged eras. For instance, Amharic, Hebrew and Arabic prevailed in their countries and influenced through a range of their vocabularies and fundaments of which passed different linguistic eras that led to consecutive linguistic changes in phonetics, morphology, syntax, semantics... etc. This linguistic change appears in syntactic elements like "the sentence", for example in the conditional sentences the conditional particles changed, using of the tense in the conditional pattern (the conditional sentence) changed, the average of some patterns changed, the meaning of every conditional particle owed distinctive role in the pattern like "if" in Amharic, "if" in Hebrew and "if" in Arabic. These semitic languages owe the same concept of the conditional term, that it signifies real, possible, uncertain, or impossible event. As well they resembled in owing the three components of the conditional sentence "Conditional Particle, Protasis, Apodosis". However, they varied remarkably in conditional particle morpheme, the aspect of its tenses, all the pattern of the conditional sentence, rank and ellipsis... etc. This paper will attempt to observe and describe the Amharic, Hebrew and Arabic conditional patterns structure whence "Particle, Protasis and Apodosis." It will also observe the most and the least common particles and then analyze every pattern and finally determine the structural differences in the form of the conditional patterns in these semitic languages by comparing the rank, expansion and the ellipsis to any conditional component.

PROSPECTIVE SEMANTIC ZONE IN MODERN AMHARIC

Iosif FRIDMAN, St. Tikhon Orthodox University of Humanities, Moscow, Russian Federation, Russia

Prospective is a gram of the cross-linguistic category of verbal aspect that denotes, if we resort to the definition given by Bernard Comrie, "a state ... related to equally subsequent situation, for instance where someone is in a state of being about to do something". Prospective constructions (as a general rule, this meaning is expressed analytically) can be exemplified by the English to be going to do sth, to be on the point of doing sth. In Modern Amharic, similar meanings are expressed by constructions involving the conjunction *la-* combined with the Simple Imperfective form of the lexical verb and the copulas *nāw*, *nābbärä*, *allä* and *tägāññä*. In my paper, I shall venture to investigate the semantics of each of these constructions, the syntactic conditions of their employment, the pragmatic connotations involved in their use in speech as well as their interaction with other modal and aspectual domains of the Amharic verb. Another aim of the paper is to place the Amharic prospective within the general typological context and comparing it with the findings of other researchers who worked with various genetically and structurally diverse languages.

SOME UTTERANCE PARTICLES IN AMHARIC

MULUGETA Seyoum, Academy of Ethiopian Languages and Culture, Addis Ababa University, Ethiopia

This paper describes the meanings and use of some of the utterance particles in Amharic. The study will mainly focus on the two particles of Amharic, *?inde* and *?ikko*, in relation to the relevance theory of communication (Sperber & Wilson, 1995). Relevance theory attempts to capture the notion of relevance in communicative situations through contextual effects. As Dobson (1974:4) stated, the word "particle" is frequently used to describe various kinds of morphemes in various languages. Similar to other categories, it is often difficult to label this class of morpheme. In Amharic the particle / *?inde* is used to express surprise and a feeling of

discontent, to ask confirmation, and to oppose or warn somebody from doing something wrong. On the other hand, the particle ?ikko is used for confirmation, as a focusing device, and expressing surprise, irony or to indicate utterance. The paralinguistic features such as intonation on the particle also play an important role in conveying the attitude of the speaker. Moreover, the particles in combination express surprise and function as a focusing device. The particle ?inde is frequently used in interrogative, while the particle ?ikko is used frequently in declarative constructions. However, the particles ?inde and ?ikko can be used in both ways. The analysis of this paper is based on the theory of Sperber & Wilson (1995). According to the relevance theory, utterance production and interpretation are governed by a specific cognitive force, which makes us presuppose optimal relevance, that is, the derivation of adequate cognitive or contextual effects for minimal processing effort. The greater the contextual effect, the greater the relevance. According to Sperber & Wilson (1995), relevance depends on contextual effect and processing effort. This shows a clear connection between relevance and understanding. Communication is successful not when hearers recognize the linguistic meanings of utterance, but when they infer the speakers' "meaning" from it. Thus, this study discusses and analyzes the utterance particles in relation to the relevant theory.

THE UNSETTLED STATUS OF AMHARIC AS FEDERAL LANGUAGE: HEGEMONY, INEQUALITIES, RESISTANCES, AND POLICY OPTIONS

YONATTAN Araya, Mekelle University, College of Social Social Sciences and Languages, Ethiopia; Postdoctoral fellow of Peace and Conflict at the Institute of Dispute Resolution in Africa, College of Law, University of South Africa, South Africa

Since the introduction of Amharic as a sole federal language, the language has been perceived as hegemonic that has brought about economic and linguistic inequalities, and linguistic resistance. However, in Ethiopia, empirical research on language hegemony and resistance, and economic inequalities has a substantial gap and has never used critical discourse analysis as an instrument to unmask dominance and inequalities interlinked with the use Amharic of as a federal language. Hence, the main objective of this study is to bridge this gap. To this effect, qualitative data were gathered through interviews from 40 purposely selected key informants, as well as through questionnaire from 218 randomly selected postgraduate students of Addis Ababa University. The data were categorized and analyzed through critical discourse and thematic analyses. That is, qualitative data gathered through interview and questionnaires were categorized into various themes; then, the data were analyzed by selecting the themes and linking them. Also, Amharic dominance and the resultant inequalities were revealed through critical discourse analysis. Results indicate that the use of Amharic only as a federal language has resulted in cultural inequalities, linguistic hegemony and resistance, and asymmetrical economic opportunities. Amharic hegemony is reflected in many social fields such as the mass media, film and music industry, and federal offices where the language is used as a medium of recruitment for jobs as well for communications in business and the mass media which eventually excludes other languages speakers from high economic, cultural, and social statuses. As a result, dominant languages speakers are pressing for the use of their own languages, along with Amharic, as federal languages. Such arguments have in turn made the continuity of the status of Amharic questionable. Therefore, it is concluded that these practices are threats for societal and political stability which could cause national strife if remedial actions are not taken timely. It is also suggested that the use of either English, which is a culturally neutral language to all linguistic groups, or all major indigenous languages as federal languages is a viable policy option to eliminate linguistic hegemony and resistance, and inequitable economic opportunities.

[PANEL] 0811 GENERAL PANEL "PHILOLOGICAL STUDIES ON MODERN ETHIOPIAN TEXTS"

Organizers:

Denis NOSNITSIN, Hiob Ludolf Center for Ethiopian Studies, Hamburg University, Germany
Magdalena KRZYŻANOWSKA, Universität Hamburg, Germany

Paper presenters:

MESFIN Messele; Nikolay STEBLIN-KAMENSKY; MUNA Abubeker; NURADDIN Aman

CONTEXTUAL ANALYSIS OF THE SUNG AND UNSUNG FLAG ANTHEMS OF ETHIOPIA

MESFIN Messele, Addis Ababa University, Ethiopia

This article aims to explore lyrics of the flag anthems of Ethiopia during Emperor Hailä Səllassie and Därg period. The first flag anthem of Ethiopia was written in 1942 and was in use until 1974. In 1975, following the Ethiopian revolution the flag anthem was suspended by law. Following the announcement for a new anthem, many writers submitted new lyrics. However, none of the lyrics suggested by professionals were able to meet the standards set by the committee. Consequently, a new invitation was announced and some lyrics were chosen. But, before they serve their purpose a regime change occurred on 1990. The main objective of this research is to examine which of the flag anthems were used by the public and which were not. The analyses are based on the structure and content of the lyrics. Questions on the structure of the lyrics and their relevance to the then governments are addressed. How far can the anthems reflect the political ideology of the consecutive governments and motives behind the lyrics are explored. To investigating the messages portrayed by the anthems pertaining to political ideology and philosophy, historical materials were consulted. The researcher believes that this work encourages study on flag anthems and contributes to broaden knowledge on Ethiopian history.

LITERATURE OF PROGRESS: THE HISTORY OF SOVIET TRANSLATIONS INTO AMHARIC.

Nikolay STEBLIN-KAMENSKY, Peter the Great Museum of Anthropology and Ethnography

Amharic literature in the 60s has experienced a unique and extensive inflow of books translated from Russian. These translations could be perceived as a part of the huge Soviet project of ideological expansion when books on Marxism-Leninism were translated into a great variety of languages. However, the case of Ethiopia was rather different as most of the books translated from 1961 to 1976 represented classics of Russian and Soviet literature and children stories. At the same time, for example, speakers of Swahili and Hausa were mostly exposed to Lenin's writings. Pieces of Russian classics have become an important part of Ethiopian cultural environment and are well remembered until the present day. While the topic raises a number of intriguing questions, this preliminary presentation is focused on the statistical data and its interpretation in the light of the relationship between two countries.

THE 19TH CENTURY COURT DOCUMENT OF HARAR

MUNA Abubeker, Addis Ababa University- Department of Linguistics &

Philology, Ethiopia

Registering the Harari court procedures during the reins of their Emirates was the task of their legal bodies. Unlike in other regions of Ethiopia, where recording the court procedures was not given due attention. As a result, we are able to witness the 19th century court Arabic documents of the region today. Thus, this research will examine one of these documents. This document comprises the period from 1827-1837 (1242-1252) and was recorded by the Qadi of Harar, by the name of Abduraman Mohammed. It mainly contains cases of marriage, divorce, inheritance, land transaction and a few others. This work will briefly discuss the contents of the document and will highlight the social, economical, legal and cultural significance of it as well.

THE WALABU SCRIPT ABOUT BALES' HEROES: SELECTED TEXT TRANSLATION AND ANALYSIS

NURADDIN Aman, Addis Ababa University, Institute of Ethiopian Studies

In Ethiopia and Eritrea, from the early periods, the Ge'ez script has been adapted to write mostly Semitic languages, particularly Amharic and Tigrinya. It is also used for other Semitic languages of Ethiopia. Moreover, other Cushitic languages of the country also used to be written using the script. Besides the Ethiopic alphabet, other scripts such as Arabic, 'Ajemi and Sheikh Bakri's orthography have been used to write different literary works in Ethiopian languages. This paper attempts to present Bales' Heroes written by the new Oromo writing system (Walabu Script) invented by an Islamic and Oromo public intellectual Sheikh Kemal Adem of Bale. The study aims to show the biography and contribution of Bales' Heroes to the national consciousness of the Oromo people in particular and Ethiopia in general. To do so, the text will be translated from the original language and selected text analysis will be employed from different perspectives. In addition to this, the paper will also discuss some philological elements of the manuscripts.

[PANEL] 0812 GENERAL PANEL "STUDIES IN CUSHITIC AND OMOTIC LANGUAGES"

Organizers:

AKLILU Yilma, Institute of Ethiopian Studies, Addis Ababa University, Ethiopia

Paper presenters:

Hawa ABDILLAHI FARAH; Bernhard KÖHLER; AKLILU Yilma; MOUBARAK Ahmed; EBA Teresa Garoma;
BAYE Yimam Mekonnen

LANGUAGE CONTACT AND CODE-SWITCHING: THE SOMALI LANGUAGE IN DJIBOUTI

Hawa ABDILLAHI FARAH, Aix-Marseille University

Djibouti presents a complex configuration of its sociolinguistic situation with the presence of several languages. To understand the language mixing in Djibouti, Somali is one of the country's national languages alongside Afar and also refers to the Somali community as Afar. The official languages in Djibouti are French

and literary Arabic. In addition to these four languages, there are the Arabic dialects (hakmi and souki) that are spoken by the Djibouti Arabs. Finally, we find in Djibouti the foreign languages such as English (taught as a foreign language), Amharic (which is growing thanks to trade between Djibouti and Ethiopia). Djiboutian speakers have a linguistic practice that imprints many linguistic phenomena that result from the use of several languages. There is not much work on Somali linguistics spoken in Djibouti. On the other hand, the variety of Somali spoken in Djibouti in contact with the other languages has never been studied until now and at least Code-Switching and all the other linguistic changes. The Code-Switching is a mixture of two or more codes or languages by a bilingual or a multilingual in the same speech with the same interlocutor on the same subject. The purpose of this paper is to describe intrasentential, intersentential and extrasentential code-switching through Somali spoken by bilingual Djiboutians (Somali and French). To do this work, MEYER SCOTTON's Matrix Language Frame (MLF) model (1993) and the syntax constraints of POPLACK (1981) will be used to explain the different forms of code alternation. And, our corpus will be two episodes of a television show (broadcast on May 23, 2016 and November 7, 2016 and entitled "qalinka iyo aqoonta") presented in Somali.

SEARCHING FOR THE SHORTEST VERB FORMS IN OMETO LANGUAGES

Bernhard KÖHLER, Goethe-Universität Frankfurt am Main

The Ometo languages of southwest Ethiopia are characterised by a wealth of different verbal suffixes marking manifold grammatical categories: for example, aspect, tense, subject, mood, modality and many combinations of all these. The suffixes also differ in length, ranging from single sounds to several syllables. The present paper is concerned with those suffixes consisting only of a single sound, mostly a vowel, such as high-toned -o in Oyda for the imperative singular and high-toned -i in Oyda for the anterior converb (both from own field notes). It is assumed that these shortest verb forms are at the same time very archaic verb forms because many consonants in verbal suffixes originate from auxiliaries, which may be seen as later attachments. Therefore, a comparison of single-sound verbal suffixes and their functions in Ometo languages as is attempted here is significant for the history of these languages in their Afroasiatic context. Even if, for example, imperatives are generally short in languages, still a great deal can be learnt from the form-function matches in the data.

SPECIAL LANGUAGE USE BY WOMEN IN SOME HIGHLAND EAST CUSHITIC LANGUAGES: A DESCRIPTIVE AND COMPARATIVE ANALYSIS

AKLILU Yilma, Institute of Ethiopian Studies, Addis Ababa University

The main aim of this paper is to describe and compare the unique system of women's speech in four Highland Cushitic languages. In many societies, the speech of women and men varies. The variation between women and men's speech may be trivial in some societies while in others the language difference between the two genders is significant and rigorous. The latter type of variation between women and men has been observed among genetically closely related Highland East Cushitic languages: Sidama, Hadiya, Kambata, Tambaro, Alaba and Kabena. Among these linguistic groups, the speech of women and men vary because of taboo. The social and cultural values that these societies held have affected the speech of women. In general, married women are not allowed to mention the names of their in-laws, the names of their husbands and his older siblings and the clan names of their husband. This system of in-laws language is referred to as ballisha in Sidama, ballissu in Kambata, Tambaro and Alaba, and balluwisha in Hadiya. This paper focuses on the last four languages and/or dialects. To avoid calling the taboo names, the women use various mechanisms or methods, such as ballisha terms, synonyms, initial sound or syllable substitution, circumlocutions, polite personal pronouns and teknonymy.

THE BILINGUAL LEXICOGRAPHY OF SOMALI, BETWEEN ABUNDANCE AND SCIENTIFICITY. THE CASE OF FRENCH-SOMALI DICTIONARIES.

MOUBARAK Ahmed, Centre d'étude et de recherche de Djibouti.

Being a recent discipline for languages of oral societies, lexicography was introduced in Africa in the 1800s by Christian missionaries and colonial administrators to facilitate communication with indigenous peoples. Like other African languages, Somali, a Cushitic language spoken mainly in the East African region, has a lexicographic tradition from the end of the 19th century. Four years after the introduction of the official orthography in 1972, the Somali language got its first monolingual dictionary. After the publication of this dictionary, a multitude of monolingual, bilingual, trilingual and even quadrilingual dictionaries followed. A large majority of these dictionaries, or more precisely, of the bilingual dictionaries, do not seem to respect the requirements of modern lexicography; a dictionary should be a reference book based on scientifically established standards. This presentation will, therefore, give an overview of the bilingual lexicography of Somali and also, partially, introduce a model for French-Somali dictionaries that I am developing as part of my doctoral project.

TYPOLOGY OF EVENTUALITIES IN AFAN OROMO: SITUATION ASPECTS

EBA Teresa Garoma, PhD Candidate at Addis Ababa University, Ethiopia
BAYE Yimam Mekonnen, Professor of Linguistics at Addis Ababa University, Ethiopia

In everyday communication, language is mainly concerned with the description of processes, occurrences, states and happenings, what are understood as eventualities or states-of-affairs in linguistics and philosophy. Eventualities play significant roles in the organization of grammars of languages. Despite such complex functionalities of languages, studies on Ethiopian languages (including Afan Oromo) mainly deal with the structural issues, neglecting their functional, semantic, typological and cognitive roles. This study, therefore, investigates typology of eventualities, focusing on situation aspects in Afan Oromo, Lowland East Cushitic Language of Afroasiatic Phylum. The framework of analysis is Role and Reference Grammar (RRG), which represents the relevant semantic properties of verbs and other predicating elements through lexical decomposition in the description of eventualities. Considerably, written web corpora, native speakers and introspection are used as sources of data. In collecting the data, in addition to selection of texts from the web corpora on the basis of verb frequencies (elicitation), group discussions are made to check the intelligibility of the texts, correctness of the translations and cognitive views of speakers. The findings reveal that basic and derived situation aspects, such as stative, activities, accomplishments, achievements and semelfactives, are identified along with their subcategories and causative counterparts on the basis of lexical, morphological and syntactic features of verbs, arguments and adverbials involved in the constructions of eventualities. These situation aspects are formally represented using unique Logical Structures, which are linked to verb morphology of the language by a series of rules including the assignment of thematic relations, semantic macroroles, syntactic functions and verbal cross-referencing. Each situation aspect has a unique set of inherent temporal aspectual features (dynamicity, telicity and durativity), which are reflected in the Logical Structures by predicates and few operators such as BECOME and CAUSE.

09. POLITICAL SCIENCE

[PANEL] 0901 EXTERNAL ACTORS AND FORCES AND THEIR IMPACT ON POLITICS IN ETHIOPIA

Organizers:

Aleksi YLÖNEN, University Institute of Lisbon (ISCTE-IUL), Portugal
Jan ZÁHOŘÍK, University of West Bohemia in Pilsen, Czech Republic

Paper presenters:

Volkan IPEK; Eyüp ERSOY; MUZEYEN Hawas Sebsebe; Viktor MARSAL; Aleksi YLÖNEN; Lena PARTZSCH;
Laura Kemper; PAN Liang; GASHAW Ayferam; Jan ZÁHOŘÍK

Since 1991, Ethiopia has experienced remarkable record level economic growth often credited to its position as a sub-regional hegemon in the Horn of Africa (HoA). While a number of countries in the wider HoA have experienced periods of severe political turbulence (e.g. Somalia, Sudan, and South Sudan), Ethiopia has remained relatively stable. Only recently, anti-governmental protests prompted the administration to declare a state of emergency that was proclaimed in October 2016. However, politics in Ethiopia have continued to be affected to a degree by the regional and international events and processes such as its confrontation with Eritrea, tight alliance with Djibouti, the protracted statelessness in Somalia, delicate relations with Sudan, and the intractable crisis in South Sudan, as well as by the deepening influence of the newcomers including China, India, Saudi Arabia, Turkey, etc., multilateral organizations, non-state actors, and resource politics. Inspired by our collective volume *The Horn of Africa since the 1960s: Local and International Politics Intertwined* (Routledge, 2017), we convoke this panel in order to explore the relationship between international and local politics in Ethiopia. The panel organizers invite research contributions on how eternal actors and forces impact on political dynamics in Ethiopia. We are particularly interested in papers that analyze how politics in Ethiopia are shaped by (1) real or alleged eternal threats (e.g. terrorism, wars, cross-border conflicts, etc.), (2) eternal economic interests (e.g. Chinese, Indian, and Turkish investment), and (3) strategic issues (e.g. partnership with international organizations, European Union, natural, mineral, and water resources, etc.). Based on selected contributions to the panel, we seek to put together a collective volume.

AN ANALYSIS OF TURKEY'S 'OPENING' TO AFRICA AND TURKEY'S RELATIONS WITH ETHIOPIA (2002-2017)

Volkan IPEK, Yeditepe University
Eyüp ERSOY, Independent Researcher

The process of the emergence of new centers of prosperity and power in international relations is frequently associated with their increasing activism in different regions of the world. Turkey, in particular, has carried out three 'openings' in its foreign policy in the post-Cold War era, first to the Central Asia, and more recently to the Middle East, and to Africa. This study presents an empirical analysis of Turkey's 'Africa Opening' drawing on a case study of Turkey's relations with 15 East African countries on the basis of selected political, economic, military, and social parameters. This study in particular contextualizes Turkey's relations with Ethiopia in the general framework of Turkey's 'opening' to East Africa. This study seeks to answer three questions: First, what is an 'opening' in foreign policy? Specifically, how do foreign policymakers conceive the requirements of an 'opening' in foreign policy, and implement it in practice? Second, to what extent an 'opening' is reciprocated by the other side, and why? And third, what are the material and ideational factors that impinge on the realization of intended outcomes in an 'opening' policy? This study presents a detailed case study of Turkey's relations with Ethiopia to seek analytical answers to these questions. In consequence, this study contends that Turkey's foreign policy 'opening' to Africa is inchoate and partial, is reciprocated only to a certain extent, and has endured material and ideational setbacks in its formulation and implementation frustrating its efficacy and sustainability. Furthermore, it argues that these setbacks have adversely influenced the progress of Turkey's

relations with Ethiopia.

DIVERSIFICATION OF ETHIOPIA'S FOREIGN POLICY PARTNERS: POST-COLD WAR ETHIO-TURKISH RELATIONS AS A CASE ANALYSIS

MUZEYEN Hawas Sebsebe, Horn of Africa Strategic Study Center

The early 1990's have shown radical revisions on the nature and structure of Ethiopia's foreign policy. Following the coming to power of the EPRDF in 1991, the government has striven to maintain a policy option for Ethiopia that is not entirely overthrown by the then dominant dogma of neoliberalism. As it is illustrated in the Foreign Affairs and National Security Policy document, promulgated in 2002, Ethiopia has to keep a constructive foreign policy engagement both with its traditional Western as well as emerging development partners such as Turkey. Past Ethiopian governments who were highly dependent on specific foreign policy partners lose their socio-political and economic policy preferences. During the feudal regime of Haile Sellasie, for instance, Western governments used their economic and political assistance to impose their interests. This imposition constrained Ethiopia's capacity to look for alternative foreign policy partners and pursue its national interests. The same happened during the military regime of the Cold War era. Ethiopia's full dependence on the Socialist bloc countries seriously undermines the former's capacity to pluralize its external relation partners and safeguard the national interest. Various factors can be regarded as determinants of the post-Cold War Ethiopia's foreign policy partner's diversification. The nature of the foreign policy goal, which claims maintenance of sustainable development, peace and democracy as its foundation, is regarded as one of the responsible factors. Hence, those states as well as non-state partners, which assist the effort to reduce poverty, advance democratic governance and the rule of law, are prioritized as strategic foreign policy partners. Post-Cold War Ethiopia's Foreign policy partners' diversification, as some analysts argue, serves as a means to address the gaps associated with the past Western and/or Eastern-centric approach. And it provides for Ethiopia a relative freedom to choose its policy option. Keeping a balanced relationship with the traditional Western powers and emerging actors such as Turkey is a prerequisite for countries like Ethiopia to promote an independent foreign policy decision making. Such type of policy-making paves the way for setting and prioritizing foreign policy agendas according to the real demand of the society. Taking the post-Cold War Ethio-Turkish relations as a case analysis, this study aims to assess Ethiopia's foreign policy partners' diversification scheme and its implication in promoting the country's national interest.

ETHIOP-SOMALI RELATIONS IN THE AL-SHABAAB ERA – FROM HOT WAR TO COLD PEACE?

Viktor MARSAL, Hungarian National University of Public Service

In connection with its Eastern neighbour the Ethiopian perception was mainly determined by the historical experiences of Ahmad Ibrahim al-Ghazi and the Ogedan war. Therefore, Addis Abeba was only in words enthusiastic to support any strong central government in Mogadishu, which was well demonstrated by its attack against Islamic Courts Union in the early 2000s. Since its military intervention in 2006 Ethiopia has – again – emerged as one of the most influential actors in Somalia not only in the battlefield but also in the inner political processes. While at the beginning the EPRDF was sceptical about the rise of the new moderate Islamist politicians in its neighbour, by 2011 it recognized that a more pragmatic approach is needed to reduce the power of the main rival of Somali politicians in Mogadishu – namely al-Shabaab. Furthermore, Addis also had to face the fact that without a more supportive Ethiopian attitude towards the Somali state building its main geopolitical – and ideological – rivals, the Gulf states, Egypt and Turkey will gain a more wider influence in the Horn. Furthermore, EPRDF had to find solution for the challenge of al-Shabaab not only in Somalia, but also at home, in Somali Region, which caused dramatic shift in the policy of Addis towards the territory. In my presentations I will examine the changing strategies and tactics of EPRDF towards Somalia and the Somali politics concentrating mainly on the 2000s. I will show the use of clans and other proxies as ASWJ in the border region

to provide stable background for the Ethiopian operations in AMISOM and which makes the Ethiopian perhaps the most successful troop-contributing country (TCC). In the meantime, I will also demonstrate how it changed the perception and approach of EPRDF towards Somali Region inside Ethiopia. I will also examine the Ethiopian interference in Somali inner politics during the electoral processes in 2011-12 and 2016-17.

FOREIGN RELATIONS IN THE HORN OF AFRICA: ETHIOPIA AND ITS NEIGHBORHOOD IN THE CONTEXT OF YEMENI CIVIL WAR

Aleksi YLÖNEN, United States International University

The lifting of multilateral sanctions on Iran in 2016 was a major world event that had far-reaching implications in the Middle East and beyond. A few years earlier, the process of normalization of Iran's international status had already raised a concern in Saudi Arabia. While reinforcing its external alliances, Saudi Arabia had formed a military coalition centered on Gulf Cooperation Council (GCC) countries in 2015. It intervened in the Yemeni civil war on the side of the ousted government, seeking to defeat the Shiite Houthi forces in control of large part of the country. The building of a military alliance against the Houthi had unprecedented consequences in the Horn of Africa. It resulted in new alliances and consolidation of old alignments. The proposed paper draws on research on continuity and change of political alliances in the Horn of Africa in the context of the Yemeni civil war. It argues that the efforts of Saudi Arabia and the United Arab Emirates to forge alliances in the sub-region had far-reaching repercussions on political alignments. The analysis seeks to show that in response to the decision by some countries in the Horn to cooperate with the GCC states intervening in Yemen, Ethiopia and some of its partner countries have sought to further strengthen their existing external alliances.

NOTHING TO HIDE? ETHIOPIAN RESPONSES TO THE NEW EXTERNAL DEMAND FOR SUSTAINABILITY CERTIFICATION

Lena PARTZSCH, Albert-Ludwigs-Universität Freiburg / University of Freiburg
Laura Kemper

The demand for certified products, such as foodstuff and clothing, is increasing in Europe and North America. International businesses disclose information and certifiers guarantee compliance with specific standards, such as minimum wages and prohibition of toxic pesticides and fertilizers. The Ethiopian government supports such initiatives to fulfil the demands of the global market. In an effort to increase foreign exchange earnings, to stabilize the country's currency, the government aims to intensify the production of goods, such as cotton, for export. While the broader public generally welcomes sustainability certification, studies are relatively limited when it comes to assessing the external power of these initiatives in countries such as Ethiopia. Global trade relations are usually analysed like a zero-sum game, which produces winners and losers. In this vein, standards have been seen as new "trade weapons" that western firms and consumer states use to maintain their dominance in global trade. Allen (1998) added to such concepts of power over (coercion or manipulation) with concepts of power to (empowerment and resistance) and power with (cooperation and learning). Using two international cotton/textile standards – the Global Organic Textile Standard (GOTS) and Cotton made in Africa (CmiA) – as illustrative examples, we look at how certification initiatives exercise power, and how external certifiers are intertwined with local projects on the ground. Does sustainability certification stand for an innovative form of more ethical cooperation or does it perpetuate strategic partnerships that take advantage of people and resources in global trade?

REASONS BEHIND THE DERG REGIME'S FOREIGN POLICY CHANGE TOWARD CHINA BY THE END OF 1970S: A HISTORICAL ANALYSIS

PAN Liang, Research Assistant Professor, Center of African Union Studies, Tianjin University of Technology and Education, China

After the establishment of diplomatic relations on 24 November 1970, Ethio-China relations undergone a period of repaid deepening for nearly 4 years. A number of long last bilateral cooperation traditions between China and Ethiopia were initiated during this period. The 1974 military coup brought an end to the rule of Emperor Haile Selassie and opened a new era full of uncertainties for both Ethiopia and her relations with China. The friendly foreign policy adopted by the newly established Provisional Military Government of Socialist Ethiopia toward China allowed the relations between the two countries to develop with considerable momentum in the early years of the Derg. Old bilateral projects were quickly resumed and new ones initiated. However, this did not last long. Soon after the rise of Mengistu Haile Mariam in 1977, the Derg regime gradually changed its foreign policy toward China with increasing hostility. Bilateral relations deteriorated as a result. This paper intends to dig into the reasons behind this policy change which hopefully would contribute to the reconstruction of the history of Ethio-China relations.

THE ADVENT OF COMPETING FOREIGN POWERS IN THE GEOSTRATEGIC HORN OF AFRICA: ANALYSIS OF OPPORTUNITY AND SECURITY RISK FOR ETHIOPIA

GASHAW Ayferam, Wollo University, Ethiopia

This paper examines the opportunity and security implication of the advent of competing foreign powers in the geostrategic Horn of Africa for Ethiopia. Accordingly, the paper argues that since the advent of competing foreign powers in Horn of Africa is both an opportunity and security risk for Ethiopia, there is a need for a rational and assertive foreign policy aimed at utilizing the opportunity, minimizing the risk and countering neo-colonialism and 'Clientelism'. Methodologically, the study employed qualitative research methodology. Accordingly, the study used secondary source of data; collected from books, published journal articles, published and unpublished theses and dissertation, governmental and non-governmental organization reports and remarks, magazines and other internet sources. To substantiate the data, the paper also used primary data collected through key informant interviews. Given the data gathered are qualitative; the study employed qualitative data analysis techniques. The finding of the study shows that Horn of Africa has become 'an athletic field' of foreign powers. It can be argued that the region has become 'a military garrison': U.S, France, Germany, Italy, Japan, China and Saudi Arabia have already established their military base at Djibouti. Thus, the militarization of the Horn is both an opportunity as well as a risk for Ethiopia, a nucleus and landlocked country of the sub-region. It is an opportunity in areas of military, regional stability, accelerating factor of regional integration and economic worth. However, these opportunities are largely determined by the Ethiopia's diplomatic utmost effort and policy reorientation. Despite these opportunities, the rise of foreign powers in the Horn of Africa has a security risk: national security, economic, political and military. Therefore, Ethiopia needs a rational and assertive foreign policy to utilize the opportunities and at times to minimize the security risk. First, in domestic policy setting constitutionalism is highly needed which is imperative. Second, regionally, Ethiopia must stabilize and normalize its relation with Eritrea. Moreover, Ethiopia must strength its relation with all of its neighbours. Third, Ethiopia must maintain a good relation with foreign powers that already established a military base in Djibouti. In this regard, over-reliance on some foreign powers and neglecting others, becoming an instrument of foreign powers must be avoided. Rather Ethiopia must use a rational policy and at times must follow the foreign policy of Emperor Menelik 'playing one foreign power over the other'. Moreover, emphasis also should be given to the importance of collective security. Finally, Ethiopia and the region must work towards countering neo-colonialism and patron-client relations. Falling to adopt countering strategy may be quoted as 'neo-colonialism and Clientelism' by invitation'.

“THE OTHER” IN ETHIOPIA’S POLITICS

Jan ZÁHOŘÍK, University of West Bohemia in Pilsen

In history, it has become a normal feature of politics that states use the image of the Other” for political purposes, for instance to come up with certain claims that can have impact to both inside and outside the country. Ethiopia is no different. Throughout the last century, we can see the changing range of “the Others” and since 1991, it is mainly Eritrea, Somalia, and the Western world that play the role of “the Others”. This paper will analyze the process and context of creation of “the Others” and the impact on Ethiopia’s politics both inside and outside the country.

[PANEL] 0902 USA AND AFRICA: FROM BERLIN TO SAN FRANCISCO AND AFTER

Organizers:

HAILE Muluken, Department of History and Heritage Management, Mekelle University, Ethiopia

Paper presenters:

Luca PUDDU; AYELE Bekere; HAILE Muluken; TEFERI Mekonnen

American interest in the Horn of Africa before the Second World War was that of extreme avoidance, especially in ascertaining its effective economic presence, no matter how strong rulers in the region wanted to see it otherwise. As part of its general policy not to antagonize European colonial powers, the USA was ready to overlook Ethiopian offers for economic, political and military cooperation. American apathy in the region drastically changed during and following the Second World War. This stands in stark contrast to the pre-World War I American positioning in international relations.

Hence, in less than a century, the change of American involvement in the continent of Africa can be appreciated from its passive stance to the infamous Berlin Conference (1884-5) to hosting the San Francisco Conference (8 Sep 1951) which foresaw the end of European colonialism in Africa. As a sponsor of the spirit of the Atlantic Charter and the UN, the USA transformed itself from a neutral power to colonialism to a decisive power to decolonization. The desire to prevent the preponderance of communist and Islamic powers in the region and the strategic significance of oil exporting countries made the Red Sea region a lifeline of global power politics. To this was added American maneuvering between Israel and Arab states’ conflict of interest. The way the USA managed to assert its interest in the Horn of Africa and the Arabian Peninsula remains the most important element in the political and economic history of the region.

This panel brings together articles that depict the changing nature of American foreign policy in Africa in general and the Horn of Africa in particular.

BETWEEN SCYLLA AND CHARYBDIS: THE WORLD BANK’S DIPLOMACY IN REVOLUTIONARY ETHIOPIA, C.1974-1977.

Luca PUDDU, University of Cagliari

In recent years, the disclosure of the archives of the World Bank Group has paved the way for the emergence of a growing literature that deals with the role of the World Bank in the making of North-South relations during the Cold War. The relationship between the Bretton Woods organization and the Ethiopian ruling elite in the decade of the 1970s remains nonetheless largely unexplored, in spite of the fact that the World Bank figured among the top-ranking donors of the Ethiopian state before the latter’s shift towards the Soviet Union in 1977. This paper aims to fill this gap through an analysis of the complex relationship between the World Bank, the United States of America (U.S.A.), the United Kingdom (UK) and the Ethiopian governments that suc-

ceeded in Addis Ababa during the years of the revolution (1974-1977). In particular, the paper is focused on the negotiations between the World Bank and the Ethiopian government around the Grain Marketing Project, which was supposed to provide funding and technical assistance for creation of the Agricultural Marketing Corporation. Archival sources partially confirm the hypothesis that the World Bank was a tool of Western donors to discipline the behaviour of “recalcitrant” allies in the Global South during the Cold War, but also show that the Bretton Woods organization was an independent actor whose behaviour was shaped by multiple and sometime overlapping logics. Methodologically, the paper is based on grey literature and archival sources from the World Bank Group, the British archives at Kew Garden, the U.S. Agricultural Library and the National Archives and Record Administration at College Park.

THE UNSTRATEGIC NATURE OF US FOREIGN POLICY IN THE HORN OF AFRICA

AYELE Bekere, Mekelle University, Ethiopia

In recent years, a growing set of literature has been concerned with the analysis of the role of the World Bank Group in the consolidation of the post-Second World War international order. World Bankers provided technical and financial support to recently independent countries in the so-called Global South, concurring to the consolidation of Western economic and political models vis a vis their socialist counterparts. Nevertheless, many scholars argued that in spite of its apolitical nature, the Bank’s policy towards borrowing countries was largely shaped by the political and strategic interests of its member states. This paper will analyse the dialectics between the World Bank, the United States of America, and two European powers (Italy and Great Britain) during one of the most troubled periods in the recent history of the relationship between Ethiopia and the West: the three-years revolution that started in 1974 with the overthrowing of Emperor Haile Selassie and ended in 1977 with the rise on power by Col. Menghistu Haile Mariam and the diplomatic shift of the country towards the socialist bloc. In the quality of Ethiopia’s main international donor, the USA and the World Bank played an important albeit still neglected role in addressing the economic orientation of the DERG during the revolution. The paper relies on untapped primary sources collected in the archives of the World Bank, Great Britain, and the United States. Such archival documents provide an innovative perspective on the role played by the World Bank in shaping the East-West diplomacy during the period under consideration, and highlight how the multilateral organization was subject to multiple pressures by Western countries, eager to exploit the Bank’s financial leverage to pursue their own diplomatic goals and protect their overseas economic assets after the 1975 nationalizations.

THREATS OF COMMUNISM AND POLITICAL ISLAM AS PIVOTS OF USA’S GROWING POLITICAL AND MILITARY ENGAGEMENT IN THE HORN OF AFRICA SINCE CA. 1945

HAILE Muluken, Mekelle University, Ethiopia

The Second World War marks a turning point in the history of the USA in the Horn of Africa. The two main factors that account for the increasing assertiveness of the USA in the region relate to first the spread of communism and then political Islam. The unique geo-strategic significance of the Horn of Africa to the Middle East conflict and Cold War politics and USA’s unflinching commitment to assert its preponderance there stand out as the enduring foundations of USA’s partnership with the Horn of Africa states. Unlike the pre-WW II period, the USA was the most decisive element in deciding the fate of colonies of defeated Axis powers which included overriding the interests of Allied member states, France and Britain. After 1991, the driving cause of US influence in the region relates to terrorism which is responsible for the reconfiguration of relations among Ethiopia, Eritrea, the Sudan, Egypt and Somalia. The article appraises how the USA before and after the Second World War transformed itself from a neutral power to the Scramble for Africa to the most decisive country in shaping the postwar historical dynamics. Fresh archives of the Ethiopian Ministry of Foreign Affairs, British

Foreign Office, Italian Embassy in Addis Ababa, the United Nations and academic publications have been used to substantiate the arguments.

USA'S GEO-POLITICAL INTEREST AND INVOLVEMENT IN THE HYDROPOLITICS OF THE NILE RIVER

TEFERI Mekonnen, Addis Ababa University, Ethiopia

The hydro-politics of the Nile River was one of the major factors in shaping interstate relationships in North-east Africa before and after the advent of colonial rule. During the colonial period, the Ethiopian Government desired to use the United States as a counterweight against Italy and Britain that were threatening its existence as an independent state. Indeed, America began to get involved in the Nile waters issue in 1927; nevertheless US involvement could not serve as a means of safeguarding Ethiopian independence as had been the expectation of the Ethiopian Government. The role of the USA in the water use conflict of Northeast Africa became evident after World War II in general and since the onset of the Cold War in particular. This paper assesses Ethiopia's attempts at studying its water resources by using American experts and finances from US aid, during the 1950s and early 1960s, in response to the downstream states of Egypt and the Sudan that had promoted unilateral and bilateral water development schemes of their own. It critically examines the Ethio-US Agreement to study the Blue Nile Basin as to tame the river for Ethiopia's use and examines its results. It also deals with the impacts of the massive Ethio-US joint study of the Blue Nile Basin on the downstream states of Egypt and the Sudan as well as the foundations and subsequent developments of some important governmental institutions with respect to the water sector development projects in Ethiopia. Through a study of USA's response to loan requests to build dams and irrigation projects and the geo-political underpinnings, the paper argues that the USA maneuvered the hydro-politics of the Northeast Africa to promote ultra-regional motives which extends to the Middle East conflict. The article draws on archival evidence from the Ethiopian Ministry of Water Resources, Ethiopian Ministry of Foreign Affairs, diplomatic dispatches from Egypt and the Sudan as well as media reports, academic publications and oral informants.

[PANEL] 0903 NEW MEDIA IN MODERN ETHIOPIA - DEVELOPMENTAL CHALLENGES

Organizers:

WOLDEGIORGIS Ghebrehiwot Teklay, Journalist, Media & Communications Expert, Addis Ababa, Ethiopia

Paper presenters:

WOLDEGIORGIS Ghebrehiwot Teklay; ASEMAGN Aseres; ALI Noor Mohamed; AWOL Hussien Aman

ETHIOPIANS ON SOCIAL MEDIA: UNDERSTANDING THE NATURE OF PREJUDICE AND HATE COMMUNICATION TOWARDS THE "TEGARU" ETHNIC COMMUNITY

WOLDEGIORGIS Ghebrehiwot Teklay, Journalist, Media & Communications Expert, Addis Ababa, Ethiopia

This paper explores the nature of prejudice and hates messages as manifested on social media (specifically on Facebook) towards the “Tegaru” ethnic community in Ethiopia as expressed by other Ethiopians, with “Tegaru” or “Tigreans” being among the 85 ethnic groups of Ethiopia speaking primarily the Tigrigna language and residing in the Northern part of Ethiopia bordering Eritrea. The paper applies a qualitative content analysis to its data mined from Facebook users, which highlights the existence of prejudice and hate messages towards this ethnic group. Results of this research may help to inspire an exchange of ideas among Ethiopians, raising questions on the nature of the interaction of the Ethiopian social media community and highlights the use of such platforms to spread prejudice and hate.

FILMMAKING IN ETHIOPIA: CHALLENGES AND PROSPECTS

ASEMAHAGN Aseres, Addis Ababa University, Ethiopia

Ethiopian film industry has been experiencing a revival and resurgence. However, filmmaking in Ethiopia is still in its infancy when it is compared with many other African countries like South Africa, Nigeria and Kenya for example. The new blood in Ethiopian filmmaking joined the industry with a lot of passion and interest, but with few skills and little formal training. Most of the film producers in Ethiopia don't have formal education. The need to explore the challenges facing filmmakers and the prospects of the film industry interests this researcher. Delving deeper into the challenges that demand improvement will be a primary aim of this research. Assessing the prospects of the sector will contribute to an understanding of the current lack of development of filmmaking. Ultimately the researcher hopes to identify and describe the challenges faced by filmmakers in Ethiopia at present and develop workable suggestions for development of the film industry in Ethiopia. This paper will employ in-depth interviews and other possible sources with a selection of current and aspiring Ethiopian filmmakers, including producers, directors, script writers, cinematographers and editors. Other stakeholders like government officials involved in sectors related to film will also be interviewed.

RADIO AND INTER-ETHNIC RELATIONS IN THE GREATER HORN OF AFRICA REGION

ALI Noor Mohamed, United Arab Emirates University

For the great majority of sub-Saharan African states, the thorniest post-independence issue has been the problem of their ethnic composition. State boundaries were drawn without regard for territorial boundaries separating ethnic groups many of whom had a history of hostilities and rivalries going back centuries. This problem has especially plagued the greater Horn of Africa region – theater to some of the longest civil wars in modern world history. Radio has been used to propagate belligerent inter-ethnic narratives both within and across national boundaries and has thus served to foment instability. This paper focuses on negative and belligerent Somali narratives aimed at the Amhara ethnic group of Ethiopia. The narratives can be traced to the 16th century religious wars between Somali nationalist Imam Ahmed Ibn Ibrahim Al Ghazi (popularly known as Ahmed Gurey) and Abyssinian emperor Lebna Dengel whose dominion over Muslim populations in eastern Ethiopia, including Somalis, irked the Sultanate of Awdal from which Imam Ahmed Gurey hailed. These narratives have been kept alive through the centuries by folk tales, traditional songs, pastoralist chants, and poetry. They reached fever pitch levels during the border wars between Somalia and Ethiopia in 1964 and again in 1977. The proliferation of community radio throughout Africa in the 1990s has countered this trend by delivering cross-border peace narratives. Following the disintegration of the Somali state, effective peace narratives in the breakaway region of Somaliland contrasted sharply with narratives in southern Somalia. We use qualitative content analysis of radio fare in the form of pop music lyrics, traditional songs and poetry to draw the contrast in Somali-language narratives that define the Amhara ethnic group of Ethiopia.

THE EFFECT OF EMPLOYEE MOTIVATION AND MAINTENANCE SYSTEMS ON ORGANIZATIONAL EFFECTIVENESS OF OROMIA RADIO AND TV ORGANIZATION

AWOL Hussien Aman, Arsi University, Ethiopia

The objective of this study was to examine the effect of employee motivation and maintenance systems on the organizational effectiveness of Oromia Broadcasting Networks. The study used descriptive and explanatory research design which incorporated both quantitative and qualitative research approaches. The results are analyzed and interpreted using SPSS software version 20. The research indicated that Employee Motivation and Maintenance systems have an Effect on Organizational Effectiveness. All organizational effectiveness practices undertaken in Broadcasting were not able to motivate its employees to attain their organizational effectiveness. The results of Pearson correlation showed a significant positive relationship between employee motivation, employee maintenance and organizational effectiveness at (p-value

[PANEL] 0904 THE (RE-)MAKING OF THE STATE INTERNALLY AND INTERNATIONALLY AFTER 1991

Organizers:

MERESSA Tsehaye Gebrewahd, Assistant Professor of Political Science, Department of Political Science and Strategic Studies, Mekelle University and Director, Gebrehiwot Baykedagn Center for Strategic Studies, Ethiopia

Paper presenters:

YESHTILA Wondemeneh Bekele; HENOK Getachew; KALEAB Tadesse Sigatu; Katharina NEWBERY

ELITES AND POWER STRUCTURES IN POST-1991 ETHIOPIA: THE MAKING AND REMAKING OF THE STATE

YESHTILA Wondemeneh Bekele, Hawassa University, Ethiopia

The political structure of the post-1991 Ethiopia has been significantly reconfigured. Many witnessed new trends of elite formations and political relations emerging based on identity. As the result, the rural elites dominate the political setup of the post -1991 Ethiopia. Consequently, the urban-rural elite cleavage, shaped by socio-economic differences, has increasingly become a fault-line of political settlement and competition for power in Ethiopia. The urban elites felt that they were marginalized and deprived access to the mainstream of the nation's politics; hence the new structure of power is predominately occupied by rural elites who mainly originate from different ethnic groups. This article presents the power struggle (inclusion and polarization) between the rural and urban elites that significantly altered the post-1991 political order and the new state structure in Ethiopia. We employed for major variables such as: recruitment, integration, representation and power exercise in the analysis. The data used to support the presented findings were obtained from primary (interviews and survey questioner) and secondary sources (audio and visual documents, and literature). The findings show that political recruitment has been carried out based on identity and the rural ethno-elites seem to be dominating the state power by controlling all hierarchical official positions from the local to the federal government. The urban elite have lost access to and marginalized from the power structure. Thus their ability to articulate their interests and political demands substantially decreased. Consequently, the urban elite involves

in wide spread political resistance against the new state structure.

ETHIOPIA AND AFRICAN UNION PEACE AND SECURITY COUNCIL

HENOK Getachew, Dire Dawa University, Ethiopia

Ever since the inauguration of the Peace and Security Council (PSC) in 2004, the PSC has been charged with conflict prevention, management and resolution. Ethiopia has served as a member of the PSC for eight years with certain motivations and interest. Notwithstanding its involvement in continental peace and security architecture, relatively little analysis has been given to understanding how motivations and interest necessitated Ethiopia to join the AU's standing decision making organ. This paper employs the rationalist and interpretive approaches to discerning Ethiopia's membership in the PSC. The paper argues that Ethiopia has sought to join the PSC with the objectives of achieving "African solutions to African problems"; as well as regime-cum-state security.

MILITARY POWER AS FOREIGN POLICY INSTRUMENT: ETHIOPIA'S PEACEKEEPING ROLE IN THE HORN OF AFRICA

KALEAB Tadesse Sigatu, PhD Student at the Doctoral School of Military Sciences, NUPS, Hungary and Lecturer at the Department of Political Science and International Relations, Ambo University, Ethiopia

As of October 2017, Ethiopia sends 8,409 troops, police force and military experts to UN peacekeeping missions mostly in the Horn of Africa. This makes Ethiopia the biggest peacekeeping personal contributor in the world followed by India and Rwanda. Currently, Ethiopia sends contingent troops, police and military experts to Darfur, South Sudan, Abyei, Haiti and Mali. Ethiopia is also sending troops to African Union Mission in Somalia and Ethiopian National Defense Forces stationed bilaterally in Somalia which is outside Ethiopia's contribution to AMISOM. In my presentations, I will examine the reasons why Ethiopia is sending troops to peacekeeping missions despite domestic security crises. I will analyse what is more than economic benefits for the army personals who are participating in foreign missions, which is related to Ethiopian foreign policy in the region. I argue Ethiopian hegemonic foreign policy especially in the area of security is essential for the region's stability, most importantly in the regional conflict management, contributing peacekeeping forces in Somalia, South Sudan and Sudan. I will explain Ethiopia is not only leading as one of the world's largest troop-contributing countries to UN peacekeeping but that it is also breaking new ground in influencing innovative international deployment and mandate development strategies.

