Annex 2

Documentation of the Abstracts of Unpublished Papers

International Conference on “Culture and Development” on 13\textsuperscript{th} August 2011

Urbanization of Traditional Settlement in Mekelle, Ethiopia

\textit{Nobuhiro Shimizu}, \textit{Rumi Okazaki}, \textit{Hiroto Kobayashi}, \textit{Riichi Miyake}

Mekelle is northern Ethiopian city which has developed from late nineteenth century. Urbanization and institutional change of land management has transformed actuality of the whole of Mekelle. This paper will focus on urban formation, compound transition and historical housings from aspect of actual condition, genealogy and architecture. The main study area is Enda Meskel, which is one of the oldest villages in Mekelle, located on the hillside slope. On that basis, hillside slope village will be compared with lower flat village, Enda Anania, which has been researched in preceding study, from the view of their relation and difference.

\textbf{Keywords:} Urban History, Urban Formation, Urbanization, Genealogy, \textit{Hidmo}, Ethiopia, Mekelle.

Study on the Urban Formation and Actuality of the Central District in Mekelle, Ethiopia: An Appraisal of Historical Quarters and Inner City Problems

\textit{Rumi Okazaki}

This paper tends to be a comprehensive study on the problems of the inner city in the heart of a historical city in Tigray, Ethiopia. Mekelle was chosen as the target city as it has developed the status of the regional capital corresponding to the reign of Tigray princes since the nineteenth century. Historical observation is specially considered in order to clarify its evolution in accordance with its geo-political development. In this regard, objectives of this study are listed as follows: (1) Clarify the urban formation process of Mekelle, (2) Evaluate historical districts and buildings in a paleo-environmental way, (3) Find problems within housing and social situation in the historical quarter, (4) Investigate recent changes occurred after the demolition of houses in 2010 according to the new urban plan.

\textbf{Keywords:} Ethiopia, Mekelle, Urban Formation, Historical Quarters, Historical Heritage.

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Theme: Cultural Heritages

New “Pre-Aksumite” and Aksumite Archaeological Sites from Central Tigrai

Yohannes Gebre Selassie

This article put forward an interim inventory of hitherto unknown Aksumite or possibly pre-Aksumite sites of Ḥänzät, Follḥat, Addi-Šatara and Šinda Ra’esi. With the exception of Ḥänzät, the other sites already mentioned are largely terra incognita to students of ancient Ethiopian history and archaeology. Although known at least from the mid-19th century to travellers, Ḥänzät itself has never been a subject of complete archaeological documentation. Several Stelae, inscribed and non-inscribed, are scattered in the church compound of Ḥänzät Gabriel and in the surrounding villages. One of these stelae, measuring about seven meters is probably the tallest stela to be recorded outside Aksum. Local traditions claim that the stelae found in Aksum were carved at Ḥänzät. Another object of importance is a magnificent pre-Christian (or possibly pre-Aksumite) libation stone found in the church compound of Ḥänzät Gabriel. Several complete potteries are also sheltered inside the depository of the church and in private farmhouses. The danger to these undocumented objects is that the amount of money the “traffickers” offer to the “owners” of these objects (most of them children) is becoming irresistible. The disappearance of scores of beautiful intact Aksumite potteries call for an urgent preventive action against “illegal antique objects traffickers” allegedly coming from the town of Aksum. This essay will propose ways to minimize “illegal trafficking” of ancient objects from Ḥänzät and its surroundings.

Keywords: ṢAddi-Šatara, ṢAGZ, Bronze Bracelets, Bronze Cauldron, Cultural Mound, Follḥat, Ḥänzät, “Illegal Trafficking”, Pottery, Stelae.

Tigrinya Before the Birth of Christ

Fisseha Hailu

This study deals with Tigrinya linguistic items attested in inscriptions before the birth of Christ. Besides, as is known, little or no empirical research was conducted so far on this topic. That is, perhaps, why there are lots of discrepancies about the linguistic history of Tigrinya. Probably, this new research throws light on the field of knowledge that already exists on Tigrinya. The main purpose is to investigate the inscriptions in light of principles of historical linguistics for which document analysis is employed as a research method. Particularly, sound change, borrowing and scour languages are used in interpreting the facts of onomastics and toponyms. Egyptian hieroglyphics and Sabean inscriptions are used as data sources. Having collected, these data are checked against Tigrinya Dictionary, Tigrinya-English Dictionary, Ge’ez Dictionary and other sources. In this study, not only linguistic evidence but also geographical references are considered. The study reveals that there are attested toponyms and onomastics, which are linguistically Tigrinya, in the Egyptian monuments of Queen Hatshepsut (1501-1479 B.C.) and King Tuthmosis III (1479-1447 B.C.) about Punt. One of these onomastics is Ťagaru, the ethnonym of Tigrinya speakers. Since no other community is identified in history by the name Ťagaru in the Land

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of Punt; the word Tägaru alone would suffice to establish the fact that Tigrinya speakers were one of the Punite communities. In fact, not only the ethnonym of Tigrinya speakers, but also Tigrinya words came into view in Egyptian inscriptions. Likewise, Tigrinya linguistic items, continuously, manifested in the Dağmat inscriptions. As language contact elsewhere, these Tigrinya words are typical evidence of Tigrinya in Egyptian hieroglyphic inscriptions before the birth of Christ. Thus, the study concludes that Tägaru as a speech community and Tigrinya as its expression have existed at least since 2000 B.C. This meets: the obligatory circumstance for the state of being of a language is the state of being of a speech community. Such evidence sheds light on problems that relate to inscriptions before the birth of Christ and to questions of origin of Ethio-Semitic.

