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Panels for "01 Archaeology, Paleoanthropology & Heritage"

Panel ID: 0101

Inter-Disciplinary Interconnections for the Scientific Growth of Ethiopian Archaeology

Alemseged Beldados[1], Catherine D'Andrea[2], Zewdu Eshetu[3], Valery Terwilliger[4]

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.

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[1] Jinka University/Addis Ababa University, Ethiopia

[2] Simon Fraser University, Canada

[3] Addis Ababa University, Ethiopia

[4] University of Kansas, USA

Panel ID: 0102

Practices of Archaeological Researches and Conservation of Archaeological sites in Ethiopia

Tekle Hagos[5], Temesgen Burka[6], and Hasen Seid[7]

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.

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[5] Department of Archaeology and Heritage Management, Addis Ababa University, Ethiopia

[6] Department of Archaeology and Heritage Management, Addis Ababa University, Ethiopia

[7] Department of Archaeology and Heritage Managemnet, Addis Ababa University, Ethiopia

Panel ID: 0103

The Aksumite Ceramics to Reconstruct Social and Trade Intra-Interconnections

Michela Gaudiello[8]

The ceramics is one of the most important archaeological artefacts for its undiscussed numerous presence in the archaeological sites and surveys. Several are the approaches to investigate that common artefact and even more are the interesting information that we can extrapolate from it. In fact, from this archaeological object we can infer social, economic, cultural, symbolic, religious aspects of the society which produced and use it. At the same time, we can reconstruct when the several northern Ethiopian cultures were related 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 suggest disparate explanation: import of final product with or without contents inside, moving of people from the native place to a new destination and, from these, we can allude to the development of exchange relations of materials, techniques, knowledges, cultures and traditions, 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 the 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 the recent projects in Tigray, allows the archaeologist to set comparisons and highlight on the internal regional exchanges. It is necessary move from the isolated analysis of pottery assemblage, and focus 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, whose deeply influence the development of that civilization, and to reconstruct the exchange and trade systems which involve the Tigray with the Red Sea kingdoms and the Mediterranean.

[8] Heidelberg University, Germany

Panel ID: 0104

The Foreign Projects Meet the Ethiopian Universities. Several Cases of Studies in Ethnology, Ethnography, Linguistics, Archaeology, and Experimental Researches.

Michela Gaudiello[9]

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.

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[9] Heidelberg University, Germany

Panels for "02 Arts and Architecture"

Panel ID: 0201

Contemporary Ethiopian Art Scene: Drawing Heritages from the Past, and (Being Engaged in) New Aspects in Art

Mulugeta Tafesse[10]

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, economical 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 high landers' 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.

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[10] Independent scholar (related to HISK, Gent, Belgium and ULL, La Laguna University, La Laguna- Tenerife, Spain)

Panel ID: 0202

Ethiopian Christian Art: Defining Styles, Defying Definitions

Kristen Windmuller-Luna[11] and Jacopo Gnisci[12]

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 "Gondärine" style emerged before the foundation of the eponymous city of Gondär. Given the formation of this style avant la cité, 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.

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[11] Princeton University, USA

[12] Edith O'Donnel Institute of Art History

Panel ID: 0203

Ethiopia's Ecclesiastical Wall Painting Tradition: Influences, Development, and Conservation Issues

Stephen Rickerby[13], Lisa Shekede[14]

Ethiopia's rock-cut and constructed churches preserve an ancient, diverse, and sophisticated tradition of wall painting ranging from the austere polychromed relief decoration of the early basilicas to the colourful paintings on cloth of the nineteenth and twentieth centuries. While this tradition is underpinned by uniquely Ethiopian liturgical practices and iconography, its techniques and stylistic developments reflect a confluence of indigenous traditions notably from the Axumite empire and cultural influences from far beyond Ethiopia's borders, including ancient Rome via Coptic Egypt, western Christian art via the Jesuit missionaries, India, and the Arab world, testifying to Ethiopia's extensive and ever-changing cultural and trading networks. This panel explores some of these influences and developments, 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 prevailing attitudes within state, church, and local communities.

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[13] Ethiopian Heritage Fund

[14] Ethiopian Heritage Fund

Panel ID: 0204
Ethnomusicology Studies in Ethiopia

Divya Shrivastava[15]

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:
1-Music History
2-Healing
3-Role of gender in performance
4-Music and Environment
5-Technology and music.
6-Migration and Music
7-Musical politics.
8-Organology
9-Religion and Music
10-Globalization and Ethiopian music

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

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[15] Mekelle University, Ethiopia

Panel ID: 0205

Multifaceted Customs and Cultures of Ashenda, Ayniwari, Shadey, Solel

Timkehet Teffera[16]

