SELECTED PANELS BY THEMATIC CLUSTERS

1. ARCHÆOLOGY, PALÆONTOLOGY

1.01 Climatic forcing for the migration of anatomically modern humans from eastern Africa.

Asfawossen Asrat, AAU, Department of Earth Sciences, Ethiopia.

Ethiopia has been a hotspot for palaeonthropological and archaeological research since the discovery, in 1974, of the famous hominid "Lucy" (A. Afarenesis). More than 90% of the A. Afarenesis sp. discovered since then are from Ethiopia (e.g., Asfaw et al., 1999; Alemseged et al., 2007, and references therein). Furthermore, the earliest fossil remains of H. sapiens have been found in Ethiopia dating back to 195 ka (McDougall et al., 2005), and to between 160 and 154 ka (White et al., 2003), suggesting that East Africa was the likely region of the origin of our species. Around 125 Ka ago, Early Modern Humans (EMH) began to expand their geographical range throughout the rest of the world (e.g., Finlayson, 2005, Carto, 2009). However, the environmental context of these discoveries and the cause and phasing of migration of the EMH out of Africa has been an area of continuous debate (e.g. Derricourt, 2005; Carto et al., 2009). Moreover, the relations between social, economic and environmental changes pertinent to these EMH are not clearly established. There are competing hypotheses suggesting that the movement of EMH out of Africa was climatically 'pushed' or 'pulled'. This panel will address these issues and will attract researchers working in high-resolution palaeoenvironmental records (speleothems, pollen, lake records, cave sediments, etc.), pre-historic archaeology, palaeoanthropology, etc.

This panel will be dedicated this panel to Dr. Mohammed Umer Mohammed, a palynologist and palaeo-climatologist, who dedicated his life for the questions and issues raised in this panel before he passed away on November 26, 2011 while conducting field work.

1.02 Movement through Transitions: from Middle Stone Age to Late Stone Age in Ethiopia.

Katja Douze, University of Bordeaux 1, France;
David Pleurdeau, Institut de Paléontologie Humaine, France;
Erella Hovers, Institude of Archaeology, Israel.

In prehistoric archaeology and human evolution, Ethiopia is alternately evoked as a cradle, point of origin for dispersal, or a refugium zone, of human populations. Specifically, Ethiopia may have been the geographic starting point of dispersals of modern humans out of Africa during the Upper Pleistocene. However, the significance and implications of major cultural changes within Ethiopia, from the MSA till the shift to the agro-pastoralist economy, are yet far from being clear.

This panel focuses on the archaeological expressions of these behavioural, chronological and territorial changes and their multidisciplinary study. It will emphasize processes of cultural regionalization, expansion and in-situ evolution, which characterize these gradual or radical changes during the MSA and LSA periods, relying on studies of subsistence strategies, land use patterns and lithic technological systems. The panel will discuss the potential factors underpinning these transitions, such as the environmental conditions the dynamics of technological innovation, using empirical data from researched sites. We will also address some of the epistemological and terminological aspects of identifying regionalization and temporal changes during this time span.

1.03 Archaeology and Ancient History: Focus on the Pre-aksumite period.

Iris Gerlach, German Archaeological Institute, Orient Department, Sanaa Branch, Yemen; Ayele Bekerie, Mekelle University, Ethiopia.

In the last years the research on the different cultures of the so-called Pre-Aksumite period on the northern Horn of Africa has intensified. A variety of recent national and international projects provided important and advancing new results, which should be presented in this panel. One focus of the topic will be on the contacts of the various societies of that time. In addition questions could deal with the origin of the cultures in the early 1st millennium BC and the development of the Di´amat polity (or Da´amat, vocalization still uncertain). This polity reflects African roots but also external cultural influences. A further subject of the panel may be in what form and with what intensity migration of foreign population groups caused a transfer of culture. The Tigray region was at no time a closed and isolated culture unit, but rather a region where inter-regional contacts played a crucial role and left their traces in the material heritage.

The recent results stimulated the revival of controversial discussions about the origin and development of the cultures of the Pre-Aksumite period. The panel should be a forum for this debate, to present the various explanations and to discuss this together. The aim is the collection of scientific facts as well as to gain new impulses for the evaluation of the Pre-Aksumite cultures.

We ask the participants of the panel, to present their research on these topics and - of course - to open up new questions or even to present specific material groups. Especially contributions to theoretical approaches and terminological suggestions are also welcome.

1.04 Christians, Muslims, Jews and "Pagans" in Medieval Ethiopia: Archaelogical and Historical Perspectives.

Marie-Laure Derat, French Center for Ethiopian Studies, France-Ethiopia;
Deresse Ayenachew, Debre Berhan University, Ethiopia;
François-Xavier Fauvelle CNRS-Toulouse University, France.

Recent research indicating different "cultural facies" of medieval Ethiopiasuggests a complex world of Christian, Muslim and "pagan" juxtaposed. The objective of this panel is to challenge the "Christian-centered" perception of a single and homogenous Christian kingdom surrounded by peripheral Muslim and "Pagans" and to underline their cultural proximity and their relationships.

New developments on Christian societies (see the recent publications on the churches of Ethiopia and current research in Lalibela), the recent discoveries on the Muslim kingdoms (with the location and excavation of several urban sites known or not by texts) and further research on "pagan" societies who left mounds and stelae (see the works on the sites of Southern Ethiopia and the steles associated to a "Shay culture" in Shoa) give chance to re-read different types of sources: written sources both Christian and Muslim, but also data related to architectural construction techniques, style or liturgy, and archaeological data. This research enables us also to link these societies with their territories from which they were disconnected in the studies. Moreover the integrated study of Christian, Muslim and "pagan" societies of Ethiopia forces us to shift to the period of the High Middle Ages when these societies began to distinguish from each other. In short, we believe it is now possible to compare the knowledge and representations of this period to propose a more "integrated" medieval Ethiopian history.

2. HISTORY – PHILOLOGY – ART HISTORY

2.01 Manuscript Studies.

Alessandro Bausi, Hamburg University, Germany;
Denis Nosnitsin, Hamburg University, Germany.

Within the framework of a new flourishing of projects and researches focusing on Ethiopian manuscripts, Christian as well as Islamic – supported both from abroad and from more and more active Ethiopian institutions – scholars in the field are invited to an overall reflection on the wide scope, goals and nature of "Ethiopian Manuscript Studies" as such (within and beyond the limits of traditional "codicology"), as well as their implication and impact upon related fields in the interdisciplinary perspective, which embraces well-defined disciplines (anthropology, art history, history, linguistics, literature, philology as textual criticism, etc.) and their relevant competences. Some main points are preliminary suggested for further discussion: (1) the necessity of considering two most important recent developments in general manuscripts studies, i.e. the "comparative approach" (in this case, the necessity of an extra-Ethiopian perspective), and the quantitative analysis; (2) the relationship and impact of manuscript studies upon philological (text-critical) methodologies; (3) a first tentative outline of a "manuscript geography" in Ethiopia.

2.02 Rethinking the 16th century in Ethiopia.

Anaïs Wïon, CNRS Paris, France.

Two historical milestones structured the classical periodization of Ethiopian history: the end of a long "Middle Ages" at the turn of the sixteenth century completing the establishment of a strong Christian state; and the beginning of the so-called "Gondarine" era at the beginning of the seventeenth century with the reign of Susneyos the reformer (1607-1632). What happened between these two milestones? The sixteenth century is seen at best as a "transition" century, and at worst as the century of "disasters." The latter supports the national (Christian) history and revolves around several paradigms: the destruction caused by the Jihad of Imam Ahmed "Gran"; the "invasions" of the Oromo people from the south moving to the "gaps" left by the jihad; the Portuguese arriving in the Red Sea; and the Ottomans' expansion in the Red Sea.