**Keywords:** Tigrinya, Historical Linguistics, Ge’ez, Ethio-Semitic, Tägaru, Inscriptions.

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**A Reconstructive Study on the Old Church of Asira Matira Monastery in Tigray, Ethiopia**

Rüchi Miyake°, Nobuhiro Shimizu°, Yohei Mano°

Asira Metira Monastery, situated 60 km north-east from Mekelle, has been known as one of the most important Istifanite monasteries which spread in the north-eastern region of Tigray. Sinod preserved in this monastery suggests its origin in 505 by Emperor Gebremeskal and its reconstruction during the reign of Zara Yakob by the initiative of Abuna Kerez in the 15th century. In its peak period, the monastery housed nearly 500 monks and nuns, but due to the expropriation of its land by Derg regime, its activity declined rapidly and, worse enough, the old church was hit seriously by lightning in 1972. Actually, this old church was considerably transformed and used as a workshop for textile weaving. This study aims at the reconstruction of this old Mikael church by the observation of the damages by the lightning, the examination of remaining parts, the measurement of the remaining building, and the interview with the monks and nuns as well as the further reading of old documents concerning this monastery. The field survey was undertaken in August-September 2010 and in March 2011 by the authors’ team. The only architectural document conveying the plan and the images of the church before the lightning damage is that of Ruth Plant published in 1973, but her architectural plan is inexact and does not coincide with the remaining structure. Still, her description concerning the detail of the church such as the position of the wooden dome or the finishes of the ceiling is suggestive enough as most of the details have been completely lost. After the measurement of the actual building, the authors’ team has tried to reconstruct the **maqdas**, sanctuary which had been demolished in 2009 before the intervention of the research team. The identification of wooden beams preserved separately confirms their original positions, which automatically conclude the plan and the section of the lost **maqdas**. Besides, several remaining wooden members suggest the shape of the decorated wooden door and its frame which delimited the **maqdas** and the ambulatory of **queddest**. The “wooden dome, set on the corner pieces in the ceiling just before the **maqdas**. Since no trace could be found in relation with the small upper tower, the reconstruction of this tower was carried out by way of 3D modelling from the picture published in Plant's book. The reconstructed form of Mikael church suggests the same typology as that of Gunda Gundo Monastery, which is considered as the origin of the Istifanite architecture. Further study on the origin and the development of Asira Matira Monastery in relation with this group is expected.

**Keywords:** Asira Matira Monastery, **Maqdas**, Mikael Church, Architecture, Reconstruction.

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A Study on the Historical District of Harar Jugol, Ethiopia

Rumi Okazaki

Harar is one of the most impressive cities in Ethiopia as it still maintains the historical core surrounded by city walls, called Harar Jugol. In 2006, this fortified city was registered in the UNESCO World Heritage List, as “Harar Jugol, said to be the fourth holiest city of Islam, numbers 82 mosques, three of which date from the 10th century, and 102 shrines, but the townhouses with their exceptional interior design constitute the most spectacular part of Harar's cultural heritage”. The location of the city in the eastern highland on the way to Somalia gave this city high opportunity to dominate the main routes from the Red Sea towards the inland of Ethiopian highlands and, thus, to become a prosperous trading center. This paper aims at the status quo of its architectural heritage by analyzing its building typology as well as the housing conditions for those who reside within the old residences, some of which date back even to the 17th century. According to the full research on both the buildings and the inhabitants in a selected case study area, central Harar was proved to be a unique city with the characteristic of woman-headed society with strong tie among them. Unlike other historical cities in Ethiopia, Harar still keeps the nature of comparatively wealthy residents supported by a dense network of Harari who dispersed all over Ethiopia.

Keywords: Cultural Heritage, Harar Jugol, Typology, Islam, Architectural Tradition, UNESCO.

Status, Prospects, and Challenges of ICT Based Cultural Heritage Information Systems in Ethiopia: The Case of Ethiopian Cultural Heritage Project (ECHP)

Wondimeneh Mammo*, Zewednesh Dejene*

Application of information systems in different activities of institutions and government has been evident. While these systems are introduced, lots of investments have been incurred and thus, these systems should be investigated to justify their worth for stakeholders. Based on these premises, ECHP has not been targeted for assessment for whether it has been a success or not. Thus, this research was initiated to know the status, prospect and challenges of ECHP. In an attempt to know the status, prospects and challenges of ECHP, DeLone and McLean IS Success Model has been used as it is well established tool for such kind of studies. The model has been used as a framework to collect qualitative data together with software evaluation criteria. The system has also been evaluated by interacting with its different functionalities. Based on the data collected using the above tools, the researchers have identified that the level of application of ECHP among the regions it has been pilot tested differs; the prospects of using ECHP to create a digital cultural heritage information is immense and some of the challenges identified were: lack of top management support; absence of professionals to provide support for day-to-day troubleshooting concerning ECHP and ECHP’s capacity in the provision of wider search facilities is limited and it does not provide users with functionalities to generate reports. Some of the recommendations forwarded are: future development or enhancement of ECHP should consider incorporating features to capture intangible cultural heritages; search facilities should also be augmented by incorporating functionalities that enable users to search the database using number of options; ECHP should be enhanced to enable to capture and process data using vernacular languages; and top management must be one of the major champions to promote the utilization of ECHP in the

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Institutions it is introduced and applied as well as capacity building to handle troubleshooting issues with ECHP at institutional level should be given due attention.