One of Ethiopia's cultural assets is the elaborately celebrated sacred holiday that commemorates Virgin Mary's journey to the eternal world. The Holy Mother of The Lord Jesus Christ was created a human being. When she died at the age of 64, apostles took her corpse to Gethsemane for burial. Eager to witness the miracle of her heavenly journey with their own eyes, the apostles fasted and prayed to God. The miracle happened on the 16th day. Christian Orthodox Tewahido devotees of Tigray and Amhara regions of central and northern Ethiopia practice this elaborately celebrated sacred holiday. Various localities, i.e. Tenben, Inderta, Adigrat, Mekelle, Raya, Axum (Tigray Region) Wag Himra, Lasta, Lalibela and Seqota (Amhara Region) use different designation for the same event, i.e. ashenda, ayniwari, shadey and solel …etc.. The panel will provide a comprehensive overview about this holiday taking socio-cultural, historical, economic, gender-related, spiritual, ritualistic, folkloristic, linguistic musical and artistic aspects into closer consideration. Interested scholars and researches are welcome to join this panel group to present their study outcomes and share and/or exchange their experiences. The topics to be suggested for discussion may, of course, focus on one or more locality or region and also refer to one or more subject matters cited above. The main aim of the panel should portray the multidimensional features of this holiday, since it has not been given due attention from a scholarly perspective until present day. There is just a handful of written documents, reports, booklets and other published and unpublished source materials at our disposal. But this decorative occasion deserves in-depth multidisciplinary approaches resulting from exhaustive researches and fieldworks that should be recorded in written form, published and/or disseminated in order to become testimonies for future generation. The panel will not only be a valuable scholarly product, but also a contribution that will foster the ongoing efforts of Ethiopian government that is attempting to put this multilayered and complex festival in the list of the UNESCO intangible cultural heritage.

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[16] Independent Scholar, Berlin, Germany

Panel ID: 0206

Museums and Development in Ethiopia

Kerstin Volker-Saad[17], Nina Melchers[18], Konrad Melchers[19]

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 ask Ambassador Fesseha A. Tessema, chairperson of the advisory board of the Wukro Museum, to join the steering of the panel. 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). At least one paper will give an overview of the state of the art of modern museums.

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[17] President, Society for the Promotion of Museums in Ethiopia

[18] Society for the Promotion of Museums in Ethiopia

[19] Society for the Promotion of Museums in Ethiopia

Panel ID: 0207

Music and the Dynamics of Contact in Ethiopia

David Aarons[20], Katell Morand[21]

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.

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[20] University of Washington, USA

[21] Université Paris Nanterre, France

Panel ID: 0208

Musical Instruments and Performance of Peripheral Societies of Ethiopia

Admasu Abebe Haile[22], Mitiku Gabrehiwot[23]

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 societies". 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.

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[22] Lecturer at Mada Walabu University, Ethiopia and Ph.D. Student at Addis Ababa University, Ethiopia

[23] Mekelle University, Ethiopia

Panel ID: 0209

Personal Adornment in Ethiopia: Regional and Global Influences on Local, Regional and National Dress, Jewelry and Tattoo/Body Painting.

Ahmed Zakaria[24], Leslie Gottert[25]

The theme of the panel is an exploration of regional and global influences on personal adornment in Ethiopia over time. The presenters will discuss their research on modes of dress, types of jewelry and body art, such as tattoo and painting, in Ethiopia. They will address aspects of the evolution of traditional Ethiopian adornment and how it reflects regional and global influences on dress, jewelry and body decoration in different areas of the country during different periods. They will also share insights about isolated cultures with much less, if any, foreign influence and the development of their unique forms of adornment. It is expected that the discussion of these themes will lead to an improved understanding of traditional dress, jewelry and body decoration in Ethiopia from the distant past to the present and the role that foreign commerce and exchange played in the development of this type of cultural expression and spark renewed interest in pursuing new areas of research.

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[24] Institute of Ethiopian Studies, Addis Ababa University, Ethiopia

[25] Ethiopian Institute of Architecture and Building Construction, Addis Ababa University, Ethiopia

Panel ID: 0210

The New Rock-Hewn Churches of Ethiopia: Continuity or Revival?

Michael Gervers[26], Solomon Belay-Faris[27], Tarn Philipp[28]

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.

Proposed panelists are:
Dr. Michael GERVERS, Department of History, University of Toronto, who will speak to the above.
***Dr. Solomon BELAY-FARIS**, Department of Science and Mathematics Education, College of Education and Behavioral Studies, Addis Ababa University, whose abstract follows:

"Ethiopia's New Rock-Hewn Churches: their Implication for Science Education"

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

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[26] University of Toronto, Canada

[27] Addis Ababa University, Ethiopia

[28] Architect, London, UK

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.

Tarn LEVY PHILIPP, Architect, London, UK

"Documenting Transformative Structures"

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.

We propose further to invite **Mergeta Gebremeskel Tesema**, excavator of the new and extensive rock-hewn ecclesiastical site at Ambager, near Gashena, Wollo.

Travel expenses and accommodation for all of the above will be covered by the panel organizers.

Panel ID: 0211
Traditional Building Technology and Comparison with Abroad

Keita Aoshima[29]

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.

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[29] Shibaura Institute of Technology, Japan and Tokyo University of Science, Japan

Panel ID: 0212

Transnational Entanglements of Cultural Festivals in Ethiopia and the Horn of Africa

Marian Nur Goni[30], Alessandro Jedlowski[31]

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.

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[30] EHESS, Paris, France

[31] University of Liege, Belgium

Panel ID: 0213

"Art History, Church Architecture, Liturgical Development and Historical Issues in Tigray":
Inter-Disciplinary Researches

Emmanuel Fritsch[32]

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.

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[32] Independent researcher (liturgiology, especially applied to the Ethiopian Orthodox Tewahdo Church's liturgical tradition), France; fellow of the CFEE (Addis Ababa)

Panels for "03 Economics and Development Studies"

Panel ID: 0301

Ch'at in Ethiopia

Zerihun Mohammed[33], Melat Gezahegn[34]

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 indicted 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 wildfire 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.