The key question posed by this panel is how Christian Ethiopia was transformed by those confrontations. We revisit numerous sources that show that this century was a turbulent century of creation, sustainable structural changes, and implementation of new policies; challenging the paradoxical idea of unbroken continuity of the Christian state.

2.03 Relations between Ottoman world and Ethiopia from the 16th to the 19th century.

Amélie Chekroun, Université Paris 1, France.

During the second part of the sixteenth century, the Ottoman Empire founded the Eyalet Habeš ("Province of Abyssinia") on the shore of the Red Sea, around the Ethiopian town of Massawa. This Ottoman presence, which continued until the middle of the nineteenth century, is part of the policy of the Ottoman Empire for the control of the Red Sea but was not really a success. At the end of the nineteenth century, the wish of diplomatical relations replaced the spirit of conquest. The objective of this panel is to analyse how relationships between Ottoman world and Ethiopia from the sixteenth to the nineteenth century, had an impact in the policy, economy or cultural in Ethiopia but also in Ottoman Empire and in the Red Sea. This analyse will be done through the studying of the Eyalet Habe?, but not only; also through relations before this creation, through presence of Ethiopian Diaspora in Ottoman Empire, through others contacts between this two Empires? The available sources (Ottoman archives; Portuguese, Ethiopian, Arabic and Ottoman manuscripts) will be use to propose news reflections about this relationship very important for the history of Horn of Africa and the Red Sea.

2.04 Ethiopia in Egypt: Form, support and meaning of Ethiopian presence in Egypt from the middle ages to modern times.

Julien Loiseau, Montpellier University, France.

The aim of this panel is to shed light on the long lasting presence of Ethiopia in Egypt from the Middle ages to Modern times. The old and strong ties linked betweenthe two countries through ecclesial organization, political relationships and merchant networks had the effect of bringing people, artefacts, customs and manners of thinking from one to the other. But far less is known of Ethiopian presence in Egypt than the reverse. From the early Middle ages, indeed, Ethiopia has been involved in Egyptian life, either material, economical, or spiritual. With such a panel, historians and art historians currently working on Egypt's history from the 7th to the 18th century would be able to compare the evidence they gathered on Ethiopian people, artefacts and representations testifying the presence of Ethiopia in Egypt. In addition to Christian people and texts from Ethiopia, whose presence in Egypt is quite well attested, one hopes that a significant part of the panel would be devoted to the presence of Ethiopia in the Islamic history and documentation of Egypt.

2.05 New Perspectives on the Study of Slavery and Slave-trade in Ethiopia and the Horn

Jonathan Miran, Western Washington University, USA;
Giulia Bonacci, Institute of Research for Development (IRD), France;
Matteo Salvadore, Gulf University for Science and Technology. Kuwait.

A scholarly debate on the history of slavery in Ethiopia is long overdue. A little known topic and a wide field of study to be developed, slavery questions directly the historical construction of contemporary societies and their social fabric. How has slavery structured Ethiopian society ? How does slavery ties Ethiopia to the regional landscape of slave routes ? What is the legacy of slavery in Ethiopia ? Where is slavery in the public sphere ? Slavery being a multi-faceted phenomenon, it can be studied from a variety of disciplines and sources. Entangled in the longue durée, slavery has a number of contemporary avatars, which calls for a reflexion on its definition. Despite the scarcity of the scholarship on slavery in the region, recent studies are emerging. These contribute to the renewal of sources, methods and data while conversing with the global and comparative histories of slavery and slave trade. This panel aims to invite fellow collegues to present their research on the issue of slavery and to shed light on the challenges they faced. The panel will include a presentation of the results of a research seminar on slavery held this year in Addis Ababa in collaboration with the French Center for Ethiopian Studies, the Research Institute for Development and Addis Ababa University, namely the History Department and the Institute of African Studies. The interdisciplinary nature of this panel promises a strong contribution to a nascent field of study.

2.06 Popular Movements in Ethiopia: From Messianic to Revolutionary

Gebru Tareke, IES, Ethiopia.

Seen in long time perspective (long duree), popular resistance (whether peaceful or violent, spontaneous or organized) can be a guage for Ethiopia's long march from a feudal imperial to a republican democratic order. Always a reaction to oppressive material and spiritual conditions, popular resistance in Ethiopia manifested itself in varied forms: from the messianic of the medieval to the peasant uprisings and revolutionary upheavals of modern times. The messianic resembled other millenarian movements elsewhere in the world; as they yearned for an idealized past, they also proclaimed the dawn of better times. Although driven by apocalyptic ideas and visions, they were responses to existing repressive conditions, as indeed were the subsequent rural revolts and revolutionary movements of the 20th century. The peasant revolts were invariably spontaneous and lacked a coherent definition of their goals even though what they sought was social justice. The more recent revolutions were coherent both in terms of organization and objectives, but were inflexible ideologically and thus violent as they were intolerant to oppositional ideas and organizations. They were also more prone to external influences.

This panel seeks to examine the trajectories of popular resistance in Ethiopia, stressing points of continuity and discontinuity in time and place as the country marched toward modernity. A critical reassessment of the social

phenomenon is foundational for an understanding of contemporary Ethiopia with all its problems and prospects for progress.

2.07 History of Cartography

Dorothea McEwan, University of London, UK.

Within the framework of the conference topic 'movements' a closer look at the role maps, charts and textual descriptions of landscapes play, serve a particular important point: as mirror of reality, as finding aids, as guiding aids. Human endeavour to orientate oneself in the cosmos has led to important intellectuals disciplines like astronomy on the one hand and religion on the other. To orientate oneself in the environment has led to equally important disciplines like geography, geology, mineralogy, meteorology and others as a way of learning to live with and inside ones environment.

The finding aids are described today as maps and charts, the discipline researching these interpretative tools is called cartography. Maps and mapping have developed to show not only the landscape, the rivers, seashores, mountains ranges, but have allowed decisions to be placed on those representations of geographical realities. Maps give a picture of the situation on the ground and allow an interpretation of that situation. Thus, river systems and road systems become the vehicles on which movement becomes possible, ideas, people, goods. Maps, therefore, are not static records, they are records of one point in time, the time of the mapmaker, and new developments were and will be charted by every new cartographical record taking.

The History of Cartography panel draws attention to the history of maps, mapping and map making. It brings with it an inter-disciplinary approach presenting scholars in the arts, sciences, and humanities. The Panel encourages a broad view of maps to integrate existing scholarship with new research, examining a range of manuscript and printed maps.

2.08 Moving boundaries - the dynamics of frontiers and the question of Ethiopia's access to the sea.

Bahru Zewde, Addis Ababa University, History Department, Ethiopia;
Markus Hoehne, Max Planck Institute, Halle, Germany

Boundaries are usually perceived, at first sight, as static and thus being rather opposed to movement – stopping movement, restricting movement, closing territories. However, modern approaches to boundaries have revealed the possibility of new approaches to boundaries, which can be perceived as permeable membranes, organizing and regulating movements, but not stoping them. One aspect of boundaries is the fact that they define territories which are separated under some specific aspects, but still interlinked under other aspects. There is cross-boundary movement, peoples profiting from the permeability of boundaries, and from the restricted accesses which permit movements only under specific conditions.

