ANTHROPOLOGY AND GRADUATE RESEARCH IN ETHIOPIA: CHANGES AND CONTINUITIES AT ADDIS ABABA UNIVERSITY

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ABSTRACT   This paper deals with area studies in Africa particularly focusing on the research activities of the department of social anthropology (SOAN) at Addis Ababa University, Ethiopia. The department started an MA program in social anthropology 1991 and a PhD program in 2010. SOAN's graduate programs have been closely associated with international partnership aimed at enhancing the quality of anthropological education and research. Graduate research activities of the department have a strong ethnographic orientation and a wide range of regional and thematic coverage. In the two and half decades' journey, the graduate programs have passed through the period of successes and challenges. This study explores the history of the graduate programs, SOAN's engagement in international partnership, enrolment and graduation trends, thematic areas and regional coverage of graduates' research activities in the last 11 years (2006–2016).

Key Words: Social anthropology; Partnership; Graduate research; Regional coverage; Thematic areas.

INTRODUCTION

A decade has passed after an article on 'area studies approach to the study of the environment, livelihoods, and local praxis' was publishes (Shigeta & Gebre, 2005). The article explores research activities of Asian and African Area Studies at Kyoto University (KU) and the Department of Social Anthropology (SOAN) at Addis Ababa University (AAU). KU has started Asian and African Area Studies based on an integrated approach in 2001 as a result of the long-term tradition of interdisciplinary field research. The situation at AAU seems a little bit different from the Kyoto style area studies. College of Social Sciences (CSS) at AAU has departments engaged on social, cultural, environmental, political and historical research. Although departments are engaged in some cross-disciplinary activities (e.g., monthly joint seminars, teaching, and student advisement), they run their activities as independent departments. The Center for African Area Studies (CAAS) at KU covers wide areas in the African continent whereas SOAN's graduate studies are confined to the different regions in the Ethiopian setting. Despite these differences, the area studies of the two institutions share some commonalities: They have been engaged in research on similar issues including indigenous knowledge and practices, environmental and ecological issues, livelihood/economic activities, inter-ethnic relations, and socio-cultural changes in the
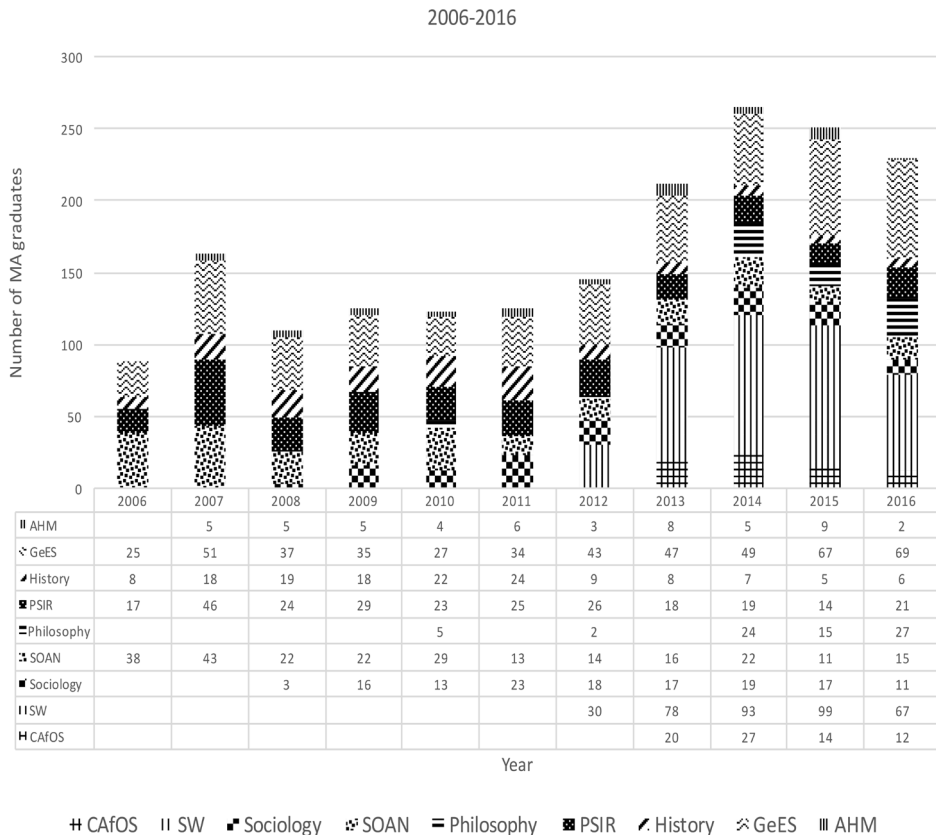
African context.

The purpose of this paper is to reconsider area studies in the African context particularly focusing on graduate research activities of SOAN at AAU. The paper begins with portraying a brief historical account of the department of SOAN focusing on the establishment and subsequent expansion of graduate programs in the context of international partnership. Graduate research activities, fluctuations of enrolment and graduation rates, regional and thematic coverage of research activities are discussed in the subsequent sections of the paper.

GRADUATE PROGRAMS AND INTERNATIONAL PARTNERSHIP

Although Ethiopia has a long history of traditional religion-based education, the first modern school (Menelik II School) was established in 1908 (Bahru, 2001). The history of higher education started in the middle of the 20th century. University College of Addis Ababa, the oldest university in the country, was established in 1950. It was renamed Haile Selassie I University when it was founded as a full-fledged university in 1962.[1] The University was renamed once again Addis Ababa University after the fall of the Imperial regime as a result of the 1974 Ethiopian Revolution. The Derg regime, a military government that grabbed power in the midst of the revolution, labeled the Imperial regime as feudal, backward and exploitative. The government was actively engaged in erasing symbols and names related to the Emperor and the royal family. The names of the following institutions were also erased as they embraced the name of the Emperor. Teferi Mekonnen School (TMS),[2] a school established in 1925, was renamed Entoto Comprehensive Secondary School. The name of the Emperor's palace was also changed from Haile Selassie I Palace to the National Palace.

Currently, AAU has 10 colleges, 10 institutes, 55 departments, 12 schools, 12 centres, and 2 teaching hospitals. It has more than 48,000 students: about 39,000 undergraduate, 13,000 Master's, and 1,700 PhD students (details about the University are available at [www.aau.edu.et]). The College of Social Sciences (CSS) has seven departments: History, Geography and Environmental Studies, Philosophy, Political Science and International Relations, Sociology, and Social Anthropology, and Archaeology and Heritage Management. The School of Social Work and the Center for African and Oriental Studies are also operating under CSS. In addition to undergraduate programs, the first six departments and the School of Social Work run MA and PhD programs. The department of Archaeology and Heritage Management has programs leading to BA and MA degrees whereas the Center for African and Oriental Studies runs MA programs.[3] Table 1 summarizes the number of MA graduates at the CSS in the last 11 years. More than 1,800 students received their MA degrees from 2006 and 2016. This figure is by far greater than the number of MA graduates (321; including 8 Archaeology graduates) from 1993 to 2005. As the table shows, the number of MA graduates has been significantly increasing in the recent years. Fifty two percent (958 out of 1837) of the total number of graduates received their degrees in the last 4 years (2013–2016).

Table 1. MA Graduates of College of Social Sciences, 2006–2016

2006-2016

	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
AHM		5	5	5	4	6	3	8	5	9	2
GeES	25	51	37	35	27	34	43	47	49	67	69
History	8	18	19	18	22	24	9	8	7	5	6
PSIR	17	46	24	29	23	25	26	18	19	14	21
Philosophy				5			2		24	15	27
SOAN	38	43	22	22	29	13	14	16	22	11	15
Sociology			3	16	13	23	18	17	19	17	11
SW							30	78	93	99	67
CAfOS								20	27	14	12

Year

⊢ CAfOS   ‖ SW   ∎ Sociology   ⁘ SOAN   ≡ Philosophy   ▨ PSIR   ╱ History   ⋇ GeES   ⫼ AHM

Source: The Registrar Office, AAU
*AHM: Archaeology and Heritage Management, GeES: Geography and Environmental Studies, PSIR: Political Science and International Relations, SW: Social Work, CAfOS: Center for African and Oriental Studies
Note: 1. Four departments had MA programs in 2006; currently, 9 departments have MA programs; 6 departments run PhD programs (94 students received PhD degrees from 2010–2016).
2. The number of SOAN graduates appeared in this table is slightly different from the number of theses assessed in this paper. This is because the theses used for the assessment are based on the list of theses' titles appeared in the graduate books published by the Graduate School of AAU. The Registrar Office has slightly different and more refined figures.