**Keywords:** Cultural Heritage, Information Systems Evaluation, DeLone and McLean IS Success Model, ECHP.

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**Insane Minds in Insane Places - Mental Illness and People's Belief in Ethiopia: An Overview**

*Mitiu Gabrehiwot Tesfaye*<sup>9</sup>

This article discusses mental illness and people’s perception in general. It addresses the trend in the treatment and care for mental illness and associate it with the current notion on mental illness in the country. It highlights on the causes, symptoms and treatment, care and support available in the traditional Ethiopian medical knowledge. The focus is on people’s perception of mental illness and awareness about mental health care system. It also calls for a holistic approach in the understanding and finding the determinants of mental illness in Ethiopia in general and Tigray in particular. Mental illness is one of the complex health problems of human beings. The diagnosis, treatment and recovery are the major challenges of mental illness. The data obtained from interview, case studies and literature indicate that, the most common causes of mental illness in Ethiopia are believed to be related to diabolic attack, a witch and divine punishment. So are the remedies, highly socially and culturally defined. The most common treatment for mental illness is holy water and prayer. Modern medication is inaccessible, expensive and takes time. In conclusion, because mental illness is mostly cultural and socially sanctioned, it should be addressed from the point of view of local knowledge. There is a need to include traditional health education component into any intervention program that may be proposed from time to time. This will enlighten people about the origin, management, and prevention of disease and illness, be it at the bottom or top of the society.

**Keywords:** Insane, Holistic, Mental Illness, Traditional Medicine, Modern Medicine, Tigray.

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Theme: Livelihood

Pastoralism at Crossroads: Changing Features of Climate, Livelihood and Social Organization in East Africa

*Kelemework Tafere Reda*10

Pastoralism is both a means of livelihood and a cultural way of life for millions of people in Africa. Pastoralism has existed in East Africa for many centuries, demonstrating its suitability to the arid and semi-arid environment characterized by low, variable rainfall pattern, high temperature and uneven distribution of pastoral resources such as grazing land and water points. Pastoralists have long developed successfully tested adaptive strategies against environmental shocks and vulnerability through effective management of their resources. When old coping strategies failed to provide adequate solutions to environmental stress, they flexibly designed new outlets. Older strategies include the establishment of strong economic and social support networks, institutions for grazing land management, herd splitting, herd diversification, and resort to small-stock animals to promote quick convertibility to cash in times of crisis. Relatively newer coping mechanisms include among other things, resort to agriculture and sedentary life, trade and wage labour migrations. Current trends in climate change have made pastoralists more prone to ecological calamities over the past few decades. Drought has never been new to the pastoral mode of production, but its frequency of occurrence has dramatically increased, incapacitating pastoral innovation on adaptation and coping. Drought occurrences have changed from one of cyclic nature to more of the series of recurrent incidents. This is further complicated by other social, economic, demographic and political factors such as agricultural encroachments, conflict with neighboring groups, government marginalization or policies that favor sedentary agriculture and the values associated with it.

**Keywords:** Pastoralism, Sedentary Life, Adaptation Strategies, Climate Change, Policies.

Urban Renovation and Livelihood Changes in Mekelle - Livelihoods and Coping Strategies - Looking Beyond Income: A Study of Female-Headed Households in Mekelle, Ethiopia

*Tsehaye Weldegiorgis*,11 *Jayamohan M. K.*12

Life in Third World cities, where gender based differences in socio-economic and political spheres are challenging especially for low income households. This paper explores the livelihood situations of female-headed households (FHH) in Mekelle, Ethiopia. The DFID’s SLA framework is adopted as theoretical foundation of the research. The principal objective of this study is to gain better understanding of the livelihoods system, and identify the most important assets and institutions for the livelihoods of the households by using primary qualitative and quantitative data. Gender gaps in accessing productive assets and differences in access to employment opportunities are common facts in Ethiopia. Moreover, there is a stigma against women due to prevailing conservative attitude made woman as dependents on men; as a result, women are confined to traditional household roles. The study reveals striking differences in asset ownership between FHHs and male-headed households (MHHs). MHHs are in a better position than FHHs in terms of attaining higher levels of education. FHHs have more dependents and low male labor support as compared to the MHHs. The survey also reveals that at household level, FHHs are constrained in terms of human capital with its negative influence on ability to raise financial resources. Hence, the FHHs are in urgent need of integrated intervention in many respects. Investment

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in social services and economic infrastructures seem to be two most pressing interventions. Assistsances given to the FHHs should be that of enabling them to become better breadwinners and overcome dependency. Moreover, provision of need-based training and credit for empowering FHHs can be an important way out from reliance on assistance.

