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Décennie mondiale du développement culturel
Decenio mundial para el desarrollo cultural

TECHNICAL REPORT
OF THE SENSITIZATION WORKSHOP
ON

CULTURE, GENDER & DEVELOPMENT FOR EASTERN & SOUTHERN AFRICAN ENGLISH SPEAKING COUNTRIES

JOINTLY ORGANIZED BY
MINISTRY OF INFORMATION & CULTURE
OF THE FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA
AND
THE AFRICAN ITINERANT COLLEGE FOR CULTURE AND DEVELOPMENT

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UNESCO: 7, place de Fontenoy, 75352 Paris 07 SP / 1, rue Miollis, 75732 Paris Cedex 15
Telephone: +(33.1) 45 68 10 00 – Direct: 45 68 43 01/02/17/18/30/49 – Telex: 204461 Paris / 270602 Paris
Telefax: +(33.1) 45 67 16 90 - Direct: 43 06 73 67

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FROM THE RAPPORTUERS

This report has six parts and the categorization is made on the bases of similarities of items found in each part.

The first part contains the speeches and statements made during the opening ceremony. It is followed by the research papers presented to the workshop. Lively and hot discussions have been made upon each paper and the condensed version of each discussion (highlights of the questions, comments ... etc., and corresponding responses) has been attached after the paper under discussion. Country papers are under part three and also contain the salient of the overall discussion.

The group discussions and simulation exercises were stimulating and valuable input to deeply analyzing the theme of the Workshop. This and some observations of the visits to sites and places of culture are summarized under part four.

Lastly, part five contains the closing ceremony that includes the recommendation of the Workshop. The Annex displays materials (certificate, questionnaire ... etc.) of the Workshop.

Finally, the suggestions, comments and opinions put in this technical report do not necessarily represent the views of the ministry of Information and culture, but the resource persons and discussants.

☞ *Akalu W/mariam*
☞ *Berhan Dagne*
☞ *Teshome Yehualashet*

INTRODUCTION

By

Negussie Simie
Chairman, Organizing Committee of the Workshop.

This Subregional workshop on "Culture, Gender and Development" was jointly organized by the Ministry of Information and Culture of the Federal Democratic Republic of Ethiopia and the African Itinerant Collage for culture and Development, with the financial assistance of UNESCO and IDEP. It was held from 8th - 11th April 1997 at the UNECA Conference room no 4 in Addis Ababa. More than 65 participants, recruited from seven southern and Eastern African countries, were attended the workshop and made valuable contributions to the enrichment of the workshop.

As a matter of fact, in our today's world, every culture has recognized as having a series of dynamic elements which can work either for or against development endeavours of a nation. If the nature and rate of change of these dynamic components of culture are not duly taken into account by all the authorities and the population at large, they may act as a brakes on the development efforts of every nation. On the other hand, the world has also realized the fact that the inadequacy of a purely economic development strategies alone can not lead to a prosperous and sustained socio - economic development of a society. To this end a holistic approach is envisaged, thereby putting human - being as the origin, engine and ultimate goal of development.

Social scientists around the world have expressed their conviction that all efforts towards the development of a given society must incorporate the Cultural and historical setting of that society, which lead us to the very concept of "the Cultural Dimension of Development Approach". In accordance with this approach, it is becoming ever clearer that, there is a close link between Culture and Development, which calls for a need for devising an appropriate strategies and instruments aimed at incorporating cultural factors and effects into the development efforts of a nation.

Towards this end, an overall objective of this workshop, among other things, was to sensitize and enlighten policy makers, planners and development practitioners to conceptual issues and practical tools and techniques of the cultural approach to the planning and management of policies, strategies, programmes and projects relating to culture, Gender and Development. On top of that, it was also aimed at postulating framework to make Ethiopia as a focal point to all African countries with regard to the general them of the workshop, i.e., culture, Gender and Development; by giving a great emphasis to women as agents of Cultural development.

Within these major aims, this regional workshop was undertaken and at the end of its deliberations, it came up with a workable recommendations about the critical issues discussed. Ofcourse, to reinforce these recommendations, an open and continoues dialogue needs to be arranged inorder to examine the critical linkages between culture, Gender and Development.

Eventually, on behalf of the Ministry of Information and culture (MOIC) the organizing committee and myself, I would like once again to acknowledge the support and interest of UNESCO, who really made possible this workshop. In the meantime, my sincere appreciation would also be extended to all institutions and personalities who made all their potential at our disposal during and before the proceeding of the workshop. *BONN APPETITE:*

PART ONE

OPENING CEREMONY

WELCOME ADDRESS

By

Negussie Simie
Head, Planning & Prog. Dept (MOIC)

H.E. Ato Wolde Michael Chemu
Minister of Information and Culture of the FDRE!
Honerable invited Guests!
Distinguished Participants!
Ladies and Gentlemen!

It is an honour and a previlage for me to welcome you all to this timely workshop on "Culture, Gender and Development." I would particularly like to extend, On behalf of the organizing committee and myself, our warmest welcome to those delegate who have traveled far and come to interact and share their experiences with US on this important theme.

The inception of this Sensitization workshop was a national nature on the subject matter. Later on, by the Cultural decade Secretary of UNESCO Proposal, it was upgraded to Sub-regional level. Towards this end, an overall objective of this Sub-regional workshop, among other things, is anticipated to be a Sensitization forum for development practitioners of the Sub-region. On top of that, it is also aimed at Ethiopia to be serving as the focal point for Africa in regard to the major theme of the workshop.

At the initial stage of this workshop, about eleven Eastern and Southern African English Speaking Countries were expected to be participated. Out of these, Seven Countries of the Sub-region are presented at this workshop.

In conclusion, I would like to extend again my sincere appreciation and thanks to all the institutions and personalities as well as fellow African and national participants, who had contributed to make this workshop possible.

Excellencies!
Ladies and Gentlemen!
Here by, it is an honour for me to call upon H.E. Ato Woldemichael Chemu, Minister of Information and Culture, to make his Opening address.

Thank you Very Much!

OPENING ADDRESS

By

His Excellency Ato Wolde Michael Chemu,
Minister of Information and Culture of Ethiopia

Distinguished Guests!
Workshop Participants!
Ladies and Gentlemen!

It gives me great pleasure to open officially this important sensitization workshop On "Culture, Gender and Development for Eastern and Southern African English Speaking Countries", jointly organized by the Ministry of Information and Culture of the Federal Democratic Republic of Ethiopia and the African Itinerant College for Culture and Development, with the financial assistance of UNESCO.

Although it is hard to have a generally accepted definition of culture and development, it sounds appropriate to mention the consensus reached at the 1982 world Conference on Cultural Policies, held in Mexico City, where the concepts and definitions of culture, development and the cultural dimension of development were initially culminated. In line with this thinking the Conference acknowledged culture as "the whole complex of distinctive spiritual, material, intellectual and emotional feature that characterize a society or social group. It includes all modes of life, the fundamental rights of human being, value systems, traditions, beliefs... and so on."

On the other hand, according to the final report of this Conference, development is considered as "a complex, comprehensive and multidimensional process which extends beyond mere economic growth to incorporate all dimensions of life and all the energies of a community, all of whose members are called upon to make a contribution and can expect to share in the benefits". This definition, therefore, establishes the principle that, "Development should be based on the will of each society and should express its fundamental identity", there - by implying human-being as a sole engine and beneficiaries of development.

Distinguished Guests!
Workshop participants!
Ladies and Gentlemen!

Against the background of these definitions, the Mexico Conference recognized the necessity of the Cultural Dimension of Development, Which embraces "all the psycho-sociological components like the economic, technological and scientific factors, that help to improve the material and intellectual life of the population without introducing any violent change into their way of life or modes of thought, and at the same time contribute to the technical success of the development plans". Thus, this notion sets a standard for the incorporation of cultural data in strategies aimed at achieving balanced socio-economic development as one of the essential conditions for the success of the development efforts of a nation.

Ladies and Gentlemen!

As you are well aware this workshop has given great attention to "Culture, Gender and Development", which are very crucial issues for African situation at this particular time. This is because, the diversity of traditions and cultures, developing economic situation and the new gender issues prevailing in Africa calls for an immediate and concrete actions. Moreover, the invasion of the "modern" colonial culture against the development of the indeginous one, again, needs for an urgent means of reconcilation in this continent. Hence, it is my sincere hope that, this workshop would seriousely examine the critical linkages between Culture, Gender and Development, in light of the present situation existing in our region in general and in sub-region in particular.

In this regard, I would like to express my strong conviction that this gathering will come up with some important policy recommendations, that will clearly identify the instruments of integrating socio-cultural factors into the development efforts of our region. To this result, I would also like to put the following four remarks to call your attention during and after this workshop.

- Firstly, although this workshop is aiming at sensitizing the participants with all the conceptual and methodological tools of the approach, your lively and active participation will be vital to make it stimulating and thought-provoking.

- Secondly, for the fact that every body will be expected to contribute to the matter effectively on a sustainable basis, try to give a great emphasis on its practicallity rather than devoting your valuable-time in its theoretical aspects alone.

- Thirdly, bearing in mind the crucial necessity of Africa at present, that is, "the development strategies with human face", please strive, in your field of compentence and capacity, to put into deeds what you may have grasped from this workshop in your respective countries with dedication.

- Lastly, but not the least, you are expected to come up with achievable system and network that will enables you for experience sharing and exchange of findings on a continous manner.

Distinguished Guests!
Workshop participants!
Ladies and Gentlemen!

You will be pleased to be informed about the state of culture in present Ethiopia. The Federal Democratic Republic of Ethiopia has adopted a policy which encourages and implements the democratization process for an equal development of all nations, nationalities and peoples culture. Through this democratization process, all nations, nationalities and peoples have the right to build their culture in any way they believe beneficial. Therefore, I truely anticipate that ideas for good policy implications and a future reorientation measures will come out from this workshop, which will help to reinforce the already started endeavour.

Ladies and Gentlemen!

In conclusion, on behalf of the Government of Ethiopia and myself, I would like to express my sincere appreciation to UNESCO, especially to the Director General, for its financial assistance and UNECA for providing the conference hall to this workshop. I also extend my sincere thanks to the African Itinerant College for its valuable contributions to the success of this wrorkshop, while the national workshop organizing committee of the MOIC should also be acknowledged for the excellent work done in organizing such a timely workshop. On the other hand, I once again take this opportunity to welcome fellow African participants to Addis Ababa. I hope you will find time from your busy schedule to visit places of interest in and around Addis Ababa and assure you to feel at home and enjoy the hospitality of the people of Ethiopia. I wish you success in your deliberations and we await with keen interest the outcome of your high level deliberations.

Finally, it is an honour and a priviledg for me to declare this workshop officially open!

Thank you !

KEY-NOTE ADDRESS

By

Mr. Burama K.Sagnia,
Coordinator, African Itinerant College
for Culture & Development.

The Chair person, Mr. Negussie Simie,
The Chief Guest of Honour, Honourable Minister of Information & Culture, H.E. Ato WOLDEMICHAEL CHEMU,
The Representative of the Secretary of OAU,
The Representative of ECA Executive Secretary,
Representative of the Director General of UNESCO,

Distinguished Participants,
Ladies and Gentlemen.

It is with immense delight and a great sense of honour that I have been called upon by organizers of this August gathering to share with you some of my thoughts about the all important but critical relationship between culture, gender and development in meeting the challenges of sustainable development that is broad-based, people - centred and participatory.

Before exploring the critical relationship between culture and these two sectors, please allow me to draw your attention to the mind of anybody dealing with the theme of this workshop. This has to do with our definition of culture.

It is important to note that efforts to understand and define culture have been going on for a longtime, particularly by anthropologists. As a result, many definitions exist. The definition that, however, seems to be widely accepted and operationalized by many institutions worldwide, today, is that adopted by the 1982 World Conference on Cultural Policies (known as MONDIACULT) held in Mexico City. This also happens to be the one adopted by UNESCO, which declared that:

> *"Culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters,but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs."*

If we accept this as a working definition for this workshop, then we could attempt to examine and analyse how culture can posetively or negatively influence gender in development frame- works and processes.

To the extent that culture is adaptive, it is a human attribute which we interpose between ourselves and our environment in order to ensure our security and survival. Individuals born in a given society may learn its culture if they stay long enough to do so. Yet, if they were moved to another society with an entirely different culture, they would not behave like members of the society in which they were brought-up. In otherwords, an individual is not born with a culture but acquires it through learning. Here the family plays this important role. Through this relations, individual rights and responsibilities were determined by culture.

However, the emergence of nation states in Africa somehow altered this scenario. The nation stated were built on the premises that individuals are equal before the law and that as citizens they were first and foremost answerable to the state. The assumption here probably was that a national society would evolve alongside a fitting culture in which the stated institutions would substitute the traditional institutions in some areas. However, in the process, either the traditonal institutions were overlooked or their potential roles within the new structure underestimated. The problem has been aggravated by the manner in which the transplanted institutions have been adopted and indiscriminately applied in Africa without due regard for the environment, cultures and value systems of communities which are the targets for development.

It is being said that culture is both evolutionary and revolutionary. Culture goes through an internal evolutionary process involving growth, greater hetrogeneity and coherence. It also goes through a process of change and adaptation as a result of contact with other cultures, the influence of a dominant culture(such as American, British, French or Arab culture), influence of mass-media or communication technologies (such as Internet) etc. As a result, culture must be seen as a dynamic mechnism that must adjust and adapt to external and internal conditions of existence. As an adaptive and dynamic mechanism, culture must therefore, have the capability to provide the means of satisfaction of human, biological and social needs.

To successfully address the critical relationships between culture, gender and development, a society needs both evolutionary and revolutionary forms of cultural change and adaptation.

If we accept the postulate that culture is an adaptive mechanism that constantly adjusts to satisfy human, biological and social needs, shouldn't we then ask ourselves whether the best way forward for Africa is to marginalise the role ofculture in development frameworks and processes or to use it as a platform or springboard for development. If used as springboard for development, then its human, biological and social fulfillments could ensure a broad-based, qualitative and human-centred development. Within that framework, the satisfaction of gender concerns could be seen, as a requirement for culture the adaptive mechanism that should continuosly respond to internal and external changes. If culture could fulfill this requirements, then we could see within it, the adaptive functions of gender relations and its fulfillment for the welfare of society.

For us in Africa, the empirical evidence decrying the persistent conditions of women is quite familiar especially to an august gathering such as this one. The tragedy is that some of these conditions continue to persist amid efforts by governments, civil society organizations and development partners to bring about an improvement in their status and welfare. Fundamental discrepancies requiring corrective measures still persist.

However, it is an all familiar argument that the main factor retarding the advancement of women in Africa, is culture. Consequently, people become more preoccupied with the research and documentation of the adverse influences of culture, than equally 'digging out' the positive aspects of culture that can enhance the role of women in society.

If we are gathered here to examine and analyse the cultural dimensions of gender-sensitive development, it might be worth while to note that every culture has growth-positive and growth negative factors of development. It is therefore, the

role of scholarship to research and documnt these growth-positive and growth-negative factors as regards gender-sensitive development, determine ways and means of discarding the growth-negative aspects, as part of the renovation functions of culture, and determining as well how the growth-positive factors could be elaborated, developed and incorporated into the administrative, management and development practices of Africa with a view to enhance a sustainable gender-sensitive development. Scholarship also has to undertake enough research to search for and document best practices of institution building through which the indigenous social and cultural institutions of society are utilized by empowering communities and groups such as women groups. The possibilities of replicating these practices in other situations should also be explored.

In this regard, we could consider the example of the Masese women's Housing project in Uganda, where one can see an example of women reversing their traditional roles without disturbing in any significant ways, their family and societal responsibilities.

Through support from *DANNIDA,* the women of Masese organized themselves into a society. They identified a suitable living environment as their key problem. *DANNIDA* provided the funds and contracted the African Housing Fund (AHF) based in Kenya to implement the project. AHF selected few women from Masese in Uganda to undergo training in Kenya in various areas of building construction such as masonry, carpentry, block-making and roofing-tiles manufacture. On their return from Kenya, they were also able to train other members of their society. From there, they applied for land from the District Authority. This was approved and the plots were leased in their names. With loan from AHF, they started constructing two-to-three bedroom houses for their families. With their family housing needs satisfied, the women continued to make blocks, roofing tiles and household furniture for sale, construct dwelling houses for individuals schools and dispensaries for communities in the neighbourhood for a fee. From the proceeds, the AHF loans are settled, their families maintained and the project sustained through regular maintenance of facilities and equipment.

In spite of all these, the women still fulfill their traditional responsibilities to their husbands, families and society, without any reported incident resulting from the strains of change. This is a typical example of the interaction between culture, gender and development, which could be replicated in other situations to enhance the welfare of women without significantly upsetting the traditional balance in gender relations.

I do not intend to go deep into the subject of gender as there are ohter specialists here in culture, gender and development who are expected to treat the subject areas in greater depth.

However, I want to add that, it is a fact tha gender relations are culturally determined and socially constructed. One point that is often forgotten when looking at gender relations in Africa is that these roles may switch across the biological divide /sex/. A woman may be called a 'man' because she does those things that are done by men. Equally, a man who does things that women do or fails to do things that should normally be done by men is said to be a 'woman'.

In a similar sense, Rosaldo, in one of her writings on the 'role of women in male-dominated societies', did inform us that in such societies, men always assume central position in public scenes, with the women confined to behind-the-scene. However, whereas men claim responsibility for decisions arrived at in the public

scene, women exercise considerable role in influencing those decisions behind the scene; as the saying goes, 'behind every successful man, there is a strong and determined woman.'

The above three scenarios show us that the potential to swap or change gender roles found in our cultures should be acknowledged as a positive indicator in providing the basis for bringing about gender equality for sustainable development in Africa.

I cannot conclude this paper without mentioning the fact that as a result of externalities impinging on culture, different cultures in a given geographical context can indeed be a source of tension and conflict. In recent years, cultures have been pitted against one another with the resultant devasting wave of genocide. Some of these conflicts have resulted as much as from inequality in the distribution of resources among groups locally, as from intolerance of cultural differences and different ways of life. This underscores the importance of promoting tolerance and respect among different cultures. An essential characteristic of good governance is the acceptance of diversity of cultures and harnessing them to promote growth and human development. How do we promote tolerance among cultures and foster peaceful resolution of conflicts? What are those elements of peacemaking in our traditional societies which we can draw upon? These are also some of the challenges for us to ponder.

There are also many intra-cultural conflicts due to hindrances, for example to the advancement of women. There are many cultural practices and norms that work against the welfare of women, including biased gender ascribed roles, lack of rights to property including land, and inheritance rights. Notwithstanding the purported underlying principles and other forms of justification of such practices, they have proven to be deterimental to society's resource optimization and hence constitute aspects of cultural change requiring major shifts, if we are to attain a sustainable gender-sensitive development.

In closing, I would like to extend my sincere thanks to the organizers of this important workshop and my very best wishes to participants and experts whose interaction is expected to enrich the process of finding a suitable formula for a gender-sensitive development where culuture plays a positive and dynamic role. It is my hope that the outcome of your deliberation will provide the basis for designing an agenda and framework for culture, gender and development; strengthen the network of experts and institutions for research, training and information exchange and hence build a solid foundation for the Africal Itinerant College for Culture and Development and its collaboration institutions (in this case CERTWID) to enhance the building and development of African capacity on a cultural approach to development.

On that note, chair person, Honorable Minister, Your Excellencies, distinguished participants, ladies and gentlemen, I thank you all for your attention.

STATEMENT

By

The Representative of UNESCO Director General,
Hon. Mr. Ali Moussa Iye, Programme Specialist of AAO.

On behalf of the Director-General of UNESCO and of the Director of our office who is on mission, I hav the honour of expressing our gratitude for th invitation extended to UNSCO to participate in this Workshop on Culture, Gender and Development, organized jointly by the Ministry of Information and Culture of Ethiopia and the African Itinerant College on Culture and Development.

We should like to thank the Ethiopian authorities for their support to the launching of the activities of the African Itinerant College and for the efforts made to host this workshop. No doubt, this constitutes an important opportunity to share and deepen knowledge on the interactions between gender issues and development, in the context of different cultures existing in the various regions and within multicultural societies like Ethiopia and others Members states represented in this workshop.

The relationship between culture, gender and development is so obvious that one could not understand why this issue was not discussed earlier by the international community. It is interesting to see that the two dominating schools of thought of this century, capitalism and marxism, have been basically a cultural in their approach to the development process. Both considered that the principles, according to which development shoud be pursued, were scientifically determined and universal.

Hence, there is no real difference between developing a well-to-do European country, a nomadic african society or a poor tropical island state. There was even a time where evoking cultural differences when discussing economic and social development was for long considered a reactionnary or revisionist deviation.

UNESCO, which continually fought against this background, has actively participated in the organisation of the World Conference on Cultural Policies held in Mexico in 1982 and supported the launching of the World Decade for Cultural Development (1988-1997).

In the framework of the World decade over the last ten years, UNESCO has promoted, at the international level, the principle that no authentic human development can be achieved without the acknowledgement of the cultural dimension of socio-economic transformations. This, indeed, requires the strengthening and enrichment of cultural identities, broadening of participation in cultural life and in the life of society in general. With it, goes the promotion of international co-operation respecting diversity.

This principle is now widely recognized at the theoretical level. A great amount of methdological knowledge and practical experienc has now been gained on how development efforts can be conceived and implemented in a cultural approach. Unfortunately this knowledge cannot have an important impact until those involved in development action policy and decision makers, planners, donors, technicians and community leaders are made aware of and trained in the importance and practical implications of such a cultural approach.

But this idea, which gradually attracted a growing consensus since the Mexico Conference, raises the question of the ways and means and the request for measuring instruments-otherwise called cultural development indicators by development economists, managers and planners. Working out methods for taking the cultural dimension into account in development is not an easy task. There is no single and unified method because of the complexity of the subject and the importance of such things as diversity, interactions in the setting of the elementss of the problems, to say nothing of the limits of a purely technical approach. Hence the need to put forward a spectrum of strategies, methods and instruments which ultimate use will depend on the type of situation under consideration.

We all know that cultural reality, understood in the broad sense of lifestyles and ways of thinking and acting, knowledge and know-how and value systems, is difficult to reduce to abstract parameters which would "kill" the reality they are supposed to describe.

It is also known that the concept of development carries with it a particular culture, namely that of the industrialized market economy. It infers its own models of behaviour and patterns of thoughts and its own value system.

Lastly, we know that each culture is split by conflicts and tensions between the groups making up its society and that it cannot, therefore, claim to be a unified and unchangeable reality.

Within this broader field, the topic chosen for your workshop is particularly important and critical. In fact, in each society gender relations are regulated by cutural value system and traditions which have to be studied, understood and built upon with a view to ensure equal opportunities to women to participate in development.

How do we reconcile the requirements of the modern development with the particularities of each country's cultural patterns? What do we do about the negative influence on development of some deep-rooted cultural behaviours as stated by one of the participants during the roundtable on culture and economic development organized in March 1997 by Ethiopian Economic Association? Is it possible to select the traditional values which facilitated the development and gender equality without threatening the cultural coherence of a society? It is to say that the issues you are going to discuss during these four days are not simple at all because in this domain of culture and development it is often easier to analyse than to act.

I am convinced however that the excellent programme designed for the workshop and the rich experience of the participants will make it possible to better understand the dynamic factors that exist in each culture and constitute a good basis for solving gender and development issues which, at different levels, characterize all the societies of the world.

I am honored to transmit the message of Director General of UNESCO to the host country and to all the participants of the workshop, wishing you every success in your work.

STATEMENT

By

The Representative of OAU General Secretary,
Hon. Ambassador Pascal Gayama,
Ass. Sec. general in charge of Education, Science,
Culture and Social Affairs.

H.E. Minister of Information and Culture of
The Federal Democratic Republic of Ethiopia,
Coordinator of Itinerant College,

Giving a definition of what culture means is as always been an endless task. When in addition to that we are requested to elaborate on gender, culture and development. This will obviously lead to a tremendously interesting exercise.

This shows the importance of the topic which has made us gathered here this morning.

Let us first recognize that from the OAU we see this sensitization workshop as part of the big wave that came from Beijing conference on Women and by which a large group of our population, the feminine population has been brought to the fore front of our struggle for development and liberation.

In associating gender to culture, we can, therefore, recognize that women have always been symbol, in this particular case, symbol of excellence. Because what the notion of culture entails is kind of symbol of excellence. Women then develop all signals of culture for the worse or for the best.

For the worse, women can be used for all sort of trafficking purposes as we see it most of the times in commercials within magazines or Television and other media. That is the passive role of women in specific vision of development.

For the best , women are seen as custodian of values . It is our duty to ensure a proper promotion of such a role in a continent of such a rich potential in the field of culture.

In so saying we can imagine how much we can benefit from the fruit of cultural activities undertaken by women in the domaines of technology, commerce, education, politics and all sorts of businesses. In the same vein we will still gain a lot in strengthening the factors of our moral and political integrity of our culture. I mean our general attitude is a base to ourselves and the others is provided with the dimension it deserves in all our developmental strategies and programmes.

Let me, at this juncture, express how please OAU is to see our partner UNESCO to have given support to this workshop in the tireless effort they have always provided in promoting African image in the international environment as Africa being the womb of humanity. Our continent can still provide a lot in the development and over all progress of the world.

Please accept once again the support and full respect of OAU for the present initiative which shows an obvious link between the ideal of panafricanism which has been at the inception of the organization of African Unity especially through its cultural dimension and beautifully celebrated by the late Nkrumah Dubois and other founder father of our panafrican organization who highlighted the necessity of liberating Africa from all sort of oppressions including the cultural one.

Let us therefore keep the spirit of panafricanism alive and that the present workshop wil contribute to that objective.

I thank you

STATEMENT

By

The Representative of ECA Executive Secretary,
Hon. Ms. Mebo Mwaniki,
Chief, African Center for Women, UN - ECA.

Your Excellencies,
Distinguished participants,

It is a great honour and privilege for me to address this workshop on behalf of the African Centre for Women. In deed such a large gathering of delegates from the continent is an expression of the importance on culture, gender and development attached to gender issues which is one of the issues least considered in most development planning. The centre would, therefore, like to take this opportunity to congratulate the organizers for facilitating such an important workshop.

As you are aware, this forum focuses on the central issue of every women in the developing world, particularly the sub - saharan Africa, where culture is the prime mover and is also the foundation for the socio - economic and political life of society. Africa is a continent rich in cultures, cultures that have survived the so-called modernizing forces of the twentieth century; cultures that have indeed helped sustain our people during the harshest colonial periods and the subsequent dislocations of family and social systems. We must admit, though, that some of these cultural practices and traditional norms are among the major factors that hinder women from fully enjoying their educational, political and social rights.

Cultural practices passed on from one generation to the next have been powerful obstacles to the active participation of women in mainstream development. And, for too long, women's own beliefs have often surfaced as important barriers and their role in the transmission of cultural and traditonal values has contribued to the perpetuation of various harmful practices. Thus, overcoming such cultural practices depends as much on such practices as women's integration into development on changing societal value structures and attitudes.

Excellencies,
Ladies and gentlemen,

You may recall that in the Nairobi forward looking strategy i.e. for the advancement of women, it was recognized that one of the fundamental obstacles to women's equality is the de facto discrimination and inequality in the status of women and men deriving from larger social, economic, political and cultural factors that have been justifies on the basis of physiological difference and it was also made clear that the continuation of women's stereotyped reproductive and productive roles, justified primarily on physiological, social and cultural grounds. This has subordinated them in all spheres of development, even where some progress has been achieved.

The conference in recognition of this fact, designed a strategy that different socio-economic and cultural conditions are to be taken into account when

identifying the foremost obstacles to the advancement of women. It furthermore stressed that women under specific socio-cultural conditions should be studied locally to permit the effective formulation of policies, programmes and projects designed for stable and equitable growth. The findings should be used to develop social awareness of the need for effective participation of women in development and to create realistic images for women in the society.

In the same vain the Fifth African Regional Conference on Women that took place in Dakar, Senegal in 1994 reiterated the fact that culture constitutes the totality of people's ways of life, values, moral principles, ideology, religion and social practices. A culture can thus be a force of liberation or oppression. Male dominated ideologies in Africa have tended to use culture to justify oppressive gender relations. But culture can also be a dynamic liberating force in Africa society through its various active institutions.

The total integration of women at all levels of development and activities of the society is a critical need which has to be met within the overall framework of cultural fabric, the family and various processes of socialization. In formulating policies, strategies, objectives and actions, the different components that promote the social and cultural integration of women throughout their entire life cycle, have to be seen within a consistent framework because they reinforce each other and also promoted the development of creativity.

It was also stated that in many African countries, women's culturally disadvantaged position, low self-esteem, lack of confidence coupled with lack of time and low motivation limit their capacity to take advantage of opportunities available to eradicate poverty. Social and cultural traditions and practices shoud be reformed towards a common civil code that upholds the dignity of women as equal partners with men in the family.

With this regards, the Conference unanimously adopted the platform for action which is the African blueprint for accelerating the implementation of the Nairobi forward-looking strategies for the advancement of women. The platform addresses eleven critical areas of concern to African women and many of the activities called for in addressing these areas have policy implications. This is where we look up to you to play an advocacy role for ensuring that governments adopt adequate measures for the implementation of these policies. In this particular instance I would like to highlight what was reiterated in the conference. In order to remove the negative cultural attitudes and harmful traditional practices that hinder women's participation in public/political spheres, governments and coummunity leaders must combat culturally biased male and female stereotypes through effective programmes of sustained education and communication, enhancement and enforcement of appropriate legislations. The African Centre for Women believes that the participants of this workshop are well poised towards the attainment of this commitment.

The desolate situation of women results commonly from prejudice rooted in the culture and customs. Elaborate rituals are prepared to herald and welcome the male child but the female is ignore in many cultures. Boys are considered as a source of pride and hence parents aspire to have a son. The societal value put on contribution of girls to the household economic wellbeing underlined the attitude adopted towards the girl children. She is viewed as one on transit to be nurtured temporarily until she marries. If it involves dowry, marriage reinforces the view of the girl as an economic liability.

It is a cultural situation prevailing in most countries in Africa that has led to male-female disparities and gaps in key indicators: literacy rate; enrolement ratios; years of schooling; school retention; and fields of study, not to mention the ratio of women on policy and decision making levels. It is the cultural situation that consequently led to the low status of women in the socio-economic and political setting in the community. Culture is in fact the bottom line for most gender related problems and it is also a stumbling block for its complete elimination.

Excellencies,
Ladies and Gentlemen,

It is the conviction of the African Centre for Women that this workshop will expound on such issues that fettered the African women in order to devise a strategy and promote awareness among the community in general and the policy makeres in particular. Because women begin development from a position of subordination and fully participate and benefit from development. The empowerment of women requires changes in the behaviour and attitudes of men and women and the society at large. Thus the situation calls for the need to redesign development agendas from women's perspectives that fully take into account the culture of the community.

In conclusion , I would like to confere with statement of Brandt Commission on North/South Cooperation by stressing the fact that any definition of development is incomplete if it fails to comprehend the contribution of women to development and the consequence of development in the lives of women. The workshop in this respect will certainly help us to sharpen our focus and further strengthen our activities to the benefit of the society at large.

Finally, it is the hope of the centre that this workshop will come out with practiceable recommedations.

I thank you for your attention and wish you fruitful deliberations.

PART TWO

PAPERS

A GENERAL INTRODUCTION TO CULTURAL CONCEPTS, BELIEFS, PRACTICES AND INSTITUTIONS AND THEIR IMPACT ON DEVELOPMENT

By

Getachew Kassa
Institute of Ethiopian Studies and Department of Sociology and Social Anthropology
Addis Ababa University
Addis Ababa.

The main objective of this presentation will be to give a literature review of some relevant concepts related to culture and society. Secondly to pinpoint what African intellectuals should do to promote the revitalization of local cultures to tackle current day problems in the continent.

CULTURE

The concept of culture has been defined in various ways by social scientists. Each definition covers a different aspect of society and each stresses certain aspects as most important.

Cultural anthropology, studies culture for culture helps human beings to adapt to their natural and social environment. Cultural anthropologist or ethnographers in his/her pursuit concentrates on the culture of existing peoples. Their aim is the comprehensive study of what humans have learned to do, and are doing, in order to survive and adapt. Archaeologists attempt to reconstruct ancient cultures. For them, however, the concept of culture is rather more precise. It is used in connection with the materials left behind by early peoples. In this context culture is a corpus of human behavior patterns reflected in or deduced from a distinct assemblage of artefact (material objects) types discrete spatially and temporally, which are therefore assumed to be consistently associated with a related group of people[1] .

For the specific objectives of this presentation I stated above one could define culture as follows. Culture includes wide range of material and non-material products. It consists of system of meanings, values, and standards of conduct, organization of technology and production, social structure, philosophy, art, religion, philosophy and others. Furthermore, culture also includes the nature and function of social institutions such as political institutions, marriage, family, education and so forth. In other words, the term culture, refers to a sum total of learned behavior that society shares and teaches its members through tradition, socialization process and

[1] ***See Keesing and Keesing (1971); Turnbaugh, Nelson, Jurmain and Kilgore (1993).***

education and not biologically inherited. The elements that make up culture of a group are organized into an integrated system and adjusted to the challenges posed on life by man's natural habitat and by nearby and often competing cultures[2].

CULTURAL NORMS AND VALUES

An important part of the definition of culture is that it refers to the norms, rules and values as well as prescribed forms of conducts and it does not just refer to behavior itself. In other words, human being must learn behavior during every generation. They must learn what, when, where, and how and with whom to obtain food, consume, marry, co-operate, and so forth. They must also learn what is right and wrong, what to wear and not to wear, what weapons and utensils to use and when, and how to relate to parents, cousins, and friends. All of this learning process comes under the heading of culture.

In the delicate process of learning process or the give-and-take that constitute social life, we all modify and shape our behavior in conformity to our expectation of what the reaction of other group members will be.

In other words, cultural norms and values reduce the risk of encounter by telling each individual member of a society not only how to act in certain situations but also what to expect from other fellow members. These guide lines which are known as norms and values are generally broadly defined, for no two situations are exactly the same, and the players are always being changed.

Furthermore, all standard rules, norms and values must allow flexibility to account for differences in times, places and persons in social encounters or interactions. Cultural norms and values, then provide broad guidelines for conduct, giving individuals some latitude in actual social behavior. However, in some cases deviation from standards might be so frequent that it is apparent to that group of people are not living by the norms, values and rules so much as with them, or around them. They provide the illusion of stability and order when everyone else goes about his or her own business.

Humanity's defining characteristic is indeed social life mediated by norms of rules and values, but beating those rules is also humanity's ancient and present game. This is partly due to the humans urge and crave to bring change. Thus, flexibility of behavior and looseness of structure are important to the generate new ways of doing things, new culture and modification of obsolete ways of life.

Cultural norms and values we find among a group of people are in the first place created in the routine everyday give-and-take interactions we perform the production and reproduction of social life. Cultural norms and values are both guides for our performances in the world and the symbolic expression of our expression of our experiences in the world, yet the experiences precede and generate the forms in which they are expressed. And it is within the often broad limits of culturally permissible social behavior and norms that people find room for maneuvering and innovation.

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[2] ***The definitions given above cover a range of issues. In general, culture is the force unifying theme of all branches of anthropology.***

In general cultural norms and values of a group are the means through which people of different cultures, and different epochs in history, have evolved coherent view of the universe and of humanity's place within it. And it is through cultural norms and values that the people of different cultures attach meaning and purpose to their lives. That is the reason behind, why people of different cultures have different norms and values. They mark one as a member of a particular society and a bearer of its culture and symbolize who others are.

CULTURE AND LANGUAGE

Language is an integral part of human behavior or culture. It is a means by which humans organize themselves. Through language they were able to creatively and flexibly to communicate messages, queries, knowledge, values and norms to each other and pass them on to the next generation. Language is therefore the main vehicle of social life, for it mediates social interactions. It can be used paradoxically, to block communication. Language is, then, central to all societies, and it can even be used, paradoxically, to the elaboration and advancement of group's culture. It also serves to mark what kinds of humans we are, for to speak a certain language, and sometimes in certain way, is a primary label of a person's social and group identity.

All languages reduce the broad spectrum of noises humans are capable of making to a limited number of discrete, standardized, and mutually intelligible sounds, which form meaningful signs and symbols. The special symbols of auditory signs to which abstract meanings have been attached are shared by members of a speech community. Socio-linguists have shown that every language, then, has an internal structure that governs what sounds are recognized and used, the sequences in which they appear in words.

Language is the most orderly and systematized part of culture, but the structure of the language of a society is independent of the structure of its culture. Neither is reducible to the other. The evidence of history, past and contemporary period, gives convincing proof that there is no necessary connection of a causal kind between a language and the nature or attainments of the culture speaking it.

Linguistic systems of classification are different from one culture to another - not just in the sounds of words, but in their ranges of signification. For example, striking differences exist between cultures in the kind and number of colors recognized and named. Cross-cultural differences in the recognition of colors are not a random affair at all.

Languages provide ready-made ways of organizing, sorting out, and classifying the world as it is experienced. Along with the rest of culture, language forms a screen or filter through which humans see the world. Moreover it is through its translations that we fashion an interpretation of reality. These realities, including our conceptions of our identity and what others are and the world is like. All these are maintained through mutual reassurance in all our conservation with each other and our interaction with others. In the process, we reinforce our shared identity[3], norms, values, biases, misconceptions, preferences and hatreds, and find a sense of stability and order in potentially chaotic social world.

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[3] ***To speak a certain language, we said, is an outward symbol of who and what a person is, whether he is Oromo, Amhara or Somali. Within these languages, dialect and accent differences serve further demarcate the individual's position in life and the milieu in which he or she was raised; this is the subject matter of sub-field known as socio-linguistics.***

The influence of language on our perception and ordering of experience has led some anthropologists[4] to see group of people's language as a determinant of its people's thought processes and culture. Yet, language reflects culture of a group without rigidly imprisoning it. Like culture, itself, every language has a rich vocabulary of metaphor, making possible shades of subtlety, nuances of meaning, and alternative modes of phraseology capable of expressing almost anything within the experience of its speakers. Languages are responsive and adaptable to cultural needs of people.

CULTURE AND MODE OF SUBSISTENCE

As has been stated above culture encompasses human means for harnessing energy and strategies and skills developed over centuries to exploit natural resources and the conservation of nature. Culture of a group then includes techniques of survival strategies that were developed over the years by a group of people. These strategies and technologies can be either innovations or adoptions that were further improved by members of a group.

People in different parts of the world depend for their livelihood on a range of subsistence activities. The predominant economies we find in the non-industrialized world consist of foraging or hunting-gathering-fishing, horticulture, plow agriculture and pastoralism. Each of these production system has a principal feature that differentiates it from others. Yet, one has to be very cautious, that enormous cultural variations exists within each production system.

Foraging or hunting-gathering is one of the oldest mode of subsistence in human culture. Foraging off the natural environment for wild vegetables, fruits and roots, fish and wild animals has been universal life in the past. Many minority groups in Africa, Asia and Latin America still maintain foraging as principal economic activity.