The history of Social Anthropology at AAU goes back to the 1960s. It was an integral part of the department of Sociology and Anthropology since 1962. The department did not have a degree program in those years; it was involved in offering courses to students of other departments. The regime change of 1974 affected the department and the entire university system. The University was closed for a couple of year and reopened with fundamental structural changes. The changes involved the dissolution of the Faculty of Arts and establishment of the College of Social Sciences. Several Marxist courses were incorporated into the academic programs of social science departments including philosophy, polit-

ical science, sociology and anthropology. The school of social work was also subjected to a similar treatment as it was considered as an 'instrument of bourgeois reformism' (Yeraswork & Gebre, 2006). The school of social work was closed until it was reopened in 2005 as a graduate school (Butterfield, 2007).

As a result of university structural changes, sociology, anthropology and social work were merged together and formed the Department of Applied Sociology in 1978. Subsequent curriculum revisions were followed by modified names of the department: Sociology and Social Administration in 1984; and Sociology and Social Anthropology in 2002. Despite these changes, the department continued teaching sociology and anthropology courses until the end of the century (Yeraswork & Gebre, 2006). After a long term marriage with sociology, Social Anthropology (SOAN) was established as a full-fledged department in 2008. From its inception, the department has been running two programs: An undergraduate program launched in 2008 and the MA program opened in 1991. It launched a PhD program in social anthropology in 2010 to meet the demand of emerging universities for instructors with terminal degrees. 49 students have been enrolled in the PhD program until 2016/17 whereas 11 students obtained their PhD degrees in 2015 and 2016.

INTERNATIONAL PARTNERSHIP

SOAN has a long history of international partnership. The MA program in social anthropology was established in 1991 on a strong basis of an international collaboration, namely a Cooperative Project in Social Anthropology. The agreement of the project was signed in 1988, renewed in 1994 and 1997, and phased out in 2002. The cooperative project was funded by Norwegian institutions including the Royal Ministry of Foreign Affairs. Initially the partners of the project were the College of Social Sciences (on behalf of SOAN) and the Christian Michelsen Institute (CMI), a prominent research institute in Norway. The Organization for Social Science Research in Eastern and Southern Africa (OSSREA),[4] a regional organization based in Ethiopia, joined the two partners when the project was restructured in 1994. The three partners had different responsibilities: CSS/SOAN was responsible to run the MA program; CMI was responsible to provide technical and material support; OSSREA was responsible to recruit professors from African and European Universities to teach MA courses and supervise student research activities. The project had several components aimed at establishing and consolidating the MA program. In addition to financial support, the project assisted the department by purchasing books, computers, vehicles, and fieldwork equipments. It also supported the capacity development of the department by providing financial support for SOAN staff to pursue their doctoral studies in European and American universities. The project played an important role in establishing and consolidating the MA program, enhancing SOAN's staff development, and initiating and fostering the tradition of anthropological/ethnographic fieldwork.

When the Cooperative Project in Social Anthropology phased out in 2002, the

department entered into another partnership named Research Co-operation on Emerging Social Issues in Ethiopia (2003–2006). This project was funded by Norwegian Agency for Development Cooperation (NORAD). The objective of the project was enhancing research activities in sociology and social anthropology. It provided financial support for staff and graduate student research particularly focusing on pastoral area studies and HIV/AIDS-related research activities. Yeraswork and Gebre (2006) noted that 8 SOAN staff and 17 post graduate students benefited from the research grant of the project. The project also provided financial support for the publication of staff and graduate students' research products including the publication of 11 best MA theses as parts of the Social Anthropology Dissertation Series (Volumes 7–16) edited by Gebre Yntiso (2006–2007).

At present, SOAN is engaged in two collaborative projects. The first one is a collaboration of Norwegian and East African universities known as 'Borderland Dynamics in East Africa: A Network Program for Capacity Building within Departments of Social Anthropology in East African Universities'. It is a Norwegian Program for Capacity Building in Higher Education (NORHED) project. The term of the project is from 2014 to 2018. In the framework of this project, SOAN is working with anthropology departments of three universities; University of Khartoum, Makerere University, and University of Bergen, and two research institutes; CMI and OSSREA (long term partners of SOAN). The project aims at challenging the current state-centered focus on borderland issues and injecting alternative insights into the debate; strengthening university-based capacities in research and teaching relevant to borderland issues; and reinforcing the link between universities and processes of public policy formulation around borderland issues.

This project has different components. The first one is a scholarship opportunity which allows SOAN to provide scholarship for 3 PhD (2 female, 1 male) and 10 MA (7 female, 3 male) students. Four female MA students have successfully completed their studies in 2016/17 while the remaining 6 MA students are supposed to defend their theses at the end of the 2017/18 academic year. The scholarship is assisting SOAN's capacity development efforts as its staff members (2 PhD and 1 MA students) are benefiting from the project. The PhD scholarship includes a monthly top-up payment and financial support to cover doctoral students' travel and accommodations expenses during their stay in Norway for library work and write up activities. The project also provides financial supports for different activities: publication of staff and graduate students' research; organization of national and regional workshops; short-term training for MA and PhD students; and refresher training for PhD academic supervisors. Using the NORHED's financial support for infrastructural capacity development, SOAN managed to furnish a conference room and purchase office equipments and IT materials.

The department also managed to conduct community-based dialogue with borderland communities and publish policy briefs based on the data collected from the discussion. The first community consultative workshop was held in December 2014 at Moyale, a town located at the Ethio-Kenyan border. A policy brief enti-

tled 'Borderland Dynamics in East Africa: Opportunities and Challenges' was published based on the data gathered from the Moyale meeting, the literature and field experience of SOAN senior academic staff. The second community consultative workshop was held on March 20, 2016 at Kumruk, a small town located at the Ethio-Sudanese border. The second policy brief developed based on the lesson drawn from the Kumruk meeting is ready for publication.

The department is also involved in another partnership through the Wenner Gren Foundation Capacity Building Project (2013–2017). The project has brought 4 partners together: anthropology departments of AAU, the University of Bayreuth, Frankfurt University and Florida University. The project is intended to: enhance the engagement of senior professors (guest professors) in SOAN PhD program; improve the quality of doctoral students' fieldwork; and promote local understanding of anthropology through the dissemination of research results. The project enables SOAN to invite guest professors from the three partner universities to teach PhD courses (co-teaching with local staff); send two PhD students to German universities (Bayreuth and Frankfurt) every year for a short stay; organize annual workshops for PhD students; and purchase books to update its resource center. These components of the project have been assisting the department to enhance the quality of the PhD program.

In addition to the aforementioned project-based collaborations, SOAN has forged networks and informal partnerships with various institutions in Africa, Europe and Asia. Several institutions have been collaborating with the department in its effort to enhance anthropological education and research. The following partners have made prominent contributions: University of Khartoum (Sudan); Center for African Area Studies (CAAS), Kyoto University (Japan); Frankfurt University, Max Planck Institute for Social Anthropology, and University of Bayreuth (Germany). These partners have been supporting SOAN in many ways: sending guest professors to teach MA and PhD courses; granting PhD scholarships; and supporting the research activities of SOAN staff. Max Planck Institute for Social Anthropology, Kyoto University, and University of Bayreuth are among partners that have been supporting SOAN's staff capacity building efforts. So far, 3 SOAN staff pursued their PhD studies at Max Plank; 2 PhD graduates from CAAS are working at the CSS while 1 SOAN staff is pursuing her doctoral studies at the Center; and another SOAN staff is on the verge of completing his PhD studies at the University of Bayreuth.

The department of SOAN has been reflecting on the strengths and weaknesses of the MA program in social anthropology in the past 25 years. It organized an international conference under the theme 'Social Anthropology in Ethiopia: Education, Research and Partnership' on the occasion of the 25th anniversary of the MA program in social anthropology. The major purposes of the Conference were: (1) Reflecting on SOAN's international partnership in the last 25 years; (2) recognizing the contributions of international partners to the development of anthropological education and research in Ethiopia; and (3) revitalizing existing international co-operation and forging new partnerships to enhance the quality of social anthropology graduate programs. Acknowledging their contributions, the department awarded a Certificate of Recognition to its partners (including the

aforementioned institutes) at the international conference held in Addis Ababa from September 29 to 30, 2016.

ENROLMENTS AND GRADUATION TRENDS

The MA program in social anthropology has produced more than 370 graduates since the first 4 students graduated in 1993. Figure 1 shows the trends of enrolment and graduation from 1993–2016. In general, the period from 1993 to 2016 could be divided into three parts with distinguished enrolment and graduation trends: 1993–2004, 2005–2010, and 2011–2016. The first 12 years of the MA program (1993–2004) were the period of low enrolments and a small number of graduates (96 graduates). It was also the period of vibrant international collaboration, high spirit field research, and high quality graduate research papers. From 2005 to 2010, the department faced unprecedented challenges because of high enrolment rates. As a result, the number of graduates in the 6 years (2005–2010) increased to 158, which is considerably greater than the number of graduates in the previous 12 years (1993–2004). The enrolment of MA students increased as a result of the higher education reform and expansion launched by the government of Ethiopia. The reform aims at expanding institutions of higher education throughout the country (e.g., 14 public universities were established in 2006 alone). This development increased the demand of newly emerging universities for academic staff. AAU expanded its graduate programs and enrollment capacity in order to train thousands of students at Master's and PhD levels. As many other AAU academic departments, SOAN was urged to increase its MA graduates to meet the demand of the newly established universities.