**Keywords:** Sustainable Livelihood Approach, FHH, MHH, Gender, Urban, Poverty.

A Study of Conditions of Social Capital in Kebelle 14

*Aklilu Habtu*

The overarching objective of the current Master Plan of Mekelle is to transform it into a safe, desirable and brand new metropolis where all residents enjoy the optimum living. In order to realize this vision, substantial section of slum clusters have been demolished and many residents of these settlements are evicted from the urban areas of Mekelle. The metaphor of “suitability” has become a powerful ideological device to achieve a radical restructuring of the physical, social and legal geography of the city. In this new imagination of the city space, the geographical and occupational spaces of the laboring poor are recast as the detritus of the city and their erasure deemed necessary to realize the project of “improving” the city. The political economy of contemporary urbanism, while continuing to draw its sustenance from the work of the poor, nevertheless casts them as either the “other” or the “object” of city improvement projects. The result of the emergent processes of urban development in Mekelle is the production of a socially, economically and spatially altered city.

**Keywords:** Radical Restructuring, Political Economy, Social Capital, Slum Clusters, Ideology, Urbanization.

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Theme: Conservation and Preservation of Heritage

Preserving Cultural Heritage in Marginal Landscape: The Role of Higher Educational Institutions in Ethiopia

Hiruy Daniel

Ethiopia is endowed with rich and diverse cultural heritage from the prehistoric groupings of paleontological sites to historic and religious towns and urban centers to various cultural landscapes, all attesting to the mosaic culture of different civilizations and ethnic groups that co-existed in the area at different époques. One of the challenging problems of this time is to ensure the sustainability and transfer of these heritages from generation to generation and make sure that they continue to be the source of identity, pride and tourism development. To guarantee their sustainability, Ethiopian Government has established different cultural institutions tasked to conserve and preserve the nation's heritages, most notably the Authority for Research and Conservation of Cultural Heritage (ARCCH). Nevertheless, due to paucity of finance and professionals, many of the conservation works that has been done by the cultural institutions focus on heritage sites deemed to have national and international significance. Heritage sites and cultural landscapes with local and regional significance were given little or no attention. Recently, Ethiopian Universities as part of their research and community service activities, are initiating heritage preservation works. This paper illustrates the experience of Mekelle and Addis Ababa Universities in their heritage conservation endeavors of sites in marginal landscapes, giving new lease of life and purposes to heritage sites.

Keywords: Cultural Heritage, Marginal Landscapes, Sustainability, ARCCH, Universities, Ethiopia.

Ethiopian Architecture in Relation to the Architectural Heritage of the World: Comparative Urban Recognition by Way of Cultural Symmetry

Riich Miyake

Ethiopia has been known as a country of rich and profound architectural heritage. Not only buildings and products but also its built environment as a whole is very important as representation of its long and traditional outcome of human activities which unfolded over there for centuries. To understand it on a global context, comparative way of understanding is also suggestive. Here, the author tries to define its architectural and urban heritage by transformative and comparative analysis by defining the typology of its built artifacts. To understand the variety of Ethiopian architectural heritage, it is worth mentioning its monastic tradition and domestic architecture as two poles. The former is on the line of Aksumite tradition since ancient period, but transfer of new elements from different cultural zones and resulting mixture of different elements generated novel and unique building culture such as Gondarine one. Comparison among the origin or archetype and its derivatives would explain the transformation process including foreign impact, receptive system and creation of new culture. The latter reflects, on
the other hand, upon the reality of human settlement and appropriation process through confrontation with different factors for environment and humanities. The two different types of hidmo/gojo, which came to be received by locals in Tigray probably in the 18th century, would define the cultural landscape of this region, as a matter of fact. To characterize the nature of Ethiopian cities, Gondar and Mekelle, for instance, represent “palace city” as the key factor is the palace of castle in the center of built-up area. This type of cities exists in many countries like Japan, Manchuria and so on. Absence of fortified walls around the town is decisive. On the contrary, walled city like Harar has many references in Europe and Middle East, not only Muslim cities. This model is more widely accepted and discussed. “Cultural Symmetry” is a way of comparative thinking. In the 17th century, construction of palace (castle) cities became up-to-date in Europe, Middle East, Ethiopia and Asian countries. Similarities by certain hypothetical relation, such as naval routes (Portuguese naval route) and silver route (proliferation of Japanese silver), are worth to be considered. International correspondence of this country with other cultural zones should be the new subject to be discussed upon.

Keywords: Cultural Symmetry, Architectural Heritage, Castle Cities, Walled Cities, Ethiopia.

A Grammar of Space: Archaeological Investigation on the Domestic Space Use of the Beta- Israel of North Gondar

Nega G/Selassie³

In 2010, I conducted an archaeological investigation on the domestic space of the Beta-Israel community of North Gondar. The elements of the domestic space use of the community, such as the “impure spaces”, house lots, indoor and outdoor activity areas and other public and private task-scapes were examined. It is already noted by scholars that physical spaces can be considered as unwritten texts and have a contribution in addressing history of a people. They contribute to a fuller understanding of the past, for the details of everyday life may be neglected in historical documents. House lot, house construction and space utilization are subject to be shared and sometimes unconscious rules akin to those that of the structure of the language. Thus, this paper discusses the nature of Beta-Israel domestic space use and attempts to formulate a set of rules by which a person could construct a culturally acceptable household pattern of the community under investigation.

Keywords: Domestic Space, Community, Structure of the Language, Beta-Israel, North Gondar.

