

# Japan-Korea Joint Seminar for African Area Studies

January 18<sup>th</sup>, 2019 — Middle Conference Room, Inamori Center, Kyoto University, Kyoto

## Program

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- 10:25-10:30** Opening Remarks
- 10:30-11:00** **Haregewoin Bekele** (Kyoto University)  
Sanitation Workers' Perception of Solid Waste: A Case from Addis Ababa, Ethiopia
- 11:00-11:30** **Choi Eunji** (Hankuk University of Foreign Studies)  
Tera Askebari, Informal Leaders or Formal Servants?: Minibus Conductors under the Formalizing Policy in Addis Ababa
- 11:30-12:00** **Micheale Mebrahtu** (Addis Ababa University)  
Japanese Culture and Japanese Education in Addis Ababa University (AAU)
- 12:00-13:30** Lunch Break
- 13:30-14:00** **Kyeri Kim** (Hankuk University of Foreign Studies)  
'Kianda Paradox': The Development of Watery Spirit in Luanda of Angola
- 14:00-14:30** **Kiya Gezahegne** (Addis Ababa University)  
'In the Heart of the Beholder': Relations and Identity along the Ethiopia-Sudan Border Town of Metema
- 14:30-15:00** **Usuk Kim** (Hankuk University of Foreign Studies)  
Genealogical and Thematic Features of Tingatinga in African Contemporary Arts
- 15:00-15:10** Break
- 15:10-15:40** **Azusa Matsui** (Kyoto University)  
Precarity of Social Networks in a Small Town: On Women's Changing Relationships with Their Neighbors in Mozambique Island
- 15:40-16:10** **Kana Matsubara** (Kyoto University)  
Laborers' Skills and Attributes in the Ethiopian Leather-shoe Industry
- 16:10-16:15** Closing Remarks



# **Sanitation Workers' Perception of Solid Waste: A Case from Addis Ababa, Ethiopia**

HAREGEWOIN BEKELE

*Kyoto University*

## **Abstract**

In Ethiopia's capital city Addis Ababa Municipal Solid Waste Management is recently getting attention for improvement. The house to house waste collection service is rendered by sanitation workers share enterprises, formerly under the auspices of micro and small enterprises. With this recent change around 6000 sanitation workers provide collection service on contractual agreement with Addis Ababa cleaning management office at the wereda (unit of sub-city) level.

This inductive research on sanitation workers perception and lived experiences in relation to solid waste and socioeconomic implication has been the objective for analysis. Relevant data were collected from sanitation workers (N=23) and other stakeholders using semi structured interviews, focus group discussions and observation from wereda 09, Bole sub-city (the second administrative stratum of the city), Addis Ababa, Ethiopia from August to September in 2017 and from February to March and June to October, 2018.

Sanitation workers perception toward solid waste signifies the economic value of waste that it immensely contributes to their lives as their means livelihood. The study revealed that, their quality of life and waste collection service is progressively improving. Moreover, the market-oriented segregation of recyclables from the mixed solid waste is also contributing in earning additional income for them and benefits others in the marketing chain such as Diza Bet (Local recyclable shop). On the other hand, their narratives indicated that their human and democratic rights are violated by the residents and governmental organizations posing major challenges for their service.

***Tera Askebari, Informal Leaders or Formal Servants?***  
**Minibus Conductors under the Formalizing Policy in Addis Ababa**

CHOI EUNJI

*Hankuk University of Foreign Studies*

**Abstract**

This presentation offers an insight to a new phenomenon about the emergence of *tera askebari* and their informal actions in the formalizing efforts by Ethiopian Government. Urban public transport service has become highly important in meeting the demand of rapidly growing mobility in Addis Ababa. Due to the high population growth, the demand for the transportation has also increased. But this phenomenon created so many problems on the minibus terminals such as robbery, hit-and-run, sexual harassment, and extortions. But the government failed to take any effective measures in curbing these problems.

*Tera Askebari* appeared as a conductor of minibus area, who tries to solve these problems. The emergence of *tera askebari* was one person's idea, called Gash Abera Molla, who collect the street boys and clean the cities and lining the minibuses around 20 years ago. Due to his ideas, gangsters and street boys gather together and cleaned the streets. After that, a consecutive movement to be a *tera askebari* has appeared in every part of the city. Street boys in each area who has a big power started to form a group and work as a *tera askebari* and taking money from the minibuses.

Their work has considered as informal or illegal because they did not pay any tax, and even though they help the passengers to line up, they do not have a formal contract or approval from the government. Sometimes they literally extorted money from the minibus workers. But from 2011 to 2013, the government started to intervene and all the *tera askebaris* should be registered and pay taxes.