NARRATIVES OF PEACE AND SOVEREIGNTY: SHAPING AN INTERNATIONAL ETHIOPIAN STATE IDENTITY

Katharina NEWBERY, PhD Student, University of St Andrews, Scotland/UK;
Research affiliation with the Institute of Ethiopian Studies, Addis Ababa University

Debates on Ethiopia's national identity post-1991 have predominantly focused on the interplay and/or tensions between the national identities of Ethiopians. These debates have coexisted with the idea of an international Ethiopian state identity, predominantly defined by the government. This aspect of the Ethiopian government's identity discourse – how it gives meaning to Ethiopia as an international actor – has received little attention in

the literature on state/national identity formation in Ethiopia, and is the focus of this paper. This paper offers an analysis of how the post-1991 Ethiopian government has shaped an international identity for the Ethiopian state as a regional and global actor, and how these identification practices have influenced Ethiopia's foreign policy towards the Horn of Africa. State identity is understood here not as a 'fixed' and unchanging state of being, but as a conception of 'Self' that is socially and historically constructed, and which is shaped and maintained through narratives that link representations of Ethiopia's past, present, and future, as well as situating the Ethiopian state in relation to other international actors and developments. This paper first explores the dominant narratives with which the Ethiopian government has shaped an Ethiopian international identity, foregrounding representations of the Ethiopian state as a 'pillar of peace' and 'defender of sovereignty' in the Horn of Africa. In a second step, it analyses how these narratives have shaped boundaries of Ethiopia's engagement in the Horn of Africa, focusing more specifically on Ethiopia's engagement in Somalia in the time-period 1995-2016. From a methodological point of view, the argument presented here builds on a discourse analysis, and is based on archive material and interview data collected during a year of PhD fieldwork in Addis Ababa in 2016/17. By foregrounding practices through which the post-1991 Ethiopian government has shaped a regional and global Ethiopian state identity, this paper seeks to contribute to understanding the perspective from which the Ethiopian state engages with its international surroundings, and to draw attention to the role that self-identifications as an international actor play in shaping Ethiopia's engagement in the Horn of Africa and beyond.

10. MIGRATION STUDIES

[PANEL] 1001 THE FEMINISATION OF MIGRATION: PERSPECTIVES AND EXPERIENCES OF GENDERED MIGRATIONS WITHIN AND OUTSIDE OF ETHIOPIA

Organizers:

MERON Zeleke, Senior Postdoctoral Fellow and Assistant Professor, Addis Ababa University, Ethiopia

Leila QASHU, Banting Postdoctoral Fellow, Centre for Oral History and Digital Storytelling (COHDS), Concordia University, Canada

Paper presenters:

GUGSA Gebreselasie; Nikolay STEBLIN-KAMENSKY; KIYA Gezahegne; TIGIST Getahun Asfaw;

SEHIN Teferra; Joanna Busza

This panel will explore gender in the context regional, national and international migration in and out of contemporary Ethiopia. More specifically, it will address different discourses related to the feminisation of migration, ranging from looking at Ethiopian women migrating within (locally, regionally and nationally) and outside the country, to the latest ongoing deportation of thousands of Ethiopian labour migrants from the Middle East, and to the reintegration process of the female migrants. Though women worldwide have always been migrating for employment, current data and research on the ground is showing that the numbers are increasing, with women estimated in 2015 at 48% of all international migrants worldwide, and Ethiopian women as one of the most representative groups (Kuschminder and Siegel 2014, Maymon 2017, UN International Migration Report 2015). It is also important to discuss regional and national migrations, which are not documented in these international statistics but often entail separation and certain hardships, and are undertaken with the hopes of educational or economic gains. In order to complement discussions of terms, international statistics and data with personal stories and lived experiences, this panel will also focus on the women's lived experiences prior to their departure, in transit, at their work destination, and their journeys home. By including this focus on localized lived experiences, this panel offers space for interdisciplinary perspectives on: 1) historical and contemporary data on the feminisation of (Ethiopian) migration; and 2) women's lived experiences in the different parts of their journeys: discussions at home about leaving and about women who have left, women's travels ranging from the local to the international, why women are increasingly migrating from their home, farm or region, how they experience the journeys, and time away from home and the return home.

FACTORS AFFECTING PROSPECTS OF MOBILITY OF FEMALE TRANSIT MIGRATION THE CASE OF BATI TO DJIBOUTI.

GUGSA Gebreselasie, Rift Valley University

The phenomenon of female transit migration is highly increasing in developing countries like Ethiopia. The main driving force for female transit migration is to earn more money and ambition to live a better life. The researcher has explained the female transit migration using qualitative phenomenological method which aims to describe the pushing factors to experiences transit migration. Besides, the study was conducted using interview, focus group discussion and field observation from Bati along Afar Region to Djibouti border. The study result is finalized by using thematic analysis and it is an Academic Research. The factors of female transit migration are different depending on the decision of outgoing mobility. The researcher found out that the principal factors for female transit migration are an associative relation they have with peers or friends, neighbors, forced marriage, divorce, having a spouse abroad, personal motive, failure in education, death of parents, separation of parents wishing to join family members who have already migrated, being widowed and the role of brokers from Bati Town onward to Djibouti. Amhara and Tigray Region are suffering for female

transit migration due to poverty and lack of females' employment opportunities. Hence, migration transcends the decision of female transit migrants, families, brokers, neighbors, friends and bears influence from their resident to Bati onwards to Djibouti.

FEMALE LABOUR MIGRATION IN PATRIARCHAL HOUSEHOLDS OF RURAL WOLLO

Nikolay STEBLIN-KAMENSKY, Peter the Great Museum of Anthropology and Ethnography

In the last decade, labour migration to the Persian Gulf has become an essential life strategy among the people of Wollo. Although the number of young men and women travelling to the Gulf is almost equal, their experiences are very different. Women are believed to be more successful, their journeys are usually arranged by their families and are more costly. At the same time, men tend to leave their homes secretly, asking families for support only when reaching the Gulf. To some extent, this pattern is shaped by the labour market of the Gulf, which offers contract jobs almost only to female workers. However, the pattern resonates with social expectations rooted in society: girls are expected to be a helpful resource for their families while boys are expected to establish their own households. The presentation will focus on several cases of migration from a community in Habru Woreda, showing an intricate interplay of interests inside the extended family of a female-migrant, which makes her the last person to benefit from migration.

FEMINIZATION OF MIGRATION: VULNERABILITY OR/AND AGENCY AGAINST STEREOTYPE

KIYA Gezahegne, Addis Ababa University, Social Anthropology Department, Ethiopia

With the recent feminization of migration in the 21st century, and thus the increase in women's mobility, female migrants' agency, as opposed to male migrants, has been left open for different juxtaposition. With the gendered experience of migration, in terms of job markets, expectations, and economic gain, gendered stereotypes play their part in understanding the complexity of the process of transnational movement. Many have reported women to be among the vulnerable and the weak in this cross-border human mobility while the increasing number of male migrants are stocked with anti-immigrant sentiments and mobilization to reinforce a strict border control, framing them as a threat. This has, for a long time, dominated the discourse in the media and among government bodies. Nonetheless, in the attempt to escape difficult conditions or personal circumstances, the "sliding definitional scale" in explaining the transnational experience of migrant women is missing. With the network established and the path taken, the women consider their flight across the border to be comparatively safe, and 'legal'. Thus, moving away from the vulnerability discourse, though the reason for the flight might be many, for Ethiopian female migrants crossing the border is an act of gaining their voice and agency and a flight from stereotypical oppression back home. The flux of female migrants to the Middle East and the Sudan, following the rise of the service sector, mainly as domestic workers (child care and elderly care givers), have changed the gendered job market in Ethiopia. In such a journey, the mobile women then became the breadwinner in their household, economically empowered. In the meantime, upon their return, the social category aligned to such migrants diminishes to where they no longer have the same agency in their household and the community at large, going back to a vulnerable position once again. Hence, in this case, social categories become part of the sliding definitional scale for these female migrants from Ethiopia, shifting their position from empowered to vulnerable.

LIVING CONDITION OF FEMALE TRANSIT MIGRANTS IN ETHIOPIA BASED IN THE CITY OF DIRE DAWA.

TIGIST Getahun Asfaw, Rift Valley University

Today many Ethiopian women leave their country in search for better conditions of life through jobs. This study explores the female migrant living conditions and the main challenges facing them while they are in the transit city of Dire Dawa. A number of female migrants experience serious human rights abuses including physical, psychological and sexual abuse. Because of the length of the journey could take months, even years, and most use illegal routes and illegal brokers, they go through various forms of human rights violations including harassment, threats to themselves and families, trafficking in forced labor, economic and sexual exploitation, and other forms of abuse in the transit city. While the city of Dire Dawa is a suitable place for migrants to go to their intended destination, they stayed for months and years. The hardship and abuse begins mostly while they are waiting their date to leave. Transit migrants, especially those in an irregular situation, lack legal protection from the transit city. Thus the living condition of transit female migrants is a serious issue that needs further policy assessment in order to guarantee the social and economic rights during their stays in the transit city.

'NOT MY PARENTS' HOUSE': THE DISCIPLINING OF ETHIOPIAN WOMEN MIGRANT DOMESTIC WORKERS IN THE GULF STATES

SEHIN Teferra, Setaweet, a feminist network, Addis Ababa
Joanna Busza, The London School of Health and Tropical Medicine

Based on the principles of discipline as developed by Michel Foucault, the researchers argue that Ethiopian migrant domestic workers in the Middle Eastern Gulf countries find that they have safer migration experiences if they submit to multiple disciplinings of their bodies and characters to fit the normative ideals of the compliant, obedient and unthreatening domestic worker. The evidence for this argument comes from field research conducted in 2015 by the presenters in the 'hotspot' area of feminized migration of North Wello. The research aimed to inform a new Safe Migration project for the Freedom Fund. The research indicated that in the face of extreme levels of insecurity and the real threats of physical, sexual or psychological harm by female and male employers, Ethiopian women migrants take proactive 'disciplinary' measures in terms of mode of dress and limited interaction with men. The researchers understood such measures to be indications of Foucauldian principles of self-discipline by the 'docile bodies' of migrant workers. (1994) Although exact figures are unknown, large numbers of Ethiopian women find themselves in such a position of vulnerability, particularly as they tend to travel to countries in the Gulf States and Middle East where legal frameworks for labour migrants remain weak (ILO, 2011).

[PANEL] 1002 TRENDS AND DYNAMICS OF INTERNATIONAL MIGRATION IN ETHIOPIA

Organizers:

ASNAKE Kefale, Dept. of Political Science and International Relations, Addis Ababa University, Ethiopia
FANA Gebresenbet, Institute for Peace and Security Studies, Addis Ababa University, Ethiopia

Paper presenters:

Nicole HIRT; ABDULKADER Saleh Mohammad; Anja VAN HEELSUM; Nissim AVISSAR; ASNAKE Kefale;
FANA Gebresenbet; Gianmarco SALVATI; MARTHA Berhanu Meshesha;

Jehonathan BEN; Erin C. MACLEOD;
ALEMU Asfaw Nigusie; KALEWONGEL Minale; WELDEHIWOT Birhanu Aseffa;
KIYA Gezahegne;
YORDANOS Seifu Estifanos; TIZAZU Ayalew; DAWIT Getu; Alessandro TRIULZI;
SALEH Seid Adem;
FEKADE Terefe; FEKADU Adugna Tufa

In recent years, there has been a significant rise in outward migration from Ethiopia. The major destinations of Ethiopian migrants are the oil rich Gulf countries, North America, Europe and South Africa. The proverbial push and pull factors form the impetus for outward migration from Ethiopia, with the push factors which are tied to a country's social, economic, and political conditions showing some dynamism over the recent decades. Since the beginning of the 1990s, socio-economic factors appear to be the key drivers for international migration from Ethiopia. With higher level of population growth and the obvious difficulty of the economy to absorb the more than one million new entries to the job market every year, international migration has thus emerged as one important strategy that young people use to escape out of poverty. Migration from Ethiopia is both regular and irregular. Regular (legal) migration in which the migrants secure entry and work permits tends to be less problematic than irregular (illegal) migration. Much of the migration from Ethiopia is irregular and managed by a large network of illegal brokers, traffickers and smugglers. In spite of massive government public education campaign about the adverse impacts of irregular migration, a large number of young Ethiopians still migrate out of the country using the irregular (illegal) routes predominantly to the oil rich Arab Gulf countries and the Republic of South Africa. Government efforts to address youth unemployment have not so far led to a reduction to irregular migration due to two reasons. First, income from MSEs and formal employment appears to be low. Second, the difficulty of stemming what could be called a 'culture of migration', which ties personal, social and material success with international migration. In this panel we invite papers dealing with trends and dynamics of international migration from Ethiopia. Specific papers could address the following and other related issues/topics:

- Nexus between youth unemployment/underemployment and migration;
- Push and pull factors for migration from Ethiopia;
- Recent trends of regular (legal) outward migration from Ethiopia;
- Ethiopian migrant experiences;
- Challenges and opportunities of international labour migration from Ethiopia
- Youth aspirations and culture of migration;
- Rights violations of migrants in transit and destination countries;
- Rehabilitation of returnees;
- Gender aspects of migration;
- Remittance and household livelihood;
- Contribution of remittance to national economy; and
- Impacts of migration on local economies, norms and culture

CHALLENGES AND COPING STRATEGIES OF LABOUR MIGRANTS FROM THE HORN OF AFRICA IN THE ARAB WORLD: THE ERITREAN CASE

Nicole HIRT, German Institute of Global and Area Studies, GIGA Hamburg, Germany
ABDULKADER Saleh Mohammad, University of Oslo (emeritus)

More than a million labour migrants from Horn of Africa countries, including Ethiopia, work in the Gulf Cooperation Council (GCC) states, the majority of them in Saudi Arabia and the United Arab Emirates. They live under difficult conditions and are subject to the restrictions imposed by the GCC's labour laws. The presentation will focus on Eritrean workers as a case study. Up to half of the Eritrean population is living abroad, from where it is generating one third of the national budget. There is also a significant, but little-known community residing and working in Arab countries. They are one of the longest-existing labour migrant communities in Saudi Arabia, but in contrast to the Eritrean diaspora in Western countries, we know very little about their living conditions, the problems they face in their every-day lives and about their coping strategies. Like other

migrant workers from the Horn, they are subject to exploitation and to an insecure residential status. In addition, the Eritrean diplomatic missions demand the payment of a two percent diaspora tax from all Eritreans abroad. Drawing on research based on the narratives of affected labour migrants and on literature evaluation, the presentation will point out how the restrictive labour laws of the GCC countries influence the life of labour migrants from the Horn of Africa, with a focus on the plight of women, whose status is particularly vulnerable.

ETHIOPIA AS A TRANSIT COUNTRY OF MIGRANTS?

Anja VAN HEELSUM, The Institute for Migration and Ethnic Studies of the University of Amsterdam, The Netherlands

For many years Ethiopia has been one of the main refugee receiving countries in Africa. While in the past the conflict in DR Congo and Rwanda, Sudan and Somalia caused mayor refugees flows, more recently large influx of Eritreans and South Sudanese are manifest. That many of these forced migrants consider Ethiopia as a transit country, has become clear from other scholarly work. There is no perspective for the conflicts to end, and if the political situation in the country of origin improves, it's economic chances are not optimistic. Therefore many migrants wait in refugees camps for resettlement by the UNHCR elsewhere, whereas others travel onwards themselves. Their stay in Ethiopia varies from very short to a year of more. 'Hosting in the region', a popular concept among European politicians, is a large scale practice in Ethiopia, but one can wonder to what extend this is desirable both from the migrants and the Ethiopian perspective. In this paper we investigate how migrants in Ethiopia make the choice between settling in Ethiopia or further travel, and for whom there is a reasonable future if they would like to stay in Ethiopia.

ETHIOPIAN IMMIGRATION AND INTERCULTURAL RELATIONS: THE CASE OF ETHIOPIAN ORIGIN ISRAELIS

Nissim AVISSAR, Kibbutzim Collage of Education, Israel

The Ethiopian immigrant community is under-represented in numerous spheres of Israeli life, although in the past few decades, a trend has been developing to acknowledge and legitimize cultural variance among different social groups (Ben-Rafael, 2008). Israelis of Ethiopian origin suffer from discrimination and low socio-economic status (Dayan, 2014). The policy that aims for equality, pluralism, a "common creative space" (Ben Ezer and Bar Lev, 2011) and appropriate representation for different groups has not been implemented to date. This situation has numerous implications for the self-image, social status and collective identity of the involved individuals, as well as for Israeli society in general. Under-representation of teachers and teacher-training students of Ethiopian origin has been on the agenda of Israel's education system and society for many years. The bodies engaged in this issue include the Ministry of Education, the Ministry of Aliyah and Integration, teacher-training colleges, and Knesset (Israeli parliament) members. Members of the Jewish Ethiopian Immigrant Community have often pointed out the scarcity of teachers of Ethiopian origin, and the implications of this phenomenon for the education system and its students. The exclusion of members of the Ethiopian immigrant community from public educational work is a lost opportunity to create a multi-cultural and equal social fabric that would respect each of the groups of which society is comprised, and see them as equally valuable. This presentation aims to present the perspective of female educators (the vast majority of students of education are women) of Ethiopian origin regarding this issue, through individual in-depth semi-structured interviews. The research participants were selected because, having completed their training and successfully integrated into their respective workplaces, they were able to point out the obstacles their community members struggle with in order to enter the teaching profession. The participants were also able to pinpoint their specific needs, and propose ways to narrow the gap between teachers of Ethiopian origin and their colleagues. The findings of this research indicate that the situation is particularly complex at three specific points in time: admission as a student, training to be a teacher, and professional integration. This complexity intensifies the challenges faced by school and pre-school teachers of Ethiopian origin. An approach that aspires for equality

would support an appropriate and sensitive integration that would enable the involved individuals to realize their personal and social potential. After analysis of the interviews, the presentation will present five major applicative conclusions or recommendations for policy makers and teacher educators, that may help facilitate the integration of teachers of Ethiopian origin in Israel's education system.

INTERNATIONAL MIGRATION FROM ETHIOPIA: MOTIVATIONS, RECENT TRENDS AND POLICIES

ASNAKE Kefale, Department of Political Science and International Relations, Addis Ababa University, Ethiopia

The rate of Ethiopia's international migration (0.7%) is lower than the sub-Saharan African average, 2.5%. There has been, however, a significant rise in outward migration from Ethiopia in recent years. The dominant cause for outward migration from Ethiopia is economic – the desire to have better economic opportunities abroad. The country has a high annual rate of population growth, 2.36%. The population structure of the country, which is highly dominated by youth, also contributes to the growing trend of outward migration. In addition to socio-economic issues (demographic pressures and unemployment), political instability, violence and conflict lead to outward migration. Even if there has been a significant decline in the number of people who leave the country due to political reasons, there are still tens of thousands of Ethiopian refugees and asylum seekers in neighbouring countries and elsewhere. Using empirical materials generated from a recent study carried out in the four larger regions of the country namely, Tigray, Amhara, Oromia and South Nations, Nationalities and Peoples and the city of Addis Ababa, this paper examines three interrelated issues: (1) motivations for international migration, (2) recent trends in migration and (3) the impact of migration policies. First, the motivations for outward migration from Ethiopia are examined by the proverbial push and pull factors. Some of the major push factors that are examined in the paper include poverty, cultural and attitudinal factors, peer pressure, peer and family pressure, unemployment and landlessness, low wages and advances in information and communication technologies. On the other hand, the pull factors include social, political and economic factors. Second, recent trends in Ethiopia's outward migration are examined. Among other things, this part of the paper examines – regular and irregular migration, routes of migration and destination countries, socio-economic and gender impacts of migration. Third, the paper examines the impacts of policies that have been adopted by the Ethiopian government to contain irregular/illegal migration and also regularise labour migration to the gulf countries.

IRREGULAR MIGRATION FROM TIGRAY REGIONAL STATE: CAUSES, ROUTES AND POLICY OPTIONS

FANA Gebresenbet, Institute for Peace and Security Studies, Addis Ababa University, Ethiopia

In recent years, irregular migration became a major public issue in Ethiopia and the world. One of the main areas of migration of Ethiopian migrants is Tigray. Based on extensive fieldwork in Mekelle and three Woredas from different Zones of the region (Raya Alamata, Abi Adi and Atsbi-Wonberta) and interviews with officials, experts, potential migrants and returnees in January 2017, this paper aims to establish the root causes, the routes followed by the migrants, and available policy options to curb irregular migration. A mix of macro-level/structural (such as economic, livelihood, institutional) and meso-level/cultural, (i.e., peer pressure, family pressure) factors limit the options the young have to leading a decent life in their Woreda/country, and coerce them into making the decision to migrate irregularly. The greatest majority of irregular migrants from Tigray originate from Woredas in Eastern, South Eastern, Southern and Central Zones located along the escarpment cascading down into the Afar plains. Migrants from these Woredas take the old established route, the 'Eastern Route', through Djibouti or Somaliland to Yemen before reaching Saudi Arabia. Recently, a new route is 'under formation' in Western and North Western Zones, the Western Route. Pioneered by Eritrean refugees taking shelter in

the camps located there, relatively fewer migrants have started crossing the border into Sudan and heading to Libya/Egypt, taking Europe as the destination. Woredas on the older route appear to be entangled in a myriad of socio-economic and cultural factors which sustain the momentum for further migration, thus reducing policy effectiveness to curb irregular migration. Available options of establishing micro- and small enterprises, extending credit facilities, provision of skills training, awareness creation, and taking legal and security measures against 'brokers' ignore the agency of the young and do not appear to bring the desired change.

MASCULINITY, ADULTHOOD AND NEOLIBERALISM: FACTORS FOR ETHIOPIAN YOUNG MEN'S WILL TO MIGRATE.

Gianmarco SALVATI, University of Naples

This paper is based on research carried out in the city of Mekelle, capital of the Federal Region of Tigray, and deals with the situation of urban youth, unemployment, neoliberalism and international migration. In recent years, migration from Ethiopia has largely increased despite the fact that the economy of the country has been growing. I wish to show that youth migration happens despite economic growth. The two elements are related. One of the main reasons behind the migration of young men is still unemployment, but, as emerged from many scholars citing examples from all over Africa, migration largely involves educated young men who try to improve their economic situation quickly, according to the myth of rapid growth subscribed to by neoliberalism. The paper will try to shed light on the motivations and the beliefs that drive young men to emigrate and the ambitions they want to achieve.

MIGRANTS' NARRATIVES: YOUTH TRANSITION, IDENTITY FORMATION AND EXPERIENCE OF ETHIOPIAN FEMALE RETURNEES FROM THE MIDDLE EAST

MARTHA Berhanu Meshesha, Bahir Dar University, Ethiopia

Young Ethiopian women from rural areas in Ethiopia have been migrating to international destinations, mainly the Middle East, with increased numbers. This migration is often depicted as disadvantageous to the migrants, because of abusive working condition and insufficient economic returns. Migrant women are seen as passive victims. Despite the effort of the government to curb this migration, more young women continue to migrate to Middle Eastern destinations. This paper discusses the experience of young women migrants from their own perspective, focusing on initial expectations of migration, the migration process, the experiences abroad and upon return. The narratives reconstruct the migration experiences of the women and the impact of their transition to adulthood and their consequent return to Ethiopia. The study uses transnational migration theory, feminist analyses of migration and concepts dealing with social age and youth transition. The field research has been conducted in Gomma Wereda, Jimma Zone, and employs mainly interviews. The study reveals the transnational experiences of young women migrants/returnees and how these experiences contribute to shaping expectations and to creating new gender relations resulting in increased migration of young women. Both the experiences of migration and its outcomes are diverse. Women are not passive victims but agents of their decisions who in their post return residence in their home space experience conflicting expectations and often decide to remigrate.

MIGRATION, WORK HISTORIES, AND EXPERIENCES WITH WORK AMONG ERITREAN MIGRANTS LIVING IN MELBOURNE

Jehonathan BEN, Deakin University

Migration from countries in the Horn of Africa to Australia has increased considerably over the last couple of decades, and includes many migrants who have resettled in Australia under its Refugee and Humanitarian Programme. While finding gainful work is crucial to migrants' welfare, Horn of Africa migrants in Australia continue to face various challenges in this arena, including high rates of unemployment, concentration in certain low-status, low-paid industries and occupations, and discrimination. In an attempt to elaborate and enrich the scholarship on these topics, I engage with some of the personal work histories and stories that shape migrants' contemporary circumstances and experiences with work in Australia. I discuss changes to work trajectories over time and the significance of work and ideas about work for understanding migrants' working lives. This paper draws on 14 months of ethnographic fieldwork, centred largely on ongoing conversations and in-depth interviews with 18 highly educated Eritrean migrants who live in Melbourne. It aims to break away from the strong, sometimes exclusive focus on early resettlement in Australia that characterises much of the literature on this topic, by looking at pre-migration work experiences and careers – both in Eritrea and during years-long journeys through Ethiopia, Sudan, Kenya and elsewhere – as well as at transformations to work long after resettlement in Australia. Finally, by directing attention to Eritrean migrants' actions, I aim to expand the limited space currently given to their dilemmas, decisions, plans and aspirations in relation to work and in the face of rapid changes and constraining local conditions.

REALNESS AND RETURNEES: DEVELOPING RELATIONSHIPS AND THINKING ABOUT IMPACT IN DIASPORA VOLUNTEERING

Erin C. MACLEOD, Vanier College, Montreal, Canada

Over the past decade, I have engaged in research looking at the relationship between diaspora populations, specifically members of the pan-African community in the Caribbean and Africa, with specific focus on Ethiopia. My research has demonstrated that the perceptions that exist between members of the diaspora versus that of the homeland population can make the settlement of diaspora populations who plan to return home difficult. There are social, economic and cultural differences between diaspora and home country nationals. These differences can cause difficulties such as miscommunications or misunderstanding. But there is great value in mediating these issues and challenges. Due to the increased amount of connections made possible by communications technologies and the founding of international diaspora organizations, "migrants are now in a better position to become involved in the development process of their countries of origin than ever before" (International Organization for Migration 2005). The focus of this paper, therefore, is the relationship between members of a country's diaspora, in this case Ethiopia, and home country nationals through an analysis of two diaspora volunteering programs. Ethiopia represents one of the four countries that has been involved in Canadian INGO Cuso International's Diaspora Volunteering Program initiatives and one of the five countries that was involved in a USAID- and Accenture-funded Diasporas for Development program. The project looks towards ways of bridging gaps, ensuring an increased potential of successful volunteer experience and valuable development work. It attempts to take into account differences in experiences, considering the perspectives of volunteers as well as all stakeholders in the diaspora volunteering experience. These perspectives arise from the range of different social categories (e.g. race, gender, sexual orientation) that make up the identities of volunteers, partners and beneficiaries. Overall, this paper looks to provide insight into the varied yet specific ways that diaspora volunteers have an impact on the communities where they work as well as on the communities in their adopted homelands.

REFUGEE-HOST RELATIONSHIP IN THE HORN OF AFRICA: A CASE OF THE ERITREAN REFUGEES IN ETHIOPIA

ALEMU Asfaw Nigusie, Bahir Dar University, Ethiopia
KALEWONGEL Minale, Bahir Dar University, Ethiopia

Ethiopia is currently accommodating close to one million refugees, mainly from Eritrea, South Sudan,

Sudan and Somalia, in its 28 camps erected across the country. Out of this figure, close to 200,000 are estimated to be Eritreans and they have settled in six refugee camps. While four camps (Shimelba, Hitsats, Adi Harush, and Mai Ayni) are found in the Tigray regional state, the remaining two (Berhale and Asayita) are located in the Afar regional state. The main objective of this study was to understand the nature of refugee-host relationship with particular reference to the refugees and the hosts that are found in the Tigray regional state. To this effect, data was collected through interview, focus group discussion, document review, and participant observation. The study found that the relationship between the two groups has not been always the same. It has exhibited elements of dynamism across time. Relatively speaking, the initial contact was marred by antagonistic feelings, while now they have developed friendly interactions. For instance, the refugees and hosts are participating in several occasions and sharing different spaces and resources. Internal (the aspiration and attitude of refugees and attitude of the hosts) and external (the role of the government) factors were involved to affect the quality of their relationship and the status of the refugees in the eye of the local hosts. The refugees have brought both benefits (economic and social) and costs (economic, social, and environmental) to the local community. Despite the friendly relations, some of these negative sides of the refugee settlement have become sources of tension and conflict between the two groups, but at an individual level. Accordingly, the study concludes that the Eritrean refugees and the Tigrean local hosts have come to establish cordial relationships at the moment despite past (Ethio-Eritrea war (1998-2000)) and present snags (negative sides of the refugees). The prevailing cordial relationship entails that the positive sides appear to outweigh the negative sides of the refugees. Consequently, ARRA's mission to see a strong people-to-people relationship between the refugees and the local hosts looks to be working at the moment. Nonetheless, the study also recommends the government and other relevant stakeholders address the negative consequences of the refugee settlement immediately before it is too late.

REFUGEES AND THEIR INTERACTION WITH HOST COMMUNITY: THE CASE OF ERITREAN REFUGEES IN SHIMELBA REFUGEE CAMP, TIGRAY REGIONAL STATE, ETHIOPIA

WELDEHIWOT Birhanu Aseffa, Samara University, Afar, Ethiopia

In the 21st century, the issue of refugee is becoming one of the top burning issues in the world. But, in the available literature on refugee studies, particularly in Ethiopia, very little is known about the interaction between refugees and the host communities. The objective of this study is to describe and understand the interactions among the Eritrean refugees in Shimelba camp (Northern Ethiopia) and the surrounding host community, the benefits and burdens of the refugees on the host community. To address the objective, qualitative data collection methods have been used. Interviews (in-depth and semi-structured), observations (participant and non-participant), Focus Group Discussion (FGD), and case studies have been employed. Informants from the refugee communities, the host community inside and outside of the camp and concerned bodies from government and NGOs were selected using purposive and snowball sampling methods. The primary data is analyzed and interpreted qualitatively in harmony with the secondary data. Findings of this study show that the Eritrean refugees in Shimelba camp have developed social and economic interactions. There are strong ties of neighborhood, kinship, marriage (actual marriage and commercial marriage), religion, sharing of social services, conflict resolution, crop production and market exchange which help them establish economic interaction with the host community. The study found that the refugees enjoy social, psychological, economic and environmental benefits and the host community as well. The presence of the refugees augments access to basic infrastructures, market and employment opportunities for the host community. Nevertheless, due to the arrival of refugees, members of the host community are facing socio-economic crises which include threats to local culture, human trafficking and increased living cost. Likewise, refugees aggravated environmental problems like deforestation and water and pasture depletion found in the surroundings of Shimelba camp. Finally, this investigation might encourage policy makers to include the interaction between refugees and host communities in steps for mutual refugee and host community development.

RITUALS OF MIGRATION: SOCIALLY ENTRENCHED IDEOLOGIES AND PRACTICES AMONG MIGRANTS FROM AMHARA NATIONAL REGIONAL STATE

KIYA Gezahegne, Addis Ababa University, Social Anthropology Department, Ethiopia

In the Amhara regional state, work outside the house appears to be the best strategy to secure a livelihood for a household in the present changing economic, social, political and physical environment. Migration to the Gulf States and the Sudan has been seen as a major option by the youth from the region. While there is much debate about the advantages and pitfalls of migration, this study moves beyond them to the ideologies of rituals performed by migrants from the region leaving for the Sudan and the Gulf States. Prior to departure, migrants have a preconceived idea of what to expect on the journey and the experiences to be faced in the destination country. Ethiopian migrants are told they are expected to become more submissive. This predefined notion includes the protection against an unwanted pregnancy by using contraceptive methods as well as acts of ritual cleansing in the church and religious rituals for a safe journey and some luck. The ritual of cleansing oneself continues upon return among Christian migrants, particularly women. In some Amhara communities, early marriage of potential migrants is promoted for a girl to experience sexual relationship prior to leaving the country, as it is believed to play down the psychological effect of sexual abuse in the destination country. The remittances to be sent back home are sometimes fought over between spouse and the family of the migrant. The paper focuses on these practices taken as rituals by migrants and the ideologies associated with them.

SOCIAL NETWORKS, DREAMS AND RISKS: ETHIOPIAN IRREGULAR MIGRANTS INTO SOUTH AFRICA

YORDANOS Seifu Estifanos, Geneva Global, Ethiopia

The meaning of personal relationships for Ethiopian migrants to South Africa is shaped by individual connections, by imported social networks, and by the particular conditions of livelihood creation in the informal economy of South Africa. This study looks into how the narratives of pioneer Ethiopian migrants, manifested in sent-back-home materials and social media applications, induce further migration. An ethnographic research method is employed in Southern Ethiopia and South Africa to look into the nexus among social networks, dreams and risks. The financial and material success representation of Ethiopian migrants in South Africa is in sharp contrast to the low living standard in rural southern Ethiopia. The effect of this on the sending communities is to paint a rosy picture about South Africa intensifying youth migration to South Africa as well as blinding potential migrants to the multitude of risks they encounter in the migration and settlement processes. The male-dominated migration of Ethiopians into South Africa has also induced the migration of “would-be-wives” females, who share the same dream and encounter risks of diverse kind. Once they arrive in South Africa, they experience both separation and reconnection - with families and relatives back home. The social world of Ethiopian migrants in South Africa becomes even more complex once they arrive in South Africa. Many social connections and dislocations are affected by the life choices in which income generation and economic relations are the primary aim and social relations are necessarily a secondary aim. Others are influenced by the strength of informal social networks that serve the needs of Ethiopian migrants. And, far from ‘here’ and ‘there’ being connected through the use of technology and advanced connectivity, ‘home’ and South Africa are experienced as quite separate and different places.

THE CAUSES AND IMPACTS OF INTERNATIONAL IRREGULAR MIGRATION FROM BALE ZONE, SOUTHEASTERN ETHIOPIA: A HUMAN SECURITY PERSPECTIVE.

TIZAZU Ayalew, Debre Birhan University, Ethiopia
DAWIT Getu, Addis Ababa University, Ethiopia

The paper intends to address the causes and impacts on human security of international irregular migrants from Bale zone, Southeastern Ethiopia. Though Bale is one of irregular migration hub areas in Ethiopia and the problem continues to bring unprecedented crisis for migrants' human security, existing efforts to address the issue still remain unsupported by scientific inquiry - a gap dealt in this paper. A qualitative approach was employed to conduct the study. Interviews and focus group discussions were utilized to collect data along with consultation of secondary materials. Among others, migrant returnees, potential migrants, families of migrants, and government stakeholders were sources of information. The finding revealed that, Bale is found to be an irregular migration core. Therefore, migration is caused, facilitated and accelerated by fundamental factors such as poverty, unemployment, existing strong positive perception towards migration, and with the influence of illegal brokers. Moreover, family and peer pressure, social networks and factors related to administrative failures such as poor bureaucratic and infrastructural delivery and weak response to the problem are also triggering factors. The problem highly affects the personal security of migrants: their survival, livelihood and dignities are extremely threatened at transit and destination countries. Severe exploitation by traffickers and employers such as death through murder and accident, sexual abuse, financial exploitation, forced labor and enslavement, physical and psychological assault, kidnapping for ransom, forced confinement, deportation, xenophobic attack and vulnerability to risks of domestic political instability are among the major risks that irregular migrants commonly face and which are threats to their security.

THE DESERT AND THE SEA: ETHIOPIAN CROSSINGS TO ITALY

Alessandro TRIULZI, Naples' University

In the summer of 2009 a carefully sealed package of Amharic writings surfaced from the debris of the 'migrant boat cemetery' at Lampedusa, the Italian island south of Sicily which has witnessed the highest number of irregular migrant arrivals in the past twenty years. The Ethiopian package included a travel diary, religious pamphlets and brief family correspondence belonging to a young deacon of the Ethiopian Orthodox Church, TWM, who made the harrowing journey between Libya and Lampedusa - the ill-famed L-L migratory route of migrants coming from the Horn - together with a group of Ethiopian youths. On their way to Libya's coast, the deacon's group met another Ethiopian group of similar-minded youths coming from Qirqos Sāfār, they too were heading to Italy. One member of this second group, Dagmawi Yimer, an ex-law student at Addis Ababa University who had landed on Lampedusa in the summer of 2006, later filmed a collective account of the 'Qirqos boys' describing their travel and arrival on Italian soil (*Come un uomo sulla terra/Like a man on earth*, 2008). The deacon's travel diary was one of the first individual narratives in Amharic which pierced the silence surrounding the arrival of 'Habesha' people to Italy. *Come un uomo sulla terra* was the first filmed account. These two sources will be presented and discussed to introduce the work of collecting and archiving migrants' self-narratives in contemporary Italy. The Archive of Migrant Memories is an Italian NGO which aims to leave a visible trace of recently-arrived migrants and their rising agency in Italian society.

THE NEXUS BETWEEN TRANSNATIONAL LABOR MIGRATION, POPULATION DYNAMICS AND THE RURAL ENVIRONMENT; THE CASE OF WOREBABO WOREDA SOUTH WOLLO ZONE

SALEH Seid Adem, Arba Minch University, Ethiopia

Most studies on international labor migration have focused on the causes and socio economic status of migrants in the receiving society. This paper focuses on transnational labor drain as an agent of change in the lives of the sending communities and the environment. It focuses on the less well-studied sending side of the migration band. This paper looks at the migrants' home community population dynamics (i.e. social life) and

analyzes how the division of labor, divorce rate, gender relation, material culture and rural production are being affected or conditioned by a highly selective labor drain to Arab Countries and the environmental responses to it. This impact relationship between the migrants and their home areas operate through the preconditions of migration, social and economic remittances and the loss of the most productive part of the rural population. The migration-induced migration i.e. transnational migration causing a rural-urban wave among sending households in the rural sending community is another crucial issue this paper brings to the table of migration dialogue. The paper also seeks to explore the causes and indicators of the transnational labor drain in the rural community. The impact of out-migration on the rural areas is highlighted through survey and archival data, observations, qualitative interviews and biographical sketches of affected households. A temporal impact analysis model (TIAM) is developed and used to capture the multi-temporal and dimensional aspect of the impact of out-migration on the rural sending communities.

YOUTH OUTMIGRATION FROM SOUTHERN ETHIOPIA: INCENTIVES, RISKS AND MITIGATION STRATEGIES

FEKADE Terefe, Department of Political Science and International Relations,
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Migration is a phenomenon as old as human history. In recent times, migration has shown marked increase globally. This is true to Africa as well, where extra-continental migration has witnessed a steady rise over the last few decades for various reasons. Ethiopia stands as one of the largest sources of migrants who take three routes in their voyage out of the country; western/northern, eastern, and southern. The southern migration route is largely the preferred route for Ethiopians from the southern part of the country. From the southern Ethiopia region, Hadiya and Kembata-Tembaro zones are the areas that have experienced massive youth outmigration in recent times. Despite the higher incidence of youth outmigration from these two zones, literature on the subject remains scant especially in addressing the social dimension of the problem, the risks involved, and the attempted mitigation strategies. The purpose of this paper is to examine the incentives for migration and the associated risks and mitigation strategies employed by migrants from Hadiya and Kembata-Tembaro zones of the Southern Nations, Nationalities and Peoples Regional State. To this effect, potential migrants, returnees, families of migrants, local government officials and CSOs working on migration-related issues have been consulted to generate primary data through questionnaires and focus group discussions. The data reveal that while the incentives for migration are largely associated with aspirations for better life conditions, the anticipated respect they can bestow on their families back home by sending remittance leading to betterment of life is also a motivating factor. The risks that they encounter include loss of money to middlemen and traffickers, physical and psychological harm, and detention and deportation in both transit and destination countries. In what appears to be an anticipatory move, youth migrants from the two zones employ generating funding, gathering reliable information, psychological readiness and 'proper' broker selection as risk mitigation strategies.

“EITHER PASS OR PERISH”: INTERNATIONAL MIGRATION AND YOUTH ASPIRATION IN OROMIA

FEKADU Adugna Tufa, Addis Ababa University, Ethiopia

Ethiopia is the hub of international migrations in the Horn of Africa. With its geostrategic location, the country is very important as source, transit and destination of international migration. Annual emigration from Ethiopia is estimated to be around half a million of which 60-70% are irregular migrants who use different land and sea routes and networks. Recently, migration and cross-border human mobility has become one of the top global concerns in development and security agendas. On the one hand, the attention migration has been

given at the global, regional and national level including its inclusion in the 2030 UN agenda for sustainable development and a number of other initiatives such as EU trust fund confirms and reinforces the importance of relations between migration and development. On the other hand, in the context of contemporary “migration and refugee crises” in the Middle East, Horn of Africa, the Mediterranean region and beyond compounded with the expansion of religious extremism and terrorist practices, unregulated migration is chiefly seen as a major national security concern of the developed countries. In view of this, multilateral and bilateral development stakeholders as well as international organizations working on migration suggest allocating resources to areas considered major sources of migration for employment creation as part of their endeavour to stop migration. The Ethiopian government’s public discourse in relation to migration, however, emphasizes “human trafficking” rather than trying to understand why the youth migrate in this large numbers. Both, the simplistic perspective that equalizes migration with poverty, and the government’s criminalization of migration, do not give due attention to understanding the migrants’ point of view. In this paper, based on fieldwork conducted in three districts considered the major sources of migration in Oromia National Regional State that contributes about one third of migration from Ethiopia, it is argued that migration decision making is a complex phenomenon that cannot be explained by such simplistic variables. The paper will discuss these complex and multiple factors.

[PANEL] 1003 CHILD AND YOUTH MIGRANTS IN CITIES

Organizers:

GEBREHIWOT Gebressie, Department of Civics, Mekelle University, Ethiopia

Paper presenters:

FIREHIWOT Sintayehu; ZIADA Abdelhadi; ZENAWI G/Meskel; ABERA Anjulo

MESO AND MICRO DETERMINANTS OF YOUTH MIGRATION FROM ADDIS ABABA

FIREHIWOT Sintayehu, Addis Ababa University, Department of Political Science and International Relations, Ethiopia

International migration trends from Ethiopia are increasing over time and cost the lives of many emanating from its irregularity. As a result, the Government of Ethiopia has acknowledged migration as a major policy issue in more recent years. While considering the problem of migration in Ethiopia, understanding the extent of it in Addis Ababa is evident as an IOM study revealed that the city contributes 16.3% of Ethiopian migrants; one in every forty people migrated from Addis Ababa in 2016. Numerous youth, whose exact figures remain undocumented, travel to second countries in Gulf Cooperation Countries (GCC), Europe and South Africa using the irregular path. While studying migration, the trend is to place emphasis on structural push-pull factors which ignores additional dynamisms which reinforce and exacerbate the rate of migration. The present study puts forward the argument that there is a need to recognize that structural challenges such as unemployment/underemployment and other manifestations of poverty may lead to migration through the operation of meso factors such as networks and middle-men as well as micro-level individual motivations and experiences. Policy responses from the Government of Ethiopia are found to have downsides in order to deter the influx of irregular migrants to various migration partly because of the challenges of implementation including insufficient budget and manpower and also because of less emphasis on the meso and micro determinants of migration. Hence, youth migration in Addis Ababa is explained by looking into these meso and micro factors along with their possible interaction with macro issues such as structural causes of migration and state policies. In order to achieve the main objective of the research, key informant interviews with prospective migrants, returnees, and relevant government officials are conducted in parts of the city where migration has become normative in

the day-to-day lives of inhabitants.

THE INTERLINKED CAUSES AND CHALLENGES OF CHILD MIGRANTS IN MEKELLE

ZIADA Abdelhadi, lecturer
ZENAWI G/Meskel, lecturer

The study investigated the interlinked causes and challenges of child migrants in Mekelle. Both qualitative and quantitative research methods were employed to generate relevant data as exhaustively as possible through in-depth interviews, observation, key informant interviews, and a sample survey. The data was collected from 370 selected child respondents. Descriptive statistics (such as frequency, percentage and mean), chi-square test for association, and binary regression have been employed as data analysis tool.

The migrants were chosen according to major socio-demographic variables, that is majorities were not constituted by legal minors, followers of orthodox Christianity, children with primary education and from surrounding rural areas in the region. In addition, 17.3 % of minors compared with 82.7 % of non-minors were male. Migration of children and migration in general takes place in a range of circumstances broader than the legal context. This includes migration entered voluntarily and forced migration. The state of migration also affects their hire status in which 6.8 % of minors compared with 93.2 % of non-minors were hired through legal broker agencies. Further, the prevalence of economic problems at source, conflicts with parents or other family members, play a significant role as push factors. Seeking better education, employment opportunities, technology, infrastructure, and peer pressure are additional factors. At the destination, the migrants were vulnerable to labor exploitation, school dropout, economic crises, and health problems.

The findings show that children migrate because of many 'push and pull factors' at source and destination areas respectively. The high numbers of children who migrated were attracted by city life and escaping the problems at home. However, their movements are not always safe. They face challenges while transported and then after arrival at the destination.

THE ROLE OF GIFATA IN CHILD MIGRATION: EXPECTATION AND CHALLENGES; THE CASE OF WALAITA CHILD MIGRANTS TO ADDIS ABABA

ABERA Anjulo

The primary aim of this study is to conduct an anthropological analysis on Walaita child migrants' expectations and challenges in the context of Addis Ababa. The study further focuses on an assessment of the driving factors for children to migrate, to investigate the role of gifata and to describe the urban life opportunities and challenges that are encountered by migrant children. In contrast to their expectation before departure the children had to choose different survival strategies. In order to achieve the proposed objectives instruments like Semi structured interview, Focus Group Discussions, Observation, Survey Questionnaires and other secondary data sources were used. The collected data were analyzed mainly by qualitative methods and were supported by some quantitative data. In addition, quantitative data were collected and analyzed to triangulate the qualitative data in descriptive forms. The study found out that the migration of children into the study area is caused by a number of different factors such as poverty, culture, tradition and trends of adult migration, peer pressure, lack of access to jobs for those who completed higher education, fragmentation of land and change of weather conditions resulting in insufficient production. As a result, children felt obliged to drop out from school and migrate to the city in search of better employment in the informal sector to support themselves and their families. The children listening to the tales of earlier migrants who have achieved some small successes and talk about them when visiting their families during gifata, start dreaming about a better future. The study shows that, contrary to early expectations, migrant children have to cope with many challenges in the course of looking and finding work in the new areas. They are expected to work the whole day long, travel long distances exposed to hot and cold weather conditions, suffer abuse from different bodies, are faced with the high cost

of food and rent. Furthermore, they lost their places at school in the departure and destination areas without hope of better opportunities as expected earlier on. Living in the city needs maximum effort to cope with the existing challenges in living quarters and working areas.

11. POPULATION & GENDER STUDIES

Organizers:

Thera MJAALAND, Independent researcher at Department of Global Public Health and Primary Care, University of Bergen, Norway
 MULUMEBET Zenebe, Assistant Professor, Centre for Gender Studies, Addis Ababa University, Ethiopia

Paper presenters:

KIYA Gezahegne; Nicola JONES; ANTEHUNEGN Birhanu; Désirée ADAMI; TIZITA Mulugeta;
 RAHWA Gebre Tesfahuney; NEGA Jibat; Astrid BLYSTAD; GETNET Tadele; Thera MJAALAND;
 MULUMEBET Zenebe; Haldis HAUKANES

Ethiopia has implemented progressive policies on sexual and reproductive health with expanded access to contraceptives and liberalised indications for safe abortion services. But how are these new policies negotiated in practice? How does the availability of family planning and safe abortion services, impact on socio-cultural and/or religious perceptions of female and male sexuality and gendered aspects of reproduction? This panel addresses the competing moralities underlying grassroots ideas, religious norms and policy discourses on sexuality, reproduction and fertility control from a gender perspective. Theoretically, the focus of this panel is situated at the intersection of perspectives emphasising how gender shapes reproduction in different contexts (e.g. Greenhalgh), and perspectives indicating that it is (hetero)sexuality itself that shapes gender roles and relations (e.g. Pereira 2009; Miriam 2007). In this panel we are therefore particularly concerned about how gendered dimensions of power and inequality are encoded in local ideas surrounding sexuality and reproduction, with a specific focus on fertility control. We are interested in papers which address the knowledges and competing moralities that adolescent girls and women draw on to negotiate, strategize and/or cope with challenges related to their sexuality, including fertility control and abortion. We are also asking for papers that address how adolescent boys and men see their role in reproduction and their responsibility in sexual relations from the point of view of hegemonic as well as alternative notions of masculinity.

