21st Century COE International Workshop
on
Integrated Area Studies

Environment, Livelihood
and Local Praxis in Asia and Africa

Program & Abstracts

20 - 30 October 2003
Graduate School Hall, Addis Ababa University
Addis Ababa, Ethiopia

21st Century COE International Workshop on Integrated Area Studies in Addis Ababa, Ethiopia

Program

Monday 20 October 2003

6:00 – 9:00 pm   Reception at Ras Amba Hotel (Tel. 556634)
(Invitation card required)

Tuesday 21 October 2003

Morning Sessions

9:20 – 10:00 am   **Opening Speeches**

9:20 – 9:35   The Graduate Programs of the Collage of Social Sciences, Addis Ababa University (provisional title)
Dr. Bekele Getama, Dean, Collage of Social Sciences

9:35 – 10:00   Integrated research activities and on-site education: The 21st Century COE program at ASAFAS
Prof. Tsuyoshi KATO, Dean, Graduate School of Asian and African Area Studies, Kyoto University

10:00 – 10:20   Tea Break

10:20 am – 12: 20 pm   **Environment and Resource Conservation/Management**
Chair: Dr. Assefa Tolera

10:20 – 10:50   How local people take different attitudes toward conservation policy: A case of Mago National Park, Ethiopia
Nobuko NISHIZAKI

10:50 – 11:20   Nature conservation project and hunter-gather's life in Cameroonian Rainforest
Shiho HATTORI

11:20 – 11:50	Utilization, creation and transformation of *Acacia albida* farmed parkland in West-Central Senegal
	Masaaki HIRAI

11:50 – 12:20	Community participation in rehabilitation, conservation and management of mangroves: Lessons from coastal areas of South Sulawesi, Indonesia
	Andi Amri

12:20 – 2:00	Lunch Break

Afternoon Sessions

2:00 pm – 5:20 pm	**Social Interaction, conflict, and conflict resolution**
	Chair: Itaru OHTA

2:00 – 2:30	Land disputes settlement in a plural 'institutional' settings: A case of Arsii Oromo of Kokossa District, Southern Ethiopia
	Mamo Hebo

2:30 – 3:00	Socio-economic dimensions of conflict-induced displacement: The case of displaced people living in Addis Ababa
	Dinku Lemessa

3:00 – 3:30	Sources of conflict and indigenous conflict resolution mechanisms among the Annyuaa of Gambella (Southwestern Ethiopia)
	Demerew Dagne

3:30 – 3:50	Tea Break

3:50 – 4:20	Sharing categories and experiences: The construction of social bonds through practice on the border between Cushitic and Nilotic speaking pastoralists in Northern Kenya
	Naoki NAITO

| 4:20 – 4:50 | Ethnic integration and conflict: The case of Borana Oromo and Somali clans in Liben District, Guji Zone, Southern Ethiopia |
| | *Fekadu Adugna* |

| 4:50 – 5:20 | Making and unmaking of the nation state and ethnicity in modern Ethiopia: A study on the history of Silte people |
| | *Makoto NISHI* |

Wednesday, 22 October 2003

Morning Sessions

| 9:30 am – 11:50 am | **Livelihood Strategies and Difficulties: Rural Contexts** |
| | **Chair: Dr. Ayalew Gebre** |

| 9:30 – 10:00 | A study on the shifting cultivation system in Kalahari woodland, Western Zambia with special reference to cassava management |
| | *Rumiko MURAO* |

| 10:00 – 10:30 | Livelihood change in a Philippine coconut farming village: A case study in Laguna Province of Luzon |
| | *Miho FUJII* |

| 10:30 – 10:50 | Tea Break |

| 10:50 – 11:20 | Rural-urban contrast: A study on spatial distribution of salt mills in Bangladesh |
| | *Lim Boon HOCK* |

| 11:20 – 11:50 | Some implications of the interaction of formal education with the household economy among the rural community of Woysso-Qancaara Kebele, East Shoa Zone of Oromiya Region |
| | *Daniel Hailu* |

| 11:50 – 2:00 | Lunch Break |

Afternoon Sessions

2:00 pm – 5:00 pm   **Livelihood Strategies and Difficulties: Urban Contexts**
                      Chair: Susumu NEJIMA

2:00 – 2:30   Begging as a survival strategy: conferring with the poor at the
                Orthodox religious ceremonial days in Addis Ababa
                Wubshet Demewozu

2:30 – 3:00   Women working at hairdressing: A case study of a rapidly increasing
                business among women in urban Ghana
                Yukiyo ODA

3:00 – 3:20   Tea Break

3:20 – 3:50   The prostitute after work: Social life and socialization among a group
                of sex workers in Addis Ababa
                Bethelehem Tekola

3:50 – 4:20   The trade of second hand clothes in the local-mega city of Mwanza,
                Tanzania: With special reference to social networks of *mali kauli*
                transaction
                Sayaka OGAWA

4:20 – 5:00   Informal discussions

Thursday 23 October 2003

Morning Sessions

9:00 am – 12:20 pm   **Local Knowledge and Its Utilization**
                       Chair: Dr. Tadesse Beriso

9:00 – 9:30   Women craft guilds and the traditional basketry (*ge mot*) of Harar,
                Ethiopia
                Belle ASANTE