The government implemented the programs which aims to alleviate the poverty levels of informal workers, strengthen the saving practices and raise their economic levels. But according to my research, it is found out that the program has not worked properly, neither raise the economic and social levels of the *tera askebari*. Furthermore, it is found out that some *tera askebaris* does not paying taxes, hiring substitutes and collect the service fee which was different with the first agreement.

Does formalization really help *tera askebari* to raise their positions? Can they be perceived as formal servants or still acting as informal workers?

**Keywords:** *Tera Askebari*, Minibus Touts, Informal Sector, Formalization, MSEs, Citizen-led Management.

# **Japanese Culture and Japanese Education in Addis Ababa University (AAU)**

MICHEALE MEBRAHTU

*Addis Ababa University*

## **Abstract**

In this presentation, I am going to talk about three main topics. The First topic focuses on the overview of Japanese Culture and Japanese language education in Addis Ababa University which mainly explains about the teaching and learning system. It also gives brief description regarding the number of participants, their purposes of studying Japanese and other related information. The second topic deals with the future plans of Japanese culture and Japanese Education in Addis Ababa university. The third and final part states challenges of the program which mainly focuses on teaching materials and teachers.

# **‘*Kianda* Paradox’: The Development of Watery Spirit in Luanda of Angola**

KYERI KIM

*Hankuk University of Foreign Studies*

## **Abstract**

The three most crucial phenomena in Luanda of Angola are MPLA, the ruling party of the country, the queen Nzinga who defended Angola from the Portugal and *Kianda*. *Kianda* is an Angolan water spirit which is a kindred spirit to *Mami Wata*, *Yemoja* or *Iemanja* which are mermaid shaped watery spirits. *Kianda* is regarded as a guardian of fishermen and *ilheus* (the term which refers to the indigenous people of Luanda island). *Kianda* has its origin in Luanda island but now it has dispersed and settled throughout the whole city of Luanda.

This research is based on pilot filed research conducted from July to August 2018 conducted in Luanda, the capital of Angola. I aimed to conduct a fieldwork on traditional religious beliefs and practices in the place, and *Kianda* caught my attention during my fieldwork. A *kianda* phenomenon is paradoxical since it possesses antithetical, contradictory but complementary features.

*Kianda* seems to have five distinctive phenomena. Firstly, no one in Luanda clearly describes or defines about ‘what *Kianda* is’. This uncertainty often proves the multi-faceted nature of *Kianda*. Secondly, despite of the uncertainty, *Kianda* is often embodied as a mermaid shape which is recently developed as the invention of nonreligious movement, especially it becomes the iconic figure of diverse festivals, and the image seems to be accepted as the part of tradition. Thirdly, this profane image of mermaid reinforces the religious beliefs and practices related to *Kianda*. Fourthly, in this manner, *Kianda* reveals an antithetical property of profane and the sacred. Lastly, *Kianda* plays a role of social mechanism to resolve social conflicts.

My aim of this study is to examine this entangled *Kianda* phenomenon from two structural perspectives (the interaction between the cosmological and social structure of Luanda) as these two structures are fundamental as they interwoven and interact each other in order to shape the image of *Kianda*.

***'In the Heart of the Beholder':***  
**Relations and Identity along the Ethiopia-Sudan border town of Metema**

KIYA GEZAHEGNE

*Addis Ababa University*

**Abstract**

This study, which focuses on Metema, a small town along the Ethiopia-Sudan border, argues cross border movement of people defines relationship between the two border communities. In addition, lack of border demarcation and different political relations between the nation states gives way to different claims and room for navigation that suits people on the move. Narratives on the Ethiopia-Sudan border and movement of people at different stages defined and re-defined the harmonious relationship between residents of Metema and the corresponding border town. Within this movement also lie migrants for whom Metema provides a space to role-play with their religious identity. In general, the study tries to show how relations at different times and among different agents affect identity affiliations and identity narratives at the same time affect relations depending on the context.

# Genealogical and Thematic Features of Tingatinga in African Contemporary Arts

USUK KIM

*Hankuk University of Foreign Studies*

## Abstract

Tingatinga art has been emerged in Tanzania by a man named Edward Saidi Tingatinga in the late of 1960s. For half century, Tingatinga art became one of representative painting art forms in Africa and its styles have been diversified with various themes by over 500 painters. As it has become famous to outsiders, Tingatinga art market has been formed around tourist destinations. In accordance with its strong commercialism, Tingatinga art has been underestimated its artistic value but categorized as tourist art being treated as one of popular souvenirs in Tanzania.

The term of tourist art has been applied to the artifacts originated in non-Western countries to make a distinction from its authenticities since the early of 20<sup>th</sup> century in Europe. The artifact has been categorized as tourist art considering a commodity if it has been produced for only sale to outsiders not for traditional use in the traditional society. Even more a creative artwork failed to satisfy customers' taste, it has also been treated as a souvenir regarding as "inauthentic" or "fake" artwork. Despite the range of art expanded and diversified with the emergence of contemporary art in 1960s, the concept of tourist art is still applied to non-Western artworks and Tingatinga art also trapped in its criterion.