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[33] Forum for Social Studies (FSS), Ethiopia

[34] Forum for Social Studies (FSS), Ethiopia

Panel ID: 0302

Development and Aid: From Conceptualisation to Implementation.

Paulos Asfaha[35], Gabrielle Bayle[36]

Ethiopia is considered as one of the first sub-Saharan African countries to have received development aid from foreign states and international financial institutions. As early as 1944, the Imperial Ethiopian Government (IEG) requested US assistance for its reconstruction and rehabilitation ambitions (McVety : 122). Following the recommendations of the Perry Fellows mission, Ethiopia obtained assistance from countries from both the socialist and western blocs. Czechoslowakia, Italy, Sweden, the United Kingdom or the Soviet Union provided expertise, financial aid ; and trained Ethiopians for the nation's development.

Alongside early requests of aid, Ethiopia is a country famous for its long-time focus on modernisation, its succession of tailored development policies and nowadays its distinct vision for its own development path and priorities. While the ruling Ethiopian People's Democratic Revolutionary Front (EPRDF) coalition is driven by a strong developmental discourse, with an emphasis on economic growth, the concept of development and its construction is not new to the country. Instances could be traced at least to the early 20th century. From Gebre Heywet Baykedagn's reflections on the Ethiopian economy to the current Second Growth and Transformation Plan (GTP-II), Ethiopian intellectuals and officials have discussed and theorized perspectives on development; sometimes directly applying them. Foreign advisers and experts from friendly countries and international organisations accompanied Ethiopian authorities in their endeavours.

This panel will discuss and explore the specificities of development and aid in modern Ethiopia. The thematic focus will be placed on development policies, negotiation and implementation at regional, federal/national and international level, to tackle topics as varied as development theory, state agency, conditionality and ownership of aid, policy continuity and rupture, or policy appropriateness. The panel welcomes contributions from all disciplines.

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[35] Université de Genève/IMAF, Switzerland

[36] SOAS, UK

Panel ID: 0303

Development and Labour on the Horn: Outlining the Contours of a Key Relationship

Stefano Bellucci[37], Andreas Admasie[38]

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 competitivity. 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 conjuncture, 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.

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[37] Leiden University, International Institute of Social History, the Netherlands

[38] Leiden University, International Institute of Social History, the Netherlands

Panel ID: 0304

Enabling Infrastructures, Redefining Territories: Ethiopia's Regions Beyond Rural or Urban Bias

Jesse McClelland[39], Sarah Stefanos[40]

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 Piguet 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

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[39] University of Washington, USA

[40] University of Wisconsin, USA

Panel ID: 0305

Lands of the Future. Time for Innovation. Can Ethiopia Still Set a Global Example for Equitable Development?

Echi Christina Gabbert[41], Fana Gebresenbet[42], Edward (Jed) Stevenson[43]

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. et 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.

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[41] Institute of Social and Cultural Anthropology, University of Goettingen, Germany and Max Planck Institute, Halle Saale, Germany

[42] Institute for Peace and Security Studies (IPSS), Addis Ababa University, Ethiopia

[43] University College London, UK

Panel ID: 0306

Vulnerability and New Solidarities Among Ethiopian Pastoralists: Renegotiating Power and Identities in Ethiopia's Pastoral Borderlands

Francesco Staro[44], Samuel Tefera[45]

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 re-sources — 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?

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[44] Université Paris 8 Vincennes Saint Denis, France

[45] Addis Ababa University, Ethiopia

Panels for "04 Education & Pedagogical Science"

Panel ID: 0401

Ethiopian Art Education: 21st Century Art and Skill Learning;
A Requirement and Responsibility of Artists, Art Educators and Art Institutes.

Colette Vester[46]

Nowadays in Ethiopia different new programs in the Visual Art are established in the widespread regions of Ethiopia. When in 2011 only Addis Ababa's Fine Arts was the olny instituions ardreesing Fine arts in academic instituion, Mekelle followed in 2012 with the B.A. Visual arts program after that Bahir Dar and Gondor followed. At this moment the graduated students are lecturers in new programs in other part of the country. This means a big boost of new programs and input in the academic worlds and Arts. For this reason academics and their teachers have to work together to create a unified aim for the art developments and visions on art in Ethiopia in relation to the African continent and the other parts of the world. But mainly it is important to see and be aware of the specifics of every corner of Ethiopia with its own specific traditions, heritage and cultural needs.

The quality of education can be assured only when there is good communication, team work and vision on creating high qualified teachers and artists. In the to send abstract I would like to describe these initiatives that can help the Art education not only on Academic level but contemporaneously also on high school level. For this reason I will work closely with the Fine Arts in Addis Ababa, the Wolega University in Nekemt as well as with the Mekelle University. We welcome papres describing and covering the above themes.

Panel ID: 0402
Workshop Panel for Junior Scholars on Horn of Africa Studies

Katrin Bromber[47]

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. Submissions (maximum 2 A-4 pages) should be submitted within the deadline of the conference's call for papers. Please include in the document:
- Your name and institutional affiliation
- Title of the contribution
- Subject/hypotheses
- Methodological approach
- State of the Art
- Estimated completion date
- Bibliography (5-6 citations)

After a review process you will get notified early on, if your submission has been accepted. Please note that WAKHVA is not able to cover any expenses related with your participation in the workshop!

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[47] Leibniz-Centre for Modern Oriental Studies (Berlin), Germany

Panels for "05 History of the States and People of the Region"

Panel ID: 0501
A View from Afar

Maknun Ashami[48], Till J. F. Trojer[49], John R. Campbell[50], Simone Rettberg[51]

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).