9:30 – 10:00	Learning process of pottery making in Ari people, Southern Ethiopia *Morie KANEKO*
10:00 – 10:30	Ethnobotany of Penan Benalui of East Kalimantan, Indonesia *Miyako KOIZUMI*
10:30 – 10:50	Tea Break
10:50 – 11:20	Musical performance and self-designation of Ethiopian minstrels: Azmari *Itsushi KAWASE*
11:20 – 12:20	1) General Discussion: Reflections on the workshop Moderators: Masayoshi SHIGETA and Gebre Yntiso 2) Award Giving Ceremony
12:20 -	Lunch
6:00 – 9:00	Dinner and dance show at Crown Hotel (Tel 34 14 44)

Integrating research activities and on-site education: The 21st Century COE program at ASAFAS

Tsuyoshi KATO

In late October of 2002, ASAFAS of Kyoto University, in cooperation with CSEAS of the same university, launched a five-year research-cum-education program titled "Aiming for Center of Excellence of Integrated Area Studies." ASAFAS stands for the Graduate School of Asian and African Area Studies, and CSEAS for Center for Southeast Asian Studies. They are two prominent academic institutions at Kyoto University involved in area studies. The subtitle of the program is "Establishing Field Stations in Asia and Africa to Combine Research Activities and On-Site-Education." Thus is the title of my presentation "Integrating Research Activities and On-Site-Education: The 21st Century COE Program at ASAFAS."

The 21st Century COE Program refers to a competitive program proposed and financed by MEXT (Japanese Ministry of Education, Culture, Sports, Science, and Technology). The present international workshop in Addis Ababa is made possible by funds under the 21st Century COE Program.

In this presentation, I will first explain the nature of the 21st Century COE Program within a broader framework of national university reforms initiated by Mext in 1991. The reforms specifically call for decreasing the number of national universities by "scrap and build"; corporatizing the national universities; and introducing competitive principles in the allocation of research funds. The 21st Century Program is supposed to be a major vehicle for the third reform.

Our program "Aiming for COE of Integrated Area Studies" has three major components: integration of research activities and on-site-education; establishment of Area Studies Information Center or Area Info; and adoption of the common research theme "Human-Nature Coexistence in a Glocalizing World." The three components are all connected to our central academic concern at ASAFAS, that is, how to combine research and education in area studies which emphasize fieldwork. I will try to describe why we decided to focus on these three components when writing up a proposal for the 21st Century COE Program.

Lastly, I wish to dwell on the significance of our present international workshop in Addis Ababa. Not only is this the first international gathering organized under our program, but it embodies all of its important aims. I am immensely happy that the workshop was jointly and successfully planned by our program and SoSA and IES of Addis Ababa University.

Session 1 (Morning, 21 October)

Environment and Resource Conservation/Management

How local people take different attitudes toward conservation policy:
A case of Mago National Park, Ethiopia

Nobuko NISHIZAKI
ASAFAS, Kyoto University

In this paper, I investigate how local people take different attitudes toward conservation policies focusing on various actors with multiple interests in a community using Mago National Park as a case study. The past decades of top-down conservation practices made the fact clear that the capacity of states was limited to coerce local communities into unpopular conservation programs. Since the 1980s, some of the conservation agencies in Africa have started to place importance on the involvement of local communities the conservation activities. However, practical experience is very limited in Ethiopia, based on a new concept of community-based conservation. On the other hand, some scholars make the criticism that communities are viewed as units, homogeneous and harmonious in nature. They stress the importance of research on the differences within communities and the differentiated relations of communities, states, and markets. Such research will contribute to a shift of power from the states to the community actors, preventing powerful elites within a community from consolidating their own positions.

Mago National Park is located in southwestern Ethiopia. The area (2,162km^2) is mostly covered by savannah bush and woodlands with small patches of grassland. There are African elephants, buffalo, waterbuck, bushbuck, greater kudu and a variety of small antelopes. Six ethnic groups-the Ari, Banna, Hamar, Kara, Muguji and Mursi-have utilized the natural resources in the national park for their fodder, firewood and food. Most of residents live in very peripheral areas both geographically and politically. They have limited access to a market economy and social services. Severe conflicts have broken out between the park staff and local hunters since the 1990s when a large number of automatic rifles were brought into the area.

The village where I conducted the field research was located on the northern side of the national park. A center of zonal government (Jinka) is easily accessible from the village. The Ari farm crops and graze livestock in the village. Most men in the village had engaged in beekeeping and hunting activities in the park until recently. However, as the park authority started to protect wildlife strictly, the villagers had to reduce their activities in the park, then to strengthen their agricultural activities: planting maize, sorghum and coffee in the village. In addition to the imposition of the conservation policies, they had to cope with various political and socio-economic changes in Ethiopia.

These changes have influenced the Ari in their current internal institutions that shape the decision-making process of the utilization of natural resources, and in their social relations with the park authority.

Nature conservation project and hunter-gatherers'
life in Cameroonian Rainforest

Shiho HATTORI
ASAFAS, Kyoto University

The policy and strategy of nature conservation projects have been changed since the colonial period. "Collaborative management" with the local population is adopted as a progressive approach in the southeast Cameroon. The Baka hunter-gatherers, who heavily depend on forest products, will be directly influenced by the project, hence they are expected to be future conservators by the conservation agents. However, they show least interest in the project. One of the main factors for their indifference lies in the contents of the project, which lack consideration for the actual life of the Baka. They not only depend on a variety of forest resources, but also on farm and industrial products. The zoning of land use and hunting regulations also contradict the Baka way of life, which is characterized by nomadism and importance of forest animals as food and cash. Moreover, environmental education from the top down, through the intermediary of local agents, may lead to reinforcing or reproducing the subordinate relationship of the Baka to neighboring farmers. Those points should seriously be taken into consideration for conservation and development projects.