[PANEL] 1101 ADOLESCENT SEXUAL AND REPRODUCTIVE HEALTH AND SOCIAL NORMS IN ETHIOPIA

KIYA Gezahegne, Department of Social Anthropology, Addis Ababa University, Ethiopia
 Nicola JONES, GAGE Director and ODI Principal Research Fellow
 GUDAY Emirie, Phd, Assistant Professor, Department of Social Anthropology, Addis Ababa University;
 Professor Sarah BAIRD, George Washington University

Evidence regarding Ethiopian adolescent girls' physical health is primarily limited to the sexual and reproductive health (SRH) behaviours of those over the age of 15, with younger girls and other health care needs (including nutrition) rarely addressed. This paper explores the extent to which very young adolescents (10-12 years) have access to health-related information and services. It also pays particular attention to the extent to which adolescent girls and boys are influenced by and able to negotiate discriminatory gender norms, which push married girls to demonstrate their fertility, limit unmarried girls' access to contraceptives despite national policies aimed at increasing uptake, and largely preclude girls' ability to negotiate for condom use. This paper draws on mixed methods research: a survey with 6700 adolescents and qualitative research with over 200 early (10-12 years) and older (15-17 years) adolescent girls and boys, and their peers and caregivers in 2017 in Afar, Amhara and Oromia regional states. The data collection is part of the new DFID-funded multi-country Gender and Adolescence: Global Evidence longitudinal policy research programme, which aims to better understand what works to enhance adolescent development trajectories. Our research focus on younger ado-

lescents enables us to complement the existing evidence base on adolescent health, and suggests that very young adolescent girls in particular have highly limited knowledge about puberty, including menstruation and menstrual hygiene, and that for many girls the onset of menstruation can be a fearful experience, especially in contexts where it may be a marker of marriageability. The paper concludes by arguing that access to school-based girls clubs, 'good brothers clubs', and pro-active health extension workers, provide important sources of information for adolescents, especially since parents often reported feeling either unprepared or unwilling to play this role. The paper also discusses the role of programming in shaping adolescent boys' understanding and practices of masculinity and the ways in which these shape their female peers' SRH experiences.

AN INTERFACE BETWEEN ABORTION PRACTICE AND COMMUNITY RESPONSE IN WOLDIA, ETHIOPIA

ANTEHUNEGB Birhanu, Lecturer, Department of Sociology, Woldia University

This paper examines the interface between abortion practice and community responses in Woldia Town. Despite the fact that an effort was made by the Ethiopian government to liberalize abortion laws and policies, such laws have not been enacted. This is because laws and policies do not come in a vacuum but rather emanate from the basic values and norms of society. Hence, this study employed agency structure theory so as to examine both factors of personal and structural levels in addressing the interface between the experience of women having an abortion and the community response in a given moral and sociocultural context. In this regard, the findings of this study revealed that to some extent the existing discourses and stringent normative beliefs prohibited safe abortion practices and women's reproductive rights, decision making and access to services though Ethiopian liberalized abortion law. The in-depth interviews, key informant interviews and case study results mainly showed that there were always competing discourses or interests between the private arena (desires and rights to control fertility and pregnancy termination) and community responses or cultural meaning of abortion including labelling, stigma and societal reactions. The result of this study also uncovered that contextual factors such as stringent community values, healthcare providers' conscious objections and confidentiality problems and traditionally based gender roles (male dominance) among others were the impediments of safe abortion practices in general and women's reproductive choices in particular. Similarly, the community responses such as a belief in abortion as immoral and intolerable, societal stigma towards women as if they were murderers, violating cultural values and inciting others to do the same influenced women's abortion decisions, created moral crises and psychological distress. Finally, this paper is interested in exploring women's abortion experiences, negotiating strategies in abortion decision as individuals and not as passive agents, simply dominated by existing normative patterns (Giddens 1984). Loopholes in community reactions and socio-cultural pressures resulted from contextual factors in practicing induced abortion.

CHALLENGING THE NORMS OF "PROPER" DAUGHTERS AND WIVES: THE INTIMATE LIVES OF A GROUP OF FEMALE UNIVERSITY STUDENTS IN MEKELLE (TIGRAY) AND THEIR CLAIM FOR MODERN IDENTITY

Désirée ADAMI, La Sapienza-University of Rome

The wide spread of contraception in Ethiopia has separated sexuality from fertility in deeper ways. On the one hand, virginity till marriage and one-to-one intimate relationships are embodied as part of normative femininity. On the other hand, for a new generation of urban and educated young women, extramarital affairs, framing in the ideals of romantic and passionate love fostered by new media that give lively texts and depictions through which imagine the tensions between family and individual expectations, wealth and poverty, "modernity" and "tradition" (Bryce 1997; Liechty 2003), are claimed as part of a modern and cosmopolitan femininity (Hirsch, Wardlow 2006; Padilla et al. 2007; Cole, Thomas 2009). Based on ethnographic fieldwork in Mekelle (Tigray) among female university students, the in depth-interviews with these educated women showed as the sexual practices constitute a physical and social terrain where young girls are challenging the normative

expectation of respectability, transgressing the norms of “proper” daughters and wives, and a space through which negotiate a more egalitarian gender roles and new pattern of relationship. This “double standard” on female sexuality, the one that recognises the value of chastity and the one that sees sexuality.

FATHER’S INFLUENCE ON WOMEN’S REPRODUCTIVE ROLE OF EXCLUSIVE BREAST FEEDING (EBF)

TIZITA Mulugeta, Addis Ababa University, Ethiopia

Failure to include fathers in infant and young child feeding practices (IYCF) behavior change interventions has shown negative result on the effectiveness of exclusive breastfeeding (EBF) and challenges gender equality (Abrea, M. et al, 2017). The research on fathers’ infant and young child feeding practices and their determinants in Amhara, Oromia, SNNP and Tigray regions confirms that while men do have a general awareness of the importance of breastfeeding, few appear to have a deeper and specific understanding of the importance of breastfeeding on their infants’ development and mother’s health (Setegn, et al. 2012). This study therefore attempts to examine factors that affect fathers’ involvement in Exclusive Breast Feeding (EBF) and its impact on women’s reproductive right and productive work. In doing so it offers an understanding of what influence Exclusive Breast Feeding and the reproductive right of mothers and its impact on their productive activity. For the sake of achieving its objective the study is conducted in Menagesha Woreda, located 15 km west of Addis Ababa, capital city of Ethiopia. The research followed a purposive sampling technique to select the Woreda, as it is very close to Addis Ababa but located in Oromia region and also serves as a place for many flower farms, where most rural women get job opportunities. The study used a qualitative research method, where in-depth interviews, focus group discussion and key informant interviews were taken as the major data collection method. A total of 30 key informants and 2 FGD participants who were selected purposely participated in the in-depth interview and FGD. Key informants from health sector and flower farms were also part of the data source. Finding showed that there is very low understanding of the concept and application of EBF among mother and father informants. However, the study identified that there is a positive impact on duration of breast feeding when fathers show emotional and financial support. Though the need for fathers support is recognized by study participants, the existence of traditional gender division of labor (men seen only as guardians or the provider of the family), lack of attention towards men’s role in EBF by health centers negatively impacted men to be change agents. In addition to this lack of EBF friendly facilities in work places, lack of legal protection and job security were also found as barriers for working women from enjoying their reproductive right of EBF, parallel to mainlining their productive work. These results suggest that men focused intervention by health centers and media, and also women’s reproductive right based adjustment in work areas may help to change the existing low rate of EBF practice and allow women to enjoy their reproductive right parallel to their productive work.

INTEGRATING GENDER ISSUES INTO HIV/AIDS PROGRAMS: A SURVEY STUDY IN SELECTED GOVERNMENT AND NGOS OFFICES WORKING ON GENDER AND HIV/AIDS ISSUES IN MEKELLE, TIGRAY

RAHWA Gebre Tesfahuney, Mekelle University and PhD Candidate in Development Studies, AAU, Ethiopia

HIV/AIDS and gender are closely linked issues in contemporary development planning particularly in developing countries in light of the proportion of people directly or indirectly affected by the pandemic. Gender norms play a central part in shaping the course of the HIV/AIDS pandemic because they significantly affect the attitudes towards sex and information sharing on sexual behavior, risk-taking and fidelity. The HIV/AIDS pandemic is one of the most serious threats to social and economic development particularly in sub-Saharan Africa. In Ethiopia HIV/AIDS is a major development challenge as it is taking the life of many active and productive segment of the population supposed to have a key role in the country’s development endeavor. Despite the pandemic being common to all gender and age groups; due to the low income, poor attitude and low eco-

conomic empowerment, women have been the main victims. The main objective of this study deals with analysis of integrating Gender issues into HIV/AIDS Programs by assessing complementary and interrelated steps for integrating Gender issues into HIV/AIDS programs. This study conducted in Mekelle town of Tigray that was selected for its proximity to Tigray Regional Head offices. This study used both primary data via questionnaire and secondary data via literatures. The study was conducted in 100 randomly selected, via systematic random sampling technique with 79% response rate, Governmental and NGOs involved in Gender issues and HIV/AIDS programs. The collected data was processed via editing, coding and summarizing; and finally was analyzed using descriptive statistics; spearman rho correlation; and factor analysis. The findings showed that all the steps for the integration system of Gender issues into HIV/AIDS are interrelated among each other and all except using checklist to identify interventions that address female and male vulnerability and risk factors; are conducted completely in the existing system of integration. The addressing factors for their integration include: Economic self-sufficiency; promotions (publicity); counseling; and providing health care facilities. The organizations do give higher attention to counseling a reactive solution instead of promotions (publicities) proactive solutions. Thus, all stakeholders need to focus on the addressing factors and adjust the gaps.

INVOLVEMENT OF YOUNG MEN IN FERTILITY CONTROL WITHIN NOTIONS OF MASCULINITY IN TIROAFETA DISTRICT, OROMIYAA

NEGA Jibat, Jimma University, Ethiopia

This study examines young men's life experiences pertinent to sexuality and fertility control in Tiro Afeta. Drawing upon hegemonic masculinity as its theoretical framework and ethnographic research design, it explores the involvement of young men in fertility control including induced abortion. It investigates the articulation between dominant views and young men's perceptions, experiences of love relations, and premarital sex and use of fertility control. It also explores sexual negotiations between young men and young women, changes and continuities in norms, and practices and expectations of masculinity. The study found that the dominant views condemn premarital sexuality, pregnancy, and induced abortion; however, these restrictive rules are practically fallible in young lives sexual and reproductive lives. Young men initiate question of love whereas young women keep it lively. Love relations are socially expected to lead to marriage without premarital sexuality, whereas many relations contradicts the rule. Young people negotiate sex; young women focus on the commitment level of the young men for marriage as men usually abandon young women when pregnancy occurs. Friends serve as channel of negotiation, and use of mobile phones has changed patterns of negotiation. The negotiation involves no or little force. Schools, streets, market, wood and water collection places are settings for dating. Women have more favorable view of using contraceptive use than men. However, fear of side effects and infertility, varying values for children, and service related challenges limit peoples' propensity to use contraceptives. Involvement of young men in contraceptive use ranges from strongly disapproving to questioning its relevance to encouraging women to use. Service programs are not responsive to men's reproductive concerns and interests. As a young man is expected to marry a woman he impregnates, at times, young women purposely get pregnant from young men they want to marry. Abortion service is clandestinely practiced in modern and traditional ways. Young women's needs and interests are given priority by skilled abortion care providers. Constructive young men's involvement in fertility control is manifested in sharing concerns and cooperating with women. Yet some avoid to involve in fertility control by refusing use of condom and embodying gender-based division of tasks.

THE ACCESS PARADOX IN SAFE ABORTION CARE: THE CASES OF ETHIOPIA, TANZANIA AND ZAMBIA

Astrid BLYSTAD, University of Bergen
GETNET Tadele, Addis Ababa University, Ethiopia
Haldis HAUKANES, University of Bergen
Karen Marie MOLAND, University of Bergen

Fertility control and abortion are controversial issues in sexual and reproductive health and health policy. Despite unsafe abortion being one of the easiest preventable causes of maternal mortality, moral, religious and neo-conservative political reasoning upholds or exacerbates restrictive abortion laws and hinders political commitment to secure safe abortion services globally. In sub-Saharan Africa the rate of unsafe abortions is on the rise, especially among adolescents. Through three country cases - Ethiopia, Zambia and Tanzania- we discuss access to safe abortion services in different legal contexts aiming to identify the political, economic and social processes that mitigate the effect of the law. The law regulating abortion is classified as conservative in Tanzania, semi-liberal in Ethiopia and liberal in Zambia. The law is embedded in a social, religious and health systems context where the normative discourses are played out and facilitate or inhibit access within, or at times irrespective of the law. Although high rates of unsafe abortion are - broadly speaking - linked to restrictive abortion laws the country cases demonstrate that there is an unclear and at times paradoxical association between the status of the laws and actual access to safe abortion services.

THE MYTH OF FEMALE VIRGINITY FROM A COMPARATIVE PERSPECTIVE

Thera MJAALAND, University of Bergen and Addis Ababa University

Not much has been written on virginity in the Ethiopian context that goes beyond stating that it continues, especially in rural areas, to be important for the girl's marriageability and consequently for her parents' respect in the community. Since the virginity ideal is decreasing in urban areas, a few newer studies are concerned about the possibility to strengthen it in order to reduce risky sexual behavior among youth that result in unwanted pregnancy, unsafe abortion and HIV/Aids infection (e.g. Mitike et al 2008, Meles et al 2016). No doubt this will put more pressure on girls to keep their virginity than boys who can continue to take advantage of societal sentiments that do not expect them to be able to abstain until marriage even if they are supposed to do so according to religion. Medical science has emphasized for some time now that it cannot be proven if the girl has had sex or not by inspecting the hymen (e.g. Kinkead 1887, see also Berenson et al 2002, IFEG 2015, Olson & Garcia-Moreno 2017). Despite the fact that the hymen is just an elastic mucous skin fold surrounding the vagina opening, health professionals and biology teachers continue to talk about it as if it is a seal separating outer and inner female genitalia. Virginity testing continue to be done also in Ethiopia, and virginity restoration operations has become good business in many countries. Girls continue to believe that the man can know if she is a virgin or not (which he cannot if she has not told him). Husbands and in-laws continue to expect blood on the sheet when the marriage is consummated (even if only around 50% of women bleed the first time from rifts in the vagina rather than the hymen). Based on research in Tigray this paper discusses the hard-lived myth surrounding female virginity from a comparative perspective. It asks, based on what Nancy Tuana (2004) terms 'epistemologies of ignorance', whose power over fertility are enhanced by ignorance and whose are suppressed by knowledge when the female virginity ideal is not questioned in a gendered sense.

“WE DON'T TALK ABOUT CONTRACEPTIVES”: STUDENTS' EXPOSURE TO AND ENGAGEMENT WITH SEXUAL AND REPRODUCTIVE HEALTH INFORMATION AT THREE UNIVERSITIES IN ETHIOPIA

MULUMEBET Zenebe, Centre for Gender Studies, University of Addis Ababa
Haldis HAUKANES, Department of Health Promotion and Development,
University of Bergen, Norway

Recent research indicates that male and female students at higher education institutions in Ethiopia are highly sexually active and vulnerable to risky sexual practices (eg. Moges 2014; Sendo & Melaku 2015). It has also been shown that female students lack negotiating power and are exposed to sexual coercion, unwanted pregnancy, unsafe abortion and sexually transmitted diseases (eg. Adinew 2013; Solomon 2015). Due to silence around the issue of sexuality in Ethiopia, students enter universities and colleges with very limited sexual and reproductive health information. However, after joining universities they are exposed to different informa-

tion on sexual and reproductive health, including programmes and campaigns run by the universities themselves (eg. Getnet 2009). Building on a qualitative research project among students at the universities of Addis Ababa, Jimma and Mekelle on sexuality, fertility control and abortion, the current paper discusses students' exposure to and engagement with information about sexual relationships, reproduction and contraceptives. Our findings show that students are exposed to information on sexuality and reproductive health from various sources including mass media and peers. Many factors influence the amount and type of information students obtain, such as gender, place of origin and religion. Students' engagement with the information provided also relies on the ways they place themselves in relation to young peoples' own norms regarding sexual relationships and practices, norms which may be quite different from those held by society at large. This should be taken into account when planning information campaigns and programs directed towards university students; the current sexuality and reproductive health programs in all the three universities seem to be inadequate not only in terms of frequency but also when it comes to content and design.

[PANEL] 1102 "JUSTICE FROM BELOW" PANEL 2: GENDERED APPROACHES OF SOCIAL JUSTICE IN ETHIOPIA: WOMEN, REDISTRIBUTION AND RECOGNITION

Organizers:

RAHWA Mussie, Addis Ababa University, Ethiopia
Pierre GUIDI, IRD-CEPED, France

Paper presenters:

ABEBA Amare; ANCHINESH Shiferaw Mulu; DEREJE Fufa Bidu; Rahwa Mussie;
Momoka MAKI; Jane PLASTOW

Following analyses in political philosophy (see. Rawls or Sen), the notion of justice has recently resurfaced in social sciences. Freed from its ethical and normative dimension, the notion now allows stimulating works addressing the questions of common goods, public spaces, the redistribution to resources, and equal access to services. Spatial justice, social justice, environmental justice or gendered perspectives on justice restore and value the political dimension of social organization and consider with great depth the silenced claims of subaltern citizens not in capacity to frame their requests within the legal path of a formal/judicial process.

In contemporary Ethiopia, the extent and rapidity of socio-spatial transformations multiplies the opportunities for people to claim for justice as well as the ways to convey demands. The two "Justice from Below" panels intend to raise perceptions of justice, to observe their surge in public space and their consideration by authorities. Both present critical analyses grounded in social materiality.

Since the National Policy on Ethiopian Women in 1993, the issue of gender justice occupies a central position in Ethiopian government official discourses. A Ministry of Women's Affairs was established and the Gender Mainstreaming approach was adopted to make gender issues part of the agenda of all government agencies. At the same time, women's organizations – as the Ethiopian Women Lawyers Association –, stating the difficulties of women's voices to be heard, struggle to put discourses about gender justice into practice.

Gender issues are central to social justice, a moral theory and political vision based on equality. Recently, it is also a notion tackled by social scientists. To make it scientifically relevant, Nancy Fraser considers social justice in terms of redistribution and recognition [Fraser, 2005]. This panel will consider altogether the material and symbolic aspects of power relations to analyze the mechanisms of gender domination and moves toward emancipation. Many issues of gender studies can be addressed: gendered socialization and education, health and sexuality, work and division of labor, distribution of political power, violence etc.

ASPECTS OF GENDER JUSTICE IN AMHARIC AND TIGRIGNA PROVERBS

ABEBA Amare, Addis Ababa University, Academy of Ethiopian Languages and Cultures

This study analyzes proverbs as a cultural discourse in order to determine how gender justice is expressed and constructed through Amharic and Tigrigna proverbs in Ethiopia. Like any other people in the world, the Ethiopian people have an oral heritage. Proverbs as part of oral tradition provide a network of meanings for societal and cultural norms as well as practices by consistently depicting and transmitting such values and practices from generation to generation. In spite of the influence of modernity, traditional thoughts and values transmitted through proverbs are still significant socio cultural practices among the Ethiopian people. This paper will attempt to show how proverbs in relation to gender construction and justice induced in our day-to-day life reveal the concepts and values they convey to the public and how they shape the mindset and social relations of society. Gender system is perceived here as a multi-layered structure in which the perpetuation of gender concepts and metaphorical meanings is reflected. In order to explore the role of proverbs in relation to gender justice, attention is given to gender power relations, gender role expectations, gender identities (womanhood and manhood), violence against women, gender representations, and in general how gender justice affects women in particular. The study employs Critical Discourse Analysis as the epistemological framework to analyze the proverbs in the context of traditional systems of the people. Critical Discourse Analysis helps to examine gender relations and identities in relation to how they are constructed and used in the proverbs or cultural artifact. The proverbs are collected from published sources “የአማርኛ ምሳሌያዊ ንግግሮች”(Amharic Proverbs which has collection of 5,142 proverbs,) and ምሳሌታት - የትግርኛ ምሳሌያዊ ንግግሮች (Tigrigna Proverbs which has collection of 5,144 of proverbs) by Academy of Ethiopian Languages in 1982 (E.C) and 1885 (E.C) respectively.

LOCALIZATION OF WOMEN’S RIGHTS: A CASE STUDY OF VIOLENCE AGAINST WOMEN IN ETHIOPIA

ANCHINESH Shiferaw Mulu, Center for Human Rights, Addis Ababa University

Various norms on women’s rights have been introduced at the global level. These norms are intended to be implemented at national levels. A women’s rights norm that is adopted at a global level to have universal application is not accepted as it is at local level. The local governmental and non-governmental institutions respond to such a norm in a multiplicity of ways. How these norms are interpreted and implemented at national level depends on the local contexts in each country. The norms created at an international level are localized so that they can respond to the local realities and violations of rights. This study will explore how international norms related with violence against women are (re)made, (re)constructed, (re)interpreted and implemented at the local level by exploring the experience of three NGO’s working on the issue.

OROMOO INSTITUTIONS FOR WOMEN EMPOWERMENT

DEREJE Fufa Bidu, Jimma University, Ethiopia

In Africa, where the largest proportions live in rural communities, efforts of women empowerment are insignificantly fruitful. The present study explores Oromoo culture as an example to explicate its potentials to empower women at a grassroots level. Data was collected through observations, interviews, focus group discussions, and intensive and extensive document analyses, interpreted using Turner’s ritual theory. The results reveal powerful women institutions ignited with belief systems at various age levels to exhibit gender equality even though colonialism and modernization weakens them in many localities. They have potential to exploit as resourceful establishments to bring to modern contexts. Many cultures may have similar establishments to exploit to bring about gender equality, which the study recommends.

SEXUAL HARASSMENT, INEQUALITY AND JUSTICE: THE CASE OF ADDIS ABABA UNIVERSITY

Rahwa Mussie, Addis Ababa University, Ethiopia

Sexual harassment is an outcome and expression of women's subordinate status in Ethiopia and is the result of the complex interplay of individual, social, cultural and environmental factors. Sexual harassment continues to be practiced and condoned in university setting, inflicting untold human suffering on victims/survivors, families and communities. The available literature on sexual harassment in higher educational settings in Ethiopia mainly focused on its prevalence rate, associated factors for its occurrence and its impact on victims/survivors, but failed to explore the meanings associated with sexual harassment and justice. This paper explores perspectives of survivors on "sexual harassment", experiences of sexual harassment and their pathways to access 'justice'.

WOMEN LIBERATION IN TIGRAY, ETHIOPIA: THE EXPERIENCES UNDER A SITUATION OF CIVIL WAR

Momoka MAKI, Sophia University, Japan

The policy of Women's Liberation in Ethiopia was introduced under the Derg regime, along with other policies of socialism. However the Derg's policy towards women was limited, and the estimate of that policy is still under consideration. On the other hand, during the civil war of 1974-1991, several anti-government movements or groups also had their own policies, based on the Liberation of Women. In this presentation, I intend to focus on the policy and practice of Women's Liberation with regard to the Tigray People's Liberation Front (TPLF), during the years 1975-1991. I had discussed the issue of Female Fighters of the TPLF at ICES 2016, and hence I intend to probe deeper into the topic of Women and the TPLF in this study. The TPLF had more than 20,000 female soldiers, and they received mass support, including the support of women in liberated areas, during the war against the Derg regime. First of all, I intend to discuss the process of introducing the policy of Women's Liberation as a TPLF policy, on the basis of documents and testimonies of the policy makers. Second, I shall analyze the practice of the policy in liberated areas of the TPLF and at the TPLF's military section, with reference to land distribution, education, political participation, transformation of patriarchal gender bias, and so on. Third, the reaction that arose with regard to these policies, both from men and women, will be examined. Finally in the conclusion, I shall discuss the issue as to how the TPLF's policy towards women influenced those women's life and agency, and the post-conflict society of Tigray.

WOMEN ON THE ETHIOPIAN PROFESSIONAL STAGE 1950-2016

Jane PLASTOW, University of Leeds

This paper will look at attitudes to, and attitudes of, professional actresses in Ethiopia to their profession from the 1950s to the present day. Drawing on a range of interviews conducted in both the 1980s and in 2015 with actresses from the major Addis Ababa theatres the paper will focus on social and familial prejudices against women performers and how these have changed, on why women have chosen to work in theatre, and on contemporary attitudes to the profession. The contention of the paper is that understanding the extremity of social reactions to women performers over the years helps us understand changing attitudes towards women in the public sphere.

[PANEL] 1103 GENDER RELATIONS IN AGRICULTURE

Organizers:

HAGOS Nigussie, Mekelle University, Ethiopia
Kristie DRUCZA, Gender and Inclusion Research, International Maize and Wheat Improvement Center (CIMMYT), Ethiopia

Paper presenters:

WONDIMU Abebe; Kristie DRUCZA; MULUNESH Tsegaye

PROMISING APPROACHES TO TRANSFORMING GENDER RELATIONS IN AGRICULTURE

WONDIMU Abebe, CIMMYT
Kristie DRUCZA, CIMMYT

Purposive sampling along with snowballing was used to identify 44 stakeholders working in gender and agriculture and semi-structured interviews were used. This session presents the seven most promising methodologies identified by stakeholders along with best practice mainstreaming. We define what mainstreaming looks like from the practice and then rank each stakeholder accordingly. Despite clear gender mainstreaming definitions and guidelines many stakeholders were confused about mainstreaming (seeing it as something done in projects rather than organizations). We map the differences and similarities in the approaches taken by various stakeholders: (I)NGOs, donors, government, research institutes, cooperatives, private sector - to incorporate and/or mainstream gender throughout their agricultural programs, as well as some of the challenges facing those working on gender in the agriculture sector.

ENABLING AND CONSTRAINING FACTORS FOR AGRICULTURAL INNOVATION AND THEIR GENDER DIMENSIONS.

MULUNESH Tsegaye, International Maize and Wheat Improvement Center (CIMMYT)

This paper presents evidence that gender norms and identities (masculine and feminine) along with socio-cultural factors have impacts on a farmer's willingness and ability to innovate. 275 individuals (137 men, 138 women) in four wheat-growing communities in Ethiopia, participated in the study conducted in 2014 and validated in 2017. Seven standardized qualitative methods were used to collect data on enabling and constraining factors for innovation and their gender dimensions including semi-structured interviews, individual life stories, and participatory single sex focus group discussions. Women ranked confidence and family support as the top two factors that promote innovation while men ranked money and availability of role models. Men ranked financial constraint and socio-cultural barriers related to women's mobility and division of roles as the top two factors that hinder innovation while women ranked financial constraint and a lack of support from husbands and the community. Moreover, women are considered weaker innovators by respondents and are watched more sharply and judged more harshly than men. This impacts upon their willingness to take risks, to innovate and their self-confidence. Additionally, agriculture extension workers do not as readily visit female headed households because of social norms about interaction between the sexes and ensuing gossip of affairs. Given GTP2 aims to increase agricultural production and productivity and turn Ethiopia to a middle-income country by 2025, these results suggest the promotion of more egalitarian gender relations and community acceptance for that change should be an important component to this agenda. The findings have relevance to policy makers and practitioners in particular to extension experts trying to develop Ethiopia's

agriculture sector.

WHAT THREE DIFFERENT AGRICULTURAL QUANTITATIVE SURVEYS TELL US ABOUT GENDER

Kristie DRUCZA, CIMMYT

This presentation uses the results from data mining three wheat focused datasets (CIMMYT Pakistan wheat dataset with total sample of 317, a CIMMYT Ethiopia wheat panel dataset with total sample 1978 and an IFPRI-Ethiopian pilot input voucher household dataset total sample of 591). Using descriptive statistics including estimation of mean, proportions, and production of charts along with t-tests and chi-square tests, we present results on the division of labor questions and sampling strategies. We find that two out of three samples are taken according to crops/yields, or climatic conditions and are not representative of the population. The surveys mostly have a low representation of youth and two out of three have a low representation of women. This makes comparisons by sex and age and across regions difficult. The presentation argues that in the era of big data we should be cognizant of how the way that we ask questions in surveys, who is involved in survey design, the response range offered and the sampling approach all have a bearing on how gender sensitive the results (and thus how visible women are in our datasets).

12. SOCIAL ANTHROPOLOGY & CULTURAL STUDIES

[PANEL] 1201 ARCHIVES AND COLLECTIONS FOR/IN ETHIOPIAN STUDIES

Organizers:

Sophia THUBAUVILLE, Frobenius Institute, Germany
Sayuri YOSHIDA, Nanzan University, Japan

Paper presenters:

Minako ISHIHARA; Sophia THUBAUVILLE; Aneta PAWŁOWSKA; SEMENOVA
Valeria; Sayuri YOSHIDA;
Hanna RUBINKOWSKA-ANIOŁ

Various archives and collections are consulted for diverse research questions by researchers of Ethiopian Studies. Some of them are renowned and easy to access, while other collections remain mostly hidden and unknown, because of their spatial distance from Ethiopia, language barriers or other reasons. Making archives and collections in Ethiopian Studies accessible and known should be a timely objective in this time of digitization and especially as the discipline of Ethiopian Studies is growing due to the recent expansion of higher education in Ethiopia.

The panel wants to provide a platform of exchange for researchers working with archives and collections which entail various media like ethnographic objects, photos, films, sounds, pictures, documents, manuscripts etc. Presenters may introduce archives and collections, activities and projects in connection to them and/or discuss problems they face in making collections visible, accessible and safe. Finally, a setup of a sustainable platform for archives and collections in Ethiopian Studies will be discussed.

HISTORICIZING BOOKS AMONG THE MUSLIM OROMO IN SOUTHWESTERN ETHIOPIA

Minako ISHIHARA, Nanzan University, Japan

Books, either printed or handwritten, have a special meaning for Muslim intellectuals. They are not only resources for preserving and transmitting knowledge, but the possession of them is conceived of as a sign of prestige and power. Printed books are not only bought from bookshops, but are obtained through personal transmission for various reasons. For researchers, books are not only a means to gain access posthumously to the body of knowledge the possessor must have had, but also a window through which we might take a glance of the personal connections the possessor had during his lifetime. Books reveal both the academic career of the possessor and the personal networks, the latter being an integral part of the former. This article focuses on some of our recent attempts to historicize books encountered during field research among the Muslim Oromo societies in Southwestern Ethiopia.

IMAGES OF SOUTHERN ETHIOPIA IN THE ARCHIVES OF THE FROBENIUS INSTITUTE

Sophia THUBAUVILLE, Frobenius Institute for Research in Cultural Anthropology

When it comes to collecting activities, A.E. Jensen and E. Haberland were deeply influenced by their predecessor and institute founder Leo Frobenius. Frobenius and hence also Jensen and Haberland were deeply concerned with the visual documentation of cultures. Their first research trips to Ethiopia were attended by

professional painters, who drew sketches of landscapes, settlements and people. The researchers themselves added to the visual documentation by shooting photographs and films. The presentation will discuss the research activities of the Frobenius Institute through which the rich visual documentation of southern Ethiopia emerged and show how the institute today aims at making its archives accessible and visible.

POLISH COLLECTORS OF ETHIOPIAN ART - A PRELIMINARY PRESENTATION

Aneta PAWŁOWSKA, University of Lodz

These collections are associated with three renowned Poles who were the forerunners of research concentrated on rich and diverse Ethiopian art and culture. The three researchers who I would like to discuss are Stanislaw Chojnacki, Waclaw Korabiewicz and Stefan Strelcyn. Each dedicated his life and passion to the Christian culture of Ethiopia. Thanks to their works, various Polish museums, archives and libraries are enriched by their valuable Ethiopic collections. Waclaw Korabiewicz (1903-1994) was a physician who gathered a substantial collection of Ethiopian crosses while working in Ethiopia. He wrote a number of books on this subject and became an international expert in this field. At the end of his life, Dr. Korabiewicz decided to donate his entire collection of Ethiopian crosses to the National Museum in Warsaw. Professor Stefan Strelcyn (1918-1981), was involved in Semitic studies at the University of Warsaw. In the postwar years, he founded the first African Institute at the University of Warsaw and became well-known as a researcher of Ethiopian religious texts. In 1967, Emperor Haile Selassie awarded him the most honored Ethiopian cultural award. Professor Stanislaw Chojnacki (1915-2010), was a librarian, historian and horticulturalist. From 1950 until 1975, he held the position of Librarian at the University College of Addis Ababa. He spent no less than 25 years of his life in Ethiopia, the last 12 (1963-75) as a museum curator at the Institute of Ethiopian Studies. Chojnacki fell under the spell of Ethiopia. Although he was not a professional art historian with formal training, his expertise in this field was inspired and nurtured by the country itself and its ancient Christian Church. His command of the principal West-European languages, besides his native Polish, enabled him to make full use of all published work in the field, and he gained sufficient familiarity with the old liturgical language of the country Ge'ez to cope with the marginal inscriptions which usually accompany an Ethiopian painting. In one of his most important books on Ethiopian Art entitled *Major Themes in Ethiopian Painting: Indigenous Developments, The Influence of Foreign Models and their Adaptation from the 13th to the 13th to the 19th Century*, he described comprehensively the Ethiopian tradition of Christian religious painting.

SOME REMARKS ON THE ETHIOPIAN PHOTO COLLECTIONS OF THE PETER THE GREAT MUSEUM OF ANTHROPOLOGY AND ETHNOGRAPHY, ST. PETERSBURG, RUSSIA

SEMENOVA Valeria, The Museum of Anthropology and Ethnography (Kunstkamera) Russian Ac. of Sciences

The Museum of Anthropology and Ethnography includes the photographic collection attributed to Ethiopia which numbers more than three and a half thousand images – photos, slides, and negatives, photograph albums received by the museum from Russians who worked or just traveled in Ethiopia. The main stock of this Ethiopian photo collection was augmented by the Russian doctors sent to Abyssinia by the Russian Red Cross with a medical mission to support Ethiopians during the war against Italy from 1895-1896. For example, the collection No. И-349 was obtained from Dr. M. Lebedinsky's relatives. There are 586 images. Collection no. 4028 of the Russian mission officers includes 687 items. Besides the photographs of the hospital, these collections have struck our attention as they reflect the indigenous way of life in Abyssinia around 1900. However, these collections cannot compete in a range of represented materials of Dr. A. I. Kokhanovsky who worked for many years in Ethiopia (1905-1913) and was deeply fascinated with its culture. His collection includes more than a thousand negatives (1019 units of storage) and about three hundred photographic prints (342 units of storage) and can be considered a full-fledged ethno-historical source on Ethiopian culture from the early 20th

century. This collection is a resource for political culture as well, serving a perfect complement to the materials at hand, such as diaries of Europeans traveling to Ethiopia and historical chronicles. This is a presentation of these materials.

THE COLLECTIONS OF F. J. BIBER AND KAFA SOCIETY AT THE BEGINNING OF THE 20TH CENTURY

Sayuri YOSHIDA, Nanzan University, Japan

This presentation is about the collections of Friedrich Julius Bieber. He visited Ethiopia, especially Kafa, at the beginning of the 20th century and is recognized as the foremost authority on ethnological research dealing with Kafa. Bieber left a great deal of property and written documents concerning both Ethiopia and his daily life. This collection included ethnological objects, instruments used on his journeys to Ethiopia, photographs, books, and unpublished written documents such as diaries, drafts, memoranda, letters and postcards to his family and friends. Today, the collections are held by the World Museum, the District Museum of Hietzing and the Austrian National Library in Vienna, Austria. The collections will help our understanding of Kafa, both historically and currently, and of Ethiopia as a whole, providing insights that would be impossible to know with present day fieldwork. Since 2014, I have been running a project which aims to establish a firm foundation for the collections of F. J. Bieber at the aforementioned institutions by ordering, recording and publishing a catalogue. In this presentation, I will introduce in more detail the collections of Friedrich Julius Bieber. Then, I will discuss the impact the collections have on today's Kafa and the people of Ethiopia.

THE MATERIAL CULTURE OF HARARI, OROMO ARSI AND SOMALI (SOUTH-EASTERN ETHIOPIA) AS IT REFLECTS IN ETHNOLOGICAL OBJECTS: TO THE DEFINITION OF ONE COLLECTION.

SEMENOVA Valeria, Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), St. Petersburg, Russia

Currently the Ethiopian part of the Museum of Anthropology and Ethnography` collection totals around four thousand items. Among them the items reflecting the indigenous culture and traditions of Islam and Muslim communities are only 3 percent of the whole amount. The Russian poet N. Gumilev (1886-1921) who was strongly fascinated with Abyssinian culture made three trips to Ethiopia – in 1909, 1910 and 1913. The trips resulted in a collection of Ethiopian objects now kept at our Museum. His collection (more than 100 items) presents the cultures of Harari, Oromo Arsi and Somali peoples that inhabited in South Eastern Ethiopia. The objects that are included in this have not yet been properly studied. These are utensils, dress, some objects bought into Harar in one of the local Coranic school, leather covers of manuscripts. The problems of attribution – definitions, the story of rendering an object in culture, what kind of key value this reflects – are the main point of interest. This report with presentation of this collection allows us to show, share and care for this important collection – opening it up for research in ways that have not yet been attempted.

WACLAW KORABIEWICZ'S COLLECTION OF ETHIOPIAN CROSSES AS A REPRESENTATION OF POLISH COLLECTIONS OF ETHIOPIAN ARTIFACTS

Hanna RUBINKOWSKA-ANIÓŁ, University of Warsaw

Polish collections of Ethiopian artifacts are largely unknown to the world of Ethiopianists. Over the centu-

ries, Poland has not had strong ties with Ethiopia. However, in different periods, especially in the 20th century, Ethiopia attracted much attention in Poland, which resulted in Ethiopian objects (manuscripts and books, pieces of art and handcrafts, ethnographical objects) finding their way to Polish museums and libraries. Ethiopian artifacts can now be found both in Polish institutions and private collections. This paper aims to present the collection of crosses kept in the National Museum in Warsaw (i.e. Korabiewicz's collection) and its history in the wider context of Polish collections of Ethiopian artifacts.

[PANEL] 1202 CHANGING INTERSECTIONS OF ENVIRONMENTAL SHOCKS AND LOCAL INSTITUTIONS IN ETHIOPIA: DEBATES AND CASE STUDIES

Organizers:

TEFERI Abate Adem, Yale University, USA
Harald ASPEN, NTNU Norwegian University of Science and Technology, Norway

Paper presenters:

TESFAYE Aragie; TEFATSEYON Yosef; ZERIHUN Berhane Weldegebriel; Martin PROWSE;
ZEGEYE W/Mariam Ambo; Svein EGE; TEFERI Abate Adem; Harald ASPEN;
LETA Mekonnen

Rainfed agriculture, which is the mainstay of millions of farmers in Ethiopia and many other countries, is highly prone to extreme weather events such as prolonged droughts, poorly timed rains, floods, and outbreak of crop pests. These shocks, which are predicted to be even more frequent and severe due to accelerating climate change and climate variability (Li et al 2015), can have devastating impacts on households and communities, often leading to chronic food insecurity, increased vulnerability to poverty and destitution. However, there is a growing consensus that the magnitude of actual impacts often depended not only on food aid by international and government agencies, but also on the responses of affected households and communities themselves.

A range of local institutions, broadly encompassing communally sanctioned rules and practices, but also socially recognized ties, groups and associations exist in rural Ethiopia. Attuned to changes in household circumstances, these institutions provide culturally enforceable solutions governing the flow of key factors of production resources such as land, labor (including the use of draft animals), livestock, money, food (both cooked and uncooked), farm tools, seeds and other agricultural inputs. Some of the institutions (e.g. "makana-jo," "wonfel," etc.) specifically address the horizontal flow of resources between household heads facing more or less similar constraints. Others (e.g. "magazo", "kontrat," "ribbi", etc.) can be vertical and dyadic, often between economically well-off farmers and their less fortunate (but not necessarily politically less influential) neighbors and relatives. Still others deal with local collective action problems. One important example is Iddir (also called Kire) which enables farmers exchange much-needed labor, material and emotional support in times of death, conflict, accidents, property loss, and related crisis events. In some rural areas, the Iddir also serves as an important platform for governing common pool resources such as pastures, woodlots, and water sources (Pankhurst 2001; 2003). Our definition of collective action groups also includes informal gathering (e.g. rotating coffee clubs or "tertib", communally organized rituals variously known as "wodaja", "adbar," etc.), religious congregations (e.g. Senbete, mahber, etc), rotating credit clubs (ekub), and more formal, and relatively recent, organizations like farmers' cooperatives, group owned small-scale enterprises, and politically-oriented age and gender-based associations.

With this panel, we hope to inquire whether, or to what extent, such local, more or less special-purpose institutions have adapted to help farming households in responding to, and recovering from, environmental shocks. We invite papers that explore if links are evolving between the resilience and adaptive capacities of some of these institutions with climate change-induced increase in the frequency and severity of extreme weather events. Papers may address a range of questions such as: why do some households and communities exhibit greater resilience than others in responding to, and recovering from, particular shocks? Which types of institutional responses appear to help enable, or deter, households and communities to better manage environmental shocks? What sociocultural and political factors contribute, or deter, institutional innovation and

resilience to weather shocks? What other non-climatic factors (e.g. expansion of rural roads, improved access to markets, increased out-migration, differential access to safety-net and other transfers, etc.) might have contributed to variation in the resilience of local institutions?

ABWALAD: A KINSHIP-BASED ASSOCIATION FOR HORIZONTAL COOPERATION AND MUTUAL HELP AMONG THE AMHARA OF BORANA SAYNT

TESFAYE Aragie, Ministry of Culture

A number of anthropologists have argued that unlike other ethnic groups in the Horn of Africa and elsewhere, the Amhara people lack kinship-based mechanisms, such as lineage corporations, for horizontal cooperation and mutual help. Instead, the Amhara are said to be traditionally organized hierarchically, along dyadic, patron-client, ties. However, actual observation of Amhara social organization proves the prevalence of strong kinship-based vertical ties and social cooperation, which challenges this presumption. The Amhara people have a distinct descent corporation for mutual help and cooperation; locally known as Abwalad, literally, "children of the same father." Named after the founding apical ancestor, the Abwalad consists of all descendants related to each other through a line of ancestors, either through the mother's or father's lines. The Abwalad in contemporary Amhara communities provides culturally enforceable solutions for governing social conflicts, sharing natural resource and coping with natural disasters. In the past, the Abwalad was the basic sociological unit through which individuals claimed and acquired rist rights to land previously held by both maternal and paternal ancestors. This paper discusses salient features of this previously neglected and misunderstood institution by drawing on ethnographic data recently collected from Borena Saynt, a sub-region in southwestern Wollo where the Amhara culture and Amharic language are believed to have been originated. My central thesis is that Abwalad, while organized on principles of cognatic descent, shows strong resemblance with unilineal lineage corporations widely prevalent in the rest of eastern Africa.

ANTHROPOLOGICAL STUDY ON THE LIVELIHOOD ASPECTS OF FISHERS-LAKE INTERACTION AT LAKE HAWASSA: PRACTICES, OPPORTUNITIES AND CHALLENGES.

TESFATSEYON Yosef

The interaction of residents of Hawassa city and rural areas with the lake takes different forms and involves diverse interests - livelihood interest being the most important one. This study mainly focused on understanding the local people's livelihood-based interaction with Lake Hawassa through fishing practices. The study further aimed at exploring the socio-economic and legal (policy) factors that have been affecting, positively or negatively, the fishers-lake interaction. Data has been collected through qualitative (observation, in-depth interviews, FGDs and case studies) method and supported with some quantitative (questionnaire survey) method. The study result reveals that Lake Hawassa provides diverse services to the population inhabiting its catchments: scenic setting for tourism and associated diverse businesses, and water for irrigation and city beautification, all contributing to people's livelihood in one way or another. In the two major fish landing sites, Amora Gedel and Fiker Hayik, which are the focus of the present study, fishing and related activities constitute either the major livelihood strategy or a supplementary means of income for 1000-1500 people. Main actors in these activities include: individual fishers, fishers organized into cooperatives and suppliers of fish products for market at Lake Hawassa. In this regard, social networks play a key role serving as a means of value/supply chain, employment and cluster-based fishing practices. Fishing activities at Lake Hawassa seem to be increasing over time. For instance, while the maximum carrying capacity of the lake's fishing is said to be 750nets/day, currently there are 1200-1400 nets/day operating on the lake. The number of people involved in fishing at the two major landing sites also increased three times from around 300 in the past five years to around 900.

Currently the daily income of fishers ranges between 250 and 500 ETB, which correspond to the production of 32 and 50 Kgs of fish respectively. Fishers try to maximize their livelihood interest or fish production and income by using officially prohibited gill nets, reducing the mesh size and fishing more than once per day. These informal ways of trying to increase fishing with the aim of improving livelihood goals obviously put pressure on the fish resources at the lake. In addition, competing claims between members of different cooperatives over access to fishing grounds by setting imaginary or informal boundaries are causing net thefts and leading to conflict. Therefore, local communities' increasing socioeconomic interests in fish resources, their struggle to maintain access to the lake to sustain their livelihood on the one hand, and inadequate management practices or rules by institutions in charge of natural resources management on the other, are exposing the lake's fishery and other resources to pressure. This is creating conditions that could serve as a threat to the sustainability of the lake's resources and people's relations as well as livelihood in the long run.

CLIMATE VARIABILITY AND LIVELIHOOD DIVERSIFICATION IN NORTHERN ETHIOPIA: A CASE STUDY OF LASTA AND BEYEDA DISTRICTS

ZERIHUN Berhane Weldegebriel, Addis Ababa University, Center for African and Oriental Studies, Ethiopia
Martin PROWSE, Lund University, Department of Human Geography

This article examines smallholders' perceptions of climate variability in two districts in northern Ethiopia, and the diversification options pursued within and outside agriculture. Meteorological records corroborate smallholders' belief that temperatures are increasing but do not support assertions that rainfall is decreasing. Farm-level adaptation mainly involves soil and water conservation measures learnt from state-led schemes as well as planting a broader crop mix. Diversification outside agriculture is mainly wage labour: international and national migration, construction work in local towns, participation in public works and piece work on nearby farms. The article concludes by arguing that policymakers could do more to support non-farm diversification strategies by recognizing the importance of rural-urban connections in fostering adaptation.

CULTURAL AND SPIRITUAL VALUES IN CONSERVATION OF CULTURAL LANDSCAPE: REVISITING A VANISHING INDIGENOUS 'DEEJOO' RITUAL PRACTICE AMONG THE KAFECHO IN SOUTHWESTERN ETHIOPIA.

ZEGEYE W/Mariam Ambo, Lecturer at Bonga CTE and a PhD student at Mekelle University, Ethiopia

This Panel is intended to describe the cultural and spiritual values in the conservation of cultural landscape among the Kafecho in southwestern Ethiopia. The historical Omotic people of Kafecho are among the ecological communities who live in typical southwestern highlands of Ethiopia having complex indigenous intangible cultural and spiritual ritual practices which are environmentally harmonious. Their very survival has depended upon their ecological awareness and adaptation. Hence, they are the repositories of vast accumulations of traditional knowledge and experience that links humanity with its ancient origins. Nevertheless such indigenous ecological literacy in the forested landscape has never been well investigated and recognized clearly. Thus, this panel discloses one of the indigenous Deejoo practices and its transformation in the aforementioned area. As the findings of the research depicted, Deejoo is a thanksgiving sacrifice ceremony to the forest spirit (Qoolloo) in the forested cultural landscape with its series of procedures and rules as symbolic reminders of the performers and their survival, which depends on the forest and in fact its complementary relationship of the two. Hence the ritual practice recognizes and honors the ethics and taboos of forested cultural landscape for what it is. However, the prevailing arena realizes that there are enormous alterations in the ritual practice. These changes include reduction in the number of participants, vanishing of the cultural sacred landscapes due to other pressures and reluctance towards the norms, taboos and values of the ritual practice.

Some of the agents identified for these changes are change in the belief system due to currently spreading Christian missionaries, cultural diffusion due to the ‘Westernization’ narratives, state led interventions and its contradictions with the values and norms of local socio-cultural practices. However, despite these pressures and discouragement from internal and external dynamics against the practice of Deejjoo, it still represents the religious ritual practice and cultural identity of its adherents which is ecologically meaningful in the study area.

IN THE SAME EDER: COMMUNITY AND COLLECTIVISM IN NORTHERN ETHIOPIA

Svein EGE, Department of Social Anthropology, Norwegian University of Science and Technology, Trondheim

The eder (funeral association) is generally recognized as one of the key local organizations. In the peasant communities studied (T’arma Bār wārāda, Northern Shāwa), this is certainly the case. The first eders were founded in the late Haylā-Selasé period, they operated on a fairly modest scale under the Dārg regime, but under the EPRDF they expanded both in numbers and functions. There is now often a main eder of the household heads (the original eder), a women’s eder, and perhaps one or more youth eders. The original role of the eder was to organize the local community to provide both mourners and specified monetary and food support (nefro) for those who had lost a close relative, with detailed rules and strict enforcement. This was an important change from kinship and neighbourliness (gurbetena) to collectivity – formal organization with rules and a fixed leadership to enforce those rules. The modern eder goes far beyond this. It has taken it upon itself to enforce holidays, property rules, security, religious uniformity, and to limit the competition for land. The expansion of the roles of the eder has sometimes been stimulated and sometimes been resisted by the state. One of the most fascinating aspects of the eder is its enforcement capacity. Non-compliers can be expelled, which does not only mean exclusion from the eder per se, but ostracism from the local community. The remaining members are prohibited from any cooperation (weleta) with the expelled member, such as to rent land, borrow oxen, cooperate in work, or associate in any way, even if they are close relatives. Members who disobey, may themselves be expelled. Due to these draconian measures, the local administration has found the eder to be more efficient in enforcing compliance than their own web of organizations, which raises some interesting questions about legitimacy.