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[48] Birkbeck University

[49] SOAS

[50] SOAS

[51] former University of Berlin

Panel ID: 0502

Borders and frontiers in Ethiopia and the Horn of Africa after 1941.

Antonio Maria Morone[52], Luca Puddu[53], Temesgen Gebeyehu[54]

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.

[52] University of Pavia, Italy

[53] University of Cagliari, Italy

[54] University of Bahr Dahr, Ethiopia

Panel ID: 0503

Entangled Histories and Traditions: Pre-Modern Ethiopia and the World

Zara Pogossian[55]

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.

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[55] Ruhr-Universität-Bochum, Germany

Panel ID: 0504

Ethiopian Vis-à-vis Oromo and Islamicate Studies: Change Trajectories

Mukerrem Miftah Shafi[56], Mohammed Endris[57]

The "Ethiopian studies" has long been overshadowed by studies of the Northern societies of the present day Ethiopia. This had its own underlying conditions and subsequent consequences. State politics and knowledge production were intertwined for many years 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 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.

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[56] Ibn Khaldun University, Turkey

[57] Gazi University, Turkey

Panel ID: 0505
Ethnic Identities of Amhara Region

Cressida Marcus[58]

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

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58 Institute of Social and Cultural Anthropology, University of Oxford, UK

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.

Panel ID: 0506

Memorial Round Table of Panel Discussion on the Late Professor Levine's Book: Interpreting Ethiopia: Observations of Five Decades, Tsehai Publishers, 2012, Virginia, USA
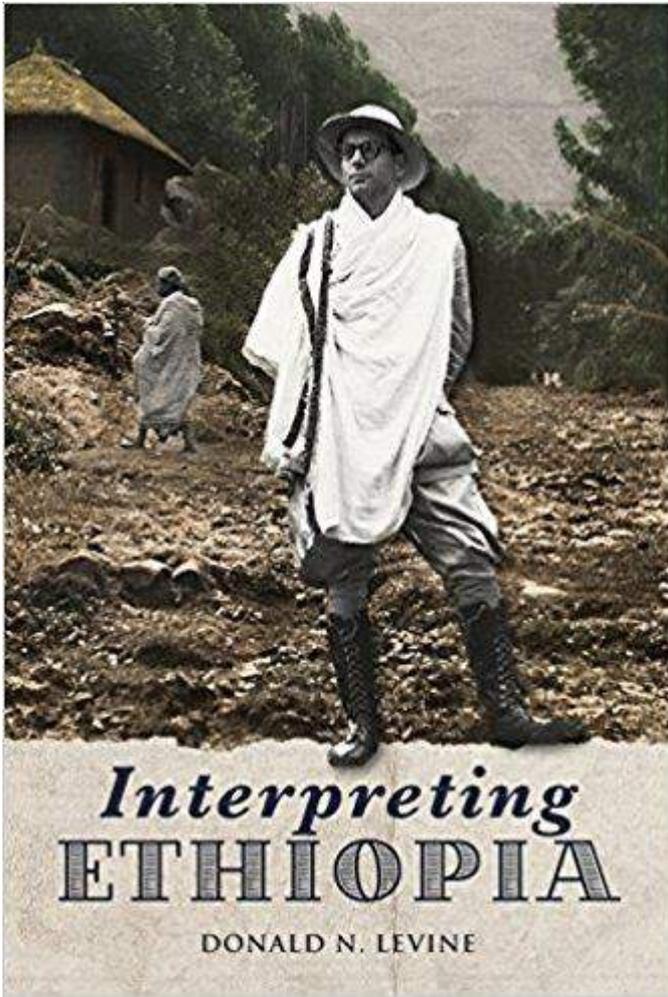
Sisay Asefa[59]

I would like to organized panel around an important book entitled *" Interpreting Ethiopia: Observations of 5 decades*" by the Late Distinguished Professor Donald N.Levine who was a leading Sociologist and Ethiopianist Scholar from the University of Chicago. The panel will begin to first paying respect for his work in Ethiopia and her civilization and evolution including memories and condolences to him and his family and focus on his important work on Ethiopian civilization and evolution with selected topics covered in 37 Chapters of his the book which is about 500 pages including bibliography and Index divided into 5 sub-thematic sections.

The book has 37 Chapters and divided into 5 parts: I. Ethos and World View, II: Higher Education and Literature, III.History. IV. Politics. V. Comparative and Global.

The panel will be discussion of selected chapters from each section of book such as Greater Ethiopia reconsidered (Chapter9), Ethiopia :Identity, Authority and Realism (1965), General Education and Ethiopian University (Chapter 10), Cultural Creativity in the Ethiopian Diaspora (Chapter 15), The battle of Adowa as historic event(1896) (Chapter 16), Oromo Narratives(2007), Chapter 22, Ethiopia's missed chances:1960,1974,1991,1998,2005, and now (2007 and beyond), The Promise of Ethiopia Chapter 31,Ethiopia and Japan in Comparative Civilizational Perspective (Chapter 33), Ethiopian Nationhood in Global Era Chapter,2007 (Chapter 36 and revised analytical approach to the evolution of Ethiopian society 2012, Chapter 37 and other chapters of interest to participating panelists. The list of panelists can be invited from Ethiopian Universities, and other international Universities with expertise on various dimensions of Ethiopia.