In these societies a wide variety of animals were hunted, ranging from huge antelopes to mice and insects. Those who depend on fishing catch different varieties of fish and sea food from rivers, lakes and oceans. The tools used by foragers were equally varied, as were the patterns of division of labor adopted by members of the community in their foraging pursuits[5]. Consequently foragers or hunter-gatherer-fishers groups exhibit broad social differences. Yet, most of foragers live in small nomadic bands consisting of individuals between 25 and 100 or 1000 people. These moved over vast territories in search of food, in accordance with seasonal variations. The shelters used by foragers are either portable huts or they use temporary windscreen. The tools and artiefacts made and used by foragers are limited in number and variety. Most foragers are organized patrilineally. Studies on contemporary foragers demonstrate that foragers interact with their neighboring pastoralists and farming communities with whom they live in symbiosis. But foragers are every where minority and are commonly despised by their neighbors[6]. They are also most neglected minorities in the world.

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[4] *Two pioneers in the field Sapir and Whorf, maintained that the very grammar of language structures the people's outlook on the world. Yet most anthropologists view that the view of "Sapir-Whorf" hypothesis" skeptically, for thought cannot be simplistically reduced to language.*

[5] *These include bow and arrows, traps, fishing hooks, nets and various hunting techniques.*

[6] *See Woodburn (1968, 1988), Lee (1968), Lee and DeVore (1968), Ichikawa (1991), Tanaka (1980, 1991); Getachew (1984, 1996a).*

Contemporary horticulturalists are also known in literary sources as shifting cultivators. Horticulturalists are farmers who use the slash-and burn method of farming. In their production activity the people use quite simple technology, and limited number of tools. The most important farming implement is the digging sticks or hoes. Yet they forge and use different tools for a range of production purposes. Unlike forager communities horticulturalists are sedentary people who live in large permanent or semi-permanent settlements. Their houses are more durable. That is why the size of the local groups is by far bigger than that of foragers. They are organized in unilineal descent groups, lineages and clans. Political institutions and leadership are more strongly developed among horticulturalists than foragers. Among horticulturalists, women are responsible for most the cultivation activities. The men are largely engaged in hunting and fishing for the protein part of the diet. Due to their crucial role in food production women are highly respected and they sometimes enjoy prestige of equal status to that of the male members of the community.

The other production system which is widely found in many parts of the world is plow agriculture. Unlike in foraging and horticulturalist society, in societies based on plow[7] agriculture economy one observes towns/urban culture and centralized political structures and specialization in craft production[8]. Moreover, in these societies one observes different property rights. Private property rights in farm land and other properties and complex division of labor. Besides this, the social standing of women is very low. Unlike in foraging and shifting cultivator societies, females become peripheral to the economic production. In most of societies based in plow agriculture subsistence women are commonly relegated to the domestic sphere of life. In these communities, plowing is generally considered as the domain of men and women generally do not interfere in this activity. In addition, domestic animals, particularly the large stock[9] are owned exclusively by men. Women are thus forced to depend on men.

The other important economic specialization in many parts of the contemporary world is pastoralism. Most contemporary pastoralists in the World are found in the arid and semi-arid areas that extend from the western Sahara to Asia[10]. The main economic pursuit of the pastoral people in these arid areas is an extensive management of the domesticated herd. The principal types domestic animals raised by the people are large livestock: camels and cattle and small-stock: sheep and goats, and beast of burden, such as horses, mules and donkeys. Accordingly, the cultures of pastoralist people differs, based on the type of animals herded, livestock and resource management strategies, special values accorded by the group to certain type of livestock. Other factors that account for the variation are the environmental conditions and specialization. Accordingly, pastoralists vary in the degrees of their specialization. Most of those pastoralist groups that live in the most arid regions are highly specialized pastoralists. These do not engage in farming. They are highly mobile. Yet other groups that live in resourceful areas, semi-arid and riverine areas are agro-pastoralists. These groups are less mobile and they combine herding with

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[7] *The use of animal drawn plow agriculture was largely restricted to Asia, Africa (north of the Sahara) and Europe.*

[8] *Such as pottery, weaving, smithing, etc.*

[9] *Such as cattle, horses and camels.*

[10] *Galaty and Bonte (1989: 3-30), Sanford (1983).*

small scale agricultural activity[11]. Another element that differentiates pastoralist people is their political position in the states they are part.

In spite of the differences mentioned here, each pastoralist group shows, pastoralist cultures have a lot of elements in common which they share. Most of pastoralist people are either nomadic or semi-nomadic. All of them are heavily dependent on the division of livestock and people into two units and mobility. When we consider the resource use and management and property relations, the livestock are privately owned and managed by each households. But pastoral resources[12] are generally held as communal property by the major group, an ethnic group, clan or lineage. Individuals have no ownership rights. Furthermore, pastoralist people keep close economic relations with their neighbors: foragers, farmers and urban people. They live in symbiotic or mutual interdependent and complimentary relationship with sedentary agriculturalists and town people, and the minority foragers and artisan groups around them. Pastoralist communities exchange their products, livestock and pastoral products against products which they do not produce themselves[13].

In spite of this type of economic interdependence and social relations[14], the relationships between pastoral people and sedentary counterparts have not been always peaceful and smooth. Resource conflicts are very common. In history, pastoralists often raided sedentary farmers and sometimes kept them as their conquered subjects or vassals. Some pastoralists even were successful in controlling government positions and became rulers of sedentary agricultural peoples in Africa and Asia. A good case from Africa is the Moore of West Africa, Tutsi of Rwanda and Burundi, and Mongols of Central Asia[15].

Most of pastoralist people are organized patrilineally and have patrilocal residence patterns. Besides this, most of contemporary pastoralists are adherents of the faith of Islam. Due to the patrilineal organizational structure and the adoption of the faith of Islam the economic and social status of pastoralist women is generally low. Yet, there are some pastoralist cultures in Africa, in which the status of women is not as such low. For example, among the Tuareg of West Africa[16], the Afar of Ethiopia, and the Boran of southern Ethiopia.

In all the above described economies property rights vary a lot. In forager cultures hunting territories and fishing sites and wild food plants gathering locations are nowhere owned by individuals. They are rather considered as communally held resources or property.

Moreover, private property in agricultural land is rarely found among horticulturalists or shifting cultivators. A hoe gardener may have a usufruct, or use

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[11] *Galaty and Bonte, Ibid.*

[12] *This include grazing areas, water points and salt leaks and migration routes.*

[13] *This include, such as grain and vegetables and other items such as craft products.*

[14] *This is through marriage and friendship.*

[15] *Galaty, in Galaty and Bonte (1989: 275-276 and Abdel Wedoud Ould Cheikh, Herders, Traders and Clerics: The Impact of Trade and Warfare on the Evolution of Moorish Society, in Galaty and Bonte (1989 (eds.), pp. 199-218.*

[16] *In this society, women own large livestock holdings. Besides this, the men are veiled and the women barefaced. This all show that there is more shaping cultures than simple economy.*

rights to land he is working, but title is almost invariably held by a larger social unit. Among foragers and horticulturalists the resource holding group may be a lineage, clan or residential unit, nomadic band or an ethnic group. But, it is rarely an individual, or even a group of individuals in contractual, non-kin relation to one another[17].

In these cultures the notion of land as a private commodity is absent. Rather it is held in perpetuity regardless of its use, and alienable to at the owner's will. Access to land was not a personal legal right among them but a birth right. That is why the unconditional seizure of their commons by outsiders was to these peoples a crime against nature as well as against humanity. Private ownership of farm land is very common among societies based on plow agriculture[18].

There is one aspect that should not be neglected while looking at modes of subsistence, consumption habits. Since consumption habits of people are important part of their cultural identity. Every culture has peculiar consumption habits that differentiates it from others. Consumption habits indeed show types of food preferred by that society. Some kinds of food are considered inedible, or tabooed. Besides this, the division of role in preparing food, and the arrangements of food sharing are important clues that show social organization and cultural arrangements of food habits. Moreover, consumption habits demonstrate group of peoples cultural advancement in their food processing technology. The following say is explanatory, 'People look what they eat'.

Differing economic modes of subsistence, economic values, concepts and practices are found among different cultures. Modern nation-states of Africa are constituted of various societies with different modes of subsistence. The imposition of Western-economic values and institutions that are incompatible with the economic systems of diverse local cultures seem to be the principal factors behind the conflicts between modern governments of Africa and their various ethnic groups. This can be considered a cultural conflict between different subsistence strategies.

Economy deals with decision making about production, use and disposal of resources and division of labor between community members along age and gender. These vary from culture to culture both temporally and spatially. So also does politics. Politics deals with power, and so also does economy. Political power is used to gain economic ends, and wealth is used to gain political control. Whether the economy is prior to the political is a debatable issue. Yet, both are totally enmeshed with each other in every society and culture is a fact.

CULTURAL ECOLOGY

The study of ecology in anthropology started with an aim to explain the fact that cultures of certain geographic areas showed marked similarity. Furthermore, the essence of culture ecological theory is that there is a dynamic and creative relationship between culture and the natural environment, involving technology, resources, and labor. In other words the theory states that the ways a society or certain culture organizes work and adjusts it to seasonal cycles, allocate tasks to its members, and organize cooperative efforts by its members largely depends on the available technology and the nature of the resources to be exploited by the people. The pattern

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[17] *See Lee and Lee (1971).*

[18] *Ibid.*

of division of labor in turn influences strongly the patterns of social institutions such as, residence rules, kinship and descent system, and the size of a community and so forth. According to this theory nothing is more social and sociable than work. Moreover, nothing is considered as more crucial to people's survival than exploitation of livelihood from the environment.

Since recent decades ecological studies have taken new dimensions in their studies. A number of ecological anthropologists have investigated direct cause-and-effect links between environment and culture, explaining one or another item of culture as the outcome of specific ecological characteristic[19].

SOCIAL AND POLITICAL INSTITUTIONS

Besides the issues discussed so far culture also molds quite mundane political behavior. There must be consistency of rules in order that expectations between members of a society will be complementary to each other. If they were not, things would never get done and the social scene would be in continual turmoil.

Social order and social control are conditions for social existence production and reproduction of society, maintenance of cultural continuity and identity. Members of a particular society are socialized to life in a particular society, and organized along certain lines, and having a distinctive culture. Its style and ways of life are impressed upon the personality in a deep and lasting manner.

Social control is another survival strategy developed by humans. This strategy is to control members of a group through influence over the behavior of individuals, to the extent that others are dependent upon and respondent to an individual. The person manipulates the social environment rather than being manipulated by it.

The regulation of behavior which is called commonly social control is built into the social interaction process[20]. Social life is a bit like a foot-ball game, every encounter a possible disaster. Yet in this dangerous game, an individual's course of action is continuously changed and constrained by the expectations of other fellow members. These expectations are ultimately nothing more or less than the standards and values of that specific culture or society. The individual acquires approval and respect for playing the social game properly, or otherwise faces ridicule and loss of prestige and respect for playing it wrong or unable to perform that task properly. As stated elsewhere in this paper, yet, conformity and behavioral control, are impermanent in all our relations and interactions with other members of our group.

SOCIAL CONTROL IN NON-INDUSTRIAL SOCIETIES

In most of literary sources on Africa or Asia one clearly sees the misconceptions western writers have about peoples of Africa and the Non-Western societies of the World. These sources state that peoples in these societies lack peace and order. It was thought that this mainly is due to the absence of formal laws, and legal and political institutions that can administer the conduct of deviant members of group. But, such ethno-centric view of the peoples and cultures of Non-Western culture has been changing. Social anthropologists working on various people of

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[19] *See Lee and Lee (1971) and Sato (1987).*

[20] *This process shows a continuous shifting and adjustment of each person's conduct according to what each individual member thinks in response of the other members will be.*

Africa[21] have demonstrated that these societies have indeed social control systems and political institutions. Many societies in Africa have evolved centralized states and sultanates before the onset of European colonialism. In these as well as in most of those societies with no centralized state systems, social control is obtained by informal, customary laws. Most of these societies have customary laws which are not codified, or police force, court and prison system. Yet the social control systems and traditional political organizations of these people have been and are still efficacious in keeping the majority of members of a society in line.

In these societies a range of strategies were used to bring social order. One of the principal deterrent of deviance is open disapproval or ridicule of a person's conduct or actions by verbal or expressive means by associates, bystanders. In other words the sense of shame and guilt forces individuals in these Non-Western societies to conform to standard social values, norms and rules. Shame operates best in these societies in which there is a face-to-face interaction among all members and in which the wrongdoer can neither hide one's deeds nor escape their consequences. Shame is thus, the means par-excellence of social control in many societies in Africa.

There are many other ways of enforcing social control or social standards in many societies of Africa, without resort to formal or modern legal institutions run by governments. One of the most widespread is the use of witchcraft accusations against alleged witches[22]. Among the Nuer people of the Ethio-Sudanese border, there is fear of arousing the envy of persons possessing the supernatural power to do harm, which serves to inhibit competitiveness and aggressiveness.

Another element which is associated with witchcraft is ostracism. Ostracism be it voluntary or imposed is one of the serious penalties society can exact on deviant members. This is due to the fact that it inflicts a social death while the person is still alive. Social ostracism in a small community will force individuals to seek refuge and live elsewhere in the anonymity of the larger group members.

Social control and the maintenance or restoration of social order may, sometimes paradoxically, be achieved in some societies of Africa through seeming disorder or feud[23]. This practice of feuding is common in societies in which there is segmentary opposition, for example, the Somali, Nuer, the Afar and many pastoralist groups of southern Ethiopia[24].

Feud is one of the more common ways of achieving redress for a wrong, without a third party or state/government intervention. Feud usually involves a life for a life principle. The essence of the feud is that when one member of a group is injured or murdered, relatives mobilize themselves to avenge the death of their kin. In feud kinsmen of the murderer and the murderer are considered responsible. Accordingly, any one from the killers group can easily become victim of the retaliation. In principle, the feud is settled when a life is paid for with another, but feuds may sometimes keep going for years, until depletion or third party intervenes. But, in most cases of feuds an attempt is made to avoid or hinder further blood-shed. This is done through peace-making arrangement. To end the conflict and bring order representative elders are sent from the murderer's group to the victim's group. They will arrange to offer

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[21] *See for instance Bohannan (1957) and Gluckman (1954).*

[22] *See Douglas (1967), Evanspritchard (1937, 1940).*

[23] *See Evanspritchard (1940) and Lewis (1955).*

[24] *See Fukui and Turton (1978); Fukui and Markakis (1996), Getachew (1996b).*

"blood-price" as compensation for the life. This is achieved after a long painstaking deliberations of peace by both parties and rituals. Once agreement is reached and rituals of peace performed no further fighting ensues[25]. In general, the involvement of often patrilineal kinsmen in the revenge, for example among the Afar or Somali, would appear to escalate the conflict or dispute, but it also kinsmen involvement may dampen it. As the cases of feuds among the Afar and many other groups show, people are constantly afraid that some hastily act by a kinsmen will embroil them in feuds[26]. This in fact will cost them a small fortune in blood-price payment, for each kin member is obliged by custom to contribute. Due to these reasons group members attempt everything possible to control the actions of their more impetuous members. In this way, co-responsibility can guarantee the peace and order and processes of peace making, for every group member is accountable to others for their deeds.

The underlying assumption of feud is that people of a group are equivalent to each other and are interchangeable. Their legal status is derived from their membership in the descent group and not from their positions as individuals. This is totally against the principles of modern legal systems[27], for in modern legal systems the individual is considered as the effective unit before the law[28]. This difference is one of the great watersheds separating formal legal institutions of Government from the customary laws of various peoples in the states of Africa.

Leadership is one important aspect of political organizations, yet the power of leaders varies considerably from one culture to another. Among forager societies, for example, leaders do not exercise coercive powers, for these societies are egalitarian. In these societies ego gratification is the principal reward for those who are competent and skilled in socially valued activities. Egalitarian societies are featured by a uniformity of living standards and social amenities. The great hunter among the Hadza[29] or a shaman may acquire honor and respect, but he neither lives differently from others nor does he owns significantly more wealth. Sharing is extremely practiced and reciprocity works to level incipient wealth differences among community members. It eliminates any threat that undermines the rules of equality[30].

In many pastoralist and farming societies of Africa, however, valued and sought-after-positions are clearly labeled and formalized. The number of these statuses is often limited in number and the number of qualified persons who seek the posts and compete to control them. Some anthropologists have argued that[31], in ranked societies, the political office holders may work alongside ordinary folks. They may become partially freed from productive tasks. But, resources usually remain in the possession of the community or kin groups and not property of the high-ranking officials. Through some degree of control over the economic exchange system, however, political leaders in ranked societies exercise more authority over their fellow members of a society than would be tolerated under foragers.

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[25] *See Lewis (1955), Getachew (1983, 1988, 1996).*

[26] *Getachew (1996b).*

[27] *The Criminal Laws of post-colonial African States were adopted from European, American and Canadian Legal Systems.*

[28] *And individual's kinship group and other ascribed statuses are considered largely irrelevant.*

[29] *See Woodburn (1968, 1988).*

[30] *See Woodburn, Ibid.*

[31] *See, Lee and Lee (1971).*

Ranking produces a hierarchy of individuals and personal influence, but it entails neither rigid and coercive controls nor extreme differences in wealth-standing. These, instead, are among the attributes of social class. Social class refers to the division of society into groups or categories within a hierarchical order in which the upper group control a segment of the lives of those below. The basis of the power of the upper group or groups rests on their control over, or differential access to, the resources of the society such as knowledge, land, tools and other important resources.

CULTURE AND GENDER RELATIONS

Gender[32] is an analytical concept to help to distinguish between biological dimension (sex) and the cultural one (gender). Gender is then a learned behavior, usually related to one's sex. But, sex status in a society does not necessarily determines gender role. The socially and culturally[33] learned patterns of behavior that differentiate males from females in a given society are referred to as one's gender role.

A number of studies of women, culture and society have attempted to show that the international nature of female subordination. In every known culture of the world, women are considered in some degree inferior to men. Among most traditional societies people assume that there are observable differences between the sexes, females and males. However, personality, behavior or skills of a person are the outcomes of differences in the socialization process. Moreover, these socially and culturally induced variations in the socialization of the two sexes result in differences in reward, statuses, opportunities and roles accorded to each sex.

However, the differential treatment men and women members of a group due to sex status and personality differences acquired through the learning or socialization processes results in the real differences between male and female members of a society. This in turn leads to the subordination of one sex by the other.

Inferiority of females is cultural construct and is rationalized in various ways. Women's body and natural procreative functions which is specific to women alone, also places them in social roles that in turn are considered to be at a lower order of the social and cultural organization of the people. Social roles in turn give women a different personality than men, for gender role and behavior and the culturally ascribed statuses develop the subjective awareness that one is a member of the male or female sex. The different socialization process create and strengthen the motivations of the sexes to conform to the culturally determined expectations and determine the rights, duties and power relations between females and males within the socio-economic system of that particular culture or society. The low status of women is shown through the explicit devaluative sentiments which are held in each culture. These include demeaning stories, proverbs and riddles told about women; symbolic expressions that relate menstruation and child birth with pollution and danger to men and the society. Besides this, the social and political divisions of labor and other institutional arrangements totally exclude women from participation in the most important political, religious and economic affairs of their group[34].

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[32] ***See, Duberman (1975) and Overholt (1986).***

[33] ***As it has been explained socialization is the process by which individuals acquire knowledge, skills and dispositions that enable them to participate as more or less effective members of a group and the society.***

[34] ***See Woodburn (1988, 1968).***

Among many forager, pastoralist and agricultural societies in Africa, it is men, not women, who dominate or control the management and distribution of important resources. Men play the principal leadership roles in the communal ceremonies and organization. It is the men who control the power to deploy communal resources and the manipulation of communal social and political organizations. Men assert that it is they, not women, who have the power to sustain and to prosper the community at large. Thus they control social status and ranks in their efforts to assert their powers to sustain and prosper the community in general[35].

It is therefore, necessary to change the social structures and cultural practices and values that encourage the differentiation and inequality between the two sexes. Besides this it is important to change the assumption and ideologies that are widely held by the larger community, which perpetuate the inferiority of women.

In other words the subordination of women existing in societies of every degree of complexity is not something that can be changed by rearranging certain tasks and roles in the social system. One could argue that the potential for change lies in transforming the social institutions and cultural assumptions. This might be achieved through consciousness-raising and the co-operation of both men and women in the effort.

CULTURE AND RELIGION

Culture also embraces all forms of systems of beliefs and activities and attitudes that are considered as religion are long established and universal in human cultures. Sociologists and social anthropologists have attempted to define religion and its importance to societies in a number of ways[36].

Durkheim, considered the subjective experience[37]. Religion, then, is born of social life, but, Durkheim added, it also expresses it[38]. Religious feelings are generated from peoples' group life. And it follows that beliefs and rites will, at least in part, reflect the systems of groups and roles of societies. The principal purpose of religion is to reinforce the social order. Durkheim was convinced that although arbitrary, religious meanings are at random. They make sense, but only relative to the rest culture[39]. Furthermore, he considered religion as social life written in symbolic

[35] *See Getachew (1991).*

[36] *See for example Tylor (1871), Durkheim (1912), Lewis (1988), and Bloch (1992). According to Tylor (1871) origin of religion lie in what he termed "animism, or the belief in personalized, spirits often modeled on humans. He stated that the origin of religion is found in the life experiences of early humans and the chief function of religion is to explain things.*

[37] *He reasoned logically enough that there is nothing so remarkable in a dream or reflection that it should generate religious awe, nor are most natural features and phenomena that have become objects of veneration sufficiently striking or different to evoke such sentiments.*

[38] *Society is within us together, for it transcends individuals, outlives them, and has its own imperatives. It also has a controlling power over our actions and it invades our very sense of identity, processes that humans intuit but cannot objectify. Society thus transcends life, suffuses consciousness, and constrains people, which are also the main qualities of the sacred.*

[39] *For Durkheim, only society can be the source of sacredness for only society can meet this criteria. Yet, one thing has to be clear, that is, Durkheim did not claim that people worship their societies, only that the religious sentiments arise from them.*

language, a metaphorical system of ideas and activities. In this sense, religion is an art form, for it provides an outlet for emotions and thoughts that cannot be articulated in ordinary language or ordinary ways.

Religion, is, however, more than just belief[40]. It consists also of verbal and physical performances demonstrated in ritual events that are found in rite and worship. These performances or acts cannot be seen as a simple event of playing out of beliefs. Religion does more than satisfy curiosity. There is no doubt that religions attempt or assist to explain much, however, no religion tries to explain everything. There are many societies in the World whose religion makes only passing reference to cosmic phenomena such as the heavenly bodies, and in which the explanatory function has meaning It also stimulates our minds with an elaborate imagery of society's condition and fate. It also provides comfort and relief in distress, lessens fears. In addition religion can be extremely emotional affair.

RITUALS

Among many societies one finds large numbers and various types of rituals. There are rituals which are known as callenderical rituals. This are performed each year at approximately the same time. The Maskal and New Year celebrations from Ethiopia are good examples for callenderical rituals.

Rites of passage[41], are found in many cultures. These rituals focus on individuals and group members. Their performance entails transformation in the social statuses of the participants. These include, for instance, age- and generation-set rituals (gaada), wedding, and circumcisions[42]. Among many cultures of the Non-Industrial world, there are other kinds of rituals performed by the people. These category of ritual are of situational nature and are held due to some special need or due to an extraordinary circumstance. Specifically, these are performed to avert dangerous circumstances such as severe droughts, epidemics and the threat of war. Rituals of this sort may also lead to the birth of new religious movements.

In spite of the variations they show all rituals are collective affairs of the community. Moreover, rituals performances follow a standard pattern every time they are conducted.

In general as proposed by a number of social anthropologists religion is one of the chief supporter of an established order and the status-quo and stabilizing factor in the social systems[43]. Furthermore, new visions and new ideologies be it secular or

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[40] *See also Lewis (1988) and Bloch (1992).*

[41] *See, Van Gennep (1909).*

[42] *Male circumcision and female clitoris constitute puberty rituals. Besides this the onset of death is universally the subject of ritual, and there is not a single human society that simply throws the body out as a mass of decaying protoplasm. Many societies practice cremation of the dead, whereas others dispose of the corpse differently. Interment in the ground is the most common custom, though place of burial, position of the body, adornment, preparation and dressing of the corpse, and time of burial may vary. The mourning period often starts immediately after death. During these prolonged mourning periods, certain acts of self-abnegation, such as hair cutting, and self-inflicted injury, are common, and these form an effective way for the survivors to purge themselves of a sense of guilt, born of the ambivalence felt toward the deceased.*

[43] *For such prepositions see especially M. Bloch (1992); and Turner (1969).*

religions may often serve as mainstays of the socio-political systems they are operating in[44]. From our elaboration we understand that religion is, in part, a cultural construct.

CULTURAE AND ART

An aesthetic strive is international feature of human society. Everywhere in the world, at all times, people have created objects decorative patterns that are seem to be unnecessary from point of view of the utilitarian aspects. Such creative expressions take different forms and styles in the cultures of different societies. Thus each individual culture tends to show a consistent style. Some art styles find continuity and expression in other parts of culture. One should be cautioned that the use of the term - art - in the Western sense may not help in explaining various types of art styles developed by foragers and pastoralists for example.

In fact art and aesthetic criteria are largely understandable in their own terms and contexts. There are distinctive features in material artiefacts of each culture be it sculpture, paintings and other art styles. These include styles that are widely shared by group members such as body arts, hair-styles, closing and verbal arts, such as music and so forth. These along with other cultural elements can be used proudly by a group of people to claim separate cultural identity, the integrity and worth of their cultural achievement to the entire group.

Art in its all forms mirrors the society and that particular society generates art forms and styles. In the same manner, there is maintenance of style by a group. Such continuity shows the coherence of form or patterns peculiar to specific culture. The primary goal of cultural anthropologist and archeologist (art historian) is to find and describe these consistent patterns of forms, meaning, value, and style in the cultures they investigate. Yet, what many foreign scholars of African art explained as African art seem not to represent the diverse art styles of the African peoples. This is partly due to the fact that researchers of often restricted themselves to a handful of cultures of the people of Africa in limited part of the continent. Even in these few contexts, the studies are often focused especially on the aesthetic appeals of sculptures and description of their functions and neglected the social and temporal dimensions of these art forms and sculptural forms and other innovations.

The people in every society perceive their social and natural environment through a cultural screen and depend for their survival by and large on the culture or way of life they developed for generations. Moreover one can not imagine societies today surviving without culture. The organization of production activities to feed growing number of population, building the ability and necessary skill to coping with frequent natural calamities, such as drought and epidemic, man-made disasters such as resource conflicts, other social crises, and the creative attempt to understand the world around us, and above all co-operating among ourselves and with others and a whole range of other issues in a society requires more than any other thing cultural solutions.

In spite of the diversity that exists between different cultures of different societies, all cultures share in common one thing. That is that culture of a society insists the existence of an integrated system of standard values, norms, rules and meanings that guide the people. This does not mean that culture does not change. It changes through processes of internal innovations and rearrangement and also due to

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[44] *See Bloch (1992).*

the dynamics of culture exchange between societies. Yet societies and cultures are not like sponges that sop up all types of external cultural influences and cultural invasions, some cultural elements may acquire acceptance while others may get partially or totally rejected. Although external cultural influences may often precipitate great transformations in the cultures of the recipient society, yet the potentials of these cultural influences for serious negative consequences are reduced through a gradual process of assimilation by the societies that adopt them. The new cultural introductions are often modified and altered to be accommodated into the society's established cultural life. Furthermore, the integration of external cultural elements is an on going process, yet in the process one observes conflicts, discontinuity and continuity.

THE ROLE OF CULTURAL RESEARCH AND AFRICAN INTELLECTUALS CONTRIBUTIONS IN THE PROCESS OF DEVELOPMENT OF CULTURE

The role of cultural research should be to study the various cultures of many ethnic groups. In this they have to establish the those aspects of culture: institutions which are relevant to promote the improvement of the people and to promote creativity of the people. It has to find out some cultural practices and find alternative way to change these cultural factors through the use of local knowledge, yet without endangering the cultural identity of the people.

There are a number of cultural institutions and practices that have been developed over centuries or generations but which are not yet tapped by Africans to improve their own innovations: be it technological, economical, knowledge of conservation of the natural environment, medical knowledge and of production techniques and craft production to mention a few. So far African elites have been disinterested in the local innovations and local knowledge and institutions of their people and have looked to the West. They have imported and introduced a number of cultural elements that have discouraged and almost destroyed the creative power of their local people. The consequence has been dependency on foreign culture, foreign imports of technologies, production technologies, conservation systems, medicine and the like. These imports have led Africa to become culturally dependent on the industrialized World. Besides this the imported cultural elements being foreign they became incompatible with the local ones. But their introduction has on one hand undermined the culture and innovations of its people and created cultural disasters in all spheres of life on the other hand. In order to recover from the cultural disasters and dependency on foreigners it is time for Africa to rethink and look after nurturing of its diverse cultural achievement.

In this endeavor African scholars from all disciplines can make their contribution in the revitalization of the relevant cultural achievements through intensive multidisciplinary research work. In this research researchers are expected to seek and establish some of the cultural values and institutions that hinder the improvement of the standard of life of its people and in the fight against dependency on imported innovations and foreign assistance.

It is time that they have to devote their intellectual skills and work hard to revitalize the most important and sustainable cultural aspects of their society and to promote cultural approach to the development efforts.

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QUESTIONS,COMMENTS, INTERVENTION AND SUPPLEMENTS

- On your presentation you've mentioned that there are different categories of languages; high advanced and what not...What is the hirarchy of languages?

- You've said that certain languages promote or allow development whereas others do not. So would you elaborate this? Since it gives a notion that all languages are not equal for promoting development.

- How can we modernize the life of pastoralists?

- All languages weather they belong to larger communities or smaller communities they should be promoted and should be encouraged. We know that industrial countries use their own languages, but we Africans ignore this fact and move ahead without our languages.

- What we have done in Africa is that, we seem to be importing everything what the developed countries given us. They make decision to something they just dampen it on us. Perhaps more important than that is, their misconception of what Africa is. We should look at this issue much more objectively as a family, as Africans and as black people and humanbeings. Let us not be cosmotic the way our European counter parts are. They have already lost their culture , we are the only one who have the culture.

- Traditional approaches by themselves sometimes enhance development and sometimes remain to be bottle neck. What are the parameters of these approaches? And what are the roles expected from every individual who is expected to be the citizen of this country including the top government officials?

- Some people argue that developing countries should not wait or have no patience to develop the indigenous technology rather they have to import the external technology. The others argue vice versa. So what do you comment on this? Do we have the patience to develop our own internal technology or do we continue importing?

RESPONSES TO THE ABOVE QUESTIONS

◊ I am not making here a consent....my answer is ethnic clear.

◊ If you've well developed languages, these language may have immediate effect in economic police, whereas less developed languages might not have immediated effect in the economy. No, culture is lower than any other culture. And I believe that all cultures and all languages are equal.

◊ With regard to how to inject development and improve the life of African pasturalists. I think the example of Afar development intervention by Ethiopian government for the last four decades shows that the intervention did not take into consideration the interests of Afar. And that is why the Afar people are one of the desperate group in Ethiopia. So how are we going to change this situation? Since, we have development plan which hasn't change the life of

Afar. Then we need to evolve Afar in development, they have to tell us which priority they need, we don't impose; if we impose, we may not succeed. The best way is we evolve them in the planning of that project.

◊ If we need development and one of the cultural relevance in encouraging development is the encouragement of development of our languages.

◊ Religions are not always hinderance for development. It's true that we have some traditional institutions which do not allow economic development. Whereas some others may allow economic development. And there are also other institutions which do not allow the envolvement of women then, we shoud change these ones.

◊ To overcome some of our economic problems, we have to discourage some of the imports which kill local crafts. Thus, it's adviceable to import some of the technologies we are lacking without killing the indigenous ones; so as to be able to catch up with twenty first century.

THE CULTURE DIMENSIONS OF SOCIAL AND ECONOMIC DEVELOPMENT

By

Olenja, Joyce.PHD.
Department of Community Health
University of Nairobi
Kenya

INTRODUCTION

More than ever before, issues of development have come to the forefront as the world becomes a global village, with population expansion and the accompanying poverty. It has also become apparent to contextualize the issues of development within the socio-cultural milieu. This paper therefore necessarily starts with the definition of the central concepts of culture, and development. However, in the course of the discussion it will become evident that distinct as the concepts may appear they are in actual fact closely interrelated; one always being the undercurrent of the other and vice versa. Perhaps a unifying factor is that they are processual, and dynamic.

THE CONCEPT OF CULTURE

Culture is universal, embodying those knowledges, attitudes and practices that only have meaning to a given society. More specifically, culture is a set of guidelines internalized through a whole process of socialization within a society. As Diaz (1996) has aptly put it, when socialization and internalization processes have been successful, cultural guidelines of behaviour are subjectively experienced as one's own, coming from within, with a great deal of conviction and commitment. By providing the guidelines for perceptions, emotions and behaviour, culture can be understood as the main socially shared regulator of cognitive/affective activity.

It is important to recognize those cultural systems in which behaviour becomes meaningful, the networks and locus of power in which it is anchored. Within a community various transactions operate within a given or defined social structure which provides the framework that defines peoples interaction at social, economic and even political levels. It is also true that culture is not static; it has an in-built dynamism that ensures that change is possible over time and under a given set of conditions, usually external to the community . Because of this external element, social change usually precedes change in attitude and behaviour. It is during this period of uncertainty that problems come to light as people grapple with adjustments to new and challenging situations.

DEVELOPMENT

The concept of development has been defined variously. At one level it is viewed as a process that involves the identification and definition of a given set of circumstances and phenomena which are then altered as may be deemed necessary;

resulting in a new set of circumstances. This may denote an improvement to the original form. In practice this is not how development operates and attempts have been made to describe the various interpretive models that operate in the process of development. These are the economic, social, political and are often competing (Holland & Henriot,1983).

The economic model continues to dominate most of the established development thinking in the world today; analyzing the situation in terms of capitalization and investment. According to this model societies are underdeveloped because they lack capital to propel development. While it heavily relies on the measurement of Gross National Product (GNP) it ignores a major component of social analysis - distribution. This argument is embedded in the social model of development.

The analysis offered by the social model of development defines the problem not as lack of capital but as marginalization of the poor due to inadequate distribution of resources. The way to address this is to attempt to redistribute resources by spreading the benefits of growth more evenly through tax reforms, wage increases and improved public services; reflecting a liberal ideology or social welfare approach.

Elsewhere development has largely been viewed in political terms. The political model moves the analysis of third world poverty beyond the issues of capitalization and redistribution toward the transformation of the total system. According to this model, the underdevelopment of the third world is rooted in historically generated structures of dependency. The model stresses the need to focus on the quality of growth that is occurring rather than quantity. It also stresses the need to establish the terms by which the economy is structured; the values by which it is guided and the structural consequences of this arrangement. At the International level it emphasizes the transformation of North-South relationships while at the national level it stresses a societal transformation from a "profit system" to a "needs system" founded in structures that generate employment and promote community participation.

THE CULTURAL DIMENSIONS OF DEVELOPMENT

Traditionally, culture has been conceptualized as inimical to development and hence the effort has been directed towards ignoring culture in order to realize development. Indeed the early involvement of anthropologists was precisely to play this role of identifying the cultural obstacles to development. The initial period of the 1945-60 saw anthropologists serving as cultural brokers; essentially dealing with the identification of barriers to community development. In Hoben's (1982) words, the purpose was "to facilitate the diffusion of improved technology by overcoming resistance to change grounded in traditional values, institutions and practices".

Over time this has been replaced by new thinking; a shift towards a deliberate consideration of the cultural basis of development.This realization also arises from the recognition that the concept of development is not neutral or culture-free. The acknowledgement of the cultural specificity of development therefore demands that the context of development be recognized from the start and simultaneously be cognizant of the fact that this process maybe necessarily slow. Awareness of context is only possible if the beneficiaries are also the key actors and are therefore drawn into the project from the start as active participants. This then brings as to the key concept of community participation which will be discussed later in this paper.

Bearing the above concepts in mind, the following sections attempt to address the key areas of development and the ways in which these are affected by or interact with culture.

CULTURE AND AGRICULTURAL PROJECTS

Many of the negative consequences of development are widely known, yet the problems are often only dealt with mechanically, in a limited manner, and seldom do people give pause to question development undertakings. Some of the examples are:

- Environmental destruction and the greenhouse effect
- Industrialization and inhuman working conditions
- Irrigation schemes and increased schistosomiasis and malaria
-Technological interventions such as the Green Revolution; even though overall food production was increased the hardship of the poor was increased as well even though they are the ultimate producers. A good example is the rice growers of the Mwea irrigation scheme in Kenya.

While the idea is not to oppose progress one does not want to take the prevailing definition of progress for granted. One wants to look at progress in terms of the increased health and welfare of all people and not only for the selected few. Within the framework of political economy of health, Navarro,(1974); Taussig (1978) are among several writers who critically question what they see as the skewed "development" processes in Latin America and other developing countries.

Agricultural projects are often ill-conceived and misplaced. A good example was the attempt to introduce irrigation farming and fishing among the Turkana of Kenya; who are renowned pastoralists. This completely ignored the highly developed cultural adaptation systems to the semi-arid and harsh environment. By interfering with this delicate cultural system the Turkana are steeped in even more abject poverty.

A study of the changing perceptions of pastoral development among the Turkana is a good illustration of the failure of pastoral development projects in Africa. In the case of the Turkana the colonial government firmly believed that the main problem of the district was to wean the Turkana from unsuccessful ranching on land that was rapidly becoming fit for nothing but a desert stock economy(Colony and Protectorate of kenya 1943:2).

By 1940s district administrators and technical staff in Turkana had become firmly convinced that overstocking and overgrazing were widespread and the only possible remedies were to improve grazing controls as well as encourage the development of alternatives to pastoralism such as fishing in lake Turkana and irrigation agriculture. The Turkana rejected grazing controls which they regarded as inappropriate to their environment and counter to their traditional practices. The schemes quickly collapsed.

Since independence the government of Kenya pursued the same policy of developing alternatives to pastoral development while the pastoral sector continued to be neglected. Meanwhile fishing and irrigation never contributed substantively to any permanent shift from livestock keeping and neither did it offer even marginally secure economic existence let alone profitable alternative to pastoralism. Recognizing the cultural inappropriateness of these alternative projects, there is now a shift in policy emphasizing pastoral development and the need to involve the

pastoralists more fully in the planning; building on their existing knowledge of the environment. This comes as an afterthought when it should have been from the onset the basis of development in this particular community.

CULTURE AND ENVIRONMENT

The essence of cultural adaptation is the ability to understand what the environment has to offer and determine what can be exploited while maintaining the balance of the ecosystem. The environment is understood as a major resource, providing livelihood in terms of food and medicinal herbs for the maintenance of health. The synergy between environment and life is only too apparent. In some instances there was a deliberate effort to designate particular areas as reserves under the care of elders. These were not open for use in any way except as shrines. An example of these are the Kaya forests at the Kenya coastal belt.

In many communities production activities would reflect an understanding of the unique environmental endowments. For example the practice of transhumance among pastoral communities had an underlying concept of conservation. Similarly among agricultural communities that practiced shifting cultivation in the end gave the seemingly abandoned land space or opportunity to recover. Thus even in very poor environments an element of conservation could be said to be in place as reinforced by cultural norms and expectations.