This panel is not only interested into the relationship between moving peoples, groups or individuals, but also into the dynamics of the creation and movement of boundaries themselves. This can be discussed from a historical, legal, or anthropological perspectives. Boundaries are not only, what laws and maps show or make us belief to exist, but what is also in the mind of the people, be it politicians or traditional elders, whose perspectives deserve to be taken serious as a subject of study, and influential on the creation of boundaries through their perception. Also papers will be welcome who discuss the changing quality of boundaries from opening themselves up to new kinds of movements, and simultaneously closing themselves again against others, i.e. the double-face quality of boundaries between the restriction of movements and making them possible through giving a specific quality and structure to these movements. This includes also the dream of "what might be found beyond the boundaries", such as the sea-coast, the international trade, lost territories etc., which shall be discussed from a documentary and critical perspective. This includes the discussion of buffer-zones between territories as retreat areas for refugees today or shifta in the past, which form very dynamic segments of society, and of frontiers which shall be pushed further, such as by peasant settlers in rural tradition and older history, or as a symbolic idea of modernity.

Ethiopia's access to the sea. One particular issue that will be focused on and discussed within the panel will be Ethiopia's access to the sea. Ethiopia, a country with the second highest population in Africa, remains landlocked and the quest for unimpeded access to the sea has remained a perennial Ethiopian pre-occupation, generating passion and debate. This question would be addressed from both the historical and legal perspectives, with panelists examining the failings and achievements of modern Ethiopian history as well as the missed opportunities.

3.01 The Pentecostal and Charismatic Christianity in Ethiopia: The History and Social Dynamics of a Contemporary Religious Movement

Jörg Haustein,University of Heidelberg, Germany;
Emanuele Fantini, University of Turin, Italy.

One of the more salient features of Ethiopia's recent history has been the rise of Pentecostal and Charismatic Christianity and this type of Christianity displays all the signs of an extensive movement: It has a fragmented and contentious history, it transcends confessional, political and social boundaries, it continues to cause public controversy, and has contributed to Ethiopia's recent demographic in religious affiliation. Despite its public visibility and relevance for present social, political, and religious affairs, Ethiopian Pentecostalism so far has hardly been addressed as an overarching religious movement. Such a perspective, however, would allow a better understanding of its current dynamics and the history of its emergence. The panel, therefore, will bring together scholars, who have worked on Pentecostalism in different fields, in order to allow them to connect their findings and address the movement as a field for interdisciplinary research. One part of the panel will be dedicated to the history of the movement, inviting papers that seek to elucidate the historical roots of Ethiopian Pentecostalism and its development to the present. The other part will focus on contemporary forms of Pentecostalism, presenting current research from the fields of anthropology, sociology and politics.

3.02 Proselytisation, Education and Conversion

James Quirin , Fisk University, USA;
Shalva Weil , Hebrew University of Jerusalem; SOSTEJE (Society for the Study of Ethiopian Jewry), Israel.

The panel will discuss religious conversion between different religions and between different streams of the same major religion in Ethiopia, in the past or nowadays. One of the main issues will be the processes of installation and development of movements of proselytisation among groups of different sizes and conditions in Ethiopia and how these movements reach, or do not reach, their ultimate objective of conversion. In addition, the panel will discuss conversion to different streams of the same religion, as is the case with the move from Orthodox Christianity to more messianic forms of Christianity, such as Pentecostalism, or from Sufi mystical Islam to reformist movements labelled as "Wuhabi" or "Salafi". Another phenomenon the panel will take note of is "double conversion", as in the case of some Beta Israel, who in the past converted to Christianity and today are in the process of re-converting to a new form of Judaism; these Beta Israel are called "Felesmura".

The panel will also attract papers on comparative analyses of attitudes and approaches regarding education, such as the issue of "industrial education," as advocated by Booker T. Washington, versus "literary education," as advocated by W.E.B. Du Bois, both vis-à-vis the education of blacks in the United States. Similarly, some western Jews advocated a type of "industrial" or manual education for the Beta Israel, and others focused on "literary" education approaches.

The panel will be trans-disciplinary, attracting papers from history, anthropology, religious studies, sociology and other disciplines. Each participant will present a paper and the general discussion will embrace the specific topics as well as the general themes emerging out of all the papers.

3.03 Gender and Religion

Silvia Bruzzi -University of Bologna, Italy;

Meron Zeleke -University of Bayreuth, Germany.

This panel will explore the roles, representations and places of gender issues in Ethiopian religions. Being "gender" a socially constructed phenomenon there will be a high degree of heterogeneity on the issue. A plurality of sources, methodologies and approaches will be employed in order to point out different case studies. Drawing, for example, our attention towards local pilgrimages and ziyarat to pious women and shrines,

as well as to local faith based on congregations of women, we intend to investigate the following issues:
- Which are the different roles, representations and spaces of women in different Ethiopian religions?
- How is the social construction of gender portrayed in the different religious traditions of the country?
- Which are the gender legitimizing narratives and counter-narratives in religious discourses?
The panel will include papers from scholars working on this topic and belonging to different fields of study: history, anthropology, ethnomusicology and sociology. Our aim is to shed more light on gender issues in religion, a subject that is still marginalised in Ethiopian studies.

3.04 Ulamas on the move: Scholarly trends in Ethiopian Islam from the end of the 18th century to the begining of the 21st.

Shiferaw Bekele , Addis Ababa University, Ethiopia;
Kemal Abdul Wehab Addis Ababa University, Ethiopia.

In this panel, the focus will be on discussing the vast interactions between Ulamas of different parts of Ethiopia and between those of Ethiopia and the outside world through the study of individual life histories and religious poetry particularly as it manifests itself in religious music (menzuma). Each panellist will present the short biography of a noted ulama in which he reconstructs the intellectual movements of the person – the schools to which he went, the intellectual influences to which he was exposed, and the places where he went to teach! This prosopographical approach will also enable participants to look at the diffusion of religious ideas through the study of menzuma, a religious music of paramount significance for Ethiopian Islam in which poetry is used to a very high effect. Ulamas used religious poetry as a vehicle for the transmission of ideas, as an instrument to inspire, if possible to arouse to a high degree of passion, and to mobilize the faithful for a religious movement.

Even if the majority of the subjects that are studied in the history of Ethiopian Islam are male scholars, there will be a paper (if possible more) on women ulamas. In highlighting the writings – and ideas - of some of the leading Islamic scholars from different parts of Ethiopia, the panel hopes to contribute to the mainstreaming of Ethiopian Muslim scholars. By mainstreaming, it is meant the inclusion of some of the poetry and thoughts of Islamic scholars in text books and in the wider national discourse.

The panel will be held in memory of the late Professor Hussein Ahmed of the Department of History of Addis Ababa University who had done so much to bring out the contributions of Ethiopian Islamic scholars in his study of the history of Islam in the country.

4.01 Concepts of cultural neighborhood

Christina Echi Gabbert , Max-Planck-Institute , Germany;
Sophia Thubauville, Frobenius-Institute, Germany.

The panel focuses on modalities of change and ongoing negotiation of contact phenomena among different groups in Ethiopia with a special interest on neighborly interaction. It would like to further develop the notion of "cultural neighborhood."