A Friendly requirement by panel organizer is to read the book before the conference. The following panelists will be invited: Assefa Mehretu, PhD, Emeritus Professor of Geography, MSU, Berhanu Mengistu, PhD, Professor of Public Administration, Old Dominion University, David Shinn, PhD Adjunct Professor of At George Town University and former Ambassador to Ethiopia, Teshome Wagaw, PhD, Emeritus of Higher Education at University of Michigan, Teshome Abebe, PhD Professor of Economics, Eastern Illinois University, Professor Mammo Muchie, Rsearch Professor at Tshwane University, Pretoria, South Africa, Mr. Elias Windimu, Publisher of Thai publishers who published the book, and selected scholars from Addis Ababa University and other Universities in Ethiopia.The panel presentations will provide an important constructive contribution to prospects including challenges and opportunities of Integration of Ethiopia for current and future generation and continue its leadership in Africa as home of Africa Union and United National Economic Commission for Africa.

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[59] Professor of Economics and Director of Center for African Development Policy Research, Western Michigan University, USA

Interpreting
ETHIOPIA
DONALD N. LEVINE

Panel ID: 0507

New Evidence on Slavery and the Slave Trade in Ethiopia and the Horn of Africa

Giulia Bonacci[60], Alexander Meckelburg[61]

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.

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[60] Institute of Research for Development (IRD) / Research Unit Migrations and Society (URMIS UMR205)

[61] University of Hamburg, Germany

Panel ID: 0508

New Perspectives on the Relation Between Ottoman-Turkey and the Ethiopian Region

Nahide Bozkurt[62], Muzeyen Hawas Sebsebe[63], Ahmet Nedim Serinsu[64]

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 University and Horn of Africa Strategic Studies, a regional think tank that based in Ankara.

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[62] Ankara University, Turkey

[63] Yildrim Beyazit University, Turkey

[64] Horn of Africa Strategic Studies, Turkey

Panel ID: 0509

Polish Ethiopian Studies in a Global Context

Hanna Rubinkowska-Anioł[65], Ewa Wołk-Sore[66]

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.

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[65] University of Warsaw, Poland

[66] University of Warsaw, Poland

Panel ID: 0510

The Medieval Ethiopian Dynamics (12th-17th c): State, People, Space and Knowledge in Movement

Deresse Ayenachew[67], Marie-Laure Derat[68]

As the remarkable characteristic of medieval Ethiopian society is displacement. Nothing was static, the sates 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

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[67] Ass. Professor of History, Debre Berhan University, Ethiopia

[68] Professor of History, CNRS-Paris 1 Université, France

Panel ID: 0511

Trade, Routes and Travel: Ethiopia in the Pre-Modern World

Verena Krebs[69]

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.

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[69] Hebrew University of Jerusalem, Israel

Panel ID: 0512

The Ethnographic Space and the Interpretive Imagination:
Here, There, and Between in the Study of the Beta Israel

Steven Kaplan and Hagar Salamon

The Beta Israel ("Falasha"/"Ethiopian Jews") have been the subject of tremendous attention during the past four decades. They are almost certainly per capita the most studied of Ethiopian groups. Yet, much of the research about them has taken place outside the context of wider trends in Ethiopian studies. This panel examines different/various aspects of ethno-historical, interpretive research on the Beta Israel moving along axes of time and place. Bringing together scholars from different disciplines, including, but not limited to folklore, history, literature, migration studies and archaeology, it will attempt to illuminate both common challenges and unique issues. Among the issues to be considered are definitions and re-definitions of ethnic identity, responses to political changes in modern Ethiopia and the tensions between in-group voices and external perspectives.

Examinations which place the Beta Israel in the broader context of scholarship on Ethiopia are welcomed. This panel seeks to foster dialogue not only between different disciplines, but also raise broader issues of particularity and shared values and practices in Ethiopia.

Panel ID: 0513
Rethinking Ethiopian Studies

Kindeneh Endeg[70]

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.

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[70] Institute of Ethiopian Studies, Addis Ababa University, Ethiopia

Panels for "06 Human Geography, Ecology and Environment"

Panel ID: 0601

"Cartography and Itineraries": Territorial Knowledge and Spatial Networks of Ethiopia and Its Neighbors in Historical Maps and Itineraries

Wolbert Smidt[71], Eloi Ficquet[72]

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.

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[71] Mekelle University, Ethiopia

[72] EHESS (ETHIOMAP project)

Panel ID: 0602

Developing Waters, Crafting the State, and Remaking Society in Ethiopia

Emanuele Fantini[73] and Hermen Smit[74]

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,…).

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[73] IHE Delft Institute for Water Education, the Netherlands

[74] IHE Delft Institute for Water Education, the Netherlands

Panel ID: 0603

Ethiopia and the Ancient World: Reception and Transformation of Geographical Knowledge

Klaus Geus[75]

Since at least the time of the early kingdom of Egypt (3rd millennnium 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 be 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 least, the repercussions of this knowledge in Ethiopic translations in later times.

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[75] Professor, Freie Universität Berlin, Germany

Panel ID: 0604

New Water-Energy Paradigms? Ethiopia's Expanding Hydroelectric Infrastructure: Challenges and Opportunities for Domestic and Regional Energy Futures

Edegilign Hailu[76], Kristin Fedeler[77]

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

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[76] Université Paris Nanterre, France

[77] The University of Edinburgh, Scotland, UK

Panels for "07 Law, Governance & Political Economy"

Panel ID: 0701

Historical Dimensions of Citizenship and Belonging in Ethiopia and the Horn of Africa

Nicola Camilleri[78], Alexander Meckelburg[79]

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-à-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.