The rise of student enrolment put a strong pressure on academic staff engaged in teaching and supervising graduate students' research. In response to this challenge, the department introduced the 'non-thesis' version of the MA program in 2005 and ran a twin program (non-thesis and thesis-based) until 2010. Students channeled to the non-thesis program were not required to submit a thesis as a partial fulfillment of the MA degree in social anthropology. The first graduates of the twin program obtained their degrees in 2006. Their number was 22 (12 non-thesis and 10 thesis-based graduates). In 2007, the number of graduates increased to 44 (including 19 non-thesis students), the highest number of graduates in the history of the MA program. A total of 130 students (including 56 non-thesis students) graduated when the 'thesis' and 'non-thesis' programs were implemented side-by-side. This figure is greater than the number of MA graduates from 1993–2005, which was 127 (Shigeta & Gebre, 2005). The number of MA graduates gradually declines as the rate of enrolment decreases since 2010. At this time most of the newly established universities managed to employ young instructors trained at the Master's level. From 2005 to 2010, the College of Social Sciences produced 609 MA graduates; most of them now working in the emerging universities. Taking the changes into account, the department dropped the non-thesis program in the 2010. As Figure 1 shows, the next 6 years (2011 to 2016) witnessed a gradual decline of MA graduates.
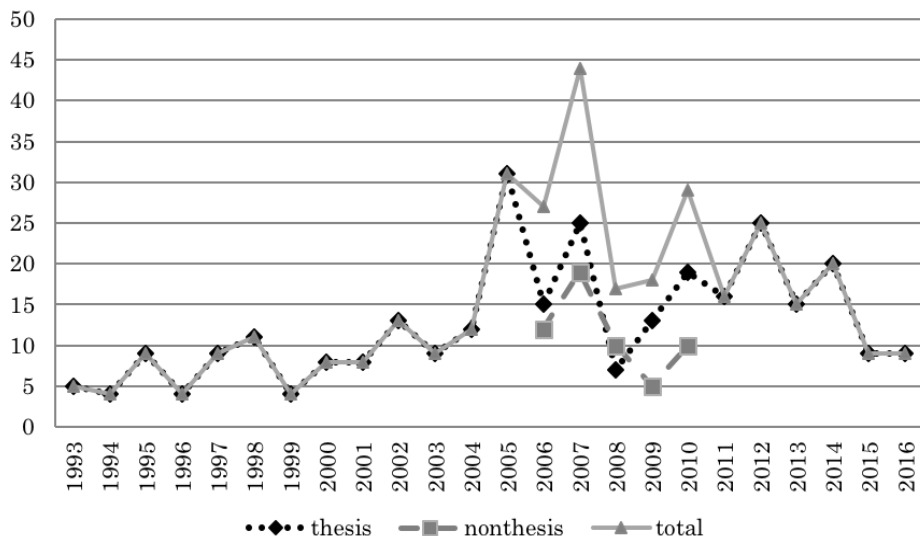
Fig. 1. Trend of MA graduates of social anthropology, 1993–2016
Source: 1. Figures for the first 13 years (1993–2005), Shigeta and Gebre (2005)
      2. Figures for the period from 2006 to 2016, Graduate Books (2006 to 2016) published
      by the School of Graduate Studies, AAU.

It is also imperative to look into the expansion of anthropology in the wider context in order to explain the changes in the rates of enrolment and graduation. There was only one MA program in social anthropology in Ethiopia since 1990s. In 2015, however, 9 universities (including AAU) run MA programs in social anthropology and other specialization areas. Currently, five first generation universities have 7 MA programs in anthropology. Mekele University alone has been running 3 MA programs in medical, development and environmental anthropology. Wollega University, one of the third generation universities opened in 2006, also launched an MA program in social anthropology. Current trends also show the expansion of anthropological training at the PhD level. AAU launched a PhD program in social anthropology in 2010 whereas Mekele University launched a PhD program in historical anthropology in 2015. As these developments indicate, AAU is no more the only university to train students at the Master's level. At present, the demands of new universities are shifting to staff trained at the PhD level. AAU is still the centre of PhD training in social anthropology as it has a better level of staff development as compared to other universities.

RESEARCH ACTIVITIES

I. Regional Coverage

In the last two decades, despite some changes, the regional distribution of the research activities of MA students followed similar patterns. The data for the two time spans, 1993–2005 and 2006–2016, reveal this reality (See Fig. 2). From 2006 to 2016, the overwhelming majority of the MA graduates (86%) conducted their research in three major regions and the capital of the country: Oromia (30%), Southern Region (26%), Amhara (17%), and Addis Ababa (13%). This regional coverage shows the marginalization of other regions such as Somali (1%), Gambela (1%), and Benishangul (2%). This is quite similar to the findings of the previous study on research activities of SOAN MA students from 1993–2005. Shigeta and Gebre (2005) pointed out that 84% of the MA theses submitted to SOAN were based on fieldwork carried out in the aforementioned three regional states and Addis Ababa.

Different factors influence the concentration of graduate research activities in the three regions and the capital city. According to Shigeta and Gebre (2005), the geographic extent of Oromia, Amhara, and Southern Region (55% of the country's territory) and the population of the three regions (80% of the country's population) are among the major factors that influence the regional coverage of the research activities. The availability of meager research funding, the distance of regions from the center, students' interest to contribute to their region, preference to conduct research in home region ("anthropology at home") are also pointed out as factors that affect the regional coverage of the research activities.

This argument holds true at the current period. Despite this, however, small variations are observed in the distribution of the research activities in the three major regions and the capital. The share of Oromia and Southern Region slightly increased from 25.2 to 30% and 24.4 to 26% respectively whereas that of Amhara (from 19.7 to 17%) and Addis Ababa (from 15 to 13%) slightly deceased. These figures indicate that 56% of the MA researches were carried out in two regions: Oromia and Southern Region.[5] As Shigeta and Gebre (2005) noted, Southern Regions, as the home of diverse ethnic and cultural groups, has continued attracting students from other regions. The regional coverage of PhD research activities supports this argument (see Appendix 2). Out of the 11 PhD dissertations submitted to SOAN in 2015 and 2016, 5 (45%) were produced based on fieldworks conducted in the Southern Region by students from other regions.

In general, other regions (e.g., Afar, Tigray, Benishangul, Gambela and Somali) were and still are marginalized in SOAN graduate research. When we consider AAU (SOAN) alone, graduate research activities tend to follow similar patterns in the years to come. It is also imperative to look into the wider context, the expansion of public universities across regions, to see the bigger picture. AAU was the only university in Ethiopia until 1999[6] whereas the department of SOAN has been the center of anthropological research until recent years. The number of universities reached 8 in 2005 (first generation universities); 14 second generation universities were established in 2006; and 12 third generation universities

were added from 2011 to 2014. The number of universities in Ethiopia would be 44 when the fourth generation universities (10) start operating in the near future. As a result of the expansion of institutes of higher education, universities have also been established in the regions marginalized in SOAN graduate research. Currently, 7 universities are operating in 5 regions: 3 in Tigray, 1 in Somali region, and 3 universities in the Afar, Benishangul-Gumuz, and Gambella regions. Moreover, 2 fourth generation universities are under construction in Tigray and Somali regions. Departments of anthropology are expanding in these regional universities. Semera University (in Afar) has opened a BA program in social anthropology whereas Mekele University (in Tigray) has BA, MA and PhD programs in anthropology. Other universities in these regions could establish anthropology departments in the near future. The overall development indicates that: (1) AAU's position as the single center of anthropological research would be compromised in the near future; and (2) the expansion of regional universities across the country could change the geographic coverage of anthropological training and research in the aforementioned regions.
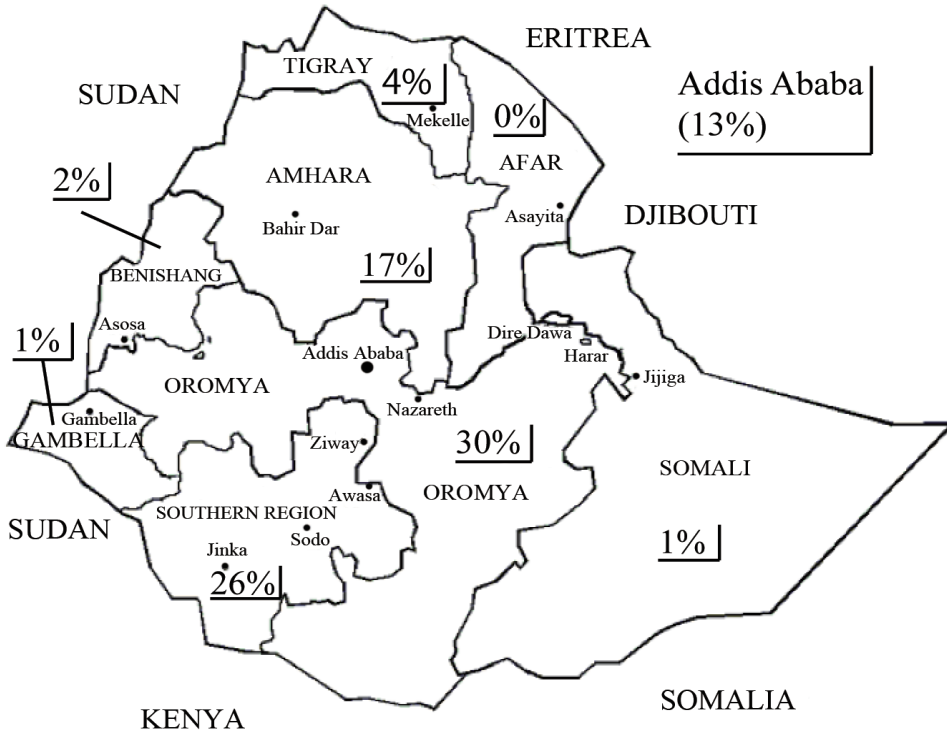