Utilization, creation and transformation of *Acacia albida*
farmed parkland in West-Central Senegal
Masaaki HIRAI
ASAFAS, Kyoto University

For centuries the Sereer people of West-Central Senegal are known to have practiced millet cultivation in combination with livestock and to have maintained the unique artificial vegetation dominated by *Acacia albida* (below: *albida* vegetation). This presentation aims at revealing how the Sereer people have maintained the *albida* vegetation and the influence of socio-economic changes in the Sereer society on vegetation transformation.

The Sereer appreciate the contribution of *A.albida* to their livelihood due to its green manure qualities and as a valuable fodder for livestock feeding. These important roles could be the reasons for maintaining the vegetation through deliberate behavior (*"yar"*) to grow *A.albida* seedlings in the cultivated fields. A *"yar"* behavior means *upbringing* in sereer idiom. Thus, utilizing *A.albida* based on *upbringing* fitted into the society made the livelihood system more stable under the semi-arid erratic climate before 1970s.

Since 1970s, however, the vegetation faces a lack of newly recruited trees due to the dwindling of *upbringing*. This is due to changes in livelihood activities, which not only prevent them from effectuating *upbringing,* but also weaken the significance of *upbringing* concept.

Community participation in rehabilitation, conservation and management of mangroves: Lessons from coastal areas of South Sulawesi, Indonesia

Andi Amri
ASAFAS, Kyoto University

Local people in Tongke-Tongke and Pangasa of Sinjai District, located on the southeast coast of South Sulawesi, began to rehabilitate the coastal condition by their own efforts through mangrove plantation. Pangasa villagers started the plantation in the colonial period and Tongke-Tongke villagers started in 1980s following the Pangasa case. They extended plantation plots step by step by planting seedlings of *Rhizophora mucronata* and succeeded in establishing the forests of about 100 and 32 ha, respectively. Nowadays, they can provide mangrove seedlings to other districts in South Sulawesi, such as Bulukumba, Maros and Bantaeng, through mangrove rehabilitation programs supported by the Department of Forestry. The government institutions concerned in each district provided subsidies such as labor cost, fertilizer and seedlings to involve the local people under the participatory approach scheme to their program. The study was carried out in areas where mangrove conservation and rehabilitation were initiated and promoted collaboratively by both local people and governmental institutions in order to clarify the role of community participation in mangrove rehabilitation programs.

Although community participation plays an important role in rehabilitation and management of mangroves, the economic benefits to local people derived from the replanted mangroves and the newly established land seem to be necessary in order to sustain the programs, as shown in the cases of Pangasa (locally-initiated) and Bulukumba (governmental program). Since the mangrove rehabilitation requires long-term maintenance, the expectation of local people in terms of both short-term and long-term economic benefits obtained from mangrove rehabilitation should be taken into consideration. The replanted mangroves and the newly established lands could be a basic capital for them to manage coastal resources.

Session 2 (Afternoon, 21 October)

Social Interaction, conflict, and conflict resolution

Land disputes settlement in a plural 'institutional' setting:
A case of Arsii Oromo of Kokossa District, Southern Ethiopia

Mamo Hebo
ASAFAS, Kyoto University

Land tenure policies are highly contentious political issues in Ethiopia. Most of the debates dwell on the public/state versus private land ownership options. At present, although 'public' land ownership is the only officially recognized one, people may also acquire land through inheritance in the framework of respective custom. One of the outcomes of the co-existence (but without integration) of the state instituted land rights and the custom backed ones is the proliferation of disputes over land. This paper attempts to focus on such land disputes and mechanisms of land disputes resolution, taking the case of Kokossa district of Oromia Regional State.

Since 1991, disputes over land have been rampant in Kokossa district. These disputes appear before plural settings for the subsequent settlement. These plural settings can generally be categorized into two: (1) formal, which refers to a bundle of structures and associated rules that represent the state at various levels. And (2) informal, that refers to institutions (with associated norms) that can be grouped under such generic terms as indigenous, customary or local.

In this paper, I briefly discuss the current state of land disputes in Kokossa district and focus on the following points: (1) how do people employ, and sometimes manipulate, the plural settings for disputes settlement? (2) How do these settings for dispute settlement interact? And (3) what does the existence of these plural dispute settlement settings mean to the disputants and to the processes of dispute settlement. A particular land dispute case will be extensively discussed in order to illuminate these questions.

Socio-cultural dimensions of conflict induced displacement:
The case of displaced people living in Addis Ababa
Dinku Lemessa
SoSA, Addis Ababa University

It is estimated that 1.67 million Ethiopians were displaced between 1991 and 1994.   The wars between Ethiopia and Eritrea, for example, resulted in the displacement of thousands of families from their homes in Eritrea.   Some of these persons have been rehabilitated and reintegrated to their respective communities. But an overwhelming majority is still living in tents, *kebele* halls, grain stores, plastic shelters, and on streets.

At present, they are living in an untold misery. Despite the magnitude of the problems of displaced persons (commonly called the '*tefenakkai*', literally means the uprooted), there is no adequate or comprehensive information on their social and economic situations.   In the absence of this, it is difficult to plan long-term rehabilitation programs, which is instrumental for reduction of urban impoverishment and anomie. In Ethiopia, very little attention has been accorded to displacement - a social process that disrupts social order.

This paper tries to address the socio-cultural dimension of displacement in Addis Ababa, with particular reference to the Mekanissa-Qorre area. This group is the largest of the 16 other similar displaced groups in the city. Women and children that constitute the largest part of the displaced would receive a special emphasis in this paper.