LOCAL RESILIENCE TO ENVIRONMENTAL SHOCKS IN SOUTH WOLLO

TEFERI Abate Adem, Yale University

Rural communities have a range of community-level mechanisms and cultural institutions that help them deal with, to varying degree of effectiveness, environmental shocks such as prolonged droughts, untimely rains, violent floods and outbreak of animal disease and crop pests. With accelerating climate change, which is predicted to increase in the frequency and severity of these shocks, there is a growing concern that the effectiveness of local institutions can be greatly diminished. However, we lack systematic knowledge to understand how the resilience capacities of local institutions are shaped and reshaped over time by environmental and political forces. I address this question by comparing changing roles of Qire, an all-inclusive residence-based association, in two rural villages in south Wollo. While sharing a broadly similar vulnerability context, the villages vary in degree of food self-sufficiency mainly due to location at contrasting agro-ecological zones. The first is a “dega” where cultivation is constrained by erratic rains which tend to be spotty and unreliable in the spring (“belg.”) and extremely heavy and cold in the summer (“kirmet”). The second is a moderately hot lowland (“kola”) endowed with, although prone to moisture-stressed, fertile soils and a rich repertoire of crops. Although hardly a perfect laboratory, this variation provides a unique opportunity for exploring if variations in Qire roles can be linked with variation in degree of exposure to environmental shocks. In exploring this issues, I also recognizes the centrality of state (in)action, as well as other non-climatic trends (e.g. improvements in market access, transportation, food aid, social services, etc.), for understanding the effectiveness of commu-

nity-level mechanisms for dealing with environmental shocks.

THE KOMBOLCHA INDUSTRIAL PARK AND RESILIENCE/LOCAL MUTUAL HELP INSTITUTIONS IN THE RURAL-URBAN NEXUS

Harald ASPEN, NTNU Norwegian University of Science and Technology,
Dept. of Social Anthropology

The Kombolcha industrial park in South Wälo was inaugurated in July 2017 as a result of a 90 million US dollars investment. It is expected to create jobs for 20,000 people. During the first half of 2018 I shall commence fieldwork in Kombolcha, focusing on resilience/local mutual help institutions in the rural-urban nexus in relation to industrialization and urbanization connected with the newly established Industrial park. Based on my earlier research in the Kombolcha area the role of traditional institutions to keep up contact between first generation “urbanites” in Kombolcha with their families in the countryside, I believe that local, traditional institutions are vital for the new immigrants to town. My presentation at ICES20 will be a first presentation of findings and provide a sketch of a future publication on the issue.

THE ROLE OF GUMUZ WOMEN IN AGRICULTURAL ACTIVITIES: THE CASE OF DOBI KEBELLE, BULLEN WOREDA, BENISHANGUL GUMUZ, WESTERN ETHIOPIA

LETA Mekonnen, Lecturer, Mekelle University, Department of Anthropology,
Ethiopia

Rural women play a significant role in agricultural production activities, while coping with a variety of challenges in Benishangul Gumuz western Ethiopia in general and Gumuz community in particular. This study was focused on the role of Gumuz women in agricultural activities using the case of Dobi kebele in Bullen woreda Benishangul Gumuz western Ethiopia. A simple random sampling strategy has been used to get 126 households to gather quantitative data and of these 55 respondents were selected to collect qualitative data. The primary data used to conduct this study was obtained from household surveys, nonparticipant observation of women's participation in agricultural activities, household decision making, and domestic activities in the study community. Simultaneously other data was collected through in-depth interview of elders of both sexes in the community and agricultural experts of the woreda. Lastly, focus group discussion and case study data collection instruments were used. Simple descriptive statistical analysis including frequency, percentage and graphs were used to analyze quantitative data and a narrative has been used to describe qualitative data. The result of this study revealed that women are integral to all agricultural activities related to crop production except plowing with ox among the Gumuz community in Dobi kebele. In addition to this women carry out the clearing of agricultural land, hoeing, preparing threshing ground (locally called shich'a) and others agricultural activities in addition to reproductive and household chores in the study community. The results further show women in the study area have equal rights with men in the acquisition of new agricultural land through free land holding without any bias and dominate decision making on agricultural activities which relate to crop production in the community. However women have less access to productive resources such as extension services, finance, fertilizers, improved seed, and they lack inheritance rights to property in the study area. These factors limit their agricultural output production and productivity to subsistence farming and local markets rather than commercial production.

[PANEL] 1203 FILM PANEL: ETHIOPIAN STUDIES THROUGH IMAGE, SOUND AND BEYOND: PERSPECTIVES FROM ETHNOGRAPHIC FILMS

Organizers:

Itsushi KAWASE, Associate Professor, National Museum of Ethnology, Japan

Paper presenters:

Leila QASHU; Ivo STRECKER; Karri BHARATHI; MITIKU Gabrehiwot; Lucie BUFFAVAND;

Till Jakob Frederik TROJER; Cynthia Tse KIMBERLIN; Thera MJAALAND; TEWODROS Hailemikael

A great number of films, particularly ethnographic films, based on anthropological inquiry and long-term field research have been produced in Ethiopia on a variety of cultures and societies by researchers from different countries and academic institutions. The recent development of digital technology as well as the dramatic growth of visual anthropology conferences/festivals and scholarly networks has further facilitated the production and progress of methodology of ethnographic films on Ethiopia. This panel focusing on anthropological films will have academic discussions on practical and theoretical questions on the form of audio-visual storytelling in anthropology. In addition to paper presentations, this panel will be linked with a systematic presentation of latest ethnographic films. We invite scholars who are interested in films as a practice of doing anthropology, and engage in an interdisciplinary debate on different audio-visual approaches to anthropological subjects as well as different styles and conventions employed in the construction of the films.

A PARTICIPATORY MEDIA EXPLORATION OF CHALLENGES AND RESISTANCE AMONG YOUNG ARSI OROMO WOMEN IN ETHIOPIA

Leila QASHU, Concordia University (Centre for Oral History and Digital Storytelling)

Over the years of living and researching in Arsi Oromo communities in Ethiopia, young female informants have shown me many examples of daily challenges: butaa (marriage by abduction), abuse, difficulties accessing education, falling into problematic relationships for economic reasons, and general concern for rights, autonomy and livelihood. Scholars in anthropology, human rights and gender studies have analyzed complexities of negotiating and resolving human inequities (Cowan et al. 2001, Green 2007, Hodgson 2011, Merry 2009, Oyewumí 2003) and anthropology, ethnomusicology and communication scholars have been examining how expressive arts are used to enact social change (Diamond 2012, Jackson 2004, Meintjes 2004, 2015). I have sought to bring forth Arsi Oromo narratives representing different generations of women. Married Arsi women enact *ateetee*, a sung judicial ritual that enables them to claim their rights when they have been abused (Qashu 2016), but young women must look for other avenues of expression. Using multimedia representations made with project participants, I will discuss a collaborative multimedia project with an under-represented younger generation of Oromo women. Through participatory media, the aim of the project is to explore challenges facing young Arsi women, and their strategies – especially the use of expressive arts – for questioning, resisting and changing cultural practices. Theoretical approaches used to frame this collaborative research model include: 1) a vernacular feminist approach, which is both experience-based and culture-specific (Green 2007, Nnaemeka 1998, Oyewumí 2003); 2) documentary and participatory film theory, that is related to the (self-) representation of young Arsi women (Miller 2009, Milne, Mitchell and de Lange 2012), and 3) emerging discourses on participatory and collaborative research (High 2009, 2014, Miller 2009, Sillitoe 2015) and the arts (Barz 2011, Robinson 2014). This presentation will be related to a film presented during the film screenings at the conference.

ABRAHAM & SARAH. CREATORS OF A PRODUCTIVE LANDSCAPE

Ivo STRECKER, Johannes Gutenberg University, Prof. Emeritus; MPI Guest researcher; Guest professor at Mekelle University

In the highlands of Tigray - northern Ethiopia - on the edge of the escarpment that descends steeply to the Danakil dessert, Hagos Mashisho and Desta Gidey have toiled and struggled for years to turn the rugged slopes of the East African Rift Valley into fertile ground. They have grown crops here not only to feed themselves and their family, but also to share with others, in particular the pilgrims who regularly pass by on their way to the monastery of Gundagundo. Touched by the kindness of their hosts, the pilgrims have given them the biblical names "Abraham" and "Sarah". The film explores the work ethos and grace of these Tigrean farmers: the cheerful mood with which they do what needs to be done; the devotedness to the tasks at hand; the coordinated movements of humans and animals as they work when ploughing, sowing, harvesting, threshing; - and finally those moments of invocation when the dependence on nature and the transcendent are acknowledged.

In terms of cinematography "Abraham & Sarah" exemplifies the resonance and synergy between people in front and behind the camera that Jean Rouch called 'cine-trance'. This becomes visible again and again in situations such as when Sarah and Abraham cut the wheat, when their sons thresh the barley, when the itinerant fiddler plays and sings his tune, when the neighbours rebuild the washed-away terrace, and ? as a kind of climax ? when Abraham ploughs his field. "Abraham & Sarah" is the first film in a series entitled "Guardians of productive landscapes" currently produced under the auspices of the Department of Integration and Conflict at the Max Planck Institute for Social Anthropology, Halle/Saale, Germany. It can be seen as a contribution to an applied anthropology that tunes in with the rising awareness that rapidly increasing environmental degradation threatens the earth. Humanity is at the crossroads where life as we know it will soon collapse unless we muster all our ingenuity for inward and outward persuasion to find ways to overcome the current crisis.

The series aims to help in this rhetorical venture. It urges the global public to re-think and reform the relationship that until now has prevailed between subsistence and capitalist economies on our planet. Today, an estimated one and a half billion people practise subsistence agriculture that produces about fifty per cent of the domestic food consumed in the developing world. "Abraham & Sarah" shows how such a mode of production involves only human and animal labour, and only local resources. Being non-poisoning, non-destructive, bio-diverse, and sustainable it makes an invaluable contribution to the preservation of the biosphere. In the light of this, "Abraham & Sarah" may lead audiences to better appreciate the positive role of these "guardians of productive landscapes" and help to establish the foundation for new policy initiatives that treat these subsistence farmers as partners in a joint struggle to save the endangered planet.

CULTURE AS IDENTITY AMONG DORZE WOMEN

Karri BHARATHI, Assistant Professor, Department of Sociology and Social Anthropology, Arba Minch University, Ethiopia

The aim of ethnographic film is to preserve the intangible culture of the people. In ethnographic research, the use of a pen or pencil is mostly practiced, but with the advancement of visual anthropology, ethnographic research has gained more impetus to describe the culture of the people. The present ethnographic film portrays the Dorze culture in general and of women in particular. It shows the sequence of events that are practiced by the people as part of their cultural norm. The events recorded describe the interactions of the people from their perspective. The Dorze people belong to one of the Omotic groups in the south-west of Ethiopia. They are a hard working group, renowned for their skill in weaving, bamboo carpentry and other traditional crafts. The women are involved in many skilful activities and support their families. They impart their indigenous knowledge in the preparation of kocho bread. The traditional birth attendant is actively involved in attending pregnant women and offer specialized assistance to the parturient. Most significantly, birth is considered a cultural production, which generates an enduring interest among anthropologists of reproduction in the cultural shaping of biomedical obstetrics.

DANCING GRASS: HARVESTING TEFF IN THE TIGREAN HIGHLANDS

MITIKU Gabrehiwot, Mekelle University, Ethiopia

"Dancing Grass" captures a communal harvesting of teff among the Tigreans of Northern Ethiopia. Teff is a cereal core to Ethiopian national food identity and at the center of the livelihood of the smallholder farmers. The film follows the sequence of events as they unfold in the homestead, fields and neighborhood of the author's oldest brother and his family. First comes the cutting of the 'dancing grass'; then its drying and stacking; then the threshing and winnowing; then the sale of teff on the local market; then off with a donkey to the mill; then Injera is prepared for the family and guests; then coffee drinking and blessing; and finally the biblical Mesqel fire, celebrated at the end of the rainy season by the Orthodox Christians of Ethiopia. One may generalize that in the face of globalization, Dancing Grass portrays a dignified and caring life of smallholder farmers in one of the oldest traditions of agrarian society. "Dancing Grass" is the second film in a series entitled "Guardians of productive landscapes" currently produced under the auspices of the Department of Integration and Conflict at the Max Planck Institute for Social Anthropology, Halle/Saale, Germany.

FILM AND MEMORY: RITUAL KNOWLEDGE FOR FUTURE GENERATIONS

Lucie BUFFAVAND, Max Planck Institute for Social Anthropology

In this presentation, I offer insights from my filming experience in Mela, south-west Ethiopia. When the date of the generation-set naming ceremony of a sub-group of Mela was approaching, a Mela friend insisted that I should be there to video-record it. The ceremony occurs about every 40 years, and my friend – a ritual expert – was anxious to have it recorded so that later generations will not forget the "right" way to perform it. This experience and the resulting film raise different issues. Firstly, the film fixes the "proper" course of the ceremony in the view of the ritual expert - at the same time as it gives evidence of the disagreements among elders about it in the film itself. Secondly, during editing, I had to compose with different audiences: how to give structure to the film while respecting the wishes of Mela to have a faithful record of their ceremony? Finally, I want to emphasize how ethnographic films can contribute to a specific form of anthropological knowledge, in this case by bringing out aspects of the ritual that are not as easily conveyed in writing, such as its aesthetics, its materiality and its rhythm.

SHADOW CARAVANS

Till Jakob Frederik TROJER, PhD Candidate Anthropology and Sociology,
School of Oriental and African Studies (SOAS), London

In 1968, the American Anthropologist and Ethnographic Filmmaker Robert Gardner (1925-2011) undertook an attempt to document the salt trade in the Dallol Depression of the Northern 'Afar Region in Ethiopia. Gardner was specifically interested in the "wondrous environment of unbearable heat and intense color" (Gardner n.d.) of the region. His unfinished footage was edited and released as three-minute short film in 2011 under the title "Salt" (1968/2011; 3min). This ethnographic documentary builds on Robert Gardner's first attempt to document the marvelous and fascinating journey of the salt caravans by focusing on a particular group of 'Afar "caravanists" (called makama). I employed newest, modern camera equipment (Feiyu-Tech a2000 Gimbal Stabilizer) that allowed to conduct walk and talk interviews ensuring that the natural flow of events and daily-routine will be not be disrupted or interrupted while. The whole project is a collaborative work, i.e. the people involved in the film were consulted throughout and included in all decision-making processes regarding editing, sound and scene selection.

THE MAKING OF A MASINQO (ETHIOPIA'S SINGLE STRING BOWED SPIKE FIDDLE)

Cynthia Tse KIMBERLIN, Music Research Institute, Richmond, CA USA

In 1990 the late historian Chris Prouty Rosenfeld, author of the book about Empress Taitu and Emperor Menilik II, heard I had made a film and asked if I would show it. I said the ten hours of raw footage have not been edited and in storage. But then the Revolution of 1974-91 happened and circumstances changed including the introduction of digital technology. Passage of time gave me time to reflect and gain perspective. For example, are instruments becoming more massed produced or, if an *azmari* wants to have a *masinqo* made, can he still go to a maker to have one custom made using traditional methods? And how are instruments being transformed to suit today's musical environment? This 1-hour documentary was originally made using a Beaulieu 4008 ZM2 super-8 movie camera and a Nagra IV S reel-to-reel tape recorder in October and November 1972 during Ramadan, depicting a period before the onslaught of the 1974-91 Revolution. The film was converted to a digital format in 2009, and the editing process began in 2016. Instrument maker Yusef Idris, a Moslem originally from Wallo, consented to be the subject of this film. He and his wife Tashi, an Orthodox Christian, and their children lived at the outer edges of the Merkato in the Ketema district. Actual *masinqo* construction took place in the yard of the author's house located above the Ras McKonnen bridge. Aspects of what took place 46 years ago in making a *masinqo* may no longer exist. Thus, this film provides a time capsule of that point in time at locations in Addis Ababa and Addis Alem. Amhara, Oromo, Tigre and Tigrinya songs are taken from the author's 1972 field recordings and integrated into the film. Films such as this on instrument morphology add to literature on an historic event about construction techniques, production technology, and museum conservation. As an ethnomusicologist, the author utilizes methodologies also relevant to musicologists and anthropologists: participant-observation of musical events, recording and transcribing interviews and interactions, and documenting musical performances within their cultural contexts.

THREE DAYS OF FREEDOM: WOMEN'S ASHENDA CELEBRATION IN MEKELLE TIGRAY, NORTH-ETHIOPIA

Thera MJAALAND, University of Bergen, Addis Ababa University, Mekelle University

TEWODROS Hailemikael, Selina Studio, Mekelle, Ethiopia

Originally celebrated in highland Ethiopia and Eritrea in August every year, Ashenda is an age-old women's culture. This documentary tells the story about one attempt to invigorate this culture in the regional capital of Tigray, Mekelle. Here groups of girls and young women come from all parts of the region to celebrate Ashenda for three days. Presented from both a cultural and religious perspective in light of recent research, participants also tell about the value Ashenda has for them. Furthermore, the documentary gives voice to different stakeholders like the Women's Association of Tigray who uses it to forward women's issues, Tigray Culture and Tourism Bureau who sees it as a tourist attraction in the pursuit of economic growth and wants to register it in UNESCO, and a music expert who envisions it being developed into an opera. This documentary is a collaboration between the Mekelle-based filmmaker Tewodros Hailemikael and the Norwegian visual anthropologist Thera Mjaaland. It was shot during the Ashenda celebration in Mekelle, August 2017 [2009 E.C.]. Duration: 46:42 minutes. Language: Tigrinya with English sub-titles. Production: Selina Studio, Mekelle, March 2018 [2010 E.C.]. Distribution: Theram Production, Bergen.

[PANEL] 1204 GLOBAL SCHOOLING AND LOCAL LEARNING IN ETHIOPIA

Organizers:

TATEK Abebe, Norwegian University of Sciences and Technology, Norway

Sabrina MAURUS, Bayreuth University, Germany

Paper presenters:

YIRGA Gelaw Woldeyes; Sabrina MAURUS; DANIEL Gebretsadik Ayele; YISAK Tafere;

TADESSE Jaleta Jirata; Tatek Abebe; TASSEW Woldehanna; WORKNEH Yadate; TATEK Abebe;

Shauna LaTOSKY; Jana ZEHLE

Ideas of “development”, education and the “future generation” are inextricably tied. The post-2015 Sustainable Development Goals (SDG) view education as playing a central role in development either for stimulating growth or for its intrinsic value in expanding the range of valued choices and opportunities. Like in many places, schooling has become a global right that people in Ethiopia hardly refuse; yet this type of education is a highly contradictory resource. Whereas the promise of schooling and its modernising ideals are vast, how children, youth and their families benefit from it is far from straightforward. Mains (2011) highlights how, due to mass schooling; young Ethiopians suffer from the problem of “educated unemployment” and Boyden (2013) cautioned against the myriad ways in which children may be dissociated from informal, albeit important, ways of learning due to the powerful ideologies of schooling. Where young people come to rely too heavily on schooling, they may become distanced from local realities, including the local social complexities of life, livelihoods and environmental management. This panel explores the intersection between various ways of education in diverse agro-ecological, rural and urban contexts in Ethiopia. We seek contributions that reveal how daily educational practices of children reflect interdependent realities of children’s socialization and skill acquisition. We also welcome papers that draw analytical attention to the significance of schooling, gendered experiences in schools as well as how education can be used to enhance the life prospects of boys and girls. How does learning in and outside of school affect the life chances and imagined futures of young Ethiopians? How does schooling enable or hinder efforts to achieve sustainable livelihoods? How do young people navigate the gap between educational aspirations and the reality of making a living in Ethiopia’s rapidly changing political economy?

CENTERDLESSNESS: THE SOCIAL COST OF WESTERN EDUCATION IN ETHIOPIA

YIRGA Gelaw Woldeyes, Curtin University

This paper introduces the concept of “centerdlessness”, the effect of Ethiopia’s Western-style education system on the lives of higher education students. As in many parts of Africa, Ethiopia follows what is commonly regarded as the ‘western’ model of education, whereby school organisation and the curriculum is ‘copied’ from Euro-American education systems. Policy makers and donors promote an education system with little regard to the question of relevance, crucial to Ethiopia given the rich and diverse traditions in the country. This ethnographic research was conducted with 30 students from two high schools and one university to understand the process of education and its effect on the lives of the students. The research found that Ethiopian students experience a deep sense of double alienation, from both tradition and modernity. Alienation from tradition is experienced largely because of the development of a Eurocentric world view through the Western education system. Students develop a sense of detachment from their local cultural identity based on the belief that Ethiopian traditions are antithetical to modernity. Alienation is experienced as students are unable to realise the promises of western education through their education system. Poor quality education, failure to reach University graduate from it, the use of foreign language as a medium of instruction and the difficulty of finding employment, contribute to alienation from modernity. The paper argues that the two forms of alienation could be described as “centerdlessness”, a sense of detachment from tradition, experiencing powerlessness and meaninglessness because of the lack of meaningful opportunities. This research offers an important insight into rethinking the meaning and relevance of education in the light of the experiences and challenges of Ethiopian students.

DILEMMAS OF LOCAL AND GLOBAL EDUCATION IN HAMAR DISTRICT, SOUTH-WEST ETHIOPIA

Sabrina MAURUS, Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany

Although schooling is often seen as a global “good” (Bierschenk 2010) studies have shown that schooling is not a panacea for reducing poverty (Vavrus 2003). However, during the last decades mass schooling has expanded and an increasing number of young people are enrolled in schools, due to the United Nation’s “Education for All” policy. Based on ethnographic fieldwork in Hamar Woreda in southwestern Ethiopia this paper discusses how compulsory schooling creates dilemmas for local livelihoods and among generations. Analytical vantage point for this paper is the conceptualization of schooling as an arena in which various local and global actors meet, different logics and values clash and their relationships are negotiated (Charton/Fichtner 2015). Global and local understandings of childhood and youth shape young peoples’ lives, but young people also actively navigate the (inter-)national right for schooling, local educational practices as well as economic needs. In this intermediary position, young people face multiple dilemmas which will be addressed in this paper. Against the background of changing environments and livelihoods, as well as an increasing number of schooled but unemployed youth this paper looks how education plays with possibilities, hopes and aspirations of the future.

EARNING AND LEARNING: INSIGHT INTO STREET CHILDREN LIFE IN DILLA, ETHIOPIA

DANIEL Gebretsadik Ayele, Dilla University, Ethiopia

The aim of this article is to advance debates on a child-centered approach to work and school by describing the place of both in children’s lives. The empirical data used in this study were gathered through repeated periods of fieldwork carried out in 2014 with street-working children in Dilla town, Southern Ethiopia. Observation, in-depth interviews and focus group discussions were used to collect the relevant data. While work remains a fundamental part of children’s lives, many street-working children go through a schooling trajectory. For these children, working and schooling are a mixed blessing which cannot be easily separated. Children see work as their duty. They consider work not just as a means of survival but also an obligation to their poor parents. Although they live in the shadow poverty, children included in this study need to work to make a living while attending school because their circumstances oblige them to do so. Combining work and school takes a toll on children but the children struggle to manage it. However, high upfront and hidden costs of schooling, large class sizes, dearth of school resources, lessons that suffer from narration sickness, school-based violence, excessive corporal punishment, discrimination, and marginalization founded on gender and children’s socioeconomic background are conditions that adversely shape children’s schooling endeavor. The potential implications of these problems include the need to provide children the social support they deserve, the need for a flexible learning approach that respects children who conclude that their best option is a combination of earning and learning and late school system suits the needs of those for whom it is intended.

EDUCATIONAL TRAJECTORIES FROM CHILDHOOD TO EARLY ADULTHOOD: ASPIRATIONS, GENDER AND POVERTY IN ETHIOPIA

YISAK Tafere, Ethiopian Centre for Child Research at Ethiopian Development Research Institute (EDRI)

The paper discusses educational trajectories and gendered outcomes in early adulthood in Ethiopia. It is based on the Young Lives longitudinal study of a cohort of children born in 1994, the year when the first educational policy that set out the subsequent expansion of formal schooling in Ethiopia was launched. Young

Lives research has shown that the children have gone through irregular education trajectories. Poverty, location, gender, and family situations all played pivotal roles in shaping their educational pathways. While the national educational data indicate that the number of girls in primary school is almost equal to that of boys, Young Lives research suggests that girls fared well in both primary and secondary education. One implication is that gender parity is achieved at lower educational levels where girls are numerically better off. Such gender parity in schools may, nevertheless, disguise gender inequality that is more visible in adulthood. The national figure is biased towards boys in post-secondary education, and Young Lives research also indicates that the gender gap is narrowing and boys are catching up fast. Young Lives research has also shown that children's increased participation in formal education was inspired by the combination of expectations from the Millennium Development Goals (MDGs), the Ethiopian Government's determination to expand education and the high educational aspirations held by both children and parents. On the other hand, poverty, low quality of education, gender stereotypes and the limited scope of the MDGs remain major challenges to educational achievements in Ethiopia. International promises have been renewed in the hope that these challenges could be addressed by moving from MDGs to Sustainable Development Goals (SDGs). During this research, different policy interventions on poverty, education and gender were in place, but there was little coordination in their application in the communities. For children to achieve their aspirations from formal schooling, this paper concludes that coordinated interventions on poverty reduction, quality education and gender equality are required.

EXPLORING TENSIONS BETWEEN CHILDREN'S LEARNING AT HOME AND IN SCHOOLS AMONG GUJI AGRO-PASTORALISTS IN ETHIOPIA

TADESSE Jaleta Jirata, Dilla University, Ethiopia

Tatek Abebe, Norwegian University of Science and Technology

The debate about the negative impact of child labor on schooling has been focused, so far, on realities of children living in the urban and semi-urban settings. However, the home and school learning conditions of children who live among the agro-pastoral societies where children's learning tradition at home is quite different from practices in school and where children are pivotal actors in cultural reproductions and economic sustainability has not been part of this debate. This paper analyzes the home and school learning realities of children, and how the interplay between the two forms of reality shapes children's everyday life and discussions around children's right to education. The paper is based on data generated through ethnographic fieldwork carried out among the Guji people in 2016. Ethnographic methods including participant observations, in-depth interviews, and focused group discussions were used for data generation. Twenty-five children (13 girls and 12 boys) and their parents were participants of the research.

EXPLORING THE EDUCATIONAL ASPIRATIONS AND EXPERIENCES OF ADOLESCENTS WITH A DISABILITY IN URBAN AND RURAL ETHIOPIA

TASSEW Woldehanna, Professor of Economics and Vice President for Research and Technology Transfer, Addis Ababa University, Ethiopia

WORKNEH Yadate, GAGE Research and Research Uptake Impact Coordinator, Ethiopia

Nicola JONES, GAGE Director and ODI Principal Research Fellow; GUDAY Emirie, Assistant Professor of Social Anthropology, Addis Ababa University

This paper explores the perceptions and experiences facing adolescents living with a disability in urban and rural Ethiopia and seeks to contribute to the current, but very limited evidence based on adolescents and disability in the country. It draws on findings from a baseline quantitative survey with 6700 adolescents, and qualitative research with over 200 early (10-12 years) and older (15-17 years) adolescent girls and boys, including a sample of adolescents with a disability, and their peers and caregivers in 2017 in Afar, Amhara

and Oromia regional states. The data collection is part of the new DFID-funded multi-country Gender and Adolescence: Global Evidence (GAGE) longitudinal research programme which aims to better understand what works to enhance adolescent development trajectories, including the most disadvantaged adolescents. The paper discusses the lived experiences of adolescent girls and boys with different impairment types (mobility, hearing, visual) who are in and out of school in rural and urban settings. In the case of those in education, it pays particular attention to the perceptions of adolescents in the governmental Special Needs Education (SNE) centres within the first cycle primary (Grades 1-4), and the educational and psycho-social challenges they face as they progress to inclusive education within second cycle primary education (Grade 5 onward). Our findings indicate that resource shortages and limited specialised teachers notwithstanding, the existing governmental four-year special needs programme is positively viewed by participants and by teachers, and particularly when juxtaposed to the absence of educational opportunities for adolescents with a disability in more remote rural locales where such services are often lacking. However, adolescent respondents highlight challenges in the wider environment including community stigma and limited awareness of the rights of all persons with a disability, inadequate social protection, limited family support, a dearth of effective inclusive education programming and limited education to employment pathways as key barriers to realising their educational and broader aspirations. The paper concludes by reflecting on the implications of the findings for the implementation of the National Plan of Action for the Inclusion of Persons with Disabilities 2012 – 2021 and the Master Plan for Special Needs Education/ Inclusive Education 2016 – 2025. It discusses ways in which adolescent perspectives and experiences could be harnessed to inform policy and programmatic dialogues aimed at promoting adolescent well-being and resilience, and in line with the Sustainable Development Goals of ensuring that no adolescent is left behind.

LABORING AND LEARNING IN THE CASH ECONOMY OF ETHIOPIA'S SOUTH

TATEK Abebe, Norwegian University of Sciences and Technology

This paper focuses on the livelihood activities and learning experiences of young people who come of age in the cash economy in southern Ethiopia. The paper historicizes how a shift in the livelihood of peasant households from subsistence agriculture to cash crop production altered priorities and practices of children's laboring and learning. Drawing on research on the generational implications of development on young Ethiopians, the paper explores how children learn to labor in "agricultural entrepreneurship" that involves the production, processing and circulation of cash crops including coffee, the main stay of their national economy. The paper identifies and engages with two forms of disjuncture: between agricultural work-cycles and participation in schools on the one hand and, on the other, between young people's future aspirations and the realities of formal job markets. Schools provide children with a world view that is an antipode to the rural way of life while simultaneously educating them with skills that are "irrelevant" to pursue a livelihood within the local reality. Schools may not always necessarily complement (informal) learning and the material world practice. Rupture in learning are also underpinned by the privileging of academic knowledge over learning by laboring, and the "credentialization" of society (Crivello 2011), which valorize school knowledge as opposed to learning in other arenas of life. In explaining the above disjuncture, the paper provides some policy implications regarding ongoing debates on problem-solving education and educational reforms in Ethiopia.

THE POTENTIAL OF EDUCATIONAL APPS FOR AGRO-PASTORALIST COMMUNITIES: A FEASIBILITY STUDY IN MUN (MURSI), SOUTH OMO

Shauna LaTOSKY, Max Planck Institute for Social Anthropology (Halle/Saale)
Jana ZEHLE, University of Leipzig

In our last two ICES papers on education in agro-pastoral communities in South Omo (see LaTosky and Zehle 2016, *forthc.*), we acknowledged the innovative pathways that the Mun (Mursi) are taking. We laid fo-

cus on curriculum development, e.g., through mother-tongue learning and the application of local knowledge. While many Mun, sociolinguists and education professionals remain hopeful that the Makki mother-tongue learning model will continue and can be replicated elsewhere in Mun, questions are being raised as to how Mun teachers will continue to be trained locally and students supported beyond Munland. It also has yet to be communicated which model of education will be adopted in the three Mun settlement sites still under construction. In this paper, we look at the future of education within the context of accelerating change in South Omo by continuing to reflect on the current needs and practical uses of school education in agro-pastoralist communities. That is, why and for what purpose do the Mun wish to educate their children in modern schools and what kind of innovations do the Mun foresee? Here we take seriously one innovative idea, first proposed by a pioneer in Mun education, Olisarali Olibui, to incorporate modern technology by way of educational apps in the local language. We explore the potential of a "Mun app" as a training tool for teachers, and for adapting the national curriculum to fit the local context using global tools. Through a focused survey of the emerging field of learning and language apps for training and teaching in pastoralist communities, we look at the feasibility of such apps in the South Omo context. Furthermore, we reflect the open challenges that would hinder them from being accepted and, finally, the potential of educational apps for creating an interface between government education objectives and the education objectives of pastoralists like the Mun.

[PANEL] 1205 GLOBALISATION AND RURAL ETHIOPIA

Organizers:

Philippa BEVAN, Independent Researcher, UK
Catherine DOM, Independent Researcher, UK
Alula PANKHURST, Independent Researcher, Ethiopia
Sarah VAUGHAN, Independent Researcher, UK

Paper presenters:

Shabieko IVY; TEFERA Goshu; Sabine PLANEL; Mehdi LABZAË; RUTH Kassaye; Lena PARTZSCH; Catherine DOM; Agata FRANKOWSKA; AGAZI Tiemelissan; Thomas OSMOND; Alula PANKHURST; MULUGETA Gashaw; KIROS Birhanu; Samir EL OUAAMARI; Cindy ADOLPHE; Gunilla Bjerén; Philippa BEVAN; Sarah VAUGHAN; MULUGETA Debalke; KIROS Berhanu

Towards the end of the 20th century a number of technological innovations originating in the West were central to a process of global transformation which has contributed to increasing and accelerating change in Ethiopia. In 2017 many Ethiopians have access to trans-national information and communication networks based on fast air travel, personal computers, mobile phones, the internet, and satellite TVs. Since the turn of the millennium the density of cross-border interactions has grown and accelerated. Human-induced climate change is having consequences inside Ethiopia's borders. In the economic sphere these involve increases in exports, inward investment, remittances, growing aid budgets and the import of 'global' consumption goods. Important cultural imports include scientific and technical knowledge, religious proselytising, neo-liberal, developmental state, humanitarian and other political ideologies. Social links with increasing numbers of migrants and diasporas in the US, Europe, the Middle East, and elsewhere have deepened as access to information and communication technologies has spread. Ethiopians have become increasingly involved in trans-border public and private organisations and networks.

In this panel we propose to explore some of the ways in which the variety of Ethiopia's rural communities has been participating in these different 'globalising' processes, encouraging papers which make use of recent fieldwork-based evidence. Authors might focus on the impact of one aspect of globalisation on a community (e.g. technological innovation) or on a particular group in a community (e.g. international migration and youth), or, from a different perspective, how a particular community has been responding to all the locally-relevant processes as they work together. We are also interested in discussions of methodological approaches to understanding interactions between the global and the local in rural Ethiopia. Other responses to the panel

question are also welcome.

COFFEE WAR: ETHIOPIA VS. STARBUCKS

Shabieko IVY, N/A

While many Starbucks coffee drinkers prefer their double espresso or their Venti Latte, they often miss a shot of morning social injustice. This success has allowed consumers to get their 'morning fixes' with a safe conscience that no one has been exploited to give them this luxury. Like many developing nations, Ethiopia relies heavily on the trade of primary goods. Coffee is considered Ethiopia's largest export, which generates sixty percent of its total export earnings. Sidamo, Ethiopia's most famous coffee is "closely tied to the culture and society of Ethiopia, and an estimated fifteen million people are directly or indirectly involved in the Ethiopian coffee industry today." (Coffee trade 1) Being that this country is known for its unique flavors and reputation, it commands a heavy retail within the markets, particularly coffee stores. However, the issue arises when internationally acclaimed projects or markets creates an uneven distribution with the farmers. "It is estimated that only five to ten percent of the retail price actually goes back to Ethiopia; most of the middlemen in the marketing sectors." (Coffee trade 1) In many first world countries, America for example, a cup of coffee is sold on average for four dollars a cup, while farmers receive only a small fraction of this. When this happens, farmers are forced to abandon their field and grow narcotic plants, which for them are more profitable. Worst, they may take alternative measures, many, which has been detrimental. Despite being a country that has never been colonized, Ethiopia faces a great economic downfall, making it one of the poorest and least developed countries within the African continent; giving one of four people employment.

This paper will examine the history of coffee in Ethiopia, how it gets produced and the effect it has on trade and environment. Furthermore, this paper will give an in depth analyses on the problem of coffee trade between Starbucks and Ethiopia using relativistic and holistic perspectives, as well as the role anthropology should play in solving this coffee war.

ECONOMIC SUCCESS AND GLOBALIZATION IN SELECTED RURAL COMMUNITIES OF ETHIOPIA

TEFERA Goshu, Independent

This paper will examine the impact of globalization on economic achievement in rural Ethiopia by exploring whether and how any form of globalization found in selected rural communities (notably information and communications networks, imported technologies, international trade, investment and aid, as well as ideas and ideologies) influenced the trajectories of economically successful individuals living in them. There is no doubt that the advancement of globalization has a significant impact in interconnecting the world's communities and is playing a great role in shaping and reshaping the political, economic, and social spheres of societies in various ways. Nowadays, it has become difficult to think of communities of the world not affected by globalization, though the degree of exposure varies greatly across places and for different individuals. Ethiopian society in general, and rural communities as part of it, have not escaped this reality. Drawing mainly on the WIDE longitudinal research, the paper will use data made on twenty communities in fieldwork conducted between 2010 and 2013, as well as data from upcoming fieldwork in four of the twenty communities planned to take place in early 2018. The paper will identify the linkages, if any, between economic opportunities and the different forms of globalisation that may be found in each community. Focusing on locally recognized economically successful individuals, it will discuss how, and what types of individuals succeeded in grasping the opportunities linked to globalization to become or remain successful or further grow, comparing with less successful individuals in the community, and touch upon whether and how individuals' differential exposure and use of globalization dimensions might have led to differences in economic trajectories. Drawing on typologies developed by the WIDE research in earlier works, the paper will also compare and contrast how the influence of globalisation on economic success varied across the communities, in terms of both the extent of success of

individuals and the type of economic activities they engaged in.

EMBODIMENTS OF THE STATE: CIVIL SERVANTS AND PEASANTS IN RURAL ETHIOPIA

Sabine PLANEL, Institut des Mondes Africains
Mehdi LABZAË, Université Paris 1 Panthéon Sorbonne, France

This paper analyses the social and political roles played by small civil servants and elected peasants at the qebele level. It draws on Lipsky's intuition that street-level bureaucrats are "policy makers" in the sense that they have the discretionary power in how to implement policies. In a highly hierarchical political system where decentralization is said to be high on the agenda, this paper looks at the roles of these small embodiments of the state in service delivery and control of the population. For most of the peasants, "the state" first and foremost means "the qebele". Hence the need for a sociological account of who these state agents are, how they see their duties, what their relation is with the EPRDF apparatus, their economic condition, etc. We will also show how small state agents interact with local qebele chairmen, and how these two groups see each other. As the rural economy has evolved and opened up, representations of how civil servants see the peasantry have changed. By tracing social trajectories of young civil servants (such as sra askiaj) and older peasants (some qebele chairmen - wana astedadari) we will show how economic background inform their access to state positions. The paper is drawn on ethnographic data collected over the past ten years in Wolayta, Benishangul-Gumuz, Gambella and Tigray.

GLOBAL STANDARDS FOR "ETHICAL" COTTON: HIGHER TRANSPARENCY AND ACCOUNTABILITY TO LOCAL SMALLHOLDERS IN RURAL ETHIOPIA?

RUTH Kassaye, Albert-Ludwigs-Universität Freiburg / University of Freiburg
Lena PARTZSCH, Albert-Ludwigs-Universität Freiburg / University of Freiburg

Rural Ethiopia is experiencing a cotton revival due to the recovery of the cotton price and the government's interest in increase exports. Much of the country's production comes from smallholders, who have cultivated about 39,600 hectares of cotton fields. Global standards for "ethical" cotton/textiles certification organized and coordinated by private actors, aim to guarantee compliance with minimum production criteria in rural communities. These schemes exemplify efforts to encourage and control information flows to resolve environmental and social challenges within and beyond state boundaries. Yet, in some cases, the standards are unwanted by the supposed beneficiaries. To participate in the globalized economy, and increase their market share, local farmers have to readjust their production system according to global certification standards. This paper examines how ideas and principles at the global level are accepted and implemented at the local level by tackling issues of transparency and accountability. It aims to answer the following research question: Are global certification schemes transparent to the wider public and accountable to local smallholders in rural Ethiopia? The paper has three parts: First, we contrast outcome and procedural transparency and relate these analytical categories to accountability and legitimacy goals. Second, applying a multiple case study method, we analyze four schemes certifying cotton/textiles, namely the Better Cotton Initiative (BCI), Cotton made in Africa (CmiA), the International Federation of Organic Agriculture Movements (IFOAM) and the Fairtrade Labelling Organizations (FLO). Finally, we discuss the findings and differences among the schemes. The participation of smallholders in standard setting, and hence the procedural transparency, of all schemes is restricted by factors such as financial limitations, educational level, language barriers and spatial proximity. However, the FLO has established a bottom-up organizational structure in which local smallholders directly participate in global decision making through Smallholder Producers Organizations (SPO). In IFOAM, some, but not all, smallholders are represented through Intercontinental Network of Organic Farmers Organizations (INOFO), and BCI involves non-governmental organizations that work with smallholders and participate on their behalf. Only CmiA focuses solely on outcome transparency, i.e. transparency for the wider public but not accountable for smallholders

in rural Ethiopia.

GLOBALISATION AND TRAJECTORIES OF MIGRATION IN ETHIOPIAN RURAL COMMUNITIES

Catherine DOM, Independent

In this paper I make use of data from an upcoming fourth round of the Ethiopia WIDE longitudinal study planned for early 2018, to explore the ways in which 'globalisation' has affected trajectories of migration from (and in, if applicable) four rural communities since 2010. The national, regional and global migration contexts have significantly changed since then - with the 2013-14 and recent wave of return of Ethiopian nationals from Saudi Arabia; increasing foreign investment-led (agro-) industrialisation of the Ethiopian economy; the emerging policy discourse on the importance of small towns, in Ethiopia and elsewhere; regionally, large population movements linked to political crises in nearby countries; and globally, the unfolding 'migration crisis', a perceived rise in religious proselytising, and the growing influence of 'national security' concerns in domestic and foreign policies. The paper will discuss how and to what extent these and other global ideas and trends from abroad, have made practices of and perspectives on outward migration evolve in the communities. Among others, I will consider how this may have affected the relative importance of migration types (international, urban, industrial, rural) and inter-linkages between them in trajectories of step- and repeat migration. I will explore who migrates and how these trajectories are constructed over time, the strength and types of links that migrants retain with their home communities, as well as the way community members weigh migration vis-à-vis other livelihood options. In seeking to explain differentials, the paper will look at each community's past trajectory in relation to migration for work, as well as variations in the extent to which they have been exposed to global ideas and trends.

GLOBALISATION AND WOMEN'S HEALTH - EVIDENCE FROM ETHIOPIA WIDE RESEARCH

Agata FRANKOWSKA, Independent

In this paper I analyse and compare how globalisation has influenced the health and well-being of women in four rural communities in Tigray, Amhara, Oromia and Southern Region. I argue that in rural areas globalisation demonstrates itself in various ways, including new technological solutions in health care delivery, improvements of infrastructure, new modalities of health care governance as well as transfers including new ideas, behaviors and identities. I explore how consequences of globalisation, frequently related to government interventions, have modified the life conditions, health status and position of women of different wealth statuses in the four communities in the period 2003 - 2018. The data come from previous editions of Ethiopia WIDE project (2003, 2010/13) and the edition in 2018.

GLOBALIZATION AND EDUCATION: POLICY INTENTION AND EXPERIENCE OF FOUR RURAL COMMUNITIES IN ETHIOPIA

AGAZI Tiemelissan, Independent

The importance of education for both an individual's and a nation's development is indisputable. In Ethiopia, this recognition has translated to decades of strong government focus. Education is also a focus of global concern. Building on the Universal Primary Education MDG, the SDGs aspire to ensure inclusive and equitable

quality education, whilst reducing inequality within and among countries. At the same time, the education system in the world has been undergoing dynamic changes in the last several decades, in a two-way process interlinked with globalisation. On the one hand, the world's globalisation is spearheaded by economic forces, technological innovation and education. On the other hand, the education system has to respond to the demands of globalisation. For instance, the ICT-based knowledge era is leading in the need for students to acquire new skill sets such as communication, collaboration, critical thinking and problem solving, creativity and innovation, as highlighted in the '21st Century education' initiative, in turn requiring a system centred on the student, rather than the conventional teacher-centred approach. There is also this view of global education, which sees the function of education as preparing global citizens with a strong emphasis on interconnectedness and interdependence. This paper will explore the extent to which these global education trends are reflected in Ethiopia at two levels. Firstly, the paper will consider the intentions of Ethiopian policymakers towards preparing the students to the globalizing world, as well as challenges they face in doing so, such as lagging infrastructural development, regional and other disparities, and the need to address other development priorities. Secondly, the paper will consider the experience of students, teachers, schools and communities in four rural communities of Ethiopia. It will explore the extent to which these global education trends and the Ethiopian government's policy intentions are felt at their level, and their perceptions of the value of education as they experience it, in equipping them for the life they aspire to. The paper will also offer some reflections on the prospects, given current trends at the national level and in these four communities, of reaching the goal of an inclusive, equitable, quality education for all.

GLOCALISED DEVELOPMENT, CITY/COUNTRYSIDE RE-ARTICULATIONS AND RELIGIOUS PROSELYTISING: EXPLORING THE TRANS-NATIONAL DYNAMICS AND PRACTICES OF RURAL/URBAN TRANSFORMATIONS IN TURUFE (WEST ARSI ZONE, OROMIYAA REGION)

Thomas OSMOND, Independent

Continuing the previous investigations conducted by the WIDE research team in the Turufe district (qebele) of the Oromiyaa West Arsi Zone, this contribution aims to provide a deeper understanding of the plural local, national and global dynamics and practices of the development policies implemented for the last two decades in this rural community bordering or near municipalities. By applying Robertson's concept of 'glocalization' to the field of development, this study proposes to explore the trans-local interactions and trans-national relationships developed around the recent rural/urban transformations, (re-)articulating the socio-cultural identity of the Turufe community – or locality – within and beyond the local, regional and federal Ethiopian state frameworks. From the Derg's villagization program to the current rurbanisation along the expansion of regional and local towns like Shashamene and Kuyera, the administrative reorganisations and socioeconomic transformations of Turufe district have deeply reordered the former rural/urban networks and trans-local/national solidarities. They have also fostered the emergence of new entrepreneurs of 'glocalised development' – regional administrators, foreign investors and migrant workers – challenging the 'traditional' position and authority of local leaders and federations. Last but not the least, these social de-territorialization and re-territorialization processes involve religious actors, too. These other promoters of development range from the early Catholic missions to the present 'indigenous' agents of Christian or Muslim reformist projects, embedded into trans-national connections with Arsi, Bale or other regional neighbourhoods and migrant communities in North America or in the Middle East.

IMPACTS OF GLOBALIZATION ON THE YOUTH

Alula PANKHURST, Independent researcher

This paper makes use of data from four rural communities from an upcoming fourth round of the Ethiopia WIDE longitudinal study, planned for early 2018, to explore the ways in which different dimensions of 'globali-

sation' have affected youth since the last round of research in 2010. To what extent have ideas coming from outside the communities influenced the ideas and practices of young people? These ideas have come either directly from foreign countries through satellite TVs, internet, diaspora networks, migration experiences, or more indirectly but potentially more concretely, through local media, education and government extension services, religious missions and preachers and market forces. I consider how these ideas have influenced youth perspectives on their livelihoods, gender roles, intergenerational relations, household formation, youth roles in the community, and religious and local cultural beliefs and practices. The paper considers similarities and differences across the four sites and explores different perspectives among young people in each community, and the extent to which they are linked to gender, age, wealth, and status.

INTERNATIONAL MIGRATION AND THE YOUTH: EXPLORING THE DILEMMA

MULUGETA Gashaw, Independent

International migration through legal and particularly illegal and risky routes to the Gulf States and some African countries has become a matter of national concern in Ethiopia. The disadvantages and advantages mostly from irregular channels have created a gloomy yet mixed picture of migration abroad; a social dilemma that needs to be addressed. Criticisms made against this labour migration have compelling reasons but are short of grasping the broad range of factors, nuances and complexities that surround the motivations of migrants themselves, their parents and communities. As a result, we have a situation where there is conflict between local and national interests. That this form of mobility has improved community attitudes, and the social status as well, of female youths because of remittances, savings and relief to land pressure, among others, are at the root of local justifications in its favour. Therefore, exploring and analyzing these complexities can help in arriving at better policy options to address the dilemma. This paper, based on empirical evidence from a largely qualitative research carried out in Amhara, Oromia, SNNP and Tigray regions, explores the issue focusing on the causes of migration such as youth aspirations and effects such as youth roles in social structures and benefits such as investment in agriculture and education. It also looks at disadvantages such as family labor loss and the sufferings of migrants. Moreover, using comparative and historical methods, and linking to national and international discourses and response to migration abroad, the paper assesses available local economic opportunities in relation to decisions about migrating abroad. In so doing, it reveals how subjective meaning-making is resulting in differing conceptions of the same objective phenomenon and points out some ways of reconciling this. The approach of treating the issue as a complex and conflicting process leading to different, context-based and national outcomes is expected to invite more theoretical and policy research in this field, which is vital to ongoing change and transformation in the country.