In the in 2010 published volume "To live with others. Essays on cultural neighborhood in southern Ethiopia" the contributors described "cultural neighborhood" as a community across ethnic boundaries that provides safety and nurtures belonging. A unity that embraces enmity and amity, supports cultural diversity, heightens knowledge and facilitates resilience. They expressed cultural neighborhood as place, sentiment and narration, flexible and yet full of rules.

Participants of the panel should likewise look at the modalities of people who live as direct, more distant or even temporary if not ephemeral neighbors. Possible topics could be the way different groups position themselves and show interest in each other while bringing their rules, sentiments, economies, rituals, desires and stories together and by that way elaborate cultural neighborhood with effort and creativity.

We invite all contributors of the above mentioned volume as well as new contributions. The regional focus is not restricted to the south of Ethiopia.

4.02 Rethinking the anthropology of Ethiopia - from ethnography to explanation

Jon Abbink, ASC Leiden, VU Amsterdam, Netherlands.

In this panel we propose to take stock of the contributions of post-WWII ethnology-anthropology on Ethiopia and of its relevance in Ethiopian/African studies. A large number of innovative and in-depth studies has highlighted the richness of Ethiopian peoples and cultures and their relations to evolving political and economic frameworks. It has produced a varied and irreplaceable corpus of socio-cultural knowledge which has not only been useful for the development of the academic field of anthropology and sociology, but also for policy-making and for the preservation and redefinition of social and ethnic communities in the country that are attached to their heritage and future existence. But the anthropology of Ethiopia despite these achievements is in need of stocktaking and redefinition. While its ethnographic tasks are undiminished in the face of processes of change, policy challenges and ethnocentrism, and while many communities have turned trans-national (i.e., migrants and refugee communities that keep contact with the home front and/or produce cyberspace identities), anthropology needs less empiricism and more comparison and theoretical interpretation to highlight the potential and importance of Ethiopian case studies for the social science field in general and to develop better explanations of observed processes in particular. In this respect, a better link-up with wider (inter)disciplinary and theoretical developments is fruitful. The panel invites papers on comparative, methodological and theoretically grounded issues in the anthropology of Ethiopia and on the future role of field-based anthropology in Ethiopia and the Horn.

4.03 Livelihood, Development and Local Knowledge on the move

Masayoshi Shigeta, Kyoto University, Japan

This panel explores the possibilities of development of Ethiopia based on harmonious relationships between the nature and human by bringing the local knowledge embedded in the livelihood praxes. Local knowledge can be defined as the knowledge that a local community accumulates over generations. It has enabled the community to achieve stable livelihoods in their environment based on their experiences. It has also been changed, lost, strengthened or sometimes created continuously by the changes in physical, economical or political environment. Ethiopia has been experienced rapid change. Triggered by improvement of infrastructure and increase of foreign direct investment, development project or conservation project through out last decade, economical situation, physical environment, the method of extracting the resources from the nature,

the actors who extract the resources, relationships among the actors or communities have been changed. People have coped with those changes by making full use of or altering their knowledge, such as knowledge on cultivating the land, planting the crops, storing the crops, obtaining manpower, cooking, cutting down the trees, fishing, grazing, distributing natural resources, knowledge on pasture or wild plants and the local institution, to maintain or achieve better lives. The close investigation of how people used or changed their local knowledge to overcome the challenges or failed to overcome challenges will be the good implications to solve many problems that Ethiopia faces today.

4.04 Women on the move and culture change in southern Ethiopia

Jean Lydall,South Omo Research Center(SORC), Ethiopia;
Shauna LaTosky,South Omo Research Center (SORC), Ethiopia.

In this panel we want to foreground the movement and cultural creativity of women in southern Ethiopia. Women are often typified as static, confined to the domestic sphere and constrained by tradition, in contrast to men who travel abroad, get involved in public matters and are open to change. However, from time immemorial women have been on the move, influencing public as well as domestic matters, and contributing substantially to culture change. Marriage, which is the main source of women's movement, also entails the movement of ideas, knowledge and skills, which, when harnessed to women's curiosity and creativity, contribute to ongoing culture change (e.g. in the spheres of agriculture, pottery, tanning, dress and hairdo, food and drink, health care, childbirth and childcare, language and music, songs and stories, rituals and ceremonies). On another level, women's movement via marriage generates binding relations between families, localities and ethnic groups, and until recently was widely employed to establish peace between hostile groups. Now-a-days there are new needs and wants, opportunities and obstacles, that affect women's movement and cultural creativity: expansion of commercial trade and tourism, growth of roads, towns and markets, large scale irrigation schemes, schools, various governmental and non-governmental projects, climate change, and the spread of HIV/AIDS.

4.05 Oral Traditions in Ethiopian Studies

Alexander Meckelburg, Hiob Ludolf Centre of Ethiopian Studies, Hamburg, Germany.

Oral traditions are highly relevant in almost all fields of Ethiopian Studies. They serve as important historical sources and they are a major medium for the movement of ideas and knowledge within and among societies as well as generations. Oral traditions also form a cognitive background and resource for written works which, in the same time, they may also reflect.

Ethiopianists collected and used oral traditions since the foundations of their field of study but rarely the methodological and theoretical demands were discussed in a broader framework. Many works in Ethiopian Studies lack a proper system of reference when it comes to oral traditions, and standards are weak. Research in oral history by the very nature of its social, historical and linguistic dimensions demands an interdisciplinary approach which has to apply the established field research methodology of social anthropology as well as the critical methods of history and the analytical tools of linguistics and literature. We invite scholar of all disciplinesl to use this panel is as a forum where the role of oral traditions in Ethiopian Studies can be discussed and exemplary cases from different fields may be presented.

4.06 Ethiopian studies through image, sound and beyond: perspectives from anthropological/historical films

Itsushi Kawase , University of Manchester, United Kingdom.

A considerable number of academic films, particularly, ethnographic documentaries based on anthropological inquiry with the long-term field research have been produced centering on the variety of cultures in Ethiopia. The recent development of digital technology as well as the dramatic growth of visual anthropology conferences and scholarly networks has further facilitated the production and progress of methodology of anthropological films on Ethiopia. In addition, old films and archival footages on Ethiopia are discovered increasingly and treated as sources of historical and ethnohistorical studies. The film panel focusing both on

anthropological and historical film was held for the first time during the 16th International Conference of Ethiopian Studies in 2007. Continuously, this panel will present latest anthropological films and archival films/footages.

We invites scholars who are interested in integrating film as the practice of doing anthropology and exploring history, and have the interdisciplinary debate on :

1.different audio-visual narratives to approach their anthropological subject.

2.historical viewpoints/analysis that can be derived from archival film/footage.

4.07 Diasporas in Ethiopia / Ethiopians in Diaspora

Giulia Bonacci , Institute of Research for Development (IRD), France;
Cressida Marcus , University of Oxford, United Kingdom;
Abye Tasse, University of Nouakchott, Centre Jacques Berque, Mauritania. .

Far from the representations identifying it with a motionless antique landscape, Ethiopia has become a globalized migratory field. Not only is Ethiopia connected to the world by the international migrations it fuels, it is as well experienced by migratory networks travelling through the world. Ethiopians in the Diaspora (Middle-East, Africa, Americas, Europe) have attracted growing scholarly attention along the years. Their entanglement in national politics, their economical ties with the homeland and their cultural dynamism has encouraged Ethiopia to create specific institutions and frameworks in order to formalize the diasporic relationship. In turn, complex diasporic communities have passed through or settled in Ethiopia in different times and conditions. Armenians, Greeks, Italians, Caribbean and Middle-Eastern people, Indians, Yemenites, Congolese, Somalis, Chinese, and Ethio-Americans etc. have moved to Ethiopia due to trading opportunities, social imagination, intergovernmental agreements, or contexts of war and instability. Their insertion in Ethiopian society, and the tangible and symbolic boundaries determining the category of the foreigner contribute in part to defining the Ethiopian nation and people.