Sources of conflict and indigenous conflict resolution mechanisms
among the Annyuaa of Gambella (Southwestern Ethiopia)
Demerew Dagne
SoSA, Addis Ababa University

The issues of conflict and indigenous conflict resolution mechanisms are one of the least explored subjects in Ethiopia. In this proposed study, the researcher will attempt to assess the source of conflict and indigenous conflict resolution mechanisms of the Anyuaa of Ethiopia.

Since the Second World War, the Anyuaa and their homeland Gambela experienced a number of push and pull factors. During the imperial regime, Gambela was put under the bureaucratic administration. As a result of this, the role of the Anyuaa indigenous village based political organization and social life were seriously endangered. During the same period, the first Sudanese refugees entered and permanently encamped in Gambela. Later on, the effect of refugees' presence in Gambela directly contributed to the degradation of the ecology of the Anyuaa and changes in the socio-cultural, economic and political arena. Furthermore, the presence of military camp of Southern Sudanese peoples Army (SPLA) further complicated and threatened the existence of the Anyuaa as a people. The impact of the 1974 Ethiopian Revolution, the inculcation of Marxist ideology and resettlement program also affected their cultural values and meanings.

There are a number of sources of conflict, which resulted in disagreement among the Anyuaa of Gambela. The major sources are abduction, disagreement on farmland, conflict arising as a result of drunken behaviors, and theft.   In the past, there was inter-village fighting among the Anyuaa. Besides, the Anyuaa of the same village also fight among each other in supporting or opposing the deposition of village chiefs. The Anyuaa have traditional conflict resolution mechanisms to settle intra- and inter-ethnic conflicts. When conflict arises between the Anyuaa of the same village, they employ what they call **Karlock,** and in case of inter –ethnic conflict they employ **Joa Dongo**. Both represent indigenous conflict resolution mechanisms still in use.

The major objective of the proposed study is to examine the continuous changes in the indigenous conflict resolution mechanisms of the Anyuaa.   Among others, the research will examine the fate of individuals who cases relate to homicide compensation system, and the effect of conflict on women and their role in conflict resolution.

The data for the proposed study will be collected in two phases. The first phase

will be devoted to site selection, rapport establishment, key informant selection and the collection of preliminary information. The detailed data will be collected in the second phase.   Data will be collected through observation and in-depth interviews (structured and unstructured).   Besides, a number of case studies and focus group discussions will be conducted.   Last but not least, written materials at different levels will be consulted.

Sharing categories and experiences: The construction of social bonds through practice on the border between Cushitic and Nilotic speaking pastoralists in Northern Kenya
Naoki NAITO
ASAFAS, Kyoto University

This presentation examines the inter-ethnic relationship among pastoralists in Northern Kenya and the dynamics of personal identity constructed under a multi-ethnic situation in the case of so-called Ariaal society. I focus on the practical manipulation of sense of belonging and the process of creating new affiliations.

The Ariaal are roughly a mixture of the Samburu and Rendille pastoralists as the historical result of migration and alliance between them. Both the Smaburu and Rendille society have their own segmental descent system, and each segment is very important in their social life. There is a brotherhood or joking relationship between segments (clan, sub-clan, and lineage). The people who belong to the segments under these relationships sometimes share their sense of belonging. This relationship exists not only within each system (intra-system segment relationship), but also between two systems (inter-system segment relationship).

The sense of belonging depends on the relationships, which are made in two ways. One way creates a sense of belonging by depending on the relationship between segments. They can be divided into two cases: one choose a sense of belonging by a multi-sense of belonging to a brotherhood or joking relationship between segments, and the other creates an indirect sense of belonging with other segments which are not related.

The other way of making a relationship for sharing a sense of belonging is to create sense of belonging by depending on individual experience. People create a sense of belonging individually by sharing their experience as a corporation of herding, settling and ceremonies.

People can make a sense of belonging somehow by depending on the relationship between segments. These senses of belonging by depending on the segment as a category can be interpreted and manipulated in any form. Then such a category itself would lose actual meaning. I assume that people will continue to believe in their descent system, but also creating a new sense of belonging based on sharing individual experiences.

**Ethnic integration and conflict: The case of Borana Oromo
and Somali clans in Liben District, Guji Zone, Southern Ethiopia**
Fekadu Adugna
SoSA, Addis Ababa University

The proposed research is an inquiry in to the nature of ethnic interaction between the Borana Oromo and Somali clans inhabiting Liban District. The major objective of the research is to examine the integration and conflict/competition between the Borana Oromo and the Somali clans over scarce pastoral resources and territory. The study will also examine changes that resulted form the succeeding government policies in Ethiopia and political atmosphere in Somalia.

The Borana Oromo and the Somali, both belonging to the Eastern Cushitic language family, are two of the many pastoral societies in the Horn of Africa. The difference between them is that the Borana Oromo value cattle more than camels, which are, on the other hand, accorded greater social values among Somali pastoralists. Traditionally, among lowland pastoralists, cattle raiding, feuds and local warfare were common. Most of the conflicts resulted from competitions over pastureland and water around borders. However, the conflict between the Borana Oromo and the Somali clans cannot be understood without understanding the regional politics in historical perspectives. The Borana Oromo and the Somali clans fought wars in the 1930s, during the Italian occupation, in the 1960s following the Somali independence, and during the 1977-78 Ethio- Somalian war.

In the post-Derg period, the deep-rooted conflict between the two groups over access to pastoral resources and territorial competition was reformulated and reframed in line with the new ethnicity-based division of regional states. This gave the competition inter-regional dimension – Oromia vs Somali Regions. Therefore, Borana Oromo and Somali clans' conflict provides opportunity to study/understand how the old inter-ethnic pastoral resource/territorial competition is complicated by national and regional political conditions.