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[78] Freie Universität Berlin, Friedrich Meinecke Institutand, Germany

[79] Hamburg University, Hiob Ludolf Centre for Ethiopian Studies, Germany

Panel ID: 0702

"Justice from Below" Panel 1: Searching for a Right to the City in a Transitional Urban Ethiopia.

Marie Bridonneau[80], Sabine Planel[81], Wodeab Teshome[82]

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.

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[80] University of Paris 10- LAVUE, France

[81] IRD-IMAF

[82] Professor, Addis Ababa University

Panel ID: 0703

Legal Pluralism in Ethiopia. The Interplay of International, National and Customary Law

Susanne Epple[83], Getachew Assefa[84]

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.

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[83] Frobenius Institute/Frankfurt University, Germany

[84] Addis Ababa University, Ethiopia

Panel ID: 0704

Local Government in Ethiopia:
Democratic, Developmental & Accommodative of Regional Minorities?

Assefa Fiseha[85], Zemelak Ayitenew[86]

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 decentraliation 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

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[85] Centre for Federal Studies

[86] Addis Ababa University, Ethiopia

Panel ID: 0705

The Political Economy of Ethnicity and Cultural Identities in Northeastern Ethiopia

Tsegay Berhe[87], Sintayoh Fisseha[88]

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.

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[87] Addis Ababa University, Ethiopia

[88] McEwan University, Edmonton, Canada

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.

Panels for "08 Philology, Literature & Linguistics"

Panel ID: 0801

Automatic Text Processing and Digital Humanities for Ethiopian Language and Culture

Cristina Vertan[89], Solomon Teferra Abate[90]

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-taggers 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 maṣāḥǝft (https://www.aai.uni-hamburg.de/en/ethiostudies/research/betamasaheft.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.

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[89] University of Hamburg, Germany

[90] Professor, Addis Ababa University, Ethiopia

Panel ID: 0802

Linguistic Challenges and Change in Multilingual Ethiopia

Fekede Menuta[91], Ronny Meyer[92]

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.

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[91] Hawassa University, Ethiopia

[92] Addis Ababa University, Ethiopia

Panel ID: 0803

Multilingualism and Ethiopian Languages: Linguistic Change and Social Practices

Veronique Miguel Addisu[93], Yeshi Guebre Medhin[94]

The panel invites scholars to explore multilingualism including Ethiopian languages. It focuses on linguistics systems and sociolinguistics practices. In Ethiopia today (or Diaspora groups), the multiplicity of languages and groups contributes to a variety of contacts between languages and cultures, at regional and global level. In many study cases, it seems that the global structure is transformed by a local order of indexicality. This may be developed in different ways in urban and rural contexts, in Ethiopia and out of Ethiopia. The variety of social contexts and the interactions between those contexts show that multilingualism has to be studied in different and complementary scientific ways. For example, it has a sociolinguistics aspect (policy, education, functions…) and a linguistics aspect (syntax, lexicon, phonology…).

Can we identify common characteristics of multilingualism? Could languages in Ethiopia today (or in Ethiopian groups abroad) be studied as unified social practices or does it show a new way of considering identities as a dynamic construction? At local and global level, many social realities could be included: urban development, educational policy, migration through territories but also through social groups… This linguistic issue concerns the dynamic of "social identities" and the impact of "social representations"; it could reflect contemporaneous realities and includes also a diachronic approach.

In order to propose a way to approach multilingualism in Ethiopia as a complex phenomenon, this panel will give voice to different contributions analyzing specific multilingual contexts in Ethiopia. All languages are concerned (Ethiopian languages and international languages used in Ethiopia since the 1800th).

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[93] Normandie University, France

[94] Addis Ababa University, Ethiopia

Panel ID: 0804

Quantification and Numeration of Objects in Space in Ethiopian Languages

Baye Yimam[95]

Tips:

Objects exist in space.

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?

    (a) Generic

    (b) Mass and collectives

    (c) Specific and non-specific

    (d) Definite and indefinite

    (e) Uniqueness and individuation

4. How are these marked?

    (a) Tonal

    (b) Morphological

95 Professor, Addis Ababa University, Ethiopia

(c) Syntactic

5. Which body parts are used to express

    (a) single and multiple instances of a mass/collection?

    or measure:

    (b) sizes of physical space such as land and quantity of mass

6. How are measures phrases structured?

7. How are objects classified as numerable, measureable, 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.

Panel ID: 0805

Past, Present and Future of Editing Ethiopian Texts: Regional and Global Perspectives

Alessandro Bausi[96]

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 Gəʿəz 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 Gəʿəz 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 Gəʿəz 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.

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[96] Professor, Asien-Afrika-Institut, Universität Hamburg, Germany

Panels for "09 Political Science"

Panel ID: 0901
External Actors and Forces and Their Impact on Politics in Ethiopia

Aleksi Ylönen[97], Jan Záhořík[98]

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.

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[97] University Institute of Lisbon (ISCTE-IUL), Portgual

[98] University of West Bohemia in Pilsenand

Panel ID: 0902

USA and Africa: From Berlin to San Francisco and After

Haile Muluken[99]

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.