The aim of this panel is to invite scholars to present their research on the interface between Ethiopia and its Diasporas within and without. Presentations on historical and contemporary Diasporas are welcome, and particular attention to the issues of innovation, creativity, institutional frameworks and social identities is encouraged. With studies based on a variety of sources, it is the multi-faceted aspects of that interface between Ethiopia and its Diasporas that we wish to question collectively and from interdisciplinary perspectives.

4.08 Food and society in Ethiopia: change and continuity

Thomas Guindeuil, Sorbonne1 France;
Liza Bebevec, AAU, Ethiopia.

This panel will discuss dynamics in Ethiopian food practices, crossing anthropological and historical approaches. As a total social fact, food is a complete way to comprehend past and present societies, but this topic has been relatively neglected in both disciplines when dealing with Ethiopia. This topic will look at issues such as invention and re-invention of food traditions, notably through imports of foreign foods, social significance of ingredients and dishes, their evolution and movements between regions of the country and the wider world.

4.09 Rivers and wadis – socio-cultural networks of migration and exchange

Wolbert Smidt, Mekele University, Ethiopia;
Éloi Ficquet, CFEE, Ethiopia.

The Northeast-African region is today often defined as a cluster of territories and land-masses, which shows a perception of a geographical reality on the basis of defined, encircled entities, with the unavoidable connotation of un-dynamic, unmovable lands geographically and culturally quite different from each other. While the region has always been marked by socio-politically, religiously and culturally quite distinct separate countries, often demarcated by rivers, these territories were also strongly interacting. The existence of long-distance networks, following a radically different logic – not the logic of land-masses, but the logic of fluvial networks – can indicate new paths for a different understanding of the history – especially ethno-history – and

cultures of the region. The rather static territorial model shall be challenged by a more dynamic model. While there is no doubt about the rich differences within Northeast-Africa, the discourse of separation led sometimes to an underestimation of the dynamics of exchange and mutual influence.

This panel wishes to ask new questions and discuss ongoing research on rivers and wadis, including watersheds and stagnant waters (e.g. places locally called *bahar* and similar). Rivers and wadis shall be discussed under any possible perspective which reveals their importance for the shaping of the societies of Northeast-Africa. They are understood in this panel as crucial factors in the long-distance interconnections between regions often perceived as totally different, but being in fact economically, politically, culturally and / or linguistically interlinked. However, the idea of a cultural and economic network created by rivers and wadis shall not be understood as exclusive. Also other, possibly contradicting, approaches are welcome. Rivers and wadis were migration and trade routes, but also represented "wilderness", refuge areas for rebels (*shifta*-s), marked provincial and kingdom's boundaries, were areas of negotiation between neighbors or sites of battles. They represented themselves sources for wealth, from access to irrigation to raw material such as river gold, and could thus become contested areas. The latter dynamics are of increasing importance especially in recent years, where rivers are newly perceived as sources of wealth for the nation, thus being claimed by the state against any local or international claims (such as the very different cases of the Blue Nile and the Awash illustrate). This panel shall be an occasion for an exchange of views on this new field of studies and possibly create a framework for new research.

4.10 Fixity and Mobility: Regional Studies on the Move

Thomas Osmond, CFEE, Ethiopia.

This panel aims at discussing the dynamics of regional political centres in the history of Ethiopia, in ancient and contemporary settings. These centres are understood as the result of confrontation and exchange at different levels. On the one hand, they are constituted by local re-interpretations of social orders of wider scales, such as empires or transnational ideologies. On the other hand, these power centres re-invent themselves by arbitrating and acting within very local realities. Moreover, they tend to establish themselves in a static place (fixity). Nevertheless, on the long run, they remain extremely dynamic (mobility), they have to move, permanently change their location and redefine their function and importance.

Classical historiography has rather attempted to write the history of the country and reveal continuities in the locations of polity, by depicting a limited number of regional ruling dynasties and political orders, confronted to their immutable peripheries. In the opposite, this panel is aimed at questioning the plural regional histories of Ethiopia, by emphasizing (1) the mobility of ambivalent local centres and peripheries, (2) the fictionality of their social distinctions and (3) the fixity of some historical habits and modes of governance, haunting the regional dimensions of Ethiopian politics. Presentations of different case studies in local contexts will be welcome .

4.11 Research in the Gurage Area: Cultural, historical, linguistic and socio-political movements and interregional networks.

Dirk Bustorf, Hamburg University, Germany;
Ronny Meyer, AAU, Ethiopia.

The tremendous ethnic and linguistic diversity as well as the richness in oral historical traditions in the Gurage area and the interregional networks it is embedded in is a result of a complex history of movements of populations and linguistic and cultural shifts. They did not come to an end up to the present. This complexity has fascinated scholars already since the 19th century. Modern academic research produced a considerable amount of studies on the languages and peoples of the area, the most prominent among them carried out by scholars such as Wolf Leslau and William A. Shack. With several ongoing studies our understanding of the area grows quickly. However, exchange among scholars is mainly limited to personal relations, mostly not extending the boundaries of the disciplines involved. As already established during the meeting of the Gurage and Silte Research Group at the ICES in Hamburg 2003, the historical interdependency of ethnic fusion / fission and linguistic convergence / divergence suggests an interdisciplinary approach to the study area and its network relations to other regions and cultural contexts. Thus, the proposed panel will bring together scholars of history, social anthropology and linguistics in order to evaluate the state of research and to generate synergies towards coordinating research undertakings and publications.

5. DEVELOPMENT AND CONTEMPORARY STUDIES

5.01 Re-building Urban Ethiopia : Cities in Progress / Endangered Cities

Pauline Bosredon, Université Lille 1, France.

Today, Ethiopia is thought in terms of development and modern prospects with a vision of "growth and transformation". The Ethiopian government asserts its commitment to end poverty and to reach the rank of emerging country. In this context, the Ethiopian model, historically focused on the rural world, is challenged. The city is no longer dedicated to be a political network or to be a point of communications and business. Urban spaces become indeed spaces of modernity and change: they attract investors and the access to land is getting more and more expensive, especially in the capital.

These spaces are then in the grip of fast reorganization: redevelopment of the centres, heritage process and tourism development in some cities, large-scale housing projects but also an increase of the business centres. Cities appear as a special showcase of a new "reborn" Ethiopia. Ethiopian cities are faced then with a deep renewal, a radical reconstruction: the popular neighbourhoods are gradually disappearing, giving way to functional urban complexes. Displaced households are subject to forced residential mobility and have usually to resettle in peripheral areas. Cities know a critical moment of their history and because of the deterioration of their urban fabric, we can fear the emergence of fractures and severe segregation. The popular town -- which used to be seen until now as inclusive for urban poor people -- would it be endangered? The panel invites to debate researches that seek to analyze the current urban changes and to question the forms, between losses and reconstructions.

5.02 Perspectives on Young People in Urban Ethiopia

Tatek Abebe, Norwegian University of Sciences and Technology, Norway;
Axel Baudouin, Norwegian University of Sciences and Technology, Norway.