MIGRATION AND ITS IMPACT ON GENDERED ROLES AND RESPONSIBILITIES

KIROS Birhanu, WIDE Ethiopia

Migration has become a common life experience for many people in Ethiopia, leading to multifaceted changes in their lives. While economic impact is the core and visible impact, migration also has a considerable impact on gendered roles and responsibilities. This paper will explore the impact of migration on pre-existing gender roles and responsibilities in four different rural areas of Ethiopia and how these changes are perceived by the communities and their contribution to overall community development. This paper will also explore how migration is affecting 1) the migrants, 2) their families, and 3) the communities in both positive and negative ways, which can be perceived subjectively. The focus will be on changes in gendered roles of migrants and the wider community in which they live, how these may change in terms of the migrants' own activities, how they relate to their families and household statuses, and changes in the roles of migrants and their households in the community. The paper will explore how roles and responsibilities in marriage, household income decision-making, child care, reproductive health, farming activities and off farm activities are affected as a result of

migration. In terms of roles in community, it will explore the migrants' roles in relation to leadership positions in political and social institutions and community development groups. The paper will also compare the pattern of the impact on gendered roles and responsibilities in contexts where migrants are dominantly male in contrast with situations where there are mainly female migrants.

PARTICIPATING IN GLOBALIZATION PROCESSES AND ENSURING LOCAL FOOD SECURITY: TENSIONS AND OPPORTUNITIES IN THE ETHIOPIAN COFFEE-GROWING REGIONS

Samir EL OUAAMARI, AgroParisTech, France

Cindy ADOLPHE, Muséum National d'Histoire Naturelle, France

Ethiopia is the world's 6th largest producer of coffee. Exports represent roughly 40% of foreign currency inflows and more than one million households are involved in coffee production. For more than half a century, authorities have promoted the coffee sector in different ways: intensification programs, extension of the planted areas, strong value chain regulation to improve the positioning of Ethiopian coffee on the international market, etc. These efforts have accelerated in the last decade with the support of international donors, labeling organizations and agro-industrial firms. It can be observed that producing coffee is the way by which many rural Ethiopians connect with a globalized world, for the better or for the worse. But how do Ethiopian farmers integrate coffee at the farm level? What part of the producers' income does coffee represent and which resources, labour and assets are allocated to it? What kind of interaction does coffee cultivation have with other farm activities, especially with food production? In this contribution, the authors will focus especially on the existing tension between coffee specialization and local food security. It is based on empirical evidence collected between 2008 and 2011 in three major coffee-growing areas representing contrasted agrarian systems – Jimma, Kafa and Yirga Cheffe – where coffee interacts with food production under very different modalities. The consequences of smallholders' specialization in coffee production – in Jimma and Yirga Cheffe – and those of public policies oriented to increase coffee-growing areas by promoting large-scale private investments, especially in Kafa, have been analyzed both in terms of food security and socioeconomic differentiation. Then, the conditions under which coffee production could have a leverage effect on income generation, including food production for self-consumption and rural livelihoods improvement have been examined in order to understand how Ethiopian peasants could take an advantage of the globalization processes.

REVISITING SHASHEMENE: A MIXED METHODS APPROACH TO A STUDY OF SOCIAL CHANGE

Gunilla Bjerén, Department of Social Anthropology, Stockholm University

From 1972 to 1973, I spent a year in Shashemene gathering data, in preparation for a doctoral dissertation which was to focus on rural-urban migration. Shashemene was at the time the fastest growing town in Ethiopia. As it turned out, the unusually rapid growth of the town was primarily caused by inter-urban mobility and closely linked to the varying conditions of the many different ethnic groups that populated the town. My main data came from two surveys that I administered with the help of local talent, supported by primary data from urban surveys carried out by the Central Statistical Office in 1965 and 1970. In 2008, I was able to visit Shashemene again in order to do a re-study of my original project. My aim was to find out how the many dramatic events that had occurred in Ethiopia appeared in people's accounts of their life stories, and how the transformation of Ethiopian society plays out in a town such as Shashemene. The data base this time was made up of primary data from the original surveys, the same from the censuses of 1994 and 2007, a sample survey carried out in 2008, and in-depth life history interviews from 2009. In this paper, I will discuss the experience of doing a restudy after such a long time. What can be understood when analysing data collected in a situation where everything has changed drastically, i.e. the field, the researcher and the theoretical framework? How

has a mixed methods approach worked in this situation? These are the questions I want to discuss in Makelle.

THE DIFFERENTIAL IMPACTS OF GLOBALISATION: A COMPARISON OF FOUR DIFFERENT KINDS OF RURAL COMMUNITIES

Philippa BEVAN, Independent

In this paper, we intend to use data from the fourth round of the Ethiopia WIDE longitudinal study, planned for early 2018, on four rural communities: one in each of the Tigray, Amhara, Oromia and Southern Regions. We will compare the ways in which different dimensions of “globalisation” have affected the trajectories of these different types of communities since the last round of research in 2010-11, looking for commonalities and differences. How, if at all, have climate change, information and communications networks, imported technologies, international trade, investment and aid, religious proselytising from abroad, neo-liberal, developmental state, humanitarian and other political ideologies, international migration and links with diasporas and other dimensions of globalization impinged on the communities and their members during the period from 2010-11 to 2018?

THE RECENT IMPACT OF GLOBALISATION ON A RURAL COMMUNITIES IN THE SOUTHERN REGION

Agata FRANKOWSKA, Independent
Philippa BEVAN, Independent

In this paper we intend to use data from a rural community in Southern Region from an upcoming fourth round of the Ethiopia WIDE longitudinal study planned for early 2018. We will explore the ways in which different dimensions of “globalisation” have affected the trajectory of the community since the last round of research in 2010. How, if at all, have climate change, information and communications networks, imported technologies, international trade, investment and aid, religious proselytising from abroad, neo-liberal, developmental state, humanitarian and other political ideologies, international migration and links with diasporas and other dimensions of globalisation impinged on the community and its members during the period from 2010 to 2018?

THE RECENT IMPACT OF GLOBALISATION ON A RURAL COMMUNITY IN AMHARA REGION

Sarah VAUGHAN, Independent
Alula PANKHURST, Independent

In this paper we intend to use data from a rural community in Amhara Region from an upcoming fourth round of the Ethiopia WIDE longitudinal study planned for early 2018. We will explore the ways in which different dimensions of ‘globalisation’ have affected the trajectory of the community since the last round of research in 2010. How, if at all, have climate change, information and communications networks, imported technologies, international trade, investment and aid, religious proselytising from abroad, neo-liberal, developmental state, humanitarian and other political ideologies, international migration and links with diasporas, and other

dimensions of 'globalisation' impinged on the community and its members during the period 2010 to 2018?

THE RECENT IMPACT OF GLOBALISATION ON A RURAL COMMUNITY IN THE OROMIYAA REGION

Thomas OSMOND, Independent
MULUGETA Debalke, Independent

In this paper, we intend to use data from a rural community in the Oromiyaa Region from an upcoming fourth round of the Ethiopia-WIDE longitudinal study planned for early 2018. We will explore the ways in which different dimensions of "globalisation" have affected the trajectory of the community since the last round of research in 2010. How, if at all, have climate change, information and communications networks, imported technologies, international trade, investment and aid, religious proselytising from abroad, neo-liberal, developmental state, humanitarian and other political ideologies, international migration and links with diasporas and other dimensions of globalisation impinged on the community and its members during the period from 2010 to 2018?

THE RECENT IMPACT OF GLOBALISATION ON A RURAL COMMUNITY IN TIGRAY REGION

Catherine DOM, Independent
KIROS Berhanu, Independent

In this paper we intend to use data from a rural community in Tigray Region from an upcoming fourth round of the Ethiopia WIDE longitudinal study planned for early 2018. We will explore the ways in which different dimensions of 'globalisation' have affected the trajectory of the community since the last round of research in 2010. How, if at all, have climate change, information and communications networks, imported technologies, international trade, investment and aid, religious proselytising from abroad, neo-liberal, developmental state, humanitarian and other political ideologies, international migration and links with diasporas, and other dimensions of 'globalisation' impinged on the community and its members during the period 2010 to 2018?

[PANEL] 1206 GUARDIANS OF PRODUCTIVE LANDSCAPES: FARMERS AND FARMING IN ETHIOPIA

Organizers:

Ivo STRECKER, Emeritus Professor of Cultural Anthropology at the JohannesGutenberg University of Mainz, Germany
Guenther SCHLEE, Professor, Max Planck Institute of Social Anthropology , Halle (Saale), Germany
EYOB Defersha, Arbaminch University, Ethiopia
MITIKU Gabrehiwot, Mekelle University, Ethiopia

Paper presenters:

TESFAHUN Haddis; Marco BASSI; Ruth JACKSON; Takeshi FUJIMOTO;
DESALEGN Amsalu; Jean LYDALL;
Ivo STRECKER; Jan NYSSSEN; Amaury FRANKL; MITIKU Gabrehiwot

This panel aims at exploring the farmers of Ethiopia but not limited to, and how farmers interact with their physical and social landscapes. The farmers of Ethiopia and other countries have been custodians of the 'productive landscapes' in their areas. But, how have the role played by indigenous farmers and farming practices changed over time and what can we learn from them? Amidst a globalized world and an obsessive quest for increasing production, what lessons can the rest of the world learn from indigenous farming strategies across varied ecological existence?

LIVING ON THE EDGE. THE WORK ETHOS OF TIGREAN FARMERS

TESFAHUN Haddis, Mekelle University, Ethiopia

The central focus of this presentation goes to the farmers of Tigrean highlands, who are living on the edge of rift valley and has been working for years with the land, particularly their farming working belief, strength, principles, meaning, values and historical background will be discussed. Two ethnographic films ("Abraham & Sarah. creators of productive landscape" and "Dancing grass") from the "Guardians" series will be used as a supportive evidence.

DEALING WITH ETHIOPIAN LANDSCAPES: ONTOLOGICAL AND METHODOLOGICAL EXPLORATIONS

Marco BASSI, Max Planck Institute for Social Anthropology

The notion of landscape is increasingly getting attention in international programs cutting across different domains. Yet, different actors tend to understand the concept in different ways. In this presentation, I will introduce the anthropological approach, focusing on the interaction between human communities and their environment. The ordinary productive activities take place with modalities that are specific to the place and are based on local perceptions and knowledge. Human action shapes the environment and produces marks that become symbols of collective identities. This constructivist conception differs from objectivist views, as prevailing, for instance, in natural sciences and in biodiversity conservation, whereby the landscape corresponds to a discrete, physical and ecological territory. I will also present an overview of Ethiopian landscapes that are particularly valuable with reference to identity issues and biodiversity conservation, with a brief discussion of the relevance of indigenous and local knowledge and of the methodological challenges in studying and valorizing it in agro-ecological development.

FROM THE RAINFOREST TO THE POT: FOLLOWING A BROWN, DOUBLE-COMBED CHICKEN IN SOUTHWEST ETHIOPIA

Ruth JACKSON, Deakin University, Australia

Background: Many people outside Africa still visualize Ethiopia through the media lens of a barren landscape, drought and famine. Yet the southwest is renowned for its rainforest and being the birthplace of coffee, for its spices and honey, and for being an important watershed production to the Nile. In 2010, UNESCO added the Kafa Biosphere Reserve—an area of 760,000 hectares—into the World Network of Biosphere Reserves. As one of the world's vital yet threatened areas for biodiversity conservation, most research about the Biosphere is scientific and technical focusing on biodiversity and climate protection, or on ways to improve the livelihoods of local communities including ethnic minority groups such as the Manjo. The aim of this project is to question ideas and assumptions of what might be thought as

'mundane' (food preparation) or 'banal' (the taken-for-grantedness of the rainforest as a resource for wood, coffee, spices and so on), by showing how the journey of a chicken—a brown, double-combed chicken that are prized throughout Ethiopia—from a rural neighborhood (kebele), through the rainforest, to the market, and then to the pot, connects a plurality of ordinary people during one of the Ethiopian Orthodox feasts. Methods: Interviews and participant observation in Kafa Zone will provide narratives, pictures and a story about a woman accompanying the chicken on its journey; women who sell spices mainly comprising chili pepper (berberé) to add to the pot; and, those who make local beer (tella) or honey wine (tej). We'll also meet some Manjo people who cut firewood and make charcoal to sell to households to cook the food, and women preparing the injera and wat and roasting the coffee after the meal. Discussion: I will be collecting and analyzing qualitative data and subsequently preparing a children's book and a book length manuscript for publication about the project. This presentation will be based on the first draft of the book for children.

HUMAN-MADE LANDSCAPES OF MANAGED FERTILITY, CROPPING AND AGROFORESTRY: THE CASE OF MALO FARMERS IN SOUTHWEST ETHIOPIA

Takeshi FUJIMOTO, University of Toyama

The Malo are Omotic-speaking farmers with a population of approximately 60,000–80,000. They inhabit a steep mountainous area in the middle of Southwest Ethiopia. Throughout the area, we find a characteristic pattern of landscapes; scattered dots of enset groves centered on individual homes (kettssa). Enset (uutsa), a local and prominent staple crop, is planted in kara kale, a home garden where soil fertility is carefully maintained by manuring and a mixed cropping polyculture of vegetables, pulses, spices, and fruits dominates. In the home garden, Lloyd, wild seedlings of various tree species are tended and transplanted for house construction, firewood, etc. Outside the home garden are large outlying fields (gade) where soil fertility is managed not by manuring but by short or long fallowing and a monoculture of cereal crops such as barley, wheat, maize, sorghum and teff is the norm. It needs to be mentioned that this characteristic landscape is created and maintained by the people's daily farming activities. Although their farming system of differential management of soil fertility and cropping may be quite labor-intensive, it is considered to be highly resilient to unseasonal weather and recent climate change.

INDIGENOUS KNOWLEDGE OF WATER USE AND MANAGEMENT AMONG THE AWI, NORTHWESTERN ETHIOPIA

DESALEGN Amsalu, Institute of Ethiopian Studies, Addis Ababa University

This paper discusses indigenous knowledge of water and water use management among the Awi ethnic group in northwest Ethiopia. Awi cultural values are associated with both ground and surface water sources and resource use management. The people build traditional irrigation schemes operated and maintained by farmers themselves. Traditional water use associations led by elected chiefs undertake the operation and maintenance of traditional irrigation schemes. They also manage water sheds to improve water resource availability. When conflicts arise in water use, they resolve them through indigenous conflict resolution mechanisms. In addition to the documentation of such practices diachronically, this paper suggests indigenous knowledge in water management and use needs to be incorporated into "modern" water planning and use efforts. The research on this relatively less known and less written aspect of indigenous knowledge among the Awi (and even on other ethnic groups) was conducted in 2016 among the Awi through a qualitative approach.

THE BREAKDOWN OF SUSTAINABLE, SUBSISTENCE MODES OF PRODUCTION DUE TO THE CONSTRAINTS AND TEMPTATIONS OF THE COMMERCIAL MARKET ECONOMY AND THE EMERGENCE OF “GUARDIANS” OF PRODUCTIVE LANDSCAPE

Jean LYDALL, Independent Scholar

Many factors have been eroding sustainable, subsistence modes of production, which used to be the norm throughout Ethiopia. One of the growing forces of change is the commercial (market) mode of production that impacts on the subsistence farmers (agricultural and/or pastoral), both luring and coercing people to abandon their ancient subsistence mode of production, or forcing them to find ways to make a living by juggling subsistence activities with commercial ones. The farmers who keep pursuing a subsistence mode of production, whether fully or partially, are emerging “guardians” of a sustainable mode of production, which urgently needs to be sponsored. I will explore this topic with reference to what I have observed in the South Omo region over the past 47 years. Taxation, urbanization, deforestation, land grabbing, commercial production of grain (especially maize), food relief programmes, educational opportunities, compulsory schooling, manufactured clothing and other goods, armaments, alcohol, pesticides and fertilizers, medicines, mobile phones... are just some of the constraints and temptations that I will consider.

THE GRACE OF SUBSISTENCE: LESSONS FROM ‘ABRAHAM AND SARAH’

Ivo STRECKER, Johannes Gutenberg University, Prof. Emeritus; MPI Guest researcher; Guest professor at Mekelle university

The presentation will have three parts. (1) The first will briefly recall the main ideas and activities that have led to the emergence of the “Guardians of productive landscapes” project under the auspices of Prof. Guenther Schlee, director of the Max Planck Institute of Social Anthropology (Halle/Saale, Germany), and the participation of scholars from the universities of Arba Minch and Mekelle. (2) The second part will call the various meanings of ‘grace’ to mind, which all are relevant for a full understanding of subsistence economy, not just as a technical process but also as an ethical and spiritual way of being. (3) Part three will support and deepen the argument using some passages taken from the first film in the “Guardians” series, entitled “Abraham and Sarah. Creators of a productive landscape”.

VALORISATION AND DISSEMINATION OF INDIGENOUS AND SCIENTIFIC KNOWLEDGE IN FARMERS’ LANGUAGE – A CASE FROM TIGRAY, ETHIOPIA

Jan NYSEN, Department of Geography, Ghent University, Belgium
Amaury FRANKL, Department of Geography, Ghent University, Belgium
MITIKU Haile, Dept. of Land Resources Management and Environmental Protection, Mekelle University, Ethiopia
ROMHA Assefa, Relief Society of Tigray, Mekelle, Ethiopia and Previously at Ma'ar Project, Dogu'a Tembien, Tigray, Ethiopia
SEIFU Gebreslassie, EthioTrees Project, Dogu'a Tembien, Tigray, Ethiopia and Previously at Selam-Watsani Project, Dogu'a Tembien, Tigray, Ethiopia
BIRHANU Biruk, Dept. of Geography and Environmental Studies, Mekelle University, Ethiopia
Jozef NAUDTS, Dept. of Earth and Environmental Sciences, KULeuven, Belgium
ZBELO Tesfamariam, Dept. of Geography and Environmental Studies,

Mekelle University, Ethiopia
Miro JACOB, Dept. of Geography, Ghent University, Belgium
Jozef DECKERS, Dept. of Earth and Environmental Sciences, KULeuven,
Belgium

Farmers in north Ethiopia have developed a wealth of indigenous knowledge that allows near-optimal management of their farmlands. For instance, a study of land use in a 208-ha catchment in Dogu'a Tembien shows that patterns of land use and crop production system are strongly associated ($P < 0.001$) with soil type. Similarly, smallholders design their cropping system in accordance with spatio-temporal rainfall variability: in Tigray, five cropping systems could be identified, ranging between a ten-months system with two successive rainfed crops (around Korem) and a five-to-four-months cropping season with drought-resistant varieties near Sinkata. In addition there is variability in crop associations, depending on soil type, slope position and elevation. With inter-annual changes in precipitation, the cropping systems shift at catchment as well as at the regional scale. In addition, newly introduced technologies such as soil and water conservation are integrated into the farming systems. The farmers' environmental knowledge is such that strong correlations exist between application of manure, compost or mineral fertilisers and site-specific land and climatic conditions. Excess fertiliser is sold off, particularly in areas where spate irrigation is traditionally practiced, since the floods bring fertile sediment from the upper areas. Outcomes of our research in the Tigray region of Ethiopia over more than 20 years have been published in many journals, and have contributed to scientific knowledge that is relevant for rural development and sustainable livelihood. Direct knowledge sharing with farmers was done through their involvement in field research activities. The implementation of six development projects, the organisation of Farmers' Days in which research findings were demonstrated in the field, and the development of three extension manuals (two in Tigrinya and one in English) were further endeavours to disseminate knowledge gained. In a bid to better reach the rural community, to hand the knowledge directly to the farmers, and hence to empower them, we took inspiration from 'almanacs' as they had been used in northwest Europe, and which build on the close links between a calendar and farming activities. The developed booklet offers basic research findings, expressed in simple, often local, words in Tigrinya language, combined with other useful and sometimes lighter information. It has been distributed among farmers with the aim that it is not only read by farmers but also passed on and discussed within the communities (farmer-to-farmer extension).

VERITIES AND VALUES OF TEFF IN TIGRAY

MITIKU Gabrehiwot, Mekelle University, Ethiopia

Teff is believed to have domesticated in the highlands of Ethiopia. The ecological and cultural diversity of the country has resulted in different varieties of teff. In the highlands of Tigray, teff is harvested in a group and it is very laborious. From a film project and research conducted in the highlands of Tigray, considerable varieties of teff are recorded. These varieties are identified by their color, texture, taste and size of the mother leaf. According to the farmers, each teff variety has different function and social value. While red and 'sergenewi' teff varieties are used for different food options, white and qazez are appealing to the eye. Cultivating and harvesting teff is also different from area to area. However, farmers suggest that these days, few varieties of teff are rare to get. The harvesting of teff is accompanied by cultural and religious norms the meaning of which can be traced to the biblical times.

[PANEL] 1207 HEALTH, RELIGION, INEQUALITIES AND DEVELOPMENT.

Organizers:

Dan LEVENE, Reader in Semitic Languages, University of Southampton, UK
MIRGISSA Kaba, Department of preventive medicine, School of Public Health, Addis Ababa University, Ethiopia

EVALUATION OF WOUND HEALING, ANTIBACTERIAL AND ANTI-INFLAMMATORY ACTIVITIES IN LEAF EXTRACT OF BECIUM GRANDIFLORUM L.

KALD Beshir Tuem, Mekelle University, Ethiopia
WORKINEH Shibeshi, Addis Ababa University, Ethiopia
EPHREM Engidawork, Addis Ababa University

Based on traditional claims, leaves of *Becium grandiflorum* were investigated for their potential wound healing activity using excision and incision wound models. In addition histological analysis, anti-inflammatory and antibacterial activities of the leaves were performed. Wound healing activity was studied by topical application of simple ointment of the leaf extract at a concentration of 5% and 10% (w/w) after it was extracted by maceration using 70% ethanol. Toxicity of the formulated ointments was studied by a skin irritation test on Swiss albino mice. For the anti-inflammatory study, the carrageenan-induced hind paw edema model was used at a concentration of 100, 200 and 400 mg/kg. The antibacterial activity of the extract was examined using disk diffusion technique against several pathogenic bacterial strains that commonly occur in wounds at a concentration of 50, 100 and 200 µg/µl.b. The ointment formulation of the extract was found to be non-irritant at 5% concentration. However, continuous application of 10% showed skin irritation. Treatment of the wound with the ointments exhibited significant ($p < 0.001$) increase in wound contraction rate, shorter epithelization time, higher skin tensile strength that was supported by considerable deposition of collagen, fibroblast proliferation and vascularization form histological analysis. The plant extract also showed significant (p

HEALING SPACES: HOLY WATER HEALING AMONG ETHIOPIAN ORTHODOX CHRISTIANS

Marta Camilla WRIGHT, University of Bergen

Ethiopian Orthodox Christians who are ill seek help at holy water places. To be ill means to have a disease, experience a crisis or feel a need for protection against negative experiences and evil spirits. The ultimate cause of disease and misery in life are spiritual, be they evil spirits or God. What then heals people? And what does it mean to be healed among Ethiopian Orthodox Christians? Looking at illness narratives from Addis Ababa, this paper discusses the healing process and the role of the holy water healing places in the healing process.

HEALTH DISPARITY BASED ON GEOGRAPHICAL LOCATION: EVIDENCE FROM EDHS 2011 DATA ON CHILD UNDERNUTRITION IN ETHIOPIA

ZEWDIE Aderaw Alemu, Debre Markos University, Ethiopia
AHMED Ali, Addis Ababa University, Ethiopia

Child undernutrition shows geographical inequalities due to variations in contextual determinants from area to area indicating that location is an important factor in child undernutrition. However, there are limited studies on spatial epidemiology of child undernutrition in Ethiopia so this study aims to identify the SaTScan spatial clusters of child undernutrition in Ethiopia. Nutritional indices of children (0–59 months) with Global Positioning System (GPS) location data were accessed from the 2011 Ethiopia Demographic and Health Survey (EDHS) after getting permission from the MEASURES Demographic and Health Survey (DHS) Program. The Bernoulli Model was fitted using SaTScan™ software, version 9.4. The Log Likelihood Ratio (LLR) test was used for each SaTScan cluster and size of the scanning SaTScan cluster to test the alternative hypothesis that there is an elevated risk within the SaTScan cluster compared to outside the SaTScan cluster. Less than 0.05 for LLR was considered as a statistically significant level. The SaTScan spatial analysis result detected Liben, Afder

and Borena administrative zones around the South East Ethiopia as the most likely primary spatial SaTScan clusters (LLR=28.98, p

HEALTH, DISEASE AND RELIGION IN PRE-19TH CENTURY ETHIOPIA

FACIL Tesfaye, The University of Hong Kong

A continuation of previous research in which my colleagues and I attempted to trace the histories of medicine and healing in the IOW. We will argue that medical knowledge and healing practices existed in the Indian Ocean World (including Africa), both in the medieval/early modern period but also in the modern period with a focus on the very important role that a religious educational institution - the Ethiopian Orthodox Tewahido Church - played in compiling and disseminating medical knowledge and various healing practices. The aim is to link health, disease and religion in Ethiopia.

MARKET OF HEALTH IN TIME OF CRISES. BIOMEDICAL DRUGS, TRADITIONAL REMEDIES AND PLURAL MEDICAL SYSTEM IN MEKELLE, ETHIOPIA.

Pino SCHIRRIPA, Sapienza - University of Rome

A drug can be seen as any organic or mineral compound which is considered - by a certain community in a specific social-historical situation - as able to face-off, and often to defeat, what in that context is thought of as sickness. We can define a drug as the material output of any therapeutic relationship. Analyzing the role of pharmaceuticals in a the growing urban reality of Mekelle and sketching Mekelle's medical system in its plurality (biomedical, traditional and religious sources), using the bourdean concept of field of forces, the different social actors in the arena can be seen as competing against each other to gain a position. All resources use something that can be considered as a drug (pills and injections; mineral and organic compound; holy water and soil). Analyzing the role of these diverse pharmaceuticals within the field of forces stresses their role in defining the different position of any actor. Further focus is on how it affects the way different actors perceive different drugs, and the changes that are going on (i. e. industrial production of "traditional" drugs). Focusing on the current financial crisis and the effects of the global pharmaceutical market on the local context, the A. will describe how it builds diversification in production and use, as well as inequalities.

MATERIAL MEDICA PLANTS IN MÄŞHAFÄ MÄDĪĀNIT (BRITISH LIBRARY OR. 828)

EYOB Derillo, British Library

Traditional herbal remedies have always been commonly used in Ethiopia. There are traditional pharmacies and medical practitioners in Addis Ababa that ubiquitously sell medicine authoritatively and in clandestine. Those looking for "authentic" traditional medicine pharmacy/dispensary will only go the places that are family or friend recommended, owing to fear of getting sold medicine which contains dangerous ingredients that could have harmful effects. Ethiopian traditional medicine is vastly complex and diverse and the medical practitioners have a long history. These medical practices draw on both the "mystical" and "natural" causes of an illness and employ a holistic approach to treatment (Bishaw, 1991). The Ethiopians have cultivated and used many kinds of plants, and animal products as medicinal. There are over 600 species of medicinal plants thought Ethiopia. Many of this plants and their uses have been written down in Ge'ez and Amharic, preserved

in manuscripts dating to the 16th century. This paper will analyse a selected plants in Maʿhafa Madʿanit (British Library Or. 828) a medical working dating to the early part of the late 18th to early 19th century. Although usually assumed to be a translation of the Arabic version of 'Treatise of Therapeutics', MM strongly demonstrates indigenous knowledge and skills of traditional medicine. It contains a wide array of plants (herbal), animal parts and techniques of treatments used to for therapeutic.

NON-COMMUNICABLE DISEASES: WHAT CARE, WHO CARES?

Dan LEVENE, University of Southampton
David PHILLIPS, University of Southampton

We have limited understanding of how Ethiopians make choices about healthcare particularly in the context of chronic, non-communicable diseases (NCDs). A particular problem is default from NCD clinics especially in rural areas where traditional medicine and practices are prevalent. This is a poorly studied area which threatens to undermine efforts to manage important diseases. We have studied clinic default in 99 patients with epilepsy and 94 with hypertension and compared them with 248 non-defaulting controls. All were recruited from five rural clinics around Jimma, Ethiopia. The analysis of an interviewer administered questionnaire exploring the impact of demographic and social factors as well as traditional and religious beliefs on clinic default will form the content of this presentation.

PSYCHO-SOCIAL VALUE OF TRADITIONAL STEAM IN WEJERAT ISRA ADDI

ZUFAN Gebrehiwet Hagos, Directorate director of research office at Jigjiga University, Ethiopia

The traditional steaming in Wejjerat is the skin cleansing cultural practice which is undertaken by females above 15 years old. The respondents stated that the steaming is supposed as it was originated with the society itself. There are two types of steaming practices: the first is a steaming which is usually practiced by women for beautification, massaging, healthy blood circulation and for having attractive smell, etc. The second is a long-term steaming beginning from 2-12 months, practiced by girls above 14 years age for a transitional purpose from childhood (girl) to adult (womanhood). This practice is related with the Holy Bible (in the Book of Esther 2:12-14) where beauty treatments are described. Thus, this study is dealt with the second stage and its socio-cultural and psycho social influences for the practitioners. Regardless of its cleansing value, the practice has various psycho-social well beings: if a girl is ready for the long term steaming, she is considered as someone who is late to marry Deacon (white wedding), hence, the practitioner and her family feel humiliated of it. Another, the girl after the attendance of the steaming is supposed as an old aged. Thus, she cannot participate on childhood cultural holidays like Ashenda, Goywo, ḥannls etc. In addition, if the girl is from the poor family, she does not attend the steaming in the supposed age, then she gets ashamed of her being physically matured and the society insults her as late attendant. Related to this, Allport G. (1985:5) states, social psychology studies how people's thoughts, feelings, and behaviors are influenced by other people. This study is designed using the descriptive research. It is aimed at announcing as steaming is a good culture of the society and is not related to virginity, religion, and the psycho-social well being of the society. The primary data of the research were collected using interview and observation from the randomly selected respondents, and the secondary data were collected from reviewing written documents. The collected data were later analyzed using the qualitative type of data analysis. The result of this study shows as the steaming practice is the cheapest and healthy and everlasting skin cleansing compared to the modern cleansing cosmetics and steaming. The study recommended that although the practice is good to continue due to its immeasurable functions, to its cleansing, the attendants must not be religiously, psychologically, and culturally influenced to practice other irrelevant activities because of it. The society must wisely manage the raw woods which are used for the steam-

ing through reforestation.

PUBLIC PERCEPTIONS OF COMMUNICABLE DISEASES AND HEALTH CARE PRACTICES: THE CASE OF LEPROSY IN BAHIR DAR CITY, NORTHWEST ETHIOPIA

ABINET Abebe Hayleyesus, University of Gondar

Communicable or infectious diseases constitute the leading causes of health and health related problems in Ethiopia. From infectious diseases, leprosy belongs to the category of chronic contagious disease which has been known as a major public health problem for more than half a century. In Ethiopia, leprosy is believed to have been eliminated. However, the new incidence of leprosy in eighty-seven districts in the Amhara region is an issue that calls for special attention. Health care practices or research on leprosy are largely found under the sphere of clinically based research. Still, these research have limitations in giving due emphasis for emic perspectives. The main objective of this study is, thus, to investigate public perceptions of leprosy and health care practices in Bahir Dar city. To this effect, a cross sectional case study design has been used through employing qualitative approach. Purposive sampling technique was used to select participants. The major methods of data collection were systematic observation, unstructured interview and focus group discussion. Interviews and group discussions were conducted with thirty-seven individuals from the public, persons affected by leprosy and experts who are working on the issue at hand. The study reveals that individuals are largely aware of leprosy from family, relatives and friends in their locality. In addition, mass media and interpersonal communication are sources of information. Marriage and living with persons affected by leprosy are considered causes and agents of transmission of leprosy. Moreover, the cause of leprosy is associated with elephantiasis through the account of both disease complications. In general, leprosy is still perceived as a genetic disease. In fact, the treatment preference of leprosy patients is not only dependent on illness causation beliefs; social responses of the community highly influence treatment seeking behaviors of the patients. Health care practices to manage leprosy have been carried out by such organizations as Bahir Dar city health department, GLRA and Heal TB. Stigma, discrimination, and less attention given to the role of the community, the absence of a separate rehabilitation center and the general notion held to be leprosy is reduced. Major constraints for the effectiveness of leprosy control are less attention is given to control leprosy and its social dimensions are not adequate. In conclusion, sociocultural factors bent public knowledge of the causes, transmission and treatment of leprosy, but the healthcare practice has not been adjusted in line with the sociocultural beliefs of the public.

ROLE OF ANTHROPOLOGISTS IN HEALTH AND DEVELOPMENT

Karri BHARATHI, Arba Minch University, Ethiopia

Health problems and practices of any community are influenced by the interplay of complex social, economic and political factors (Sahu, 1986). Health and disease are the measures of the effectiveness with which human groups, combining biological and cultural resources, adapt to their environment (Lieben, 1973). Due to beliefs in supernatural elements and religion in matters concerning health, different ethnic groups are almost invariably found to repose faith in diviners or traditional medicinal men, sorcerers and shamans. However, they are not averse in accepting western medicine whenever available (Chaudhury, 1986). Many of the health and social problems faced by the poor populations is in fact not only due to endogenous cultural factors but rather a complex series of pull-push forces that undermine small scale economies. However, integrating poor communities into national and international economies does not necessarily improve the living conditions. In order to bring equitable distribution of health facilities to the individuals, it is necessary to focus on the underlying political and economic forces that affect the distribution and experience of a disease. Participatory approach, enhanced by the primary health care becomes a corner stone to conduct and evaluate development programs. This people-centered development became one anthropological approach to economic development (Pills-

bury, 1986), which helps to remove such inequalities. However, critical medical anthropologists explore the socio-economic and political processes to examine the health and illness representations monitored by power relations within a society and try to identify these structural forces that undermine the health of poor and marginalized groups. The health needs of the people can be addressed by employing anthropological research methods. However, the researcher used ground-level ethnographic approaches in the consideration of the political economy of health, and the effects of social inequality on people's health. This approach will help the researcher to understand the relationship and challenges between medical providers with political structures and individuals. Further, the empirical data presented will support the significance of the cause and effect of the disease prevalent.

THE PROCESS OF HOLY WATER THERAPY AND THE INSTITUTIONALIZATION OF MENTAL ILLNESS

ZELALEM Tadesse, (Msc) student in clinical psychology at Addis Ababa University (Black Lion Hospital), Ethiopia

Many Ethiopians emphasize supernatural explanations for illness, especially in the case of mental illness. The most common indigenous therapy is the use of holy water, in the context of an institutionalized system. The application of modern biomedical approaches to illness is hampered by the lack of knowledge of traditional therapies, consequently, it is important to understand and analyze traditional healing techniques, in order to be able to harmonize the different systems in a way which will bring maximum benefit to those suffering from illness. My research was focused on understanding indigenous therapy techniques from the patients' perspective, through intensive participant-observation fieldwork at an important recently emerged holy water site on the outskirts of Addis Ababa. Psychological praxis and the health establishment in general has to take into account indigenous perceptions of illness and healing techniques, in order to develop holistic therapies which are appropriate to the local context. One of the Ethiopian Millennium goals is the appropriate treatment of the mentally ill; this can only be achieved by integrating traditional therapies with modern biomedicine approaches, which is the ultimate aim of my research.

THE ROLE OF HEALTH EXTENSION WORKERS IN ASGEDE TSIMBLA DISTRICT, A CASE OF LIMAT TABYA HEALTH POST

SEARE Hadush, Mekelle University, Department of Anthropology, Ethiopia

Health Extension Workers are the health service providers to the community in delivering integrated preventive, promotive and basic curative health services. Hitherto no studies have been carried out in Lim 'at T'abya health post focusing on the role of health extension workers. Thus the researcher has randomly selected 263 participants in order to achieve the intended objectives of the study. The researcher used both quantitative and qualitative approaches. The result of the study identified the major Health Extension Program services which are delivered by Health Extension Workers in the health post to seek malaria treatment, child immunization and Antenatal Care followed by Postnatal Care, family planning, referral for delivery, diarrhea treatment and health education. The challenges of Health Extension Workers hindering their performance for the unsuccessful health service provision identified as strong societal cultural beliefs, remoteness, and poor relation with supervisors, communication system and road construction, low remuneration, lack of refresher courses and improper attention by T'abya administrators to health agendas. Attitude of community towards Health Extension Workers communication skill, quality of service provision and social behaviors is over all positive but the following up of referred patients and the skill to diagnosing community health problems that Health Extension Workers need to work sensitively which are answered negatively by the respondents. To increase community's health post utilization, health posts should be equipped with minimum essential medical equipment with particular focus on malaria treatments, family planning, deliver, treatment of common illnesses and

immunization services in the study area.

THE ROLES OF INDIGENOUS MEDICINE IN THE PRIMARY HEALTH CARE DELIVERY SYSTEM AMONG THE KONSO

TEBABER Chanie Workneh, University of Gondar
MIRGISSA Kaba, Addis Ababa University, Ethiopia
GUDAYE Emirie, Addis Ababa University
YALEMTSEHAY Mekonnon, Addis Ababa University

In Ethiopia, about 80 percent of the population still prefer to solve their health problems consulting indigenous healers. Although public patronage is sustaining and even fostering their growth both in developing and developed countries, there still exists gaps between public choice and national, institutional efforts for integration. The study, therefore, aims to investigate the roles of indigenous medicine for primary health care delivery, factors affecting the resort and challenges of the integration of indigenous medicine to the biomedical health care system. In order to meet the objectives of this study, mixed research design was used. Pursuing primarily the qualitative research methods such as direct observation, in-depth interview, Focus Group Discussions (FGDs), survey method was also employed as a supplementary. Thematic analysis was employed to analyze, and at times synthesize the qualitative data and data survey was entered into Statistical Package for Social Science (SPSS), Version 20 for analysis. Findings indicated that indigenous healing tends to be their first preference. The survey data supported that the majority (59%) of the respondents used indigenous medicine. The main reason explaining this preference is that indigenous medicine is culturally acceptable and financially affordable. The study also indicates that medicine for malaria is prepared by grinding and mixing ginger, Moringa leaves, garlic, and black seed (tikur azmud), and then the patient is made to drink the infusion. Interpretative approach in relation to indigenous medicine and healing can be reflected and understood in connection to how one can produce meaning from symbols, which facilitate relationships between indigenous health practitioners and patients. Understanding the cultural context of health, illness and healing and the involvement of indigenous healers in the primary health-care systems is imperative in the study area for prevention and treatment of diseases. Thus, in order to maximize the benefits of indigenous medicine, the legal frameworks and service facilities for the use of indigenous medicine for primary health-care service should be re-examined in light of addressing the needs and interests of the local people.

“THE MOTHERS OF SICK CHILDREN”: PARENTS OF CHILDREN WITH DISABILITIES, BETWEEN CAREGIVING AND VULNERABILITY IN MEKELLE AND WUQRO (TIGRAY- NORTHERN ETHIOPIA)

Virginia DE SILVA, Sapienza University of Rome

Based on ethnographic fieldwork carried out in Mekelle and Wuqro (Tigray) between October 2014 and August 2015 focused on disability from an anthropological perspective, aiming to explore the double role of the parents of children with disabilities as caregivers and vulnerable citizens. Due to the shortage of residential care and rehabilitation services and to the lack of home help, the caregiver role falls on the family, especially the women of the family, and the parents of children with disabilities face many challenges in managing the situation. After in -depth interviews with mothers and relatives of disabled children it emerges that they experience forms of stigmatization from the community that relates disability with some religious and “traditional” perceptions related to “fault” and “punishment”. They also do not receive governmental aid or help because they are not “ill” or “disabled” themselves. Taking care of disabled children means to have difficulties in carrying out normal daily and working activities. In this way the spiral of poverty and the inability to provide for better care for their children increases. Through the life stories of the informants and the evidences collected in the field, I would like to shed light on the vulnerability of these social actors and on the “disabling” effects

that caregivers of disabled children experience in the everyday life.

[PANEL] 1208 INTERCONNECTION OF HUMAN SOCIETY WITH ANIMALS IN NORTHEASTERN AFRICA

Organizers:

MULUBRHAN Balehegn, Mekelle University, Ethiopia
MAHLET Alemu, Mekelle University, Ethiopia
Yoko FURUSAKI, Mekelle University, Ethiopia

Paper presenters:

MULUBRHAN Balehegn Gebremikael; Lucie BUFFAVAND; MAHLET Alemu;
Homari DOI; ABADI Mehari Abrha;
MULUBRHAN Balehegn; Yoko FURUSAKI; KIDANE Hintsä

Throughout the history of mankind, people have built various relationships with animals. Many animals were domesticated to serve different roles - to undertake work such as plowing or transportation, to guard people from otherwise harmful animals including other humans, as sources of nutrition, or as subject of stories and cultural symbolism in many societies of northeastern Africa, from short moralistic stories involving animals as intelligent beings, mirroring human society, to animals bearing special powers - positive or evil - in local cultures and religious practices (such as birds or snakes), and animals used as symbol. Different religious beliefs state how people should interact and treat animals and especially, livestock take part in rituals and religious ceremonies (Foltz, 2010: 368). In Ethiopia, many people still heavily depend on animals such as cattle, camels, goats, sheep, donkeys, horses, or poultry, as means of livelihood. It is also common to keep dogs to protect the house from thieves and cats to protect the house from rats. Apart from the purely utilitarian understanding of the value of animals as sources of livelihood, in many African cultures, people have special emotional attachment to animals and animals serve deeper and more diverse values, ranging from social identity to sources of constructing world views and philosophies. In Ethiopia, for instance, special bonds with animals are common, such as, for example, with camels in cAfar (Mulubrhan 2015 and 2016) or oxen in Hamar (Dubosson 2014). In addition, in some parts of Ethiopia, animals in general, cattle in particular are considered as sign of wealth, status and they are also used as kinship ties (Girke, 2014). This panel aims to explore the non-economic relationship between animals and humans in rural and urban societies in Ethiopia and the horn. Papers based on anthropological field research, literature, or work of art are welcome. The panel welcomes researches on interconnection with all non-human animals, from mammals, reptiles to insects.

ECOLOGICAL AND SOCIAL WISDOM IN THE CAMEL PRAISE - THE ORAL SUNG POETRY OF THE AFAR NOMADS OF THE HORN OF AFRICA

MULUBRHAN Balehegn Gebremikael, United Nations Environmental Program- International Ecosystem Management Partnership (UNEP-IEMP), Chinese Academy of Sciences, Beijing, China. Mekelle University College of Dryland Agriculture and Natural Resources, Ethiopia

Understanding environmental philosophies and wisdom of tribal communities provides insights into a sustainable way of living and conservation. Many tribal communities rely on oral traditions for storage and communication of ecological, cultural and religious wisdom. An Eco-critical evaluation of the 'Gaal saaré', or the camel praise poetry, practiced in the form of oral sung poetry by the Afar nomads of the Horn of Africa revealed that apart from praising camels, the Gaali saaré poems are oral eco-poetry, and biophilic per se, where issues such as biodiversity, environmental crisis, livelihoods, clan politics and landscapes are addressed, while conveying themes of abundance, drought, changing landscape, and livestock raids. In these oral poems, the inanimate

environment including rangeland plants, mountains, rivers, lakes, animals, the weather, and spirits are used in metaphoric, symbolic, vivid imagery, mimetic, and realistic expressions, while illuminating the ecological and social philosophy and wisdom of Afar nomads. Oral traditions can be used to understand ecological wisdom and perceptions of tribal communities and drive insights and lessons to sustainable living.

ENCOUNTERS WITH EXTRAORDINARY SERPENTS IN MELA, SOUTH-WEST ETHIOPIA

Lucie BUFFAVAND, Max Planck Institute for Social Anthropology

The figure of the rainbow-serpent or the giant python is ubiquitous in Africa and beyond. More unusual is the one of the feathered serpent. In Mela, an agro-pastoral society of south-west Ethiopia, these are just two of many extraordinary snakes that people may encounter in the bush or the grassland, outside of their settlements. In this presentation, I study the interplay between collective representations of extraordinary serpents, most commonly expressed by elders in different registers of discourses (prophetic, humorous, etc.), and the perception of unusual animals, most often reported by herding boys to their elders. In the hermeneutic work that sees the attribution of a category to a perceived animal or phenomenon, known representations are called up, but new categories are also created. Thus, the experiences of young herders enrich Mela's representations of extraordinary serpents – and of the manifestations of the divine in general.

FARMERS RESPONSE TO EXOTIC DAIRY CATTLE AND LOCAL CATTLE'S NEED

MAHLET Alemu, Department of Anthropology, Mekelle University, Ethiopia

The current and expected growth of the world's population warrants an increased production of high-quality animal protein. Dairy farming is regarded as one of the important ways of satisfying this need and meeting the growing demand for milk, especially in developing countries. The main objective of the study was to discuss the care and support given to local and exotic dairy cattle by the smallholder dairy farmers in rural and urban areas. The study area for this research was in Agulaa, Northeastern Tigray, located at 13° 41'30"N 39° 35'30"E latitude and longitude. In Aguale, there are three Tabias and three Kebeles. Using purposive sampling, the 2ndkebelle from the urban and the 1stkebelle from the rural area were selected. Those areas were selected due to the existence of a large number of smallholder dairy farmers. The methods used to gather data were household schedule, in-depth interviews, key informant interviews and observations. From both areas, an equal number of farmers were used to study household schedules which is 40 from the urban and 40 from the rural, 30 farmers took part in the in-depth interviews (15 each) and 10 key informants (5 each) were involved as well. The study found that smallholder dairy farmers in the rural area have low interaction with the local cattle compared to the farmers in the urban area who have exotic dairy cattle. This is due to exotic dairy cattle being very expensive, forced to stay at home while local cattle believed to have already adapted to the environment can stay out for grazing. The study further obtained that all smallholder dairy farmers consider their cattle as members of their family, but the farmers in the urban area have a closer attachment because exotic dairy cattle are a source of income and are essential for the farmers' livelihood. Finally, the finding shows that exotic dairy cattle require additional care compared to the local cattle and the care given to cattle in the rural area is more business-like.

HORSE-PEOPLE RELATIONSHIPS IN ETHIOPIA; A CASE OF HORSE-DRAWN CARTS, GARI AS A LOCAL LIVELIHOOD IN HALABA KULITO

Homari DOI, Graduate School of Asian and African Area Studies, Division of African Area Studies, Kyoto University, Japan

Ethiopia has approximately two million horses. It ranks first in Africa and 8th in the world in terms of horse population. The Ethiopian horses are used for riding, ploughing, and pulling a cart called Gari that works as a mode of transportation. This presentation will examine the relationships between horses and their owners, as well as their feeding system in Halaba Kulito, Southern Nations, Nationalities, and Peoples' Region (SNNPR). The results of the survey indicated that in Halaba Kulito, male horses were taken care of only for the purpose of pulling Gari. The horses were small, with an average body weight of 188.3 kg (N = 11), and an average body condition score (BCS) of 4 (N = 46). For pulling the Gari, people used horses of at least 2 to 3 years of age, and more than half of them were between 5 and 10 years (N = 54). Horses older than 10 years accounted for only 7.4 %. This revealed that 10 years is the upper age limit for horses that are used for towing. In this research, I focused on one horse that is used in Gari transport business, and measured the speed and duration of running. The average speed was 9.18 km/h. The actual running time during the survey period was approximately 5 hours. The owners' approach to driving the Gari depended on not only the age and physical constitution but also the characteristics of the horse. In addition, the survey indicated that the level of feeding was based on the energy required to execute their daily work. For instance, horses used for towing were better fed than those used only for running. Through this research, it is established that the horse owner and his horse are interdependent in Gari transport business.

IMPACT OF ETHNO-ORNITHOLOGICAL RELATIONSHIPS ON HARWOOD'S FRANCOLIN (PTERNISTIS HARWOODI) SPECIES IN BLUE NILE WATERSHED: EVIDENCE FROM ETHIOPIA

ABADI Mehari Abrha, Mekelle University, Ethiopia
MULUBRHAN Balehegn, Mekelle University, Ethiopia
HABTU Kiros Nigus, Department of Statistics, Mekelle University

Harwood's Francolin is the only endemic francolin species known so far in Ethiopia. The species heads toward extinction due to various anthropogenic disturbances. The objective of this paper was to investigate the relationship between the local communities and Harwood's Francolin, and its implication for ecotourism development in the central highlands of Ethiopia. The study used structured questionnaires that contained closed and open-ended questions. The questionnaires went to a total of n=120 households to gather information on knowledge, attitude, and practices (KAP) of ethno-ornithological relationships. Descriptive statistics, percentage and frequency were used to analyze the qualitative data. Multiple linear regression and Spearman's correlation techniques were also run to analyze various disturbance indices. Respondents stated that the species is crucial for consumptive, aesthetic, medicinal and ecological values. The suitable habitat for the species is said to be steadily declining owing to deforestation, habitat destruction and hunting. There is limited knowledge of the cultural and conservation value of the bird and the value of ecotourism in the area. The development of ecotourism for conservation of the threatened bird species should be encouraged at national and regional levels.