However, this is no longer the case since increased population and its encroachment on marginal environments has led to disruption of culturally balanced ecosystem. This has in turn resulted in abject poverty.The poor, struggling to find adequate food to sustain themselves have little opportunity to conserve their environment but to over-exploit any available natural resources. The resulting degradation may reduce yields, reduce water availability and eventually render the land and related factors of production unusable.

Governments, bilateral donors, NGOs and UN organizations have cooperated in the conservation of biodiversity in order to contribute both to short-term and long-term environmental stability. For example, the government of Kenya in collaboration with the World Bank and UN agencies prepared in the mid-1990s a comprehensive National Environmental Action plan (NEAP) which translates broad environmental concerns into specific action plans and identifies policy measures and investment priorities which include among others:-

- to maintain biological diversity, including strong measures to protect endangered species
- to protect soils and forests and reduce desertification, including new forest management plans and expanded reforestation and afforestation programmes
- to improve shelter and services for the poor
- to prepare national and local plans to reduce industrial and other pollution, including the setting of health and environmental quality standards for air, water, noise and marine pollution
- to prepare and implement a national energy conservation programme on the efficient use of energy and environmentally-sound alternatives
- to expand public information, participation, education and training on environmental protection and improvement measures.

CULTURE AND GENDER

In considering gender it is reasonable to acknowledge that both biology and environment influence the definition of gender i.e either one is male or female. Men and women have distinct biological makeup and different physiological functions. For example, women menstruate, become pregnant, give birth and lactate while men do not. However it is the cultural meanings that are given to those physiological events and how these in turn influence peoples' behaviour including the social, political and economic system of the society that is significant (Helman 1994:147).

The division of society into the two genders forms one of the basic elements of social structure. The notion of the nurturer/ primary provider and the hard working woman as is reflected in the long working hours by women in contrast to men has a debilitating effect on their health. With the shift in the concept of work over the years, many chores which would have been traditionally performed by men have been relegated to women and as a result many of them are overworked. In both instances the social construction of disease and the response to it becomes largely cultural.

Women become particularly vulnerable when in the modern world, they become the focus of contradictory influences whereby they are expected to operate in the domestic domain including childbearing and at the same time contribute to the public sphere. The result is overworked and fatigued women; often going down with health problems. These observations remind us that gender is more than biology in that in terms of the roles and responsibilities there are 'biases' that disadvantage women to the detriment of their health; all under the rubric of culture.

CULTURE AND PUBLIC HEALTH

Culture is central in defining health in terms of aetiology and management. To address the area of culture and public health one needs to revisit the discipline of Anthropology in order to highlight and contextualize the issues. Anthropology as a discipline has striven to curve a niche in the health development arena but has only often had a supportive role. However, with the unfolding realization of the complexity of development itself, the subject matter of Anthropology now has the opportunity to spearhead the contextual analysis of development problems and the search for solutions. Anthropological methodologies and the centrality of meaning and context are key to the understanding of the nature of problems as well as a pointer to the possible direction of seeking solutions.

In the area of health the holistic orientations in medical anthropology have much to offer in problem identification and analysis. Already, conceptual and methodological approaches in this field have been applied in operational research (Coreil & Mull 1990). From 1975 to date when projects; particularly of USAID were expected to include " social soundness analysis" components, one witnesses a re-entry of anthropologists in international health programmes; emphasizing Primary Health Care (PHC).

What seems to be evident is that one important role for Anthropology in international health of the 1990s is addressing the socio-cultural components of the "health transition", the process of behaviour change that underlies improvements in health status of developing country populations. This also implies that researchers revisit the " household production" of health framework which conceptualizes

health outcomes as dependent on multiple dimensions including socio-economic conditions, means of subsistence, household composition, dietary factors, child-care patterns and resource allocation strategies as well as the specific health-related behaviours that are largely culture-based.

The health scenario has also been viewed in the context of Social Epidemiology. Social epidemiology may be described as the influence of social environment on morbidity and mortality (Trostle,1986 cited in Heggenhougen and Draper, 1990).Epidemiology itself is essentially devoted to selective distributions of disease and their aetiology. In this way it focuses on adaptation and maladaptation to the environment.

The influence of culture on occurrences of disease in ecosystems that include human beings is contingent on a variety of factors with which culturally oriented-behaviour is linked.Therefore, in attempting to understand the various determinants of disease patterns the collaboration between anthropologists and epidemiologist may be particularly rewarding. It is clear that socio-cultural factors and individual as well as group behaviour- a large part of which is culturally determined affect health. Here the concept of the "causal web" is useful in revealing the complex assemblage of psychological, social, cultural, demographic and genetic factors so as to identify etiological relationships and improve not only health services but attempt to influence those factors which significantly affect a group's health.The problem of AIDS is possibly the best example of a disease which necessitates the collaboration between epidemiologist and anthropologists.

According to Dunn and Janes (1986) there are three major questions which are asked in epidemiological research and would be relevant when addressing issues relating to AIDS from a cultural perspective.

These are as follows:

- What are the social, behavioural, demographic and biological characteristics of persons who develop a disease?
- What is the relationship of a disease to geographic, ecological and social locales?
- What is the relationship of disease onset to suspected risk factors (risk factors being those factors whose presence appears to be associated with increased susceptibility) and which may in turn be behaviour(cultural) based?

Various changes have taken place in societies disrupting the established systems. Politics , even more than culture has come to play a major role in public health. The relevance of the political economy of health for the perspective of the promotion and establishment of primary health care (PHC) has been confirmed through the assertion that equity, social justice and community participation are essential ingredients necessary for PHC. Agreeing with the inclusive definition of culture proposed by Landy(1977), and believing political and economic aspects of health to be essential elements of any peoples cultural context, reinforces the importance of the political economy of health as essential to any discussion of medical anthropology and PHC.

Doyal and Pennell's (1979) The Political Economy of Health and Sanders and Carver's (1985) The Struggle for Health: Medicine and the Politics of Underdevelopment are excellent introductions to this field. From these, and a multitude of other sources, it may be concluded that the improvement of health and the establishment of PHC cannot come about without major structural changes in a great number of countries- changes which would require the alteration of political

and economic (power) relationships between people(Heggenhougen 1984). To quote Gish (1979):

It must be stressed that the major obstacles to more just and efficient health care systems (whether by, for or with the people) are not the usually cited ones of limited resources, poor communications or lack of technological knowledge and data, but rather social systems that place a low value on the health care needs of the poor.

To summarize the views on the political economy of health the following observations are pertinent:

- The commodification of health - shifts the major portion of responsibility for health and defining the responsibility in terms of consumer behaviour - this system reduces its attention to corporate or state responsibilities for peoples health or illness in line with the biomedical paradigm that places emphasis on individualistic rather than social or political approaches to disease.
- Professional dominance may be found in any political economy partly because it is a byproduct of the rationalization of western medicine.

Virchow and others conceived of medicine as a social science both in basic and applied sense.

- Emphasized the scientific investigation of the impact of social and economic conditions on health and disease.
- Stressed that society had the obligation to meet the health of its members.
- Advocated for social intervention to promote health and combat disease thus viewing* medical care as a social service.

Virchow referred to politics as "nothing but medicine on a grand scale."

Relevant to the problem at hand, culture defines gender relations in terms of behavioural expectations. These cultural guidelines are more powerful and explicit within the domain of gender relations and sexuality (Diaz 1996). For women, sexuality has been culturally defined as a powerful arena to prove femininity through childbearing, and at once status conferring. Contexts and situations that threaten the loss of what is perceived as the epitome of womanhood will be extremely challenging and difficult.

Female social gender diseases are related to heavy domestic workload; the manner of dress and various adornments i.e the use of cosmetics,and cultural images of female beauty; attainment of status through childbearing which in itself brings about ill health.

The dynamics of gender power relations have thus become a major focus of contemporary research particularly in relation to reproductive health. Several cultural practices have been identified as being particularly detrimental to women's health. More importantly, these cultural practices are basically designed to serve the needs of men even where they appear to be controlled by the women themselves. Examples of these are Female Genital Mutilation (FGM), early marriages, societal tolerance of multiple sexual partners for males and polygynous marriages.

The gender roles prescribed by a particular culture may - like other cultural beliefs and behaviours- be either protective of health or pathogenic depending on the context so that in a particular culture one can talk of diseases of social gender. Perceived in this way, diseases of the male social gender may be related to male pre-

occupation with hunting; alcohol consumption, dangerous and competitive sports and rituals of initiation and the public displays of manhood. This is because men are expected to succeed in the occupational and public sphere while women are expected to succeed in the domestic sphere; each sphere requiring different behavioural adaptations (Helman 1994).

In addition, women are expected to succeed in the biological sphere through childbearing. Having transformed an essentially biological role to a social role is unfair and puts undue pressure on women particularly in a situation where they have no control over their biological makeup. An infertile or barren woman has only herself to blame- inability to beget children or of the correct sex is never the fault of the man. Through socialization even the women themselves see their primary role as childbearing and their success is first and foremost weighted against this role.

STATUS, WOMEN'S HEALTH AND HEALTH SEEKING BEHAVIOUR

The economic status of women is closely intertwined with cultural values and in fact defined by the latter from the onset. One can argue that the bottom line of gender relations/power relations revolve around economic means. This becomes most evident when one looks at the trade-offs poor women have to consider when making "health decisions" related to sexual life. For most women, fears of social, emotional and affection consequences often take priority over fears of health consequences.

Due to double standards of sexual behaviour, sexual coercion and gender discrimination in schooling, employment and property and legal rights, girls and women are frequently powerless either to avoid intercourse with an infected man or insist that he uses a condom or remain monogamous. This is particularly so in primary relationships in which a majority of women find themselves. On the other hand, since women are incapable of independent economic existence staying in such a relationship, that is by all means, becomes their destiny to which they are resigned.

Because of the cultural and more specifically the gender construction of disease, illness and health, certain conditions may not be defined as disease by the women and, therefore, warrant seeking professional help. With reference to disease and sick role (Sigerist in Landy 1977) women may not necessarily take advantage of the special position of the sick in situations where it does interfere with their tight daily routines. In India women appeared unwilling to seek medical treatment for their gynecological problems, or did not recognize them as health problems at all (Bentley et.al 1992).

In Kenya, among the Maragoli of Vihiga district a group of women interviewed indicated that a woman's schedule is so full that they (ironically) only get to rest during pregnancy and the short period immediately after delivery, Ovivu (Olenja & Kimani 1995). Hence the socio-cultural context of illness, disease and health become vital in delineating the way people react to and deal with illness, the ways in which people are recognized as ill and how they present the illness to other people (Helman 1994). Elsewhere women have been described as the disadvantaged patient when it comes to chronic diseases (Njenga 1995). This is partly because the traditional role as carers and nurturers demands that they take care of others almost at the expense of themselves.

Women's health requires to be viewed largely within the nature and context of gender relations. Assuming that gender inequality is the key to the problem then one would analyze it against economic, social and cultural factors and how these impact on health provisioning at the family level. It is an altruism that a majority of women in developing countries are powerless and economically insecure to the extent that this affects their health negatively. As a result of the social and economic emphasis on fecundity, women's self esteem and perceived self-worth or self-efficacy are substantially determined by their reproductive performance.

Presently many women seek and gain empowerment (as they see it) from childbearing which; ironically, not only undermines their quality of health but also embeds them deeply into abject poverty thereby eroding any form of power they may have envisaged (Olenja & Kimani 1995). This view is echoed by Kisekka (in Dixon-Mueller &Wasserheit 1991) that: " Women have internalized the ethic of nobility in suffering such that pain and discomforts emanating from their reproductive and sexual roles are accepted as the very essence of womanhood....social stigma and hence the culture of silence are attached to sexual and reproductive problems, the geneses of which are invariably perceived to be women".

The invisibility and taboos surrounding Reproductive Tract Infections (RTIs), and the belief that they should be endured, creates a culture of silence within families and communities that can severely compromise women's health, eventually leading to premature deaths. This, again reiterates the point that having reduced reproduction to a social role means that all that goes with it has to be borne as part of that role.

CULTURE AND EDUCATION

Education in the form of socialization has been and still is the key vehicle in the traditional transmission of cultural values to all members of the community. Whatever was learned was specific to the needs of any given culture in terms of roles and expectations of either individuals or categories of people. Education equips individuals with skills that allow them to better understand, interpret, and operate in their current environment and to cope with the modernizing environments (Inkeles and Smith, 1974 in Kishor & Neitzel 1996).

Education in its modern form is an essential human right and remains an essential tool for achieving the goals of equality and development. However, discriminatory education may only benefit one gender over the other and thus contribute to unequal relationships between men and women. Discrimination of girl's access to formal education persists in many parts of Africa owing to cultural practices such as early marriages, boy preferences and heavy domestic responsibilities for girls. Moreover curricula and teaching materials remain gender-biased to a large degree and are rarely sensitive to the specific needs of girls and women. This reinforces traditional female and male roles that deny women opportunities for full and equal partnership in society.

Equal access to and attainment of educational qualifications is necessary if more women are to become agents of change. Literacy of women is an important key to improving health, nutrition and education in the family and to empowering women to participate in decision-making in society. Investing in formal and non-formal education and training for girls and women, with its exceptionally high social and economic return, has proved to be one of the best means of achieving

sustainable development. The high rate of illiteracy in most developing countries, particularly in Africa remains a severe impediment to the advancement of women and to development.

Although school enrolment at primary level in Kenya is at par for girls and boys, disparity increases at secondary and higher education levels due to high female dropout rates attributed to social and cultural factors. At secondary school level the enrolment ratio is 56 for boys and 44 for girls. The ratio of males to females with university education is 4:1. Low levels of education attainment by women coupled with retrogressive social and cultural practices have resulted into low participation and representation of women in decision-making positions and lack of access to economic opportunities.

CULTURE AND POPULATION

Culture and population interrelationships can be viewed in the context of fertility, migration morbidity and mortality. Culture has a direct effect on the various demographic factors. Culture is to a large extent a determinant of fertility levels through a variety of intermediaries like age at marriage. In some communities girls are married very early thus exposing them to complete childbearing period. With regard to marital status in some communities, cohabitation predominates over marriage.

Types of marriage do also have an impact on population. For example in polygynous marriages the total number of children were bound to be fewer than in monogamous marriages without methods of birth control. The rotation among wives ensured child spacing. Besides polygyny, in some community there were defined postpartum taboos that spelled out the duration for breastfeeding before the resumption of sexual relations between a husband and wife.

Migration is basically the movement of people from one given area to another. The reasons for this movement are various ranging from search for food, employment, security to permanent settlements. For some cultural groups, for example, pastoralists, migration is a way of life. In such cases migration involves the entire household. This type of migration involves cultural groups that have small households in sparsely populated areas. These cultural groups occupy what are classified as marginal environments. Through postpartum taboos combined with the harsh environment the population is maintained at low levels as an adaptive strategy.

The other form of migration is selective within households in terms of age, sex and to some extent education. Generally young males with formal primary education and above migrate in such of employment opportunities; mainly in the urban areas and to commercial agricultural plantations. Over the years the pattern of selectivity is changing to include females with similar characteristics. This type of migration is predominant among cultural groups that are sedentary. Culturally the migrants retain links with their places of origin where households are often female-headed; however decision making is still in the hands of the males. Male migration has resulted in changing roles as defined by culture; with females taking up roles that were traditionally male.

The status of women as mediated by various cultural rules leads to generally high population growth. The emphasis on procreation and the accruing of status via

reproductive performance gave impetus to childbearing. This is exacerbated by sex preference whereby boys are valued over girls.

As part of cultural change, formal education affects population dynamics by prolonging the stay of females in educational institutions. In essence this leads to late marriage and therefore fewer children to these female cohorts. Similarly females who are employed in the formal sector tend to rationalize their time among various chores including child bearing and rearing. In this context it becomes imperative to plan the family in order to accommodate other competing chores.

CULTURE OF DEMOCRACY

The term democracy has been commonly used in relation to a form of government. It is a form in which the majority of people exercise political control in matters affecting their lives. That is the destiny of individuals and as a nation becomes a central issue of collective responsibility. The ethic of collective responsibility is a key feature of governance in traditional political systems. In a democracy, no single individual or group of individuals have a right to determine what is right for others.

Democracy, like a culture is a way of life, a set of ideals and attitudes motivating and guiding the behaviour of members of a society towards one another in political, economic, social and cultural relationships. It begins from the family, social organizations, youth groups, the church right up to the state. The simple maxim is that no single institution or individual should hold the rest of society at ransom for whatever reasons. Therefore it follows that to realize a democracy one needs to invoke some of the cultural ideals that facilitate good government for example, the issue of consensus and the role of leaders as representatives and custodians of community interest.

The underlying assumption in the quest for democracy is that man/woman by nature yearns for and is capable of self-fulfillment, realization and improvement; of climbing to higher material, intellectual or spiritual levels. Democracy seeks to provide an environment in which man or woman can recognize his or her innate and potential qualities and apply them to improve himself/herself and the environment. Freedom is the key and the central consideration is the human being and his/her relationship with fellow human beings and the institutions of governance. Thus the indicators or principles of democracy are broadly people's participation, basic human rights and transparency and accountability.

PEOPLE'S PARTICIPATION

This is a central ideal of a democracy. Here democracy becomes a political form or method of governing people; according the equal opportunities to participate in public affairs and shape their destiny. They are involved in identifying, planning and working out priorities for development in their own areas. At the national level they participate by:

- Airing views through public debates on issues affecting their country
- Free election of representatives

BASIC HUMAN RIGHTS

These are an integral part of a democratic society. They include a right to a livelihood, shelter, education, health and above all freedom of expression and association.

TRANSPARENCY AND ACCOUNTABILITY

Currently these have become the yardstick for judging democratic governments. It requires that the governed are aware of their governments actions and rationale for the same.

One can therefore argue that given the close connection between culture and the ideals of democracy and their reference to development in broad terms they are indeed necessary ingredients in the development process.

RECAPITULATION: PARTICIPATORY DEVELOPMENT

The foregoing presentation has focussed on various aspects of development. It should be noted that it is the ultimate goal for any society to develop i.e. move forward and improve their lives. Change is, therefore, part and parcel of this process. That culture is the pivotal point of this process is recognized. Unfortunately culture has erroneously been viewed as static and seemingly inimical to development. Because of its complexity, it was in the past best ignored when conceptualizing development. Because of the failures experienced in development approaches, it has been deemed necessary to look at culture and identify those aspects that have potential for propelling development.

The concepts of community participation, participatory or people- centered development are really stating that one can no longer ignore culture recognizing that there are certain aspects of culture that indeed facilitate development. It also implies that there is a recognition of the fact that for people to appreciate and support a given development initiative, it has to be meaningful in their context.

Community participation is closely aligned to the concept of people-centered development whereby the beneficiaries of development are involved in the problem identification, prioritization, design, implementation and evaluation. This approach arose from the dissatisfaction with the top-down, trickle down notions of development that turned out to be materialistic and narrowly economistic (Bhasin, 1991).

The pioneering works of Chambers (1983), coupled with the philosophy advanced by Paulo Freire in the 1960s are key in the advocacy for participatory development emphasizing not just economic development in the traditional-classical sense but more realistic and meaningful sustainable development.

Over the years there has been a shift in conceptualizing development in a holistic way; taking into account the social as well as the human dimensions. While the paradigm shift towards sustainable development is still in its infancy, it is clear that more and more policy makers in many countries have come to the unavoidable conclusion that for development to be valuable and legitimate both nationally and internationally it must be people-centered, equitably distributed, environmentally and socially sustainable (UNDP Human Development Report,1996).

Development is dialectically connected with poverty. Community participation has been identified as the critical element in addressing issues of poverty. The development process has to be engendered within a context in which all people are participants in the social, economic and political affairs of a country, either directly or indirectly through representation.

The people's role must be paramount in the planning, designing, implementation, monitoring and evaluation of local programmes well as in the management of resources. This is based on the premise that only when a community identifies with a programme, it establishes and maintains a sense of ownership fosters sustainability. This necessarily implies mainstreaming development within the local context. Only when the same community is given responsibility for management of its resources will the conservation of those resources be possible.

The cultural specificity of development lies in the recognition of participatory development; building on existing socio-economic systems, sensitivity to ecological conditions, taking account of traditional knowledge and institutional dynamics within which development takes place.

Context is a key issue here in that it is not limited to culture, but does take into account the changing circumstances; noting that culture is dynamic. The major problem has been the lack of congruence between the change agent and the community. what is it that needs to be changed and how? It is at this point that the change agent has to undertake a baseline assessment of the situation and solicit views from the community.

Often what is defined as a problem by the change agent may not be seen as such in the community context. It is therefore important that participatory methodologies are employed to gather baseline data from the community concerned. Often one finds that when people are invited to define their problems based on their experiences one is also generating commitment at the same time. It is also an exercise in confidence-building and empowering the community to decide on changing what it no longer finds relevant to the changing times.

Certain cultural practices which initially appear rigidly held may be either modified or abandoned to achieve development. This has been the trend in human development so that there is no society whose culture has not changed over the years. The key issue here is what does change mean to the society in question? The role of the change agent therefore becomes that of a facilitator in a process whereby people begin to evaluate their situation; debate among themselves and set priorities for their own development. Initial identification with the problem means that people will be committed to the implementation of the tasks ahead as well as assuming ownership. In other words, sustainable development as a goal will only be achieved when development objectives are defined in peoples terms; thus giving a context and meaning to development.

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QUESTIONS,COMMENTS, INTERVENTION AND SUPPLEMENTS

- My worry in Africa is, resource management; are we inline with our ecological resources or are we out of bound? Because we haven't yet touch the issue of population explosion in regard with resource management; how do you see it?
- It's quite detailed presentation which touches almost all aspects of life. It touches educational issues, democracy, public health and many other areas. It seems that every aspect of life has something to do with culture, therefore culture plays an integral role in all aspects of life. Thus, whenever a conference of this nature held and recommendations are mades are our governments taking seriously thses recommendations with the view to implement them?
- Do we have all those people who are concerned with development to carve these African problems? The problem is, we are specialists and government representatives probably. But the actual people are not present. They would have been the best people to present their own problems. The main component with regard to solving this problem would have been to involve local people in the discussion. We have to look to our own model rather than looking into European model to solve these problems. The best thing would be to compare our own experiences rather than taking European experience or some others, because development is interelated to culture and is contextual.
- Do we have to relate culture with development? Should we necessarily preserve our cultures and cultural traditions or be selective in preserving some of them?

RESPONSES TO THE ABOVE QUESTIONS

- It true that resources are dwendling in Africa as our population expands. The usual resources are community based, but there are also resources which come from the central government.
- I think many of our governments had been accused of inappropriate management of resources. So that if communities had certain resources to manage, you may see a change. But when we manage them from above we have a problem.
- We are not saying that conventional development model is totally wrong for Africa. What we are saying is that we need something to complement it. What we want to come up is to complement the west that has rooted in African culture, reality, context, etc.
- With regard to the question raised about the relation between culture and development, I think we have to be selective and all countries that have developed are selective. There is no country developed by its own but we all developed by borrowing. However borrowing must be selective and basically moving forward.

INTRODUCTION TO THE CULTURAL APPROACH TO DEVELOPMENT

By

F.W.B. Akuffo
Department of Development Studies
University of Zambia
Lusaka, Zambia

(a) INTRODUCTION

The problem of writing introduction to cultural approach to development raises the question of what constitutes culture and what constitutes development? The concept culture is used in different ways. When the word is used by a social scientist, namely, a sociologist or an anthropologist, it has a special meaning. The social scientist speaks of culture as the way of life of a particular society. The word was originally developed to be used as a tool to describe differences and similarities between groups of people. The specific and general meanings of culture could be given as follows: culture refers to a configuration of learned and shared patterns of behaviour and of understandings concerning the meaning and value of things, ideas, emotions and actions.

This configuration of patterns and understandings arises out of language communication within a social group and helps an individual to adapt to his or her physical environment, his or her biological nature and his or her group life. Secondly, when culture is used generally, it means the learned behaviour of human beings, the ways of thinking, feelings and doing things that people in their own capacity have developed as being part of their environment.

A third meaning of culture refers to the aspects of human behaviour in terms of taste, refinement and interests in music and arts. In this context many people have the opinion that culture means civilization, development or improvement acquired through learning and education. Hence, it is common to hear one person referring to another, in a derogatory sense, as uncultured or, in a favourable way as a person who is highly cultured. This indicates that every society possesses some elements of culture irrespective of the socio-economic development of the society. Indeed, some countries are highly 'developed' in music, sports and art, even though they are poor in economic and matrial terms. Culture is universal but may differ from one society to another. Development too is a many-sided process. At the level of the individual, it implies increased skill and capacity, greater freedom to be what a person or society wants to be.

All these perceptions of culture raise a very fundamental question as to how to incorporate culture into development planning. This leads to the consideration of development models and planning processes, their lessons and constraints.

REVIEW OF LEADING CONVENTIONAL DEVELOPMENT MODELS AND PLANNING PROCESSES: LESSONS AND CONSTRAINTS

W.W. Rostow (Rostow 1960: 4-11) and Andrè Gunder Frank (Frank 1969: 1-30) appear to be some of the leading theorists or development strategists and economic planners of our time. W.W. Rostow's position on developing and planning is that development takes place when countries overcome local attitudes and traditions and promote such development is supposed to follow five stages. The following constitute the five stages. 1. The traditional stage 2. The pre-conditions of taking-off stage 3. The take-off stage 4. The drive to maturity stage and 5. The age of high mass consumption stage.

According to Rostow, the developing countries are not developing because of their failure to allow patterns which emerge when a country starts enjoying a substantial increase in economic growth - it is a virtue to be cultivated in the ways it happened in Europe. Andrè Gunder Frank contradicts this assumption savings and investments, with emphasis being placed on entrepreneurs as agents of change. This process follows five stages of Rostow by suggesting that these countries are being underdeveloped because of trying to do what Rostow is suggesting.

Rostow claims that it is possible to identify all societies, in their economic dimensions as lying within one or five categories: the traditional, take-off, the drive to maturity and the age of high mass-consumption. According to Rostow, a traditional society is one whose structure is developed within limited production functions, based on pre-Newtonian science and technology and on pre-Newtonian attitudes towards the physical world.

The traditional society is however, in no sense static and it does not exclude increased output. Acreage could be expanded, some ad-hoc technical innovations be introduced in trade, industry and agriculture and productivity could rise with, for example, the improvement of irrigations works or the discovery and diffusion of a new crop. But the central fact about the traditional society is that a ceiling exist on the level of attainable output per head. This ceiling results from the fact that the potentialities which flow from modern sciences and technology were either not available or not regularly and systematically applied. Generally speaking, such societies because of the limitation on productivity, has to devote a very high proportion of their resources to agriculture and following from the agricultural system, there was a hierarchical social structure with relative narrow scope - but some scope for vertical mobility. Family and clan connections play a large role is social organization. The value system of these societies is generally geared to what might be called long-run fatal of possibilities which is opened to one's grandchildren will be just about what it has been for ones grandparents in those societies. But this long-run fatalism by no means excludes the short run options that exist within a comparable range it was possible and legitimate for the individual to strive to improve his lot within his life-time.

The pre-condition for take-off, shreds when the insights of modern science begin to be translated into new productive functions in both agriculture and industry, in a setting given dynamism by the literal expansion of world markets and the international competition for them. But all that lies behind the period after the traditional period, which in the case of the developing countries, is the colonial

period, is relevant to the creation of the pre-conditions for take-off. Among the Western European states, Britain, favored by geography, natural resources, trading possibilities, social and political culture, became the first nation to develop fully the precondition for take-off.

The implication of what W.W. Rostow is describing as a process of development is that development can take place when a group of people abandon their traditional culture and adopt the late seventeen and early eighteenth centuries culture which developed in Europe, and in Britain, in particular. This stage was initiated in the developing countries during the period of colonialism but disappeared after the achievement of independence as many of such countries went back to incorporate their culture in their search for development.

Andrè Gunder Frank (Frank 1969: 19-27) claims that W.W. Rostow's stages of development and thesis on development are incorrect, primarily because they do not correspond at all to the past or present reality of the underdeveloped countries whose development these five stages are supposed to guide. It is explicit in Rostow's perception that lack of development in the developing countries is the original stage of what are supposedly traditional societies - that there were no stages prior to the present stage of under development. It is further explicit in Rostow's assumption that the now developed societies were once underdeveloped. But all this is quite contrary to facts. This entire approach to economic development and cultural change attributes history to the developed countries but denies all history to the underdeveloped ones. The countries that are today underdeveloped, evidently have had a history no less than the developed ones. None of them for example, India, is today the same as it was centuries or decades ago. Moreover, reference to even any school-boy's world history confirms that history of the now underdeveloped countries, has been most intimately related to the history of the now developed ones for at least several centuries.

Indeed the economic and political expansion of Europe since the fifteenth century has come to incorporate the now underdeveloped countries into a single stream of world history which has given rise simultaneously to the present development of some countries and the present underdevelopment of others.

However, in their attempt to construct theory and policy for the underdeveloped countries, Rostow and others who think like him have examined the developed countries as if they had developed in isolation from this stream of world history. It stands to reason that any serious attempt to construct theory and policy for development of the experiences of the underdeveloped countries themselves has to take into account the history and of the world historical process which has made these countries underdeveloped. Yet this task of constructing a realistic theory and policy of development has not been pursued by any of the students of economic development and cultural change who employ the modes of approach to the problem which according to Rostow, exhausts all possibilities.

There is again the assumption that this idea of denying history to the people in developing countries as a way of tracing economic development and cultural change exhaust all that happened in history and what can be done and at least and what ought to be done cannot be sustained.

According to Gunder Frank, it is impossible without closing one's eyes to find in the world today any country or society which has the characteristics of Rostow's traditional stage. This is not surprising since the construction of Rostow's stages takes account neither of the history of the now underdeveloped countries, nor or

their crucial relations with the now developed one's over several centuries past. Rostow's approach obliterates the fact that through these relationships, the now developed countries have totally destroyed the pre-existing fabric of these societies be it traditional or not. This was most notably the case in India which was deindustrialized. Africa, where the slave transformed society long before colonialism did so again and Latin America where the high civilizations of the Incas and the Aztecs were wiped out all together are not taken into account in the writing of the economic history. The relationship between the mechanitalist and capitalist metropolist and these colonies succeeded in supplementing the pre-existing or in the case of the tabularosa situations of Argentina, Brazil, the West Indies and elsewhere, and in implanting the social political and economic structure they how have, that is, the structure of underdevelopment. This long relationship between the now underdeveloped and now developed countries within the same historical process did not affect only the export enclave in the underdeveloped countries, but also affected their internal economies too. This historical relationship transformed the entire social fabric of the people's whose countries are now underdeveloped.

According to Gunder Frank, if Rostow's first, traditional stage cannot be found in any underdeveloped country today, his second stage, which contains the pre-condition for take off into economic development, is even more conspicuous by its absence. Characteristics of the Rostow's second stage in the penetration into underdeveloped countries by outside influences created broad, economic conditions, mostly in the developed countries, and diffused to the underdeveloped ones, where they destroyed traditionism and simutaneously created the preconditions that were assumed to lead to the subsequent take-off or the second stage in Rostow's thesis is very glaring. As observed with respect to the first stage, the now underdeveloped Asian, African and Latin American parts of the world, even if they were traditional in the Rostowian sense before their contact with European thesis which is suspect, considering the high civilisaiton and technological development that had been achieved on all three continents, certainly have been and still are affected by condition in and penetrated by influences emanating from the now developed metropolis. Yet this same metropolitan conditions and influences, which already have a history ranging from one to several centuries, have not brought about economic development or even led to a take-off into development, in a single one of the seventy five countries as they came to be called in the 1964 Geneva Conference on World Trade and Development. (WTD)

Gunder Frank claims that the five stages which Rostow refers to, do exist in Rostow's mind. They do not exist or have never existed or will it ever exist in either the now developed or underdeveloped countries.

In considering the views of W.W. Rostow and those of Andrè Gunder Frank, it appears that both perceptions of development has some merits and demerits. Rostow's assumption's that the developing countries in their search to develop should follow some five stages which the Europeans followed has some merits because it provides a standard for development yet at the, in their search for development but at the same time as Andrè Gunder Frank puts it, for development to be meaningful, it has got to relate to a place at a particular time since there is no philosophy or development theory which is universal and eternal. Development must relate to place and time. Yet is not wrong to have a standard type of social and economic form which can be called development. Whatever way the problem is looked at, these two writers have something to contribute to the whole search for a definition of development. As culture changes so do perceptions of development.

ADAPTING CURRENT PLANNING AND DEVELOPMENT METHODS TO THE CULTURAL APPROACH

The main reason why development method and current planning should be adapted to culture is to make the planning and the development sustainable. The paradigm of adapting current planning and development to culture like that formulated in a society different from the people receiving it, is not as might be assumed simply related to the level at which decisions on planning and development are taken but related to the problem of having sustainable development. A change in level of decision-making is a necessary but not a sufficient, and possibly not even the most important condition for such a strategy. Planning and development related to culture implies alternative criteria for factor allocation, going from the present principle of maximizing return for selected factors to one of maximizing integral resource mobilization. Different criteria for commodity exchange, going from the presently dominating principle of comparative advantage to one of equalizing benefits from trade, specific forms of social and economic organization, emphasizing territorial rather than mainly functional organization are also implied. A change in the basic concept of planning and development, going from the present monolithic concept defined by economic criteria, competitive behaviour, external motivation and large-scale redistributive mechanisms to diversified concepts defined by broader societal goals, by collaborative behaviour and by indigenous motivation also relate to the importance of culture to development.

Planning and development need to be considered again as an integral process of widening opportunities for individuals, social groups and territorially organized communities at small and intermediate scale and mobilizing the full range of their capabilities and resources for the common benefit in social, economic and political terms as Andrè Gunder Frank suggests. This means a clear departure from the primarily economic concept of planning and development of W.W. Rostow held in the 1950s and 1960s being reintroduced through the present Structural Adjustment Programme (SAP) with its ensuing pressure on individuals, social groups and territorially organized communities to plan and to develop only a narrow segment of their own capabilities and resources as determined from a group of people from different culture by the present world system and neglecting other capabilities and self-determined objective in order to retain a competitive position in economic and political terms vis-a-vis the rest of the world according to Tony Killick (Killick 1980: 134-180).

Unlike planning and development formulated from outside the culture of those who are to receive the changes, which was nurtured by the economic theories of the past four decades, particularly the neoclassical one, there seems to be no well structured theory available in this direction which have been undertaken at international level through the search for a New International Economic Order (NIEO) or for another planning and development at the subnational level by such concepts as Agropolitan Development (Friedman and Douglas, 1978: Iff) But there is still a pressing need for coherent and systematic framework for an alternative approach. One reason for the lack of such a coherent framework may be that it would need to be supported by a variety of disciplines and not primarily by economics and development studies, as this present theory suggests and the cumulative cooperation between different disciplines is apparently very difficult to achieve. In addition, there may not be only one strategy of planning and development from people at the grassroot as has been the case for the predominantly monolithic industralization-urbanization strategy from a few experts to date. Beyond some basic common features, different cultural areas will need to

construct their own plannings and development strategies which will require compatibility only at certain points of mutual contact. Alternatively, the contact points may need to be restricted to those types of interaction where compatibility is feasible and desired by each of them. Alternative strategies of planning and development related to the culture of the people receiving the supposed planning, and development need to emerge from, and be adapted to, the requirements of different cultural areas. Such strategies may change over time, possibly alternating with phases of planning and development from the classics or Rostowian model.

The traditional development paradigm from the classics, a centre-down-and-outward paradigm, provides a starting point in the search for alternatives. The past three or four decades, dominated by planning and development strategies from the classical and neo-classical theorists, have not led to decreased disparities in living levels. Disparities have in general increased as many case studies show. This applies both to disparities between social strata and between geographical areas (Akuffo 1996).

Both paradigms are conceptual constructs which in practice rarely occur in pure form in real situations and are always especially in today's highly interactive national, continental and worldwide systems, consists of a mixture of both of these elements. In different national or regional situations, there is undoubtedly considerable variation in the make up of these elements as well as in their temporal sequence (Akuffo 1975: 11f). It is important at this point to consider development strategies and poverty.

1. DEVELOPMENT STRATEGIES AND POVERTY

There is broad agreement that economic performance of developing countries in the last sixty years has failed to live up to the initial expectations of planning and development theories like those of W.W. Rostow (Akuffo 1995: 42: 48). It is true that, simply in terms of the growth of, Gross National Product (GNP), per capita the developing world taken as a whole within the early day of their independence performed far better than expected. The GNP per capita of the developing countries, as a group, grew at an average rate of 3.4 per cent a year during 1950 to 1975. This was faster than either the dependent colonies or the growth developed nations had achieved or attained in any comparable period before 1950 and exceeded both official goals and private expectation (Morawetz 1977: 12).

In spite of this growth, however, serious problems of poverty and undevelopment remain. In part, this outcome can be attributed to the fact that growth has been unevenly distributed among developing countries. Thus, although, it is true that per-capita income has roughly trebled for some 33 percent of the people in the developing world during the past 25 years, it is also true that to the other 40 per cent the increase in per-capita income has been only one or two dollars a year (Ibid: 14).

These figures under-state the proportion of the population in developing countries that has experienced at least a slow advance in real income. Based as they are on country averages, the figures conceal important changes in the distribution of incomes within countries and the fact that the absolute incomes of a significant number of people may have actually fallen. Indeed, it has been argued that inequality and the incidence of absolute poverty have increased not only in countries with a poor growth performance but also in several fast-growing countries like South-East Asia (ILO 1977, Adetman and Morries, 1973).

Disenchantment with these accepted facts has focussed on two interrelated issues: 1. the nature of the world economic system and the obstacles this system places in the path of those striving to conquer the problems of underdevelopment and to narrow the economic distance between nations. The demands of development for a New International Economic Order (NIEO) can certainly be regarded as one strand in the disenchantment of people in both developed and underdeveloped countries especially the poor with their experience over the past sixty years using W.W. Rostowian model of development. The second issue is a concern with alternative strategies for national development to replace the discredited growth strategy.

Before discussing these alternative strategies, it is useful to recapitulate the main features of the discredited strategy and analyse why it failed to live up to all that was expected of it. Although, it will be suspect to suggest that planning and development thinking and practice during the 1950s and 1960s was monolithic, it remains true that a dominant model can be identified and characterized such as that of Andre Gunder Frank. Such a model, not only dominated planning and development theory, but also constituted the basis for the policies of international planning and development agencies as well as of the majority of countries in the developing countries.

The main features of this model may be described in terms of targets set, this instruments used to attain these targets, and the maximization of rate of growth of national income per capita, but it was not the only target. Rapid industrialization and the installation of the infrastructure for a modern economy as W.W. Rostow will put it, were often the specific forms into which the growth target was translated. The drive to develop was expressed in terms of the need to overcome a shameful economic backwardness at to catch up with former metropolitan powers and other developed nations. The accent was thus on modernization in W.W. Rostows term on installing a modern economic structure, and diffusing modern attitudes on knowledge among the populace. These targets were regarded as being rapidly attainable and also mutually compatible, industry, especially heavy industry, was the dynamic and modern sector and would thus simultaneously maximize both growth and modernization.