Although the proportion of young people in Ethiopian towns and cities is growing rapidly, critical perspectives on the diversity of and views on their urban experiences are limited. Following Ethiopia's decentralization program, the economic and political significance of district, zonal, and regional capitals have created both possibilities and constraints within which young people navigate their urban lives. Deep socio-economic transformations have profound consequences for young people's participation and life chances within cities. The limited but growing body of academic research in Ethiopia focuses mainly on young people's livelihood strategies in the informal economic sector, as well as on street children's lives in the contexts of urban poverty. Dominant perspectives tend to cast such children and youths as 'problem categories,' who are 'at risk' and in need of rescue. This approach is reflected in public policy and practice. Nuanced perspectives that engage with and draw on the views of young people are missing. In addition, studies have rarely shown the interconnection of young people's livelihood pathways in rural–urban Ethiopia and, in particular, the complex ways in which they are involved in marginal livelihood strategies that transgress spatial, legal, social, and moral boundaries. This panel brings together papers that examine the lives, capacities, and agencies of young people in the context of rapid social, material, cultural, demographic, and political change in urban Ethiopia. Collectively, the panel seeks to highlight the political-economic processes that shape and are shaped by young people's urban lives and strategies. We welcome papers that contextualize children's and young people's (gendered) mobility/migration, livelihoods, informal accommodation, use of urban space, experiences of social exclusion, and social transition within the broader politico-economic transformation of contemporary Ethiopia.

5.03 Intensification of rural-urban interactions and changes in social and gender relations in rural Ethiopia

Atakilte Beyene , Stockholm Environment Institute , Sweden;
Gunilla Bjeren, Stockholm University, Sweden.

The 'rural' and the 'urban' have often been studied in isolation or their interactions have been treated as one-directional relation. However, there is an increasing understanding that the social, geographic, and economic boundaries of the 'rural' and the 'urban' are not only fuzzy, but also dynamic and constantly changing. Rapid expansion of urbanization, education, communication, mobility opportunities, etc are creating nexus of

interlinks that result in the 'urban' being increasingly present in the 'rural' and vice versa. This inter-linkage creates space for social and economic changes in general. This panel aims to identify changes and transformations in social relations in both 'rural' and 'urban' contexts, and the mechanisms and processes that generate such processes. This panel will particularly invite empirically-based studies that address changes in gender relations in rural Ethiopia as result of rural-urban social, territorial and economic interactions. This should include identification of changed or redefined gender roles and relations. Changes in marriage conditions, polygamy and serial marriage patterns, age at first marriage, birth rates, age at first child birth, etc are important social processes which this panel aims to address. Qualitative studies that narrate individual or focus group experiences, or quantitative studies of individuals, households or communities are possible study foci. The mechanisms and processes that generate such processes are also important aspect of the panel. Papers focusing on other transforming social relations are also welcome.

5.04 Land tenure and development in the North Ethiopian highlands

Harald Aspen Norwegian University of Science and Technology, Norway;
Svein Ege, Norwegian University of Science and Technology, Norway.

We propose a panel focusing on land tenure in the plough-based smallholder farming societies of northern Ethiopia. This is a topic covered by several anthropologists in the 1960s and by many, but rather scattered studies during recent decades. There is a particular need for well-focused local studies, seeing local land tenure in the context both of the wider national pattern, and in relation to local economic realities and cultural variation. The aim of the panel is to explore if we can achieve a more comprehensive understanding of land tenure and society in the northern highlands. We are particularly interested good empirical studies and we encourage young Ethiopian scholars to present empirical field material that relate to one or more issues, such as:
• The historical trajectory of land tenure
• Land tenure under the Därg
• EPRDF land reforms
• Land tenure and official development policy
• Local governance: state-peasant interaction
• Peasant adaptations to official policy
• Farming systems and land tenure
• Rural inequality
Other topics, or other ways of posing the questions, are highly welcome.

The panel organisers will follow up the presentations after ICES 18 for possible publication.

5.05 Readdressing the Food Security Question in Ethiopia

Degefa Tolossa, Insitute for Development Studies, AAU, Ethiopia;
Sabine Planel, Institute of Research for Development (IRD), France.

Food security is a major issue in contemporary Ethiopia. Despite a huge literature produced on the topic, the question still needs to be readdressed in order to displace the analysis focus. This panel tentatively proposes to question the side – but not minor - impacts, stakes or logics that have been minimized in previous analyses. Many studies have been published on economical household's organization (especially pauperization process), climate change, economy or political economy of aid, food market analysis… All relevant approaches that would gain to be consider by social-scientists in a more critical perspective. Different themes should be taken in consideration to a better understanding of food security/insecurity questions: local political games, cultural or even symbolic organization of local communities, implementation's modalities of public policies (esp. on agricultural extension), role of agriculture in rural economy, individualistic or community dimensions of the problem, or contemporary historical perspectives on hunger …

We expect from participants to produce critical analyses based on theorical point of view as well as grounded on very practical and local data's collections. This panel doesn't pretend to be innovative it rather has the modest ambition to promote a different regard on a much-analyzed and so much crucial issue.

5.06 Where are rural Ethiopian communities heading?

Alula Pankhurst,WIDE3, Ethiopia.

This proposed panel considers changes at community level within rural Ethiopia during the ERPDF period. The panel seeks to discuss and compare community trajectories in different locations. We suggest considering changes in various fields including livelihoods, human reproduction, social reproduction, community management and ideas.

There have been considerable changes over the past couple of decades, notably in infrastructure and services, as well in terms of production and social and community organisation at local levels. In the implementation of policies at a community level cultural disconnects often emerge between assumptions of government and donors about development and local realities. The sectoral extension workers seek to act as go-betweens to bridge these disconnects, and different interventions may interact positively or negatively, and may affect different sections of the population differently.

We would like to stimulate debate about the extent of changes at the local level in the different fields and sectors, how these changes have differential effects and the extent to which they can be accounted for by external interventions. We would hope to discuss why some communities are changing faster than others, and why some changes may be considered fundamental resulting in structural change, whereas others have limited impact on community structures.

5.07 Movements in gender/gendered movements

Emezat Hailu, Institute of Gender Studies, Addis Ababa University, Ethiopia;
Thera Mjaaland, University of Bergen, Norway;
Anne Britt Flemmen , University of Tromso, Norway

Gender equality and women's rights have become key issues in national and international development policies, and a main concern in the 'Millennium effort' to eradicate poverty. We want to explore development policy and practice, and to scrutinize encounters between national/international and local understandings of gender, gender equality and women's rights in the Ethiopian context where gender sensitive laws have been implemented, and institutional bodies on gender are incorporated on all levels of governmental structure. Questions to be asked are therefore how the legal and juridical provisions, and the mainstreaming of gender, have enabled movements in gender relations, and how divergent frames of reference (e.g. government policies versus more normative understandings of gender) are mediated, negotiated, contested across economic, socio-cultural, familial/interpersonal, legal, political, psychological and spiritual/religious domains.

We invite contributions that explore the underlying assumptions on gender in Ethiopia in relation to national and international development policy and practice, and those that explore gendered movements and processes of change in gender relations, from a wide range of empirical studies within Ethiopia. Attentive to the fact that gender often continues to mean 'women', we also encourage contributions that incorporate 'men' and their involvement in gendered movements and changes in gender relations.

5.08 Movements in Peripheral Regions and Peripheries on the Move. Changes in the Centre-Periphery Relationship in Nowadays Ethiopia.