Making and unmaking of the nation state and ethnicity in modern Ethiopia:
A study on the history of Silte people
Makoto NISHI
ASAFAS, Kyoto University

Since the end of 19th century, it was politically imperative for Ethiopia to build a modern state with a unified nation. However, after three decades of civil war, Ethiopia was transformed into a "federation of ethnic groups" in an attempt to establish a democratic political framework.

Ethnicity in Africa is often understood as something essentially related to the autonomy of peoples and their cultures. Ironically, the new order in Ethiopia gave rise to "politicized ethnicity" as all the ethnic groups (or the "nations, nationalities and peoples" according to the official term) must be recognized by and work with the ruling party.

This presentation tries to explain the ambiguous relationship between the state system and ethnicity in contemporary Ethiopia through a study of the history of Silte people. Traditionally, the Silte are a Muslim people sharing perceived genealogical ties. They are the descendants of a Muslim leader who participated in the historic military expedition against Christian Abyssinia in the 16th century. However, after the political and economic incorporation of the Silte into the modern Ethiopian state in the late 19th century, they have emerged as part of the Gurage people, who were recognized as the most industrious "ethnic group" among the Ethiopian nationals. Finally, under the federal state system, the ruling party recognized the Silte as a "nationality" totally distinct from the Gurage.

The Gurage were often seen as an ethnic group with strong solidarity, but their emergence was closely related to the state ideology of the 20th century Ethiopia. In other words, the Gurage were "created" as the bearer of the national economy of modern Ethiopia. On the other hand, the formation of contemporary Silte identity was not totally dictated by the state authority. Rather, it was a sort of hegemonic process in which the state ideology interplays with people's activities, resulting in the formation of a new "nationality".

Session 3 (Morning, 22 October)

Livelihood Strategies and Difficulties: Rural Contexts

**A study on the shifting cultivation system in Kalahari woodland, Western Zambia
with special reference to cassava management**

Rumiko MURAO
ASAFAS, Kyoto University

Kalahari woodland is one of the unique vegetations developed on Kalahari sand, and, together with the Zambezi floodplain, form essential components that characterize Western Zambia. Because of the low fertility of the Kalahari sand, the area had not been fully utilized for agriculture until Angolan immigrants settled in the beginning of the 20th century, which was later accelerated by the outbreak of Angolan war in 1975. This study aims to clarify the characteristics of shifting cultivation in the area in terms of both environmental and socio-cultural perspectives.

The research was conducted at the eastern side of the Zambezi River in Western Province. The vast Zambezi floodplain had been occupied by the Lozi people who formed the Lozi Kingdom in the 18 century. Though many Angolan immigrants live within the territory of the former Lozi Kingdom today, there are clear differences in land use rights between them. The Lozi can cultivate the fertile floodplain, while the immigrants are allowed to cultivate the woodland area only. Therefore, the research was focused on a village composed of the immigrants, thereby investigating the village structure and economy, subsistence and natural environment of the Kalahari woodland.

In the immigrants' village, there are residence units called as *limbo*. Limbo is composed of an extended family with a headman. A village headman allocates the woodland to each *limbo,* and a headman of the *limbo* distributes it to each person. Each person clears a field and plants cassava which is their important staple food. After a field is cultivated for several years, it is left fallow. These field renewals are expected to supply nutrients from burning the biomass of the woodland. Soil chemical analysis showed that the 1st year field is relatively fertile, but it is effective only for a year. After the 1st year, it is thought that the nutrient might be supplied mainly from underground water. Farmers cut the stem of one year cassava, and transplant it as a nursery for a newly opened field. It is essential to keep long cassava cuttings in such cassava management.

Agriculture in Kalahari Woodland is just kept by natural forest clearing and unique cassava management. If shortages of woodland and cassava take place, they support each other within a *limbo*. Despite an unfavorable environment, the immigrants have developed their original farming system, which is supported reciprocally by *limbo*.

Livelihood change in a Philippine coconut farming village:
A case study in Laguna Province of Luzon
Miho FUJII
ASAFAS, Kyoto University

This is a study on livelihood transformation in a rural village in the Philippines. It documents the economy of the village during the period of the late 1960s to the 1990s. While the coconut industry has been a major source of livelihood in this village, the village people still sought other economic opportunities. From the 1960s, they worked as seasonal workers in lowland farms, planted vegetables in the mountains, and raised hogs.

This research shows that livelihood transformation in this village was facilitated by a combination of several factors: desire of the people to continuously improve their economic situation, opportunities offered by improved infrastructure such as roads, existence of markets for their products (vegetables, hogs), and the favorable land condition in the areas within and surrounding the village. The livelihood of this village is still agricultural in character. But it is not dependent on an export-oriented coconut industry, but rather on the wise use of the land and the economic opportunities offered by the domestic market.

Rural-urban contrast: A study on spatial distribution of salt mills in Bangladesh

Lim Boon HOCK
ASAFAS, Kyoto University

This paper aims to assess why, in Bangladesh, within the context of a slow-growing economy, salt mills in the urban areas have fared so much better than those in the rural areas. Using empirical data, this study explores the spatial distribution and patterns of industries and economic activities using the salt industry of Bangladesh as a case study.

In Bangladesh, salt mills established in the early 1950s were originally built only in the coastal areas of Cox's Bazar, where they were the so-called raw material oriented industry. However, after a decade of raw-material oriented production, salt mills started to expand to Chandpur, which, in the mid-1980s, also started to be affected by the gradual establishment of bigger salt mills in mega-cities like Dhaka and Chittagong.