Fig. 2. Regional coverage of social anthropology MA research in Ethiopia (2006–2016)
Source: Data collected from Graduation Books (2006–2016) produced by the Graduate School of AAU.

II. Thematic Areas

Shigeta and Gebre (2005) noted certain thematic areas that attracted many graduate students and provided their analysis accordingly. I have used most of the same thematic categories in my analysis for practical reasons. First, despite some changes in recent years, the set of categories identified by the authors have continued to attract a considerable number of graduate students. Second, this article is aimed at revisiting SOAN graduate research activities after 11 years of the previous publication. Hence, using the same thematic categories is imperative to look into changes and continuities in the last two and half decades. In addition to this, however, this article also examines newly emerging thematic areas related to urbanization, tourism and child vulnerability.

Based on the assessment of 127 MA theses submitted to SOAN from 1993–2005, Shigeta and Gebre (2005) observed and analyzed 11 thematic areas. Out of the 11 thematic areas, the first five were agriculture and livelihood strategies (22.8%); resettlement, migration and refugee (18.9%); gender (11%); health and other social problems (11.4%); and conflict resolution and local governance (9.4%). These thematic areas covered 73.5% (93 out of 127) of the MA theses submitted to the Department of SOAN from 1993–2005. As the current study reveals, unlike geographic coverage of research activities that remain similar in the past 24 years, the thematic distributions show some changes over time. The first change is observed in the order of these thematic areas. The five major themes (from top to down) are: (1) conflict resolution and local governance (11.8%); (2) resettlement, migration and refugee (11.2%); (3) religion, rituals, and ceremonies (10.6%); (4) agriculture and livelihood strategies (10%); and (5) health and other social problems (9.4%). Agriculture and livelihood strategies, the first major thematic area before a decade, moves down to the third rank; conflict resolution and local governance, ranked fifth earlier, holds the first rank; gender, ranked third previously, moved down to the seventh rank whereas religion, rituals, and ceremonies moved from the seventh to the third rank. Table 2 summarizes the changes and continuities related to thematic coverage of the research activities in the last 24 years.

It is important to explain why the positions of the major thematic areas change in the last 11 years. The coverage of agriculture and livelihood strategies; resettlement, migration and refugee; and gender (the three major thematic areas from 1993 to 2005) declined in the period from 2006 to 2016. One of the reasons could be the development of emerging issues (urbanization, tourism, and child vulnerability) that attracted many students. It is a bit difficult to explain the decline of graduate students' research specifically focusing on gender. It seems that the change is associated with shifting in approach and emphasis rather than omitting gender inquiries. Although 'gender' has less frequently appears as a leading title-word in graduate research projects, graduate students explore gender dimensions when they study different socio-cultural, economic and political issues.

Table 2. Thematic coverage of MA research activities (1993–2005/2006–2016)

No. Thematic Areas	1993–2005*		2006–2016**	
	n	(%)	n	(%)
1 Agriculture & livelihood strategies	29	22.8	18	10.0
2 Resettlement, migration & refugee	24	18.9	20	11.2
3 Gender	14	11.0	11	5.9
4 Health and other social problems	14	11.4	16	9.4
5 Conflict resolution & local governance	12	9.4	20	11.8
6 Local knowledge, practices & resource management	6	4.7	13	5.9
7 Religion, rituals & ceremonies	3	2.4	18	10.6
8 Artisanship/craftwork & social Marginalization	3	2.4	5	2.9
9 Inter-ethnic relations	3	2.4	8	4.7
10 Education	3	1.6	3	1.8
Emerging themes				
11 Implication of development interventions	-	-	12	7.0
12 Tourism	-	-	5	2.9
13 Child vulnerability (e.g., child labor, child trafficking)	-	-	10	5.3
14 Others	17.0	13.4	18	10.6
Total	127	100	175	100

Source: *Shigeta and Gebre (2005); **Calculated from the lists of MA theses appeared in the Graduate Books (2006 to 2016), School of Graduate Studies, AAU (see Appendix 1)

The decline related to the second thematic area (resettlement, migration and refugee) could be explained in terms of macro-political changes in the last three decades. Displacement and resettlement issues attracted the attention of researchers since 1990s mainly because of the massive resettlement program implemented by the Derg regime after the 1984–1985 drought and famine in northern and central Ethiopia. The drought had devastating implications. According to demographic estimation, it led to the death of 0.7 million people (Markos, 2001). The military government launched the resettlement program in response to the tragic incident caused by the drought. About 200,000 households (around 600,000 people) were relocated from October 1984 to January 1985 (Pankhurst, 1986) without adequate preparation and planning (Chole & Mulat, 1988). People were relocated from drought affected areas of central and northern Ethiopia to other regions that differ from the settlers' home areas in terms of ecological, socio-cultural and linguistic settings. Conflicts between resettled and host communities were among the major manifestations of the resettlement program. Several researchers drew their attention to the resettlement program (e.g., Pankhurst, 1986; Chole & Mulat, 1988; Assefa, 1995). Although the program was terminated with the fall of the Derg regime in 1991, scholars continued studying resettlement-related issues until the beginning of the 21st century (e.g., Gebre, 2002, 2003; Desalegn, 2003). When the currency of the theme declined through time, so did the interest of

researchers. A similar shift has also been observed among SOAN staff members; two senior staff members shifted their attention from resettlement and migration to emerging issues (e.g., religion and urban issues).[7] Graduate students' research activities have also been affected by these developments.

The second major change involves a shift in the total coverage of the first five thematic areas. As noted earlier, more than 73% of the MA theses submitted to SOAN from 1993 to 2005 focused on the first 5 thematic areas (see Table 2, 1–5). A significant change is observed from 2006 to 2016. The share of the first five thematic areas declined from 73% to 48%. The following two changes are the main factors for this variation: The coverage of the first 5 thematic areas declined considerably while the share of the next 5 thematic areas (Table 2: 6–10) increased as follows: local knowledge, practices and resource management (from 4.7% to 5.9%), artisanship/craftwork and social marginalization (from 2.4 to 2.9%), inter-ethnic relations (from 2.4% to 4.7%), and education (from 1.6% to 1.8%). Although the changes are minimal for the above mentioned thematic areas, the development related to 'religion, rituals and ceremonies' (one of the themes in the same category) deserves some explanations as it involves a considerable change (i.e., from 2.4% to 10.6%).

Ethiopia is a country of religious diversity. As the religious demography of the country shows, the majority of the people (about 62%) are adherents of Christianity (43.5% Ethiopian Orthodox, 18.6% Protestant, and 0.7% Catholic churches). The followers of Islam and indigenous religions comprise 34% and 2.6% respectively (CSA, 2007). Religious institutions and celebrations were suppressed during the Derg period (1974–1991). The EPRDF[8] (Ethiopian Peoples' Revolutionary Democratic Front) government that came to power in 1991 endorsed a new constitution that declares religious freedom as well as the separation of state and religion. These constitutional provisions and subsequent domestic and global developments pave the way for religious revival including the revitalization of indigenous religions and celebrations. As scholars pointed out, the post 1991 changes weakened the hegemony of the Ethiopian Orthodox Church while strengthening the position of Islam and Protestant churches (Haustein & Østebø, 2011). This period is also characterized by an increasing appearance of religion in the public sphere, the escalation of religious polemics, inter-religion competitions, tensions and clashes as well as public suspicion and dispute over religious demography (Abbink, 2011). Religious manifestations in recent decades involve Islamic reformism (Desplat, 2013; Zerihun, 2013), tension between adherents of different religions and within the same religion, especially among followers of different Islamic sects (Assefa, 2017).