Alain Gascon, University Paris 8, France;
Bezunesh Tamru, University Paris 8, France.

Eighty percent of the 21st century Ethiopians are still living above 1,800-2,000 m (one third of the national territory). However the 60s demographic revolution has led to increase fourfold its population, which probably will reach more than 170 million in 2050. So Ethiopians will leave en masse the Highlands to move down in sparsely populated peripheral regions. The contributions, which are gathered in this panel, analyse how massive population settlements in the lowlands will make an impact on agricultural production systems, on urban development, on political actors and on institutions with the help of social sciences and history.

5.09 Labor migrations

Zelalem Teferra, Addis Ababa University, I ES, Ethiopia
Bina Fernandez, University of Melbourne, Australia;
Marina de Regt, Humboldt University in Berlin, Germany.

This panel seeks to bring together scholars from different disciplinary perspectives working on issues of migration in general and labor migration in particular, within and across Ethiopian national boundaries, with a particular focus on gender issues.

Internal migration: Studies indicate that beginning with early decades of the 20th century, both adults and minors (accompanied or unaccompanied) have moved from northern Ethiopia to the south and south western part of the country in search of both seasonal & permanent jobs. With the expansion of urban centers and emergence of large commercial farms (state or private), however, this trend has shifted significantly. Consequently, labor migrants started to target either large commercial farms or urban centers as ultimate destinations. Yet, during much of the last century, labor migration in Ethiopia was much of a domestic affair than an international one.

Cross-borders migration: In the history of contemporary Ethiopia, the most pervasive and massive flux of people out of the country crossing the national frontiers was witnessed during the military regime, which largely has to do with political repressions and draught than with search for job opportunities. During this period, labor migration, mainly to the Middle East was masked by religious pilgrimage, especially among the adherents of Islamic faith. Religious pilgrimage was used as a cover for sending large number of female Ethiopians to the Middle East for domestic service.

Gendered migration: Special attention will be paid to the gendered aspects of migration and other types of cross-border movements. Migration and mobility are clearly gendered, yet they also affect gender constructions and may lead to new forms of femininity and masculinity. The increased migration of Ethiopian women as domestic workers to the Middle East in the past ten years has, for example, greatly affected gender constructions, both at home as in the countries of migration.

5.10 Ethiopian Federalism: Twenty Years After

Asnake Kefale, Addis Ababa University, Ethiopia
Lovise Aalen, Chr. Michelsen Institute, Norway

When federalism was introduced at the beginning of the 1990s, it was deeply controversial. The new rulers anticipated that it would mitigate ethnic tension and sustain unity, while its opponents saw it as a recipe for state disintegration. After 20 years, Ethiopia is still holding together and is in a state of relative stability. There are, however, challenges towards ensuring equitable regional economic development, genuine devolution of central power, and space for political pluralism. Although the EPRDF continues to promote identity based federalism, its emphasis has now moved from "liberation of the nationalities" to that of "national development", "renaissance" and perhaps "national integration". This goes together with its new focus on "democratic developmentalism," where the aim of creating national economic growth appears to have a first priority.

In this panel, we would like to address the overall question – in what direction has federalism in Ethiopia developed during its twenty years of implementation? How should the development of federalism in Ethiopia be examined? We are inviting contributions across disciplines and practitioners in Ethiopia to critically explore the economic, political and social aspects of implementing federalism – and which reflect developments at national and/or at local levels. We are particularly inviting papers based on empirical case studies, which look into the possible tension between the national political aims of integration and economic growth and the concerns for genuine self-determination for ethnic groups in the country.

6. LINGUISTICS – SOCIOLINGUISTICS

6.01 Interrogativity in languages of the Horn of Africa

Yvonne Treis, CNRS-LLACAN, France ;
Marie-Claude Simeone-Senelle, CNRS-LLACAN, France ;
Joachim Crass, Addis Ababa University, Ethiopia.

The panel intends to discuss the following topics:
- Question intonation
- The morphology of verbs in questions
- Question pronouns: their morphological structure, their history, their use in non-interrogative contexts
- The syntax of questions
- The pragmatics of questions

With our panel we address descriptive and theoretical linguists alike; experienced as well as young researchers; phoneticians, morphologists and syntacticians; linguists working on various Ethiopian language families (Semitic, Cushitic, Omotic, and Nilo-Saharan). Papers from a comparative and from a dialectological perspective are equally welcome.

6.02 Language death and language endangerment in Ethiopia: Socio economic circumstances and cultural and linguistic consequences

Chloé Darmon, Université Lyon 2, France ;
Graziano Savà, LLACAN – Paris, France ;
Andreas Wetter, Humboldt Universität zu Berlin, Germany.

During the past one hundred years ethnolinguistic groups speaking tiny minority languages have come under increased pressure to drop their language in favor of dominant languages. These dramatic developments can be observed in many regions in the world and are expected to accelerate in the near future. There are estimates that from present more than 6000 spoken languages 90% won't survive until the end of this century (Krauss 1992). The problem of language death and language endangerment does exist in Ethiopia, a region with approximately 80 languages. There are a number of known Ethiopian languages which already have died or are on the verge of extinction. It is assumed that the socio-economic situations of the groups who abandoned their language or are about to shift to a dominant language are similar. This makes Ethiopia one of the African regions where language diversity is particular menaced.

The panel should provide a forum to discuss the phenomenon of language endangerment and death in Ethiopia from different perspectives, e.g. linguistic and anthropological. Descriptions of factual situations of language endangerment as well as related questions such as language documentation, consequences for research questions (comparative and historical linguistics, history of population and migration, etc.), descriptions of contact-induced changes in minority languages, should be addressed.

6.03 Finiteness in Ethiopian Languages

Ronny Meyer, Addis Ababa University, Ethiopia;
Joachim Crass, Addis Ababa University, Ethiopia.

The finite/non-finite distinction frequently occurs in grammars but there is no general consensus regarding a cross-linguistic definition of finiteness (see Nikolaeva 2007). While some scholars consider finiteness to be a phrasal category, mainly defined by TAM and person marking, other believe that it is a clausal category which also encompasses illocutionary force, i.e. markers of assertion, questions, etc.

With regard to Ethiopian languages, the finite/non-finite distinction displays a high degree of cross-linguistic variability, even within the same linguistic sub-families. In Ethiosemitic, for instance, independent affirmative clauses with an imperfective verb may contain only the inflected verb (e.g., Ge'ez or Tigrinya), or additional obligatorily information for tense (e.g., Amharic), focus (e.g., Zay; also Somali), or illocutionary force (e.g., Muher, Kistane). Further, several unsettled debates mainly center on finiteness, e.g., whether "converbs" exist in Ethiosemitic languages or about the function of the additional morphemes on main clause verbs in Highland East Cushitic languages, etc. The aim of this panel is to give an overview about the variability of finiteness in Ethiopian languages in order to investigate whether there are common constructions for finiteness and, if yes, how they may have emerged.