Newly established small-scale salt mills (mid-1980s) in the urban areas such as Dhaka and Chittagong are gradually expanding to assume the status of medium-scale industries. Their salt production is gradually replacing that of the small-scale salt mills established in the 1950s, in rural areas such as Chandpur and Cox's Bazar. While the concentration of the salt mills in urban areas is increasing, the decline of their rural counterparts has brought about severe loss of employment. Such phenomenal shift of locations of salt mills is termed, in this paper, *"rural-urban industrial shift"*.

Findings show that when production units are established in a specific location, a spatial distribution pattern emerges. Therefore, groups of a similar industry that concentrates or disperses in a particular area form a complex of industrial spatial economy that constantly changes with time.

Some implications of the interaction of formal education with the household economy among the rural community of Woyisso-Qancaara Kebele, East Showa Zone of Oromia Region

Daniel Hailu
SoSA, Addis Ababa University

The rural community of Woyisso-Qancaara has been experiencing mounting ecological, demographic, social and economic pressures, which have been making life difficult. Formal education is increasingly seen by the inhabitants as a major strategy to escape the uncertainties of rural life and enjoy the relative comfort that towns appear to provide.   Parents sending their children to the five schools that are located far from their settlements in the hope that their children would get employment in towns once they graduate. This means that formal education, as an institution that evolved in an alien culture, is coming into closer interaction with the social and economic reality of the inhabitants of Woyisso-Qancaara.

This interaction has several implications, one of the most important of which is the ascription of a new status and role to students.   This seem to disturb the traditional household division of labor when children have to go to school for part of a day or for an entire academic period.   The new status and role of children is requiring households to make adjustment to the way they go about their traditional economic functions.   This paper looks into some implications of formal education on the production and allocation of household resources.

It will be noted that being motivated by the perceived long-term economic advantage, households are forced to incur the opportunity cost of forgoing the immediate use of the labor of their children.   This requires them to employ various mechanisms to cope with the resulting labor shortfall in the household.   Assuming more workload by parents, employing labor or adopting children, maximizing on out-of-school time of the children were identified as some of the most important mechanisms.   Other than forgoing child labor, parents also needed to invest part of their income on schooling of their children such as for buying school materials and paying regular fees and extraordinary contributions.   When students go to school in towns, their parents incur major additional costs such as for lodging.

The opportunity cost of forgoing labor and the actual cost of supporting schooling decreased the average income of households, weakened the economy of rural households, contributed to the rural-urban migration, and the increased subordination of the community to the towns.

Session 4 (Afternoon, 22 October)

Livelihood Strategies and Difficulties: Urban Contexts

Begging as a survival strategy:
Conferring with the poor at the Orthodox religious ceremonial days in Addis Ababa
Woubishet Demewozu
SoSA, Addis Ababa University

Since recent times, poverty is spreading in Ethiopia as evidenced by recurrent famine and insidiously declined living standards of rural villages and urban shantytowns. In the absence of any means of livelihood, more and more people are driven into begging. Today, as a result, begging has assumed enormous proportions, and for thousands it is a means of earning livelihoods in urban areas in general and in Addis Ababa in particular. Like most of the socio-economic problems of Ethiopia, the beggary problem is of colossal magnitude, and yet we have no much knowledge of its dimensions. Little has been done on the problem of beggary. Besides, the Ethiopian literature on poverty and poverty related issues shows that the 'macro' level approach has often been favored by researchers based on statistics and categorizations. These attempts often fail to specify the problems, relationships and processes usefully and adequately. As such, micro sociologists and/or anthropologists of an empirical bent have done little research in Ethiopia on poverty in general and the problem of beggary in particular. The objective of this research is, therefore, to contribute to the apparent literature gap and to compensate the imbalance by utilizing qualitative and ethnographic analysis of the beggary problem in the framework of the dynamics of the socio-economic history of the country at large. The enthusiasm that research and practical thought about poverty may benefit from a historical perspective is one reason for this first and ambitious attempt to provide one.

The beggary problem has a lot to do with the country's socio-economic and historical trajectories characterized by low incomes, high unemployment rates, fast rising cost of living, high rates of population growth, inappropriate public policies and continued rural-urban migration and displacement. Thus, the cardinal reason for most of the different vulnerable categories of beggars to earn a meager living on the streets, churchyards and other collective quarters of the city is poverty precipitated by different factors and events. The beggars, as impoverished underclass, presently find themselves in multifaceted and extreme destitution which can generally be characterized by chronic food shortage/insecurity, illiteracy, homelessness or poor housing often on unsuitable land, disease, unsanitary living conditions, death and above all marginalization and exclusion. The actions and reactions of the destitute beggars is largely restricted to their own habitat; in the social milieu in which they are surviving by themselves within the

limits of the larger society by which they are surrounded, from which they are, in large part, an outcast. Social interactions, lacking depth both in the past and in present, are reflected in terms of support, competition and conflict.

In the long- run, the problem of beggary can be addressed by lowering the rates of population growth, improving the living conditions in rural and urban areas, and above all reducing the level of poverty. There will always be begging if poverty is left unabated. To eliminate or at least improve the situation, of course without ignoring the immediate plight of the beggars, multi pronged but complementary and supplementary strategies should be part of any poverty reduction programme. Nevertheless, such policies and appropriate implementation of them is rarely sufficient. In order to develop rational priorities based on cost-beneficial criteria, data on the number, the needs and conditions of the impoverished are required. The data should combine a marshaling of descriptive facts and statistics into the best comprehensive hard data on the subject around. Often, such data are scarce. This calls for broad and multi-disciplinary research. A sociological and/or anthropological research into poverty needs focus on social change and therefore be a long-term one. It should have both an 'etic' and 'emic' dimension used interactively to improve future conceptual and empirical research.