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[99] Department of History and Heritage Management, Mekelle University

Panels for "10 Migration Studies"

Panel ID: 1001

The Feminisation of Migration: Perspectives and Experiences of Gendered Migrations Within and Outside of Ethiopia

Meron Zeleke[100], Leila Qashu[101]

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.

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[100] Senior Postdoctoral Fellow and Assistant Professor, Addis Ababa University

[101] Banting Postdoctoral Fellow, Centre for Oral History and Digital Storytelling (COHDS), Concordia University, Canada

Panel ID: 1002
Trends and Dynamics of International Migration in Ethiopia

Asnake Kefale[102], Fana Gebresenbet[103]

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

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[102] Dept. of Political Science and International Relations, Addis Ababa University, Ethiopia

[103] Institute for Peace and Security Studies, Addis Ababa University, Ethiopia

Panels for "11 Population & Gender Studies"

Panel ID: 1101
Gendering Reproduction and Fertility Control in Ethiopia

Thera Mjaaland[104], Mulumebet Zenebe[105]

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.

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[104] Independent researcher at Department of Global Public Health and Primary Care, University of Bergen, Norway

[105] Assistant Professor, Centre for Gender Studies, Addis Ababa University, Ethiopia

Panel ID: 1102

"Justice from Below" Panel 2: Gendered Approaches of Social Justice in Ethiopia: Women, Redistribution and Recognition

Rahwa Mussie[106], Pierre Guidi[107]

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.

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[106] Addis Ababa University, Ethiopia

[107] IRD-CEPED

Panels for "12 Social Anthropology & Cultural Studies"

Panel ID: 1201
Archives and Collections for/in Ethiopian Studies

Sophia Thubauville[108], Sayuri Yoshida[109]

Various archives and collections are consulted for diverse research questions by researches 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.

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[108] Frobenius Institute, Germany

[109] Nanzan University, Japan

Panel ID: 1202

Changing Intersections of Environmental Shocks and Local Institutions in Ethiopia: Debates and Case Studies

Teferi Abate Adem[110], Harald Aspen[111]

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. "makanajo," "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

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[110] Yale University

[111] NTNU

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?

Panel ID: 1203

Film Panel: Ethiopian Studies Through Image, Sound and Beyond:
Perspectives from Ethnographic Films

Itsushi Kawase[112]

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.

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[112] Associate Professor, National Museum of Ethnology, Japan

Panel ID: 1204

Global Schooling and Local Learning in Ethiopia

Tatek Abebe[113], Sabrina Maurus[114]

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?

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[113] Norwegian University of Sciences and Technology, Norway

[114] Bayreuth University, Germany

Panel ID: 1205
Globalisation and Rural Ethiopia

Philippa Bevan[115], Catherine Dom[116], Alula Pankhurst[117], Sarah Vaughan[118]

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 bases 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

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[115] Independent Researcher

[116] Independent Researcher

[117] Independent Researcher

[118] Independent Researcher

Panel ID: 1206

Guardians of Productive Landscapes: Farmers and Farming in Ethiopia

Ivo Strecker[119], Schlee Guenther[120], Eyob Defersha[121], Mitiku Gabrehiwot[122]

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 for that matter have been custodians of the 'landscapes' in their areas. But, how have the role played by indigenous farmers and farming system 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?

[119] Emeritus Professor of Cultural Anthropology at the Johannes Gutenberg University of Mainz, Germany

[120] Professor, Max Planck Institute of Social Anthropology , Halle (Saale), Germany

[121] Arbaminch University, Ethiopia

[122] Mekelle University, Ethiopia

Panel ID: 1207

Health, Religion, Inequalities and Development

Dan Levene[123],   Mirgissa Kaba[124], David Phillips[125], Pino Schirripa[126], Marta Camilla Wright[127]

From different disciplinary perspectives, researchers have pointed out as the conceptions of health and disease vary form a context to another. Especially medical anthropology has tried to give back a more complex idea of the processes concerning health and diseases by linking them to a broader social and cultural context. In so doing it has focused on particular phenomena like the link between religion and health. This is a central nexus in Ethiopia, where different ideas, practices and cultural constructions from different religious traditions live along and are interconnected with various perceptions of health, disease and healing.

At the same time, in the last decades, medical anthropology has focused on issues such as inequality and development. By studying the health policies as well as concrete example in their fieldwork, anthropologists have shown some odds in the development policies related to health, that produce new types of inequalities.

Our panel would like to focus on these two topics, trying to find a way to merge the attention to the religious dimension with a view which take into account specific social dynamics.

This panel invite researchers from a wide range of disciplines, including medicine, history, social and medical anthropology, sociology and religious studies. The panel is open to any historical periods and topics, but we would like to see papers based upon empirical research that can contribute to advancing theoretical and analytical perspectives.

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[123] Reader in Semitic Languages, University of Southampton

[124] Department of preventive medicine, School of Public Health,Addis Ababa University, Ethiopia

[125] Professor, MRC Lifecourse Epidemiology Unit, University of Southampton

[126] Associate Professor, Dept. of History, Cultures, Religions, Sapienza – University of Rome

[127] Study of Religions, University of Bergen

Panel ID: 1208

Interconnection of Human Society with Animals in Northeastern Africa

Mulubrhan Balehegn[128], Mahlet Alemu[129], Yoko Furusaki[130]

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.

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Panel ID: 1209

Local-Knowledge Studies Reconsidered; Creativities, Transmission, Sharing and Beyond.

Morie Kaneko[131], Masayoshi Shigeta[132]

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.