6.04 Complex Predicates in Ethiopian Languages

Azeb Amha, University of Leiden, Netherlands
Anne-Christie Hellenthal, Department of Linguistics, Addis Ababa University, Ethiopia

There has been considerable theoretical interest on complex predicates over the past years. However, as Amberber, Baker and Harvey (2010: 1) state: "There is currently no widely accepted answer ..., no agreed set of criteria which allow an analyst to classify Construction A as a 'complex predicate' and Construction B as a 'not a complex predicate'". Most authors mentioned the following as characteristics of complex predicates:
- it comprises a sequence of (verbal) predicates
- the sequence of predicates are seen as related structurally and semantically
- typically, the verbs in the sequence share an argument as well as tense, aspect, modality and/or polarity. Among others, construction types included under 'complex predicates' are: periphrastic causatives (Amharic: *ïndimät'a adärrägä* 'made him come'), Converb-Verb constructions (Amharic: *yïzo mät't'a* 'brought'), particle + verb constructions (Amharic: *sïbbïrr alä*, 'it broke'), ideophone + verb constructions (*t'äbb t'äbb alä* 'it dripped'). Several scholars have demonstrated that Ethiopian languages have a rich variety of complex predicates (cf. Appleyard (2001) on Qafar, Tigrigna and Amharic; Hetzron (1969) on Agaw languages; Sim (1989) on Hadiyya; Amberber (1996, 2010) on Amharic, Wetter (2010) on Argobba, among others). However, for a number of languages the phenomenon has not been investigated at all.
The rationale behind the panel proposal is to bring together those working on different language families in Ethiopia to discuss theoretical and empirical issues in studying these construction types and find out if there are various typologies of complex predicates, and examine historical processes such as grammaticalization as well as contact phenomenon. We will specifically address issues such as: how are complex predicate clauses distinguished from multi-clausal constructions or clause-chains? What are the semantic differences between a complex predicate and its mono-verbal counter-part (e.g. täsäbbärä vs. sïbbïrr alä)? What are the morphological properties of the component verbs? Is any of the component (verbal) predicates obligatorily marked as a dependent verb or does the language string together unmarked or fully inflected verbs? Is the order of component predicates fixed? What is the selection criteria of verbs, i.e. are V1 or V2 restricted or can they be freely generated? Can the whole complex predicate be subordinated or nominalized? How are modality and polarity values marked in clauses headed by complex predicates?

6.05 Ethiopia in Movement: Sociolinguistic perspective

Veronique Miguel Addisu , University of Rouen, France;
Tekeste Negash, Uppsala University, Sweden.

In Ethiopia today, the multiplicity of languages and ethnic groups contributes to a variety of contacts between languages and cultures. Although "diversity" is used in the Constitution as a notion for national unity through multilingualism, the variety of social contexts shows that we can consider multilingualism not only as a political ideology but also as a functional and practical approach to daily life. It can be true for simple farmers negotiating in a market and true for students studying in English at the University. Between those two extremes, can we identify common characteristics of multilingualism? Could movement between languages in Ethiopia today be studied as unified social practices or does it show a new way of considering ethnic identity as a dynamic construction? This issue could reflect contemporaneous realities and includes also a diachronic approach: we consider here language policies in Ethiopia since the 1800th.
Urban development, educational policy, internal migration through territories but also through social groups, all scientific approaches to the study of Ethiopian languages can be understood today as contexts revealing the complexity of multilingual dynamics.
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 Ethiopian. Other sociolinguistic fields could be relevant to understand Ethiopian sociolinguistic issues. Crossing the studies at different levels (micro-; meso-; macro-), the aim is to see how languages are used today in Ethiopia as reflection of movement spatial, historical, as well as social. This panel will give priority to contributions clearly related on this sociolinguistic issue. In order to be selected, the proposals should include the aim of the study, methodology and references; the results of the study should appear clearly on the proposal.

7. ARTS AND CULTURAL HERITAGE

7.01 Artistic and Literary Movements

Elisabeth W. Giorgis, Skunder Boghossian School of Arts, AAU , Ethiopia;
Giovanna Trento, Independent scholar, Italy.

Through a broad perspective on arts, combining visual and performing arts and literature, this panel is aimed at gathering scholars and artists to think critically on the circulation and dissemination of new ideas through creations, in the contemporary age or in the past. From the margins of the social orders, through interactions with local and/or foreign elites, artists challenge and transform the aesthetic and moral values of the societies they belong to. They do so by following their own fantasies, but also by absorbing and adapting the influences of international vogues and new technologies. In other words, phrased by two prominent theoricians of African contemporary arts: "They affirm, in our continuous at self-definition new relationships between home and elsewhere, (...) they import complexity into our discourses and in so doing transform the ways in which we approach questions of subjectivity and creative agency" (O. Oguibe & O. Enwezor, Reading the Contemporary, 1999: 10). This role and consciousness of avant-garde by the artists has to be counter-balanced by two major trends: on the one hand artists may be trained and employed to enhance conservative positions; on the other hand they can develop between themselves an inclination to conformism by copy pasting each other and by matching their works to the requirements of the market and the dominant taste.

Not only will the artists and their production be examined, but the panel will also insist on the roles played by the actors of the artistic milieu: gallerists, publishers, producers, curators, critics, and so on, who are the necessary (despite often shadowed) workers behind the machinery of art and book markets. The panel will also attract papers on the structures of mediation (museum, galleries, bookshops, cinemas, theaters) between the artists and the public.

Finally, the panel will discuss policies of representation and self-representation that are implemented through the showcasing, distribution and airing of works of arts. These processes involve narrations that may be widely relayed by systems of education. Attention could also be paid to the artistic representations of Ethiopia and the Horn by foreign artists, and how these external representations interact with the moulding of new ones.

7.02 Restoration and preservation of Ethiopian Heritage : history, practices, deontology

Claire Bosc-Tiessé, université Paris 1, France

Inviting restoration practitioners, scientific project managers as agents of national and international organizations that set the international standards of conservation-restoration, this panel aims to highlight the different approaches to restoration throughout the world and to question the operations lead in Ethiopia. This panel will thus be able :

- to put in an historical perspective the operations of restoration conducted on Ethiopian heritage in Ethiopia for at least a century in order to measure the evolution of projects and practices.

- to examine the potentials as well as the limits and legitimacy of the stakeholders and to ask what tools are or should be available to decision makers as much for deciding which operations to conduct and the methodology to follow, as to keep a memory of it.

- to consider the scientific project in which operations are conducted, what knowledge is needed and in return, what new knowledge these operations may bring.

Thus, this panel aims to open an epistemological and heuristic reflection on the practices in history and in the present time.

7.03 Music, Contexts and Performances in Ethiopia: Continuity, Transformations, Revolutions?

Stephanie Weisser, Université libre de Bruxelles, Belgium
Getie Gelaye, Hamburg University, Germany

The introduction of recording technology and the major socio-political changes that occurred since the end of the 19th century in Ethiopia have deeply impacted the musical practices, redesigning the musical scene in urban non-religious contexts mostly. However, some repertoires seem to be relatively less modified. As the start of in-depth scientific studies and wide-scale recordings of Ethiopian music dates back about half a century (mostly focusing on Amhara music, but also on Hamer, Tigrinia, Dorze, etc.), it is now possible, for the first time, to integrate a substantiated short-term historical dimension to the ethnomusicological endeavour. From an emic point of view, the historical dimension can also be considered as important, as 'the past' and the 'tradition' (or the innovation) is a reference framework for a musical performance's participants in which musicians and audience position themselves.

From patrimonialization to "modernization", from focalization on identity to recontextualization, from traditionalism to technicalization, this panel will address music in Ethiopia with regard to the historical processes into which these musical repertoires and practices are being integrated, including both emic and etic points of view. Methodological approaches as well as results are to be discussed, in order to encourage collaborative work, multidisciplinary perspective, and fruitful discussion of theoretical positions. Contributions on other aspects of performance such as dance fitting with the description of this panel, will also be considered.