Theme: Urbanity and Growth Models

Comparative Study on Historical Districts in Ethiopia

Rumi Okazaki⁴

The situation of the historical districts in developing country differs from that of developed countries. Due to the rapid growth of cities, there are serious problems related to poverty occurring within historical cities such as inner city and slum problems. These problems are both directly and indirectly related to the sustainability of historical districts. Therefore, it is necessary to investigate the actual situation and to make an action towards solving the problems. In this study, the relationship between residential environment and attribution of residents will be researched and will be taken into consideration together with social problems. Evaluation is an important step towards planning in the historical district. The

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data collected in this research will bring persuasive facts from both physical and social points of view and make evaluations for the selected sites.

Keywords: Heritage, Historical District, Historical City, Deterioration, Community.

Urban Food Security and Urban Livelihoods in Mid-Sized Cities of North-Western Ethiopia - A Conceptual Framework

Barara Degenhart

Food prices have risen constantly over the last years. At the same time, particularly in cities, the demand for food is excessively increasing. As a result, food security has become a key issue of urban development. An aspect is taken up by food security, which guarantees the availability, accessibility, stability and aspects of utilization of food. In order to support people with sufficient commodities and to secure their livelihoods, specific coping strategies and regulation dynamics have to be developed. Ethiopia, in former times characterized by famine, is still one of the poorest countries in the world. As a result of the degradation of the economic structure and the rapid urbanization as well as the scarcity of land resources, there will be a high augmentation of urban poverty as well as economic and social changes/impacts on Ethiopian citizens, being directly correlated to urban food insecurity and questions of coping and adaptation of urban livelihoods. The multidimensionality of urban food security aims for an interdisciplinary approach in human and social sciences. There is a lack of visibility and perception in case of food supply systems, particularly in mid-sized cities in Ethiopia. Furthermore, the basic need and supply of food are often not recognized. Especially in mid-sized cities exists a lack of knowledge of urban food systems. The overall aim of the study is to demonstrate the aspects of urban food security in relation to urban livelihoods and the coping strategies and adaptation of urban dwellers in mid-sized cities in Ethiopia. Thereby, it should be illustrated how urban food security is organized indicating the vulnerabilities of urban dwellers towards ecological and social changes and which strategies are leading to sustainable urban livelihoods in mid-sized cities of Ethiopia.

Keywords: Urban Food Security, Livelihoods, Sustainability, Supply System, Mid-Sized Cities, Adaptation, Ethiopia.

Coping with Household-Level Food Insecurity: A Socio-Economic Analysis of Urban Livelihoods in Addis Ababa

Asnake Talargae

Food security has been one of the many challenges that households in urban centers have been encountered with, and the problem of food insecurity is much more pronounced in female-headed households. The main objective of this study is to analyze the state of food insecurity in Addis Ketema, Aradda, and Lideta sub-cities and coping mechanisms. This study uses secondary data that are gathered to measure the socio-economic characteristics of households with regard to the problem of food security. Data is collected using a socio-economic method at the household level in the case of sub-cities of Addis Ababa. The examination reveals that bigger households and households led by uneducated heads are at higher risk of food insecurity. The study has also identified the various mechanisms that households use to cope with food insecurity including reductions in food purchases and dietary portions, altering or eliminating food types and ingredients, relying on cheaper and less desirable food types and varieties, and skipping meals. In most of the poor households, women seem more likely to skip their dietary intake in favor of other family members, especially for small children. The study argues the poor
households’ food insecurity in the case study areas of Addis Ababa has resulted from unprecedented rise in food prices that accounted for much of the decline in food intake. The reductions of food consumption could be said to be caused by multiple factors besides high food prices. The findings of this study suggest that losses of jobs or income sources, poverty, unemployment and absence of training and education are some of the factors of the growing food insecurity. The results could assist in policy formulation to address deteriorating household livelihoods and food insecurity in Addis Ababa. The different levels of resource access, technology, infrastructural and institutional facilities among others should explain the different livelihoods. It is, therefore, recommended that the need for policy formulations at local and city levels which strengthen successful strategies that support and provide an enabling environment for sustainable livelihoods to achieve food security at the household levels in the city.

**Keywords:** Food Insecurity, Households, Food Consumption, Unemployment, Livelihoods, Policy, Addis Ababa.

Urban Poverty, Housing and Urban Services in Slum Settlements of Mekelle, Ethiopia

_Tsehaye Weldegiorgis*

One of the enduring physical manifestations of Mekelle city is the prevalence of slums. Urban planning trajectories of the city have disproportionately focused on the outskirts of the city and new expansion areas with a benign neglect to the proliferated slums and squatter settlements. This paper empirically investigates poverty levels, housing conditions and supply of services in slum settlements of Mekelle. Primary data is collected from 140 slum dwellers in three districts of Mekelle, and secondary data is gathered from different sources. The empirical result shows poverty rate in the slum settlements is high. The study also reveals slum dwellers are substantially deprived in terms of housing and urban services. People living in these settlements experience the most deplorable living and environmental conditions characterized by overcrowded and dilapidated habitation, inadequate water supply, squalid conditions of environmental sanitation, poor waste disposal arrangements, hazardous location, and vulnerability to health risks. Consequently, slum dwellers – many who are poor in the first place – are made poorer by the various forms of exclusion that they face. Such concentrations of slums inhabited by great deal of people also impose enormous burden on the city authorities that are often cash-strapped and lack the institutional and technical capacity to provide even the most basic urban services.