The dynamic situations of post 1991 religious developments have attracted not only the attention of politicians and adherents of different religions but also several scholars (e.g., Assefa, 2017; Abbink, 2011; Haustein & Østebø, 2011; Desplat, 2013; Zerihun, 2013). Similarly, graduate students of social anthropology have shown an increasing interest in recent religious developments. As compared to the pre-2006 period, the numbers of SOAN graduate students working on religion and related issues are increasing. Most of the graduate researches focus on emerging issues including: (1) The revival of rituals associated with indigenous

religions (2 MA theses), (2) emerging issues related to Islam (4 MA theses), and (3) the expansion of Protestant Christianity (3 MA theses and 1 PhD dissertation). For example, Bedilu (2014) and Samuel (2016) studied the expansion of Protestantism and its implications for local communities and cultures. Samuel's (2016) PhD dissertation focuses on the conversion to Evangelical Christianity and its repercussions for caste-like social stratification among the Dawro in south western Ethiopia. Emerging issues related to Islam (e.g., voices of veiled women, Islam and women, Islamic celebrations such as Maulid, and the birth day of Muhammed the Prophet) have been explored by some graduate students.

The post-1991 period also witnesses the revitalization of cultures, traditional institutions and practices (Yacob, 2006; Freeman, 2002) including the revival of indigenous religions and associated rituals. Graduate students have been paying attention to the revitalization of annual celebrations associated with indigenous religions. For instance, Bayissa (2011) and Yehualashet (2012) studied *Irrecha* and *Fiche Chambalala*, rituals associated with Oromo and Sidama indigenous religions respectively. Bayissa (2011) focused on *Irreecha*, Oromo thanks giving ritual celebrated to praise *Waaqqaa* (the Creator) for His blessings and mercies (abundance, peace, health, and fertility). *Irreecha*, one of the manifestations of *Waaqeffannaa* (the Oromo indigenous religion), was suppressed during the previous Ethiopian regimes. Currently, in addition to its religious significance, *Irreecha* has become the symbol of Oromo nationalism. The number of people attending the *Irreecha* ritual celebrated at Bishoftu (a town located 45 kilometres to the east of the Ethiopian capital) has been increasing over the years. The 2016 *Irreecha* celebration turned into political demonstration which led to the death of several people.

The study also reveals a significant change in urban research. Anthropological research at AAU has been predominantly focusing on rural societies and issues. This tradition is still maintained as more than 70% of the graduate researches (2006–2016) were conducted in rural areas. Despite this, the urban coverage of MA thesis research activities increases from 21% (1993–2005) to 29% (2006–2016). The three thematic areas listed under emerging themes (Table 1: 11–13) attracted a significant number of MA students. These thematic areas mainly focus on urban issues including: (1) topics related to urban transformation (most of them focus on the capital) such as urban renewal, development-induced displacement, and the expansion of Addis Ababa and its impacts on peasant communities in Oromia Special Zone surrounding the capital city; and (2) child vulnerability issues such as child labor, the lives of street children, and child sexual abuse.

Although SOAN PhD program is in its early stage, it is imperative to present the highlights of doctoral research activities. 11 doctoral dissertations were submitted to the department in 2015 and 2016. Most the PhD research activities were conducted in the three major regions (5 in Southern Region, 3 in Amhara, and 2 in Oromia) while one of the PhD candidates carried out a multi-sited fieldwork in Addis Ababa and Oromia. As the figures indicate, Southern Region attacked 5 out of 11 PhD students. Some of the doctoral research topics are associated with the thematic areas already discussed in this article. For example, three of the dissertations focus on agriculture and livelihood strategies: (1) indigenous

ecological knowledge and livelihood strategies among the Gedeo (Getachew, 2015); (2) livelihood strategies and land use practices in eastern Oromia (Tilahun, 2016), and (3) gender and livelihood strategies in the Amhara region (Takele, 2016). Other three PhD researches focus on emerging themes: (1) Urbanization and its implications for farming communities around Addis Ababa (Teshome, 2015), (2) tourism in Hamar, Southern Ethiopia (Tamirat, 2016); and (3) the expansion of Protestantism among the Dawro people (Samuel, 2016). Medical anthropology is another area that attracts PhD students. In addition to Tebaber (2015) who produced his PhD dissertation on cultural and environmental values of medicinal plants, three PhD candidates are conducting their research on the interface between ethno-medicine and bio-medicine, and tuberculosis (TB). Some PhD students studied isolated issues such as ethnographic museums in Ethiopia and transnational marriage.

CONCLUSION

An integrated and interdisciplinary area studies' approach is not well developed in the College of Social Sciences at AAU. SOAN, one of the academic departments in the CSS, has been engaged in international partnership to strengthen its graduate education and research in the last three decades. Graduate research activities of the department have a wide thematic and geographic coverage across Ethiopian regions. The geographic coverage of MA research activities depicts a similar trend in the last 24 years while their thematic distribution exhibits some changes as several student researchers have turned their attention to emerging issues related to religion, urbanization, tourism and child vulnerability. After running an MA program since 1991, the department launched a PhD program in 2010. Despite its successful track records in anthropological training and research, the department has encountered challenges to enhance the quality of graduate research for some reasons including a slow staff capacity development, lack of adequate funding for graduate students' research, and limitations in forging new regional and international partnerships. The dramatic expansion of universities in Ethiopia would also challenge the position of AAU as a prime center of graduate training and research. Striving to develop colleges and institutions as centers of excellence, strengthening interdisciplinary and integrated area studies approach, forging new collaborations and revitalizing existing networks and partnerships could be some of the options to enhance the quality of graduate training and research at the college (CSS) and university (AAU) levels.

NOTES

(1)   The Emperor granted his former palace (Genete-Leul Palace) to the newly inaugurated university in 1962. Currently, the former palace compound serves as the main campus of AAU while the residential building of the Emperor has been serving as the office AAU President, and the office, museum and library of the Institute of Ethiopian Studies (IES).

(2)   The former name of the Emperor was Teferi Mekonnen which was changed to Haile Selassie I when he was crowned Emperor of Ethiopia in 1930. Using throne names (instead of ordinary names) was a common practice in Ethiopia. For example, the name of Emperor Tewodros II (1855–1868) was Kassa Hailu while that of Emperor Yohannes IV (1871–1889) was Kassa Mircha.

(3)   The Center for African and Oriental Studies at AAU runs an MA program in African Studies in three divisions; MA in (1) Human and Economic Development in Africa, (2) Citizenship and State in Africa, and (3) African Intellectual History and Cultural studies. The Center has also finalized its preparations to start a PhD program in the 2017/18 Academic Year.

(4)   OSSREA is a regional research and capacity development organization established in 1980. Its office is located at the main campus of Addis Ababa University.

(5)   Southern Region is one of the regional states in Ethiopia. More than 45 ethnic groups live in this region. The region attracts many graduate students and anthropologists because of its cultural diversity.

(6)   AAU and Asmara University were the two universities in Ethiopia until Eritrea emerged as an independent country in 1991. Although established in Addis Ababa, AAU structure had embraced several colleges located in major towns across the country. Five of the seven first generation universities were inaugurated in 1999 as a result of the expansion of the former AAU colleges at Gondar (College of Health Sciences), Bahir Dar (College of Pedagogy), Haramaya, Jima and Hawassa (agriculture colleges).

(7)   The EPRDF government reintroduces a resettlement program in 2003 as a component of the food security program. This program, however, is quite different from the Derg resettlement programs. As a result of macro political changes (the shift from unitary state structure to ethnic federalism), resettlement programs have been implemented within the same regional state. This situation eliminates the possibility of inter-ethnic tensions and conflicts as resettled people and host communities speak the same language and share a similar culture. Moreover, the post-1991 resettlement programs are largely voluntary.

(8)   EPRDF is a ruling party in Ethiopia. It is a coalition of four parties: Tigrayan People's Liberation Front (TPLF), Amhara National Democratic Movement (ANDM), Oromo People's Democratic Organization (OPDO), and Southern Ethiopia Peoples' Democratic Movement (SPDM).