PERCEPTION TOWARDS CATS IN MEKELLE AND ITS SURROUNDINGS

Yoko FURUSAKI, Mekelle University, Ethiopia

Humans in many parts of the world have a long history of living together with cats. In Mekelle many families choose to live with cats. The aim of this research is to identify how the cats are viewed by people in Mekelle and

surrounding areas. Do people have emotional attachment to cats, or do they evaluate cats based merely on their usefulness to humans? Do people have a positive or negative image towards cats, and why? What kinds of words or phrases do people associate with cats? Is there a difference in perception of cats among the families who have lived mostly in Mekelle versus families from more rural places? To answer these questions, both cat owners and non-cat owners in Mekelle, Kwiha, and Debri were interviewed. Interviews were also conducted at a Church and a Mosque to understand some of the background of people's perception of cats.

THE AESTHETICS AND SIGNIFICANCE OF CAMEL AND GOAT NAMING AND NOMENCLATURE AMONG THE AFAR PASTORALISTS OF NORTH EASTERN ETHIOPIA

KIDANE Hintsu, Mekelle University, Ethiopia
MULUBRHAN Balehegn, Mekelle University, Ethiopia

Due to their ability to adapt to the dry desert conditions in Afar land, camels and goats are important economic and cultural animals among the Afar pastoralists of north Eastern Ethiopia. Camels and goats serve as a source of food (meat, milk), clothing, utensils, and are a source of cash for the Afar pastoral communities. Apart from their economic value, camels and goats play an important traditional value among the Afars, serving as a source of prestige and indicators of social status, precursors for fulfilling cultural traditions. Owing to the economic and cultural roles of camels and goats, the Afar pastoralists have developed a very elaborate identification and nomenclature system for these animals. With the objective of documenting and analyzing the naming and nomenclature system, we have undertaken an ethnographic assessment and analysis, focusing mainly on goats and camels. The study involved interviewing village elders, herders, and various household members of five villages around Aba'ala town in the Afar regional state of Ethiopia. Our results indicate that camel nomenclature and naming serves a utilitarian purpose of easing camel management, identification, and conflict avoidance. Camels are identified by ten different stages of development, around 40 behavioral categories, 31 types of tattoos that belong to different clans and families, and in rare cases, by coat color. On the other hand, the Afar goat breeds, which are endowed by diverse aesthetic and reproductive qualities, are usually named or identified in two ways. The first one is purely based on coat color and coloring patterns and seems to focus only on the aesthetics of coat color diversity. There are more than 40 coat color and color patterns used for naming goats. According to the Afar, recognizing color patterns and naming goats according to their color patterns, provides aesthetic satisfaction, while serving as obvious identification. People associate different colors with luck, or sometimes bad luck, and therefore coat coloring determines the worth of an animal. Apart from serving pure identification purposes, the animal nomenclature and naming system provides insights into Afar values, norms, fears, life philosophies and signifies the different layers of sentimental animal-human relationships in pastoral areas.

[PANEL] 1209 LOCAL-KNOWLEDGE STUDIES RECONSIDERED; CREATIVITIES, TRANSMISSION, SHARING AND BEYOND.

Organizers:

Masayoshi SHIGETA, Professor, Center for African Area Studies, Kyoto University, Japan

Morie KANEKO, Center for African Area Studies, Kyoto University, Japan

Paper presenters:

Morie KANEKO; Marion Langumier; Chiharu KAMIMURA; ALEMU Alene;

BERHANU Matebie Agalu;

GETACHEW Abeshu; TSEHAY Baissa; Masayoshi SHIGETA; Kazuki KAWAMATA;

TEREFE Mitiku;

HAREGEWOIN Mekonnen Bekele; MOHAMMEDAWOL Reshad

Local-knowledge studies have been a booming topic of anthropological research since 1990s. However, there was a clear contrast in their approaches between ethno-scientific researches and applied anthropological studies at the beginning. Now that many anthropologists started looking at the generation and transmission of local knowledges as not an event but a process. Interactionist approaches are more commonly found in several anthropological/ethno-biological researches. In this Panes, we would like to bring those researches made in Ethiopia from the variety of perspectives in local knowledge studies, together for further discussion and mutual criticisms for the next generation research on the topics.

Following research topics relating to local knowledge are welcomed: Agricultural practice, Food production, Waste management, Techniques of body, Communal use of natural resources, Community initiatives for development, etc.

DEVELOPMENT OF LOCAL KNOWLEDGE OF TRASH IN SOUTHWESTERN ETHIOPIA WITH SPECIAL REFERENCE TO USED SCHOOL NOTEBOOKS

Morie KANEKO, Kyoto University, Japan

This paper describes the development of local knowledge of trash in southwestern Ethiopia. In this study the word "trash" is considered to have multiple meanings in the local context. It also examines the process by which daily necessities become trash and the multi-layered relationships between humans and things. This study worked with data obtained from fieldwork conducted in southwestern Ethiopia for 1 month in 2013. Forty-seven junior high and high school students were interviewed to determine how they kept and used their school notebooks. By focusing on the process by which used school notebooks became trash, this study shows how local people identify items as daily necessities or trash in a local context.

EXAMINING ESTHETIC SCARIFICATION IN A MURSI VILLAGE: MEANING AND EXPERIENCES IN THE FLURRY OF INFLUENCES

Marion Langumier, Université Paris Ouest Nanterre, France

My contribution looks at the practice of scarification among the inhabitants of a Mursi village which I call Bholi, where I conducted three months of ethnographic research. At a crossroads between communities from distant countrysides, urban and state ahmaric-speaking entrepreneurs and worldwide travel circuits, this settlement, built on the sides of the very new road that links Jinka to the Omo river, is a privileged place to observe the evolution of local aesthetics along with the increasing circulation of newcomers. I will argue against a common hypothesis suggesting that this evolution is the result of the unilateral influence from outsiders. I will show that, on the one hand, scarifications are less affected than body paintings by photographic tourism. On the other hand, since they can be found elsewhere in all Ethiopia, scarifications hardly encounter governmental condemnations, contrary to other adornments such as lip-plates. Yet, scarification in Bholi today is far from being independant from social changes. Evidence of it can be found through a comparison of names and patterns of incision across different periods of time and various generations. The comparison further shows how scarifications are a tool used by subjects to situate themselves in reference to different worlds: whether inspired by traditional cow-herding, religious conversion or dreams of national job careers, they reflect the village, the town, or the wider world. Further on, I will show, through the observation of three operations, that each part of the process implements the society's perceived identity and fundamental values, including bravery through pain and the primacy of individual will. Hence scarifications appear as a specific Mursi way to assimilate change. While producing an embodied knowledge deeply appropriated as part of an individual's affirmation

and definition as a person, its evolutions reflect the way Bholi villagers enter into Ethiopian citizenship.

HEALTH PERCEPTION AND PRACTICES AMONG PEOPLE IN THE RURAL AMHARA REGION, ETHIOPIA

Chiharu KAMIMURA, Kyoto University, Japan

This study examines the medical perceptions and practices of local people in the rural Amhara region, in northwestern Ethiopia. In this presentation I will demonstrate how people maintain their health, based on field data including the use of medicinal plants such as spices and herbs and foods that are embedded in their lives. I conducted research from September 2017 to November 2017, and from December 2017 to February 2018. My data consist of my personal interviews with 3 people about their use of spices available near the village. I also observed the diet of a family for 70 days and recorded the ingredients, preparation and frequency. There are two main findings: 1) All the informants used spices daily as seasonings, and sometimes used them as medicine. Informants' explanations of the meaning and effects of each spice varied depending on whether it was being used as a condiment or medicinally, even though it was processed the same way. For example, one informant said "garlic makes wet taste better," and added it to the pan when cooking a side dish called wet, which is eaten at every meal. She also mentioned that she uses it to relieve symptoms when her family gets a cold. The preparation is the same, chopping and grinding the cloves of garlic and taking it orally cooked or raw mixed with other spices. 2) Food was sometimes considered in association with both physical and mental health. Mat'at'ayb is a cottage cheese paste with spices that is normally eaten for breakfast or with coffee. Informants generally considered it to have health benefits, such as keeping the stomach healthy. People often serve it at feasts and may eat it for the first meal after a fasting period in the Ethiopian Orthodox Church, with a sense of gratitude for life. Keeping themselves healthy and dealing with sickness were among the most basic concerns for local people in their daily life. Because of the link with their well-being, informants particularly considered food as essential. These findings can provide an insight into the local attitudes toward well-being of the rural Amhara region.

HIGHLAND BAMBOO-BASED TRADITIONAL HANDICRAFT PRODUCTION, MARKETING AND UTILIZATION IN AWI ZONE, NORTHWESTERN ETHIOPIA

ALEMU Alene, Debre Markos University, Ethiopia

The main objective of this study is to investigate bamboo-based traditional handicraft production, marketing and utilization in Awi Zone, Northwestern Ethiopia. In order to undertake this study, in-depth interviews, FGDs, observation and document analysis were used as instruments of data collection. The findings of this study revealed that different types of traditional bamboo handicraft outputs have been produced in the study area since the early times. The wisdom of bamboo processing is largely obtained by observation from and instruction by parents and the local people. Ordinary tools are employed in the production process. Literate youth males and residents living near to major roads are active participants. Residents of remote areas and few literate youth females are occasional participants, and most who possess adequate land and most of the females are non-participants in bamboo-based traditional handicraft production and marketing. The rural community and town residents with low income are the main utilizers of bamboo handicrafts, but the bamboo handicraft utilization culture of residents of towns with medium and higher income is extremely low. The study also revealed the existence of opportunities which would be helpful to develop the bamboo handicraft sector of the study area, e.g. the presence of bamboo resource and traditional wisdom of bamboo processing in the study area, the location of most of the bamboo handicraft producing kebeles of the study area near to major roads of the country, the existence of conducive policy environment, the possibility to learn from best practices of bamboo handicraft processing at global level, the presence of technical and vocational colleges and the establishment of Injibara university. The bamboo handicraft sector of the study area, however, is underdeveloped because the sector is constrained by different challenges such as attitudinal, product quality, trained manpower-

er, training and technology, capital, work and selling place, market linkage, support service, organizational, bamboo resource, electricity and license related challenges. Thus, efficient and innovative leadership should be provided to get rid of the challenges that affect the bamboo handicraft sector and to exploit the opportunities that would be helpful to develop the bamboo traditional handicraft sector in the study area.

IMPLICATIONS OF INDIGENOUS KNOWLEDGE IN SMALL-SCALE FARMING FOR RURAL AGRICULTURAL DEVELOPMENT: THE CASE OF GUANGUA WOREDA, AWI ADMINISTRATIVE ZONE OF AMHARA NATIONAL REGIONAL STATE

BERHANU Matebie Agalu, Lecturer, Department of Social anthropology, College of Social Sciences and the Humanities, University of Gondar

Ethiopia is the origin of a variety of indigenous crops and diverse farming practices which have potential to boost agricultural production. However, indigenous knowledge is still misrepresented in agricultural development intervention programs due to the lack of information as the base for policy formulation. To fill the existing knowledge gap, this research investigated the implications of indigenous knowledge in small scale farming for rural agricultural development in Guangua Woreda. Mixed research approach was used to collect the required data by overcoming possible shortcomings of using each method alone. Accordingly, a survey, focus group discussion, key informant interview and document analysis were data sources. Qualitative and quantitative methods were concurrently designed to collect both forms of data correspondingly. The study areas and participants for a qualitative approach were selected purposively while the respondents for the survey were selected through systematic random sampling technique. The sample size for the survey was determined by using proportional random sampling technique. 407 participants in total were involved in the study. Thematic analysis was used for qualitative data whereas quantitative data was analyzed via descriptive and inferential statistics. This study identified that farmers of the study area have developed indigenous soil fertility status indicators of their farmlands. In doing so, when farmers found their land fertility status to be high, they have been using soil fertility conservation mechanisms, such as cutting canal, unplowed strips and stone bunds/terracing. On the other hand, they have been applying indigenous soil fertility improvement mechanisms like manure, dung, and crop residue, fallowing, mixed cropping and crop rotation if they consider their land fertility status to be low. It was also explored that as farmers have developed various indigenous techniques to control crop herbs and pests which have comparative advantages over modern techniques. As most of the respondents identified, the main source of information regarding indigenous knowledge is community via traditional ways of knowledge transfer. Development agent's misperception, little academic coverage and agricultural policy related problems were extracted as challenges that have been facing indigenous knowledge. Establishing participatory on farm research center and a multiple evidence base approach were suggested as best ways to integrate indigenous knowledge with modern knowledge.

INDIGENOUS COUNSELING SYSTEM IN ETHIOPIA: OROMIYAA REGION IN FOCUS

GETACHEW Abeshu, Psychology
TSEHAY Baissa, Linguistics

Although modern and traditional community-based approaches to counseling contrast significantly, the purpose of counseling remains the same globally. The objective of this study is to analyze the efficacy of the indigenous counseling approaches ever practiced by the Oromo community. Five districts/zones employing traditional/indigenous counseling services were covered in the study with purposeful selection of study sites. Data was gathered from interviews, structured observations, and focus group discussions based on their relevance to the situation. Qualitative research was employed to describe the data. The study finds that counseling

is a tradition among the Oromo community in Ethiopia even if there was no effort made by higher institutions and the government to incorporate the cultural values of counseling into the educational curriculum of the country. That the indigenous counseling system has been neglected to be incorporated in the curriculum of the countries' education further weakens the impact of this traditional counseling method. Moreover, cultural invasion by outside religious denominations as well as intrusion of the dominant ruling classes through the displacement of the local natives by the pseudo-urbanization has had a moribund effect on the native's traditional counseling system's existence. The methods and techniques used by the traditional counseling systems are well organized and aided by the rules and regulations of the general assembly (Gumii Gayyoo) of Gadaa system. Integrating the traditional counseling system into the educational curriculum of the country and adapting the modern counseling methods to harmonize better with local community customs is recommended.

LOCAL KNOWLEDGE STUDIES IN ETHIOPIA RECONSIDERED: CREATIVITIES, TRANSMISSION, SHARING AND BEYOND

Masayoshi SHIGETA, Center for African Area Studies, Kyoto University, Japan
Morie KANEKO, Center for African Area Studies, Kyoto University, Japan

Local-knowledge studies have been a booming topic of anthropological research since the 1990s. However, there was, at the beginning, a clear contrast in the approaches between ethno-scientific research and applied anthropological studies. Now, many anthropologists have started looking at the generation and transmission of local knowledges, not as an event, but a process. Interactionist approaches are more commonly found in several anthropological/ethno-biological researches. In this presentation, we would like to focus on those research made in Ethiopia from a variety of perspectives in local knowledge studies together for further discussion and mutual criticism for the next generation of research on these topics.

REVEALING THE COFFEE COMMUNITY: LIVELIHOODS OF FARMERS AND THE LOCAL ECONOMY IN SOUTHERN ETHIOPIA

Kazuki KAWAMATA, Graduate School of Asian and African Area Studies, Kyoto University, Japan

London's first coffee house opened in 1652 and, twenty years later, France followed suit. From this time on, coffee rapidly became a worldwide commodity. Since coffee is regarded as an almost-daily necessity in many countries or regions (typically in what we call developed countries), the total production is increasing annually. Ethiopia is known as a prominent coffee exporter worldwide; at the same time, the domestic market is also remarkably large and accounts for approximately half of the gross volume produced within the country. To pursue greater efficiency and transparency at each stage in the process of trading coffee, both for exports and for domestic use, a commodity exchange known as the Ethiopia Commodity Exchange (ECX) was introduced in 2008. It is believed that the distribution system managed by the ECX benefits those who are economically and geographically marginalised. However, there are some doubts about its efficiency and benefits; therefore, it is necessary to examine how the ECX improves farmers' and traders' standard of living in rural areas. This research clarifies the livelihoods of people, mainly coffee farmers in Kaffa, the Southern Nations, Nationalities and Peoples' Region (SNNPR) in Ethiopia. This area is a prominent coffee producing region which provides one of the best possible conditions for cultivation such as temperature and altitude and is also known as the birthplace of coffee. Using the participant observation method, we studied ethnological and indigenous knowledge related to coffee production, as well as the actual status of coffee farmers, including their culture, food, traditions, and local economy. Besides, this research examines how the ECX functions in the local producing areas. The livelihood of coffee-related people in the area, such as suppliers (acrabis in Amharic) and collectors (sebasabis in Amharic), are also focused on since they play a fundamental role in the distribution system in rural areas. Ultimately, this research will contribute towards further study which aims to clarify the relationship between capitalist production and poverty, along with social, economic, cultural, and political factors concern-

ing coffee production in the studied area.

THE ROLE OF OROMO INDIGENOUS KNOWLEDGE IN DISASTER MANAGEMENT AND PROTECTION: THE CASE OF KUTTAAYEE OROMO IN AMBO DISTRICT

TEREFE Mitiku, Jimma University, Ethiopia

An indigenous knowledge in disaster management and protection is essential for the sustainable disaster management and health of the natural environment and its inhabitants. In Africa, there are many indigenous environment management and disaster control mechanisms. The people of Ethiopia have developed detailed interactive knowledge of the heavens, of the Earth, of the weather, of the animals, of vegetation, of the water, of the soil, of crops, of insects, and of environmental and nutritional requirements, properties and peculiarities. This work addresses the indigenous knowledge of the people of Oromo in disaster management. Responses to disaster, interlink of traditional worldview and natural disaster prevention and management are also discussed. The data show that indigenous knowledge is playing a significant role in keeping the balance of ecology and minimizing environmental degradation. This knowledge is mainly supported by a worldview, values, and norms. The research confirmed that the attachment of this knowledge to norms and values in turn contributed for the sustainability of the knowledge for centuries. Though the functions of this knowledge are getting slower in some cases, the conversation with informants and research participant show that yet it is contributing for improving for environmental consciousness and environmental hazards managements. The data was obtained from primary sources, and from key informants through interviews, Focus Group Discussions (FGD) and observations, and was analysed qualitatively.

THE SOCIAL MATRIX OF SOLID WASTE MANAGEMENT IN ADDIS ABABA, ETHIOPIA

HAREGEWOIN Mekonnen Bekele, Kyoto University, Japan

In this presentation, social and cultural factors influencing municipal solid waste management (SWM) in Addis Ababa, Ethiopia, are elaborated. The study focused on the meaning of, and attitudes toward, solid waste-related practices at the household level and among sanitation workers in relation to the standards set by the city administration. Participants in this research, which was undertaken in Bole sub-city, Woreda (equivalent to a district) 09, in 2017, were members of a sanitation workers' union and residents of the woreda. The data was collected through interviews, focus group discussions, and participant observation to elucidate community practices related to waste management at the grassroots level. Sanitation workers who participated in the study suggested that adherence to SWM standards varied significantly among households, contrary to data gathered from randomly selected households. In this regard, the sanitation workers' perspective emphasized the community had little concern about waste handling or about sanitation workers' dignity. Although the selected households appeared to respect the rules, the majority of community households did not strictly follow the city's SWM rules and regulations. In addition, waste-sorting behaviors appeared to be directly linked with household income generation and empathic feelings toward sanitation workers. This contrast reflects a serious, ongoing problem in the city. The findings of this study suggest further research on the multiple social factors that influence solid waste-related practices in the community. Such research could serve as a basis for a contextual understanding of the root causes of these problems, the role of local knowledge, and practical implications of the current findings.

THE SOCIO-POLITICAL STRUCTURE AND ROLE OF TRADITIONAL GOVERNANCE: THE CASE OF OGET AMONG THE QEBENA, SOUTH ETHIOPIA

MOHAMMEDAWOL Reshad, Assistant Professor, Department of Geography and Environmental Studies, Assosa University, Ethiopia

In recent years, indigenous institutions have been attracting the attention of development researchers, policy makers and practitioners for their role in the face of ever increasing crisis situations. Even though there are a number of indigenous institutions in Ethiopia, their contribution to socio-cultural and economic development as part of the larger agenda of rebuilding their communities and the nation has not been adequately studied. This study was aimed at assessing the socio-political structure and role of traditional governance; the case of Oget among the Qebena, South Ethiopia. Qualitative research methodology was applied to describe its structure and role. The findings reveal that the Qebena use their indigenous institution of governance (which has a power structure of three authorities: general assembly which is known as Oget, clan assembly and village assembly) for claiming their rights, for mobilizing the community for development projects, especially in the expansion of public service delivery, participating in policy implementation and the settlement of conflict and adjudication of disputes through institutional arrangements outside formal legal structures. In general, the study attested that the indigenous institution of Qebena has a great role and potential in maintaining social order and enhancing the local economic, social, political and cultural lives of the people.

[PANEL] 1211 THE ABBAY (NILE) QUEST IN THE ETHIOPIAN POPULAR IMAGINATION AND BELIEF SYSTEM

Organizers:

MERSHA Alehegne, Addis Ababa University, Ethiopia

WUHIBEGER Ferede, Blue Nile Water Institute, Bahir Dar University, Ethiopia

Paper presenters:

TADDELE Gedile; TILAHUN Telila; ABONEH Ashagrie Zeiyesus; AHMED Hassen; WOUBE Kassaye;

TIGAB Bezie; MULUSEW Asratie; ASSEFA Alemu; JEMAL Mohammed;

KINDENEH Endeg Mihretie;

Joachim Gregor PERSON; TEMESGEN Baye; MULUKEN Andualem; TILAHUN Bejitoal; TAYE Assefa;

MERSHA Alehegne; WUHIBEGER Ferede; HAILU Belay; TEFERI Mekonnen;

WONDWOSEN Michago Seide;

SIRGIW Gelaw

Description and Rationale

Abbay is a river that springs from the northwest part of Ethiopia and shared by eleven countries, namely, Tanzania, Uganda, Rwanda, Burundi, Democratic Republic of the Congo, Kenya, Ethiopia, Eritrea, South Sudan, Sudan and Egypt. This makes it to be a heterogeneous entity, a poly system of cultures, interpretations, representations, and dialogues. It is a very important river that captured the human imagination since the earliest civilizations have resided along its banks. The enigma of its sources, the life it gave to barren areas, and the capricious nature of its vital flow have produced endless speculation and legends in its basin countries. The realities and myths of the river personified have been retold and reproduced from early ancient times to the present.

The orature and literature on the Nile is vast and varied. It is a world of varied symbolism with different, often competing modes of memory, rituals, ceremonies, artistic expressions, all describing the supposedly same Nile but creating different portraits, reflecting human diversity in continuous change.

The significance of the Abbay/Nile River is well known from the context of the conflicting claims to the waters of the River by the different riparian states. Thus the media tends to depict the river as a source of conflict

Wein Maryam (East Gojjam) composed a Mewedes (praise) to express his condolence when Ato Meles passed away. Similarly the writer of this article had declaimed five Gə'əz Qəneyat (no 6,7,8,9,10) when he visited the GERD, from January 23 to 24 2007 E.C.The orally composed Qəneyat and their written sources are analyzed.

A PRELIMINARY SURVEY OF IMAGE OF ABAY IN OROMOO TEXTS

TILAHUN Telila, Addis Ababa University, Ethiopia

The objective of this article is to shed light on some Oromo texts which touch upon Abay river from different perspectives.

For this purpose folklore data collected in 2009 and 2010 Ec. from field, and in inter- textual manner a Novel entitled Gurracha Abbaya mainly analyzed to meet the set objective. At the end of analysis it is expected to be knowledge gap so far exist in relation to Oromoo and Abay would be vividly seen.

ABBAY GION IN THE ETHIOPIAN THEATRE

ABONEH Ashagrie Zeiyesus, School of Theatre Arts, Addis Ababa University, Ethiopia

Abbay / Gion, a river's name inextricably linked with the Ethiopian socio-economic and political reality since the formation of rational society three millennia ago had been the source of spiritual and material culture for the Classical Greek, Sub Saharan Africa and the Middle East . It had been a prized source for the oral and written literatures of pre-Christian, Christian, Islam and Jew religions. More than 2500 years ago, Olympians believed that Ethiopia, where the Nile sprouts is the sacred land of Zeus-chief of Greek Gods. Abbay Gion assumes a sacrosanct stature in the Old Testament, the New Testament, and the Holy Quran; and has also attracted the attention of Ethiopian writers and performing artists in the last few decades with the launch of the Grand Abbay Gion Dam. Of all the arts, performing arts especially drama/theater takes the lion share. A preliminary investigation indicates Abbay Gion, as a theme has attracted the attention of many dramatists, particularly those teaching at university theatre schools. Dramas related to Abbay Gion have been produced in Addis Ababa University, Jima University, Wolqite University, Mekele University, Aksum University, Wollo University, Bahir Dar Cultural Center and public playhouses in Addis Ababa. This research thus attempts to portray the form and contents of the performances from socio-economic and political perspective. The study hopefully would contribute materials to those scholars who would pursue academic endeavor in the area of Abbay Gion and the arts.

ABBAY IN THE FRENCH LITERATURE: A CRITICAL REVIEW OF HISTORICAL SOURCE ANALYSIS

AHMED Hassen, Institute of Ethiopian Studies, Addis Ababa University

Much has been said, written and debated about the River Abbay, the longest river in the world. It takes its sources from the Northwestern Ethiopian mountains and Lake Tana, the biggest lake in Ethiopia. However, the existing literature largely ignores discussion of its length. Because the river is a very strategic water body that crosses international boundaries, various riparian countries and stakeholders can claim ownership and different levels of water contribution to it. The international nature of the river yields a corpus of literature in different idioms. Of that very literary corpus we do have a rich French literature of several origins such as in the form of travelers accounts, official correspondences, journals, monographs, unpublished or published Doctoral dissertations and published books and articles. Our research questions are as follows: What can we learn from

such bodies of diverse documents and literature? How has such source materials contributed to the total body of our knowledge about the Abbey? What is the significance of such materials both for academia and policy makers? The methodology to be employed will mostly qualitative, and include some quantitative methods. The overall objective will be to determine what literature is available in French that focuses on Abbey, what lessons can be drawn from their content, and to document the subject in the mainstream of research on this topic.

ABBAY REFLECTED IN THE ETHIOPIAN MUSIC

WOUBE Kassaye, Addis Ababa University, Ethiopia

The contribution of music has been mentioned since the early days. It is used as accompaniment to or part of almost every human activity, can and shape, strengthen and channel social, political, economic, linguistic, religious and other kinds of behaviours. It is an inseparable part of culture. It yields crucial information in various aspects of culture such as in education, social and political spheres, in constructing culture history. Ethiopians have had a great concern for Abbay river (known as Blue Nile) to be exploited for development. This has been expressed in different ways where Music (sacred and secular music) is among them. Various efforts to utilize this huge resource have been undergoing since recently, where the Grand Ethiopian Renaissance Dam (GERD) is among them. However, there hardly exists a thorough study made on Music in connection with Abay. Hence, this study focuses on the analysis of Abbay reflected in the Ethiopian Music. The method employed for this study is both qualitative and quantitative analysis. Available sampling was considered to collect the data from songs, singers and music instructors. Accordingly, for this study first songs (thirty one) released in Amharic language wereselected. Second, research participants that include Azmaris (six traditional singers) and music instructors (seven) were preferred. Questionnaires for research participants and a checklist for analyzing the contents of songs were employed. The analysis both in the songs and in the responses made by research participants indicates that Abay is a huge resource to be utilized for development. Neither a single song nor a respondent was against the Grand Ethiopian Renaissance Dam (GERD). It is recommended that such songs are useful cultural heritages and need to be preserved and promoted.

ENVIRONMENTAL DEGRADATION ALONG THE SOUTHERN SHORES OF LAKE TANA IN THE TWENTIETH CENTURY

TIGAB Bezie, Bahir dar University, Ethiopia

The issue of environmental degradation has become very pressing in our present world. It is closely associated with most of the social and economic problems of any society. So, giving due attention and finding a solution to the issue is very vital. Although many studies have been conducted on the problem by scholars of diverse disciplines very few studies have been made based on the environmental history of Ethiopia. Lake Tana is one of those areas that is being seriously affected by environmental degradation. Therefore, the main purpose of this thesis is to undertake a historical survey of environmental degradation of the southern shores of Lake Tana in the twentieth century. The study focuses on the causes and impacts of environmental degradation and people's efforts in protecting the environment of the target area. This research is undertaken through document analysis of the existing materials, observation, GIS interpretation and extracting information through interviews. The main causes of Environmental degradation in the study area were of population overgrowth, deforestation, land degradation, the land tenure system, and urbanization. Due to these factors, environmental degradation of the area is a very serious problem. Existing forests and wild life were seriously affected, the land was degraded, there was contamination of water bodies, agricultural products declined, and the volume of Lake Tana water and its wet lands shrunk. Though attempts were made to reduce the problem of environmental degradation, the intensity of environmental resource degradation was not equivalent to the efforts for rehabilitating the environment. Because of lack of people's awareness about environmental degradation and inefficient policy and management on the part of responsible bodies, the challenge of environmental degrada-

tion still remains a serious problem and requires continuous and unreserved effort.

FROM GISH TO GIYON: WHAT IS IN THE NAMES OF THE ABBAY?

MULUSEW Asratie, Addis Ababa University, Ethiopia

In addition to its long journey through wide lands, the Nile is also a river with many names. The names Abbay (with the modifiers Gish, gīlgil / bikolo, Ch'is, wātāt etc.) (Oestigaard & Gedef Abawa 2013 / Kidaneweld Kifle 1948 E.C.), Nile (with modifiers nāč' "white" and t'ik'ur "black/blue"), Ar/Aur, Al-Nil, Bahr Al-Nil, Nahr Al-Nil (Encyclopedia Britannica online), Giyon (Gen. 2:13), Shihor (Chron. 13:5), Hapi, Piyaro/Fiyaro (Ibrahim Damtew 2016) all refer to the same river. Some of the names are still in use, while others are found only in documents. Moreover, some of the names are also used as names of institutions and of persons. This study examines the etymology of the words used to name the river and tries to investigate what concepts are denoted by these names and why. Secondly, the study tries to analyze the areal distribution of use of the names of Abbay in naming institutions so as to understand how the people living near the course of the river interact with it.

IMAGES OF ABBAY (THE BLUE NILE) IN AMHARIC WRITTEN POETRY

ASSEFA Alemu, University of Gondar, Ethiopia

Rivers in the world command the attention of hosts of poets. Some, especially, get more attention than the others. The River Abbay (The Blue Nile) is one of those foremost rivers that captures the imagination and fascination of not only the local poets, but also the international ones. The Abbay has also been at the heart of the country's politics and economy. This study aspires to analyze the dominant images attributed to this river and the underlying motives behind such metaphoric conceptualizations as reflected in the selected Amharic poems by relating it to major water resource related events of the Nile. The study, thus, incorporates poems written before and after the commencement of GERD, for this Dam is believed to have significant implications on how the Ethiopian societies view the Abbay. Poetry is a socio-cultural product, and as such, it can be taken as an important repository of background material providing context for understanding major historical, political and economic developments of a given country. To this end, the study employs the Cognitive Metaphor Theory (Lakoff & Johnson, 1980) and Critical Metaphor Analysis (Charteris-Black, 2004). Consequently, the study identifies three dominant conceptual metaphors depicting the Abbay. These are: 1. metaphors that apotheosize the Abbay; 2. Metaphors that anthropomorphize the Abbay in which it is conceptualized as a friendly and villainous person in different times in its history; and 3. Metaphors that romanticize the Abbay which depicted it as one drawing its beauty from the Land of Ethiopia. The overarching findings that the study draw are that the Abbay in Ethiopia constitutes the fabric of society and the local poets felt a deep connection to it and associated it with their countries' national interest.

ISLAMIC NARRATIONS AND DISCOURSES RELATED TO NILE/ABBAY RIVER

JEMAL Mohammed, Bahir Dar University, Ethiopia

It is not as such arguable that religion influences the way people perceive the social world. The purpose of this study was to examine if there is any significant narration and discourse about Nile River in the Islamic religion which might influence the way Ethiopian Muslims perceive the River. Qualitative methodology has been employed to make document analysis. Hadith and the Qur'an are used as the sole sources of the research data. The findings of the study show that though the Nile River was far away from the place –Mecca and Medina - where Islam was preached, amazingly there are various Islamic narrations and discourses that over-

whelmingly show the position of the River in the ancient history and development of Islamic world. In almost all of such stories and discourses, it is true that Nile has taken the central position in the formation of the subject matter and agenda of the stories and discourse. In other words, Nile River is not mentioned incidentally or as a side issue. The analysis of the data also discloses that Nile River and its basin are directly mentioned in several Hadith portraying the River as one of the miracles of Allah where its source is in heaven. There are also hadith that depict significant events that are related to Nile River which occurred at time of one of the great caliphates of Prophet Mohammed. When it comes to the data from the Quran, the document analysis shows that there is no any direct mention of the Nile River. But when the Quran interpretation of almost all distinguished scholars is assessed, there are various verses of Quran that indirectly refer to Nile River. Some of such verses depict the significant roles played by the River at time of Moses and Joseph. The findings of the study of the relationship of the River with Muslims and Islamic religion in general offer insights in the understanding of the place of Nile River in human civilization across religion, race and geographical location.

MYTH AND REALITY SURROUNDING THE ROLE OF ABAY IN SHAPING THE LONG STANDING HISTORICAL RELATIONSHIP BETWEEN ETHIOPIA AND EGYPT FROM ANCIENT TIMES TO THE MIDDLE AGES

KINDENEH Endeg Mihretie, Addis Ababa University/ Institute of Ethiopian Studies

In connection to Ethiopia's recent move to assert its fare share of the Nile waters, the role of Abay/the Nile in shaping Ethiopia's relationship with the Nile riparian states in general and Egypt in particular has come to the fore. The history of the role of Abay/the Nile in shaping the relationship between Ethiopia and Egypt is however a long standing one. This has to do with the fact that while Abay, that is the Blue Nile, which is the source of more than a three quarters of the waters of the Nile has its origin in Ethiopia, Egypt almost totally depends on it for its survival. Using mostly ancient and medieval sources written on European languages this paper will explore various views, both mythical and real, that were circulating from ancient times to the middle ages, regarding the role of the Abay in shaping the relationship between Ethiopia and Egypt. In doing so, the paper will also explore the implication of such role of Abay/the Nile in shaping western perceptions about Ethiopia.

NILE: ETHIO-EGYPTIAN UNENDING DISCOURSE

Joachim Gregor PERSON, Associate Professor ASFAD Addis Ababa University, Ethiopia

Egyptians say; he who drinks of the Nile cannot avoid returning. The Nile is the essential artery, the source of life which links Ethiopia and Egypt. However, more than being a source of physical sustenance, the Nile is the source of mythology, spirituality, time reckoning and identity of the two countries. One Ethiopian reporter when describing the sacrificial customs which are carried out on the banks of the Nile, said that ancient Egypt lives on in a unique way in Ethiopia. Like-wise with the traditions of the Orthodox Christianity, narratives about the Nile abound in both countries. Coptic sources describe in detail the trajectory of the Holy Family visiting Egypt following the route of the Nile. The Ethiopian Dirsane Uriel likewise continues the narrative, describing the visit of the Holy family to Ethiopia miraculously transported on a silver cloud accompanied by lions, also following the course of the Nile. Cosmological ideas constitute primary inspiration for works of art, especially the visual arts. They also inform the way people relate to their environment, and thus their ecological ideas. This presentation seeks to pursue different trajectories to explore the inter-relatedness of themes connecting Ethiopia (Sudan) and Egypt associated with the Nile River.

PEOPLING AND CHRISTIANIZATION IN THE NILE VALLEY: THE CASE OF GOJJAM PROVINCE, ETHIOPIA

TEMESGEN Baye, Bahir Dar University, Ethiopia

The present pattern of settlements and religion in Gojjam is the result of a long socio-economic and political process and developments that mainly happened between thirteenth and sixteenth centuries. The coming and settlement of Christian Amhara in particular had reconfigured the settlement pattern of the former settlers: the Gummuz and the Agew. The process of incorporation of Gojjam was preceded and coincided with the settlement of monks. During the sixteenth century, a new wave of migration and settlement had radically changed the composition and number of the population. During this period, Damot, Gafat and Oromo had made important settlements. The cumulative effect of the process has made Gojjam to look like small Ethiopia. This paper, based on published and unpublished sources, attempted to fill this gap as it has tried to identify the basic patterns of habitation, evangelization, interaction, integration and a variety of institutional features and linkages focusing on the period between fourteenth and seventeenth centuries. Further, the essay has tried to discuss and show how Christianization and settlement of migrants speaking many different languages from different areas had transformed the population composition of the province.

RIVER ABBAY IN THE EYE OF ETHIOPIAN ORTHODOX TEWAHIDO CHURCH QENE

MULUKEN Andualem, Bahir Dar University in Humanity'faculty, Ethiopia
TILAHUN Bejifoal, Bahir Dar University in Humanity'faculty, Ethiopia

This article describes the place of river Abbay in the Ethiopian Orthodox Tewahido Church's highest ecclesiastical teaching order, the qene poetry. Abbay has captured not only the imagination of the educated but also the imagination of headers, farmers, soldiers, and swimmers of all societies living along the river. Since time immemorial, great civilizations have flourished along rivers and water bodies. The life and habit of humans is strongly attached to water. This is true to rural Ethiopia where most people still are strongly attached to rivers. Ethiopia as a land of Christianity uses rivers and water bodies for religious celebrations such as for baptism. Small streams are used for baptism in rural Ethiopia and these rivers make up Abbay. For this reason, Ethiopian Orthodox Tewahido Church music and qene experts rejoice Abbay. The qenes are produced as humans interact with the river. Using explanatory methods, this research aims to explain and analyze and explore the place of Abbay in the Ethiopian Orthodox Tewahido Church qene. It is hoped that this will shed light not only on Ethiopia's political and religious life but also the social and political consciousness in Sudan and Egypt.

RIVER NILE IN CONTEMPORARY ETHIOPIAN LITERATURE: A BLESSING OR A CURSE?

TAYE Assefa, Addis Ababa University, Ethiopia

River Nile is one of the greatest rivers in the world and the longest river in Africa. The river has not only been the base of Egyptian civilization but is still the backbone for millions of Egyptians. The river is used for drinking, irrigation, transportation and tourism in Sudan and Egypt to a greater extent. In Ethiopia however, the river has not been used to the level of satisfaction. It has been few decades since strategy to use the river for the development of Ethiopia is put in place. When Ethiopia announced its engagement on river Nile, the reaction and interest of other countries particularly Sudan and Egypt shows how interconnected the three countries are. In recent years, literary works on the river from the side of Ethiopia shows the level of consciousness of the people and how the country is linked to the river. This article assesses contemporary literary works on Nile written in Amharic language since Emperor Haile Selassie era. By doing so, the author tries to assess how Ethiopia,

Sudan and Egypt are portrayed and explore the role the river played in socio-political and artistic life of Sudan and Egypt in general and that of Ethiopia in particular.

THE ABBAY QUEST IN THE MEDIEVAL ETHIOPIC TEXTS: A FOCUS ON GEF'EZ HAGIOGRAPHIES

MERSHA Alehegne, Addis Ababa University, Ethiopia

The Abbay wānz (known as the “Blue Nile” on the Ethiopian highlands) is the longest river in Africa that has long been enjoying nationwide popularity in Ethiopia for millennia. This popularity of the river is highly connected with the socio-cultural, economic and political aspects of the nation. It has captured Ethiopians’ imagination with different, often competing modes of memory, rituals, ceremonies and artistic expressions. They also produced and documented their understanding of the river through lore (legends, music, anonymous poems, proverbs, and anecdotes) and literature. The study is to identify, discuss and analyze Abbay related passages found in different medieval Ethiopian texts. Passages about the river to be explored in the study are strictly limited to the socio-cultural, spiritual, political, ideological, etc. explanations and interpretations of the river as a concrete physical phenomenon in the Christian highland of Ethiopia. Hagiographies, chronicles, exegetical and liturgical texts will be explored to collect adequate data which will be listed, organized thematically and thoroughly analyzed in the study.

THE FOUNDATIONS OF EGYPTIAN HYDRO-HEGEMONY IN THE EASTERN NILE BASIN

WUHI BEGEZER Ferede, Blue Nile Water Institute, Ethiopia

The purpose of this paper was to unveil the strategies and tactics perused by Egypt to assume and project its hegemonic position in the Nile Eastern Nile Basin. In this respect, largely qualitative data was collected from archives, inscriptions, ancient coins, diplomatic correspondences, travel accounts, treaties, informants, public workshops, research reviews, conference papers, and magazine articles. After analyzing the data, the researcher identified that Egypt has perused proto-colonial ideational power projection through construction of pseudo history, control of patriarchal authority and educational system, politicization of religious authority, ritualization of water myths and codification inefficacious water treaties as main strategies for creating, consolidating and sustaining hegemony in the Eastern Nile Basin. Thus, the democratization of the benefits of the Nile River needs the demystification of ingrained misperceptions to ensure social equity, economic efficiency and ecological integrity. Therefore, the recent optimistic head starts of the Nile Basin Initiative should foster these tenets.

THE GEOPOLITICS OF THE CURRENT “GRAND ETHIOPIAN RENAISSANCE DAM (GERD)”: WILL IT BE A SOURCE OF COOPERATION OR DISPUTE?

HAILU Belay, College of Development Studies, AAU

Who owns the Nile’s water? Egypt and Sudan claim to have the law on their side by going back to colonial times’ treaties. On the other side, the nine riparian countries including Ethiopia in the Nile Basin (established in 1999), have been negotiating for a decade on how best to share and protect the River Nile without Egypt’s agreement. Ethiopia claims 86% of the water reaching Egypt comes from the Blue Nile which originates in Ethiopia. On the Blue Nile, Ethiopia is using its sovereignty and mobilizing its domestic resources, and has started

constructing The Grand Ethiopian Renaissance Dam (GERD) since May 2013 G. C., located in its territory about 40 kilometers from the border with Sudan. This mega dam and multi billion Euro project will create a reservoir of 65 billion cubic meters and generate 6450 megawatts of hydro electricity. So far 60% of the project is completed. However, Egypt has feared the GERD would decrease its water supply and is raising concerns with Ethiopia over this. This paper will explore and try to answer questions like what does the UN International Water Courses Convention say? Is there any grey area to negotiate through diplomacy and international relations to avoid any conflict; or will Egypt go to a military confrontation with Ethiopia?

THE PLACE OF ABBAY IN ANCIENT AND MEDIEVAL ETHIOPIAN IMPERIAL COURT

TEFERI Mekonnen, Institute of Ethiopian Studies., Addis Ababa University

This paper is a modest attempt to reconstruct and document the history of the Abbay within the broad context of Ethiopian history. It has the aim of filling an existing lacunae in Ethiopian history by studying the Abbay issue based on a systematic collection and analysis of primary and secondary sources. Abbay has been the most significant factor in determining the diplomatic posture of the powers in control of the lower basin for Ethiopia since time immemorial. Particularly, the Abbay has been a primordial factor of interaction and interdependence in the symbiotic relationship between Egypt and Ethiopia. The paper insists that the geographical reality that the source of the Abbay is located outside Egyptian territory has been Egyptians' major headache. The river's vital flow, therefore, produced endless speculations and legends. This paper analyses the works of medieval and modern writers who have produced quite an immense and varied literature that blended reality with myth about hydropolitics of the Abbay. It also argues that the question of the source of the Abbay River remained unanswered until the seventeenth century. Although the explorations for the source of the Abbay could not follow the Nile up from Egypt via the Sudan to Ethiopia, eventually Europeans were able to visit the source coming from the direction of the Red Sea. Despite the fact that the written accounts of European travelers blended reality with myth, they served to bring to an end the mysteries surrounding the source of the Abbay and to introduce the little-known Ethiopia to the outside world.

THE POLITICS OF HYDRO-IMAGINATION IN THE NILE RIVER BASIN

WONDWOSEN Michago Seide, Lund University

Dam collects both water and memory. Dams are the 'lieux de memoire' (sites of Memory). The Nile River does not respect boundaries. Yet, dams force it to respect boundaries. Dams animate the waterscape into national space. Nilescape, just like landscape, can easily be transferred into a site of collective memories. In the Nile Basin, the Egyptian Aswan High Dam, AHD and the Grand Ethiopian Renaissance Dam, GERD have been defining water structures. Both dams were and still are the iconic image of nation building and symbolic of 'psychological modernism.' It is surprisingly interesting to note that there are astounding similarities and stark differences between the GERD and AHD. The Egyptian Revolutions had preceded the construction of the two dams. It was only four months after the July 1952 Egyptian Revolution, that the then Egyptian President Gamal Abdel Nasser initiated the AHD project in October 1952. Similarly, it was only four months after the January 2011 Egyptian Revolution erupted that the construction of GERD was launched by the then Ethiopian Prime Minister Meles Zenawi in April 2011. AHD immortalized Nasser, as the GERD does for Meles. Though in different context, the two Dams are the result of revolutions- they are 'revolutions' within the revolutions. Both dams collect not only Nile waters, but also collective memories. But, Egypt and Ethiopia have different, if not divergent, collective memories over the Nile. Memory, just like power, is contestable. As Foucault (1977) put it, 'memory is actually a very important factor in struggle, if one controls people's memory, one controls their dynamism' and hence there is "counter-memory...that differ from, and often challenge, dominant discourses" (cited in Ibid.:126). Hodgkin and Radstone (2003) succinctly put that "to contest the past is also, of course, to pose questions about the present, and what the past means in the present. Our understanding of the past has

strategic, political, and ethical consequences. Contests over the meaning of the past are also contests over the meaning of the present and over ways of taking the past forward.” (ibid. 4). In similar vein, Edward Wadie Said (1979) once said that appeals to the past are among the commonest of strategies in interpretations of the present. In the Nile Basin both power and memory have been countered and contested. The Nile politics of memory is full of fierce struggles and misperceptions. There are contesting perceptions of the Nile and that they may reflect divergent memories about the Nile and “the other”. These conflicting memories that Egypt and Ethiopia accumulated over hundreds of years impinge on the past water agreements, the present dams (AHD and GERD) and future water security. Put differently, Egypt romanticizes the past and wants to sustain the status-quo, while Ethiopia regrets the past and imagines a different Nile-scape. This paper, therefore, tries to respond to the following questions: What do the Basin people remember and forget about Aswan High Dam and Grand Ethiopian Renaissance Dam? What role does collective memory play in transboundary water analysis? What is the role of collective memory and the dominant ways in which the Nile River in Ethiopia and Egypt were imagined at a popular “national” level? How do such memories and imageries shape the ‘Nile Nationalism’ and the politics of the Nile, its ‘cooperation’ and ‘conflict narrative’

WHAT DO PRESENT GE’EZ QENE POETS FEEL ABOUT THE RENAISSANCE DAM?

SIRGIW Gelaw, Addis Ababa University, Ethiopia

The river Gihon is well documented in Ge’ez literature.. That is the case for those who believe the Ge’ez literature is part of the Bible and Gihon and the Nile are synonymous (Gen.2,13). And in a number of Ge’ez Books like Matshafa Tefut and the Hagiography of St. Merqoreos, various attempts to build dam on the river Nile by various Ethiopian emperors including Emperor Seyfa Ared (1327-1355) and Emperor Dawit II (1365-1395) is also well chronicled. During the reigns of these emperors, Egypt, the neighboring was engaged in massive Islamization Agenda the whole Egypt. To that end, the regime levied heavy tax on the Coptic Christians even jailed religious leader the Coptic patriarch of Alexandria, who was also the religious leader of Ethiopian Orthodox Tewahdo Church. It was disappointed with this move that Emperor Seyfa Ared and Emperor Dawit II intended build to a dam on the river Nile. While Ethiopia was threatening to build the dam, Egypt on its part was entertaining not send its assign Abuna to Ethiopian Orthodox church. It could thus be said that the move to build the dam had more of political implication than an economic one. In addition to Matshafa Tefut and the Hagiography of St. Merqoreos the river Nile well cited in some other Ge’ez books. St Yared, for example, in his book Digua says as follows. “Holy and blessed land (Ethiopia), the land of God, where holy people and children of peace reside and land in which springs Gihon and Hiddekel part right and left. Pison is wine and Euphrates is oil. They are inheritance of martyr”. Unlike Ge’ez literature in which the attempt to build is well documented, we have no Ge’ez Qene about efforts to construct Nile dam . That is probably because, by its nature Qene poetry is oral. Otherwise it is very unlikely for knowledgeable clergy not to praise which are probably composed the attempts made by Emperor Seyfa Ared and Emperor Dawit to build the Nile Dam. As saying goes “የቅዱስ ቅንብ የለውም” (which roughly means Qene should always be fresh and impromptu). Cognizant of this gap (i.e. absence of Ge’ez Quene), the present study has encouraged some well versed poets to express their feelings on the Renaissance Dam on the river Nile. To that end, over a hundred Ge’ez Qene (poems) composed on the Renaissance Dam have been collected, analyzed and interpreted. From these Ge’ez Quene we will try to understand what the present Ge’ez Qene poets feel about the Renaissance Dam.