The instrument chosen to attain these targets sprang from the sam ideological perspective of the ones of W.W. Rostow. Planning and Development were conceived to be urgent and pressing task and processes that therefore had to be telescoped. This implied the need for strong centralized control and direction over the key processes of capital accumulation and the allocation of investment. This produced in almost every developing country a system of creating Central Planning Agency and a five year development plan. This spread of planning owed less to any ideological rejection of the market than to a feeling that in the interest of haste the market has to be supplemented by state intervention, especially in resources mobilization and investment. This planning machinery relied on some variance of a macro-economic growth model which emphasized the aggregate rate of investment and the capital output ratio. The target of maximum growth could best be attained by increasing the level of investment and by reducing the capital output ratio. The former involved resource mobilization, while the latter related to resource allocation and investment criteria planning and development policies hence concentrated on manipulating fiscal and monetary instruments to increase the rate of savings and guided by investment criteria which emphasized growth and reinvestment on the diversion of resources to infrastructural and industrial investment. In addition, commercial policies were geared to the fostering of import-substituting industrialization and significant reliance was place on attracting a fairly

indiscriminate inflow of foreign and direct foreign investment and foreign technology.

Clearly, this package of instrument was geared overwhelmingly towards the maximization of growth, but it will be stating the facts to claim that the goal of attaining generalized economic progress did not enter into the consciousness of development planners. Rather the growth strategy was based on a strong assumption that the fruits of economic progress would be automatically diffused throughout the entire economy. Not only was it assumed that the problem of income distribution would take care of itself, but it was also held that the maximization of growth would in the long run be the most effective means of raising the income of the poor. The possibility of growing inequality in the short run was conceded, but even this was held to be desirable in so far as total savings were increased and hence a greater output similarly a choice of capital intensive technology was justified on the grounds of the greater reinvestible surplus associated with it. Furthermore, apart from these purely economic considerations, the growth and modernization strategy was also expected to pave the way for democratization of developing countries societies and lead to greater popular participation (Amin 1978: 13-18). In spite of the fact that this never happened the Internaitonal Monetary Fund (IMF) and World Bank officials are claiming that there is no alternative to this strategy of development.

In large measure, disenchantment with the growth strategy can be traced to the outcome of all these assumptions about the additional benefits that automatically accompany a successful growth strategy as it is being suggested by the IMF and the World Bank. The spread and trickle down effects proved to be far less potent than originally anticipated. On the world scale, the hope that growth plus international trade would lead to narrowing of the economic distance between nations has not been fulfilled, the economic system has behaved quite differently from, the smooth equilibrating adjustments predicted by the theory of international trade (Streeten 1978: 1-2, 27-36).

Similarly, within developing countries, diffusion of the benefits of growth has been equally sluggish. Interregional inequality increased sharply in many countries. In some, countries as Bangladesh and Nigeria, this was a primary cause of political tension and discontent. In other multi-racial societies, economic growth has not led to greater equality amongst racial groups, but has instead heightened communal tensions. Even more serious than this growth in interregional and inter-racial inequality was the accumulating evidence that inequality and absolute poverty may have actually increased in many countries. (Lewis 1963: 164-200) On particular significance, is the fact that the Kuznets hypothesis which states that income inequality would increase the initial stages of economic growth but would eventually narrow down the inequalities, no longer generates the same complacency about problems of income distribution and poverty that it used to. Not only is there a feeling that such a process may take an unacceptably long time, but there is also some question of the validity of the very hypothesis itself (Beckerman 1977: 667-76 and Lee 1977: 279-289).

2. A SECOND LOOK OF DEVELOPMENT STRATEGIES

The disappointing outcome of growth strategy of W.W. Rostow led to various attempts to find alternative strategies which could ensure growth while containing the worst manifestations of inequality and poverty. The best known among these were the employment-oriented strategy of the International Labour Organization (ILO) and the redistribution-with-growth strategy started from recognition that it

was necessary to broaden the objectives of development away from an excessive preoccupation with the rate of growth of GNP alone.

The employment-oriented strategy was based on the recognition that mounting unemployment and underemployment were the most serious manifestions of mass poverty and that development strategies would need to adopt the generation of productive employment as a key target. This was to put greater emphasis on employment implications of the choice of production-mix and technology. Thus instead of allocating investment funds to projects that yielded the highest return irrespective of employment and income-distribution implications, it would be necessary to bias the choice in favour of projects which create the largest number of productive jobs. This was regarded as a necessary corrective against the prevalent preference for the most modern projects using the latest and most capital-intensive technology. The main policy implications of this approach were that it would be necessary to shift the structure of production towards more labour-intensive goods, to choose appropriate technology and encourage small-scale and informal sector production which were seen as important sources of over-all employment generation. It was also argued that there was no necessary contradiction between the employment and the growth objectives of a labour-intensive pattern of production. It would be more in line with the factor-endowments of poor countries, would save on scarce capital and foreign exchange, provide appropriate technologies and enhance growth. Furthermore, increased labour absorption into productive activities would be a powerful means of raising the incomes of the poor and hence promoting greater equity (ILO, 1970).

The redistribution-with-growth strategy (Cheery, Ahluwalia, Bell, Duloy and Jolly, 1974) starts from the problem of inequality in income and asset distribution in developing countries. Since "trickle down" or automatic redistributive effects have been found to be weak, it was necessary for direct government intervention to achieve a more desirable outcome. After considering various alternative redistribution mechanisms, it concludes that the best strategy would be to redistribute the incremental output generated through growth. Since it is acknowledged that a principal cause of poverty is that poverty groups lack productive assets, it is argued that redistribution should take the specific form of asset generation aimed at designated target groups of the poor. A prerequisite of a redistributive policy would thus be the identification of these target groups of the poor landless agricultural labourers, small farmers those in the urban information sector and then the designing of appropriate means for increasing access of these groups to productive assets. According to this approach therefore, the maximization of growth remained the valid paramount objective of planning and development strategy but it would need to be supplemented by direct intervention to redirect investment towards specific poverty groups.

It should be clear that neither of these approaches represents a fundamental break with pre-existing growth of W.W. Rostow's school of thought. They both remained squarely within the paradigm of development from above and in no way deviated from reliance on centralized macro-economic planning and the manipulation of macro-economic aggregates. The employment approach argued for a modification of investment criteria to take into account considerations other than growth in output, while the redistribution-with-growth approach required that growth be supplemented by the use of some top-down redistributive instruments.

More recently, however, the search for alternative planning and development strategies has broken out from the confines of the development from

above paradigm of W.W. Rostow and has addressed itself to a fundamental re-evaluation of the goals and processes of development. The Cocoyox declaration and the report of the Dag Hammaskjold Foundation are the best-known statements of the alternative development school of thought. (Ghai 1977: 1-18) These, however, remain largely as rhetorical pronouncements, and do not yet have the status of a well-defined strategy of development which has been adopted by countries or advocated by international development agencies. Some of the ideas contained therein, however, have filtered through to the formulation of international development strategies. In particular the ideas about basic needs and mass participation have become key elements in the new development strategy advocated by the ILO at the 1976 World Employment Conference (ILO 1976; 1ff).

3. THE BASIC NEEDS STRATEGY

Part of the empirical evidence which forced a reappraisal of the growth strategy were statistics about the growing numbers of people in developing countries who suffered from malnutrition and debilitating disease; lived in grossly inadequate housing and lacked access to essential services such as clean drinking water, sanitation, health-care and education. Although average indicators such as calorie intake, the percentage of children of school-going age at school, and average life-expectancy,tended go show some improvement, it was also clear that, because of population growth and the fact that the average figures may mask important distributive changes, the absolute numbers suffering from deprivation of their basic needs was growing. (Mc Namara 1976: 1ff).

The reason why basic needs are not met must be holistic, encompassing not only national economies, but the international economic framework. The international economic system is characterized by great-inequalities in global distribution of income and consequently the demand of a few rich industrialized countries determines the pattern of production, trade and the distribution of income as noted above. The impact of this on developing countries creates a situation of dependence where the pattern of production and trade is largely determined outside the developing countries and beyond their control. The domestic pattern of production is distorted towards the production of minerals and cash crops, and away from the production of necessities or basic needs. Monoculture and other manifestations of over-specialization often condemn these countries to the vagaries of international market fluctuations and a consequent uncertainty about their exchange entitlement to necessities through international trade.

Coupled to this effect of the domestic structure of production, is the fact that international inequality in the distribution of income is replicated within these peripheral economies. There is the same dominance of demand of the rich and the basic needs of the poor come last. One of the saddest economic realities in the developing countries today is that the market value on the life of a destitute is zero. A market system with a highly unequal distribution of income is clearly not a self-policing system in guaranteeing the right to life; even perfect markets do not necessarily create a minimum income level equilibrium as IMF and the World Bank official will make the people in the developing countries behave.

The effects of these two factors can be illustrated in several ways, where ten percent of the population in many countries in the world commands fifty per cent of the purchasing power, it is inevitable that the market will cater for the tastes of the rich whether through production for the domestic market or through optimizing this consumption through world trade. Food provides the most important and visible example of these relationships.

Foods is the most important of basic needs. Its importance arises not only from the fact of its obvious indispensability for survival, but also from its sheer weight in the consumption basket of the poor. For poor households who are on the margin of the nutritional adequacy, food typically constitutes seventy to ninety per cent of total consumption. As a result of the developing countries being linked to the world market, there is uncertainty of access of the poor in these countries to food. Once locked into the world market, this access to food becomes subject to the endemic fluctuation in trade. Sharp short-term adverse changes in the terms of trade means hunger and even death for those in the margin of starvation as it is happening in many countries in the developing countries because of the introduction of the SAP by the IMF and he World Bank in those economies. Moreover, one additional facet of unequal exchange is that only the price of primary products fluctuates, not that of manufactured ones while poor countries exchange entitlement for food can fall perilously, this never happens in industralized countries, which always have first claim in a system of rationing-by-income.

The specific form in which the external influence manifests itself, can be either through direct capital penetration, e.g. multi-national agrobusiness, or indirectly through an influence in the choice of agricultural technology. Whatever the mechanism, the push of external influence is always towards the supplementing of a pattern of production with high use-value by one with high exchange-value. The nutritional pattern of output is invariably distorted. The Green Revolution generated several examples of this process, while total output rises substantially, the impact of new varieties supplants production of traditional nutrition-rich crops like beans and pulses. Typically, large farmers who shift to new varieties and high-value crops, outbid the poor farmers for land and other imputs, when it is the poor farmers who need the extra food most.

These effects as in Ethiopia, are compounded by the existence of unequal agrarian structures. Under these conditions, the burden of rent and usury ensures that even those of the poor who have access to productive assets can retain only a little of what they produce. As a consequence, hunger sets in well before the average product is at the level of subsistence. For the large numbers of rural people without access to the means of producing their own food, the claim to food supplies is infinitely more tenuous. Growing landlessness as it is happening in Ethiopia and other countries in Eastern and Southern Africa means a decrease in the reduced and insecure access to food.

All these factors explain why the most important of basic needs of many are not met. There are in addition several other reinforcing mechanisms which ensure that not only food but also other basic needs are not met. Inequality on a world scale are the consequent penetration of poor societies by the ideology and technology of the rich, results in the shaping of the tastes of the elite in poor countries. Imported ideology-shapes the goals of poor societies, and through the actions of the elite, it shapes the pattern of and technology. Luxury industrial goods luxury western-style housing, medical services and ways of life come to dominate the structure of economic activity at the same time presenting the traditional cultural practices as stupid, primitive, pagan and many other derogatory terms and goods and ideas from the West as being scientific and modern as W.W Rostow will make us believe. The penetration by multi-nationals of the production process and even the mass media, perpetuates and reinforces these tendencies. It results in situations such as the setting up of tobacco factories before there are even adequate supply of safe drinking water. The observant visitor to developing countries can, no

doubt, recount numerous examples of ludicrous distortions of local priorities as a result of such penetration.

Economic change in the context of such penetration often produces a variety of adverse effects on the poor. For example, the commercialization of agriculture as the authors of SAP are forcing it on people in developing countries, could create cash needs to buy inessentials such as beer at the expense of subsistence requirements. Similarly, the desire for expensive goods which only the rich can consume, supplants traditionally produced goods to the detriment of the welfare of the poor. Furthermore, expensive products entail expensive production costs, high salaries for managers and professionals and relatively high wages to a small labour aristocracy. Public expenditure would also tend to be geared towards the needs of this small enclave in the form of motorways, international airports and expensive technical education for a few. Through these mechanisms, inequality becomes technical education for a few. Through this mechanisms, inequality becomes self-reinforcing and the poor become the losers again, in traditional goods and jobs.

Other reinforcing circuits exist. An important by-product of inequality is the rise of professionalism, often due to the impact of penetration of western educational standards. This creates an immense gulf between technocrats and the poor and the definition of needs in important are as health and education is monopolized by this tiny coterie. Basic needs become those which only highly trained professionals can satisfy. The effect of professional self-interest in standard-setting is also reinforced by the unequal pattern of demand provision based on market valuation and is not need-determined. Thus, research into disease that affect the poor receives low priority, as do alternative systems of providing health-care and education like the traditional ones as primary-care.

In seems clear that in view of the above it is impossible to speak of basic needs regardless of where a country is in relation to the world market, who defines goals for it, or the degree of inequality that prevails and what economic system it adopts. Analysis also reveals the main obstacles to the satisfaction of basic need to be:-

(I) the international economic system, characterized by huge in equalities between rich and poor countries in the context of a market system, and
(II) replication of this inequality in the domestic structures of countries on the periphery of the present economic system.

It is only when the people in the developing countries move from the monolithic development to pluralistic one where cultures of individual societies are considered in drawing out development that there will be hope of changes for the better for people in both developed and developing countries. Development according to Walter Rodney (Rodney 1983: 3-13) is when a man or woman or people attempt to control their environment instead of allowing the environment controlling him or her or them. The search for the control of the environment is at two levels: the local and the universal. The local level type of development comes about as those within that environment try to wrestle with that environment as it keeps on changing. These environment and changes are not the same everywhere as Andrè Gunder Frank, suggests. This is what creates differences in cultures which need to be taken into consideration when development projects are being initiated. But at the deep level, there is something that makes humanity human and this makes development universal also as W.W. Rostow claims.

In terms of gender relations, there is no explicit mention of gender issues in modernisation theory. As Boserup (1970) argues, while modernisation is an important theory of development, it does not give any sense of conflict between males and females. It assumes that men and women benefit equally from economic development. The rationale is that modernisation creates opportunities for the social emancipation of women. For instance, improvements in technology could reduce women's work load, while education could widen their horizon and hence increase their participation in decision-making. Furthermore, a modern legal system would ensure equality for both women and men.

At fare value, the above benefits of modernisationfor women may look convincing. But systematic data from around the world shows that males and females have different experiences. Empirical evidence from the 1970s and 1980s shows that women have not been fully integrated in development, as shown by their marginal roles in decision-making, lower wages compared to those of men, and heavy workloads in some cases.

4. FEASIBILITY STUDY TECHNIQUES

It is because of the differences found in different cultures in different parts of the world that feasibility study is essential. Feasibility study is to help the agents who are to carry out the development programme know how to go about it if the development is to be undertaken to achieve its intended goal or goals. These are some of the methods that can, be adopted in making the development sustainable.

5. PARTICIPATORY RESEARCH METHOD

i. Participatory research method is a method of social investigation which requires that activities involvement of the people to be affected by the findings of the study - the stakeholder. Active participation is where the stakeholder made full contribution, as equal partners with the trained researcher in the execution of the research project from inception to report-writing. It is an applied oriented research which aims at establishing facts about a given social problem or developmental issue for the purpose of defining the programme or project to address the problem. To ensure active participation of stakeholder of different socio-economic backgrounds, it employs series of formal and informal techniques of data collection and analysis such as focus group discussion semi-structural interviewing, use of visual aids and symbols.

ii. Participatory Rural Appraisal
It is a method of evaluating or analyzing the worth, status or merit of something such as development problems, programmes and projects. The process of evaluation or analysis should involve the potential beneficiaries or stakeholder in partnership with the trained researcher. The concept of rural is to emphasize the setting where it is more appropriate to use the methods and techniques of research used in the participatory approach.

iii. Rapid Rural Appraisal
It is a fast method of examining of analyzing the problems and programmes of intervention in the rural areas. It is a quick method because of the following factors:- The plans and methods of data collection and analysis are semi-structured which makes it possible to revise, adapt and modify them to semi-different situation e.g. semi-structural interviewing, focus group discussion. Only important and relevant information is collected, leaving out the rest. First hand information is

gathered in the field by and from the target group because they actively participate. Information is analysed immediately by participants as it comes out of the field i.e. on the spot analysis of information in order to determine which direction to proceed.

iv. Social Analysis

Social analysis involves an examination of the socio-economic characteristics of a household, social group or community such as educational and literacy institutions, school attendance, household assets, access to resources, health status. The objective of social analysis is to have a better understanding of the socio- economic background of various categories of a people in a community for that development programmes and projects are well targeted to the beneficiaries. These are areas where culture can play important role in identifying what to the recipients of the development project are necessary.

NEW CONCEPTS, METHODS, TOOLS AND TECHNIQUES OF THE CULTURAL APPROACH TO DEVELOPMENT (CAD)

(i) Bottom-up flow of cultural information is information about a way of life of a group not obtained from a few people who claim to be experts in that culture, but information collected from the grassroot members of the community.

(ii) Integrated development is consideration of the total set of changes required to ensure sustained satisfaction of basic needs in a given situation.

(iii) Transversed thematic planning method is a type of research where the researcher concentrates on current problems or changes which cut across the group being studied.

(iv) Master plan and project clusters is a system of research where the researcher has a blueprint of what is being looked for at the same time considering the various components in the blueprint.

(v) Modeling is a type of research method where the researcher before embarking on the researchs creates ideal types of what is to be researched into or constructed. It is a form of social engineering research method but done with the stakeholders interest in mind. This method of analysis was used by Max Weber but is has its roots in the Greek traditions.

(vi) Dynamic systems analysis is a research carried out not only looking at the various components within the group or object being examined but considering how the various components come together to form a whole or how these components relate to one another in the process of changing or adapting to changing material conditions.

(vii) Prospective studies is a study to be carried out after a pilot study.

(viii) Cultural mapping is cross-cultural analysis which is to help to make a general statement about culture through a deductive or induction method of analysis. It is a research method to identify aspects of culture.

(ix) Methodology of integrating cultural dimensions in development is a technique of consciously introducing pluralistic perception of development into research methods as opposed to the method of using monolithic perception of research concepts and perception.

(x) Methodology of evaluating the cultural impact of development is a form of research method where the researcher examines the achievements of a research method which has helped a group of people to accept certain changes in their community or lives which are beneficial to them and which are going to help in making development project sustainable.

(xi) Methodology of evaluating the cultural indicators of assessing the cultural integrity of development of project is a method of traverse research method to find out how well a group of people have understood why a developmental project is being implemented in their area and why they should look after that project well.

(xii) Socio-cultural cost/benefit analysis is a type of research that assesses a developmental projects to find out how the projects have enhanced or destroyed the cultural life of a people who are the supposed beneficiaries of the project e.g. the construction of either Aswan Dam in Egypt or the Kariba Dam in Zambia and Zimbabwe.

(xiii) Concrete culture interest method is a system of carrying out research project using a particular culture as a case study. In this case a particular culture is used to examine other cultures.

(xiv) Institutional analysis is a method of studyingculture through the various institutions that make up the society being studied. This method of studying society was used by the British, American and French anthropologists like Malinowski, Radcliffe-Brown, Boas and Levi-Strauss in the later part of the nineteenth and the early part of the twentieth centuries

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QUESTIONS COMMENTS, INTERVENTIONS AND SUPPLEMENTS

COMMENTS

- In this drama of development, it is not the donor agency, the government and its functionaries (i.e. planners and policy makers) and the recipients who are involved. The scientific community and scholars do have their role to play. That's why we are called upon to come up with our findings and do more. Thus, due emphasis be given to African social scientists who could contribute to the efforts of development that would be organized by UNESCO.

- The PRA method and its 20 points mentioned in the paper are very much important. Though, using such method as a way out to development is not a new phenomenon, for some political reasons, it was not possible to practice it in most African countries. But now, experiences have shown that the root causes for a relative development of Burkinafaso, Ginea Bisaw, Mozambique and Angola in 1970s are a shift from Top-down to Bottom-up approach. Thus, it will be important to develop the methods and tools so as to improve the problems of the continent, by empowering the community, using its indigenous knowledge and enable them to be responsible for all development activities.

- The problem of Africa so far, is the problem of project implementation. To come out of such a problem, I think, we should go back where we were before colonialism. Before colnialism, African forefathers had their foras where they discussed issues like environment, unwanted pregnancies etc. These foras were there at the village, district, region....etc. levels. Looked at the foras as an effective channels to implement what is needed, I think, it is better for us to go back to the pre-colonial tradition. As experiences have shown, issues such as cirumcission are not things to be solved at a place of such conference. Thus, when we go back to our respective countries it should be our duty to lobbing people, at all levels, so that they could contribute to this end.

- One of the objectives of such kind of a workshop, must be to convince government officials by enlightening them how much effort is made by social scientists for development. In line with this the workshops too, should be held at places where the community itself dwells. In so doing there will be a chance for elders and other members of the community to come and discuss with scholars. Thus, such kind of meetings or workshops would be held at different localities other than the capitals only be added in the method.

QUESTIONS RAISED BY THE PARTICIPANTS OF THE CONFERENCE

- We have been enlightened so much, on the donor, implementor, and recepients structure of assistance from your paper. But, is there any possibility of making the donor know about our culture?

- As you know well, the production relation function gives more emphasis to factors that maximize outcome as opposed to sharing and other cultural and social approaches to development. But, in your paper you have discussed

parallel to what has been established as a concept of development. How would your arguement be practical in todays world, and particularly in Africa, where development through growth accounting is getting momentum?

- It has become a common experience to see the interest of donors taking different direction to that of the recepient and the community. Is there any mechanism of influencing donors to go along with the interests of the recepient and the community?

- How could we say the community is accountable to the project, a country where political involvement has become unescapable phenomenon? Do you think the planner should take the resposibility even if the project failed due to political reasons?

- Compared to Asia Africa is by far behind. On one of the conferences held, the Asians told fellow Africans that the development of Asia is accounted to the effort made in working seiously what has been given as a home work; while Africans are sleeping and dreaming of development. Would you please comment on this?

- Do you think RRA and PRA methods achieved success? Are these methods tested in Africa?

RESPONSES GIVEN TO THE ABOVE QUESTIONS

◊ When we talk of African culture what are we referring to? The culture of Ian Smith, the culture of those of us who have been in the class room, or the culture of those at the village. I wouldn't pretend to fell you the answer because I don't know.

◊ As to the question related to page 10, I think the problem raised is epistimoligical. As nature itself allows variety, the only way to get away from the whole idea of thinking is through looking for variety. How do you know that there is only one way? You don't know. That's why all planners and institutions are getting away from Macro to Micro of looking at many obvious problems.

◊ These are all new approaches. I think we all are learning, including the donor. Some time ago the World Bank and IMF were so religiously convinced that there is no alternative except having some kind of alternative to development.

◊ When you implement a project, if the involvement of politics restricts you to fully use the resources or didn't give you the resources allocated, that means the involvement of the community is not done. All things and issues have to be discussed. You should also create an environment where nobody imposes his/her prejudice on the rest of the people or the community.

◊ We Africans are more white than the white man himself. We start from unknown to find out the known. But our Asian friends always start from the known, so they are successful.

◊ If you are going for growth you can do so. But as you know well growth is within development itself. Thus any one who strives to bring development, other than growth, should implement this method, which is very much important.

INTERVENTION

- I want to come in as an intervention in support of Dr. Akuffo cultural approach to development is a frame work. Before it actually started what it meant was discussed and then passed by cultural decade by UNESCO.

When we talk of culture as a spring board for development, there are three principles in the line. First, development must be wholistic or broad based. Secondly, development must be qualitative. Thirdly, development must be participatory. If we say development must be wholistic, we must run away from adhoc form of development approach. Example if we want to see development and gender we have to look at it not from a sectoral point of view but rather from a global point of view that has been accepted. When we say development must be qualitative we have to see the conventional models to development and strategies that has been proposed and promoted by leading institutions, such as IMF and World Bank.

When we say development must be participatory it should involve three things. People must be involved in the pre-design of the project. If you involve them in the pre-design, you establish the relevance of projects and the acceptability to the community because involving them means you are telling them what do they needs, what are their experiences, how do they think, before putting them to the paper.

The cultural approach to development to be realistic has to pass through two stages. The first stage is that, you adapt current planning tools and techniques to the cultural approach i.e.,know people, their culture, tradition and be friendly with them. Then help them to articulate their needs. Once you empowered them, try to learn from them. Help them involve from pre-design phase to implementation and evaluation. See the way they evaluate as an outsider. Build their capacity to manage the project.

THE STATE AND ROLE OF CULTURAL ESTABLISHMENTS IN NATIONAL DEVELOPMENT

THE CASE OF ETHIOPIA

By

Girma Zenebe
Tesfaye Hilu
Berhan Dagne
MOIC
ADDis Ababa, Ethiopia

1 . INTRODUCTION

Culture has always been the center of attention to all people around the globe. Particularly, in countries of the developing world,the 20th century has demonstrated a strong concern for the preservation of and wining respect to their cultural heritages and practices. Towards the closing decades of the century, however, the issue began to involve a new approach.Cognizant of the effect that culture has on any human activity, nations began to work out certain kind of link between development programs and the culture of their societies. Utilizing cultural establishments to help development is in deed most crucial that all people should see to it that such establishments are working within this framework.

This paper is prepared to make a brief survey of the Ethiopian cultural establishments and to review their place in the national development.The first part of the paper will briefly deal with conceptual matters.The second part shall refer to the situation of cultural establishments in Ethiopia and tries to indicate the success achieved,the problems faced and shortcomings suffered in the process.

As in most developing countries,Ethiopia suffers from the lack of an organized statistical system that,at times,even recent proceedings have to be remembered than quoted.The activities of this sector,whose effect is hardly explainable in terms of number,has not been properly appraised.So,most conclusions and arguments made in this paper are not substantiated by figures and could be subject to debate.Moreover,it was a difficult task to address such a sector which incorporate a wide range of activities in a paper of this size.Issues such as literature,video film amateur activities in the sector,religion,folk ritual practices and cultural activities being carried out in the various regions of the country are not addressed.Therefore,it was imperative to limit the scope of the paper to those activities which have some kind of link to establishments and to deal with the topics and themes considered here in the lump.Nevertheless,it is hoped that the paper will be able to share the experiences on the Ethiopian side to fellow colleagues in the region.

2 . CULTURE AND DEVELOPMENT

2.1 THE CULTURAL DIMENSION OF DEVELOPMENT

It seems that a comprehensive definition of culture has not been made available so far.Different people have attempted to define culture in various ways and through the ages the world has exercised so many approaches in explaining the what about of this complex phenomenon.Based on the classic definition by Burnet Tylor(1871) The Encyclopedia Britannica defines culture as :

> "...,the integrated pattern of human knowledge,belief,and behavior. Culture thus defined consists of language,ideas,beliefs, customs, taboos, codes, institutions, tools, techniques, works of art, rituals, ceremonies, and other related components; and the development of culture depends upon man's capacity to learn and transmit knowledge to succeeding generations... " (McHenry 1992 :784)

The various literature produced by UNESCO and the recommendations and conventions issued by its successive General Conferences dealt with the multifaceted aspects of culture:what it means and the themes it involves.Nowadays,thinking in terms of material culture and spiritual culture has become a common place practice.By'material culture' the reference goes,by and large,to the physical and corporeal aspects of objects and the tangible needs,exercises and activities of a given society.Spiritual culture,on the other hand,includes all kinds of intellectual activities which transcends the realm of the tangible.Creative and interpretational activities such as philosophy, art, religion, beliefs and other phenomena that exist as the expressions of the mind belong to this later category.Perhaps it is difficult to draw a clear demarcation between the two since the material and spiritual cultures of a given society have a reciprocal relationship at the center of which is found creativity.The mind or intellect is the driving force of every human creation.If a statue is erected,it was first conceived and designed by the creative mind.Hence,in terms of significance to the human community,one should attach equal value to both.

Decades have passed since the world has become aware of the key role that culture plays in societal development.Development has never been a spontaneous action, it rather entails such components as knowledge, system, belief, attitude, custom, capacity to learn and transmit, etc. whose very nature is characterized by gradualness and continuity of action through successive generations.The ultimate goal of every society is development which actually means a betterment in the life of the individual and the community.In the old days people sought for that kind of betterment through economic activities alone.However,experience has proved that to be a failure.It was only later that they realized an "econocentric" approach at development was doomed to be deficient. Makaminan Makagiansor writes;

> "Although economic growth constitutes a basic factor of development, the real yardstic of development is the extent to which it satisfies the socio-cultural needs and aspirations of individuals and communities. This implies that the goals of development cannot be achieved or be achieved or be meaningful if the societal setting is neglected.The effect of any desired change depends,to a large extent,on knowledge and understanding of the specific nature of the socio- cultural components in the historical context of a given society, whereby recognition is given to the

importance of the human factor in development." (Makagiansor 1979:11)

By 'human factor' Makagiansor refers to that special complex system called culture - a phenomenon created by the collective effort of generations and which in turn mold the code of existence of the individual and the community. Nature has endowed mankind alone with that unique capacity of using an imaginative power without which he would have been just as feeble as the other animals. According to Bronislaw Malinowski,culture is;

> "... essentially an instrumental reality which has come into existence to satisfy the needs of man in a manner far surpassing any direct adaptation to the environment.Culture,the cumulative creation of man,extends the range of individual efficiency and of power of action and it gives a depth of thought and breadth of vision undreamed of in any animal species. The source of all this consists in the cumulative character of individual achievements and in the power to share in common work. Culture thus transforms individuals into organized groups and gives these an almost indefinite continuity ..." (Malinowski 1959:629)

Now that the cultural dimension of development has won acceptance; policy developers,decision makers and development agencies have already began to give the cultural setting due consideration in their development programmes.Nevertheless,the larger portion of the public,a good number of professionals,technocrats and even economists working in the different sectors are still lacking a clear understanding of the subject.It is high time that all responsible must set out on a campaign to help everybody see clearly how and where the role of culture becomes important.We should be able to demonstrate the power of culture in bringing about any kind of change.It is important that every one knows the mind is a vital component in the process of social transformation.Conviction is the mother of motivation and should we desire to introduce agricultural technology to transform the traditional farming into an industrialized one we have to make sure that the local folk are really convinced that the noise of tractors and their sharp blades would not inflict evil upon the "blessed" land.They have to be convinced that it is not the devil that speaks in the radio if they are expected to follow educational programs or to believe whatever is communicated through that medium.

2. 2. UNDERSTANDING CULTURAL ESTABLISHMENT

Understanding the what about of a cultural establishment is just as dubious a task as understanding the concept of culture.One may even think of the whole society as a bigger cultural establishment.In a more practical approach,however,cultural establishments could be classified into two major categories.Places,sites and institutions where traditional activities,religious and other ritual exercises,public celebrations, etc. are being observed constitute one category.They are the living places and systems that demonstrate the actual culture of society.

The other category includes offices and organizations established to preserve,study,develop and promote the various aspects of the culture of a society.In current usage such bodies are what conventionally and popularly understood as cultural establishments.They are institutions set out to offer all kinds of support and professional guidances to the society with regard to culture.Under the preamble of this general approach comes a set of objectives and goals.Culture,though it has

elements of universality,is more national and regional than international.Dr. Haile-Gabriel Dagne explains the point.

> "In terms of space, culture is determined geographically. It is not international. It [a certain culture] belongs to a community living in a certain geographical environment. This implies that culture varies according to the community and its geographical location." (Haile-Gabriel 1995:67)

Therefore,the nature of the cultural goals and objectives of a certain country and or community has to be determined by the realities and circumstances found in that country.Hence,it goes without saying,that the types of cultural establishment that a country need must also attend the realities in the cultural life therein. A community that lives far into a desert may not need an establishment that deals with maritime culture.This could be rather indispensable to communities bordering on the sea whose life is so much tied to navigation,fishing,boat building ... etc.

Ideally,the primary role of cultural establishments is to render service to members of the community so that they will be able to preserve their cultural values and promote them to a higher level of development.Within a universally accepted frame of understanding the following are only some of the major objectives of cultural establishments.

* to guarantee each culture the dignity and respect it deserve;
* to ensure the preservation of cultural heritages and the advancement of all cultures without distinction as to race,sex,language or religion;
* to secure man's universal right to freedom of cultural expressions and to creativity;
* to enable everyone to freely participate in the cultural life of the community and enjoy his opportunity to take and give in all circumstances of social interaction;
* to fulfill peoples' desire to acquire information and knowledge;
* to preserve develop and make use of all languages;
* to collect,store and disseminate all kinds of information;
* to guarantee everyone to have access to education;
* to facilitate the promotion of scientific and technological knowledge to the benefit of the public;
* to enhance cultural exchanges among the peoples of the world and thereby facilitate global friendship;

These are some of the major goals that have been recurrent on the agenda of national,continental and international forums.

3 . THE STATE AND ROLE OF CULTURAL ESTABLISHMENTS IN ETHIOPIA

Ethiopia has opened few cultural establishments that deal with duties which,under the present circumstance are considered to be priorities.The history of such establishments in Ethiopia,in the modern sense of organization,began in 1944 when the National Library and Archives was opened.This was followed by the establishment of Ethiopian Cultural Heritages Administration in 1966. National Museum, the Addis Ababa School Fine of Arts,Yared Music School were also opened between 1950 and 1960s.Lately,the National Academy of the Amharic Language joined in 1972.It should be noted, however, that cultural activities of the modern

type had began earlier.In the capital as well as in regional towns there were cinema halls and a theater house - Hager Fikir Theater (1942). The inception of the activities of these establishments had their precedence else where, primarily in schools.

After the 1974 revolution the government took after a new mode in organizing the activities of the sector. It was decided to bring the different cultural establishments together under the umbrella of a new ministry which was known as Ministry of Culture,Sports and Youth Affairs.In addition,the Dergue confiscated all theater halls,cinema centers and similar recreational institutions which also had to come under the Ministry. As the decrees of the Dergue were effective throughout the nation, the hands of the Ministry's authority were also reaching regional towns where such activities were found. Eventually, it so happened that all activities in the sector were owned and governed by the state.

The measure taken by the Dergue to create an independent governmental body to run the sector was regarded positively by the elite and most professionals working in the various offices. In principle, it was indeed one step forward.In terms of practical achievements, however, the sector was shackled up by problems and did not do as it should. The highly centralized mode of administration was responsible for most of the problems.

After the overthrow of the Dergue the current government has taken measures to correct what it was convinced to have went wrong. As part of its Structural Adjustment Program (SAP) the state has already began to decentralize the system. Accordingly, regional national states of the Federal Republic are now in charge of most cultural activities in their regions. The role of the central government is limited to policy matters and few activities which have to be taken care of on that level. The success of this new approach, however, is yet to be seen. Nonetheless, identifying the elements of cultural activities that can be considered as practical inputs to national development are still wanting more thought.

3.1. PRESERVATION & CONSERVATION OF CULTURAL HERITAGES

The understanding of cultural heritage in the present day world is a result of the process related to the development of contemporary society,its values and requirements.(Feilden and Jokilehto 1993:111)In the past,attention was given primarily to particular works of art or to major monuments.Massive destruction caused by the world wars and the major industrial development have made people realize that their lives are closely related to the environment in which they live and work. It provides the basis for their cultural identity and a mental and spiritual reference for a balanced quality of life. Therefore, the tendency today is to understand cultural heritage in its broadest sense as containing all signs that records the activities and achievements of human beings over the time.In a more conventional approach the cultural heritages of a given society are classified into two major categories i.e. tangible and intangible.Ethiopia is enjoying a wealth of cultural heritages which belong to both categories.

Preliminary activities with regard to the conservation and preservation of cultural heritages began in Ethiopia towards the closing years of the 1940s.Later,it was found necessary to provide an establishment for the study and protection of Ethiopian cultural heritages and the Cultural Heritages Administration was founded in 1966. (M.P.1966) A major organizational change took place in 1975 when the Center for Research and Conservation of Cultural Heritages was established within the Ministry of Culture and Sports Affairs. Ever since, the Center was able to carry out a systematic registration, inventory, conservation, restoration and research on

Ethiopian cultural heritages. Currently the Center is promoted to an autonomous organization.

The significance and the services of museum in Ethiopia was also known for the first time in 1944 when prestigious and honorable items and clothes of members of the royalty were collected and exhibited to the public in the building of the National Library.Eventually,the idea of opening a national museum obtained support and attention from the government.The National Museum came into being with the declaration of the proclamation to establish Ethiopian Cultural Heritages Administration. Paleontological and prehistoric fossils and other artefacts were gathered through inventory and excavation in the Omo, Upper and Lower Awash Valleys and were brought to the museum. The National Museum continued its progress by collecting, documenting, conserving and exhibiting the paleontological, prehistoric, historic findings, artistic and creative works and other material products which manifest the economic and social life of the various ethnic groups in the country.

A museum is meant to collect and organize varieties of works of art,historic,cultural,as well as scientific and technological creations which can indicate the level of the development of society,so that they will be used for research, educational and other purposes. (Solomon 1996:2) It is believed that the National Museum and other museums in the country have played a significant role in the transferring of past knowledge and civilization to the present generation.These establishments are vital in providing a solid foundation to the activities of the present generation and generations yet to come.Thinking of bringing about a sustainable development would otherwise be futile.In deed,museums do have their own share of social, economic and political role in the national development of Ethiopia.

Safeguarding the cultural heritages of the country is one of the primary concerns of this organizaion.The preservation and conservation of monuments and sites received foremost attention.In line with the Charter of Venice (1964) and the Convention adopted by UNESCO (1972), Ethiopia was well aware of the historical, cultural, aesthetic, economic,etc. values of its monuments and sites. Monuments, according to the definition made by the 1972 convention of UNESCO are, "architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science." (Feilden and Jokilehto 1993 :13) This Convention also defines sites as," works of man or the combined works of nature and man,and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view. "(Feilden and Jokilehto 1993: Opcit.)

Cultural heritages and sites are inseparable from the history to which they bear witness and form the setting in which they occur.They can speak to us and help us realize where we have been and where we are now. They also constitute the essential ingredient of our future.Therefore,emphasis should be given for conservation works inorder to safeguard the quality and values of these resources,protect their material substance from deterioration or destruction and ensure their availability to future generations. They are also resources of economic benefits to nations. Particularly, tourism industry which make the world's second largest financial resource largely depends on the availability of natural and man made heritages. It is however, essential to establish a balance between the development of tourism and conservation of cultural heritages and to coordinate

efforts for their mutual benefit.According to the Manila Declaration of the World Tourism Organization, economic gains is not the sole aim of tourism. It should improve the quality of life of the local population with out compromising the indigenous culture. (Feilden and Jokilehto 1993:97)

Ethiopia is one of the few countries which had ancient civilization.It is enriched with a wealth of priceless natural,historical and cultural monuments and sites.With its limited financial and professional resources the country has strived to supervise these heritages.Identified paleontological and archaeological sites as well as natural and wildlife reserves are given legal protection.Such efforts were found commendable by the international community that they gradually began to draw the interest of external assistance. A pilot study report was prepared by the Italian Dr. Sandro Angelini in 1971 entitled "The Historic Route Monuments" with regard to the monuments that are concentrated on the main tourist attraction areas of Axum, Lalibela, Gondar and Lake Tana Monasteries.