Women working at hairdressing: A case study of
a rapidly increasing business among women in urban Ghana

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For a long time, economic activity has been important for women in southern Ghana to support their children and themselves. Among women's economic activities, in urban areas, there are many women operating as hairdressers these days. The purpose of this study is to examine the background to the increase in hairdressers in urban Ghana, especially from the point of the entrants' ways of occupational choice. Hairdressing has become one of the popular economic activities among those in urban Ghana because: first, diffusion of hair straightening has resulted in the increase in salon demand. Secondly, as it has become difficult to expect support either from their husbands or kin, it was attractive for women because with hairdressing, it was rather easy to cope with both their economic and domestic responsibilities. Thirdly, since hairdressing became specialized and its skill acquisition became institutionalized, people started to view hairdressing as a skilled, fashionable and modern occupation. As a result, hairdressing apprenticeship has worked as one of the major recourses for women with basic education these days. Hairdressing is a new occupational choice provided by a modern technique, which is the hair-straightening perm. And Ghanaian women seem to have quickly taken this opportunity.

The prostitute after work: Social life and socialization
among a group of sex workers in Addis Ababa
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The proposed research is an anthropological study of prostitution in Addis Ababa. It seeks to explore the ways in which women who practice prostitution in Addis Ababa relate to each other as well as to other persons who are not prostitutes. The proposal has two general and broad objectives. The first is to empirically investigate whether there is such thing as prostitute identity, shared characteristics, or personality trait attributable to prostitutes. The second is to follow up and document how women who practice prostitution function in both formal and informal networks of social relationships.

As an anthropological study of socialization and social relations, its methodology will bring to the center stage the women who practice prostitution rather than the institution of prostitution as such. It will employ techniques ranging intensive interviews with key informants to observation of the actual ways in which individual and groups of prostitute women relate and interact with each other and with others. The observation side of the research will follow the women in more formalized institutional settings, such as Iqub, Idir and Mahber, as well as in informal settings in which the women relate to other people such as parents, siblings, friends, lovers, roommates and neighbors.

Based on my previous small-scale study on prostitution in Addis Ababa, the proposed work seeks to investigate two interrelated issues: socio-cultural and socio-economic. There is a general assertion that women who work as prostitutes are socially dislocated and alienated individuals whose relationship with society is adversarial.   The first question is whether or not this assertion is valid. The second issue is whether or not (and to what extent) prostitutes materially support/sustain other people whose social roles and status are not normally associated with prostitution.

At the present time, efforts against the spread of HIV/AIDS have stimulated the negative attitude of the public towards prostitution, a phenomenon that is perfectly understandable. However, it is important not to fuse prostitution with the people who directly and indirectly derive their livelihoods from it. By researching the questions stated above the researcher hopes to call attention to the crucial distinction that should be made between the institution and the people (prostitutes and non-prostitutes) whom prostitution sustains. Once this distinction is appreciated, efforts to mitigate or eradicate prostitution will have greater chance of success while at the same time being less costly in human terms.

The trade of second hand clothes in the local-mega city, Mwanza, Tanzania:
With special reference to social networks of *mali kauli* transaction

Sayaka OGAWA
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The economic liberalization in 1986 brought a rapid influx of second hand clothes into Tanzania. These second hand clothes opened new economic opportunities for the urban poor and vitalized a small-scale commercial sector called Machinga. The purpose of this presentation is to reveal the social relationships and norms relevant to the economic activities of Machinga by analyzing their unique transaction in the trade of second hand clothes in Mwanza. The transaction discussed in this presentation is the credit transaction called mali kauli conducted by middlemen and micro-scale retail traders. This mali kauli transaction is partly formed on their norms of reciprocal help, and partly by middlemen assisting retail traders by shouldering the business risk of retail traders and giving monetary assistance.

Previous reports in urban study argued that credit transactions including this reciprocal help tends to make closed groups according to kinship, village of origin and ethnic affiliation. And the successful traders such as middlemen often face a dilemma between replying to the requirement of assistance from these group members and pursuing maximization of their profits. Therefore many successful traders cannot conduct effective business. However, in the case of the mali kauli transaction, it builds a business relationship with the people who are regarded as "Ujanja ('cunning' or 'slyness' in Swahili language)" rather than with relatives or members of an ethnic group. Ujanja is the creed of life for Machinga to "survival" in urban life and also the negotiating skills required in the retail business. So, the mali kauli transaction built on these relationships brings a lot of economic merits not only to retail traders but also to middlemen. In sum, the middlemen can ensure many excellent regular traders and mobilize them to distribute merchandise swiftly and effectively. The retail traders can minimize their business risks.

However, on the other side, the mali kauli transaction has strained relationships. Because the mali kauli transaction based on the unreliable urban relationships and retail traders sometimes make various forms of resistance by exercising their "cunning" over the middlemen, such as sabotage, overdraft of sustenance money, or escaping with merchandise. In conclusion, I describe how the new urban solidarities of Machinga are generated to balance such unstable transactions. It is thought that mali kauli transaction is the creative endeavor of Machinga to satisfy both economic profits and "affection" by building new solidarity in the city.

Session 5 (Morning, 23 October)

Local Knowledge and Its Utilization

Women craft guilds and the traditional basketry (*ge mot*) of Harar, Ethiopia
Belle ASANTE
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The traditional basketry of Harari women (*ge mot*) continues to be a highly praised craft within the Harari ethnic group. However, between the mid-1970s and the mid-1990s a sharp decline in weaving among the younger generation of women had been apparent to outside researchers, NGOs and Harari alike. Moreover, the common production of several *ge mot* styles seems to have been significantly reduced in those waning years of craft production.