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APPENDIX

Appendix 1. MA theses submitted to the Department of SOAN, July 2006–July 2016

No.	Name	Sex	Thesis Title
Graduates of 2006			
1	Ayele Tamene	M	Conceptualization of Children and Childhood in Amhara Society: A Comparative Study in the Town of Debre Markos and the Adjacent Rural Areas
2	Binyam Alemayehu	M	Ethnicity, Religion and Gender in the Lives of School Children: The Case of Two Schools in SNNPR
3	Demeke Argaw	M	Cooperation and Conflict Management Mechanisms among the People of Kalu, North Eastern Ethiopia
4	Desta Lorenso	M	Anthropology of Women's Entrepreneurial Behavior in Kambatta, Southern Ethiopia
5	Hirpa Eshetu	M	Socio-Economic Impacts of the Dire Afforestation Project on the Poor Peasants and the Adverse Implication on the Forest Resource
6	Mekete Retta	M	The Socioeconomic Impact of HIV/AIDS on Households: The Case of Nazareth Town
7	Munira Shemshedin	F	Making a 'Living': The Challenges of Female Domestic Workers in Harar City
8	Nardos Chuta	F	The Experiences of Migrant Domestic Child Laborers: The Case of Arada Sub-city, Addis Ababa
9	Roman Yiseni	F	Survival Strategies of People Living with HIV/AIDS in and around Intoto
10	Tababer Chanie	M	A Socio-Cultural Study on the Cause, Transmission, Prevention, and Treatment of Malaria: The Case of Debre Elias Woreda, East Gojjam Zone, Amhara National Regional State
Graduates of 2007			
11	Awan Adulwasie	M	The Effect of HIV/AIDS on Children: The Case of Addis Ababa
12	Demie Abera	M	Impacts of Water Reservoir Construction Induced Displacement: The Case Study of Dire Dam
13	Dubale Haile	M	The Natural Resource Degradation and Its Impact on the Livelihood and Inter-Group Relation in Godere Wereda
14	Feseha Tassew	M	Predicaments, Inducements and Deceptions in Resettlement: The Case of Kambatta Resettlers in Kafa, Southern Ethiopia
15	Fitsum Resome	M	Impacts of Development-Induced Displacement in Addis Ababa
16	Geremew Huluka	M	The Impact of Spontaneous Settlement and Inter-Ethnic Competition on the Sustainability of Forest Resources in Andode-Dicho Gutin Environs, Western Oromia
17	Gezie Aba	M	Challenges to Traditional Administrative Institutions in Gamo, Southern Ethiopia: The Case of Bonke
18	Girma Belachew	M	Gender and Education: The Case of Shebel-Berenta Woreda in East Gojjam
19	Hanna Getachew	M	Tourism in South Western Ethiopia: The Case of the Mursi People of South Omo
20	Ibrahim Abdo	M	Somali Refugees in Addis Ababa and the Distribution of Burden and Benefit among the Local Hosts: The Case of Bole Sub-city, Kebele 01
21	Jad Alemu Argaw	M	Conflict, Conflict Resolution and Reconciliation among the Me'enit (Me'en)

(Continued)

22	Kerealem Salilih	M	Irrigation Management and Its Contribution in Reducing House-hold's Socio-Economic Poverty: The Case of Two Small-scale Irri-gation Schemes in Blue Nile Basin of Amhara National Regional State
23	Lemessa Mergo	M	Gender Disparity in Higher Education in Ethiopia: The Case of Addis Ababa and Haramaya Universities
24	Muzeyen Hawas	M	The Provision of Household Food Security and Women's Pivotal Role: The Case of Azernet Berbere Woreda, Siltie Zone
25	Nigusu Aboset	M	Socio-cultural Practices and Vulnerability of Rural Households to HIV/AIDS: An Assessment of Knowledge, Attitude and Practices in Kallu Woreda, South Wollo
26	Samson Chane	M	The Role and Challenges of Community Participation in HIV/AIDS Prevention, Care and Support Activities in Dangla Town
27	Shiferaw T/Giorgis	M	The Impact of Agro-Technological Inputs on the Socio-Economic and Environment of Gimbichu Woreda, East Shoa, Central Ethiopia
28	Shimelis Gizaw	M	An Assessment of Resettlement in Ethiopia: A Case Study of Gidda Kiramu Site in East Wollaga Zone
29	Tadesse Dame	M	The Effect of Off-campus Living on Student Residents' and Local Community in Robe Town
30	Tamirat Tefera	M	Youth Substance Abuse and HIV/AIDS in Adama Town
31	Tesfaye Zeleke	M	Water Rights and the Processes of Negotiations among Irrigators in West Shewa Zone: The Case of Indris Scheme in Toke Kutaye District
32	Teshome Emana	M	Urbanization, Cultural and Socioeconomic Dynamics, and the Strains on the Local People in Sebeta Area
33	Teshome Kebede	M	The Role of Development-Induced Projects in the Spread of HIV/AIDS: The Case of Gilgel Gibe Hydro-Electric Project in Jimma Zone
34	Tsigemariam Yohannes	F	The Gender Dimension of Food Security: The Case of Sululta Woreda
35	Zenaw Assefa	M	Squatter Settlements, Urban Development Policies and Strategies, and the Struggle of the Peripheral Inhabitants of the Yeka Sub-city of Addis Ababa

Graduates of 2008

36	Addisu Gedlu	M	Child Labour in the Informal Sector: The Case of Gulele Sub-city, Addis Ababa
37	Asham Assazenew	M	The Cause and Consequences of Child Trafficking in SNNPR: The Case of Children Trafficked from Cheha Woreda, Gruage Zone to Addis Ababa
38	Getachew Godana	M	Do People and Culture Matter in the Conservation of Natural Resources? A Study of Impacts of Conservation Policies in Nechsar National Park and Yayo Forest in Illuabba Bora Zone
39	Kibrom Berhe	M	Life in the Street of Adama: The Situation of Street Children in a Fast Growing Ethiopia Town
40	Mandy Lindner	F	The Social Dimension of Female Genital Cutting (FGC): The Case of Harari
41	Samuel Tibebe	M	The Socio-Economic and Psychological Impact of HIV/AIDS on PLWHA in Bishoftu Town
42	Solomon Soroto	M	Settlement and Integration of Rastafarians' in Shashemene, Oromia Region Ethiopia

Graduates of 2009

43	Alemayehu Debelo	M	Indigenous Institutions Vis-à-vis Encroaching State: The Case of Ethiopian State-Gadaa Interaction among the Borana Oromon, Southern Ethiopia

44	Aynalem Getachew	M	Ethnic Interaction anon Conflict: The Case of Kamashi Zone, Benishangul Gumuz Regional State
45	Bayisa Feye	M	Demolishing or Upgrading? A Multidimensional Challenges and Features of Charaqa Safar in Bole Sub-city
46	Endris Jafer	M	Sexual Abuse of Children in Yeka sub-city of Addis Ababa
47	Fekadu Bezuneh	M	Intra-ethnic Interaction between the Borena and the Gujji Oromo of Southern Oromiya
48	Kaleb Kassa	M	Child Trafficking from Gamo Highlands to Addis Ababa: The Case of Chench Woreda
49	Setargew Kenaw	M	Knowledge Production and Spiritual Entrepreneurship in Zar: A Study of Spirit Mediumship in Northeaster Ethiopia
50	Solomon Akele	M	Growing Old in an Urban Slum: The Socio-economic Conditions of the Elderly People in Two Kebeles of Hawassa
51	Tatek Kebede	M	Changes in the Production Practices among the Ari People South-western Ethiopia
52	Temesgen Chibsa	M	Indigenous Knowledge and Practices and Their Implications for Environmental Conservation among the Oromo of Ada'a District
53	Temesgen Oljira	M	Indigenous Mechanisms of Resource Management and Sharing Arrangements: The Case of Macha Oromo of Leka Dullacha District, Eastern Wollega
54	Tekalign Ayalew	M	Success Stories of Resilient Children in Arbaminch Town
55	Tewodros Alemu	M	The Issues of Sustainability of Community Managed Water Supply Schemes and the Socio-Economic Impacts: The Case of Shebedino Woreda, Sidama Zone of SNNPR, Ethiopia

Graduates of 2010

56	Alemayehu Belay	M	Livelihood and Soil Conservation Practices among the Farmers of Yaii Chebo, Oromya Regional State, Ethiopia
57	Andnet Gezachew	M	Development Induced Displacement: The Case of the Tekeze Dam Construction with Particular Reference to the Affected Villages of the Wag Himra Zone
58	Biniyam Nishan	M	Conflict on Access to Natural Resource between Indigenous Berta and Wollo Settlers in Bambasi Woreda, Benishangul Gumuz
59	Birhanie Alemu	M	Social Position and Economic Condition of Craft Workers in Gojjam: The Case of Weavers in Dembecha Woreda
60	Daniel Fekadu	M	Child Trafficking, Urban Adaptation and Survival Strategies: The Case of Children Trafficked from Gumer Woreda, Gurage Zone, to Addis Ababa
61	Dawit Yosef	M	Ethnic Identity: The Case of Qemant Agaw of Chilga Woreda, North Gondar Zone
62	Disasa Merga	M	Local Knowledge and Institutions Affecting Forest Resources Management vis-à-vis Livelihoods: A Study of Belte-gera Forest Resources, Southwest Oromia Regional State
63	Dubale Gebeyehu	M	Social Exclusion and the Life of Manas-Marginalized Potters in Dawro, South-West Ethiopia
64	Ephrem Zerga	M	Intra-Continental Migration: Emigration of Hadiya People to South Africa
65	Eshetu Ewnetu	M	The Changing and Hidden Aspects of Early Marriage Arrangements among the Peasant Communities of Amhara Region: The Case of Fogera Woreda, South Gondar, North Western Ethiopia
66	Getu Bekele	M	Urban Agriculture as a Livelihood Strategy of Low Income Households: The Case of Dessie Town in Amhara National Regional State
67	Gubaye Assaye	M	The Migration of Gojjam Peasants to East Wellega: Causes and Impacts