This was followed by the conservation and preservation of selected monuments and sites. Project Eth/74/014 was carried out by the Ministry of Culture with the financial assistance of the UNDP and the technical cooperation of UNESCO and has been the most important international contribution to the conservation of Ethiopia's cultural heritages.The Project's long term objective was to assist the Government in continuing and further developing the program for the conservation and development of monuments and sites along the "historic route",as part of the country's cultural heritages and to contribute to the overall economic growth of the country through tourism.Its immediate objectives were based on capacity building which include inventory, training,work planning, administrative and conservation laboratory programmes. A master plan for the conservation of the major cultural heritages was prepared in 1984 by UNESCO and Ethiopian experts based on the resolution of the 19th Conference of UNESCO held in Nairobi in 1976.This master plan laid the foundation of the International Campaign for Safeguarding the National Monuments and Sites which was launched in 1988 in the presence of the Director General of UNESCO.

A considerable size of work has been done in conserving and restoring various cultural heritages in Tigrai, Lalibela, North Gondar, Western Gojjam, Harar,Jimma, Addis Ababa and North Shoa.In addition, Semien National Park, Lalibela, Fasil Ghebbi, Lower Valley of Awash, Tiya, Axum and the Omo Valley have been approved by the World Heritage Committee to be included in the World Heritage List.

Cognizant of their significance as bearers of historical testimonies and of associated cultural and socio-economic values of both past and present.Ethiopia has demonstrated its commitment to keep such heritages alive. Awareness is beginning to grow in the Government and among the public about the values of cultural heritages as sources of information and income which can contribute to national development.

3.2. ARCHIVES AND LIBRARY SERVICES

These are two different but basically interrelated disciplines which constitute a good portion of activities in the domain of culture.Both deal with the collection and dissemination of the knowledge of mankind and the documents created by man.Libraries play a significant role in the sphere of education, research and information, and are regarded as essential institutions which have their own contribution in bringing social, cultural, economic and political developments.

Archives, as the word refers to an institute, is also "a place in which public records or other important historic documents are kept, "(Hornby 1974), hence, has a key role in the preservation of the written heritages of a given society.

In Ethiopia these two disciplines - library and archives,have a more or less similar historical background. Library services of the modern type began,though in a rather rudimentary level, in the years before the 1935 Ethio-Italian war. These include school libraries, the special library at the palace, the Royal Chronicles Office library and libraries found in some embassies.Archival work was also known in Ethiopia at about the same period. In fact it was practiced in the Royal Courts where written records concerning agreements, cases on disputes over the ownership of land, laws and Royal Orders, etc were kept. Such activities were run primarily by members of the clergy.

The history of the National Library and Archives of Ethiopia began in 1944 when it was established as part of the newly organized modern government structure. It was opened with the aim of collecting and preserving the country's literary heritages inorder to create favorable conditions for the provisions of materials that could be used for research and reference purposes.In 1966, when the Cultural Heritages Administration was established, it was reorganized to carry out the public and governmental library services. Exactly a decade later,the Ministry of Culture and Sports Affairs has come into existence and the National Library and Archives was incorporated into this Ministry. Following the SAP of the present government,it has now been promoted to the level of an organization.

The establishment of this organization, which is renamed as the Ethiopian National Archives and Library, was a step forward particularly regarding the archival activities of the country. As a matter of fact, modern archival work has always existed ever since the formation of a modern government system in the early 1940s. Though ministries, public offices, private businesses,etc. have lived producing an infinite numbers official, public, and private documents previous governments were adamant not to recognize their importance as records of the state of Ethiopia and the imprint of the various activities of the country and its people.

As a result,many valuable records across the nation have been exposed to various kinds of natural and man made damages. The few archival stock currently reserved in the organization was only made possible thanks to few professionals who have struggled to do at least that.Now that this establishment is organized with a wider autonomy and legal recognition it has acquired a better operational capacity to carry out its duties.With the backing of the government it is striving to develop a qualified information center which would be of great help to all endeavors of development. There is now a better degree of awareness growing among authorities and the public at large about the values of libraries and archives centers to educational, cultural, scientific, economic, etc. activities. Today, "information is power" has become a global catch-phrase and it is beginning to win acceptance in Ethiopia.

3.3. LANGUAGE STUDIES

In a more conventional approach "language" may be defined as a distinctively human means of communication and as a system of auditory symbols that enables people to communicate intelligibly.As a psychological and sociological phenomenon, however, it has deeper and complex meaning which is waved into the many aspects of the being of the individual and of the society.In today's world language is particularly considered as the internal element of culture.All communities attach great importance to language and regard it as the mark of their

identity.The need to preserve their languages and to promote them to a better degree of utility has been on top of their agenda.

As a multilingual country with more than 80 languages, the question of language studies has not been less attended to in Ethiopia. Eventhough the country has always been enjoying the use of its own languages, none of them have developed to be a medium of modern science and technology.Alike most languages of the developing world they suffer the lack of technical terminologies.

Amharic, which has been the lingua franca in the country for more than a century, is on a relatively better level of development with a considerable size of literature to its name. The language has its own alphabet that is derived from the alphabet of Geez, a classic language which is rich in literature. Among other Ethiopian languages Tigrigna, Oromiffa, Gurage and Wolayita have some written materials. There are a good number of books in Tigrigna while the rest seem to have been stuck with only few printed materials,primarily translations of the Holy Bible. Gurage is perhaps an exception for the couple of creative works produced in it. Until recently, printing in all local languages used to be in the Ethiopic script. As a matter of fact,the country is proud of being the only country in the continent which have developed its own native script and the one to produce one of the first novels in an African language.

The linguistic problem of Ethiopia is two fold : on the one hand,it is a question of modernizing its vernaculars, and on the other hand, it is a question of securing the equality of all languages and the right of citizens to use the languages of their choice.

The elite and the more conscious section of the society have been striving to win the government's willingness to support a systematized language study in the country. The Imperial Order for the establishment of a National Academy of Amharic language in 1972 was a great step taken in this regard.From an "African point-of-view",so to say,the establishment of the Academy could be understood as motivated by the desire to preserve the intellectual heritage of an African origin.In fact,this motive is manifested in the introductory passage of the Order which partly reads as :

> "...We behold that our people have from early times possessed alphabet of their own and occupied a recognized place in ancient history;..."
> "..., inorder that the intellectual heritages handed down from our forefathers may afford a firm foundation for the coming generations ..." (M.P.1972:1)

Though the Academy was originally meant to deal with Amharic only,it has nevertheless laid the foundation for an institutionalized approach of linguistic research in the country.Due to the 1974 popular revolution and the continued struggle by the elite from within and without,however,the Academy has eventually widened its scope to serve all languages of the country.

Having taken such corrective measures,the newly organized Academy of Ethiopian Languages began working with the following major objectives.

a. to carry out a scientific study in Ethiopian languages;
b. to collect, study, preserve and disseminate the oral heritages of language communities, and by doing so to promote the creation of rich cultural sources which can be used for creative and developmental activities;

c. to conduct an extensive research and to produce materials which guarantee a sustainable development of Ethiopian languages;
d. to carry out projects which would help the promotion of languages to a medium of science and technology;
e. to conduct research on the country's classical literature;
f. to assist the promotion of translation activities;

Eventhough the Ethiopian language situation is complex both in terms number and the degree of their diversity, the Academy has attempted to address more than forty Ethiopian languages.Some of the major accomplishments so far include;

- the reform made on the alphabet of Amharic,
- the collection of oral literature in seven Ethiopian languages;
- linguistic studies in more than forty Ethiopian languages,
- terminological works in the fields of science and technology in Amharic,
- development of alphabet to fourteen Ethiopian languages,
- research works in Geez literature, the classical language of Ethiopia,
- the compilation of monolingual and bilingual dictionaries in five Ethiopian languages, and
- the publication of eight books that have already reached the public.

Research works in the area of language are also being conducted in other places such as the language departments of higher education and centers where educational materials are prepared. In as much as these institutions are dealing with language issues they are indeed complementary. However, it doesn't imply that their works are overlapping. Dr. Hailu Fulas has explained the situation before two decades. He wrote;

> "The work of the Academy is supposed to help directly and immediately in the solution of problems related to language "engineering" ;whereas the effort of the language departments of the university is directed to current academic work." (Hailu,1976:1)

Accordingly the works of the Academy are geared towards providing professional service concerning language usage and development.Its central objective is to assist the efforts of national development by creating a favorable ground on the part of media of communication.In this connection, the terminological development in the field of science and technology and the compilation of dictionaries are useful inputs to upgrade the capacity of the languages involved as standard media of modern ideas.

Language, as the principal medium of humanly communication,plays a vital role in all developmental undertakings.One would also consider the psychological and pedagogical factors which favors the use of one's own language in the learning process and in the acquisition of any kind of knowledge.This also implies the necessity of developing the expressive capacity of a language inorder that its speakers could think and communicate concepts of the modern age.That is where linguistic researches and developmental works designed for practical services become important in relation to national development.

3.4. ARTS AND MUSIC

Ethiopians with their diversified cultures and traditions have a wealth of art works and music that typically reveal their inner feelings and untamed ambitions to cultivate nature and enjoy life. These are depicted on their pieces of arts, drawings of caves, modern paintings, all sorts of traditonal music and other widely acclaimed compositions.

Painting and other forms of art work have a long history in Ethiopia.The various artistic artefacts and pictures found scattered all over the land are reminiscence of ancient civilization and the creative aspiration of the pioneers in the country. Particularly,the role of religious institutions in initiating the creative sensibility of the artists was great.Old paintings on church wall,all sorts of smitheries that are found in churches,mosques and other ritual sites,the ornamented ancient costumes of the royalty,the designs of old mansion,the delicately illuminated religious manuscripts, the various musical notations and instruments,the skill invested on ancient carvings and sculputures, the movements of traditional dances, etc. demonstrate the old artistic heritage of this antique land.

Though Ethiopia is so endowed with an ancient tradition of art and music the task of developing the tradition along the line of the modern world began very lately. The idea of modern art was first introduced with the arrival of European travelers to Ethiopia long before the 20th century.Ethiopians such as Afework Gebreyesus,who traveled to Europe towards the end of the 19th century and by the turn of the 20th century have also learnt modern art.But is was not until the second quarter of the 20th century that modern art, specially modern music, began to reach the public.

The formal introduction of modern art began in schools. Eventually, the Ministry of Education opened a unit which was responsible for the promotion of art education in schools. Later on, in 1957, the first art school was opened. The Addis Ababa Arts School has played a significant role in the promotion of art by providing more and more trained artists and by popularizing the profession through series of exhibitions. Other than this school, there harldly is an institutionalized activity in the country. One may perhaps refer to the Departmet of Art and Literature that is operating in the Ministry of Information and Culture. However, this department has never had the capacity to do any meaningful work in this regard.

Arts are instrumental in the development of personality and a good appreciation of the arts could bring about a positively geared attitudinal and behavioral change.The arts are effective instruments in sharpening one's outlook and enabling him to care for life and his surrounding. They enable people to understand the purposes of living and could motivate them to join the development efforts of their country. As man assumes a central place in development the role of art in convincing and motivating people to action ought to have been given much emphasis. That is where the opening of a certain establishment that would take care of the progress of art and their input to development comes important.In this regard,Ethiopia seem to have a long way to go. The effort of the government to expediate the popularity of arts has to be backed by the participation of the private sector. The only Art School should also be supported.

Music has also a special place in the life of Ethiopians.It is an outlet of inner emotions during religious ceremonies ,cultural events,harvest seasons and other social occasions. The sacred music has a long history that goes way back into the 6th century when the Ethiopian Saint Yared invented his new notes of spiritual songs and terpsichorean rythm. Yared's melody and basic notes are still in wide practice in all Ethiopian Orthodox Churches.Its continuity is ensured by the fact that the lesson is still given in the monastries. Moreover, the essential characteristics of the Yaredean note have already been internalized into most Ethiopian secular music.

Traditional music is obviously the reflection of the people's social life.Modern music came to the lime-light around 1922/23 when foreign entertainment practices started to get into the country. The Armenian music group

had some concrete pressure to the gradual spread of modern musical presentations.The trend continued until the Italian occupation during which the seeds of night or exclusive clubs were swan.

The establishment of Radio Ethiopia in 1935 has also created a better chance to the broadcasting of music to a bigger audience. After the Italians have been driven out, Hagar Fikir Theater has embarked on a worth while job of presenting folk-music with a touch of modernity to audiences in the capital and the provinces. Particularly, the Music Band of Imperial Body Guard has a tremendous contribution to the advancement of modern music in the country. The ever popular singers like Tilahun Gesesse and the late Bizunesh Bekele had been performing with the Band and produced exceptional pieces of music that tranced people over the decades.

With assistance from Bulgaria the Ethiopian Government was able to build a new premise and the first modern music school was opened in 1967.Yared Music School has been giving training to students on traditional and modern musical instruments. In addition to its teaching programs, the School has also embarked on research works that are geared towards the improvement of traditional musical instruments and the production of compositions that could impart new trends into the mainstream music. Yared School was operating under the supervision of the Ministry of Education until 1975.Later, it was organized within the Ministry of Culture and now, after twenty one years, is once again incorporated into the school system under the Ministry of Education.

The music industry,modern or tradtional,is a fast growing business and is always open to global influnce.So has been the nature of musical performances and the taste of listeners in Ethiopia.One can say that the musical awareness of the Ethiopian people, particularly that of the urban dwellers, is steadily growing following the momentum of world music. As elsewhere,the taste popular in the 1960s were Jazz and Rock'n roll.Then,it was the Reggae and now it is African. Throughout these decades, however, the love for traditional music has not waed.

What is more,people from different walks of life are showing great interest to music. Huge purchases of new albums and serious discussions that erupt occasionally on the situation of music are evidences to the rising concern of the society. Besides, prominent artists of the country like Aster Aweke, Chachi Taddesse .... are also attempting to introduce new trends into Ethiopian modern music.

The arts and music have strong power to activate emotions and mobilize people towards development objectives. These are special areas where talented people could venture to explore new horizons of creativity.Nature can be admired and interpreted through the arts and music.They are the nourishment of the mind and vital elements in the creation of a happy and efficient citizen.

Looking at things in terms of the role of establishments these two schools, though they are short of capacity,have done a lot and Ethiopians owe them so much.If more result is expected, it would be more than an obligation to all concerned to allocate more finance and skill to develop these schools and to establish additional ones.

3.5. THEATER

Most traditional practices in Ethiopia have features of the drama. Festivals, ritual performances, hunting,cultural medications and other similar activities are often accompanied by some sort of dramatic demonstration.It is obvious that elements of drama have their roots in the socio-cultural life of Ethiopians. Modern theater, however, rather a recent phenomenon in the country.

When the news of Italy's advancement to subjugate Ethiopia broke out in 1935, few people who've an inclination to drama began to organize some kind of open air shows in Addis Ababa.The shows were aimed at mobilizing people to defend the independence and territorial integrity of their mother land.The oratory was accompanied by reading of poetry and musical performances.After the restoration of independence,the first theater house was opened in February 1942.The theater was named "Hager - Fikir" (i.e. Love of Our Country),in memory of the patriots who fought for their mother land.The Theater presented stage plays and various musical performances.Prominent men of theater like Yoftahe Negussie,a talented playwright and poet, and Negatua Kelkay,one of the few singers of the time, are remembered for their unmatched crafts and skills.Hager Fikir Theater has served the Ethiopian theater spectators for more than six decades now.

The number of professional theaters in Ethiopia has now reached five and all of which are found in the capital.Though the theaters have been making occasional tours to regional towns they could not satisfy the need of the continuously increasing size of audience.In an attempt to provide the service to wider public there has been a large scale campaign across the nation to promote the formation of amateur theater groups. Particularly, during the period of the Dergue, it was possible to form many such groups with some assistance from branch offices of the Ministry of Culture. Nevertheless, these groups had turned out to be the mouth pieces of the political system and were doomed to face their inevitable failure.In fact,the groups were more accepted for their musical performances than their agit-prop theater shows.Due to the lack of resources and technical capability they gradually ceased to be, operational.

Theater in Ethiopia tried to address various themes - social,cultural,political, etc. which are originally produced by Ethiopian playwrights as well as translations from the world heritage of theater.The mass media have also contributed to the popularity of theater.Radio and TV have developed a tradition to allocate a considerable length of air time for dramas where professionals and talented amateurs demonstrate their skills.

The post-1974 period can be characterized by ideology loaded plays.Theater became a means to propagate the "inevitablitlity and triumph" of socialism. However, some plays on the past history of the country such as the struggle waged against colonialism and other topics of social interest have been on the stage.

It seems that the role of theater in the national development is well recognized. The opening of the Theater Arts Department in the Addis Ababa University is a proof to the kind of recognition it received.The Department plays a vital role in producing the necessary skilled manpower. All the same,the sector is still wanting a concerted effort to develop more establishments that would be useful to the country's development programmes.

3.6. CRAFTS AND SKILLS

The historical origin of handicrafts goes back to the beginning of social development. In this regard, what Tesfaye Birega says holds true.He wrote," ever since the emergence of life on earth, man has made a tremendous effort to create and improve his tools in order to fulfill his basic necessities such as food, shelter, cloths etc." (Tesfaye 1996:2)

The usefulness of this activity was realized and adopted by other people and it began to expand elsewhere.In later developments,people who were engaged in these handicrafts started to come together ir order to form their professional

associations such as the artesian producers and service cooperatives. They began to bring their money, labour and other material objects for collective economic and social benefits.

In Ethiopia,handicraft is a profession which has a long history next to argriculture. Ethiopian handicrafts professionals used to make various kinds of items from raw materials available in their surroundings. (Nigist 1997:3) In connection to this, Girma Kidane and Richard Wielding have classified some of the materials in which crafts are made in the country. These include wood, pottery, leather, weaving, basketry and metallurgy. (Girma and Wilding 1976:35)

Wood is available in most parts of the country and is used extensively for tools, utensils and furniture.Pottery is the other type of handicrafts in which the decorative utensils are made from. Leather is also a very common material with which domestic artefacts such as clothes, implementing tools, furnitures can be made. Weaving is practiced throughout the country both from cotton and wool and that involves the crafts of spinning, carding, fulling etc. The art of weaving is not restricted to cloth. Many articles are also made out of woven reed,grass or even strings which are regarded as basketry works.This include the manufacturing of grass and straw basketry, bamboo, palm and false banana leaves and fibers which demonstrate a very versatile craft. Metal work is also practiced in many parts of Ethiopia and plough share, and hoe tips, adze blades, knives, short swords, spear heads and daggers are among the common products.

The institutional activities and developments of handicrafts in Ethiopia has counted fifty four years. (MTI 1996:1) the first handicrafts school was opened in 1943 by the name of Emperor Haile Selassie I under the Ministry of Education. The aim was to train young Ethiopians in modern handicraft works such as potter and carpet daggers.

There was also another vocational school which was opened and run by Empress Menen aimed at teaching and producing sweater,needle works,and carpets.In 1949 the above mentioned two schools were amalgamated and was named as Empress Menen handicrafts School and has continued its teaching and production activities.In its later development, the teaching activity gradually decline while production and sale was increasing. Carpet, metal, wood, pottery and weaving works were carried out largely; shops were opened, and thus, the school became a profit oriented commercial center until 1973.

After 1974,the Vocational School was changed into the Center for Ethiopian Handicrafts. The artesian were organized in producers and service cooperatives under Proclamation No.138 of 1978. (M.I. 1978 :4) Thus, it was offering training to these artesians, governmental and non-governmental organizations in wood, carpet, weaving, pottery, metal, bamboo works for three and six months. The center also was playing an important role in organizing demonstrative workshops at different places.

In accordance to the new economic policy of the country, the Transitional Government of Ethiopia restructured the Center for Ethiopian handicrafts as a Development Agency for Handicrafts and Small scale Industry with a clear responsibility of meeting the growing demands of training, technical promotion and developmental activities of small scale industries and handicrafts.This arrangement is believed best to promote the sector by improving the home grown know-how and technology which eventually contributes to the national development of the country.

3.7. CINEMA AND AUDIO-RECORDING

Audio-visual recording industries,though recently introduced are getting popular and the demand for them is increasing fast.The steady improvement in communication technology dramatically changed the audio-visual equipment that they are becoming more and more simplified and cheaper.These are perhaps the primary factors that enabled the swift spreading of such equipment among the ordinary population.

Motion picture was known in Ethiopia not far from the inception of the technology in Europe.It was during the reign of Emperor Menilik that motion picture was screened for the first time. In between 1904 and 1907 the King and his close associates attended an exhibition of films with great admiration and was quoted to have said; "This white people can make anything save the human soul" .It becomes apparent, therefore,that Ethiopia was one of the few African countries to know motion picture at its early stage.

The first cinema hall was opened in 1923 by a French man,Musse Tarras,and was popularly known as "Satan's House".It was named so because people believed that cinema is nothing but the illusion of devil.Later, more business men from Greece and Italy joined the business as more cinema halls are opened. Under Italian occupation (1935 - 1940) additional cinema halls were opened in different parts of the city, because fascists have realized the power of film in disseminating their propaganda among the populace.

The production of film in the country began in 1950s. The first feature film, "Who is the Father of Hirut?" appeared in 1955 and some time later this was followed by another feature film called "Guma". There were also other local cinemas like "Shaft In Africa" which were co-productions with foreign companies.Various governmental agencies have also produced a number of documentary films.

The Ministry of Culture, Sports & Youth Affairs upon its formation in 1975, a unit that was in charge of the coordination and development of film production.This unit eventually developed itself to form the Ethiopian Film Corporation in 1986. The Corporation engaged itself in the importation and distribution of films from outside as well as in the production of local films. Since 1987, it was reported, some 355 feature films were imported and distributed to cinemas in the capital as well as to those found in different regions. The Corporation was also busy to produce documentaries some of which have won international awards. The production of "Aster" (35 mm color film) is considered to be the best among the other feature films by the Corporation.

It is well understood that cinema is the most influential and most preferred medium of communication.It has the power to effectively capture the attention of viewers. Today, the world is often using this medium to communicate helpful messages to the public. In fact, cinema is becoming a vital means of communication in initiating concrete efforts among the people to tackle harmful practices and beliefs that hamper development.

In this connection,there is a huge task awaiting Ethiopia.Taking into account the fact that film industry is a capital-intensive industry,it is important to step up support in various forms and strengthen this young industry in the country. Appreciation of indigenous creativity comes when the results of local talent are

made available to the people. Hence,the capacity of film production has to be raised with the genuine participation of the private sector and with the necessary intervention of the government.

With regard to audio-recordings,lots of change took place since Emperor Menilik received a gramophone player in 1896. A year later Menilik got another gramophone and a recorder sent to him by Queen Victoria of Great Britain.The voice of the Queen was heard in the palace during the delivery. In return, the Emperor's and Empress Taytu's utterances were recorded and sent back to Great Britain. (Pawlos 1991:340-41)

According to some records,however,it was in 1933 that shellacs made their first appearance in the market.Philips company has for sometime assumed the monopoly for recording music in shellacs. Another company, Grunding,also brought reel-tape with various incentives to encourage purchase and promote the popularity of audio records.In later years cassette-tapes invaded the market and became mass consumption.

This opened the opportunity for the growth of musical appreciation as more people got the chance to spend their time listening to different types of music. The number of audio-recorders also increased to make their share in this lucrative business. The audio-recording industry is expanding from time to time that more and more composers, music bands and singers are getting into a cut-throat competition. This industry has big potential to attract more investment and talent in the future. It goes without saying that the tax earned by the government would increase too.

3.8. PRINTING AND PUBLISHING

Printing in one of ancient Ethiopian languages,Geez,has long history that goes way back into the 16th century.Historical evidences indicate the publication of the Geez alphabet,grammar and religious books in the language at Vatican by some Ethiopians. (Hailu 1996:27)

At home,the corner stone of modern printing was laid by missionaries who were operating in the northern and eastern towns of the country.The printing press known as 'The Servant of Emperor Tewodros" founded in 1863,was the first of its kind in East Africa.(Hailu 1996:Opcit.) Though it ceased to function after a year,it had published Amharic materials like exercises on grammar.Later,in 1880,another printing press came into existence in Keren (now part of Eriteria) by a Lassarist Mission to the area.It published various books including grammars of Geez and Amharic.The Swedish Evangelical Mission also established a printing press near Massawa (now part of Eriteria) in 1885. (Hailu 1996:Opcit)

The first printing press established by the Ethiopian Government in 1908 was "Merah Tibeb Printing House" .It paved the road for the opening of another modern printing press," Berhanena Selam Printing Press" in 1924. Numerous educational, religious and other materials were published here. More printing houses have been opened since then.

It is not to be doubted that the wisdom of society could continue from generation to generation through its oral literature.However,a written material has a superior quality in transmitting wisdom and all forms of theoretical and practical knowledge effectively. Knowledge transferred in written form has a better chance to live and, therefore, would be of paramount importance to the continuity of development programmes.

Publishing has similar history to that of printing and was conjoined with early religious activities. Churches and Mosques played the leading role in encouraging scribes to write or translate holy scriptures.Apparently,it was the duty of these institutions to get them published.In some cases the publication of certain materials was sponsored by Kings and other members of the royalty. Publilshing agencies made their appearance very lately in the mid 20th century. The Oxford University Press was one of the pioneer publishing agencies in Ethiopia during the 1950s.The Ministry of Education also took up the publication of text books for Ethiopian schools at about the same time. Later on, in 1975 the Ministry was able to establish the Educational Materials Production and Distribution Agency, a semi-autonomous organization responsible to provide learning materials.

Following the 1974 revolution,new publishers like Kuraz Publishing Agency (government owned) and Ethiopian Book Center (private establishment) were opened. The former was responsible primarily to the dissemination of the Marxist ideology. Nevertheless, it has also published other literary works such as novels, short stories, poems...etc.Works of prominent writers like Haddis Alemayeh, Bealu Girma and Berhanu Zerihun got published by the Agency. Currently, the Agency has been privatized and renamed as Mega Distribution Enterprise. Ethiopian Book center has focused mainly on creative literature and was able to publish works of the country's literary giants as well as those of the juniors.Recently, a new Mega Publishing Enterprise is established and took over the place of Kuraz. Nowadays publishing is becoming a discouraging business. The cost of printing is continuously increasing and forcing publishers to the level of frustration. Another publisher, Mega Creative Arts Center, is attempting to attend to publishing amidst such unbecoming situation.In the last few years it was able to publish a couple of novels, a biography and some educational texts.

Publishing is a bridge between generations.It is a complex task that deals with writers, printing presses and the market.Society owes publishers a great deal as they provide the unique products of the human mind and records of history. The development of mankind is, to a large extent, determined by the type and number of books circulating in a society. It is important, therefore, that Ethiopia should do what it can to keep the wheels of the publishing industry going.

3.9. PROFESSIONAL ASSOCIATIONS

Cultural profession,in the strictest sense of the term,is also a recent phenomenon in Ethiopia.It was not that there weren't people engaged in the area.Infact, Ethiopia is one of the few countries in the world which enjoy a classic civilization and a long tradition of cultural activities.The art of writing,using an indigenous alphabet, for instance, dates way back into the BC.

In the third and fourth centuries AD the fathers of this antique land have already developed their own musical notation.If not in certain exceptional cases,such as members of the clergy who are assigned exclusively to religious services,the majority of the people who were dealing with cultural practices used to do so in their spare time and for the love of the things they were doing.This was particularly true with regard to writers.One could say that painters,dramatists and musicians were also exercising their art on an amateur basis.

With the opening of cultural establishments in the 1930s and later, however, more and more people were employed into these establishments. Eventaully, the need to organize associations was felt as an important step in the promotion of the professions and in solidifying the integrity of professionals. The major fields in the

area of culture in which professionals attempted to organize associations were literature, music, art and theater.

A) ASSOCIATIONS OF WRITERS

One of the pioneer associations in the sector was the "Ethiopian Literary Association" which was founded in the later years of the 1950s.The association was able to bring together some prominent writers of the time.It has also created a good opportunity for Ethiopian writers to participate in the Belgrade Conference of Writers.A decade and half later,during the 1974 revolution,another interested group came up to form the "Union of Ethiopian Writers".The new association,though not popular, succeeded to increase Ethiopia's participation in international forums, particularly in the activities of the Afro-Asian Writers' Association.In line with the principles of the socialist ideology,the Workers Party of Ethiopia has reorganized the Union and named it as "Ethiopian Writers' Association" in 1986.With a marginal subsidy from government fund,the new association was able to at as such an association should.It has attempted to organize literaryevenings,seminars and commemorative events in honor of Ethiopian writers.It has also published a couple of anthologies with the aim of encouraging young talented writers.However,the association, having been operating within a framework of party ideology, has suffered from the lack of artistic freedom of creation.With the overthrow of the Dergue regime it ceased to be functional.

B) ASSOCIATIONS OF ARTISTS

Not to mention,the age old traditional practices,the introduction of modern art in Ethiopia began just a century back in 1887 when the well known Afewerk Gebreyesus was sent to the Academia Abertina Di Belle Arti in Turin,Italy.Other artists have also traveled abroad in succession to get some kind of formal training.But is was after the opening of the Addis Ababa School of Fine Arts,in 1957,that the first association came into being. Refering to the first Association, Artist Eshetu Tiruneh wrote:

> "The club of Ethiopian Artists"... was organized in March 1960... nothing else is reported about the activity of this club,... , the artists who had taken the initiative ... were 70 in number, and the majority of them were traditional artists." (Eshetu 1996:20)

Another association founded in the same year by young students of the School of Fine Arts was "Association of Ethiopian Artists". About a dozen of such associations were organized then and,of course, some of them lived short.Officially registered or otherwise these associations have tried to introduce modern art into the society.They were also able to organize art exhibitions and demonstrated various works which portray and interpret life both locally and universally.

The Dergue government,as it did in the other professions,got itself involved in the formation of party-led association.Artist Eshetu Tiruneh explains the situation as follows.

> *"...but later on, the Derge's [sic.] regime ... took over ... leadership through the hands of its puppets (1986). Finally, the association failed in fulfilling its initial objectives, ..." "Its leader [sic.] were the ... "appointee" [sic.] of Derge's party member,..." "However, this association promoted the profession of art to the general public, eventhough it was used as an instrument by the state and did hamper ... the free activities of its member artists." (Eshetu 1996:26)*

He further comments on the state that befell the school under the Dergue administration :

> *During the regime of the Derge [sic.], both the state and the society [the party?] exploited the talent and skill [sic.] of the modern artists in the name of "socialist ideology' and "revolutionary contribution".*
> *"The Art school became the "reproduction center" rather than a purely "teaching place,"and ... rather than creative art works, agit-prop art works reproduction became activities of the days.[sic.] (Eshetu 1996:26)*

Now that the system is changed the "Association of Ethiopian Artists" has become non existent. However, artists have continued to organize themselves into different professional associations. There are about half a dozen associations currently operating. "Haddis International Association of Artists", "Women Friends Art Group", "Dimension Group", "Point Group" are among the well known associations. These associations have succeeded to organize various exhibitions and won the interest of large number of viewers - Ethiopians as well as member of the international community living here.

C) ASSOCIATIONS OF MUSICIANS

The first association in Ethiopia was the "National Music Association of Ethiopia' which was founded in January 1964. It was such a fragile association, with an erroneous objectives for an association of this kind, that it soon broke-up.The second, known as the Association of Theater and Music Professionals" was organized in 1966. Though this was able to bring together more people and had a good beginning, eventually died out as the result of the disagreement that cropped-up between the members.(EMA 1989)

In September 1978,after the revolution,a new association was organzied.This association, which was later reorganized by the party as the "Ethiopian Musicians Association"(EMA),had been a puppet association working in the interest of the state. Alike other sister associations EMA was busy to promote the ideology of the ruling party and its various activities. It was engaged primarily in producing agit-prop musical shows.In fact, it was able to be "productive" along the prescribed direction.With regard to the objectives and duties of EMA the programme of the party was explicit that it almost left no room to professional development. EMA has also ceased to exist as a legal association by the order of the Transitional Government of Ethiopia.

D) ASSOCIATION OF THEATER PROFESSIONALS

As indicated above,the Hager Fikir Theater was the first cultural establishment opened in the country. Despite this historical fact, however, the professionals did not seem to have the opportunity to form an associations. So far,no one says there was any association in this field apart from that one attempt done in collaboration with musicians.

As a matter of fact,theater professionals in this country were very few in number until the first graduates of the Department of Theater Arts of the Addis Ababa University joined the public service in 1981. More graduates who came into service in the successive years have increased the number of trained manpower in the country. However, the idea of forming an association was never heard until the 1986 campaign of the Dergue. The "Ethiopian Theater Professionals Association"

was equally under the direct rule and supervision of the party. The nature of its activities was not different from that of other sister associations.

As briefly reviewed in the above pages the idea of forming an association began in the 1950s. Interested people and professionals of major cultural activities were well aware of the advantages of having such associations. Nevertheless, as proved in the majority of cases, almost all attempts were frustratd. One could forward at least four major causes to their repeated failure.

a. The former system of the Haile Sellasie regime had less regard to cultural professions. At times, when the feudalistic outlook took the upper hand, the practitioners of these professions were even looked down as outcasts.In addition, the government was skeptical of people who would like to be organized. Hence, the different attempts to organize professional associations didn't get assistance and encouragement.

b. The Dergue regime,though aware of the importance of cultural activities, as well as the advantages of organizing professionals in associations was determined to use them for the promotion of its own ideology. As the result, the associations organized by the party lacked the strength of stirring creative dynamism among its members. Hence, the associations were in a state of stagnation and except for the few agit-prop activities,they were not able to do something worth of an association.

c. As in some cases,the selfish motives of the people who were leading the associations and attitudes of forming cliques among members caused the disintegration of associations.

d. Except in few cases, the associations were not able to consider the relevance of the role of traditional practitioners. They were reluctant to involve them and hence failed to create strong community based associations.

Quite paradoxically, almost all cultural establishments were founded in the period of Haile Sellassie, when there was little understanding of the values of running such institutes. It was also then that professionals did strive to form associations. However, one could dare to say that the system was not comfortable to accommodate professionals as member of voluntary associations. Further, those associations who tried to pull through such uncomely atmosphere had to limit their sphere of activity,by and large, within Addis Ababa alone.

In this regard,the national campaign of the Dergue regime to form amateur groups throughout the country has its positive contribution.Though activities of the groups were limited dominantly to musical performances they had at least created awareness among the public about the values of popular culture.The flourishing market for folk music at present is largely the result of the activities of those amateur groups. Following the fall of the previous government,the associations organized by the party were officially banned.Be it as it may,there are indications of new amateur associations developing in the new system.The art groups,theater clubs and audio-visual associations that have already began operation are hoped to have a prosperous future.

If properly managed and are assisted both by the government and the public, such associations could play a significant role in national development.Therefore,all concerned should see to it that they are well oriented to ideas of development and equipped with the means and methods of mobilizing their audience towards that end.

4 . CONCLUSION

Ethiopians cherish their natural and man-made heritages and that has been the mainstay of the continued existence of so many heritages through the centuries. They are well aware of the spiritual values of the heritages they have inherited from their forefathers. The fact that they are naturally inclined to attach unique respect to past traditions makes them tending more towards cultural life style. The Director General of UNESCO vividly described Ethiopia's past in the following words;

> "... its sites and monuments bear witness to the civilizations that have had their roots in this territory for more than 2500 years. The buildings and monuments of Axum, Gondar and Harar reflect periods of great influnce, growth and prosperity, while the churches and mosques of Lake Tana, Lalibela and Harar testify to the ingenuity and faith that has given strength to the people of Ethiopia in time of adversity." (Mayor 1988:9)

The 20th century was the most difficult time in the history of the country and as a matter of fact it is labeled among countries found on the lowest stratum of development. Ethiopia has always been striving to get out of the enclave of poverty but that was of little avail. Almost all attempts at development failed to bear fruits. Something was seriously wrong. The series of governments,i.e. rulers,policy makers, planners, economists and all decision makers in the cross-section must have missed something.

As the case stands, this is a problem that all countries in the developing world share. Here in Ethiopia the major problem identified so far was overlooking the role that culture plays in the process of development. In a society such as this, where cultural activities and traditional beliefs constitute the key-board of the social make-up, the means of addressing any problem ought to be found in these activities and beliefs. One has to be able to play on the key-board if one is determined to make any meaningful music.

Of course, placing culture at the center of development has long been the agenda of the elite. They expressed their conviction that the roots, upon which every undertaking of a society depends,need to be nourished with the cultural elements of that particular society. However,governments were reluctant, or were not able, to look into this hard-and-fast reality.In fact,they often express commitment to consider the role of culture. But experience time-and-again showed that to be a false appearance and they were doing it because they would otherwise be labeled out of fashion.

Under normal circumstance, the ultimate goal of any government is economic progress, technological advancement and a better life. All nations aspire to be great and had they been really convinced that the surest way to success is to base their effort on the culture of their societies they wouldn't hesitate to do just that.They seem to have been convinced talking much on the role of culture is only an intellectual sophistry that could never be practical.

It was in such state of inconvenience that Ethiopia was able to have opened few cultural establishments. Those people who showed concern to the sector had to struggle between two extremes - the belief and disbelief of the significance of culture. Even after the imperative role of culture won international recognition, i.e. during the last two or three decades, very little was achieved in considering the cultural dimension of development.

The success of linking the activities of cultural establishments to development considered in terms of a concrete input,lies in the degree of our understanding of the meaning of development itself. Their role has to be measured mainly by the level of achievement they scored in creating awareness among the member of the society including the authorities running the state machinery. "Awareness creation" is itself tantamount to equipping the public with news about a certain issues. The news of today, shall eventually become the knowledge of tomorrow and belief and behavior of the day after. That is how the culture of a society evolves. Unless accompanied by the development of this side of the process, the introduction of technology ade huge finance alone would not bring a sustainable development. That is what a balanced development is all about. "The Mexico City Declaration On Cultural Policies," issued by UNESCO, suggested the indispensable role of the cultural dimension of development for nations which aspire an all round and balanced development. "Balanced development can only be ensured by making cultural factors an internal part of the strategies designed to achieve it;consequently,these strategies should always be advised in the light of the historical, social and cultural context of each society." (UNESCO 1982) The material and corporeal aspect of the life of society can not develop without making a parallel development in the cultural aspect of life.In view of this, one would dare to say that the cultural establishments of Ethiopia have made a substantial input to the success of developmental programmes that are of national significance such as national campaigns on population and family planning programmes, community health care education,gender education, introduction of modern farming, etc. Though the establishments' achievements so far is very little the attitudinal change that began to show among some member of the society is quiet encouraging. They, of course, have tried to make best use of the culture of the community while carrying out their campaign. Eventhough the establishments are short of financial and organizational capacity, they nevertheless are already generating a good size of income to the national revenue. It is because of the efforts of these establishments that the country's heritages are now preserved to attract more and more tourists every year.