[PANEL] 1212 TOURISM DEVELOPMENT

Organizers:

MULUGETA Feseha, Center for Human Evolutionary Studies, Addis Ababa University, Ethiopia

Paper presenters:

Jan NYSSSEN; Miro JACOB; MOHAMMED Jemal Ahmed; DEMELASH Kassaye;
TESFAYE Zeleke;
EBRAHIM Damfew Alyou; AHMED Hassen; BELETE Dawit; KELIL Demsis;
ZENAWI Gebremeskel;
MULUGETA Feseha; AZEB Girmai

The thematic areas of this panel include:

1. Impediments in the Ethiopian Tourism Development.
2. Community empowerment and tourism development in Ethiopia.
3. The challenges in linking tourism with Agriculture
4. Overcoming the challenges in the Ethiopian Hospitality Industry.
5. Ethiopian heritages and tourism
6. The challenges in developing domestic tourism in Ethiopia and related topics

A GEO-TREKKING GUIDE TO AN ETHIOPIAN TROPICAL MOUNTAIN DISTRICT

Jan NYSSSEN, Department of Geography, Ghent University, Belgium
Miro JACOB, Department of Geography, Ghent University, Belgium
Amaury FRANKL, Department of Geography, Ghent University, Belgium
MIRUTS Hagos, Department of Earth Sciences, Mekelle University, Ethiopia
Andrea SEMBRONI, Department of Science, University of Roma Tre, Italy
Jean POESEN, Department of Earth and Environmental Sciences, KU
Leuven, Belgium
MITIKU Haile, Department of Land Resources Management and
Environmental Protection, Mekelle University, Belgium

In order to reach all persons interested in geosites and human-environment interactions in Ethiopia's tropical mountains, we prepared a geoguide about the Dogu'a Tembien district in Tigray, Ethiopia, a mountain district with a varied geography and spectacular landscapes. Since we are a large team conducting research in that district and local people tell that we know not only every footpath but even every stone on those footpaths, we prepared it as a geo-trekking guide (published by Springer). Dogu'a Tembien (13° 39'N, 39° 11'E, approx. 1000 km²) was selected as a representative district and mountain massif (up to 2850 m high) in the Northern Ethiopian Highlands, as it is easily accessible, presents scenic landscapes, and holds almost all geological formations, and associated landforms, occurring in Ethiopia. The subhorizontal structural landscape of scarps, ledges and mesas, resulting from the differential erosion resistance of the various lithologies is locally described as "imba" landscape, or "amba" in Amharic. After deforestation, which took place over the last 4000 years, topsoil and subsoil disappeared in many places, predominantly by water and tillage erosion, as well as by landsliding. Presently, there is an active policy to reforest steep slopes and to apply various soil and water conservation measures. Around 150 scientific publications addressing various environmental and social aspects of this district were used to prepare the Geo-Trekking Guide, whose objectives are:

- to illustrate the geodiversity of Dogu'a Tembien by providing an overview and descriptions of geosites;
- to convey all research results on geomorphological processes, geology, hydrology, vegetation, human-environment interactions, rural sociology, land management, and soil and water conservation, to a broader public;
- to popularise the large effort that is done on environmental management to the broader public;
- to indicate the exact field locations of, and (foot) access to the geosites by Ethiopian residents and visitors;
- to provide concise and site-specific information for scientific and students' excursions;
- to enhance and promote geoheritage and geotourism; and
- to enhance sustainable trekking tourism in Dogu'a Tembien and Ethiopia.

DIVERSIFYING TOURISM PRODUCTS: ASSESSING THE POTENTIAL OF COFFEE TOURISM IN ETHIOPIA

MOHAMMED Jemal Ahmed, Izmir Katip Celebi University, Izmir, Turkey, PhD student

Ethiopia is the birthplace of both the coffee tree and coffee culture. Ethiopian wild forest coffee is the genetic root of all coffee. It is also the country's most important export item. At the same time tourism is also booming in Ethiopia. Hence, the marriage of the two sectors has an irreplaceable role for the development of the country. In Ethiopia, coffee is more than just source of income or beverage; it is the spice of social cohesion. From tree to cup, coffee preparation in Ethiopia is accompanied by various cultures, performances and traditions that have been passed down from generation to generation; therefore coffee became a part of being Ethiopian. Coffee is not just a drink but also a symbol of daily social activities, drinking it with other people is one of social significance. Over 4 million householders in Ethiopia are involved in the cultivation of the coffee plant. Moreover, the motto of Ethiopian tourism- "the Land of Origin" has been selected as Ethiopia is the origin coffee and human beings. Therefore, Ethiopia has great opportunity to be branded as a coffee tourism destination. However, the Ethiopia tourism industry has over the years relied only on cultural heritage and some selected parks. Linking coffee and coffee culture with tourism is lucrative business but the area has been marginalized. Other countries which later took coffee from Ethiopia like Brazil, Vietnam, Colombia and African countries such as Uganda and Ivory Coast are promoting their tourism industry with coffee. Ethiopia, the "mother of coffee", a land where wild coffees still exist on earth, is not utilizing the marriage of the two sectors. This paper therefore, explores the potential and feasibility of linking coffee to tourism in Ethiopia.

POLICING TOURISM FOR COMMUNITY DEVELOPMENT: CONCEPTS AND PRACTICES

DEMELASH Kassaye, AAU

This paper argues that introducing tourism police in Ethiopian policing is necessary to ensure safety and security in the tourism industry. Previous studies indicated that establishing well organized tourism police as a central anchor in the realm of the travel and tourism industry is required to keep keenness in the market, where competition has become fierce among tourist destination countries. Therefore, the formation of the specialized body of the National Police in the tourism sector is getting due emphasis in our country to increase tourists' sense of security and protection. An exploratory qualitative study was employed to investigate the practices of policing in the tourism sector. Key informants were selected by employing a purposive sampling technique. Inclusion criteria were employed to select key informants knowledgeable and proximate to the case under investigation. Data pertinent to the study were gathered through interview and analyzed thematically. The findings indicated that the tourism policing is not independently institutionalized and supported by the policy. On the one hand, the concept of tourism policing is not well realized by the security institutions and the police as well. The main reason to this is lack of attention emanating from a state security apparatus. With this vein, some practical recommendations have been set forth to found the tourism police in charge of rescuing tourists from any form of crimes and malevolence.

PRACTICES OF DOMESTIC TOURISM IN ETHIOPIA: POTENTIALS, OPPORTUNITIES AND CHALLENGES

TESFAYE Zeleke, Addis Abeba University

Ethiopia has been epitomized with diverse natural, cultural, historical and archaeological tourism resources. Despite the recent moves towards critical institutional reforms, infrastructural expansions, development of destinations and promotional endeavors underway in the tourism sector, the trends and practices of domestic tourism fall below ones expectation. As a result, the contribution of domestic tourism in the discourses of development appeared negligible. The share of domestic tourism in the realization of sustainable tourism development pillars was also out of sight. In tandem with these perspectives, the review of knowledge created on the development, management and promotion of tourism resources in Ethiopia inclined more towards linking and tailoring tourism in international frameworks than a reasonable concentration toward domestic tourism practice. Coupled with this, there is little available research results and topics in Ethiopia covering issues dealing with eco-tourism, community based tourism, culture-based tourism, impacts of tourism (positive and negative), community engagements on tourism and the roles of various actors [private, government, NGOs and other stakeholders in tourism]. As a whole, there has been paucity of knowledge on the trends, practices, potentials and challenges of tourism in Ethiopia, especially in terms of producing knowledge that impacts policy implementation environs, taking strategic options and uplifting domestic tourism towards realizing sustainable developments goals. Consequently, this paper would shade a light on the practices of domestic tourism in Ethiopia deploying mixed research methods [qualitative and quantitative techniques] informed with the philosophy of pragmatism. The paper will specifically explore the potentials, opportunities and challenges that either enhance or undermine domestic tourism in Ethiopia. Following the outcomes of the study, strategic options will be indicated to give options to enhance domestic tourism while edifying the manners to overcome the challenges that impeded domestic tourism in the national and regional context. Policy, development and further research implications will be drawn from the outcomes and conclusions of the investigations.

RELIGIOUS RITUALS AND TOURISM DEVELOPMENT IN ETHIOPIA: EXPERIENCE FROM GONDOR TOWN

EBRAHIM Damtew Alyou, University of Gondar, Ethiopia

The objective of this work is to explore the potential of religious rituals and practices for tourism in the case of Gondor town. This is a qualitative research and uses direct observation, interview and secondary sources as a data. Ethiopia is a land of nations, nationalities and people and its people share several religious and cultural values. In relation to this, the contribution of different religions practices and celebrations for tourism is paramount. There are several religions in Ethiopia. All can be categorized under traditional religions on one side and Abrahamic religions on the other side. Sources indicate that these religious values contribute a lot for the development of tourism. In Ethiopia however, this value is not given the attention it deserves. This article tries to relate religious rituals and practices with tourism. The town of Gondor is known for harboring the three Abrahamic religions: Jewish, Christian and Islam together. There are several holy places in the town with religious and tourism implications. However, such religious practices and place are not well documented and contribute to tourism development. With the exception of epiphany, celebrated colorfully, other religious celebrations of different religions are not well documented and used for tourism. In particular, Islamic heritages and celebrations are not give due attention. In addition, the contributions of other cultural and religious values to tourism need to be explored in depth. The contribution of these cultural and religious values for peace building and mutual respect and economic growth is huge.

SACRED PLACES AND TOURISM DEVELOPMENT: DO THEY REINFORCE EACH OTHER?

AHMED Hassen, Institute of Ethiopian Studies, Addis Ababa University

The basic import of this article is a search for junction at one point between the sacred places and tourism. Whereas a sacred place is first of all a defined place, a space distinguished from other spaces, it qualifies due attention on the forms, objects, and actions in it and reveals them as bearers of religious meaning. Tourism

is a travel for pleasure or business, also the theory and practices of touring, the business of attracting, and entertaining tourists, and the business of operating tours. One question reveals itself quite clearly from the above lines. Where is the junction point between the two? It is in the environment of a sub set of tourism, a cultural branch of it, commonly known as cultural tourism or culture tourism. The crux is that both spirituality and tourism operate in a given platform of human cultural arena. It however goes without saying that one feeds another in a complementary manner in a sense of both balance and harmony. Each could serve each other without altering or affecting one another's values. With respect to the surrounding social environment, sacred places support tourism and tourism supports social development. The ultimate role will remain in the hand of sociality in doing two things but in simultaneous and continuous manner. It is that of preserving sacred sites and promoting religious tourism development to genuinely challenge the financial side of the story that notoriously challenging the social life in the 21st century. Ethiopian reality fits into this trend and encouraging tourism development is one of such prerequisites to successfully confront such inevitable economic challenges.

THE SOCIO-ECONOMIC UPGRADING OF ARTISANS THROUGH TOURISM IN KONSO, SOUTHERN ETHIOPIA

BELETE Dawit, Wolaita Sodo University, Ethiopia

The marginalization of artisans is the ubiquitous phenomenon in Ethiopia, and its occurrence is true from countryside to towns and from past to present. In the Konso case, there are two social groups: Farmers (Etenta) and artisans (Xauta). The artisans include blacksmiths, butchers, tanners, potters, weavers and traders. Xauta have been considered subordinate to Etenta; they were people without land and 'poor' and their occupation was regarded as impure. The irony is that though Xauta are labeled as impure and landless groups, almost all items Etenta use in everyday basis such as hoe, pottery, cloth, iron tools, hide bags and so on are produced by Xauta. The main thrust of the study is to examine critically to what extent the socio-economic status of Konso's artisans is impacted due to their involvement in tourism business. To achieve this objective, I employed qualitative research strategy with ethnographic research approach. The tools used to collect data were participant observation, informal conversations, key informant interviews and case studies. The data was analyzed using Bourdieu's Practice theory. The study shows that the growth of tourism business along with the free-market policy in post-socialist Konso brought about new opportunities to artisans. The Xauta took advantage of these opportunities to earn more income from selling handicrafts for tourists, and they became major suppliers to souvenir shops. Artisans' involvement in the tourism industry extricated them from the poor economic status. The Etenta came to understand that it is the works of artisans that attracted the tourist. The economic benefits the Xauta gained from tourism have a direct impact on their social integration into 'mainstream groups'. The Xauta are now invited to social meetings of the farmers, and intermarriage becomes common among these groups. Overall, the findings reveal how the involvement of artisans in touristic business help them preserve their skill from extinction, revive the cultural heritages of Konso and enhance their socioeconomic status, thereby ameliorating their marginalization.

TOURISM AND ITS ROLE IN CREATING SUSTAINABLE LIVELIHOOD IN TIGRAI REGION

KELIL Demsis, Department of Sociocology, CSSL, Mekelle University, Ethiopia
ZENAWI Gebremeskel, Department of Sociocology, CSSL, Mekelle University, Ethiopia

The study was conducted with the objective of examining the role of tourism in developing a sustainable livelihood in Tigray region. The study employed both qualitative and quantitative data collection methods and a sample of three clusters were selected from the total five tourism clusters of the region. Particularly, key informant interviews, focus group discussions, a sample survey, and observation were used as research methods to

gather primary data. The findings of the study revealed that the development of tourism in the study areas has been arrested by a number of intricate aborting factors like a lack of due attention from the government at all levels, lack of infrastructures and human capital, administrative factors, and lack of technology related to the sector. As a result, it was found that tourism falls short of helping members of the host community, especially poor households to build sustainable livelihoods. Besides, there is a differential distribution of wealth derived from tourism across different actors involved in the sector. Members of the host community are least benefited when compared to other actors like owners of hotels, restaurants, and other recreation establishments. When it comes to effectively utilizing the potentials of tourism, it was reported that despite the huge tourism potential the region is endowed with, there is an unaddressed issue in utilizing all assets of tourism in which much focus is given to the cultural aspects of tourism to the neglect of nature focused tourism assets. What is more, even the region's cultural heritage has not been promoted to the outside world as it ought to be. Apart from this, the involvement of the private sector in developing the tourism industry has been low. Finally, the study suggests that there is a need for a concerted effort by the government and other stakeholders such as the host community. Higher learning institutions, and the private sector, among others, need to design a comprehensive plan of intervention which identifies the bottlenecks that hinder the development of the sector as well as the remedies, so that the sustainable development of tourism can be achieved. Tourism would then enable the host communities to establish sustainable livelihoods, and the region would derive dynamic economic benefits from the sector.

TRANSFORMING THE TOURISM INDUSTRY OF ETHIOPIA

MULUGETA Feseha, Addis Ababa University, Ethiopia

This research paper resulted from several years of successive research on community based ecotourism development, it details the natural and cultural tourism attractions which Ethiopia is endowed with, how to transform tourism resources into products and the a-b-c's of implementing tourism which makes the community a beneficiary and part of the tourism development process. The research paper recommends inclusive and sustainable community based tourism development in Ethiopia and emphasizes:

- a) the diverse natural and cultural tourism resources that Ethiopia is endowed with;
- b) the various forms of tourism activities which can be developed in Ethiopia;
- c) the A-B-C of tourism resource mapping and concurrent empowerment of communities residing in destinations which includes:
 - i. understanding the existing social, cultural, economic, environmental, and technological context of communities;
 - ii. identifying barriers which hinder communities from involvement in tourism development; and
 - iii. capacity building of the community to enable them to be part of the tourism development process and to become beneficiaries;
- d) the transformation of tourism resources of a destination into authentic and customer friendly tourism products;
- e) mechanisms of community empowerment: offering awareness and training on resources and services, diversifying employment opportunities, building tourism entrepreneurship skills, financing small and micro community based tourism businesses, strengthening the agriculture-tourism linkage, awareness on socio-cultural values of society, and creating learning and practice sharing platforms.

The paper concludes by stressing that if properly developed, Ethiopian tourism can diversify livelihoods, create jobs for millions of youth, women and other members of the society, reduce cultural erosion and tourism dependency syndrome and can create huge revenues which can contribute to the national economic growth.

UNDERSTANDING A TOURISM PHENOMENON: "PHOTO FOR CASH" AS A LIVELIHOOD DIVERSIFICATION OPTION. THE CASE OF SOUTH OMO ZONE, ETHIOPIA.

AZEB Girmai, Division of African Area Studies, Graduate School of Asian and African Area Studies, Kyoto University, Japan

The overall objective of the research is to look into the significance of tourism as a livelihood diversification option for local people, and to understand the local people's perspectives on their direct engagement in the tourism sector as a means of livelihood option. In particular, it looks into a phenomenon called "Photo for Cash": an exchange of photo of local people with cash from tourists. This transaction typically describes the case of the tourism scenario in the remote agro-pastoralist village of Mursi-land, South Omo Zone. Tourism, which is promoted today as a promising economic driver in Ethiopia as in many African countries, is often criticized that it fails to provide opportunities for local people at destination in addressing their socio-economic needs. To understand this reality, the research takes South Omo Zone, Southern Nations, Nationalities and Peoples' Region in Ethiopia, as a case study focusing on two purposefully selected villages: a peri-urban highland village within the zonal city of Jinka and a remote agro-pastoralist lowland village of Mursiland in the lower Omo valley of South West Ethiopia. This presentation focuses on an outcome of two fieldwork instances of in-depth interview and participatory observation in both sites. It was found that tourism-related activity in the zone is a means of a livelihood strategy for local people to earn cash income. This type of cash is more important for women who normally do not have direct access to such income, particularly the women in the Mursi villages. Furthermore, benefits from the activity are also reaching beyond the people directly engaged in the tourism business. However, changes in the social behaviour of the local people, such as girls abandoning lip cutting, is leading to some villages forfeiting their livelihood strategy. The challenge today is that the local people are at a crossroad between making a living from tourism-related activities and adapting a new social behaviour towards cultural transformation.

[PANEL] 1213 WORKSHOP PANEL FOR JUNIOR SCHOLARS ON HORN OF AFRICA STUDIES

Organizers:

Katrin BROMBER, Leibniz-Centre for Modern Oriental Studies (Berlin), Germany

Paper presenters:

MOGES Gebreegziabher Woldu; FIKADU Kassa; TIRSIT Sahledegle

During their phase of academic qualification junior scholars usually do not have sufficient opportunities to build up networks outside their affiliated institution and hardly get access to academic congresses to present their research results and expertise. Especially during the phase of work in progress external feedback and support on the project from peers and professionals as well as getting connected to other researchers is highly valuable. Thus, the German-based Horn of Africa Research Association (WAKHVA) offers an organized workshop panel for PhD students with a regional focus on the Horn of Africa.

As part of the 20th International Conference of Ethiopian Studies, junior scholars have the opportunity to present their academic theses (Master thesis, PhD) in progress in English. Since the general idea of the workshop is not to present final results, junior scholars are explicitly invited to contribute their projects in an early stage or conception or implementation in the field of social sciences and humanities.

A HOLISTIC ETHNOGRAPHIC STUDY OF IROB PEOPLE IN NORTH EASTERN ETHIOPIA: EMPHASIS ON CONTINUITY AND TRANSFORMATIONS

MOGES Gebreegziabher Woldu, Mekelle University, Ethiopia

The Irob people comprise 0.03 per cent of the Ethiopian population and come from the Tigray region of Ethiopia. The total Irob population is 33,372, according to the Central Statistics Agency (CSA, 1994; 2007) of

Ethiopia. The census shows 5,363 households with an average of 4.75 people to a single household, within 5,165 housing units. Between the population and housing census is of 1994 and 2007, the Irob population increased by 43.29%. According to Tesfay (2006), there have been no comprehensive studies conducted in Irob focusing on the socio-cultural and historical background of the people, including religion and language. Rapid changes have been seen in population growth and religion. In the 1994 census the majority of the inhabitants were Catholic, followed by Orthodox and finally Muslims. In 2007, the majority were Orthodox, while the numbers of Catholics and Muslims have both fallen. The general objective of the study is to explore and describe the socio-cultural dynamics of the Irob people, focusing on socio-cultural continuity and transformations. This paper concentrates mainly on organization, landownership, local authority, income and livelihood, education, reproduction and health facilities. The design of the research uses an exploratory sequential mixed approach. The qualitative data are collected through qualitative instruments and then through questionnaires, after intensive qualitative data collection. Secondary data sources will be used for triangulation. To ensure data reliability Denzin's (1970) data validity assurance elements – data, investigator, theoretical, and methodological triangulation – are used.

JESUIT ARCHITECTURAL HERITAGES IN WEST GOJJAM, ETHIOPIA.

FIKADU Kassa, Department of Archaeology and Heritage Management,
Mekelle University, Ethiopia

West Gojjam is home to several ancient monuments that precede the Ecclesiastical and secular Gondarine periods. This architectural heritage has never previously been studied in depth nor documented and monuments have not been well conserved. Today many of the monuments are in ruins, deteriorating fast and at a rate that could mean they will be lost before their significance is assessed and documented. The purpose of this qualitative study is to provide a record, systematic description and analysis of the historical and cultural monuments and artefacts in their local context. Eight sites, which include the structural remains of pre-Gondarine residences, a church, and a bridge, were studied. The information came from research, oral tradition, observations and recording of the physical fabric. The analysis provides understanding of site selection and distribution, architectural features, construction materials, site use and structural alterations. These monuments have aesthetic, historical, scientific, communal and economic value, but have deteriorated severely due to human and natural causes. Therefore, appropriate conservation measures backed by further scientific studies are necessary to protect the above-mentioned heritage value.

REFUGEES AS ECONOMIC RIVALRY GROUPS TO THE HOST: SUDANESE REFUGEES IN WESTERN ETHIOPIA

TIRSIT Sahledegle, Institute of Ethiopian Studies, AAU

This paper studies the nature of the relationship between refugees in Western Ethiopia and their host communities. Currently, Ethiopia is the fifth largest host of refugees in the world and the biggest in Africa. Most of the refugees are from war-torn Horn of Africa countries. It has received and continues to receive a large number of refugees from neighbouring countries, mainly Somalia, South Sudan, Sudan and Eritrea, countries that have been grappling with conflicts for a long time. Currently, the South Sudanese make up the largest number of refugees in Ethiopia. Because of geographical proximity to South Sudan, the two regions in Western Ethiopia that host the largest number of refugees are Benishangul-Gumuz and Gambella. The focus of this study is particularly Benishangul-Gumuz, which has been the main destination for South Sudanese and Sudanese refugees since 2011. Due to historical and cultural ties between the hosts and the guests in this region, there are peaceful relations between the two groups, manifested through intermarriage and other friendly contacts. However, there are also economic rivalries such as in labour markets, where refugees with no work permit in Ethiopia try to engage informally in work to support their families when there are insufficient food supplies in the camps. This paper documents the peaceful relations and economic rivalries between the hosts and the

guests. It also examines the impact of both forms of relations on the host communities and vice versa. The research used a qualitative approach to data collection and analyses.

[PANEL] 1214 ANTHROPOLOGICAL STUDIES ON SONGS, MUSIC AND POETRY

Organizers:

TSEHAYE Hailemariam, Founder of Virtual Dance Museum, Oslo, Norway

Paper presenters:

MEZGEBU Belay; Martyna RUTKOWSKA; HEWAN Semon

FEUDING AND THE 'MYTH OF MASCULINITY' AS EXPRESSED THROUGH THE TRADITIONAL VERBAL ARTS IN EASTERN GOĞĞAM, AMHARA REGION

MEZGEBU Belay, Lecturer, Department of Social Anthropology, Addis Ababa University, Ethiopia

People in northern and north-western Ethiopia traditionally associate 'masculinity' with the determination not to surrender to enemies, hardships, or other challenges that demand physical strength. It is likewise related to the readiness to vow vengeance and the ability to take revenge. Based on ethnographic research carried out among Goğgame Amhara peasants, this paper discusses how the emic concepts of masculinity (or the myth of masculinity) are reflected in the traditional oral discourse and how this discourse may fuel feuding. It documents a genuine collection of masculine names, proverbs and sayings, war chants and songs, and idiomatic expressions through which aggressive masculinity is encouraged and defensive, peaceful or faint-hearted behavior is discouraged. The study sheds light on the verbal dimension of male gender socialization and feuding.

TRACES OF ETHIOPIA IN REGGAE SONGS

Martyna RUTKOWSKA, University of Warsaw

Reggae music came into worldwide popularity in the 70's and 80's mainly thanks to its first bard - Bob Marley. He like many other adepts of this genre was Rasta. In the other words he believed, that the last Emperor of Ethiopia - Haile Sellasie I whose pre-coronation name was Ras Tafari Mekonnin was a kind of a prophet or god and his country, Zion, was 'The Promised Land for Black People'. These beliefs are known after the Emperor's name - Rastafari. From the very beginnings of this way of life the music was present in it and played a great role at community gatherings and rituals. The rasta movement emerged in the first half of 20th century in Jamaica. Today, more than 80 years later, it is still alive and attracts new adherents which are known for their creativity and artistic skills. Many of them make music which is soaked in their African and even Ethiopian identity. Through their music they promote Ethiopia and Ethiopianness keeping this country in the centre of attention of the Rastafari community.

ጩኸት ብቻ (ČUKÄT BƏČA): 'JUST NOISE' POPULAR MUSIC IN POST-2005 ADDIS ABEBA AND ITYOPIYAWINNÄT

HEWAN Semon, University of Hamburg, HLCES, Germany

This paper attempts to show the role of art in navigating new forms of identities and its significance in tracing changes that youth go through in Addis Abeba. Through an analysis of the popular music scene, I will argue that the industry is emblematic of deep socio-cultural and political chaos in contemporary Addis Abeba through a discussion of two key features of the music industry, namely, nationalism 'ኢትዮጵያዊነት Ityopiya-winnät' and poor aesthetic quality, identified as 'ጩኸት ብቻ Čukät Bəča just noise'. Thus, this study assesses the way young urban dwellers maneuver societal expectations as well as economic and political conditions to shape and re-define their identity.

[PANEL] 1215 SOCIOPOLITICAL SYSTEMS BEYOND THE STATE IN THE PAST AND PRESENT

Organizers:

Felix GIRKE, University of Konstanz, Germany

Paper presenters:

LENIN Kuto Hamado; AYEHU Bacha Teso; Silvia CIRILLO; Ramy Magdy AHMED; Felix GIRKE; FIREW Tesfaye Odayte; SAGAL Djama Hassan

INDIGENOUS INTER-ETHNIC PEACE BUILDING AND CONFLICT RESOLUTION INSTITUTION: THE CASE OF GURRAACHA AMONG THE PEOPLE OF SOUTH CENTRAL ETHIOPIA

LENIN Kuto Hamado, MA in Oromo Folklore and Cultural Studies, Lecturer at Jimma University, Department of Oromo Folklore and Literature, Ethiopia.
AYEHU Bacha Teso, MA in Oromo Folklore and Cultural Studies, Lecturer at Jimma University, Department of Oromo Folklore and Literature, Ethiopia.
GEMECHU Taye

This article deals with Gurraacha institution, which is very important in inter-ethnic peace building and conflict resolving mechanism among the people of South Central Ethiopia. This institution was named after the Oromo term 'Gurraacha' (literally meaning black) to indicate its power in inter-ethnic peace building and conflict resolution. It is one element of Oromo Gadaa system which was established time immemorial to sustain peace between Oromo and non-Oromo neighbouring ethnic groups. The data for this study was collected through interviews, observation and focus group discussions in 2014 and 2015. This study revealed that Gurraacha institution is a guarantee for sustaining peace among people of South Central Ethiopia by managing conflict over boundary, grazing land, looting cattle and water points. Overall, the study concluded that Gurraacha institution has real significance in inter-ethnic peace-building and sustaining social harmony and inter-ethnic conflict resolution. Therefore, using this indigenous institution for future policy formulation in the country as inter-ethnic peace building and conflict resolution model is important for the realization of sustainable peace and development.

MEKELLE: THE ROLE OF THE ELDERLY AND THEIR MEDIATION IN CONFLICTS

Silvia CIRILLO, The University of Urbino

This abstract is based on my ethnographic research carried out in the town of Mekelle, the capital of the Tigray region. The main intent is to examine the role of community elders in resolving family and neighborhood disputes as well as the mediation process and dispute resolving mechanisms in Mekelle. This will be done while considering 'traditional' practices, 'customary law' and legal institutions. Who exactly is the mediator? What is the mediation process and what is its aim? Does a mediator necessarily have to be an elder? In-depth interviews (basically open and free) are important to analyze the opinions, attitudes, and personalities of those interviewed. No less important are the 'informal' talks that allow us to penetrate deeper into the local context and to collect different viewpoints on the themes under investigation. The term 'shmagile' means both 'elder' and 'mediator', someone capable of intervening in a dispute and reconciling two parties. The process of mediation is a form of reconciliatory justice used within the family and the neighborhood which has/may have specific rules. A mediator must have particular skills: he/she has to be wise, impartial in making decisions and persuasive in speech. According to some local people interviewed, the ritual mediation process helps to protect local communities from family feuds. Mediators are willing to devote/dedicate their time to the good of the community on a voluntary basis. The concept of mediation is expanded into various forms of complexity: anybody can be chosen as a mediator in his or her family and neighborhood, but if the dispute becomes too serious, it might become necessary to go to a social court that handles civil and penal matters, especially when concerning family disputes. An important part of my research is the attempt to find out just how much and how the mediation process is meaningful in a community's system of social values.

OTHER POLITICAL THEORIES: THE CONCEPTIONS OF AUTHORITY IN THE ETHNOPHILOSOPHY OF OROMO AND ZULU AND THEIR POTENTIALS FOR UNDERSTANDING CONTEMPORARY POLITICS

Ramy Magdy AHMED, Assistant Lecturer, Faculty of Economics and Political Science, Cairo University

How can we understand African politics? Two routes are available: the first is to study Africa as 'an object of study', by analyzing the different political phenomena and events detached from African(s) subjectivities in order to reach some results. The second is to study Africa as 'consciousness(es), worldview(s) and subjectivity(ies)'. Though the first might seem 'objective', the second seems more representative, more close and more in touch. But how can one explore these 'consciousness u(es) and worldview(s)? one 'among many' Important socio-political units to study is the 'ethnicities', since they have a heritage of experiences, political organization, religion and philosophy, and by exploring their philosophy or worldview, one can draw lessons and insights that guides African scholarship in political theory and the different quests for understanding African politics. The paper focuses primarily on two (demographically) major ethnicities, namely: Oromo and Zulu, and will try to understand their vision of authority and political organization through their historical and philosophical rich heritage and how such vision(s) can help understand politics in contemporary Africa. Depending mainly on 'ethno-philosophical' analysis the paper will explain the philosophy of the ethnicity with regard to society and politics from the diverse sources of their religion, ontology and their experience of political organization.

POLITICS AND POLITIES IN SOUTH OMO: DYNAMICS OF RECOGNITION

Felix GIRKE, University of Konstanz, Germany

This paper explores the complex cultural and political dynamics of the South Omo region. Rather than presuming the existence of distinct 'ethnic groups', I argue that we can get a better understanding of the cultural neighborhood (encompassing Mursi, Hamar, Nyangatom, Kara, Dassanech, Arbore and others) by attending

to the way the different populations communicate with each other, and how each engage in political struggles to achieve recognition - in the sense of an acknowledged right to exist as an autonomous actor in their interactions with the other polities. Material culture, conflict, exchange, intermarriage, education and several other arenas allow these polities to assert their distinctiveness, which - while ostensibly directed outward - is also a central mechanism in providing one's own population with a sense of coherence and collective belonging. Ethnicity here is an outcome of these dynamics, rather than its basis.

THE COLLAPSE OF INDIGENOUS SOCIO-POLITICAL SYSTEMS IN THE HORN OF AFRICA: THE CASE D'IRASHA COMMUNITY IN SOUTH WESTERN ETHIOPIA

FIREW Tesfaye Odayte, Arba Minch University, Social and Behavioural Reserch Unit, Ethiopia

The central goal of this study is to describe the indigenous governance system of the D'irasha in the context of local self-governance. The study seeks to explore the D'irasha governance system as an African ideal of democracy and indigenous socio-political value. The system is also observed as a core component of D'irasha ethnic identity. The study suggests possible ways of integrating the system into the existing structure of local self-governance. In methodological terms the research pursued qualitative approaches to data collection and analysis. Ethical considerations and triangulation techniques were employed to achieve an objective analysis, derive robust findings and draw valid conclusions. These tools used to collect data were interviews, focus group discussions and document analysis. During the analysis of the data, the nature and function of the indigenous D'irasha governance system is described in detail. The system is also viewed within the context of the socio-political changes it has faced since the Abyssinian conquest in 1890s. Here the impacts of Abyssinian cultural hegemony, the outcome of the brief Italian occupation (1936-1941), the influence of the protestant missionaries since the 1950s, the effect of the socialist socio-political system that followed the 1974 revolution, and the consequences of the post-1991 ethnic based political discourse, are examined from the perspective of the indigenous governance system of the people under study. The study finds that the people in question have lost many aspects of their indigenous system of governance because of interventions from state and non-state actors since the 1890s. The loss of these traditional mechanisms of social control, together with the existing inefficient system of local governance and poor conflict management policies, have resulted in repeated inter-ethnic conflict among the D'irasha, especially since the 1990s. It has also affected traditional forest management practices and led to environmental deterioration. Overall, the study calls for the re-empowerment of the indigenous D'irasha system of governance.

THE UGASS AND HIS ATTRIBUTES: ROLE AND FONCTION OF A TRADITIONAL CHIEF IN THE SYMBOLIC REPRESENTATION OF THE WORLD OF THE SOMALI-ISSA

SAGAL Djama Hassan, Université de Djibouti

The coronation of the 19th ugass of the Issa-Somali (Ciise) in the year 2010 was the occasion for us to document the long process of nomination and inthronisation of a traditional chief in the territory of the community. The Issa live in the eastern areas of the Somali Regional State in Ethiopia. The process of nomination started on 3 September 2009 and was finalized on 1 March 2010, during which we were able to document unknown details which help to understand this under-documented topic.

13. STUDIES OF RELIGION

[PANEL] 1301 CHRISTIAN-MUSLIM RELATIONS IN ETHIOPIA

Organizers:

Jürgen KLEIN, Protestant University of Wuppertal / Institute for Intercultural und Interreligious Studies, Germany

Paper presenters:

EBRAHIM Damtew Alyou; Jürgen KLEIN; MISGANAW Tadesse; BELAY Abakiya; ASEBE Amenu Tufa; MOHAMMED Jemal Ahmed

The panel is going to deliberate on various aspects of Christian-Muslim or Muslim-Christian Relations in Ethiopia, including historical, sociological, legal, literary, institutional and other aspects. It covers historical and contemporary aspects including relations between the state and religions, intrareligious relations within Islam and Christianity, and forms of radicalisation and deradicalisation, including potentials for conflict management and conflict prevention of both religions as well as of interreligious initiatives. It deals critically with the motion of Ethiopian tolerance and looks into forms of social interaction as a key approach in Interreligious Relations. Local, regional and national context studies are expected. It further is open to look into the wider region (Horn of Africa, East Africa, Central Africa, West Africa, Southern Africa, Middle East and North Africa) and into continental developments of such forms and networks of the relations in view of radicalism and terrorism. It also reviews the influence of global forms of Muslim-Christian Relations. It concentrates on religious science, inter-religious and theological studies, and religious and theological concepts of the relations between Christianity and Islam. It asks about the state of religious or theological studies in Ethiopia and in the wider continental and global situation with regard to such relations. It further invites and encourages a multi-disciplinary academic field approach in such studies.

ASPECT OF RELIGIOUS SYNCRETISM AND UNRESTRICTED SAINT VENERATIONS: THE CASE OF ORTHODOX CHRISTIANS AND MUSLIMS IN GONDAR CITY, NORTH WEST ETHIOPIA

EBRAHIM Damtew Alyou, University of Gondar, Ethiopia

The objective of the study is to investigate the intermarriage of Christian and Muslim cultures and religions which gave birth to a new identity that proved the source of belongingness and familyhood. Common practices among both Christians and Muslims have included saint venerations, baptism in holy water, commemoration of holy men, magical practices, exorcising of evils spirits, honoring the dead, and praying at the 'Sacred Tree'. Moreover both communities celebrate annual events such as Ginbot lideta and participate in fasts dictated by religious rules. They also share cultures that have been conventionally specific to one of the religions. For instance, Yetut Iij (breast son or daughter), sometimes called Abe Iiji, is traditionally practiced only among Christians in other part of Ethiopia, yet has been practiced by Muslims for the purpose of sustaining friendships without blood ties and maintaining religious uniformity. Thus, such cultural and social innovations has had profound implications on the intercommunal relations that determine the relationship between Muslim and Christian neighbors.

DIMENSIONS OF INTERRELIGIOUS PEACEBUILDING: THE TRAINING BOOK OF THE INTER-RELIGIOUS COUNCIL OF ETHIOPIA

Jürgen KLEIN, Institute for Intercultural Theology and Interreligious Studies,
Church University of Wuppertal

In 2014, the Inter-Religious Council of Ethiopia (IRCE, established in 2010), has published the first and second edition of its training manual የሰላም ስሌት ግንባታ ግብአዎች መጽሐፍ [Training Book for Building the Value of Peace]. After the introduction, the Amharic book is divided into five chapters, dealing with the religions' common values and their significance (1), constitutional rights and freedoms in view of religion (2), religion and development (3), peace (4), and togetherness according to the holy scriptures (5), followed by a bibliography. After explanations of concepts within the topics of each chapter, questions are provided for discussions. What are the main theological and socio-cultural arguments that build the value of peace in Ethiopia? How much has the intention of keeping the balance of views from both main religions been kept by the Christian and Muslim experts and scholars? One of the key concepts is the notion of a culture of peaceful coexistence in social relations that lies at the bottom probably not only of the Ethiopian society. The strengthening of this culture against the increase of extremism is the main purpose of the book and the IRCE, but it is also a key element in the strategy of the Ethiopian government in countering extremist violence. In view of different Inter-Religious Councils in Africa and beyond, does the Ethiopian case bring a unique contribution to global concepts? A critical in-depth analysis of the book and its contents, including theological positions (with the use of quotations from the holy scriptures) and socio-religious practices, placed in a contextual setting in which the book has been published led to some preliminary findings. The book's achievement of identifying interreligious peacebuilding with the intention of strengthening the Ethiopian way of peaceful coexistence, is encouraging. The book set out from extremism as the root cause for conflicts. However, the degree of dealing with the root causes of conflict factors that stem from political, economic, juridical, ethnic or other classical factors from an interreligious point of view, however, is limited. The presentations tries to explain why.

IN THE NAME OF FATIMA AND ST. MARY

MISGANAW Tadesse, PhD Candidate, University of the Western Cape,
Department of History, Cape Town, South Africa

Wollo is a province in Ethiopia where Muslims and Christians live together peacefully. The religious demography of the province, which has almost equal number of Muslims and Christians living together intermingled made social interaction inevitable. As a result, the community has a unique history of tolerance, peaceful coexistence and strong sense of togetherness. The people are intermixed and shared many customary, cultural and ritual practices. Among these customary/cultural practices, which are exercised among the Wolloyes regardless of their religion, is a prayer which is supplicated to a pregnant woman for her labor pains to be easy. Few days before the delivery of lady, a prayer which is referred to us "Fatima Qori", is made for her in the name of Fatima, the daughter of the Prophet Mohammed. Likewise, at birth the same pray is done in the name of St. Mary for the lady who is going to give birth to deliver safely. In such away, in Wollo, Christians participate in "Fatima Qori" and Muslims pray in the name of Mary. This is a living witness of togetherness and peaceful co-existence in the province. Thus, this paper examines this customary practice, the pray for a pregnant woman, which is made in the name of Fatima and St. Mary, and also other shared practices which resulted in peaceful co-existence between Muslims and Christians in southern part of Wollo, especially in the districts of Dessie Zuria, Qallu and Tehuledere. The method applied for this research is principally qualitative. Extensive reading of relevant literature is done. Moreover, observation of the above mentioned customary practices have been made in those selected districts. The researcher also conducted individual, and group, interviews. Finally, the researcher analyzed and interpreted the information collected.

MAJORITY VS. MINORITY: SOCIOLOGICAL ASPECTS OF CHRISTIAN-MUSLIM RELATIONS IN HOSSANA

BELAY Abakiya, Hossana Theological Seminary

Ethiopians have a long tradition of coexistence in spite of ethnic, language-based, cultural, religious and other differences. They have created social systems and cooperative groups that normally give very little room for divisions among or discrimination against other people. Ethiopia regards itself as a model society in which people tend to treat themselves equally. Local elders, who try to keep up this tradition, are the most active implementers of such impartiality in their respective areas. Recently, however, this tradition of coexistence came under strains due to different factors; among them, modernity and reform processes. In the religious sphere, the system of reaching a harmonious equilibrium faces challenges when both Christians and Muslims experience hardships because the latter are members of a minority group in the areas they live in. The majority vs. minority complex is one of the crucial aspects in Christian-Muslim relations in Ethiopia. This presentation focuses on the demographic and sociological aspects of religious minorities and majorities. What are the practical fields of dominance and discrimination by the majority? How do members of the minority define their identity, and what ways of self-expression do they find to cope with the setting? What are the dynamics of communication and social interactions between the two groups? The aim of the research was to show ways out of the majority vs. minority complex by pointing to areas of common understanding and collaboration. The objectives and corresponding findings show how traditional ways of coexistence in mediated communication and in cooperative groups help to bridge the gap between members of both majority and minority groups. A case study had been undertaken in the southern town of Hossana. The findings are based on the analysis of individual interviews and group discussions representing a cross-section of social members differentiated by age (youth, adults, elders), gender (a balance of male and female), status (leaders and regular members) and religion (Muslim and Christian in both separate and mixed groups). The research is framed by the available literature.

NEIGHBORHOOD NETWORKS AND INTERRELIGIOUS INTERACTIONS IN JIMMA ZONE, SOUTH WEST ETHIOPIA

ASEBE Amenu Tufa, Wollega University, Ethiopia

Interreligious interaction is a dynamic and contentious issue of Ethiopia's multi-religious setting. This study intended to investigate the roots of peaceful interreligious interactions and influencing factors in Jimma Zone, South Western Ethiopia, widely perceived as an area of interreligious tensions. The study was designed to answer how people with multiple religions have peacefully coexisted for centuries. Despite religion being a topical issue across the globe, there are hardly any contemporary academic works addressing the dynamism of interreligious relations and the reasons behind deeply rooted peaceful coexistence in a religiously diverse setting. Some of the previous studies focused exclusively on religious overtones. Recognizing the fact that interreligious relations are not created from a vacuum, the influence and interactions of social and cultural networks were underemphasized in the previous literature. This particular study was informed by the theory of functionalism and multiculturalism, which have been developed to explore social cement in a divided society along religious lines. The study employed a mixed research approach, which foothold in pragmatism or methodological pluralism. It was a cross-sectional study employing survey, in-depth interviews, key informant interviews and observation. To obtain the required information for the study, 384 residents participated in the survey along with 25 in-depth and 12 key informant interviews. The data collected from the field using multiple methods were analyzed using a mix of qualitative and quantitative methods of data analysis to arrive at comprehensive conclusions. The study has found that socio-cultural factors strongly contribute to peaceful interreligious encounters. The contribution of indigenous socio-economic institutions such as idder, iqub, and dabo were positive in binding Muslims and Christians together. Uniquely, attachments and people belonging to neighborhoods connect them irrespective of religious differences. Evidently, the tradition of drinking coffee together among neighbors was an indication of the widespread peaceful encounters between Muslims and Christians in the study localities. In addition, religious capitals such as religious principles and doctrines dictate peaceful interreligious coexistence. Recently, these deep-rooted peaceful encounters were under pressure due to changes in economic and political contexts rather than local level interactions. Overall, these indigenous neighborhood networks need to be promoted and preserved to sustain a socially integrated society. There is a need to make use of social and religious capitals to promote trusting, interreligious understanding and dialogue at the local levels.

SOCIAL MEDIA AS AN ALTERNATIVE SPACE FOR FAITH: INTER AND INTRA-RELIGIOUS POLEMICS AMONG ETHIOPIAN DIASPORA

MOHAMMED Jemal Ahmed, Izmir Katip Celebi University, Izmir Turkey, PhD student

With about billion users, more topics are being discussed and addressed on social media platforms today. Religion is certainly one of the themes. From time to time, the amount of online based social media has increased greatly, and the forms of internet usage have diversified seemingly without end. Social media apps such as Facebook, YouTube, Whatsapp, Twitter and blogs are unfortunately used as a platform for misinformation, stereotyping and even recruitment by violent extremists. Currently, these social media polemics have become great challenges of coexistence and religious tolerance in many countries. Ethiopia is also one of the victims of this phenomenon. Disparic communities of Ethiopians who resides in Europe, USA and Middle East have been playing central roles in eroding the existing religions tolerance and accommodations in Ethiopia. These diaspora have easy access to free Wi-Fi internet and mobile technologies. They also have better awareness of how to use social media. Nowadays, there are hundreds of Facebook and Whatsapp groups who have been engaging in violent religious dialogues. These violent dialogues both occur among people of the same faith and between those of two different faiths. Therefore, the main objective of this paper is to assess the impact of the Web and mobile technology-based inter and intra-religious polemics of Ethiopian diaspora on the country's religious tolerance and coexistence, and to suggest some possible solutions to overcome these challenges by legal frames. This paper has deployed cutting-edge, internet-based research methods and reasonable tests of validity and reliability.

WHY RELATIONS? – THE CONTRIBUTION OF THE EECMY TO CHRISTIAN-MUSLIM RELATIONS

Jürgen KLEIN, Institute for Intercultural Theology and Interreligious Studies, Church University of Wuppertal

In 1969, about ten years after its foundation as a national church (1959), the Ethiopian Evangelical Church Mekane Yesus (EECMY) started to engage in Christian-Muslim Relations (CMR). Dr. Gunnar Hasselblatt and Ato Shamsudin Abdo were among the first pioneers who tried to combine the outreach to Muslims with a better understanding of Ethiopian Islam. Over decades, the concept and activities of the Program for Christian-Muslim Relations in Africa (PROCUMURA) helped to clarify the combination of faithful witness and constructive engagement with Muslims. However, after many workshops, a Training of Trainers program, and other efforts, member were still asking, "Why relations, when we directly can bring them to Christ?" The tendency to see relations only as a tool for mission activities remained strong. Since 2003 the Degree Program in Christian-Muslim Relations at the Mekane Yesus Seminary (MYS), and since 2010 the new established CMR-Program at the EECMY Central Office both tried to strengthen the aspect of peaceful relations as a goal in itself. The research is based on the analysis of the archive documents of the EECMY (Central Office and MYS), and on the review and evaluation of both CMR Programs at the MYS and at the Central Office until 2015. The findings include that an increase in the understanding of one's and the others' religion, but moreover an understanding of the meaning of interreligious relations help to improve the relations. The study further shows the difficulties in ecumenical (intra-religious) cooperation in CMR, and the institutional development of programs as factors that either weaken or strengthen CMR in Ethiopia. It argues that these dimensions have a connection to global discourses on CMR.

[PANEL] 1302 ETHIOPIAN CHRISTIANITY: GLOBAL INTERCONNECTIONS AND LOCAL IDENTITIES - FROM LATE ANTIQUITY TO EARLY MODERN TIMES

Organizers:

Martin TAMCKE, Professor, Georg-August-Universität Göttingen, Germany
Stanislau PAULAU, Georg-August-Universität Göttingen, Germany

Paper presenters:

AFEWORK Hailu Beyene; Philip Michael FORNESS; Michael MUTHREICH;
Stanislau PAULAU;
Bernadette McNARY-ZAK; Konstantin WINTERS; Philipp STENZIG; Lina
ELHAGE-MENSCHING;
Wolfgang HAHN; Martin TAMCKE

“Encompassed on all sides by the enemies of their religion, the Aethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten.” This often-quoted passage of the British historian Edward Gibbon precisely illustrates a characteristic and highly problematic feature of the still predominant historiography of the Ethiopian Christianity: It is being depicted as isolated and static. The panel aims to question this approach and invites to look at the phenomenon of the Ethiopian Christianity from the perspective of its global interconnections.

The Ethiopian Orthodox Church was largely shaped through its interaction with other clusters of the Christian Orient, remarkably so with the Coptic and Syriac traditions. Apart from these networks, it was influenced by more sporadic, but nevertheless decisive interactions with the Latin Christian world. One of the most vivid results of these global interactions is the existence of Ethiopian Catholic and Protestant communities, which contribute to the complex negotiations of the identity within the Ethiopian Christianity itself. Ethiopia – and the Ethiopian Christianity – was, therefore, neither forgetful of the world, nor was it forgotten by it.

Presenters are invited to investigate global interconnections of the Ethiopian Christianity from various disciplinary perspectives, be it history, theology, musicology, visual arts, mission studies or anthropology. Thereby special attention deserves the question about the influence of these global interconnections on the transformations of local identities. One might focus not only on the influences of various traditions on the Ethiopian Christianity but also vice versa, to ask, how did elements of the Ethiopian Christianity contribute to the religious traditions outside of Ethiopia.