68	Halake Dida	M	The Impact of Development Intervention on Customary Institutions and Forest Resource Management among the Borana of Southern Ethiopia
69	Halewya Mohammed	F	The Life Situation and Survival Strategy of Rural Urban Female Migrants: The Case of Dessie Town, South Wollo
70	Melake Mihret	M	Center and Periphery Relation in Ethiopia: The Case of the Socio-Cultural and Economic Marginalization of the Wayto in and around Bahir Dar, North Western Ethiopia
71	Metadel Abera	M	A Contemporary Look into the Lives of Orphans and Vulnerable Children: The Case of Debre Birhan
72	Sisay Tulu	M	The Role of Oromia Coffee Farmers Cooperative Union in Improving the Lives of Small Scale Coffee Farmers: The Case of Some Selected Cooperatives in Bedeno and Melka Bello, East and West Hararghe
73	Wuletaw Wondmagegn	M	Traditional Healers in Urban Contexts: The Case of Herbalists in Nefas Silk Lafto Sub-city, Addis Ababa, Ethiopia
74	Zenebe Yohannes	M	Situational Analysis on Street Children: The Case of Hawassa Town

Graduates of 2011

75	Abeje Menberu	M	Differential Adaptive and Livelihood Strategies of Spontaneous and Conventional Re-settlers in Guraferda Woreda of South-western Ethiopia (SNNPR)
76	Alemu Worku	M	Social Position and Integration of the Manjo Minority in Kaffa, South Western Ethiopia: The Case of Kuti Gimbo Woreda
77	Bayissa Negesa	M	The Irecha Ritual and Its Symbolic Interpretation of Significance and Value among the Oromo Community: The Case of Hora Arsadi (Bishoftu)
78	Buzuayew Hailu	M	Inter-Ethnic Relationships in an Urban Setting: The Case of Harar City
79	Ermias Nimani	M	Challenges and Perspectives of Addis Ababa's Historical Buildings: The Case of Arada Sub-city
80	Haftsh Fitsum	M	Traditional Metalworking and Its Cultural Context in Ethiopia: In the Case of Axum Town
81	Hussein Endessa	M	Change and Continuity of the Gada System among Arsi Oromo
82	Kalid Abdinasir	M	Indigenous Mechanisms for the Preventions and Resolutions of Conflict among the Marehan Somali Clans: The Case of Liban Zone, Somali Region
83	Kansite Gellebo	M	A Study of the Public Place and Its Multiple Purposes among the Konso People of Southern Ethiopia
84	Mesganaw Andualem	M	Change and Continuity in the Lives of Birbuax Azmaris in Gondar Zuria Woreda, North Gondar Administrative Zone of Amhara National Regional State
85	Negessa Mekona	M	Indigenous Forest Management Strategies vis-à-vis Subsistence Economy in Odo Shakiso Woreda of Guji Zone
86	Tefera Goshu	M	Changes in Livelihood Strategies and Responses to Land Degradation and Land Scarcity: The Case of Tamamagn and Gira-Kedamin Kebeles of Machakel Woreda, East Gojjam
87	Tsedey Mekonen	F	Intra and Inter-Ethnic Interactions: The Case of Oromo and Tigre Resettlers in Diga Woreda of East Wollega Zone, Oromia National Regional State
88	Yohannis Yitbarek	M	Intra-Regional Resettlement and Inter-ethnic Relation: The Case of Amhara Resettlers and Indigenous Kulsi People in Jawi Woreda, North Western Ethiopia
89	Zelalem Meressa	M	The Production Practices and Challenges of Peasants of Tigray with Particular Emphasis on Adisenay and Adiamhara Localities in Adwa

| 90 | Zerihun Mekuria | M | The Search for Mos's Identity: The Case of Themao of Anfillo and Sayyo Woredas, Kellem, Wellega Zone |

Graduates of 2012

91	Abayneh Kassa	M	Indigenous Conflict Resolution Mechanism in Sheka Zone Yeki Woreda
92	Abraham Fentahun	M	Intra-Ethnic Conflict and Indigenous Conflict Resolution Mechanisms in Guangua Woreda of Awi Zone, Amhara National Regional State of Ethiopia
93	Ashenafi Zenebe	M	Change and Continuity of Marriage Practices in Bacho Woreda, South West Showa, Oromia National Regional State
94	Ayantu Habtamu	F	Host Community Nexus Agricultural Investment and Government Sponsored Resettlement in Sassiga Woreda, in Eastern Wollega
95	Debela Gindola	M	Production Practice and Inter-Ethnic Relations of the D'irasha Ethnic Group with the Neighbouring People around Lake Chamo in South Western Ethiopia
96	Eliyas Taha	M	Understanding Rituals and Analyzing Discourses at Dirre Sheikh Hussein
97	Gemeda Akuma	M	The Dynamics and Emerging Religious Conflict in South Western Ethiopia: The Case of Omo Nadda and Chiro Afata Districts, Jimma zone
98	Henok Bekele	M	Community Oriented Sanitation Practices among Hadiya: Anthropological Perspective
99	Jemal Sano	M	The Role of 'Guma' in Conflict Resolution and Peace Building among the Arsi, the Case of Merti District
100	Kairedine Tezera	M	Indigenous Political System and Conflict Resolution Mechanism of the Siltie People
101	Mariamawit Tassew	F	Analysis on the Socio-Cultural Impact of Pilgrims to Kuubi in Dire-Dawa
102	Melese Teshome	M	Inter-ethnic Conflicts in Ethiopia: The Case of Karrayu Oromo and Argobba Groups
103	Mezgebu Belay	M	The Myth of Masculinity and Feuding among Peasant Communities in Amhara Region: The Case of Dejiba Peasant Association in Debre Elias Woreda, East Gojjam
104	Mohamme Awel	M	Voices of Veiled Muslim Women: An Anthropological Study on Some Selected Public Areas of Addis Ababa
105	Mulu Getachew	F	The Lived Experience of Adolescents and Young Adults Eritrean Refugees in the Case of the Mai-aini Refugee Camp in Tigray
106	Netsbrak Tamene	M	Gender Specific Socialization and the Role of Women in Kistane Guraghe
107	Santimie Sagaye	M	Smiths, Potters, and Tanners: Marginalized Artisans in Wolayta, South-west Ethiopia
108	Selamawit Zigita	F	The Impact of Tour Agents in Sustaining and Developing Indigenous Culture
109	Shambel Tufa	M	Indigenous Clan Leader Election among Somali People: The Case of Issa Clan Members of Somali in Dire Dawa and Shinile Woreda of Somali National Regional State of Ethiopia
110	Teferi Abuhay	M	Conversion Narratives and Construction of Identity among Pentecostal Christians: A Case from Full Gospel Pentecostal Church in Addis Ababa
111	Tirsit Sahledengle	F	Monastic Life and Living Conditions of Nuns in a Monastery: The Case of Debre-Libanos Nunnery
112	Yakob Cheka	M	Peace-Building from Below: Recent Experience of Two Villages in Derashe Woreda, Southern Ethiopia

(Continued)

113	Yalem Mulugera	F	Art and the Society: The Case of Ale School of Fine Arts and Design with Particular Emphasis on Painting
114	Yehualashet Muluneh	M	The Concept of Time and Space among the Sidama with Specific Reference to the Celebration of the Fiche Ritual, Its Symbolic Values and Significance
115	Ziyad Ahmed	F	Zakat as Islamic form of Social Protection: Understanding its Principles versus Practice among the Muslim of Adama City