In general, cultural establishments besides their indispensable role to the success of every kind of development programme, could themselves be sources of income. But this would be possible if only they are given the attention they deserve and are properly managed. Ethiopians are looking forward to see that happen.

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QUESTIONS, COMMENTS, INTERVENTIONS AND SUPPLEMENTS

- Does the establishments of a culture depend on the will of the governments or the concrete situations of a country? Or are there any conventions or any general principles that we need to follow? Secondly, I want to know the yardstick that would show us to weather governments have played role positively or not, in changing the attitudes of a society?

- I wonder weather how we see the nature of our governments. Do we view their behaviour within culture or outside culture?

- I don't know how far it's true that cultural development or culture by itself is consciously made. I want clarification on this point.

- The national cultural strategy is a strategy that uses series of guidelines that are used to address the state or level of cultural development in a given state. Now a days the national cultural assessment strategy is used to help or facilitate the development of cultural policy. Before you develop the cultural policy, if you do the national cultural assessment it gives you an indication of the state and the level of development of culture in the country. Because you judge development against several variables, you looked at involved development in theatre, in arts, in music, in language, how the level and state of development, that gives you a good idea. So that you hav very significant data in your hand to be able to develop a very comprehensive cultural policy, that meets the realities on the ground.

RESPOSES GIVEN TO THE ABOVE QUESTIONS

- As far as I understand there was an attempt by certain International Organizations to develop indicators for cultural development. I think this has been done by UNESCO and other sister UN agencies. These indicators some how were developed to show weather a given country has seriously committed to the promotion of culture or not. In general we can cite certain things like the establishment of theatre in various towns. The distribution of various cultural out puts per citizen, the committment of the government by providing enough fund such as, to preserve the heritages of a given society, to undertake various research in the area of culture, language, art and others.

- The other important yardsticks is that one can differenciate whether a government is seriously committed to cultural development or not. There was an attempt to use culture as a scape-good, that is to say, certain authorities would like to quote that culture is hindering or impending factor for all failures. However, unless such authorities and concerned departments shoud seriously take the situation into consideration and strive to alter it. The over all effect wouldn't give us success or fruit, so whenever we try to attempt whether a government is seriously committed or not, we have to look to such factors like cultural development and indicators and the objective reality of a given society.

- ◊ I think we are trying to see our governments in light of culture and we are judging or evaluating them by the role they play in this sector.

- ◊ Any development is a long or gradual process, it doesn't come over night, and you can't decide to be developed and get developed. Development contains such elements as knowledge which you can't acquire it over nignt, it's a tradition, a system and it entails conviction, these things in their very nature are gradual processes. Therefore, development is not spontaneous rather it's very long or gradual process.

CULTURE, GENDER AND DEVELOPMENT
STEPS TO WARD AN INTEGRATED PERSPECTIVE

By

Emebet Mulugeta
Yeshi H.Mariam

Addis Ababa University
Addis Ababa, Ethiopia

INTRODUCTION

There have been several approaches introduced to facilitate development. In most cases, the outcomes have not been up to the expectation of practitioners. The failures of these development approaches and the reason why they have failed are issues development planner have been grappling with.

Currently, there is a realization that development is not measured only in quantifiable yardsticks such as GNP and per capita income. Instead, the general well-being of members of the society is given attention. This presupposes addressing inequalities at various levels, one of these being imbalances in gender relations.

The general objective of this paper is to investigate the intricate interrelationships of development, culture, and gender. The first section looks at the different ways in which 'culture' is conceptualized, while the second section deals with the relation between culture and gender, and the important roles culture plays in the construction of gender. In the third section, an attempt is made to outline and discuss some of the major approaches of development and their implications. The dynamics of culture, gender, and development is briefly examined in the fourth section. Some cases and/or examples are included to support our arguments and demonstrate the interactions among development, gender, and culture. Finally, some concluding remarks are given.

CONCEPTIONS OF CULTURE

The word culture is frequently mentioned in our everyday language. Though it sounds clear and easily understood, there is little consensus regarding its meaning and usage as a concept.

Many consider culture primarily as material, i.e., it consists of material objects that carry meaning about who we are. Thus our national/traditional clothes are important components of our culture. The songs we have inherited from our ancestors and the dances we have do signify our culture. The way we communicate with each other including our body language: gestures, the bodily closeness or distance we keep when we interact with each other, our eye contact, are all aspects of our culture.

Culture is also expressed in the patterns of bearing and rearing children, and in the transformation of children into adolescents and adolescents into adults. At

what age do we wane breast feeding? At what age do we give solid food to children? At what time do we give responsibilities to our children - both daughters and sons? At what age do they start dating and go into marriage? What do we do during weddings? The different ways people around the world go about these practices reflect cultural differences and similarities.

Oral history is a part of our culture. Proverbs, folktales, lullabies, legends, and heroic histories, all reflect our values. Our artistic heritage is considered as our culture. The monuments built by our ancestors, their crafts, the paintings we make are part of our culture. Although people tend to equate any of these components with culture, none of them fully bring out the culture of their makers. Neither does it clarify the meaning of culture.

The UNESCO World Conference on Cultural Policies in Mexico city in 1982 offered the following definition:

> *The whole complex of distinctive spiritual, material, intellectual, and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs (Eyford & Eyford, 1995:8).*

The above definition includes almost all aspects of life. It supports a view of culture as a way of life in a given community. However, its comprehensiveness also implies a drawback; it is so general that it is left with little analytical power.

In anthroplogy, the conceptualization of culture has undergone several changes over the last decades from Geertz's almost classical definiton of culture as "a web of significance man [sic] himself has spun" (1973:5). The emphasis was on the conception of culture as a shared system of meaning, symbols and concepts. The problem with this defnition is that it does not consider power and control, or the distribution of knowledge, as a part of the cultural constitution of societies. We contend that culture cannot be viewed as a discrete system of meaning shared between all members of a society. Any analysis of culture merely as shared meaning conceals the character of knowledge as socially distributed and contested, and it also obscures the many ways in which culture may legitimate and perpetuate power and control in society (Keesing, 1987).

Culture is definitely meaning, but it must be conceived as differentiated (i.e., the power to define the meaning contents and correctness of cultural practices and symbols varies according to such criteria as gender and age), and as legitimating (i.e., culture, as ideology, disguises and legitimates political and economic realities). Hence, as Keesing has so clearly put it, we have to ask "who *creates* and *defines* cultural meanings, and to what ends." (1987:161-162, italics in original). Simlarly, Scholte has pointed out the need to emphasize the power dimensions of culture creation; "one cannot merely define men and women in terms of the webs of significance they themselves spin, since... few do the actual spinning while the... majority is simply caught" (1984:40). Culture, then, must be conceived in terms of "the implications of the indeterminacy which the absence of a shared, homogeneous culture introduces" (Barth, 1993:356). The pursuit of these implications leads to a modification of the traditional concept of culture, and the employment of an understanding of culture that obliges us to see ideas and experiences as always embedded in social practice, as positioned and multivocal, and as contestable (Barth 1993).

As Scholte (1987) explained, while few do the actual spinning of culture, most members of the society are "trapped" in the cultural web. That is how we conceive culture in this context; we concord with the crititical theorists, arguing

that the voice of the dominant sector is distinctly represented in the values and practices that society considers as culture. In other words, culture is partisan[1] in that it implies that some aspects of culture might be detrimental to certain groups of society.

CULTURE AND GENDER

The concept of gender is better understood if we look at it in relation to the concept of sex. Sex is a natural trait categorizing a person as either a male or a female. Males are biologically different from females; females are different from males in their body structure, reproductive organs and functions.

Gender is, on the other hand, defined as a social attribute ascribing some characteristics or norms and modes of behavior to the female and male sexes. The gender of a person is determined by the society and by its way of socialization. Hence, gender is the result of the interaction of social, cultural, and religious ideas and practices. It is, however, often confused with the term 'sex' and oftentimes they are used interchangeably.

Socialization is the link that interrelates gender and culture. Through the process of socialization, a person acquires socially expected roles, norms, value systems, and attitudes. It also influences manners, appearances, and the way we carry ourselves. There are different agents of socialization. These include family, school, religious institutions, media, etc. The family inculcates the acceptable/dominant values and roles, directly through instructing and, indirectly, through modeling. These are reinforced by administering reward and punishment. Dressing styles, etiquette, and gender roles are some examples we acquire from the family.

Next to the family, school is an important agent in shaping the personality of children. Children are likely to accept what their teachers say and demonstrate, since teachers are, to some extent, their role models. Aside from this direct instruction, the value systems that are manifested in the school environment are also imitated by children. Children see the way teachers treat boys and girls, and follow in their footsteps. Books and other teaching materials significantly contribute to the socialization process that takes place within the schools. The roles that are assigned to males and females in the texts, the proportion of pictorial representations given to the different sexes, and their frequency of inclusion all transmit messages. However, schools could be places where people learn not only to internalize the dominant culture, but also to question and challenge the exiting cultural values (Freire, 1970).

Media is another agent of socialization. Radio, TV, video, newspapers, popular magazines, etc. transmit different messages that reinforce the socialization process initiated by the family. Children as well as adults learn a lot and their behaviors, beliefs, and attitudes are influenced. The many studies done on the effect of advertising from these communication networks have demonstrated the strong influence of the media. Like schools, media could have double functions: it may reinforce the status quo or be consciously used to bring about positive social changes.

Through the above mentioned and other agents of socialization, gender relations are formed within the framework of a given culture. This may explain the various patterns of gender relations observed in different communities.

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[1] ***Partisanship in this context could be in terms of gender, age, class, ethnicity, and/or any minority group.***

Gender is, therefore, an analytical concept which helps us to investigate the different ways in which relations/power relations between men and women are conceptualized in different socio-cultural settings. In gender analysis, we are thus interested in exploring how, why, and by whom boundaries between men and women are created and reproduced. The gender analysis further examines how such boundaries are made relevant in questions of resource allocation, division of labor and responsibilities, and the quest for culturally defined values. The following cases are intended to illustrate how culture, differentiates men and women in physical and psycho-social well-being.

Early marriage is a tradition that is found to be harmful for the women themselves, their children, the family and the society at large. Girls are forced to shoulder the responsibility of rearing children and taking care of a family at a very early age. They start to bear children at a stage when their bodies are not strong enough for reproduction. This causes them complicated health problems like fistulae and other social and psychological hazards.

Adanech and Azeb have narrated the story of a dead woman who was given for marriage at the age of 13.

> *She lost her first pregnancy and was damaged due to obstructed labor resulting probably from disproportion between the baby's head size and her birth structure. Three years following the repair of her damaged birth canal, she again became pregnant. At the seventh month of her pregnancy, she started bleeding as a result of carrying a heavy jar of water from a distant source. She started labor the same day, but did not make it to the hospital until three days later. By then, the baby had no sign of life and she was in severe distress. She was delivered and the uterus removed. On the 27th day of admission and medical care, she passed away (1991:52).*

We find this practice of early marriage in some parts of Gojjam, Gondar, Wollo, and other regions. In fact, some interviewees tell us that it is common for a girl to get married between the age of 9 and 13, and most of those who go beyond this age without marriage will be ostracized. A woman from a place called Quarit (Gojjam) explained that not being able to secure a husband at an early age is a disgrace to the whole family. Therefore, a family of three daughters and a son, for example, arranges for the son to get married into a family who could, in return, give them boys as husbands for the daughters. This implies that, at any cost, the girls should be disposed in the age-range considered appropriate for marriage.

Abduction is another practice that harms women and, in a way, reinforces early marriage. Apart from being a forced act, it usually involves violence and has some psychological impact on the "victim". Once abducted, the girl has to stay with the abductor since nobody will be willing to take her as a wife. This is likely to affect her, her family life and might have repercussion on her children. If she does not stick to the man, she can easily migrate to urban centers adding to the number of prostitutes, housemaids, and/or street children.

The case of the fifteen year old girl who was recently abducted in the Arsi region provides an example showing the disastrous effect of abduction. After being forced to bed, she fled, armed with her abductor's gun. The abductor followed wanting her back. Refusing her repeated warnings to leave her alone, he persisted and at the end she shot him. The case is now being handled by the Ethiopian Women Lawyers Association. The case shows that the practice of abduction and its

consequences are a reality in Ethiopia. However, it is only the very few who would dare to expose the problem and rebel against it.

Both male and female circumcision is widely practiced in Ethiopia. Circumcision is performed on men for several reasons, the main reason being religion. Others think that male circumcision is hygienic, and still others believe it increases virility. The authors so far have not come across a study which shows that male circumcision has any adverse health and socio-psychological effects. One may argue that the main purpose of female circumcision is to control women's sexuality. In addition to being a controlling mechanism, female circumcision results in complicated psychological and health problems. These health hazards could be manifested in complication during delivery and fistulae.

All the above cases clearly demonstrate that we find practices and attitudes that are not favorable to women with reference to culture. A lot has been done to expose these practices and impact changes. However, strong resistance to change is evidenced since they are valued and internalized by most members of the society; in some cases, women themselves support these practices.

GENDER CULTURE AND DEVELOPMENT

Like culture, the concept of development has evolved through the century. There have been different approaches to development. Most of these have explained development from the perspective of economic growth quantified in terms of Gross National Product (GNP) and per capita income. One of these approaches is modernization theory. This perspective promotes the idea that developing countries should follow the paths of the Western countries in their attempt to attain development. The basic idea is to support and encourage the rich in order to facilitate capital accumulation. Once the economies of these countries 'take off' development would sustain itself and trickle down, from the urban areas to the rural people and from the upper class to the lower strata (Chant & Brydon, Mekonnen, in Yeshi, 1995b:).

The problem with this approach is that once increase in per capita is attained, it never reaches or 'trickles down' to the poor and the rural people. In fact, the gap between the poor and the rich has widened.

Another popular approach was "dependency/underdevelopment" theory. This theory proposes that developing countries need to export their primary agricultural products in order to lay down the infrastructural facilities necessary for industrial growth. However, they are forced to export their goods for lower prices set by the industrialized countries. The higher prices for capital goods and lower prices for primary products set are accepted by the underdeveloped countries in order have access to the world market. The advocates of "dependency" theory suggest that the underdeveloped countries need to establish a strong bond among each other for technical cooperation and exchange of products in order to improve their position.

One of the obvious drawbacks of these approaches and other macro-theories/models is that people were not at the center of the developmental programs and their roles in development were not targeted.

Currently, development is defined as an all-embracing progressive change which improves the social conditions of life of the people by enhancing the economic power of a country, by promoting education, health, employment, and

social as well as political freedom. According to the UN General Assembly resolution, 'the ultimate objective of development must be to bring about a sustained improvement in the well-being of the individual and bestow benefits on all' (Abebaw in Yeshi, 1995b:1). Unlike the previous approaches, this definition considers human beings as `both the engine the ultimate goal of development' (The Cultural Dimension of Development, 1995:117).

Although the above definition focuses on the roles of people in development and their well-being, the tendency in development plans so far has been to consider people merely as target groups and prescribe models that may not be suitable to their culture.

What most development practitioners overlook is the fact that people's understanding of development is mediated by their cultural expectations and understandings; it is colored by their value systems. Hence, development is differently defined and interpreted by different social groups. The actions and reactions of these groups towards development endeavors depend upon their interpretations of their experiences of development. Failure to consider people's opinion in developmental efforts would bring about several unanticipated outcomes. The following cases may exemplify this contention.

In the southern part of Ethiopia, extension workers introduced a specially designed stove that would help women make efficient use fuelwood and reduce smoke. Instead of being used for fire, these stoves have ended up being used for storage.

In the same region, after the community participated in the digging of a water well, they have refrained themselves from using it. Some people have identified the reason to be that the well was close to their relatives' burial ground and it would be unacceptable to drink from that well. In another case, leaving the well aside, the women have gone back to the streams and the rivers with the pretext that getting water from the ground was all the doings of Satan. However, it was found that the actual reason was that the women did not want to give up their long walk which would give them time to socialize with their women friends. Lack of time for socialization is a result of the sexual division of labor which usually overburdens women.

In some other projects, all groups of the community have not been equal beneficiaries of the development programs. In the Somali region of Ethiopia, water wells were prepared so that the community members could use them for their cattle as well as for the cultivation of small plots of land. Those men who had more than one wife were able to take the maximum advantage since they were able to keep one of the wives somewhere tending cattle and the other/s at the water point to do the farming. But those who were not able to afford the bride price for more than one wife had no opportunity to take advantage of the well water for cultivation since they had to attend to their pastoral practices.

All the above cases demonstrate that any attempt to advance development should be based on the experiences of the people. Studying people's culture, learning about their understanding and interpretation of development experiences, and finding ways that will give people a sense of ownership of the projects are prerequisites for successful development programs.

DYNAMICS OF GENDER, CULTURE AND DEVELOPMENT

It is agreed that women should be 'targets' for development efforts as well as active participants in development endeavors. Development practitioners need to be aware of the interpretations and understandings people have about development projects and try to integrate the ideas and interests of various target groups, women being one of those.

There have been cases in developmental programs where both gender and culture were ignored. The outcome have been different from what was anticipated. The case of a project in Upper Volta is a good example. In this project the extensive workload of women was among the issues addressed. One of the aims was to enable women to save time by using the appropriate technologies introduced by the project so that they could go to school. In evaluating this project MacSweeney and Freedman (1982) found out that these technologies helped the women to save their time. However, the time saved was spent on other activities useful for the family instead of going to school. In this case both culture and gender were not taken into account. Women were not asked about their priorities and the cultural assumption that women are responsible for the day-to-day running of the family and that they give priority to the welfare of the family were not explored and accommodated by the project.

Cultural practices are not always detrimental for development. In Ethiopian cultures, there are some which interfere with development and others that could facilitate it. Early marriage, marriage by abduction, and female circumcision, discussed earlier, are among those that negatively affect development by diminishing the health conditions of the society, primarily those of women and children. There are also attitudes that discourage individuals from engaging in certain types of occupations. For example, in most Ethiopian cultures, artisans engaged in pottery and blacksmithing are looked down upon. There is a widely held belief that they have "evil eyes" and that has led to their seclusion.

As we have mentioned above, there are cultural beliefs, value systems, and practices that could facilitate development. As indicated in our discussion, development is not always measurable in terms of material production and acquisition. It includes the psycho-social well-being of the society as well. Some of our value systems such as care, closeness, family cohesiveness, and emotional involvement which contribute to psycho-social well-being could positively impact development.

There are some traditional social institutions which Ethiopian people have been using to cope up with their economic and social problems. Some of these are *Equib, Idir, Debbo,* and *Wonfel*[2] . Inquiry could be made into these institutions as to how they could be effectively used for and integrated into development efforts.

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[2] ***Equib** - It is a traditional saving institution where members contribute a certain amount of money monthly or weekly so that one of the members could take a large sum. Who takes the money depends up the lottery they draw on their meeting each month or week.*

***Idir** - it is another form of voluntary association individuals establish in order to help each during mourning. Aside from attending the burial ceremony the association gives a certain amount of money to the person who have lost a member of his/her family.*

***Debbo** - it is a self-help group whereby farmers come together to help group members carry out some activities such as ploughing and harvesting.*

***Wonfel** - it is similar to debbo except that this is formed by women to help each other in some activities like spinning.*

There is a two-way interaction between culture and development; they affect each other either positively or negatively. We have witnessed a case in South Gondar and in some localities of Gojjam where the introduction of latrines is changing the community's attitudes towards the culturally expected behaviors of women. In these areas, relieving oneself during the day is an unacceptable behavior for women. There is even a proverb to this effect - *(½ÑOopx□ @Ë ½G¿Îp/ o`□ Y/çÄÄ ›¿¿/) "One is unlikely to marry his neighbor's daughter since he would see her going to the field to relieve herself".* This may be because in those areas, toilets are not available and people do their toiletries in the open fields. In this context, the introduction of latrine (in separate areas for girls and boys) especially in the schools and clinic areas have encouraged girls to feel free to visit the toilet during the daytime which we hope will increase their school attendance. We expect that this kind of socialization would multiply itself and spread in the whole community.

A similar example could be the effect of the "Development through Cooperation Campaign' on the participation of women in outdoor activities . As Hanna put it,

> *girls...[were] deployed alongside boys to participate in the development effort. This equal treatment of the sexes was an enlightening experience in itself. Furthermore, the students' contributions in challenging traditional values, beliefs, and customs which undermined women's positions within the household and in the communities were highly significant in raising consciousness among both males and females (in Yeshi, 1995a:59).*

The negative effect of the two way interaction of development and culture is manifested in the program called "Food for Work". Participants in this program are involved in different activities such as road construction, planting trees, and terracing, and would be remunerated in food items. It is based on the belief that people would be productive if they are involved in community development instead of simply receiving relief. The negative outcome of this program was that people lose their motivation to work for the welfare of their community unless they are paid. It is also believed that this type of arrangement would deprive the community the feeling of ownership of the development projects. In this instance, the culture is negatively affected in that people develop a sense of dependency and forfeit their responsibilities for community development. The feeling of dependency and giving up responsibility, in turn, hamper the development process.

Development programs are usually value laden; we find both positive and negative elements. Some reinforce the existing gender imbalances, while some others introduce new ones based on Western ideas of masculinity and femininity. In a few cases, culture helps us to screen these programs and take only the constructive ones. An example could be the situation that was created in the introduction of freedom of press. Alongside with other newspapers and magazines discussing social issues, pornographic materials were spreading fast until a strong protest from the community curtailed it. This is a typical example that shows us the sifting role of culture in the transfer of developmental programs.

As we have attempted to show, the dynamics of culture, gender and development is intricate. They influence and shape each other in various ways. Any attempt to promote development should look into these interactions and precautions should be taken to minimize the negative outcomes.

CONCLUSIONS

Development is in the everyday agenda of developing countries, international organizations, and different NGOs. Several initiatives from GOs, NGOs, and academics have been integrated in programs which were assumed to bring about changes in the lives of people, and there are ongoing debates on how to best approach development. Through the process, different conceptions have emerged.

Currently, there is a strong belief that people's views and interests should be considered in planning development projects and their active involvement is found to be essential for the success of such projects. Development planners have come to realize that an attempt to further development without integrating people's ideas and their perceived interests is a futile exercise. On the other hand, the ideas, attitudes, understandings, and interpretations people have about development are influenced by their culture. Hence, any development effort has to address cultural issues and values of a society, and its needs and interests as perceived by the people themselves.

Although culture is believed to be an important factor that needs to be considered in development, the efforts so far made have not properly looked into it. On top of this, there is a widely held view that culture is homogeneous in the sense that every member of a community identifies him/herself with that specific culture: in this paper we have argued otherwise. This holds true for gender issues as well. Previously, the needs and interests of women were overlooked. The unequal distribution of resources and power between the genders, and their significance in planning development projects have not been emphasized.

Women in Development (WID) is one of the approaches which has tried to correct the imbalances observed in gender relations. However, reports from various project evaluations have revealed that WID has largely failed to redress gender imbalances. The basic reason for this failure may be that instead of investigating gender relations within the framework of culture and concentrating on the deep-rooted cultural values pertaining to gender differentiation, projects entirely focused on setting up women focused projects. This experience supports our contention that for development efforts to succeed, they should take into account gender and culture and the ways these are interrelated.

The relation among development, gender and culture is complex. They affect each other either positively or negatively. It is possible that in our attempt to redress gender imbalances, we might go against the norms of a given society. There have been situations where community members expressed strong resistance against development initiatives. On the other hand, there are cases where development programs have positively impacted the culture and thereby changing existing gender relations as a part of more comprehensive cultural change. The introduction of latrines in some parts of Gojjam and Gonder and the participation of women in the "Development through Cooperation Campaign" which we described in this paper, are cases in point.

The challenge for development planners and practitioners is to find the fine balance between development, culture, and gender. Development programs should address gender issues and but also take into consideration other minority groups. At the same time, precaution should be taken in order to minimize conflict and resistance, and to accommodate the cultural value systems that promote development.

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QUESTIONS, COMMENTS, INTERVENTIONS AND SUPPLEMNTS

- What do you mean by sub-culture? In a given socio-economic formation, one group may come out dominant in every aspect i.e. in its language, culture etc. Does that mean others are the sub-divisions of that dominant culture?

RESPONSE GIVEN TO THE ABOVE QUESTION

◊ As all of you know, we don't have a homogeneous culture. Our best example to this would be Ethiopia, where we have diverse ethnic groups and cultures. Most of these ethnic groups have their own language and do perform according to their own culture. But all these cultures and ethnic groups found are not dominant by their very nature. Some are dominant while others are recessive. Thus taking the society at large, we see all values, norms and other practices set by the dominant groups are imposed, to be taken by the small ones. Even, sometimes, we see the same thing happening withing a given group itself; between the haves and the have nots. In that case, we can talk of sub-cultures, where a dominant culture imposes its values on the small ones, though the small ones do have their own.

COMMENTS GIVEN BY THE PARTICIPANTS

- Ethiopia has so many ethnic groups and cultures. Due to this, we see the position of women varying from one culture to the other. While some of them give due respect other's see women as inferior. Guaged at it from this vantage point, culture and gender as defined in the paper should not be imposed on Africa. Even if imposed it won't be practical.

When we come to the question of inequality of women too, it will be adviseable to look at it from different angles. During the Ethio-somali-war so many people were displaced from southern part of Ethiopia. Men had been force to leave. At that critical condition it was women who took the responsibility of each house hold. By changing roles they have managed in overcoming the economic problem faced at the time.

If we take the case of Afar too, it was and is still women who were and are responsible for the household economy. They are expected to collect five wood, herd young animals, prepare food, construct and maintain shelter, and take care of the young and elders in the community.

But, in both cases women were not given equal opportunity to development. If we look at Afar's Pastorial Development scheme women were not considered. Thus, they were not beneficiaries.

Saying this, the paper presented should raise such questions like, what should be done to include women in the development scheme or programme, so as to enable them have equal opportunity. Failed to address the crux of the matter, it left us in vein.

And finally the paper argues that, with full participation of women and involvement in their own welfare, meaning on issues concerning women and

development, it is possible to attain what is needed. Here too, the logic forwarded might work in a society where the structure is maternal. But if we take Africa, the structure of the society is paternal. Because of the sensitive nature of cultural roles and norms it won't be as easy as the maternal one. It requires gradual persistant. The only way out to solve the problem will be taking a family as a center and teach the community through the family. It is through this awareness that women should be empowered, so as to enable themselves and their children. To this end, policies made in the center of the capital won't work.

- Concerning the role of NGO's, one may ask do they really work in confirmity with each other, down to the grass root level? They do not see the complications, duplications and some times wastage of money and man power. The role of gevernments in sincronizing to make people understand and work towards the designed objectives has to be accommodated.
- Circumcission and abduction has become a real problem. I think, it is not possible for us to stop it fully, particularly that of women's cirumcission. As we know, male are circumsized in the hospital. Thus, if it is beyond our contorl, as deep rooted in our culture as it is, why don't we teach people to do it in the hospitals or clinics hyginically.

The other thing is abduction. This too, has its negative impact in what we are discussing here. Today it is too much to recommend abbortion. The problem is tied up with the young and energetic ones. If we don't, seriously see in to the socio-cultural factor for abduction and try to come up with our findings, I think there will be a problem on gender relations and development.

AFRICAN ITINERANT COLLEGE FOR CULTURE AND DEVELOPMENT (AICCD)

By

Burama K.Sagnia
Coordinator, AICCD
Dakar, Senegal

BACKGROUND AND JUSTIFICATION

CONTEXT

The role of culture as a factor in the planning, implementation and evaluation of development projects and programmes is now generally recognized. A starting point in focusing attention on this all important reality is to establish and agree upon a working definition of culture, and to show the interrelationships between culture and development.

The word "culture" by itself is a common word. It has bee debated over and over by many social and cultural anthropologists. Like many other words, it comes with conceptual problems, much of it vague, some of it contradictory. Defined in its broadest sense, culture represents a complex set of distinctive spiritual, material, intellectual and emotional features that characterise and define a society or social group.[1] In addition to the arts and letters, it encompasses modes and ways of life, the fundamental rights of the human being, value systems, traditions and beliefs.[2] In short, culture can be regarded as a heritage, a tool, a matrix, a framework for guiding social and economic development. Culture represents all the ways of thinking, living and acting in a society and is a dynamic entity in itself.[3] Culture has come to be defined as the "very fabric of society" and the "internal force of that society" upon which the process of development survives.[4]

"Development", for its part, is complex, holistic and multidimensional. Conceptually, it embraces the transformation of a whole society from one level of well-being to the next. It takes into account every human activity and the meaning people find in their whole social existence. As a process, development goes beyond manipulation of economic growth indicators, advancing industrialisation, getting modernise and/or going to the moon. A series of interactions and the plurality of factors and participants are involved in the development process. At the

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[1] ***UNESCO, Mexico City Declaration on Cultural Policies, Article 16 (final report of Mondiacult: World Conference on Cultural Policies, Mexico City, 1982) Paris, UNESCO, doc. CLT/MJ/1,1982.***

[2] ***UNESCO, op. Cit.,(preamble-World Conference on Cultural Policies, Mexico, 1982).***

[3] ***CIDA, The Cultural Approach to Development: Proposals for a Planning Manual (Draft version), Canada, 1995.***

[4] ***UNESCO, The Cultural Dimension of Development: Towards a Practical Approach, Paris, UNESCO, 1995, P.21.***

programming stage, economic challenges can be fully understood only in relation to a number of demography challenges: high population growoth rates, rapid growth of the urban population, increasing proportion of young people in both rural and urban areas and migration. By the same token values, ways of life, beliefs, traditions, process of governance, legitimisation and participation are shaken by outcomes in the trend and degree of economic development within a given community.

Consequently, methods and techniques used for managing the development process will have to bring into a sustainable balance, individual and collective human development, integrating also elements that relate to mindsets, traditions, beliefs, and value systems.[5] As rightly observed by the Mexico City conference, what happens in the development process affects "all dimensions of human life" and draws on all the "energies of a community"[6] from the roots of the grass to the top. There is therefore the need for planners and decision-makers to become more conscious of the cultural dimension of development. They would need to have a broader vision of the sociocultural context in which national development projects and programmes would be implemented.

This realisation was articulated in the 1975 joint OAU/UNESCO Accra Inter-governmental Conference on Cultural Policies in Africa.[7] It led the Mexico City Conference of 1982 to declare that "development should be based on the will of each society and should express its fundamental identity".[8] The importance of taking into account the cultural dimension of development, especially as regards the design and effects of development strategies and programmes, was re-echoed and re-confirmed by the United Nations General Assembly in 1986, when it proclaimed the period, 1988-1997, as the World Decade for Cultural Development. A World Conference on Culture and Development in Africa was convened at the World Bank Headquarters in Washington D.C., USA, by the World Bank, UNESCO and other development agencies, in search of a common ground for promoting cultural development within the region. Expert groups met in an African Regional Seminar at the African Development Bank Headquarters in Abidjan, Cote-d'Ivoire, in November 1992, to further articulate and understand the interrelationships between, and the role played by, cultural and other factors in development processes.

Unfortunately, these and other efforts and proclamations made since the 1980s have not brought about the reversal of perspective that is necessary to effect the cultural approach as a concrete central component of development. The principle declared by the Mexico Conference and well articulated in several other meetings, is still far from being applied. This short-coming is most pronounced amongst African development planners and practitioners. The scope and effectiveness of development strategies, policies and programmes initiated in Africa continue to be limited. Cultural factors or parameters are often evaluation of development programmes and projects. There is still a lack of clearly articulated

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[5] ***CIDA, The Cultural Approach to Development: Proposals for a Planning Manual, (Draft Version), Canada, 1995, p.22.***

[6] ***UNESCO, Mexico City Declaration on Cultural Policies, Article 16 (final report of Mondiacult: World Conference on Cultural Policies, Mexico City, 1982) Paris, UNESCO, doc. CLT/MD/1, 1982.***

[7] ***UNESCO, Final Report of the Inter-governmental Conference on the Cultural Policies in Africa, Accra, 1975, Paris(UNESCO doc. SHC/MD/29).***

[8] ***UNESCO, Mexico City Declaration on Cultural Policies, Article 16 (final report of Mondiacult: World Conference on Cultural Policies, Mexico City, 1982) Paris, UNESCO, doc. CLT/MD/1, 1982.***

public policies and commitment towards adopting a socio-cultural perspective of development. The result is failure. Technically "well-prepared" projects and programmes continue to fail one after another. Established development goals in successive plans continue to be illusions. It has become evident that forty years of development efforts in Africa since independence for most African countries in the 1960s, have not yielded the desired nor expected results.

Among the critical reasons given for this failure, are the following which have now become problem areas that must be addressed for ensuring an effective and sustainable development process:

- imbalances in development practices and planning processes resulting from the bias towards the use of traditional development models in anlysing, formulating, and evaluating development strategies, policies, programmes and projects;
- institutional, geographical, economic, social and cultural distance separating field-workers, concerned population and decision makers;
- lack of know-how and poor institutional capacities to develop and utilise tools and techniques for:
- incorporating the cultural approach to development into the curricula of institutions of higher learning in Africa;
- undertaking a holistic, qualitative and participatory approach to development and facilitating the integration of cultural factors in development process;
- designing and undertaking action-oriented research and participatory surveys; and,
- assessing cultural integrity of, and impact on, development projects and programmes.
- appreciation for, and understanding of, the concept of integrated development and the special place of culture in such development are either lacking or given low priority.

JUSTIFICATION

To address these problems, key actors must think about development from the standpoint of culture not simply as an intellectual exercise, but in believing that the cultural characteristics of a particular society or human group are the central elements of development. This will call for both a radical change of outlook in the approach to, objectives of and mechanisms for development; and a radical transformation in the general attitude of all personnel concerned with development. Training and awareness-creation for decision makers and development agents are a precondition for the change approach needed if the cultural dimension of development is to be genuinely taken into account. This strategy has two implications:[9]

- the acquisition of knowledge and know-how; and,
- a change in the perception of those in charge of development at all levels with regard to their own culture, and the culture of the societies social groups on whose behalf the actions is to be taken.

[9] ***UNESCO, The Cultural Dimension of Development: Towards a practical Approach, Paris, UNESCO, 1995, p.204.***

Participant in the 1992 Abidjan seminar accordingly recommended, and called on UNESCO to support the establishment of the Itinerant College to stimulate and manage the required change of approach in dealing with matters relating to the cultural dimension of development in Africa. A feasibility study was subsequently undertaken by UNESCO in response to the call. At its 146th session, the Executive Board of UNESCO endorsed the recommendation of Audience Africa Conference, to establish the college on pilot basis for a two-year period. The Board's decision was approved by the 28th session of the General Conference of UNESCO held in 1995, and the African Itinerant College for Culture and Development (AICCD) was launched.

AIMS AND OBJECTIVES

The African Itinerant College for Culture and Development will carry out a programme of sensitization, research and training on the relationship between culture and development, directed at Senior Civil Servants, decision-makers in the economic sphere, representatives of industry and agriculture in both the public and private sectors, social scientists and scholars, and development organizations including IGOs and NGOs.

The primary objectives of the College are to:

- Equip planners, project managers and development agents in different fields of development, with the knowledge, skills and techniques to enable them to practically adopt the cultural approach to development strategies, policies, plans, programmes and projects as a standard practice.
- Provide top-level policy and decision-makers, media practitioners and development extension agents with the awareness and understanding of the cultural approach to development in Africa.
- Stimulate and provoke among specialists and university academics, the emergence of general attitudes, behaviours and practices, more sensitive to, and cognizant of, the cultural approach to development in Africa.
- Based on the knowledge, know-how and insights gained from the results of the training courses and concomitant research, make effective use of the media and the college's dissemination service, to better inform and educate the target population on culture and development in Africa, and related issues.
- Ensure the creation and consolidation of a project which in a medium-term perspective, can progressively become a self-sustained programme and structure fostering knowledge and expertise in solving the problems arising from neglecting the cultural approach to development in Africa.
- Test, develop, consolidate and disseminate the methodological instruments elaborated in the framework of the World Decade for Cultural Development with a view to adopting the cultural approach to development as a standard practice.
- Stimulate the establishment of a network for research and cooperation among regional and national research and training institutions, professional associations individual social scientists and scholars on issues relating to culture and development in Africa.
- Provide technical assistance and the pooling of expertise for designing development strategies, policies, plans, programmes and projects in a cultural approach.

ORGANIZATION AND INSTITUTIONAL FRAMEWORK

The African Itinerant College for Cultural and Development (AICCD) is a coordinating and monitoring body on issues relating to culture and development in Africa. This means that the college is not a center or Institute with its own physical educational facilities and accommodation, implementing its programme and activities independently. However, it maintains a permanent secretariat or focal point from where it plans, coordinates, monitors and evaluates programmes and activities relating to culture and development in Africa.

As a regional network system, the college implements its activities in full cooperation with collaborating national and regional research and training institutions, professional associations and individual social scientists and scholars in different institutions and subregions in Africa on a rotational basis, which in turn calls for an active form of voluntary cooperation, collaboration and resource sharing.

Such a system of networking has certain manifest advantages and these include:

- as a regional network enterprise in advanced research training and information dissemination on culture and development in Africa, the College's activities would cast a wider and more profitable net to draw in well established regional and national research and training institutions, professional associations individual social scientists and scholars, and development organizations.
- the capacity of such a network to attract international support for development research, human resource development, capacity building and utilization etc. could be even stronger than that of a centre narrowly perceived in conventional terms. For example the results of the college's action-oriented research and training (in areas such as increased data bases, information of public policy, capacity building and utilization) would benefit a wider cadre of persons to be found among the different levels of governmental structures, development organizations, parastatal organizations and enterprises at the grassroots level.
- the synergies resulting from network collaboration between the different types and levels of research and training institutions and development organizations in Africa, would maximize the benefits to the region as a whole and each participating institution or country.

To facilitate coordination and monitoring of the programme activities of the College, as well as the active involvement of participating institutions in the network, IDEP has been selected project (1996-1997), mainly for monitoring and coordinating the activities of the College and the participation of other collaborating institutions in the network.

Linked to the focal point are well-established research and training institutions, professional associations and regional and sub-regional organizations operating in Africa, working in partnership to implement the planned programme activities of the College. It must, however, be noted that no formal cooperative agreements have been concluded with these institutions. The existing collaborations are the result of concrete cooperation or expressed desire to cooperate in areas of the College's activities. As an experimental phase, it is expected that our experience from these initial collaborative efforts will influence formal cooperative agreements we may later on wish to conclude with these institutions in specific areas and for specific purposes.