This panel is continued by the panel no. 1305 ETHIOPIAN CHRISTIANITY: GLOBAL INTERCONNECTIONS AND LOCAL IDENTITIES - 19TH–21ST CENTURIES.

A HISTORICAL REFLECTION ON 14TH CENT EWOISTATEAN MOVEMENT: A CASE FOR PRE-MODERN ETHIOPIAN GLOBAL INTERCONNECTIONS

AFEWORK Hailu Beyene, Ethiopian Graduate School of Theology, Addis Ababa, Ethiopia

Edward Gibson’s conclusion that ‘Ethiopians slept for thousand years, forgetful of the world by whom they were forgotten’ – this until the advent of the Portuguese - seems a reflection that comes without a thorough analysis of important historical documents that no doubt amend the presupposition. Indeed there are Ethiopic sources that narrate the relation Ethiopians had with the global world though in a micro-level. One of the Ethiopic sources from 14th cent Gädlä Ēwoṣṣatēwos relates that Abba Ewoṣṣatewos was the founder of Betä Ewoṣṣateans (an Ethiopian Christian movement which was distinguished for its vigorous contention in support of the observance of Sabbath). This paper tries to discuss the journey of Abba Ewoṣṣatewos and his three disciples (Bakimos, Märqorewos, and Gäbrä-lyāsus) to Armenia via Cairo, and opt to contribute some thoughts to highlight one of the earliest Ethio-global interconnections.

A NEW LETTER OF SEVEROS OF ANTIOCH PRESERVED IN ETHIOPIC: THE ETHIOPIAN TRADITION AND THE HERITAGE OF LATE ANTIQUITY

Philip Michael FORNESS, Goethe-Universität Frankfurt am Main

Severos of Antioch (c. 465–538) stands as one of the most celebrated figures in the development of miaphysite Christology. The Syriac, Coptic, and Ethiopian traditions all honor him as a saint. His works, condemned within his lifetime, primarily survive in Syriac and Coptic translations from late antiquity. Texts from the early Solomonic period attest to Severos's popularity as a saint and author in Ethiopia. This presentation explores a previously unidentified letter by Severos in Ethiopic translation as evidence of interconnections between the Ethiopian tradition and the Coptic and Syriac churches. This letter appears in a fourteenth-century collection of homilies and is designated as a homily to be read on the Thursday of Holy Week. This letter is not known in any other language. The first part of this presentation will situate this letter within its late antique context. The addressee of the letter, Caesaria, was a patrician and from a prominent family. Severos wrote several letters to her, and she appears in both hagiographical and historiographical works. Severos responds in this letter to her exegetical question regarding the origin of evil. The theological nature of this letter matches that in Severos's correspondence with Caesaria in general. The second part of this presentation focuses on the transmission and translation of this text into Ethiopic. I will especially consider how this text reflects a broader trend in the transmission of Severos of Antioch's works into Ethiopic in the early Solomonic period. At least four other works by Severos were translated into Ethiopic around this time and became part of liturgical collections. A life of Severos survives in Ethiopic from around the year 1400, and he found a place in the *Sənkəssar*. This letter thus represents an important discovery for late antique Christianity as well as for understanding the Ethiopian tradition's understanding of its relationship to other Christian communities.

HOW DID ETHIOPIAN CHRISTIANS GET TO KNOW THE PARISIAN CEPHALOPHORIC MARTYR BISHOP DIONYSIUS?

Michael MUTHREICH, Göttingen Academy of Sciences and Humanities

In the west Dionysius the martyr bishop of Paris quite soon came to be identified with Dionysius the Areopagite (8th/9th century). In the east on the other hand Dionysius the Areopagite was well known but never identified with a bishop in Paris bearing the same name. Anyway, in the Ethiopic translation of a homily on the crucifixion of Christ ascribed to Dionysius the Areopagite (actually being the "Narratio de vita sua", CPG 6633) we find the story of Dionysius' decapitation in the West. It is added at the end of the homily to further depict his life and martyrdom. The earliest manuscripts of this homily go back into the 14th century or even a little before that time. The addition is extant in manuscripts from the 18th century at the latest. The "Narratio de vita sua" by itself does not comprise such a report and in the oldest translations of it into Ge'ez, found in a homily on Passion Week of Benjamin I of Alexandria (ca. 590-662), it is not to be found either. So, how did Ethiopian Christians get to know this story? By the Portuguese in the 16th century, by members of the Society of Jesus in the 17th century or was it transmitted otherwise? With a view to text transmission a cogent answer may be given.

INVENTED INTERCONNECTIONS: GÄBRÄ MÄNFÄS QƏDDUS, PETER HEYLING, AND CONTESTED IDENTITIES WITHIN ETHIOPIAN CHRISTIANITY

Stanislau PAULAU, Georg-August-Universität Göttingen

Gäbrä Mämfäs Qəddus and Peter Heyling are figures of the utmost symbolical importance. As probably no one else, they embody two major streams in Ethiopian Christianity – Orthodoxy and Protestantism. While Egyptian Gäbrä Mämfäs Qəddus, one of the most venerated saints of the Ethiopian Orthodox Church, represents the monastic ideal and is known as „the head of the hermits“ (*raʾəsä baḥtawayan*), German Peter Heyling is often considered to be the founding father of the Protestant movement in Ethiopia and hence an adversary of traditional Orthodox piety. Either of these foreigners could be treated as an example of how global networks contributed to the making of Ethiopian Christianity, there is, however, another aspect which deserves closer

attention: Interestingly enough, there had been attempts to identify Gäbrä Mämfäs Qaddus with Peter Heyling, suggesting that they were, in fact, the same person. The paper analyzes the genealogy of this invented inter-connection between Egyptian ascetic and German missionary and evaluates its role in shaping confessional identities within Ethiopian Christianity.

OF MOTHERS AND MONKS: AN EVOLVING CHRISTIAN TALE

Bernadette McNARY-ZAK, Rhodes College

Among the 14C manuscripts in the Ethiopian Manuscript Microfilm Library (EMML 1763 ff. 84v-86; Addis Ababa/Collegeville, Minnesota) resides the "Homily in Honour of St. Frumentius Bishop of Axum". The homily, likely delivered annually to commemorate the anniversary of its namesake, includes a legendary account of the christianization of the Axumite Kingdom (Ethiopia). Providing a useful entry point for examination of the shifting role of motherhood in the transmission of the legend, this paper builds on the foundational linguistic and historical work of A. Dillman and G. Haile, and applies a gendered lens to the homily, its ancient sources, and its inclusion in the Synaxarium (Hamle 26). This approach makes it possible to trace and explore the presence and impact of variant presentations of motherhood as a biological category in distinct contexts. Appeals, or lack thereof, to biological motherhood in these sources demonstrate decisions that illuminate its understated significance in the legend.

PARIDE DE GRASSI'S ACCOUNT OF THE 1481 ETHIOPIAN DELEGATION TO ROME

Konstantin WINTERS, Universität Düsseldorf, Institut für Geschichte, Abt. Mittelalter

Philipp STENZIG, Universität Düsseldorf, Institut für Geschichte, Abt. Mittelalter

Katharina RITTER, Universität Düsseldorf, Institut für Geschichte, Abt. Mittelalter

In 1481, a group of six imperial Ethiopian ambassadors arrived in Rome to make an almost outrageous proposal before the Holy See: that their Emperor himself submit to Papal authority, his clergy to Roman liturgy, and that his army may even take part in yet another military campaign to topple the terrible menace that is the Mamluk Sultanate based in Cairo. Even the greatest optimists among the Roman dignitaries must have had doubts regarding that the offer sounded too good to be true. And when in 1483 a Franciscan monk travelled to Ethiopia in order to negotiate the exact terms for the anticipated imperial submission, neither the infant emperor nor his ruling council seemed to remember any such agreement. Nonetheless, it is this visit, mentioned above, that Paris de Grassi, the papal master of ceremonies, described as an example for the standard diplomatic procedure to be performed in Rome whenever an Ethiopian embassy was to arrive. To gather information on Ethiopians and their culture, he interviewed competent witnesses of the 1481 delegation as late as in 1508, and compiled a concise presentation of the exotic empire on the shores of the Nile – no matter the possibility that the his documentation of Roman-Ethiopian interconnections might be based on a hoax. Indeed, until quite recently, general consensus among European historians considered that the mysterious group of six ambassadors that appeared before the Papal See in 1481 to be a group of bold impostors gaining free board and lodging in that process. And the evidence extracted from Latin sources is clearly supporting that claim. However, a reevaluation of the European sources under consideration by some Ethiopian accounts of the situation reveals a great misunderstanding between both sides based upon an Ethiopian shortage of authorised clergy, a Mamluk occupation of Alexandria, their only source of clerical authorisation, desperate Ethiopian ambassadors willing to act on their own during crisis, individual fates as unfortunate as unlikely, and the Westerner's painful and unfulfilled desire for a united Christianity that made the alleged deception even more heartfelt.

THE HERRNHUTER BRETHERN IN SEARCH OF ETHIOPIAN CHRISTIANITY: A LETTER TO ABUNA JOHANNES III OF ABYSSINIA (1756)

Lina ELHAGE-MENSCHING, Akademie der Wissenschaften zu Göttingen

This paper focuses on one of the sporadic interactions between German Protestantism and the Ethiopian Church as early as the 18th century. Although the initiative that is the focus of my talk was not successful, it testifies to the great interest that certain protestant movements have had in Ethiopian Christianity. The subject is the attempt of the Herrnhuter Brüdergemeine (descendants of the Unity of Brethren from Moravia) in the 18th century to establish a connection with Christians in Egypt and Abyssinia. This initiative was triggered by the vision of the Herrnhuters' leader, Count von Zinzendorf, whose interest was based on the Ethiopian Eunuch, treasurer of Queen Candace mentioned in the Bible, who converted to Christianity. As the center of my talk, I will present and discuss my first edition of the letter of recommendation (ms. UAH R.17.B.7.c.13) written in 1756 by Pope Markos VII of Alexandria, Patriarch of the See of St. Mark, to the Abuna of Abyssinia, Johannes III. This will give us the opportunity to review the history of the Herrnhuters' failed Ethiopian mission from the perspective of global interconnections and local identities.

THE RELIGIOUS SLOGANS DISPLAYED ON AKSUMITE COINS

Wolfgang HAHN, University of Vienna

The legends and the pictures which are displayed on the Aksumite coins are closely related to each other according to the habits of the other contemporary coinages. This is, of course, evident in the cases where the kings image is accompanied by a legend quoting his name and title, even running from one side of the coins to the other when the king is depicted on both sides. The degree of the peoples' literacy did not matter because interpreters could always be found to read out the legends. Starting from the conversion to Christianity (the date of which was not earlier than 360 AD) one side was more and more distinguished by elements of a developing Christian typology, proceeding from the sign of the cross which was modified into various highly symbolic forms. This implied the appearance of related legends which can be understood as slogans, first in Greek, later on in Geez. Their message, sources and wording, as well as their historical background is discussed in the paper.

WHAT HAS ETHIOPIA TO DO WITH INDIA? REFLECTIONS OF THE FIRST GERMAN LUTHERAN MISSIONARIES IN INDIA

Martin TAMCKE, Georg-August-Universität Göttingen

Ethiopia became the exemplary model for the work of the German Lutheran missionaries in India in their efforts towards the Syrian Saint Thomas Christians. From the beginning of their presence in India, the Germans tried to get in touch with the Syrian Saint Thomas Christians, because they were led by the idea that both Christian denominations shared a central peculiarity: they both had to assert themselves from the Portuguese and the missionary orders of the Catholic Church in order to assert their confessional independence. However, only part of the faithful succeeded in regaining independence of their religious community in India. But what was known to the Lutheran missionaries about the situation in Ethiopia? How was the information about Ethiopia used and where did it come from? The paper attempts an initial overview and shows ways for further analysis.

[PANEL] 1303 MONASTICISM IN THE HORN OF AFRICA? COMPARATIVE CONSIDERATIONS BEYOND THE CHRISTIAN TRADITION

Organizers:

Sophia DEGE-MUELLER, Ruhr Universität Bochum, Germany
Bar KRIBUS, Hebrew University, Israel

Paper presenters:

Abinet Abebe Hayleyesus; Martina AMBU; Bar Kribus

Monasticism has had a strong effect on Ethiopia (and the broader Horn region) and is considered one of the central institutions of the Ethiopian Orthodox Church. More than 1000 Ethiopian monasteries have been counted in 2002, thus demonstrating the significance of monasticism in the country. Studies on different aspects of monasticism are over abundant, from the obvious aspects of Theological and Christological analyses, to the role of monasteries in shaping and preserving landscape, or the question of the relation between Gender and monasticism. Strikingly enough, these studies have focused on the Orthodox Christian tradition, ignoring similar relevant streams of other religious groups, such as the Ethiopian Jews (Beta Isra'el), or the Muslim communities.

Since we find similar practices, such as secluded and/or communal living, prayer and worship, fasting, or social work (to name just a few), in almost all Ethiopian monastic communities no matter the religious denomination, it is clear that comparative studies have much to contribute to the understanding of these monastic movements. We want to shed light on a variety of interesting features found in Ethiopian monastic movements, and invite papers dedicated to all religious identities found in the horn of Africa.

EMIC UNDERSTANDING OF MONKS INVOLVEMENT IN THE ECONOMY AND WORK ASSIGNMENTS: EVIDENCES FROM MÄNDABA MÄDHANĒLĀM MONASTIC COMMUNITY IN LAKE TANA, NORTHWEST ETHIOPIA

Abinet Abebe Hayleyesus, University of Gondar (UoG)

Socioeconomic aspect of monastic life is an area that has been neglected attention and has not been addressed previously by academics and researchers. Dozens of previously written materials promoted the unscientific labeling of monks as socially isolated, economically idle, culturally defunct and spiritually absurd. Monks' involvement in the economy and work assignments also remained controversial and under-research in the scholar's inquiries. The present study is thus, one instance that attempts to fill the knowledge gaps and to understand enhancements of monks' engagement in the economy and work assignments based on emic rationalization. To meet this aim, a qualitative research approach has been used within which ethnographic research design has been adopted. Thirty-three informants were recruited using purposive sampling method. Informal conversations, key informant interviews, focused group discussions and systematic observation were used to collect primary data. Besides, secondary sources were used to supplement the primary data. The study found that monks' engagement in the economic activities is unavoidable as it is embedded with the coherent religious life. The notions of self-government, deprivation of previous economic privileges, rendering of social services, self-reliance and industrious traditions of the monastic community have been identified as endowing factors for the inevitability of economic engagement. Monks involvement in the economic activities does not infringe the spiritual missions as they pursue a low consumption pattern, moral values, internal supervision, religious practices and rules of the monastery, which are regulating. Work is the integral and obligatory part of monastic life like prayer and fasting, although it cannot substitute the worth of prayer. Apart from livelihood significance, work has also social, religious, personal and institutional values. There is always working in the monastery without material and economic ambition. Thus, monastic work shows the junction point where religious order and socio-cultural values simultaneously work together and exist. It can be concluded that the socioeconomic life of monks is uniquely embedded with other aspects found within a fixed religious order, but can only be effective when it is interpreted based on the insider's views.

MONASTIC INTERCONNECTIONS: THE DESERT FATHERS REIMAGINED BY THE ETHIOPIAN MONASTICISM

Martina AMBU, PhD Candidate, Université Paris 1 - Panthéon Sorbonne, Department of History, France

Throughout the medieval period and until the mid-twentieth century, the Alexandrian Patriarchate had the sole authority to appoint the Metropolitan of the Ethiopian Church. This long institutional bond is to be found in the monastic world as well. The knowledge and memory of the Egyptian Desert Fathers arrived in Ethiopia through the Vitae of the main personalities of the early Coptic monasticism, as the Ethiopian monastic genealogies emphasised. According to these Ethiopian lists, Antony and Macarius of Scetis were the Fathers of both Egyptian and Ethiopian monastic experiences. My paper investigates then how this revised “history” and sacred “memory” led to a new specifically Ethiopian expression of the textual and visual iconography of these two Egyptian monks, portrayed as the father and son of the same Egyptian and Ethiopian monastic family. The impact that these two “reinvented” figures had on the Ethiopian hagiographical production will be discussed in the second part of this contribution: the memory of the struggles of these two Egyptian saints contributed to the gathering, inter alia, of Ethiopian communities inside the monasteries they founded. All along the Ethiopian textual tradition, a visit or a short stay by the main Ethiopian Fathers, such as Takla Haymanot or Ewostatewos, in the monasteries mentioned above – especially in Scetis monasteries – became a real topos in Ethiopian monastic hagiography, as a part of the Ethiopian monastic “cursus honorum”.

WHERE WERE BETA ISRAEL (ETHIOPIAN JEWISH) MONASTERIES FOUNDED? THE REGIONS OF DÄMBƏYA AND SÄQQÄLT (NORTH OF LAKE ṬANA) AS A CASE STUDY

Bar Kribus, Hebrew University of Jerusalem

Numerous aspects of Beta Israel material culture, and among them, Beta Israel monasteries, have never been comprehensively studied before. From the mid-nineteenth century to the second half of the twentieth century, all Beta Israel monasteries were gradually abandoned. At present, no active Beta Israel monastery remains in Ethiopia. The precise location of the majority of these monasteries is known only to elders, both Beta Israel and their former neighbors in Ethiopia, who resided in the monasteries' vicinity in the past. The regions of Dämbəya and Säqqält, north of Lake Ṭana, were a focal point of the activities of both Protestant missionaries and Jewish emissaries active among the Beta Israel in the late nineteenth and twentieth centuries. Both groups left extensive records of encounters with Beta Israel monks. These, together with oral accounts of members of the Beta Israel community, make these regions an ideal case-study of Beta Israel monasteries. This paper will examine the locations and individual history of a number of monasteries in Dämbəya and Säqqält, and address the following questions: where were they situated relative to Beta Israel and non-Beta Israel lay communities, geographical features and sanctified sites? What could have been the motivation behind the selection of these localities? Why and when were they abandoned, and were alternative sites selected in their stead? What can we ascertain regarding the roles and development of Beta Israel monasticism in these regions from the answers that emerge? And how are these aspects similar to or different from their Ethiopian Orthodox parallels?

[PANEL] 1304 REVISITING ISLAM IN ETHIOPIA: THE DYNAMICS OF ITS HERITAGE, HISTORY AND CULTURE

Organizers:

AHMED Hassen, Director, Institute of Ethiopian Studies, Addis Ababa University, Ethiopia

Paper presenters:

AHMED Hassen; Lindsay RANDALL; KEFYALEW Tessema Semu; Amélie CHEKROUN; TEREFE Miñiku;
JEMILA Adem; Avishai BEN-DROR; KAMIL Abdu; MOHAMMED Idriss Moussa;
Andreas WETTER

Islam and Muslim communities in Ethiopia have registered a history of about one and half millennium. Nevertheless, this long presence has not been properly documented. On the one hand, if documented while some output is with specific details others, on the other hand, wallow in generalities. It is a research terrain not only with specific characteristics of discontinuities but also a terrain where Islamic heritages are far away from proper analysis, Islamic history in distance from proper documentation and the Islamic culture and civilization from proper preservation. The basic reason is not because it is neglected but for the field did not either have strong researchers or that it did not properly attract researchers of characteristic devotion and courage. Understanding that the Ethiopian regions have rich heritage, history and culture of Islam, this panel is intended to work on the long history of Islamic heritage, history and culture by taking into consideration its close interaction with other diverse Ethiopian religions, cultures and traditions; with an ultimate goal of further pushing the frontiers of our knowledge in many directions and in several ways.

EARLY ARRIVAL IN THE SAFE LAND: LOOKING INTO THE RECTANGULAR SPACE OF ISLAM IN ANCIENT AND MEDIEVAL ETHIOPIA TO 1543.

AHMED Hassen, Institute of Ethiopian Studies, Addis Ababa University

The objective of this abstract is to look into the early history of Islam in Ethiopia from four angles. The designed chronological fact to be treated will be from Islam's arrival in Ethiopia in the 7th century, the earliest safe land of refuge for this religion, and until the year 1543. All angles are genuinely rectangular in space to be qualified as equal ones: religious space, role in socio-cultural space, the significant position in the political and economic space and finally reconstruction of Islamic space with respect to its heritage and historical developments of those days. The methodology to be employed, in this effort, will be a critical look at historical texts by early Arab geographers and historians of medieval times: Abul Fida, Ibn Seid, Ibn Hawqal, Al-Yaqubī, Al-'Umarī, Al-Maqrizī, Ibn Kaldun and finally Arab Faqīh alias Chihab edDīn Ahmed ben Abd-Al Qadīr. What did they state and what did they perceive about Islam and the Ethiopian setting of the time? How contemporary Ethiopian sources will also be compared and the two sides carefully treated? Such an approach of comparison and contrast though the topic seems to be quite a vast topic will be condensed and put under one big umbrella. This should be the very umbrella that will lay down a systematic handling of this subject which hitherto has not been properly documented and which still need young but qualified scholars to engage and present themselves into this old terrain. This will generate new ideas and contribute to an established area of research in Ethiopian studies.

GROWING UP UNDER THE GAZE OF SAINTS: YOUNG PEOPLE AND ISLAM IN HARAR, ETHIOPIA

Lindsay RANDALL, The University of Edinburgh

This paper, based on long-term ethnographic research conducted in Harar, Ethiopia, examines how 'modern' Muslim youth is constructed and enacted amidst global and local debates about the place and practice of Islam. To date, studies of religious self-cultivation of adults in spaces delineated specifically for the task of religious growth has been a common focus of current anthropological studies of Islam (cf. Mahmood 2005; Hirschkind 2009). This paper hopes to build upon these lessons by exploring religiosity among young people in a broad range of contexts, specifically within contexts that are not isolated for the sole purpose of crafting

religious subjects. Thus, this paper, seeks to also understand how religion exists within the everyday of Harar and to the fabric of the city itself – both within and without explicit spaces of religious cultivation – and understand how religion may permeate the ordinary. By analytically foregrounding Muslim children and youth, this research enriches, broadens, and challenges anthropological scholarship on the crafting of ‘modern’ Islamic selves, gender in Islam, and how young people construct, resist, adapt, or craft (non)secular cultural futures. This includes how (non)secular cultural futures may be imposed, resisted, crafted, and re-adapted by young people during the process of growing up.

HISTORY AND CULTURE UNDER SHADOW OF A NATURAL WONDER: ISLAMIC HERITAGES OF SOF OMAR CAVE SHRINE OF BALE, ETHIOPIA

KEYFALEW Tessema Semu, Lecturer, Madda Walabu University and PhD Candidate in History at Addis Ababa University

This article investigates Islamic history, culture, social ties that embedded in the cult associated with outstanding natural features of Sof Omar Cave. The emerging threats against it will also be treated. Our understanding of the cave is based on few studies only by emphasizing on its geographical and hydrological features. As a result, scenic qualities of the cave overshadowed its cultural heritages. This in turn has created a wide knowledge gap on its historical, religious and contemporary dynamism that are either less studied or not well hitherto disseminated. Recent developments reveal that the local cult is marginalized by extremists to divert the role of the shrine as center of Salafist teachings. In trying to examine such issues, oral, observational, archival and secondary data are crucially important. It seems that Sof Omar, an Islamic wali who lived about 20 generations ago at cave sanctuary named after him, among most celebrated saints of Bale. He taught Islam in the cave, which he seems to have seized by defeating autochthonous population of the area in battle by the help of Allah. This led to his veneration in a cult after his death. The cave is a natural shrine of over fifteen kilometers long with eight specialized underground chambers used for the cult practices. The shrine has played and still playing a vital role in the life of its custodians known as Dargaa, The Dargaa claim to have descendents from Sof Omar. The cult consists of pilgrimages, baaroo, dances, rituals and strong social interactions with immense potential for tourism. The cultural and natural values of the shrine fulfill UNESCO’s requirements for permanent heritage of humanity and deserve recognition on that scale. Thus, Community based conservation schemes, capacity building of the Dargaa, promoting tolerance embedded in the cult and studies to support these objectives are required to sustain its presence and tap tourist activities that will contribute towards the development of Ethiopian economy.

MADHHAB, SOUFISM AND TARĪQA: WHICH ISLAM FOR MEDIEVAL ETHIOPIA?

Amélie CHEKROUN, ERC HORNEAST, IREMAMM, Aix-Marseille University

One of the singularities of Islam of the 14th and 15th centuries was the development and role of Sufis to the consolidation of Islamic powers. Sufis seems to have circulated in the lands of Islam, extending from India to Morocco. That diffusion led to a deepening of the faith in different cities. It then resulted in Islamizing of the countryside. The taking into account of popular religiosity seems to have hastened the conversion into Islam of important sections of the wider populations. The spread of Sufism was totally unknown in the context of Ethiopia at that time. It is well-known that members of Sufi brotherhood resided in Ethiopia. A certain ‘Alī b. al-Ḥasan al-Ḥazraḡī transmitted at the beginning of the 15th century in a history of the Rasūlide, the life of a Hanafite jurist well versed in Sufism. It is indicated that he passed almost all his life in Ethiopia in the mid 13th Century. Did Sufism play similar role in consolidating the Islamic powers of the Ethiopian Sultanates? To what extent did Sufism have an impact on the evolution of local Islamic culture? Which tarīqa(turuq) had the most influence? This analysis will be undertaken through the identification, in the sources, of Sufis operating in Ethiopia as well as Sufi books identified in libraries in the area. Currently, the tarīqat-al-Qadiriyya is one of the most prevalent in

Ethiopia: many mausoleums are dedicated to 'Abd al-Qādir al-Ġilānī, the 12th century founder of this tariqa, in Baghdad. Such is also the case in Harar, Wallo and Bale. Some current oral traditions consider that this tariqa was introduced as early as the 13th century by Sheikh Abadir or at the end of the 15th century by a mystic from the Ḥadramawt, Abū Bakr b.'Abdallah al-'Aydarūs, patron saint of Aden. It however seems that the Qadiriyya really imposed itself from the 18th century, a period which can be qualified as that of "third Islamization" of the region. What about the period of the expansion of those that belonged to the Muslim brotherhood in the world and particularly towards the end of medieval times?

OROMO CULTURAL PRACTICES PRESERVED IN ISLAMIC SHRINES: THE CASE OF ARSII AND JIMMAA

TEREFE Mitiku, Jimma University, Ethiopia
JEMILA Adem
KAMIL Mohammed
YUSUF Adem

The Oromo people are the numerically strongest in the Horn of Africa. Oromo people have their own indigenous religion known as Waaqeffannaa. With the introduction of Christianity and Islam into the Oromo areas, many Oromo customs and beliefs including Waaqeffannaa seems to have been overwhelmed by newly arrived ones. However, in some areas the Oromo people resisted both the new religion and their traditions. Scholars argue that foreign religion has negative impact on the indigenous cultures in many ways. The existing literature concludes that a foreign religion is hazardous for local knowledge. Indeed, this paper identifies some unnoticed roles Islamic shrines have played in preserving Oromo cultural practices. Accordingly, the paper further identifies that the Oromo customs have preserved in Shrines cultural practices of the Oromo may have been undertaken in shrines and sacred places. This illustrates that Islamic shrines are homes for different Oromo material culture. The data will be collected from Islamic shrine in Arsi and in Jimmaa. The paper will focus on the heritages of Oromo culture. Qualitative data collection techniques such as interview, observation, and FGD and document analysis will be employed.

REVISITING THE "MUSLIMS OF THE PASHA": TURCO-EGYPTIAN (RE) ISLAMIZATION OF THE OROMO PEOPLE, 1870S-1880S

Avishai BEN-DROR, the Open University of Israel and the Harry S. Truman
Institute for the Advancement of Peace, the Hebrew University of Jerusalem

The paper deals with the Turco-Egyptian Islamization in Harar and among the neighboring Afran-Qallu Oromo peoples during the 1870s-1880s. It presents new perspectives regarding its historical contexts, motivations, its immediate implications, and also reevaluates its religious, social and political long term consequences. Afran-Qallu's elites around Harar occasionally and partially adopt Islam (in addition to their traditional animistic religious beliefs) during the 17th-19th centuries, as part of their political and economical reciprocal relationships with Harar's Emirs. However, the Egyptians were the first in the history of the region to force from their colonial hub in Harar what they termed as "the right Islam" among the neighboring Oromo. The paper analyzes the Egyptian Islamization not only through narrow religious and regional prisms, but as a part of a wider Ottoman and Turco-Egyptian colonial contexts at that time. These non-European colonial visions perceived Islamization and re-Islamization of "black and savages" Muslims and others in the Nile Valley, the Red Sea Basin and the Horn of Africa as a main instrument for "civilizing mission", which was intended for creating "modern" and "civilized Muslim" subalterns. The paper reexamines the Egyptian Islamization as an integral part of the Egyptian colonial praxis which included, among others, ceremonies of public circumcision of Oromo political and military elite, establishment of new colonial urban and rural spheres in Arabic and Arabization of some Oromo functionaries' names. These Oromo functionaries were also utilized by the Egyptians as political, cultural, religious and commercial colonial agents among their own societies. The Egyptians occupiers termed

the Oromo Muslims “Basha Muslimin” (“the Muslims of the Pasha”), and the paper demonstrates how they shaped the images of the Oromo around Harar as “human raw material” during the following 1880s-1890s colonial scramble for the Horn of Africa. Thus, European powers, which used the Egyptian colonial knowledge, perceived the Oromo around Harar as an “easy-going” population to convert to Christianity, mostly due to their former “colonial” Islamization. The paper is based on a variety of unpublished and published sources in European languages as well as in Amharic, Adari, Turkish and Arabic.

THE GENESIS AND CONTENTS OF HANAFI SCHOOL OF ISLAMIC LAW IN ETHIOPIA, CASE STUDY IN BORENA OF SOUTH WOLLO ZONE

KAMIL Abdu, Wollo University, Ethiopia

Islamic law in Ethiopia is as old as Islamic law itself as Islam in Ethiopia is as old as Islam itself. But, little research works are available on the genesis and the contents of the law that has been taught in the country. Among the four schools of thought/Medhhabs/, Hanafi and Shafi schools are widely known in Ethiopia for long period of history. In the northern part of the country in general and Wollo in particular, the dominant school has been the Hanefi school. This article examines the genesis of the teaching and its contents in western Wollo particularly in Borena. Using field visits, review of the six text books of the Hanafi Fiqih curriculum, interviews and secondary sources, the research concludes that the Hanafi school has been taught in Borena since the second half of the 17th century even if it went back to the 8th century in other parts of the country. Content wise, it encompasses, among others, family laws, contract & commercial laws, public international law, penal law and different moral codes.

THE MUSLIM SCHOLARS' CONTRIBUTION OF KADITO CLAN (FAMILY) AT DALE TRADITIONAL SCHOOL: THE CASE OF AWSA SULTANATE

MOHAMMED Idriss Moussa, Head of Afar-Af Department Semera University;
M.A. Ethiopian Linguistics and Philology Addis Ababa University

In this presentation, Arabic MSS from the ‘Afar-speaking part of Ethiopia, particularly MSS copied or written by the Kādīto family (main clan of the Ḍālē al-Šarīfa tribe) will be studied. This family was a leading contributor to Islam in the Awsa Sultanate through its Ḍālē traditional school. A branch of the family settled in the Tajorra Sultanate in the northern part of the Republic of Djibouti over several centuries. Many manuscripts and documents of this scholarly family have been lost, as informants recount, above all during the Derg regime. The elderly people in the locality assert all in all that a history of this family can be handled by oral sources that have come down from generation to generation. This paper deals with this famous scholarly clan of Kādīto and their well-known traditional school at Ḍālē. In particular, this study focuses on the manuscripts of the Kādīto family originating in the library of Ḍāle traditional school. As the first step of my research, four MSS in Addis Ababa brought from Ḍālē by ‘Ali Aḥmad Kādī who himself belongs to the Kādīto clan. Further, my research pursued to locate more MSS during my three field trips to the area of Ḍālē. In the library at Ḍālē it is succeeded in finding many manuscripts by Kādīto scholars as well as some MSS from outside Ḍālē. All available sources and particularly key informants will support the preparation of this paper.

THE TAWḤĪD OF OMAR BASHIR

Andreas WETTER, Independent Scholar

Tawḥīd is one of the genres in Arabic-script-based Amharic literature, locally known as aḡāmī. The tawḥīd of Omar Bashir was written in the early 20th century, in Dällämälé, a locality in the lowland part of Wärrä Babbo in Wällo. The 28 pages manuscript belonged to a certain Argobba Sheikh from village of Ṭollaḥa in Southeastern Wällo. The text of the manuscript is composed in rhyme. It comprises the basic concepts of the Islamic faith. It goes without saying that the tawḥīd genre is quite widespread in the Islamic world. Indeed, there is a similar tradition in Arabic-script-based at Hausa for example, and which can also be found in a Amharic. This paper to be presented is an overview of the manuscript by describing its structure, its content and critical comment on its linguistic peculiarities.

[PANEL] 1305 ETHIOPIAN CHRISTIANITY: GLOBAL INTERCONNECTIONS AND LOCAL IDENTITIES - 19TH–21ST CENTURIES

Organizers:

Martin TAMCKE, Professor, Georg-August-Universität Göttingen, Germany
Stanislau PAULAU, Georg-August-Universität Göttingen, Germany

Paper presenters:

Andrei MACAR, Jürgen KLEIN; Izabela ORLOWSKA; Stéphane ANCEL;
Verena BÖLL; Ilija JOVIC;
Eunhye CHANG; ZETSEAT Fekadu Mulugeta; TEKESTE Kashu Negash;
Christine CHAILLOT

This panel is conceived as a continuation of panel no. 1302 ETHIOPIAN CHRISTIANITY: GLOBAL INTERCONNECTIONS AND LOCAL IDENTITIES - FROM LATE ANTIQUITY TO EARLY MODERN TIMES.

ADDIS ABABA: PLACE OF THE ECUMENICAL DIALOGUE BETWEEN EASTERN ORTHODOX AND ORIENTAL ORTHODOX CHURCHES AND THE RECEPTION OF THE THEOLOGICAL AGREEMENTS FROM THERE IN THE EASTERN ORTHODOX THEOLOGY

Andrei MACAR, Faculty of Theology, Georg-August University of Göttingen (Germany)

The second half of the 20th century represented for Eastern Orthodox and Oriental Orthodox Churches a period of a mutual rapprochement, determined by an increased interest for reconsidering the reasons which lead to nearly a millennium and a half of alienation and suspicion. Before passing to an official ecumenical dialogue, theologians of these Churches gathered together in unofficial consultations, where they tried to bring a fresh view on the matters concerning the Council of Chalcedon (451). After three meetings, in Aarhus (1964), Bristol (1967) and Geneva (1970), the discussions continued in the Ethiopian capital city Addis Ababa between 22nd and 26th January 1971. The delegates of the two Churches approached here particularly the topic of lifting excommunication and mutual recognition of the Saints, but the theological debates in Addis Ababa didn't stop after this fourth unofficial consultation. Two subsequent meetings concerning the Eastern Orthodox – Oriental Orthodox dialogue took place there, which were studied to a lesser degree up to now. These are the meetings of the Inter-Orthodox Commission for the Dialogue with Old Oriental Churches, held from the 18th to 28th August 1971, and of the Orthodox Subcommittee for Dialogue with the Old Orientals, held from the 8th to 13th January 1975. Hence, the purpose of our study is to bring into discussion these three theological consultations from Addis Ababa, pointing out their contribution to the ecumenical dialogue between the Eastern Orthodox and Oriental Orthodox Churches with a particular attention for the role of the Ethiopian theologians during the discussions. In the second part of the study we shall present the reception of this theological reflec-

tions from Addis Ababa in the Eastern Orthodox theology.

BEYOND YÄKATIT 12: ETHIOPIAN CHRISTIANS AND GERMAN MISSIONARIES TOGETHER IN RESISTANCE

Jürgen KLEIN, Institute for Intercultural Theology and Interreligious Studies, Church University of Wuppertal

In 1937, activities of the resistance movement in Addis Ababa led to a tragic and horrific climax, the massacres on Yäkatit 12 (19 February 1937) and afterwards. The German Hermannsburg Mission (GHM), which started mission work in Ethiopia at the end of 1927, like other mission organisations got directly and indirectly involved in the resistance against the Italian fascist rule. According to Ian Campbell in his book "The Plot to Kill Graziani" (2010), preparations for the assassination attempt were partly planned on the compound of the GHM. One important co-worker of the GHM, the teacher and evangelist Säb'hatu Tärünäh, arranged some of these meetings. Missionary Rev. Hinrich Rathje has been accused of having known about the plans. Both were taken to prison separately. Rev. Hermann Bahlburg, Head of the GHM in Ethiopia, had to navigate through different interest groups during difficult times. The presentation sheds some fresh light on what happened during those days around Yäkatit 12. Based on the analysis of documents found at the Political Archive of the German Foreign Ministry, the Archive of the Ev.-Lutheran Mission in Hermannsburg, private archives and other documents, it asks for a reconstruction of history. The main aim, however, is to highlight how both Ethiopian Christians (Orthodox and Protestant) and German and other missionaries were involved in passive and active resistance. The interconnectedness has global dimensions and lasts until now, as relatives of Säb'hatu Tärünäh and Hermann Bahlburg, being one example, share memories and relations across the two countries, and beyond Yäkatit 12.

CHURCH MURALS OF ETHIOPIAN ORTHODOX CHURCH AS EXPRESSIONS OF CONSENSUS FOR CHANGE

Izabela ORLOWSKA, Leibniz-Zentrum Moderner Orient, Berlin, Germany

This paper will look at secular themes in church murals of the Ethiopian Orthodox Church dating to late 19th and early 20th centuries and argue that they reflect changes often resulting from Ethiopia's interactions with the outside world. These images offer insights into shifting identities often shaped by external events. The very idea of a reunited Ethiopia as a realm of the king of kings is visible in battle scenes of wars with Egyptians (mid 1870s) and later with the Dervishes from the Sudan in late 1880s. Highland Ethiopians are depicted as defenders of their Christians faith united against an external enemy. The idea of Ethiopia as an entity, as opposed to armies of regional rulers, is further cemented in scenes depicting the victory of Adwa (1896) against invading Italian forces. The latter also introduces a racial and a colonial dimension. Two churches in Addis Ababa introduced on their walls the Ethiopian flag and the coat of arms. These new symbols of nationhood properly came to light during the reign of Menelik II (1889-16) and are of foreign origin. Church murals also depicted new controversial narratives of power providing legitimacy for unusual power arguments (Iyasu, Zewditu-Teferi). Menelik's designated heir Lij Iyasu was visually sanctioned by the Church to counterbalance his Muslim background. After his removal from power, partly due to external pressure, the choice of Menelik's daughter, the female ruler (titled the queen of kings) was sanctioned in murals and during her coronation ceremony by referring to a foreign female monarch. The above mentioned examples and many more suggest a clear imprint on the sense of identity and belonging resulting from external interactions. They also illustrate the adaptation of foreign models. The Church with its rituals and distinct national character served as a space where to introduce changes to the social order of the highland society and to sanctify them by divine powers. This paper will attempt to illustrate how seemingly timeless Ethiopian Orthodoxy has in fact played a major role

in sanctifying change resulting from various forms of global interaction.

ETHIOPIAN CHRISTIANS IN JERUSALEM – AN OPEN WINDOW TO INTERACTIONS WITH “OTHERS” (1840-1930)

Stéphane ANCEL, CNRS / EHESS

At the beginning of the nineteenth century, the Ethiopian Orthodox community was in a pitiful condition. At that time, one would be legitimately worried about the future of the small Ethiopian orthodox community. But during the end of the nineteenth century and the beginning of the twentieth century, the Ethiopian community of Jerusalem knew a great revival. Ethiopian Kings and aristocracy showed a new interest in Jerusalem and invested a lot on the development of the community. This period included many discussions, negotiations, alliances and clashes with other religious communities (Coptic, Greek, Armenian, Protestants, etc.) but also with Ottoman authorities and Westerners consulates. Definitively, Ethiopians interacted a lot with the different (religious but also political and economic) actors of the Holy City life. At first, it seems legitimate to interrogate the implication of the religious and political situation in Ethiopia on the establishment and the development of these interactions in the holy city. But secondly, one must wonder whether these interactions have influenced changes in religious situations in Ethiopia during the same period. Through the analysis of documents from Ethiopian, Ottoman and European consular archives, this paper aims at defining the characteristics, circumstances and issues of the religious interactions of Ethiopian Orthodox with others communities in Jerusalem between 1840 and 1930. But also, it will present an investigation about the influence of these interactions on the religious situation in Ethiopia, especially on the definition of the Ethiopian Orthodox identity and its relationship with other religious identities in Ethiopia.

FUNERALS OF ETHIOPIAN ORTHODOX CHRISTIANS IN GERMANY.

Verena BÖLL, University of Halle-Wittenberg, Germany

Ethiopian Orthodox believers have been living in Germany since a long time and are buried in German cemeteries. The paper will describe some Ethiopian burials in catholic and protestant cemeteries in Germany in former times. Have they been buried with the same liturgical ceremony as in Ethiopia? Was the whole ceremony fulfilled, was the Māshafā genzāt available? Have there been changes and modifications in the ritual performance due to the presence of the Catholic Church? Furthermore it analyses current Ethiopian funerals. Due to the presence of several Ethiopian Orthodox parishes in Germany the rites can be performed as prescribed. Nevertheless time and place have an effect on the Ethiopian ecclesiastical funeral ceremony and will be shown in detail. Finally, the question is: Is the cultural behaviour of the mourners like the feeding of the poor after the burial the same in Germany?

RELATIONS BETWEEN ETHIOPIA AND YUGOSLAVIA (1956-1974)

Ilija JOVIC, University of Goettingen

The relations between Ethiopia and Yugoslavia (and Yugoslavia's legal successor- Serbia), are very often described as „being warm“. However, due to the historical and geographical reasons, intensive relations between the two countries are relatively new. They are the outcome of the 20th century and its ties. In the period of 1956-1974 a vivid relationship developed between two countries. Both predominantly Orthodox countries with a significant Muslim population and a variety of Christian denominations, with different governing systems and ideologies, in the time of the cold war they managed to interconnect in a unique way. Comprehensive

interconnectedness on socio-political as well on cultural and religious grounds they developed in specific historical circumstances. Situating relations of the two countries in its historical environment, the paper ought to examine peculiarities of these interconnections. Exchange that happened was reciprocal and we will seek that, through reciprocity of exchange, to underline how were Ethiopian identities perceived on the Yugoslavian side. This paper will primarily focus on raising discussion questions on the understanding of peculiarities of exchange and outcomes of the same.

THE ETHIOPIAN ORTHODOX CHURCH AND ITS INTERACTION WITH WESTERN CHRISTIANITY

Eunhye CHANG, Ethiopian Graduate School of Theology

Over the centuries, being closely tied to the state, the Orthodox Church has had a dominant influence over every sphere of Ethiopian society by setting “the cultural delimiters, legislating norms, and defining national identity” (Eshete 2009, 310). The Ethiopian Orthodox Church’s interaction with western Christianity began from the sixteenth century, particularly through Jesuit missions. Without knowing the history and the spiritual heritage of Ethiopia, Portuguese missionaries sought to impose Catholicism, authorized by a decree officially passed by Ethiopian Emperor Susenyos in 1622. This provoked fierce opposition from Ethiopian monks, ultimately leading to a widespread civil war. This resulted in the emperor’s abdication and the Jesuits’ expulsion from Ethiopia (Tibebe Eshete 2009, 25). Due to the conflict that resulted from the Orthodox encounter with the Catholic missions in the 16th Century, the Ethiopian Orthodox Church has been reluctant to interact with the western forms of Christianity. It is assumed that the major issues of the conflict are related to keeping Ethiopian Orthodox identity from the western Christianity. Catholic and Protestant Christians were perceived as “foreign, unfamiliar, and heretical” religion (Tibebe Eshete 2009, 309). Nowadays, it is reported that some interactions between western Christianity and the global Orthodox churches including the Ethiopian Orthodox Church. This panel will provide 1) the reason why the Ethiopian Orthodox Church was reluctant to interact with western forms of Christianity; 2) what kind of interaction the Ethiopian Orthodox Church is making with western Christianity nowadays. In order to find these answers, it will raise the subsequent research questions under #1 as follows: 1-1) What are the major issues of the conflict between the Ethiopian Orthodox Church and western Christianity that was brought into the country by Catholic missions and Protestant missions. 1-2) What is the perception of Orthodox Christians toward Protestant Christianity and Protestant Christians? Regarding the research methodology, it will review the major issues of the conflict and the current interaction between the Orthodox and western Christianity based on the literature related to history, theology, missiology, and anthropology. The research will employ the qualitative research based on interviews to find out how Ethiopian Orthodox Christians perceive western Christianity, especially, Protestant Christianity.

THE ROLE OF REASON IN RELIGIONS AND ITS INFLUENCE ON INTER AND INTRA-FAITH DIALOGUE: A CLOSE ANALYSIS OF ETHIOPIAN ORTHODOX TRADITIONAL PEDAGOGY AND ITS IMPLICATIONS ON INTERFAITH DIALOGUE

ZETSEAT Fekadu Mulugeta, SIL-AIM Ethiopia

The research examines how Ethiopian Orthodox pedagogy settles the tension between faith and reason which further influences inter and intra-faith dialogue. It will closely examine what contributed to the development of thinkers who were involved in the 19th century debate over the person of Christ, and who also interacted with Catholic and Muslim believers. The first section of the paper will briefly discuss the interrelation between reason and inter and intra-faith dialogue. After this, it discusses the role of reason in the traditional pedagogy of the Ethiopian Orthodox Church by closely analyzing major incidents of the 19th century, i.e. the debate over the person of Christ and Orthodox believers’ relations with Catholic and Muslim believers. The

third section analyses how traditional pedagogy influenced students' inter and intra-faith dialogue. Finally, based on the analysis, the paper attempts to give recommendations for today's religious pedagogy for better inter and intra-faith dialogue.

THE STRUGGLE BETWEEN THE CHURCH AND THE STATE IN THE PRODUCTION OF ELITES IN ETHIOPIA, PART 2, 1991-2015

TEKESTE Kashu Negash, Emeritus professor, Uppsala University and Dalarna University

The main objective of this paper is to analyse the Ethiopian education system that was put in place since 1941 within the context of an ideological struggle between the educational values espoused by the Orthodox Church and that of the state. The paper argues that the Ethiopian state pursued an education policy that undermined the privileged status of the imperial system and that of the Orthodox Church. The educational policies of the state also marginalized the educational functions of the Muslim institutions. This study does not, however, deal with the Muslim dimension due to the scarcity of easily accessible sources. Furthermore, the Education policy of the Imperial regime undermined the capacity of the Ethiopian society to act and interact both internally and externally in dynamic and reflexive manners. The Ethiopian state produced an elite group that was poorly linked to the values developed and espoused by the religious and non-religious institutions of the country. The education policy pursued and implemented by the Imperial system was suicidal for the system itself. The education sector of the Imperial system and the contradictions created by the education system were to a large extent responsible for the overthrow of the Imperial system in 1974. The second part of the paper examines the ideological struggle between the state and the Church from 1991 to 2015 with a special focus on the re-emergence of the Ethiopian Orthodox Tewahido Church, through the activities of the Mahibere Qiddusan, as an important actor in the production and formation of elites in the country. This preliminary study is based on two kinds of sources. Government policies on education and the various textbooks on humanities and social sciences are used to explain the production of elite by the state. Likewise, the voluminous studies and texts by the Mahibere Qidusan on training and education of its members is used as a basis for the examination of elite that is the process of formation. Although based on empirical sources, this paper aspires to discuss the issues of education and elite formation on a conceptual level.

THE TEACHING OF WADLA QENE IN ETHIOPIA NOWADAYS

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Qene is the composition in Ge'ez of poems, in the tradition of the Ethiopian Orthodox Church (EOTC). Writing in Ge'ez has virtually ceased, but the oral composition and use of qene in Ge'ez continues to this day. In every major church, one of the clergy composes a qene which will be sung for the festival or occasion during the service. The main historic centres/schools to study qene were Wadla (Wällo), Gonj (Bahar Dar, Goggam), Wasära (Damot, Goggam) and Gondar. Each of these centers/schools has a distinct tradition. The Wadla qene is the first and earliest and original qene created by Yoanes Geblawi, according to the EOTC tradition. Wadla qene is the basis for the other qenes. It is particularly difficult on account of its composition and interpretation, using many equivocal words, allusions and allegoric figures. In my paper I shall speak of the traditional training of some teachers of wadla qene and also discuss their present teaching. What is the situation of the teachers teaching wadla qene today in Ethiopia, and also that of their students ? Some examples will be given. What to do about this teaching in the future ? How to save the teaching of wadla qene, that is the wadla qene itself ? Other difficulties to be faced will also be discussed, for example about the number of teachers and students decreasing and the reasons for this. For all these questions the causes must be analysed and answers must be found, as qene being part of the traditional oral teaching of the EOTC can be seen as intangible patrimony.