This study is to criticize the view of Tingatinga as tourist art which degraded its artistic value by Western dominated artistic hegemony and to reconsider its consciousness as an African contemporary art by examining the art historical contribution and artistic value of Tingatinga art. Moreover, the genealogical study of Tingatinga painters, which had not been performed so far, has been attempted to build from the founder Edward Saidi Tingatinga to current TACS members, and its recognizable themes that have developed in diverse styles for half century have been classified in five categories schematically.



# **Precarity of the Social Networks in a Small Town: On Women's Changing Relationships with their Neighbors in Mozambique Island**

AZUSA MATSUI

*Kyoto University*

## **Abstract**

Anthropological studies on the urban poor and migrants described how people are connected in their urban network and how they act within it. In these studies, although their social network was regarded as a dynamic structure which they form and enlarge in the city, it has often been described as stably constructed, and its day-to-day changes, as well as the volatile and unstable process where people connect and cutoff their network have been dismissed (Williams[2015]). Das and Randeria[2015] argues that the urban poor “live and act in multiple heterogeneous temporalities, individually and together (p. S11),” and they make a lot of effort in “crafting or holding on to fragile relationships over time (p. S11).” Therefore, this presentation aims to describe how people live in temporalities of the cities, by showing cases on how people experience changes in their social relationships day to day, and by addressing in detail how people newly knit and cutoff their relationships. By doing so, the importance of focusing not only on how people are connected, but also on the precarity of this connection and people's day-to-day maneuver will be addressed (Williams[2015]).

The presenter conducted fieldworks on people's social relationships in a small island town called Mozambique Island, located in the coastal area of northern Mozambique (2 month from April to June 2017 and 4 months from August to December 2018). As a result, it was found that, in Mozambique Island people's social relationship with neighbors including food exchanging relationship is not something stably fixed for a long period but their relationship is fluid: who the person associate with changes even in a short period. Facing these situations, on ad-hoc basis, people newly arrange another possibly temporal relationship with whom they become close by any reason such as who started renting their house or moved in her neighborhood.

Even in a densely populated small island community, people were facing a precarity of relationships. However at the same time, they constantly attempt to arrange new relationships, though they could be another temporal ones.

## **Works sited**

Das, Veena and Randeria, Shalini [2015] “Politics of the Urban Poor: Aesthetics, Ethics, Volatility, Precarity,” *Current Anthropology*, Vol. 56, No. S11, pp. S3-S14.

Williams, James [2015] “Poor Men with Money: On the Politics of Not Studying the Poorest of the Poor in Urban South Africa,” *Current Anthropology*, Vol. 56, No. S11, pp. S24-S32.

# **Laborers' Skills and Attributes in the Ethiopian Leather-shoe Industry**

KANA MATSUBARA

*Kyoto University*

## **Abstract**

Ethiopia is one of the few countries whose manufacturing industries have been recording high growth rates in Sub-Saharan Africa (SSA), where manufacturing is generally not performing well. The country's average annual growth rate during the last decade is 12.8%, far higher than that of SSA, 3.9%.

The Ethiopian leather-shoe production sector has been rapidly growing as well. Before 1991, the number of medium and large enterprises was only 2, but the number went up to 21 in 2015. Ethiopia has complete supply chain of shoes production from raw materials, namely hide and skin, up to final goods because the country has abundant livestock. Moreover, The Ethiopian government supports leather industry by means of several policy measures. Leather Industry Development Institute (LIDI) under Ministry of Industry conducts vocational training programs and provides facilities.

This study aims to clarify skill formation and division of labor in leather-shoe industry as a typical example of high-performing manufacturing sectors in Ethiopia. And skill formation and division of labor are closely related with each other. The reason is that skill is one of the important factors for enterprise development. Therefore, I attempt to describe working modes and organization in the industry. I researched six enterprises (two small, two medium-sized, and two large) in Addis Ababa. The methods of my research are participant observation and interviews for employees.

It is characteristics of laborers' education background that approximately half of laborers do not have the experience of Technical and Vocational Education and Training (TVET). There are differences in both division of labor and skill formation in accordance with enterprise scale. The larger enterprises scale is, the narrower individuals' working ranges and thus the ranges of laborers' skill formation become. With regard to skill formation, while all enterprises adopt on-the-job training irrespective of their scale, medium-sized and large enterprises specially organize systematic training programs bearing direct or indirect costs. It is suggested that even less educated people formed their different skills in response to the difference of OJT according to the scale of enterprises. They can get opportunity to work in the formal sector. Hence, I thought that they can create their careers through OJT.