AFRICAN COLLABORATING INSTITUTIONS

- Pan African Association of Anthropologists (PAAA) with headquarters in Yaounde, CAMEROON
- Pan African Institute for Development (PAID) with headquarters in Douala, CAMEROON
- Association of African Universities (AAU) with headquarters in Acrra, GHANA
- Council for the Development of Social Science Research in Africa (CODESRIA) with headquarters in Dakar, SENEGAL
- Environmental Development Action Programme for the Third World (ENDA TIERS-MONDE) with headquarters in Dakar, SENEGAL
- The Centre for Research, Training and Information for Women In Development, Addis Ababa University, ETHIOPIA
- Faculty of Social Sciences of Makerere University, Kampala, UGANDA
- Centre Regional d'Action Culturelle (CRAC) , Lome, TOGO
- Institute for Development studies of the University of Zimbabwe, Harare, ZIMBABWE
- Institute Polytechnique Rural de Katibougou, MALI

EXTERNAL COLLABORATING INSTITUTIONS

- Common wealth Higher Education Management Services (CHEMS) of the Association of Common wealth Universities, London, UNITED KINGDOM
- The Institute for Development Anthropology, Binghamton, New York State, USA
- The Institute for Training in Intercultural Management, Den Haag, THE NETHERLANDS
- Capacity Building Division, Africa Technical Department, the World Bank, Washington D.C., USA
- Network of Networks for Research and Cooperation in Cultural Development (Culture Link), c/o IRMO, Zagreb. CROATIA
- Euro-African management Consult (E-AMAC) Maastricht, the Netherlands.

In accordance with the spirit of networking, while the College will provide the leadership drive, coordinate the technical capacities of the participating institutions towards attaining the projected goals of the College, and mobilize a substantial part of the resource requirements of the planned programme activities, the participating institutions on the otherhand are expected to contribute some of their resources such as personnel, equipment and physical facilities largely in the form of in-kind services. These expectations will be formalised through institutions will be expected to participate in the planning, design, implementation, monitoring and evaluation of the activities of the College. They will also be expected to contribute, as necessary and relevant, the use of equipment and physical facilities whenever an activity of the College is being implemented in collaboration with the institutions, and particularly if it is expected to be implemented at their premises.

To enhance the coordination and monitoring of the activities of the College, a Multi-disciplinary Task Force has been appointed drawing its membership largely from the participating institutions and other relevant institutions from the host country, Senegal, such as Senegalese National Commission for Ministry of Finance, the Economy and Planning; UNDP, UNESCO's Regional Education Office for Africa (BREDA), FAO and UNICEF.

As a further management support to the work of the TaskForce, and in-house steering committee has been established consisting of senior professional staff of

IDEP. The Steering Committee convenes fortnightly management feedback meetings, while the TaskForce meets on quarterly basis to monitor and evaluate the performance of the project.

As the multiplicity and specialized nature of the programme activities require proper and effective management and coordination a Programme Coordinator and Secretary have been appointed by UNESCO to man the activities of the focal point. In time other project staff and advisers or consultants will be contracted as and when necessary to enhance the coordination, implementation, monitoring and evaluation of the programme activities of the College.

ACTIVITY PROGRAMME

Activities of the college will be organized within the following two interrelated programme elements:

☞ A CORE PROGRAMME

The programme will be carried out by the College through Direct Support by which direct assistance will be provided to target beneficiaries in full cooperation with collaborating institutions. This will embrace activities relating to the:

- Organization and delivery of three-to-seven days awareness-creation and sensitization workshops and seminars in various institutions and organizations on a rotational basis.
- Short-term staff development workshops
- Organization and delivery of three-month foundation courses on culture and development, and action-oriented and participatory research methodologies, in various institutions and organizations on a rotational basis. This course will lead to the award of an undergraduate diploma.
- on-the-job training in cooperation with national collaborating institutions.
- gathering and dissemination of information and cross-country experiences on best practices, new approaches, methods and techniques of incorporating cultural factors into development planning and programming frameworks and processes.
- general coordination, monitoring and evaluation of culture and development in Africa.
- identification and mobilisation of funds and technical assistance to support the programmes of the college.

☞ A REGIONAL SPECIALIZATION PROGRAMME

This programme will integrate within the programmes of a few selected institutions of higher learning, regional specialization programmes, at post graduate levels, on culture and specific key sectors of development in advanced research, training and information dissemination.

Under this programme, the college's intervention will be through Institutional Development, by providing direct support to collaborating institutions with a view to develop their capacity to deliver better services to their clients. The

advantages of institutional development is that it has a multiplier effect in that more people will be reached.

In the long-term the programmes will be developed into Regional Specialization Centres for a specific domain in order to pool resources, create critical mass and avoid costly duplication.

It is expected that more regional specialisation programmes will be created on culture and specific key sectors of development as the activities of the College improve and expand.

The diversity of the levels, interest and constraints of personnel to be sensitised and/or trained, raises the problem of defining and designing the content and structure of the programmes to be offered by the College. A number of major questions would need to be answered in the process.
For example:

- who should be trained or sensitised?
- why should they be trained or made aware?
- how should they be trained or made aware?
- where should they be trained?
- what area and levels of training and awareness creation should they be given?
- what role should the College play in all these?
- what needs to be done to ensure the effectiveness and sustainability of that role?

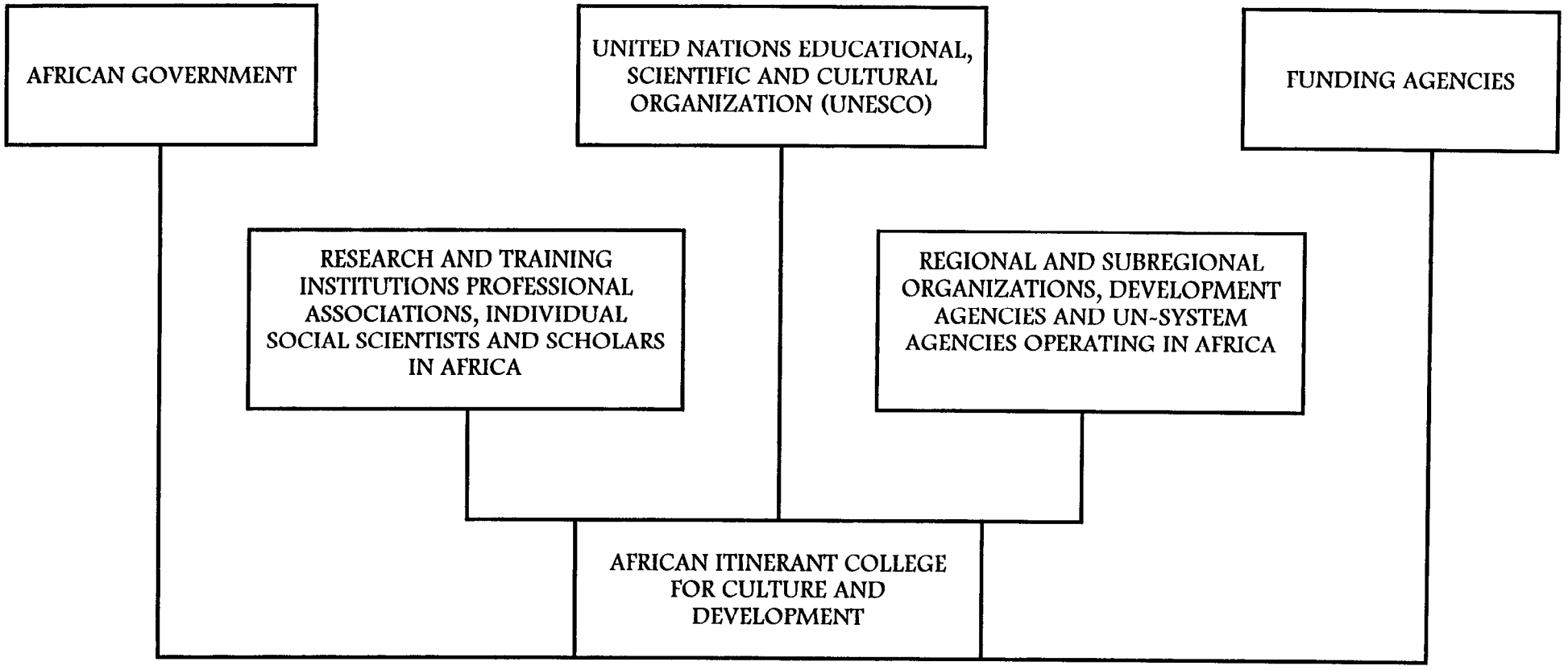
The College is therefore aimed at finding answers to these and other pertinent questions.

TARGET GROUP

The Colleges programmes and activities in research, training, awareness-creation and information dissemination, meant that it would have to focus on meeting the needs and demands of the following broad categories of beneficiaries:

- Top-level policy and decision-makers (including politicians)
- Development practitioners and agents
- Media practitioners-conventional media agents and traditional communicators
- African social scientists and scholars
- Research and Training Institutions
- Community "option" leaders
- Grassroots operators of development
- Entrepreneurs
- Women groups (micro credit schemes)

THE INSTITUTIONAL FRAME WORK FOR PARTNERSHIP AND NETWORKING OF THE AFRICAN ITINERANT COLLEGE FOR CULTURE AND DEVELOPMENT



KEY AREAS OF INTEREST TO THE COLLEGE

KEY AREA I

☞ ROLE AND RELEVANCE OF CULTURE IN AFRICAN DEVELOPMENT

In this area, the College will be mainly concerned with increased action-oriented research, training and information to enhance greater understanding of the general dimensions and characteristics of African Culture and the way it affects all aspects of life and all groups of people: particularly with regards to human development. It is expected that through this intervention, an understanding of the dynamics and current aspects of cultural trends in Africa, would be enhanced.

KEY AREA II

☞ CONTRIBUTION OF CULTURAL DEVELOPMENT, EDUCATION AND COMMUNICATION TOWARDS SUSTAINABLE HUMAN DEVELOPMENT

The college will focus attention on a critical examination of the role, contribution and impact of cultural development, education and communication, as tools for the promotion of a sustainable human development in Africa. In this regard it will be concerned with topics such as the:

- Role of cultural institutions in national economic, political and social systems
- Role of cultural expressions, education and communication in promoting development programmes and projects
- Contribution of cultural policy and action towards sustainable human development.

KEY AREA III

☞ RESPONSIBILITY OF ROLEHOLDERS IN FACILITATING THE APPLICATION OF THE CULTURAL APPROACH TO DEVELOPMENT

In this key area the college will focus attention on the systems of management, public administration, policy formulation and decision making processes in African countries through selected country case studies, with a view to find out ways and means of enabling top-level policy and decision makers imaginatively perceive and effectively respond to, the cultural dimensions impinging on the policy and decision maker and on his area of responsibility, and how to make him an effective channel for bringing about a changed approach in policy formulation and decision making to one that is more cognizant of and sensitive to the Cultural Approach to Development.

The following themes, among others, would be explored in detail through action-oriented studies and the findings injected in awareness creation and sensitization seminars and workshops for policy and decision makers:

- Impact of culture on institutional leadership, decision making process and management strategies in Africa
- The appropriateness and impact of Anglophone and Francophone traditions on institutional decision making process in African countries
- The role and responsibility of top level policy and decision makers in the application of the cultural approach to development in Africa.

KEY AREA IV

☞ *CULTURAL DIMENSIONS OF SOCIAL AND ECONOMIC DEVELOPMENT*

In this key area, the college will intervene through sectoral studies backed by extensive documentation of current debates and concrete cross-country experiences, to broaden understanding on the relationship between culture and specific key sectors of development such as:

- Cultural dimensions of development process: understanding the importance of cultural factors, before, during and after project implementation.
- Culture and the economy, particularly the impact of structural adjustment programmes.
- Culture and agricultural projects
- Culture and education
- Culture and public health
- Culture, environment and development
- Culture, population and poverty eradication
- Culture of maintenance of public infrastructures
- Culture of democracy and peace
- Culture and natural resources
- Culture and Urban and Regional Planning
- Culture, Public Administration and Management
- Culture, Gender and Development
- Culture and Information Systems
- Culture, new information and communication technologies
- Culture, Tourism and Development
- Culture, technology and development

KEY AREA V

☞ CULTURAL APPROACH TO DEVELOPMENT

Within the framework of the World Decade for Cultural Development (1988-1997), UNESCO has developed methodological instruments (tools and techniques) to enhance the incorporation of Culture in development process which is described under the umbrella term, Cultural Approach to Development.

In this domain, through its action-oriented research and training programmes, the college will field-test, develop through collaboration with cross-country experiences, and consolidate the tools and techniques with a view to encourage their adoption as a standard practice by development practitioners and agents in Africa. To ensure widescale applicability the results will be widely distributed through the college's dissemination service of resource materials and through its training activities.

Major tools and techniques of interest will include among others:

- Pre-design studies and surveys such as:
  - socio-cultural and historic profile surveys
  - needs assessment studies
  - baseline data surveys
  - feasibility studies
  - participatory enquiry methods
  - cultural mapping techniques
  - action-oriented research methods
- Methodology of participatory development
- Network split and dynamics
- Centralization/Decentralization Strategies
- Conflict resolution mechnisms
- Bottom-up planning/flow of cultural information
- Prospective (long-term) studies/planning
- Master planning and project clustering
- National Cultural Assessment Strategy (NCA Strategy)
- Transverse (thematic) planning
- Institutional analysis
- Socio-cultural cost/benefit analysis
- Policy formulation and decision making process
- Action-discussion project planning
- Social analysis
- Integrated development strategies
- Cultural Self-evaluation
- Concrete culture-interest method
- Methodology of evaluating the cultural impact of development programmes and projects
- Methodology of evaluating the cultural indicators of development or assessing the cultural integrity of development programmes and projects
- Methodology of integrating cultural dimensions into development process.

KEY AREA VI

☞ CONVENTIONAL DEVELOPMENT MODELS, UNITED NATIONS DEVELOPMENT DECADES, INTERNATIONAL DEVELOPMENT STRATEGIES AND WORLD REPORTS AND THEIR RELEVANCE FOR AFRICA

The College would endeavour to stimulate academic debates on the widescale application of conventional (western) development models in Africa, the implementation of the various United Nations Development Decades and Reports such as the: World Bank the Economic Development of Africa (1980-2000), United Nations Programme Action for African Economic Recover, ... In this regard the debates will endeavour to critically review their relevance and accomplishments for Africa, the controversies involved, lessons to be learnt fro them and the constraints encountered in terms of contributing to a sustainable human development in Africa.

It is hoped that the fresh thoughts and new ideas to emanate from those academic debates will strengthen the course of the college to promote the application of a complementary and sustainable development model for Africa that takes due cognizance of the environment (context), cultures and values systems of the continent.

KEY AREA VII

☞ BUILDING AND STRENGTHENING HUMAN AND INSTITUTIONAL CAPACITY ON THE CULTURAL APPROACH TO DEVELOPMENT IN AFRICA

The College's intervention in capacity building is based on the assumption that the widely lamented crises of capacity building in Africa is more a crises of institutional capacity (capacity utilization) than a crisis of technical capacity (availability of skills, methods, systems and technology) (World Bank - AM90 Research Report, 1995). This presumes that Africa does not lack the capacity, what is has not fully taken advantage of is the appropriate utilization of that capacity to meet the evolving and diverse needs of the Continent's development.

In terms of encouraging a Cultural Approach to Development, for the College to attain its projected goals, building and strengthening the capacity of development practitioners and agents, media practitioners, trainers, educators and institutions dealing with research and training will be rigorously pursued. This will be realized through short- term staff development programmes in cooperation with institutions of higher learning and on the job training activities.

These will be backed up an active awareness-creation and public information service to sensitize politicians, top-level policy and decision makers, grassroots operators of development and the mass of the African population on issues relating to Culture and Development in Africa. In this regard the College's own research findings and the research results of others will be distributed through its dissemination service of resource materials.

The College will also encourage research, publication and dissemination of the research results of African researchers and scholars in this domain in order to

enrich the tools, techniques and experience developed, which are so far at the conceptual and theoretical stages.

It is however important to note that research, training and information activities will cut across all the key activity areas.

PLANNED PROGRAMME ACTIVITIES OF THE COLLEGE FOR 1996-97 BIENNIUM

The 1996-97 biennium is significant for the College for two main reasons. First, it is the experimental phase of the College during which the model and the modalities for implementation are being experimented to assess the possibilities and limitations; secondly, it is also the last biennium of the World Decade for Cultural Development and the College is being implemented within the framework of the Decade.

As a result of the above-mentioned factors, some concrete results are expected from the College during the current biennium, at least to ensure its long-term sustainability. In that regard, series of pilot activities in training, research and awareness-creation have been programmed for implementation during the biennium. These activities could be listed as follows:

1. Training needs assessment and programme development for culture and development in Africa.

   Programmed over a period of ten months (November 1996-August 1997), the needs assessment is expected to cover the whole of Sub-Saharan Africa. Ten of those are selected for an in-depth study: Botswana, Cameroon, Ethiopia, Gabon, Ghana, Nigeria, Togo, Senegal, Uganda and Zimbabwe.[10]
   An aidememoire has been prepared and sent to all Sub-Saharan countries with a view to solicit names and addresses of individuals and institutions to whom questionnaires will be mailed. After receipt of the completed questionnaires, field interviews will be conducted in the ten sollicited countries.

[10] ***Selection is based on the following criteria: (i)countries with institutions currently participating in collaborative activities with the College; (ii)Geographic and linguistic distributions; and (iii)active involvement in cultural training and research.***

The objectives of the study are mainly two-fold:

- to provide a database and a framework for developing a directory and creating a network system of institutions and practitioners involved in research and training in areas of concern to the cultural approach to development in Africa; and
- identify types, areas and levels of training needs of senior-level policymakers, development practitioners, media practitioners, educators and trainers in key development and research and training institutions with regards to their knowledge and skill for:

  - analysing and integrating cultural factors into overall development planning framework and processes;
  - planning and undertaking participatory surveys and action-oriented research; and
  - identifying and mapping out policies, strategies and research themes for enhancing the impact of cultural factors on the promotion of development programmes and projects.

There will be a complementary phase involving programme development. The objectives of this phase are, inter-alia, to:

- develop training packages such as curricula, course outlines, training modules and manuals for the organisation and delivery of the awareness-creation and sensitization seminars, the foundation course and the regional specialisation programmes;
- prepare a medium-term action plan (1998-2002) for the College sequencing significant programme activities and specifying financial and human resource requirements for its implementation;
- prepare a listing of relevant reading and reference materials for the use of the College.

The present study falls within the framework of the College and is funded by UNESCO. The Capacity Building Division (Africa Technical Department) of the World Bank has indicated its readiness to participate in its implementation.

2. Sensitization workshop on Culture, Population and Poverty Eradication for Development Practitioners and Agents from Eastern and Southern Africa.

   This workshop scheduled April 2-5, 1997 is the result of a collaboration between the College and the Faculty of Social Sciences of Makerere University, Kampala, Uganda.

   It is expected that the workshop would form the basis for the development of a comprehensive programme to meet the long-term needs and expectations of developing the College's regional specialization programme on culture, population and poverty eradication at the Faculty of Social Sciences of Makerere University, Kampala, Uganda.

3. Sensitization workshop on Culture, Gender and Development for Development Practitioners and Agents from Eastern and Southern Africa

The workshop scheduled for April 8-11, 1997, is the result of a collaboration between the College and the Ministry of Information and Culture of Ethiopia. It is expected that this workshop will form the basis for the development of a comprehensive programme to meet the long-term needs and expectations for developing the College's regional specialization programme on culture, gender and development at the Centre for Research, Training and information for Women-in-Development (CERTWID), Addis Ababa University, Ethiopia.

4. Sensitization workshop on the Cultural Dimensions of Development for Media Practitioners and Development Extension Agents from West and Central Africa

   The workshop scheduled for June 2-5, 1997 is the result of a collaboration between the College and the Pan African Institute for Development (PAID), Douala, Cameroon. Like the other workshops, this one will also form the basis for the development of the College's regional specialization programme on the cultural dimensions of grassroots support to participatory development in Africa at PAID Institutes in Buea and Douala in Cameroon, Ouagadougou in Burkina Faso and Kabwe in Zambia.

5. Awareness-creation Seminar for Top-level Policy and Decision makers from West and Central Africa

   This Seminar scheduled for July 2-5, 1997 is to be jointly organised by the College and the United Nations African Institute for Economic Development and Planning (IDEP), Dakar, Senegal.

   Equally, the IDEP Seminar is expected to form the basis for the development of the College's regional specialization programme on the cultural dimensions of economic development and planning in Africa, at IDEP Headquarters, Dakar, Senegal.

6. The Development of Curricula and course outlines for the Incorporation of Culture and Development into University Education System in Africa

   In this regard a Taskforce has been established under the supervision of the Department of Anthropology and Sociology of the University of Yaounde I to draft relevant curricula and course outlines.

   A regional expert meeting is scheduled at Hotel Sawa, Douala, Cameroon from May 26-29, 1997, to review and comment on the draft curricula and course outlines. Fifteen eminent African Social Scientists are expected to attend this meeting.

   It is expected that upon mutual acceptance of the content of the drafts, experts will be assembled into teams to undertake in-depth research into the selected themes. These themes are expected to constitute the relevant chapters of a Resource Book on Culture and Development for University-level education in Africa.

   From the Resource Book, training modules and coherent manuscripts (manuals) will be developed to practically facilitate the incorporation of Culture and Development into University Curricula and Courses.

   It is expected that after the development of the required training materials, three-to-tour universities in different sub-regions of Africa will be selected for the

piloting phase. Depending on the success of the piloting phase, it is expected that discussions will be started with the Association of African Universities with a view to conclude cooperative agreements on the widescale incorporation of Culture and Development into University Curricula and Courses.

7. Upon successful accomplishment of all the above-mentioned training activities, a consultant will be recruited to edit the training materials to a publishable standard. The quality of well-researched materials and related discussions during the seminars and workshops are expected to provide resourceful data that the College expects to publish and disseminate to its partners and donors.

8. To assess the effects and impacts of the College's programme activities during the two-year experimental phase (1996-1997), a consultant, will be recruited to evaluate the College's activities during the period. It is expected that the evaluation will enable the College to guage its achievements, constraints and shortcomings. This information will provide useful data to plan for the long-term development of the College.

9. Donors meeting

To crown it all, a donors meeting is expected to be organised for the College, the dates for which have been set for October 6-7, 1997, at IDEP, Dakar, Senegal.

The purpose of the donors meeting is two fold:

- To present to the donor community the results of the College's programme activities during the two-year experimental phase; and
- to present to the donors the seven project proposals developed by the college which are expected to form the basis of its programme activities during the next biennium (1998 - 1999). These proposals are:
    * Consolidation of the African Itinerant College for Culture and Development;
    * Foundation Course on Culture and Development in Africa for Development Practitioners and Agents;
    * Documentation, publication and public Information Service for Culture and Development in Africa;
    * UNESCO/IDEP Chair on the Cultural Dimensions of Economic Development and Planning in Africa;
    * UNESCO/PAID Chair ion the Cultural Dimensions of Grassroots Support to participatory Development in Africa;
    * Incorporation of Culture and Development into the Curricula, Courses and Management Systems of Universities in Africa; and
    * Training needs Assessment and programme Development for Culture and development in Africa.

SOME LESSONS OF DEVELOPMENT FOR AFRICA AND THE CHALLENGES FOR THE COLLEGE

Africa is not suffering from the lack of qualified manpower, If anything it has surplus of well-educated manpower. What seems to be lacking is the use of adequate and appropriate theories and models of management, economic development and planning which are able to meet the felt and evolving needs of the

continent.[11] Through the AM90 study and other surveys on African development and management, there is abundant literature to show that while African specialists are very knowledgeable about accepted western theories and models of development and management, they have very limited knowledge of the cultures and values of their own societies or communities. This puts them in a position that they are not very equipped to understand and accept the obligations imposed on them by western and traditional institutions, thus making their ability to contribute something original rather limited.

Having said that, it is also evident that African top-level policy and decision makers, development practitioners and academics generally recognise the importance of cultural factors in development frameworks and processes.[12] However, even this recognition is fraught with misconceptions, misinterpretations and sometimes vagueness on the actual role of culture in development. While some confuse cultural development (the development of culture for its own sake) with cultural dimensions of development, others constrict the role of culture in development to only issues relating to economic development and science and technology, failing to realise that issues relating to participation, legitimation, governance, cultural pluralism, culture of management etc. are all involved.

Furthermore, there is a certain degree of pessimism among some politicians, and senior civil servants in government about the positive role culture can play in overt forms of economic development. this is given support by the gradual emergence of two opposing schools of thought, one challenging and the other supporting the role of culture in economic development frameworks and processes.

The first criticizes fundamentally the short comings of African culture in the face of the challenge of scientific and economic development in the search for the weel-being of human kind. This means that African culture contain elements incompatible with economic, technological and scientific development as achieved in the West and East Asian countries. This is also why some theorists of this school become internationally popular such as Ms. Axelle Kabou who in her highly provocative writing asked the question, "What if Africa refuse to develop"?, and Mr. Daniel Etounga Manguelle who also in a pessimistic testament, reiterated a similar question in his publication " Does Africa need a cultural adjustment programme"?. They both question the adequacy of African culture to respond to current economic and technological trends and therefore recommended a from of "cultural adjustment" so as to raise African culture to the exigencies of development.

On the otherhand, the second school of thought emphasizes the positive elements of African culture to achieve a self-reliant and self-sustained development. This school which has been favoured so far at least at the level of the reflexion, considers that no development can be achieved without the understanding, approval and participation of the people concerned, with their moral and material values and their vision of the world. Any transfer of technology and models of development which does not take into account some cultural parameters may encounter some form of rejection from the target beneficiaries.

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[11] ***M. Dia. African Management in the 1990s and Beyond: reconciling indigenous and translpanted instiutions, World Bank, 1995.***

[12] ***12 During feasibility study for the College, subsequent cross country consultative mossions with partners and training sessions of the College, the consultant had the opportunity yo talk to a cross section of African specialists onculture and development in Africant and related issue.***

Irrespective of the varying viewpoints expressed by these two schools of though, one thing is clear; that culture has an important role in development. Infact, not only is development culture bound, but even the theories and models of development are equally culture bound. The scholars who developed the western development models were children of culture; born and bred in a culture, went to schools and worked for institutions within an organizational culture. Therefore, their experiences represented the materials on which their thinking and writings have been based. These scholars are as human and culturally biased as all other human beings. The theories and models in most cases reflect the cultural environment in which they were written. How can we then rightfully say that theories and models developed elsewhere within a different socio-cultural environment, can be transferred and applied, successfully elsewhere, without adaptation to the socal environment, cultures and values.

Infact, we might rightly argue that if Western institutions are now questioning their "universal" theories and models, why should Africans, with their own identities, cultures and values continue to patronise western values at the expense of their own? why have Africans not been able to come to terms with the realities of their present economics and social decline? If all the theories and models of economic and political development being prescribed for Africa by the IMF, the World Bank and the UN System independence, have failed to produce the expected results, is that not sufficient enough evidence to inform Africa that something African needs to be carefully looked into. It follows logically that when committed resources and technically well-designed projects fail to meet set development objectives, there is the need to re-examine economic and management theories and models for their congruity with local contexts, cultures and values.

If we are to take a clue from the Asian experience, the widely publicised and quoted World Bank Policy Research Report on the East Asian Economic Success,[13] teaches us the willingness to experiment and to adapt policies to changing circumstances is a key element to economic success. However, as the World Bank is a key party to the so-called "Washington Consensus" (i.e. Bretton-Wood Institutions), which advocates a neoclassical approach to economic growth through the application of "market friendly interventions" and ensuring that a country gets the "fundamentals of economic growth right", it is not surprising to note that the study has not been able to discover fully why governments in these economies have been more willing and better able to experiment and adapt than other developing countries. That notwithstanding, the study further acknowledges that answers to these questions go beyond economics to include the study of institutions and related issues of politics, history and culture.

In the light of the foregone, the study's key message to the governments of developing economies (i.e. Africa) is that to attain economic success, they face a two-pronged task: to select and adapt policies both fundamental and interventionist according to their institutional circumstances, and at the same time strive to upgrade institutional capability to make policy implementation more effective, and to increase the number of available policy options.

The policy of selection, experimentation and adaptation as key elements of the East Asian economic miracle is documented in several academic literature (Makato Aso and Ikuo Amano, 1972; and Development (a Singapore Christian Family and Social Movement Inquiry Programme Magazine), 1968). The East Asian

[13] ***World Bank-The East Asian Miracle: Economic Growth and Public Policy. Washington D.C;USA, 1993***

governments were selective in the adoption of aspects of western civilization, cultures and values systems. Through the process of adoption, governments took the responsibility to guide the population in the application of western civilization, which went simultaneously with the prescription and inculcation of appropriate mental attitudes so that they could apply the borrowed cultures, values and models more responsibly and appropriately.[14] In this regard, it is not even difficult to envisage that a pragmatic use of traditional modes of communication in a socially useful context of economic development would be a peculiarly Japanese achievement.[15]

From the aforesaid, it is evident that the role of culture in African Development receives mixed reactions from politicians, senior-civil servants and academics. While some emphases the growth-negative aspects of African culture, others promote the growth-positive factors. Even within the circle of the optimists, there is still the problem of misconception, misinterpretation and sometimes an element of vagueness as to what the growth positive factors of African culture are, what specific role they can play in the development process and how to relate them to the western (conventional) development models to enhance sustained growth and structural transformation of African economic.

The conclusions of a major regional research undertaken by the World Bank in sub-Saharan Africa, provides useful and stimulating insight into how to deal with the problem of reconciling indigenous and western (transplanted) institutions.[16] It is generally recognised that where formal (western) institutions and models are not in congruity with local environment, cultures and value systems, they will fail to command society's loyalty or trigger local ownership, both of which are important catalysts for sustainability and enforceability.

Indigenous institutions on the otherhand, because of their congruity with local cultures and values, can command legitimacy, participation, accountability and self-enforcement. Despite these advantages, they have drawbacks. They often harbour dysfunctional practices and do not always evolve in response to changes brought in from the rest of the world. And without rennovating by shedding dysfunctional traditional practices and hearkening to new challenges and changes in the global environment, they will cease to be viable and dynamic.

Therefore neither a totally transplanted formal (western) institution or model nor traditional fundamentalism suggests viable options for Africa's development. What is necessary is a process of reconciliation, which could eventually lead to a covergent synergy of both indigenous and foreign. In this regard, it is not suggested that indigenous institutions be westernised or got rid off nor does it mean indigenising western institutions, but rather reconciling and encouraging convergence between adaptive western (formal) institutions or models and renovated indigenous institutions, cultural practices and value systems.

It is evident from the above that the issues and problems highlighted pose serious challenges for the African Itinerant College for Culture and Development, which has set for itself an ambitious objective to build and strengthen human and institutional capacities of Africa on the cultural Approach to Development.

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[14] ***Quoted in development a Christian Family and Social Movement Inquiry Programme; Singapore, 1968, p.8.***

[15] ***ASO Makato and IKUO Amano, Education and Japan's modernaization, Ministry of Foreign Affairs, 1972, pp.1-7.***

[16] ***M.Dia-African Management in the 1990s and Beyond: Reconciling indigenous and transplanted institutions, world Bank, Washington D.C.,USA,1995.***

These challenges are numerous but the main ones could be enumerated as follows:

- there is no doubt that to have a well-informed cadre of experts and policy advisers with the motivation and will to ensure the application of a cultural approach to development, a well-structured awareness-creation and sensitization programme is required;
- to sustain the process of capacity building, there is the need to organise retraining programmes for academic scholars, development practitioners and agents, administrators and individual social scientists in both the public and private sectors of the economy, within the framework of refresher courses and training of trainers courses on the impact of culture on development, management and administration;
- in the field of research, there is the need to determine and identify the growth-positive and growth-negative aspects of African culture, determine ways and means of "shedding" the dysfunctional African practices from the positive African management and entrepreneurial values, and determine how the growth-positive cultural factors could be developed and incorporated into the development, management and administrative practices in Africa to enhance economic growth and development;
- the research results obtained and interpreted will have to be documented and catalogued into planning manuals for practical application in development programmes and projects;
- there is also the need to study western development models and management practices, how they have been applied in Africa and their shortcomings with a view to enhance the process of reconciliation and adaptation to the local environment, cultures and values systems;
- to enhance active participation of the African population in the process of encouraging a paradigm shift in development approach, an active information campaign is required, making use of both conventional medial and traditional African modes of communication;
- to ensure the sharing of experience and ideas for replicating best practices and piloting programmes to build institutional capacity in Africa, there is the need to establish a data base and a network of African specialists, research and training institutions.

The diversity and demands of the challenges, brings to light key fundamental questions that participants may wish to throw more light on: what should be the content of the College's programme activities and who should be the main target beneficiaries? What is the most cost-effective way of running and maintaining such an institution? What is the most effective mechanism for ensuring that the activities of the College have multiplier and trickle-down effects to national enterprises and grass-root actors of development in Africa? What must be done to raise the necessary funds for the programmes of the College from within Africa and the various international development agencies? What strategies are required to enhance the College's capacity building efforts?

The complexity of challenges and issues the college has to deal with makes it necessary to ascertain its intellectual autonomy. The integrity of reports emanating from the College's studies and research activities especially on matters dealing with public policy on development issues, is a precondition for its success. The College's reputation should be enhanced by its professional objectivity, soundness of vision, willingness and ability to examine and interprete difficult sensitive and sometimes controversial issues relating to culture and development in Africa.

As the College, within its mandate and broad objectives is envisaged as a think-tank on culture and development in Africa, it should be seen as a contribution to discussion and debate, as a way of influencing African and international public opinion and a testing ground for new practices, models, policy ideas and initiatives on culture and development in Africa.
In that regard, research reports especially on policy issues relating to culture and development in Africa, should not be seen as a statement of the policy of UNESCO or IDEP, its co-sponsors, nor should they require the approval of their governing bodies or African political authorities. In effect, they should be reports of the College to African governments, the international community, UNESCO, IDEP etc. rather than reports of UNESCO, IDEP or any of the above organs/institutions.

ENQUIRIES: For further information and details please contact

Burama K.SAGNIA
Coordinator
African Itinerant College for Culture and Development (AICCD)
c/o United Nations African Institute for
Economic Development and Planning (IDEP)
B.P. 3186
Dakar, SENEGAL
Tel: (221) 23 48 31/23 10 20
Telex: 51-579 SG
Fax: (221) 22 29 64
E-mail: idep@ sonatel. senet.net

QUESTIONS, COMMENTS, INTERVENTIONS AND SUPPLEMENTS

- Some of the participants of this workshop are here representing different administrative regions of the country. As their contribution to the definition of development is vital, it will be fair to give them clear guidelines on the areas to be focused on. Would you try to inform them what they should contribute:

- How do you really evaluate the planned action vis a vis its achievements within this experimental period?

- In Museum world we are talking of net working through itinerant. How does the itinerant college use the new device?

RESPONSES GIVEN TO THE ABOVE QUESTIONS

◊ At this experimental stage what we ought to do is exercise the model given. Once the activities are started it will be the duty of the focal points to take up the issue and exercise it at the grass-root level. First, they have to know the demands of the country. If, for example, there is a need in Ethiopia to participate in population and poverty eradication, representatives are expected to collaborate with Makarare University, selected as a focal point for the issue. The college, i.e. African itinerant college, is more of a net work. It is the focal point that coordinates and monitors. Thus, whatever the need or the demand may be, it must be planned and applied by the people through the focal points.

◊ The basis of evaluation is the programme of the college devised for the term of two years. Based on this programme we put plans of each experimental phase. From workshops and seminars we are undertaking, we request participants to fill the questionnaire prepared by the college, as an in built evaluation mechanism. We expect all participants to put down the short comings and achievements from their own point of view. And ask them, where they think we need to enhance and why they think we need to elaborate...etc. The responses of participants and all those periodic reports the college is submitting will be placed before the consultants so as to be gauged against the programme.

◊ Because of its resource implications, it is impossible to be specific. But, one thing we should know is that, there is a communication problem. I myself remember in putting this idea in one of my periodic progressive report; because of the problems I had in communicating with the institutions preparing such a workshop. The materials sent to them do not reach until the period for the activity draws near or be late astray. To come out of such a problem , I also remember of recommending to have E-MAIL connection between the college and all other focal points. E-MAIL is cheaper, reliable and faster.

PART THREE

COUNTRY PAPERS

AN OVER VIEW OF SAME OF THE CULTURAL DIMENSIONS OF THE DEVELOPMENT OF THE INDEPENDENCE MOVEMENT IN ERITREA

By

Yeshi Haile
Asmera, Eritrea

A. BACKGROUND

Eritrea obtained its de facto independence in 1991 and was officially proclaimed her independence after a UN sponsored referendum in 1993 where more than 90% of the population voted in favor. During the long thirty years war one of the main agendas for the struggle for independence was the preservation and the need for the transformation of the socio-cultural dimensions of the country.

The Eritrean peoples' Liberation front (EPLF) the force that brought the country to independence of course with the help of the people, during this long war believed that, "a national culture is the foundation of a developed economy and modern political system." And as such that no society can become modern without developing its culture.

B. THE ACHIEVEMENTS

It goes without saying that the culture that was developed during those times made a big contribution to the independence and peace the Eritrea enjoys so much now. The will to abhor to the culture of the people in its diversity and to make use of all the viable socio-cultural instruments were used for the speeding up of the liberation struggle. Just to mention some of the means used.

- the use of collective decision making so much a pattern of life especially in the rural areas became a great instrument for the propagation of the independence sentiments and views and a major tool for the transmission of modern ideas and thoughts.
- the group organizations (mahber or ukub or negdet) so much used among men and women even in towns, originally meant for support to other especially in times of need became a mobilizing and rallying of the movement.
- Cultural troupes with traditional but revolutionary lyrics and plays played a big roll in reviving revolutionary fervour especially among youth.
- involvement of women in the sphere of activities which was liberating from a child society.

- development of the Eritrea languages by using them as the mediam of instruction in the primacy level.

During the development of the Eritrean Education system, despite its shortcoming in the necessary human, material and finances the method used its deliberations, the need for collective decisions and continued discussions until a consensus was reached really compensated its shortcomings. The policies that was developed as a result of this bear witness to the viability of this method. This pattern continues to this day.

Other accomplishments were the innovations made during the teaching/learning processes that was going on simultaneously with the war. A case in point was in the early 1970's when it was tried to open schools for the pastoralists in a settled site, but was soon abundaned as it proved counter-effective. A mobile school such as the case in Sherit was created instead with the teacher going with them with all the teaching materials.

The Summer Work Programme that has started as an off-shot of development programmes that were developed during the war is another important milestone in the country's stride towards development. This programme which involves senior secondary school students to participate in afforestation programmes during the summer in all parts of the country with no gender distinction has a very great impact in bringing out socio-cultural changes of the country and also in the integration of cultural differences among the youth.

C. *THE CHALLENGES AHEAD - SINCE INDEPENDENCE -*

It is a fact that nothing could be done right without addressing the socio-cultural factors of any given country and even without taking note of the cultural differences of any one country.

The following are some of the objectives that the Government of Eritrea is trying to adhere to:

- develop a new Eritrean culture which builds upon the culture developed during the liberation struggle by: Preserving and enhancing the cultural heritage of our people, drawing from the fruits of international culture, relyining on the history and cultural diversity of the Eritrean people.

- Develop a democratic culture which rejects all divisiveness, backward and narrow sentiments and chauvinism, and is conducive to the development of technology, science and arts.

- Make the cultural heritage of our people the basis of our national culture by adapting the positive and useful aspects, but rejecting the harmful and regressive aspects.