By the late 1990s, there was an attempt to preserve the material cultural of the Harari people, and also provide a forum for groups of Harari women to gain greater economic self-reliance. The three women's weavers associations that were established within the old walled city of Harar at that time are still functioning. These fairly recently formed Harari women's craft guilds have yet to be effectively documented, yet their contributions to the preservation of the Harari way of life may be profound.

After a brief introduction to *ge mot*, its functions, styles and indicators of a decline in production, this presentation will highlight some organizational differences, challenges, and successes of the three Harari women's weavers guilds of Enaiasia, Aye Abida, and Harari National Women's Association.

Learning process of pottery making in Ari People, Southern Ethiopia
Morie KANEKO
ASAFAS, Kyoto University

Pots of Ari people are considered daily essentials in their lives as utensils. Women artisans who belongs to the socially segregated group called mana are engaged in pottery making. In this presentation, I describe the learning process of pottery making among mana girls by 1) analyzing the fine movement of both mothers' and daughters' hands and fingers, 2) classifying making-stages into 'processes' based on both mothers' and daughters' finger movement patterns, 3) comparing mothers' making-processes composed of 'processes' with their daughters' making-processes, and finally, 4) identifying the learning orders by classifying the variety of pots which each girl can make or not.

I found four characteristics of learning processes among mana girls. 1) Both mothers and daughters have 20 patterns of common finger-movement. 2) Bun-til, for boiling coffee leaves, is the first pot mana girls start learning from among various kinds of pots. After they have mastered buntil, they follow a certain order, which is from small size to bigger size of the same til shape. Older girls can make a bigger size of pot than younger girls can. 3) There is no order of how to make different shapes of pots like learning til shape. When mana girls acquire techniques for making different shapes of pots, each girl takes different orders, which are stimulated by their mothers and other artisans, from other girls.

Ethnobotany of the Penan Benalui of East Kalimantan, Indonesia

Miyako KOIZUMI
ASAFAS, Kyoto University

The Penan Benalui were hunter-gatherers. They lived in forests of Borneo. Their staple food was sago palms, and they moved one place to another once a week or so. About 40 years ago, they started to settle down in villages and to cultivate rice, cassava, bananas, and vegetables. Nevertheless they still rely heavily on forests for animal food, fruit, building materials, and so on.

I conducted fieldwork at a Penan Benalui village in East Kalimantan in 2002 to study ethnobotanical knowledge of the Penan Benalui. About 570 ethno-species were documented during the fieldwork. About 80 % of them were reported to be used in some ways: 132 ethno-species eaten for their fruits, 44 ethno-species used in heavy construction, 38 ethno-species used for medicinal purposes, 20 species used for blowpipes, and others.

Names of the plants were also analyzed. Similar plants often share the same primary name and they are distinguished by secondary names: primary names + a modifier. Sometimes plants that share the same primary name are used differently or have different qualities, but at other times they are used in the same way and have the same quality. In other words, plants that need not to be distinguished in their quality for use are distinguished by secondary names. Modifiers in secondary names often refer to habitats of plants, colors of bark and stems, and sizes of leaves and plants. These modifiers probably reflect how the Penan Benalui observe plants and forests. Actually, they know habitats and habits of plants well and can distinguish trees just by seeing the bark. The next questions are how their ethnobotanical knowledge can contribute to and be conserved in their changing way of life.

Musical performance and self-designation of Ethiopian minstrels: Azmari

Itsushi KAWASE
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This presentation proposes an emic challenge to reconsider a familiar face which is deeply rooted to the local music scene in Ethiopian highlands. Azmari, who have been described as wandering minstrels, are engaged in an abundance of musical activities with the one-stringed fiddle called *Masinqo*. While a few decades have passed since Ethnomusicologists have given a general description of Azmari and their musical structure, my presentation will first describe more specific characteristic features of their musical activities according to various social settings in local context. I shall then go into further detail on issues related to their self-designation, which pertains to the shared genealogy and folk concepts of this particular group while reconsidering the nature of the term "Azmari".

Azmari entice an audience with a combination of *Masinqo* melody and speech that is quite often improvised or obscured by *qene/sem-enna-werqe,* the art of double meaning. They praise particular individuals and accept spontaneous poems from audience members and incorporate them into the music. In this way, the musician is able to involve the general audience into the singing performance. In Gondar, Azmari performance can be seen in the lifecycle cerebrations, annual events of the Ethiopian Orthodox Church and *Zar* cult, which appears to be quite contradictory taking the performer's own religious denomination into consideration. Their variety of musical activities counters the dominant image of Azmari as merely singers found in some local bars.

Azmari is a term mainly used by non-Azmaris. Yet, "Azmari" identify and prefer to call themselves *Zata*(or *Nzata*), in which there is an implication of genealogical ties among them. I regard this as a significant concept to give a new angle to understand the people who have been generally called "Azmari". The term *Zata* distinguishes the in-group and allows them to retain a concept of authenticity as "real Azmari" in their self-named category. Those people who don't belong to this category are called *Buga*. If someone who is not from a *Zata* family background becomes a skilful *Masinqo* player, people (non-Azmari) may call him "Azmari". Nevertheless he would be distinguished from the in-group because they would call him *Buga*.

I would like to combine the aforementioned topics in an attempt to reconsider "Azmari" from the perspective of the self-designation in their folk category and genealogical ties that bond them.

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