**Keywords:** Slums, Exclusion, Poverty, Housing, Urban Services, Mekelle City.

Overview of Urban Planning in Ethiopian Cities with Focus on Historical and Cultural Landscape of Mekelle City

_Ambuj Kumar*, Ahula Tesfay*

This paper tends to look in to the nature and situation of historic and cultural landscapes of Mekelle City from urban planning perspective to provide development options and proposals for future use. The main objective of this study is aiming to overview the existing historical, cultural and tourism related situations and to use the findings as an input to determine what kind of city development strategies can be relevant to be followed in actual plan preparation process. In the beginning, it superficially analyses trends of planning in Ethiopian cities. Later, it looks into the historical emergence and spatial growth

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trends of Mekelle City. And then, historical and cultural heritages of the city and their existing situations will be discussed. Finally, remarks for development options and proposals of the historical and cultural sites of the city will be stated.

**Keywords:** Cultural Landscapes, Urban Center, Urban Planning, Mekelle, Ethiopia.

### Theme: Cultural Identity and Diversity

#### “Renegotiating” Boundary and Identity: The Ḥidaro of Eastern Tigray, Ethiopia

*Fesseha Berhe*

The paper focuses on the Ḥidaro, Saho speaking Muslim communities of eastern Tigray. The Ḥidaro are found in different localities in Tigray, Wonbärta, Däsä, and Gär’älta. It analyzes the issue of boundary and identity by taking the Ḥidaro as a case study. The paper mainly discusses the basis for Ḥidaro’s group identity and shows how they manifest their group identity (how they interpret their shared sameness and their distinction from others). Moreover, it also discusses the concept of boundary deployed by this group (boundary between the four mäla of the group and the group’s inter ethnic boundaries) and how and why the concept of boundary of this group has been changing overtime.

**Keywords:** Boundary, Ḥidaro, Identity, Islam, Saho, Tigray.

#### Competing Cultural Heritages and Muslim Reformist Trends in Eastern Ethiopia: The Case of the Harar Regional State and the Oromo Eastern Hararghe Zone

*Thomas Osmond*

The long history of Harar and its hinterland is embedded in ancient Sufi and more recent Shāfi puritan traditions. For centuries, these plural legacies of Islam have both federated and opposed the city and the rural orders of its vicinity, in the present Oromiya Region. Nowadays, the growing popularity of Muslim reformist trends to revive the historical tensions between the Harari city-dwellers and their Oromo rural neighbours. In this context, the patrimonial constructions implemented in Harar and the local state policies valuing the Oromo cultural traditions are reflecting the competing legacies of Islam in these territories of Eastern Ethiopia.

**Keywords:** Competing Cultural Heritages, Patrimonial Constructions, Reformist Trends, State Policies, Islam, Harar, Oromo.

#### The Cultural Landscapes of South Omo

*Ivo Strecker*

The paper has three parts. The first is theoretical and methodological and has the title, “How do we study cultural landscapes?” The second part, entitled “The adze, the whip and the digging stick,” applies the findings of the first by identifying and describing three different traditional types of cultural
 Annex 2: Documentation of the Abstracts of Unpublished Papers

landscapes in South Omo. The third part deals with the current transformations that are taking place in South Omo and is entitled, “When do the adze, the whip and the digging stick meet the bulldozer?” One documentary film titled “Worry and hope in the face of drought” and an essay titled “The Genius Loci of Hamar” will serve as the background to the paper.

**Keywords:** Cultural Landscapes, Traditional Types, Digging Stick, South Omo, Ethiopia.

### The Ethiopian Orthodox Church Education: Its Role in Building Nation and Identity

**Emishaw Workie**

Ethiopian Orthodox Tewahedo Church dominated education, which is a key for development, in Ethiopia for centuries until the introduction of modern education in the early 20th century. The church delivered religious instructions and the basic objective of church education was to teach children about the basic philosophy of Christianity and thereby preparing them for different functions in the church. Graduates of such schools, however, took great responsibilities not only in the church but also in secular governmental institutions. Most prominent lawyers, writers, army officers, artists, and other intellectuals were products of church education. (Ephraim Isaac, 1971, p.243; Christine Chaillot, 2002, p. 83; Girma Amara, 1963, p.28). Scholars agreed that the Ethiopian Orthodox Church has created and maintained unique identity by indigenizing Christianity. It has deeply influenced the life of the society and has shaped the personalities and day to day activities of the people. It has been argued that it is one of the main factors that enable its fellows to develop unique identity, cultural nationalism and building up a nation with a culture of peaceful co-existence. The church was also the spirit behind the move of defending the territorial integrity and sovereignty of the country during the Battle of Adwa and period of Italian occupation. Its education has also made church students to become creators and seekers of new knowledge. These roles of the church have been accomplished through its own education system. Thus, this research was intended to analyze the structure and the very nature of church education and its contribution for building a society proud of its own people, history, culture, identity and tradition unique from others. It also examined the role of the church education in leading and shaping the country along modernization track in that, its graduates became pioneers of change. How did the church become the hope and pride of the blacks of Africa in particular and the world in general were also examined. The researcher attempted to employ a wide range of sources. The researcher tried to gather information from what has been written on Ethiopian Orthodox Church and its school system. The sources were critically collected and scrutinized and then were analyzed using historical approach, a critical and objective analysis of issues. The validities of the sources were crosschecked one against the other and using the prior knowledge of the researcher.