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Panel ID: 1210
Re(thiopian) Studies: Homage, Challenge, Advance?

Felix Girke[133]

Re-studies have been a methodological concern in anthropology for a long time.

In some sense, they mimic the demand for reproducibility familiar from natural science, and offer a means to assess validity usually not easily available in the social sciences; but they also contain a promise of updating, of revealingly tracking changes, as well as introducing the peril of deconstructing the work of colleagues, of the researchers who have come and gone before. Some of the most celebrated controversies in anthropology have arisen from re-studies, be it in Mexico or in Samoa.

But we can never step into the same river twice: Richard Wilk (2001) has paradoxically pointed out that re-studies are both impossible and necessary. Accordingly, this panel is not restricted to attempts to replicate specific research designs. Instead and more broadly, it invites both fieldworkers who have entered and re-visited earlier researchers' fieldsites and scholars who find themselves 'being re-studied' to reflect on such work and its practical, methodological, and personal/disciplinary complexities. Beyond the influence such studies have on academic trajectories, the possibly more relevant question is the local research partners react to re-studies and what hopes and expectations but also worries and concerns emerge from such constellations (Crow 2013).

Publications emerging from a re-study can end up as homages, as challenges, as genuine advances, or as a combination of these – but as they inevitably concern interconnections and identities, they can never ignore their predecessors and scholarly ancestors. To pursue this topic in Ethiopian Studies seems timely, considering that with the passing of time and the expansion of the field we now find second and third generations of researchers in many regions and among certain populations.

References and Further Reading:

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Wilk, Richard 2001: The impossibility and necessity of re-inquiry: Finding middle ground in social science. *Journal of Consumer Research* 28: 308-312.

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Panel ID: 1211

The Abbay (Nile) Quest in the Ethiopian Popular Imagination and Belief System

Mersha Alehegne[134], Wuhibegezer Ferede[135]

1. 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 and discord, this being the image which is reflected in the popular imagination. Yet from a historical and cultural perspective this is misleading, the river was often represented as an artery of communication, something which bound the different countries together and represented their common aspirations and hopes for the future, rather than as a cause of conflict. This "binding discourse" is reflected through ancient documented histories, texts, relics, oral narratives, rituals of the countries of East and North Africa which are sewed together by the river. Thus the Nile River is something which unites peoples rather than dividing them.

Currently, Ethiopia has put its grand initiative to make the deserved use of the river which has long been its source of "pride yet in part failure". Despite being seasonally eroded by the river, little attempt has been made to benefit from its positive potential over the centuries, Consequently a decision was made and is now being implemented that Ethiopia should build an almost 80 Billion Birr mega-dam project on the Nile River. Since the day of the announcement, there has been a popular mobilization of all age groups and ethnicities of Ethiopia to handful support for the successful accomplishment of the dam project. The construction of the dam has proved controversial, with Egypt and to a lesser extent Sudan, fearing that it will reduce the amount of water passing through their countries. The view of other Abay basin countries too has not been well demonstrated. Diplomatic means are required to reduce this tension, while Ethiopia continues her efforts to achieve her goal of successfully accomplishing the largest engineering project ever attempted - the Grand Ethiopian Renaissance Hydropower Dam Project (GERHDP) over the River Abay (Blue Nile). Apart from the political diplomacy furiously carried by the government and visible discussions on the

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engineering aspects of the river among natural scientists, academic dialogue on the cultural aspect of the river should be started among social scientists in different higher institutes of the Nile Basin countries and beyond.

Therefore, this panel is proposed aiming at cultivating and amassing indigenous views, reflections of the popular imagination, explanations and conceptions about Abay in the culture, traditional scholarship and popular imaginations of the so called the Nile Basin countries.

2. Panel Objectives

The panel is intended to cultivate and amass indigenous views, reflections of the popular imagination, explanations and conceptions about Abay in the culture, traditional scholarship and popular imaginations of the so called the Nile Basin countries. It also aims at meeting the following specific objectives:

A. how Abay is preserved in the people's popular oral narratives and songs;
B. the significance of the Abay/Nile River as reflected in its use in ideological discourses reflected in different art forms;
C. the place of Abay in the history of Ethiopian Imperial Court;
D. how Abay is viewed in Ethiopian traditional scholarship (Qene, Zema, Medrasa schooling tradition and commentaries of books);
E. how Abay is documented in Ethiopian textual scholarship including hagiographies, homilies, etc.

3. Papers

Scholars in the field of history, folklore, philology, anthropology, etc. will be invited to submit their paper proposals for consideration by the scientific committee which will determine whether the abstract will be accepted for presentation at the panel. The presented papers will be published in a proceedings.

Panel ID: 1212
Tourism Development

Mulugeta Feseha[136]

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

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Panels for "13 Studies of Religion"

Panel ID: 1301
Christian-Muslim Relations in Ethiopia

Jürgen Klein[137]

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, interreligious 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.

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Panel ID: 1302

Ethiopian Christianity: Global Interconnections and Local Identities

Martin Tamcke[138], Stanislau Paulau[139]

"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.

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Panel ID: 1303

Monasticism in in the Horn of Africa? Comparative Considerations Beyond the Christian Tradition

Sophia Dege-Mueller[140], Bar Kribus[141]

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.

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[140] Ruhr Universität Bochum, Germany

[141] Hebrew University, Israel

Panel ID: 1304

Revisiting Islam in Ethiopia: The Dynamics of its Heritage, History and Culture

Ahmed Hassen[142]

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.

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