Graduates of 2013

116	Bedemariam Woldeyeuss	M	Changes and Challenges in the Lives of Occupational Minorities in Awi Behereseb Zone: The Case of Fageta Lekoma Woreda
117	Birhanie Yeshiwas	F	Studies of People Living with HIV/AIDS in Dangila
118	Bosha Bombe	M	Social Exclusion and Integration in Ganta (Gamo) of South Western Ethiopia: A Study of Descent Based Slaves
119	Elias Kibatu	M	Smallholder Agriculture and Microfinance: Interactions in an Enset Cultivation Setting, the Case of Omo Microfinance in Cheha Woreda, Gurage Zone
120	Girum Arayaselassie	M	Ethiopian Female Domestic Workers in the Middle East: Expectations and Experiences
121	Henok Bekele	M	Health Promotion Through Exploitation of Local Values and Resources
122	Kiya Gezahegne	F	The Efficacy of Benediction and Prayer among the Amhara Society
123	Melaku Getahun	M	Oromo Indigenous Knowledge and Practices in Natural Resource Conservation: Land, Forest, and Water Dynamics among the Nole, Maccaa Oromo of West Wallagga
124	Negash Abebe	M	Indigenous Mechanisms of Homicide Reparation: The Case of Gumma among Tulama Oromo of Kuyu District, Northern Shewa
125	Selamawit Zegita	F	Assessing the Impact of Formal Education on the Socialization, Initiation, Marriage and Burial Rites of the Hamar
126	Teferi Mekonnen	M	Zay's History, Change and Identity: A Historical Perspective
127	Thomas Addissie	M	The Dynamics within the Protestant Religion in Addis Ababa
128	Yonas Tesema	M	The Impact of Large-Scale Agricultural Land Acquisition on Local Communities: The Case of Bako Tibe District, Western Oromia
129	Woineshet Legesse	F	An Anthropological Study of Pilgrimage to 'Faraqasa' as a Portrayal of the Multiplicity of Religious Behavior and Practices of Pilgrims
130	Zegeye Zeleke	M	Changes in the Nature of Public Begging in Addis Ababa: The Case of Holy Saviour Monastery, Saint Mary and Saint George Churches

Graduates of 2014

131	Adugna Lema 14	M	Challenges and Opportunities of Persons with Disability: The case of Sebeta Hawas Woreda, South-Western Oromia
132	Amira Kedir	F	The Qatbare Sheikh Mawlid Celebration and Intra-Faith Debate in Mawlid Celebration
133	Bedilu Assefa	M	The Expansion of Protestantism and Cultural Change among the Sayyoo Oromo
134	Endeshaw Belay	M	The Social-Cultural Aspects of Building Climate Resilience in the Face of Changing Environment among Agricultural Communities in the Blue Nile Basin
135	Gonfa Ebsa	M	Customary Conflict Resolution among the Haro Limmu Oromo of the Northeast Wellega: The Case of Qalluu Institution
136	Hailemichael Nigusu	M	Causes and Consequences of Human Trafficking: The Case of Mattema Town
137	Hayat Nuredein	F	The Impact of Health Extension for Mothers and against Infant Mortality: The Case of Adigrat
138	Henok Mengistu	M	The Impact of Urban Development on Gelan Town

139	Jemila Adem	F	Women and Indigenous Conflict resolution Institutions in Oromia: Experiences from Siinqee of the Wayyu Shanan Arsi Oromo in Adami Tulu Jiddu Kombolcha District
140	Kassaye Jino	M	Local Indigenous Environmental Knowledge: The Case of the Guji Oromo
141	Kumilachew Shferaw	M	The Economic Dimension of Religiosity. The Case of Orthodox Christianity in Addis Ababa
142	Lijalem Getaneh	M	Sex Tourism in Addis Ababa
143	Lelissa Ensermu	M	Street Children in Addis Ababa: The Case of Fifteen Street Children from Arat Kilo and Merkato
144	Obse Worku	F	Understanding Human Rights at Home: Conception and Practices of Human Rights with Particular Reference to Property Rights among Married Couples in Kirkos Sub-city
145	Redeit Demile	F	Crime and the Spread of Urbanization in Addis Ababa: The Case of Addis Ketema Sub-city
146	Semhal Tesfaye	F	Conflict Resolution: The Case of Raya
147	Solomom Shumye	M	Thumbs Up or Down to Corruption: A Study of Inhabitants in Addis Ababa
148	Tariku Ayana	M	Policy and Practice of domestic Versus Inter Country Adoption by Childcare Institution the Case of Adama Town
149	Tibebu Taye	M	Everyday Religion: The Trajectories of Religious Behaviours and Practices of Hawassa University Students with Particular Reference to Orthodox Christians and Muslims
150	Yared Gebremedhin	M	Women and Climate Change: Challenges and Adaptation Strategies in Choke Mountain

Graduates of 2015

151	Abraham Genet	M	Indigenous Herbal Medicinal Knowledge and Healing System among the Shinasha: The Case of Bulen Woreda of Benishangul Gumuz Region, Ethiopia
152	Esayas Awash	M	Indigenous Conflict Resolution Institutions: A Study among the Gofa People of Demba Gofa District, SNNPR
153	Tsegaye Megersa	M	Gender Based Violence in the Rural Setting of Arsi. The Overall Causes and Consequences in Hetosa Woreda
154	Yidnekachew Tadesse	M	Effects of Displacement Caused by Light Train in Addis Ababa: The Case of Piassa
155	Muluneh Animut	M	Socio-Cultural Values and Institutions and their Contribution to the Livelihoods in the Blue Nile Basin: The Case of Agricultural Communities in Sekla Woreda, West Gojjam Zone of Amhara Region
156	Yekatit Getachew	F	Muslim Women and the Competing Islamic Models of Piety: a Study of Gender Dynamics along the Local Reformist Trends of Islam in Masqan Woreda, Southern Ethiopia
157	Tensay Hailu	M	Hassan Jog, the Train of the Sharshari: Women Merchants and Trans-Local Traders along the Dire Dawa-Djibouti Railway
158	Eyob Acha	M	Gender Role in Soddo Zuria Woreda of Wolaita Zone, Southern Ethiopia
159	Kidist Paulos	F	Socio-Cultural Integration and Cultural Diffusion Between Amhara Resettlers and the Host Community: The Case of Zefine-Menuka, Gamo Gofa Zone

Graduates of 2016

| 160 | Abebe Gedebo | M | Challenges and Opportunities of Migration of Youth to South Africa: The Case of Damboya Woreda, Central Ethiopia |

161	Aberra Regassa	M	Assessment of the Causes and Consequences of Rural-Urban Migration on Children in Street Situations in Hawassa: The Case of Children at Centre of Concern, Children Empowerment and Protection Project
162	Alemtsehay Admasu	F	Role of Micro and Small Scale Enterprises on the Livelihood of Poor Women Entrepreneurs in Urban Locality of Addis Ababa: The Case of Yeka Sub-city
163	Beka Girma Tafesse	M	Urban Expansion and its Socio-Economic Impacts on the Livelihood of the Farming Community in Sululta Town
164	Bikila Bulo	M	Causes and Consequences of Conflict between Borena and Guji Oromo over the Negele Borena Town
165	Fikremariam Yoseph	M	The Decision to Migrate and Migrants' Experience: The Case of Sekela Woreda West Gojjam Migrants in Addis Ababa
166	Ibrahim Teka	M	Godansa: Pastoral Mobility System of Borana Oromo of South Ethiopia
167	Wosen Gebeyehu	M	Socio-cultural Factors Affecting Girls' Secondary Education in Gambella Region: The Case of Nuer and Agnwa Communities
168	Yewubneh Yemaneberhan	M	Indigenous Conflict Resolution Mechanisms among the Oyad of Southern Ethiopia: An Exploratory Study

Appendix 2. PhD dissertations submitted to the Department of SOAN, July 2015–July 2016

Graduates of 2015

1	Getachew Senishaw	M	The Nexus of Indigenous Ecological Knowledge, Livelihood Strategies and Social Institutions in Midland Gedeo Human-Environment Relations
2	Tamirat Tefera	M	Tourism in Hamar, South-western Ethiopia: Stakeholders, Interactions and Implications
3	Tebaber Chanie	M	Indigenous Medicine: Cultural and Environmental Values of Medicinal Plants among the Konso People in South-western Ethiopia
4	Teshome Emana	M	The Transforming Power of Urbanization: Changes and Uncertainties among the Farming Community in Laga Xafo-Laga Dadhi Town
5	Aschalew Abeje Lakew	M	Transnational Marriage and its Effects on Home Communities: The Gondar Case

Graduates of 2016

6	Alemante Amera	M	Impacts of Development Interventions on Local Food Production, Gender Relations and Population Dynamics in Boricha Woreda of Sidama Zone, Southern Ethiopia
7	Desalegn Amsalu	M	History, Memory and Victimhood among the Kumpal Agaw in Northwest Ethiopia
8	Merkeb Mekuria	M	The Educational Role of Ethnographic Museums in Ethiopia: Challenges and Prospects
9	Samuel Tibebe	M	Conversion to Evangelical Christianity and Its Implications on the Stratified Society of Dawro, Southern Ethiopia
10	Tilahun Tefera	M	Livelihood Strategies and Land Use Practices of Alla and Nolei Oromo on Lake Haramaya-Tiniqe Watershed, Eastern Ethiopia: Changes and Adaptation
11	Takele Merid	M	Gender Aspects of Livelihood Strategies in Changing Environment: The Case of Selected Communities in East Gojjam, North-western Ethiopia