**Keywords:** Ethiopian Orthodox Church, Cultural Nationalism, Identity, Church Education, Modernization and Change.

### Hierarchy and Diversity: The Problem of Defining Cultural Identity in Ethiopia

**Moges Gebremariam**

The dilemma of modernizing Ethiopia after the west, basically ever since the turn of the twentieth century, is known to have posed a smoldering conflict between an Ethiopian feudalist mode of existence - with the attendant manners of self-perception and realization, and the imported European capitalist mode of existence - with outlandish values and practices that stark a mirage of advancement in a hierarchical relationship with those at home. This imported ideology of western capitalism under

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the pretext of modernizing the nation has also eaten into the nation’s self-propelling system of feudalist socio-economic structure to the extent of getting it collapsed with the help of the 1974 revolution claimed from above. This is also facilitated by a modern public school system that has fallen in the wrong fit with the cultural sensibilities and demands of the Ethiopian social body. Hence, the production of culturally dislocated intellectuals have played a lot in terms of re-defining the realities of their social base irrespective of what they promise and in line with the western mode of conceptualization. And this is, however, exhibited as a post-revolution dilemma of defining the Ethiopian social body as a composite of a socio-linguistic variety-led-ethnic group with the overhanging hangover of the identity issued by the feudalist class hierarchy. Thus, the paper aims at showing the problem of defining cultural identity in between oneself and otherness in Ethiopia.

**Keywords:** Cultural Identity, Diversity, Modern, Feudalist Mode, Capitalistic Mode, Hierarchical Relationship, Cultural Sensibilities, Ethiopia.

**Theme: Art and Ecological Landscape**

An Artistic View Illustrated with Digital Photo Presentation and Accompanied with Music to Show the Changing Cultural Landscape of Mekelle

*Colette Vester*

While walking in the morning sun, the horse cart passes by, a cloud of dust climbs up the legs of the shepherd who brings his sheep and goats to Katama. The streets, now cobble stoned nicely, divided in the pavement for cars and a part for the pedestrians. The bamboo sticks protect the new palm trees that have got some space on the pavement. But still, as a habit, they walk on the middle of the street. The shepherd crosses the road in the directions of the market street; I watch them go. A city landscape with an agricultural touch! A city with slowly changing views because of the rising of two or three storied concrete buildings. The original natural stone buildings make place for the squared shops, framed in metal shutters and protected with metal doors, on the first floor of apartments or still empty offices. What is this change exactly doing with this city Mekelle? Pool bars in every street, a buna bar every 5 buildings, modern clothing from China in the whole main street! Is that the new cultural view on the streets of Mekelle? A cultural landscape designed and created intentionally by man or is it an “organically evolved” landscape which may be a “fossil landscape” or a “continuing landscape”? Is this quickly transforming street view of Mekelle a cultural landscape of an associative process? Has it the value of religious, artistic or cultural associations within the natural element? Scape comes from the German word scapjan, schaffen which means shaping, so land is shaped by cultural intervention. Or like Carl O Sauer says “culture is the agent, the natural area is the medium and the cultural landscape is the result.” A little river that now for a long distance flows underground the city, hidden, captured in the explosive building activities, and still the hiding place for a lot of rubbish and open toilet for every passant. I think of the moment that the rain will pour down and every cultural leftover will flow to the downstream river and find its way to the big river! Up the road, the old birbirre and teff mill, now neighbor of the storage hall of St. Georges Beer where the daily explosive growing production in beer is divided and transported to the cafés. And old mill still produces the birbirre pepper in a dusty, smelly, noisy “stable.” Its workers sleep and eat unconfirmed in the same room! While describing some street views, I would like to show the changing of the city with its cultural habits and conventions in dialogue with the new adept influences.

**Keywords:** Cultural Landscape, Artistic View, Change, Digital Photography, Katama, Mekelle, Ethiopia.
Ethiopian Church Murals as a Forum for State Ideology

*Izabela Orlowska*\(^{15}\)

Starting from the 18th century hitherto chiefly religious church paintings started to be accompanied by secular themes. This paper looks at how Ethiopian rulers of the late 19th and early 20th century mobilized church spaces in order to visually disseminate their ideological projects. I argue in this paper, how the church art accompanied and supported the process of redefining kingship for political ends. These images identified ideological standings of rulers who sponsored them, indicating subtle shifts in the understanding of Ethiopian kingship and disseminating changes introduced by them as Ethiopia engaged with modernity. Paying little attention to realistic representation, but instead using symbols, insignia of status (including dress) and biblical references, church murals were a part of the official propaganda. In this paper, I place these images firmly in the historical and cultural context of the time, and then decipher their messages. The paper shows how individual rulers manipulated the symbolic repertoire of the Ethiopian kingship to use them for political ends, often the shortcomings of their claim to the throne, as well as how these images engaged with broader notions of Ethiopian nationhood and sovereignty. The paper refers to images from churches in Tigray, Gojjam and Shewa (mainly Addis Ababa).

**Keywords:** Church Mural Paintings, State Ideology, Kingship, Modernity, Symbols, Propaganda, Sovereignty.

Herbal Knowledge - A Tool for Development: Ethnomedicine as Cultural Heritage and as a Way for Preserving Environment

*Pino Schirripa*\(^{16}\)

We can define traditional medicine as a complex set of knowledge and practices that refer to the way that any given cultural system uses to keep individuals healthy or to cope within any given socio-historical contexts, thought to be a sickness or a state that can affect health. Normally, the term traditional medicine is used to refer to medical systems different from biomedicine. The knowledge of herbal compound is part of this set. It is a kind of knowledge, which pertains to a specific symbolic universe rooted in the history and culture of the group. It means that we cannot understand such practices without referring to the symbolic world and the society as a whole. Traditional medicine cannot only be seen as something that refers to the past. It can easily play a role in human development. First, it is significant as a cultural heritage. Traditional medicine is a part of a larger cultural heritage of a society and can be used in building a new way of dealing with aspects of the past of a group. On the other hand, giving value to traditional medicine of Ethiopia can be a way for preserving the natural environment, since it is the source of herbal medicine. In short, traditional medicine is a part of a larger cultural landscape, which is regarded as a dynamic set interjecting itself with all the sectors of the society.

**Keywords:** Traditional Herbal Knowledge, Cultural Heritage, Natural Environment, Biomedicine, Tigray.

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Landfill in Mekelle (Ethiopia): The Creation of “Cultural Landscape”

Sara Sapuppo

The aim of this paper is to assess how the building of a new landfill influences the people’s perception and behavior about the “cultural landscape”. The analysis of an ethnographic case, conducted in Mekelle (Tigray, Ethiopia), put in results the change of people’s habits and feelings and the process of natural socialization. The waste management service introduces new ways of acting with territory. Land pieces are chosen and adapted for the community needs. Accordingly, a new relationship with nature and spaces is developed. Paying attention to these issues, the research analyzes the influence of the landfill presence in Mekelle society, the local administration and involved workers’ roles and new relationship with interested territory. In particular, the study underlines how, during the last years, awareness about environment developed, how the dump influence people’s perception of waste management and which kind of inconvenience can arise. In this context of action and reconfigurations, there is the voice of tradition, which influence the landscape polysemy.

This ethnographic case lead us to rethink about the building of a territory with its configurations and identity.

Keywords: Cultural Landscape, Urbanization, Territorial Configuration, Waste Management, Environmental Changes.

The Role of Indigenous Knowledge in Forest Management Practices among the Kaffecho People, Gimbo Woreda, South West Ethiopia

Yeshambel Mulat

The indigenous knowledge attached to forest commonly restricts access to these sites. As a result, many sacred sites have survived for hundreds of years and act as important biodiversity reservoirs. This study is about the role of indigenous knowledge for forest management practices in Gimbo woreda, Kaffa zone of Ethiopia. In this woreda, the community practiced indigenous forest management systems since immemorial times. Three study sites, namely Wacha, Agama and Tulla were selected for this study. The research deals with indigenous cultural beliefs, values, ethics and taboos of indigenous knowledge in forest management practices at Gimbo woreda in the above selected sites. Accordingly, traditional religion, kollo and dedebetato, ecological knowledge and social organizations of the people are identified as units of analysis for this paper. The main objective of the study is to investigate and reveal the indigenous knowledge of Kaffecho society in forest management practices and to propose ways for maintaining useful forest knowledge for sustainable development. Both primary and secondary methods of data collection were employed to gather information in the study area. Informants such as women, men, development agents and experts were interviewed. The major findings of the research indicated that the indigenous knowledge practices of the community have important roles in forest management. Yet, some of the community knowledge has limitations on their effectiveness, functions and implementations. Similarly, scientific forest management practices have both negative and positive effects on the forest in the study area and on the community’s knowledge. This called for a new strategy whereby indigenous knowledge is transformed by creating a synthesis with scientific knowledge and its application to forest management. This approach opened up the possibility for plural knowledge applications and positive outcomes between the community’s indigenous knowledge and the governmental forest management practices in the study sites.

Keywords: Forest Management, Intangible Cultural Values, Beliefs, Taboos, Gimbo Woreda.

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Socio-Cultural Representations of Trees in Indigenous Customary Enactment: The Case of Kokosa, South Ethiopia

Ginbar Nagara

This is to examine socio-cultural representations and customary practices with floras by raising a rural livelihood dominating society experiences in south Ethiopia in combining both historical and ethnographical methodologies and emic-etic research approach. In rural Ethiopia, a number of significant parts of life and ways of living are moderated submitting to indigenous genus practices. Regardless the efforts made to reinstate missing forest of the country, the willingness by statuary policy practices to learn from indigenous knowhow long historical and cultural and ecological specific experience is hardly mentioned. It is purposive to discuss that the customary enactment practice of the study area has acknowledged ecological and non-ecological vitality of flora forming integral to their cultural practices, which in turn has driven nature conservation. Subsequently, this populace enactment listed not fewer than 40 plants of their ecology and codified them into ten major utility centered bands that all have collectively attributed as “legal tree” classes. The process has accorded “legality and notability” differed from “conventionality” for the indigenous species and discriminate each flora prescribes to meet limited utility. By endorsing material, moral, social and spiritual impeaching and sentencing means, the knowhow uses to regulate irresponsible and impermissible access to forest generally and restricted the degrees of dependency and exploitation of the “legal categories” particularly. The discussion concludes that customary knowhow representation of trees for both ecological and non-ecological demand and utility has pronounced patent and latent forms of nature conservation.

Keywords: Customary, Indigenous, Ecology, Culture, Flora, Legality, Kokosa, Ethiopia.

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