- Adapt from the cultures of other peoples those aspects that agreeable to our cultural conditions and conducive to our cultural development, and to establish and strengthen cultural cooperation with other peoples based on equality and mutual respect.

- Make sure the Eritrean cultural heritage, customs and languages are properly studied and developed to enrich our culture.

- Make sure that old historical artefacts of the people of Eritrea are studied and properly preserved.
- Ensure that the commemoration of our martyrs, as manifestation of our nationalism and heritage, is passed on the future generation with a sense of pride and respect.
- Ensure that artefacts from our liberation struggle, as a historical heritage of the Eritrean people, are preserved and studied so that they can be passed on to the future generations.
- Strive to preserve and develop the culture which we developed during our liberation struggle, and which was a major contributor to our success, self reliance, patriotism, love of people and truth, gender equality, determination, desire for justice, commitment to work, etc.
- Strive to create a strong and progressive cultural life in order to prevent blindly emulating foreign culture in the name of modernity, and to avoid merely blowing whichever way the wind blows.
- Enable the new Eritean to have a culturally balanced character.

D. *CONCLUSION*

To sum up the achievement so far made need to be consolidated and strengthened as the starting point. embark on. Some remarks should be incorporated. The following strategies should be taken into consideration.

- maximize the cultural intervention venues.
- strive to modernize and better the cultural & gender situation.
- try to learn from the people.
- respect others' culture, views and attitudes.
- contextualise our efforts so that "we think globally but act locally".

CULTURE AND DEVELOPMENT IN ETHIOPIA: WITH SPECIAL EMPHASIS ON LALIBELA HISTORIC SITES

BY

Solomon Ali (Dr.)

MOIC
Addis Ababa,
Ethiopia

INTRODUCTION

Ethiopia is one of the pluformal cultural entity on the planet. The history of its culture (palio-anthropological and archaeological included) ranges, so far, as far back to 4 million years ago - referred to as a cradle of mankind; not withstanding the diversity of her ethnographic, movable and unmovable cultural and natural wonders, the form and content of which is spread out in variety, and of course, through out the country.

However, irrespective of Ethiopia's magnificent heritage less attention has been given in relating culture to development, both from with in and with out. Several reasons such as negligence, lack of good governance, backwardness have contributed to the problem. The world community per se has took up the issue of considering cultural factors in to development planning only recently when UNESCO launched the World Decade for Cultural Development in 1988, which is phasing out this year, 1997, before it serves the intended purpose.

In his article entitled "Population, Culture and Development in INDIA", commissioned by UNESCO, Ashish Bose, argued that" there is considerable cultural illiteracy' among policy makers .. which comes in the way of the success of many developmental projects launched with good intention" (Bose, 1996:75).

By elaborating what he meant by 'cultural illiteracy', Bose further noted that it is ignorance of socio-cultural factors affecting development, inadequate acquaintance with grass root reality and the lack of comprehension of vital role which culture plays in the development process.(Bose, Ibid).

Therefore, in a culturally heterogeneous countries such as ours the traditions of which may be resistant to certain projects or programes, the incarnation of the socio-cultural and historical conditions in to developmental activities is of paramount importance. The more so, where Ethiopia respected, today, the cultural rights of its people. (See also J. Theis and Heather, M.G, 1991:24)

It has been mentioned, for instance, by a participant during the recently held National Symposium on Cultural Policy, (March 11 - 14 1997, Addis Ababa), that in 1970's the inhabitants of a woreda in Bale region refused to drink a potable water,

constructed by UNICEF's woreda Integrated Basic Service Water Project, by realizing that the place where the public stand pipe was raised was found to be an ancestral ritual/cemetrial place. 'Integrated' as the service was then called, but not integrated in to the traditions/cultures of the people; hence inadequate acquaintance with grass root reality led to the rejection of a project "launched with a good intention."

In today's Federal Ethiopia the culture of peace and democracy has drove in investors and donors in different levels of the economy. A multitude of development projects are being undertaken through-out the country. And Ethiopia is made up of a federation of cultures. Consequently, the development initiatives, inorder to become successful, should appreciate the cultural dynamics of the nations, nationalities and peoples of Ethiopia.

The nexus "Culture-Development" presupposes basically two domains. One is that culture considered as an "ornament" to development. That is to say, for instance, cultural activities (Fine arts, Music, Museums, Galleries, Theatre halls, Tourism promotion ...) as playing the role of revenue generating.

The other is that culture itself is organically related to activities pertaining to development projects. This organic link ranges from:

- Restoring, conserving, preserving the environment, natural or physical, in which a given cultural heritage is found. It is not only the monument which is cultural but the surrounding environment as well.

- Transformation of the cultural form, figures and colors of a given cultural entity in to the industries, building designs infrastructure e.t.c. of any development undertakings.

- -considerations of the cultural norms, beliefs attitudes and moods of communities.

- Introducing a participatory approach and initiating permanent community participation.

In short, the nexus "Culture-Development" is expressed in that development projects/programmes should comprehend the complex relationship between the natural, socio-cultural and politico-economic environment of the rural and multi-ethnic societies. Discarding one of the elements may in the last analysis, lead to the failurity of the desired goal.

THE CASE OF LALIBELA HISTORIC SITES

It is in line with the above mentioned cultural sensitization of development programes that this paper takes up a specific project supported by UNESCO and FINNIDA (Finnish Development Agency) programme for the preservation of the historical monuments of Lalibela.

The Government of the Republic of Finland has designed project for "Environmental Rehabilitation and Upgrading of Historic Sites In Lalibela, Ethiopia", which was intended to be operational as of 1996. The total estimate of the budget was 10 million FIM.

Lalibela town, named after King Lalibela (1181- 1221) is located in Bugna woreda, North Wollo, Amara National Regional State. Lalibela is endowed with 11

rock-hewn churches. As living expressions of the medieval Ethiopia, they are among the most important historical monuments of human-kind. The churches of Lalibela are included in the world heritage list.

The population of Lalibels is estimated at 10,000 half of which consists of orthodox priests, monks, nuns, "debetras" or family members of the clergy. Mountainous and rainy, erosion caused by weathering, expansion of farm land, grazing and deforestation for centuries has already damaged the stone surfaces of all the churches. Road, water, and electric supplies are meagre.

Dependency on food aid, and waiting for outer intervention, has been a permanent phenomenon where almost one-third of the population depended on external aid (government, tourist e.t.c.). One-tenth of the inhabitants earn their liveli-hood from government employment (about 300 persons) and from churches and tourists (700 persons).(Regional Tourism Development Plan ... 1996, pp71-76).

Densely built housing areas with more than 400 houses illegally built with in the historical sites are not only sources of poor sanitation and diseases, but are also damaging the visual impact produced by the historical complex area. The un-controlled traffic, lack of net-work for pedestrian paths and archaeological park also contribute to the damage.

Suffering from lack of preservation, the need for the conservation/preservation and restoration has been recognized by UNESCO. However, Lalibela churches are part of the unsuccessful International Campaign to Safeguard the Principal Monuments and Sites of Ethiopia, launched by UNEESCO, 1988. To have been completed by 1997, this year. Apart from restoration by experts the campaign had anticipated, then as its future objectives "to integrate the restored buildings ... in to everyday life by determining appropriate use for them* *".

The underlined objective would have conformed to the cultural dimension, had the campaign been successful.

Nevertheless, the existing FINNIDA project is soliciting the issue under discussion once again.

Therefore, the appraisal of the cultural element in the Lalibela project is broadly categorized as follows:-

1. Preservation/restoration of the cultural heritage.

2. Promotion of the sustainable use of the environment, and

3. Promotion of the sustainable livelihood of the community.

All the three activities are expected to interweave the natural (land escape vegetation, wild life, bird fauna, ...) the socio - economic (reforestation, construction, handicrafts, tourism, archaeological excavation, infrastructure ...) and the spiritual culture (... religious ceremonies, artistic groups, museums ...).

According to the project the above enumerated activities could be materialized by initiating permanent structures for community participation.

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* ***UNESCO International Camping to Safeguard the Principal Monuments and Sites of Ethiopia, Brochure, Paris, Addis Ababa, 1989***

The realization of the community participation, it is expected, is not an easy task vis-à-vis the "culture of dependency" which existed in the town for a considerable period of time.

Inorder to instigate "a culture of self - reliance" and a sense of integrated development of the town in all the areas of the relevant economy, environment, culture and tourism, the project has envisaged a capacity building measure for the community participation. To this end, it is reported 20 lead facilitators were trained for six- months, to establish a company for further facilitation of community based development programmes and projects. , In the future 35 community facilitators and 60 Extension Agents will be trained in community facilitation. The results of this activity will be to create the necessary implementation plans by the various group of the community according to their skills and ways of life.

Some of the participatory activities by the community include the following areas.

1. The community's involvement in the inventory of the historic values.This would help to identify on the basis of local knowledge what to protectand reserve with due consideration of the religions impact. The inventory by defining the historic area should obviously lead to the upgrading of the church compounds and the surrounding town. The community, through its facilitators and the concerned authorities, should be able to remove the illegally constructed houses which hampers the archeological research, the reconstruction of the paths and bridges. In other aspect the renovation of sample buildings in the traditional quarters (tukuls and huts) in a proper way can also give sense and meaning to the medieval religions rituals. In addition to restoring the originality of the heritage the preservation process prevents the tourists not to cause damages in and around the churches or the environment.

2. According to the project the inventory of the historic site is the basis for environmental protection and the preparation of the master plan as well as the community plan. Both the master plan and the community plan, besides preserving the historic site, refer also to the land use management including town planning, reforestation, sanitation, agriculture and back-yard production, soil conservation....

   The realization of this activities presupposes, first of all the creation of shared vision approved by the community and the administration. For this purpose a 50% of the house holds of the woreda initiated, by the project, to take part in workshops and meetings for the preparation and creation of interest in town planning.

   The participation of the community in to the project is also integrated to improving future food supply of the Bogna Woreda. To this effect training of 31 development agents and nursery supervisors (for tree planting) will be executed for the basic land use practices and adopt improved technologies to the local condition (for production of food, for testing plant species, soil conservation, crop production and protection). Beneficiaries will be people dependent on the local supply of food in and around Lalibla.

   Tree planting and erosion control in and around Lalibela was not only expected to raise the productivity of the soil for agricultural and fuel

wood consumption as well as for housing construction purposes, but also for harmonizing the natural environment with the historic site by planting indigenous species; additional reforestation also controls, the infiltration of flood in the sites during the rainy season.

3. It goes with out saying that the preservation, conservation, and restoration of the Lalibela historic sites are relevant not only from the environmental and cultural point of view, but also from the point of view of tourism development in the region. According to the report of the Regional Tourism Development of the Ethiopian Tourism Commission, the northern region hotels hosted in 1993/94, 17.% (74057, persons) of the country's total visitors. Of this Lalibela hotel hosted 5.1% (i.e 3777 persons). But the total estimate of visitors between September 1993 to September 1994 was between 10,000-15,000 including those who didn't go to the three star hotels and bypassers.

   The more so had the infrastructure of the region been well developed. However, the figures indicate the growing of new market for tourism development in the region.

In light with this influx of tourists in the region, the FINNIDA project of Lalibela has planned, through the participatory approach to help people to control the increasing tourism.

According to the discussion with the heads of the culture, tourism and information bureau of the Amhara Regional State, the project, it is expected among other things, to support throughout training and project appraisal people interested to work in activities related to tourism promotion (i.e. guides, hotels, small bars run by private individuals ...).

The project, therefore, should identify through feasibility study the potential of craft activities and the possibility to commercialize the indigenous artistic products.

The development of the crafts manship should target:

- income generating group (30 groups as in the case of the FINNIDA project.) who will be manufacturing cultural items for souvenirs.

- the training of handicraft men who renovate, create in a naturally traditional way residential buildings, (tukuls) infrustructural premises, the churches etc.

CONCLUDING REMARKS

There is a natural collusion between the forces of culture and economic development. The safest solution is that they have to consult one another, where ever issues of their execution are addressed. One of the methods, is therefore, to involve the community, the authorities and concerned organizations into decision making, project promotion and programme execution and evaluation.

The participatory approach is:-

1. a guarantee for the continuity of a project.
2. a platform to avoid the overlapping of projects/programme.
3. a means to avoid risks.
4. Above all a respect to the public need and interest (of their culture, livelihood ...)
5. One of the ways for controlling misutilization of resources.

Finally in the process of unfolding the project, hand in hand with the socio-cultural factors, gender issues should as it is universally accepted "not take a back seat" in evolving projects.

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STATUS OF CULTURE AND DEVELOPMENT IN KENYA

By

Magoida Masubo Seba
Department of Culture
Nairobi, Kenya

INTRODUCTION

Kenya is a country inhabited by a number of races namely, the indigenous Africans, the Europeans and the Asians. Each one of these racial groups is divided into a number of ethnic groups each with its own cultures. Thus, the Europeans who live in Kenya are mainly the English, although several other European ethnic groups had come to the country soon after independence. Also included among the European racial groups are the Asians from southern India whose cultures markedly differ from the cultures of the people of European races from Europe. Also found in Kenya are the Mongolian races who came to settle in the country as a result of commercial ties between the peoples of Kenyan coast and the Far East. Both the European and Asiatic races in Kenya form the small minority.

By far the majority of Kenya's population are the indigenous Africans. Despite the numerous historical movements of these peoples from one part of the continent to another, they form part of the original inhabitants of the continent. Their presence in the continent is traceable back to the earliest periods of sapientation and they constitute the earliest of all racial groups in the world.

As already implied, indigenous African population of Kenya are made up of several ethnic groups. Each group has its own distinctive culture, although similarities in culture can be observed among several indigenous African cultures. This means that in discussing the status of culture and development in Kenya, a major attention will be paid to these indigenous African peoples so as to see the extent to which their cultures are related to development. This, however, does not mean that we will ignore the cultures of the minority groups. On the contrary, since the latter control Kenya's economy and because of their economic prosperity their cultures have strongly influenced the cultures of indigenous Africans in Kenya.

However, I need to emphasise that all the cultures of all the peoples of Kenya together form what one can regard as Kenyan culture. This means that the evolution of Kenya's culture is intimately related to the history of the country which I wish to examine briefly in the next section.

1. HISTORICAL DEVELOPMENT OF CULTURAL SERVICES IN KENYA

In pre-colonial times, all aspects of cultures of each ethnic group constituted an entity in itself which together provided the basic requirements for the survival of each group. However, with the establishment of colonial administration in Kenya,

different aspects of culture became segmented along the lines of cultural segmentation as it exists in the metropolitan country. For instance, now one could view performing arts separate from visual arts; cultural heritage was provided distinctive treatment just in the same way as languages and other means of communication became separate spheres of activity distinct from ideological development. To institutionalise this segmentation the colonial government passed several laws (e.g. Museums Act; Antiquities Act; Copyright Act, etc.) concerned with the regulation of cultural services which unfortunately were focused on the colonist with very little regard for the aspiration of the local people.

When Kenya became independent, the cultural situation as it existed during the colonial time was retained. The legislation remained colonial and little or no effort was made to change the situation. However, certain new developments occurred after independence: in 1980 the government of Kenya established a Department of Culture to co-ordinate the development of culture in the country. Other changes which occurred after the colonial times was the expansion of some of the cultural institutions, heightened interest in African culture by the populace, as seen in the proliferation of annual cultural festivals among the local peoples; establishment of cultural groups etc. were increased. There were also an increased awareness on the erosion of the local cultures which was occasioned by expansion of electronic mass media services portraying foreign cultures as opposed to the local ones. These inspired the local people into examining the avenues for the promotion of cultural identity as a means of ensuring self-confidence, creativity and originality among the local peoples. These and other related developments are still the case at present and they are taking a much more aggressive dimension with every passing day.

CONTEMPORARY CULTURAL SITUATION IN KENYA

At present there is a lot of cultural activities going on in Kenya, most of which are basically the initiatives of individuals, local groups, institutions and private organisations. Thus, there are several self-help groups which are concerned with the development of acrobatics; theatre groups are found mainly in the urban areas, although traditional theatre is still being practised in some parts of rural Kenya.

In the field of music and dance, many traditional dance groups have been established in both urban and rural areas. These are mainly traditional dances based on the folklore of the local peoples and are almost entirely private. Modern African music and dance is found among groups of musicians who form themselves into orchestras for entertaining tourists in big international hotels. These have been strongly influenced by Zairian music tradition. Due to the influence from Central and Western African music, indigenous Kenyan music is declining. One of the major challenges the government faces is to create an enabling environment for Kenya African musicians and dancers.

In the field of sports and games, the Government has laid the greatest emphasis on the development of foreign games and sports but has played down indigenous games and sports, although such local games, such as the bao, is being popularised by local groups.

In Visual Arts, traditional material culture is disappearing very fast. Most of it has been sold abroad and only very little remains in the country, mainly because the country's legislation on the trafficking in cultural property does not exist. Many talented Kenyan painters, sculptors, graphic designers etc. have produced works which compare favourably with the best pieces in the world. However, because the status of the artist is quite uncertain in Kenya, our artists are subjected to extreme poverty. As a result, all their best works are sold at throw-away prices to international

art dealers. In this way, we are killing the initiatives and creativity of the producers of our future cultural heritage.

Kenya is proud to be one to the countries in which human origins has been demonstrated. In our country, like in Ethiopia and Tanzania, we have evidence that throw light into the origins of human culture, the origins of mankind, sapientation and the origin of a black man. These evidences are found in sites which are scattered all over the country. Also forming part of Kenya's cultural heritage are archaeological and ethnological sites, the latter of which is intimately related to the local cultural ideologies. These sites are so important that their preservation, research and dissemination should be given the necessary priority.

Language is one of the most important means of communication. Kenya has many languages each of which is spoken by any one of the ethnic groups inhabiting the country. These languages have been given some recognition in that they are used as media of instruction in lower primary schools in the country. Besides, Kenya has a national language, Kiswahili, which is being vigorously encouraged.

It also has a foreign language, English, which is used as official language and which is a medium of instruction in institutions of learning. One would hope that Kiswahili will be both national and official language so that English, a colonial language, would need to take a back seat. Since at present Kenya does not have a firm language policy, the main challenge now facing the country is to formulate a well defined language policy and to embark on the formulation and vigorous implementation of the language policy.

Also related to language is ideology. Under ideology I have in mind belief systems, norms and values. Closely intertwined with ideology are social structure and organisations. Although one of the early aspects of traditional ideology of the Kenyan people is traditional religion, this latter aspect of belief system is being replaced by foreign religions, such as Christianity and Mohamedanism. These 'world' religions have come to be regarded as the providers of the moral and ethical values which are necessary for human existence. However, a survey of Kenya's ethnographic scene reveals that traditional African religion still plays an important role in socio-cultural practices of the African peoples in situations such as traditional marriage systems, funerals, naming ceremonies, and a variety of rituals including initiation ceremonies.

The role of traditional religion has unfortunately been underestimated largely because people who espouse traditional religions are stigmatised. One of the reasons why up to now we do not have a systematic and well organised African traditional religion in Kenya is that those who control the socio-economic and juridical system in the country are the same ones who were influenced either by Christianity or Mohamedanism against the African religions, which are largely not registered under the pretext that it would bring about conflict. In any case, however, our country needs the type of religious and ideological liberalism that could also accommodate African traditional religion.

II. INSTITUTIONAL DEVELOPMENT IN CULTURE

One of the major infrastructures put in place in 1980 was, as mentioned, the creation of the Department of Culture. This government department has a mandate of co-ordinating all the cultural services in the country. In doing so the department is supposed to ensure that culture is provided with the necessary priority it deserves. This it is supposed to do through co-ordinating a variety of cultural institutions inherited from colonial era, as well as those established afterwards. Although the

Department of Culture aims at establishing cultural centres throughout the country, this has not been realised. The only cultural centre we have in the country is the Kenya Cultural Centre with its national theatre and conservator of music.

But there are few cultural centres scattered in the country that were established or are being established and run by private organisations, individuals and certain agencies. Similarly, although the government does not have an Art Gallery which itself owns, there are several privately owned commercial art galleries which are mainly located in urban areas. This means that the absence of publicly supported art galleries is negatively affecting artistic development in our country. Instead of using our own art galleries, Kenyan artists have to exhibit their works in the foreign cultural centres within foreign embassies in Kenya.

In Kenya, a number of cultural activities and infrastructures are going on or exist which support mass participation in cultural life. The activities include the Annual Cultural Week. Among them is the Foundation for the Development of African Culture (F.D.A.C), a non-governmental organisation. The former, through the encouragement of Kenya National Commission of UNESCO, has now for the last three years been organising one week long cultural festivals so as to sensitize the population on their own culture.

On the other hand, F.D.A.C is involved in fund raising for cultural activities. The proceeds from such exercise is supposed to be used in supporting mass cultural activities, such as cultural festivals, exhibitions and related cultural ventures.

There are two main Museums in the country which we inherited from the colonial era. These are the Nairobi Museum and the Fort Jesus Museum/Monument. After independence, dramatic development has occurred in museological front. Thus, the Nairobi Museum was transformed into National Museums of Kenya which is a body that runs all the publicly owned museums in the country. Also controlled by this body is the Kenyan National Antiquities and Monument (i.e sites and Monuments).

But there are several private museums also which contain certain aspects of our cultural heritage that cannot even be found in the public museums.

Other cultural institutions of fundamental significance to the cultural heritage of our country are the archives and the libraries. When Kenya became independent it had only one archive under the name of 'Kenya National Archives'. Afterwards, this institution has spread into a network of archives in all parts of the country. Many of these branch archives, like the main archive in Nairobi, are directly owned by the central government where they constitute a 'department' on their own within the government. But there are several archives which form parts of different non-governmental institutions in the country.

Besides the Kenya National Library services, a parastatal which co-ordinates the activities of most of the public libraries, there are also municipal libraries, institutional libraries, individual libraries etc. Most of the Kenyan libraries contain books of general educational nature. But there are also books that are concerned with detailed description of the cultures of different peoples of the country.

III. OWNERSHIP OF CULTURAL INSTITUTIONS

One of the characterising features of culture in Kenya is the way in which it is owned. Fundamentally, culture is owned by the people and institutions are established to ensure proper management of cultural services. As it is by now clear from what I

have said so far, the government of Kenya owns cultural institutions in two ways. The first is when an institution is held by the government as a department, such as the Department of Archives. In such type of ownership the employees are civil servants and the funds are allocated to the department by the Treasury. Here there is no other way of generating funds other than the funds provided by the central government. In that way the development of such a cultural institution is dependent upon the ability of the government to provide more funds. Here the government has a tight control over the activities of the department.

The second way in which the government owns a cultural institution is through the formation of a company. A government company, known as 'parastatal' is much more freer than the government department. Here, certain minimum funds are provided by the government. But it is the duty of the management of the institution to generate additional funds. An example of this manner of ownership is the National Museums of Kenya, which is allowed to raise additional funds from whatever sources for implementing its own additional programmes. The Kenya National Library Services is a similar type of institution whose funding is both by the government vote and by non-governmental sources. The Kenya Cultural Centre is unique in its ownership in that the government expects it to raise its own funds but the same government seconds Officers who are civil servants to work there.

A cultural activity of an institution can be owned by an institution which is either parastatal or private. For instance, the Kenya Railways Corporation, a parastatal organisation, owns Railways Museum, the Kenya National Museums of Kenya has a library and an archive; the public universities which are educational centres also own the libraries.

There are also several wealthy individuals who have their own material culture and antique collections. A good example was the late Joseph Murumbi who had a large collection of visual arts which were eventually sold to the government. Some of Murumbi's collections can still be seen at the Kenya National Archives Gallery. The late Dr. Mann also possessed an impressive artistic and material culture collection in his house. All these means that there is a high degree of liberalism in the manner in which cultural institutions are managed, and this is very important for free development of culture. What is required is that there is a need to evolve a strong co-ordinating mechanism which is supported by a sound cultural policy.

IV. THE PROBLEM OF CULTURAL POLICY IN KENYA

Cultural policy is a guide to cultural development in any country. It is through cultural policy that a country places culture in the centre of its development programmes. Without a cultural policy, it is difficult to relate culture to development. Unfortunately, Kenya does not have a cultural policy. Although several efforts have been made by Kenya government to evolve one for the county, this has not been successful.

It was during the early 1980s when the Ministry of Culture and Social Services for the first time, convened a one week's seminar at Greenhill Hotel in Nyeri, Kenya. The seminar came up with a brilliant cultural policy document which was unfortunately not adopted as Kenya's cultural policy. Later, a number of seminars have been held at various venues at different times whose aims have been to develop a cultural policy document. Each time a seminar or workshop on a cultural policy is held it is followed by a report which is never acted upon. As a result up till now we do not have an official cultural policy, although the Department of Culture is still trying to pursue this very vital issue.

In the absence of cultural policy, therefore, most of our development planning efforts are undertaken without serious considerations of the cultural dimension of it. This situation is clearly evident in our examination, in the next section of this paper, of the nature of relationship between culture and development in the context of Kenya's cultural scene.

V. CULTURE AND DEVELOPMENT IN KENYA

In our definition we see culture as a non-somatic aspect of human existence which involves ways of living together. On the other hand, we define development as any efforts aimed at alleviating human suffering and enhancing human happiness. In this way, culture and development are interrelated because life together is good life only when the people living are happy, that is when whatever they do contribute to their happiness.

The United Nation's fifty-first session in its agenda item No.96 (g) entitled `Sustainable Development and International Economic Co-operation: Cultural Development' highlighted some of the most important factors that combine culture and development[1]. Among others, it discussed issues pertaining to commitment to pluralism as contrasted to globalism and the need to bring culture into the centre of human progress. This document came out at a very critical moment when the debate is raging between those who see the need to view the cultures of all peoples of the world as `global culture', where the differences that have hitherto existed between peoples on the basis of culture is seen as a hinderance to human development. According to this way of thinking, there is no need to emphasise cultural identity, because such is contrary to the general trend of world's cultural development. The globalist approach to cultural progress essentially obscures the fundamental issue that what is being seen as global culture is essentially western culture. Countries of industrialised west with their capacity to utilise mass media to its maximum have the ability to spread their cultures world wide thus making their cultures global, while industrially less developed peoples have their cultures remaining at the mercy of western cultural influence. On the other hand, there are those who feel that we need to preserve cultural identity of all the peoples of the world irrespective of their levels of development and population, because culture is the basis of all forms of human progress. This way of looking at culture implies a need for resolute struggle against western cultural influence and to preserve and promote local cultures.

In Kenya we support the view that each country in the world should preserve the cultures of the peoples within its borders and that the development strategies formulated by each state should be based on the local cultures. This concerns our realisation that human culture exist in the form of unity and diversity.

In the former case we recognise that there are certain cultural features which are common to all peoples of the world who happen to be members of one human species. But it has to be realised that there is a close and intimate relationship between culture and environment. In other words, culture affects environment in the same way as environment affects culture. Considering the differential circumstances in which human beings live, it is quite understandable why there should be differential approaches to adaptation to such environments, thus creating diversity of culture almost in correspondence with the diversity in environments. Accordingly, one would argue that each people uses its culture which it understands best, in effectively coping with the environment in which it finds himself. This can, however, not be the case if it uses a foreign, so-called `globalist' culture which it does not understand well.

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[1] See United Nations General Assembly Agenda item 96 (g), October, 1996.

This is because it is through culture that we modify environment to satisfy our needs. This is to say that in using culture, we are able to change environment in such a way that the result contributes to our own happiness. According to the cited United Nation's document `cultural dimension of human life are possibly more essential than growth', in which case cultural development envisages not quantitative accumulation of material wealth but qualitative transformation of human life in the direction of happiness. The UN document continues; "most people would value goods and services because of what they contribute to our freedom to live the way we value. What we have reason to value must itself be a matter of culture" -(p.10). And it adds `Education, for example, promotes economic growth and is therefore instrumental to values, and at the same time it is an essential part of cultural development, with intrinsic value. Hence, we cannot reduce culture to a subsidiary position as a mere promoter of economic growth'. Here we are confronted with two issues namely, (a) that the material needs are satisfied by particular values which are central to human happiness and, so, development; (b) economic growth must be moulded according to familiar culture through education. What all this means is that all economic, educational, technological and other types of development activities in which a human being gets engaged are all moulded according to culture. Their success must, therefore, be evaluated according to their relevance to the cultures of the peoples for whom they are meant.

In the opinion of the contributors to the UN document cited above, culture can be indulged in as a desirable end in itself; that is, as giving meaning to our existence. Thus, the dual function of culture `applies not only in the context of the promotion of economic growth, but also in relation to other objectives, such as sustaining the physical environment, preserving family values, protecting civil institutions in a society and so on.

In the promotion of all these, some cultural factors will help, others will hinder and in so far as we have reason to value these specified objectives, we have grounds to value these cultural attitudes and features that fulfil the fulfilment of those objectives' (emphasis - M.M.S). In other words, culture is a social basis for human existence. So, when thinking about culture and development in Kenya, emphasis is to be focused on how different ways of living together in a cultural environment affect the enlargement of human choices. Accordingly, we must see development in terms that include cultural growth, the fostering of respect for all cultures within the country and for the principle of cultural freedom.

VI.,CULTURE IN KENYA'S DEVELOPMENT STRATEGIES

In order to assess the extent to which Kenya views the relationship between culture and development, one needs to examine Kenya's development plan for the year 1996 - 2020, which was released in 1996 and where the government charts out its own industrial development strategies up to the year 2020[2].

In that book, there is no discussion of how culture comes in that development plan; and going through the book, one wonders how the country is going to undertake its industrial growth to such magnitude without involvement of African culture. For instance, it is not clear which local African language is going to be the basis for the

[2] Kenya's Development Plan 1996 - 2020
Ministry of Economic Planning Development.

country's industrialisation process, given the fact that all the newly industrialised countries of Asia whose footsteps were are trying to follow, industrialised on the bases of their own (not foreign European) languages. Moreover, there is no exhaustive discussion on how such industrialisation is going to positively or negatively affect African culture or how culture itself would affect the country's industrialisation efforts.

In other words, what this book is showing is that culture is given a very low status in Kenya's systematic development thinking.

But this does not mean that there is absolutely no regard for culture in Kenya's social circles. The contrary is probably true. This is shown by the fact that politicians and other prominent leaders at different fora have reminded Kenyans on the importance of culture in our development. For instance, at various occasions, Kenyans have been told to grow traditional food crops which can resist drought; we have been urged to utilise appropriate technology based on traditional African culture with its traditional technology in agriculture, health care services and many others.

But such exhortations have not been systematic, mainly because Kenya does not have guidelines concerning the direction that culture and development should take in the absence of a cultural policy. Once such a policy will have been formulated, then the country will be in a better position to bring culture in the centre stage of its development, instead of the present marginal status in which culture is at present.

VII. WOMEN, CULTURE AND DEVELOPMENT

It has been asserted in certain circles that African women are oppressed. As a result many women in Africa have resorted to copying nearly everything concerning women from the West. Yet a closer look at the contemporary scene involving propaganda for `emancipation' of African women reveals that what we are seeing is agitation coming from the western strategy of reducing coloured peoples population relative to the population of the whites [3]. It is known that women are procreators of the population. If you can succeed in convincing them that they do not need to produce children, then your work of limiting black man's population will have been done. This is the context in which one can view all the women related development assistance coming from the west as well as those programmes directed towards population management in Africa.

In actual fact, what is usually seen as `marginalisation' of women in African societies is a creation of western propaganda, an influence based on the fallacious Malthusian ideology of limited carrying capacity which has nothing to do with scientific reality. This is clear from the study of African ethnography where a woman played a very important role in the development of the African society. I think no one among us here will dispute the fact that African women contributed, and still contribute to the development of African societies. In many societies of Africa South of Sahara, a

[3] See The Isis papers: Keys to colour by Dr. Francis Cress Welsing. Third World Press, Chicago;

Callapher P.
1993 The World Need more people.
New Federalist, Vol.7. No. 27 July.

And also the New Federalist May 1994 for various articles on population problems.

woman is the `owner of the house' which in itself is a recognition of the predominant role a woman plays in the society. Even though a man is regarded as the `head of the family', many of what happens in an African house is essentially attributable to the woman. Thus, the woman is responsible for the upbringing of children within the family as part of education process. Since we have seen that education is related to economic progress which in turn has an impact on the general development, women's contribution to development is immense.

Although facts of African ethnology have been distorted to appear that African women are `marginalised', in actual fact African women played a central role in African social development. Thus, they were the people who managed houses, it is they who know about matters pertaining to the marital relationships, as they are the ones who advised husbands about all marriage affairs of their daughters and sons in the course of which the woman carried out investigation to find out who was suitable to be married by who and when. In other words, women played an important role in development and African culture gave due recognition of this. What to me seems needed now is not to preoccupy ourselves with the idea that African women are `oppressed' since, depending upon the definition of the word, oppression of women is rampant in the western societies who have used propaganda to convince their women that they (western women) are free, when in actual facts they are not. This is because the word `freedom' has been defined according to how it is understood in the West and not in Africa.

Accordingly, African women are doing great disservice to the development of African countries by propagating ideas from the West which have arose and been nurtured among the western societies under the guidance of western cultures. In my opinion, what we need to do is to recognise the contribution African women made or are making in development and to reject all social movement ideas which are essentially a pestilence generated by western social and cultural decadence.

VII. *CONCLUSION*

From the foregoing discussions we have seen that Kenyan culture is essentially made up of the cultures of several ethnic groups belonging to the three major racial groups. The majority of Kenyan peoples, however, belong to the indigenous African populations. A number of institutions exist to cater for all these cultures. Most of such institutions were established during the colonial times essentially to cater for the cultural needs of the minority colonial masters and, to some extent, the Asiatic population. Such institutions were retained during independence. Although there has not been much effort in establishing new such institutions, cultural awareness among the indigenous African population has progressed at a higher pace. Many African peoples became concerned about the need to preserve their own cultures.

The present day Kenyan cultural scene revolves around activities undertaken by individual cultural activists as well as private initiatives. These are the people who are concerned with the development of performing and visual arts, development of oral tradition and languages etc.

However, the absence of specific language policy hampers the further development of Kiswahili and other languages in the country. In the same way, lack of cultural policy has impeded progress in bringing culture into the centre stage in the country's development.

What is encouraging about the present situation of culture in Kenya is that cultural institutions have developed in the direction of mass participation rather than along the elitist approaches to institutional development that was inherited from colonial times.

Such approach to cultural development has seen the evolution of new privately owned cultural organisations and institutions such as the Foundation for the development of African culture whose objectives include seeking for funds from donors and disbursing such funds to the organisations concerned with promotion of African culture; convening of cultural week festivals annually is also one of the activities being carried out in Kenya. Here, within a week, different facets of culture within a particular area are displayed and performed etc. Both the government and private companies, individuals and other non-governmental organisations are also concerned with the ownership of cultural institutions which also go along way towards contributing to the development of African culture.

All these cultural activities are carried out on the understanding that culture is part of development. It is, however, regrettable that despite this appreciation of the role of culture in development, economic and industrial development plans of Kenya have not explicitly discussed how culture is to assist in the development in general and industrialisation in particular. This is mainly due to the absence of cultural policy for the country.

RECOMMENDATIONS

The following recommendations emanate from the foregoing conclusions:-

1. Considering that culture is the basis for development, each and every ethnic group must ensure that it preserves, promotes and develops its own culture. So Kenya government should ensure that sufficient attention is paid to the promotion of the cultures of the majority population of the country, namely, the cultures of indigenous African population. But that does not mean that the cultures of the minority population should be ignored. On the contrary, efforts must be made to provide the necessary conditions for free development of the cultures of all peoples in the country.

2. In providing conducive atmosphere for the development of culture, the Kenya government should ensure that all cultural institutions inherited from colonial times are modified to accord them with modern cultural reality. This includes the revision of the currently outdated cultural legislations. The government should also provide conditions for increased cultural consciousness among the majority indigenous African population.

3. Considering that the present day cultural activities revolve around individual private and other non-governmental organisations, it is important that the government of Kenya take the necessary actions to encourage such non-governmental initiatives.

4. On the issue of language and industrialisation and the role of language in the development of the country, the government of Kenya should take a firm stand on the promotion of Kiswahili and other indigenous languages as the bases for industrialisation and general economic development. This step should be taken in the framework of the fact that no country in the world has industrialised to the degree Kenya is proposing to do using foreign languages. Even the newly industrialised countries of south East Asia have placed their own languages and cultures at the centre stage of their development irrespective of whether they were colonised by the Europeans powers or not. So, Kenya should have such a language policy where Kiswahili takes the first priority by being made both official and national language to be used as a language of instruction at all levels of educational hierarchy so that English, a foreign languages, becomes an optional language like German, Japanese, French, etc, in Kenya. This should be done while at the same time recognising

the role of indigenous languages at the regional levels, which should also be used officially along with Kiswahili.

5. In the area of belief systems and ideology, there is a need for the government to provide freedom of worship. Currently, this is not the case because foreign religions are given a free-hand while the registration of religious organisations based on traditional African religion is constrained under the slogan of heathenism, paganism, witch-craft and such other negative terms that are being attributed to African traditional religions. African traditional religious believers, therefore, should also enjoy equal freedom to practice their own religions by being allowed to register their religious organisations along the lines of how christian and muslim religions have been given a free hand.

6. The government should take stock of the existing cultural activities within the country with a view to encouraging mass participation in the culture instead of relying on the early elitist approach to institutional cultural development inherited from the colonial past.

7. The government should ensure that the national cultural policy is finalised as soon as possible.

8. Since development without involving culture is essentially a meaningless exercise, the Kenya government should ensure that cultural dimension of development projects incorporate culture and that certain percentage of the cost of development projects are devoted to culture with a view to integrating it to development.

9. Because Kenya has not included culture in its own plan of industrialisation, urgent steps must be taken to incorporate culture in such a plan if a miserable failure of the plan is to be avoided.

10. Of late there have been efforts by African women to propagate gender related ideas from the West which are derailing African women from the genuine path of African development issues. The governments of Africa should examine this gender ideology very carefully because it appears to be the channel through which modern western neocolonialism is being promoted into Africa.

COMMUNITY THEATER A VITAL COMMUNICATION MEDIUM IN DEVELOPING SOCIETIES

BY

MS. ESTER JOHN MKUWAZI
Cultural Officer
Dar - ES - Salaam, Tanzania

1. INTRODUCTION

Theater is material, social phenomena arising as man enters in to relations with natural and social environment, to produce the basic necessite of life. Theater was and still is an imporant idiological institution for shaping the consciousness of a society members. It is from these premises the theater acquires its vital role. There are other communication media but one either expensive or foreign and not popular to the people.

2. THEATER AS COMMUNICATION MEDIUM

Communication using theater, has become a fashion all over the world. The option, is bound to the magical power it veils in sensitizing and mobilizing people to enter into action. Theater always create an area where by community members search for their problems, analyze them to get root cause and suggest possible solutions. In doing so the people get to understand the reality of their surroundings.

Basically community theater is communication medium which has a number of stages. These include familiarization, data collection, data analysis, theater creation performance, post performance discussion follow up and evaluation. The first stage is aimed at facilitating a smooth stay and interaction of the resource person(s) with their hosts. The community members should be made to be fully aware of the presence of the visitors and why they are there. The second stage: data collection, is always done without disturbing people's programmes. The data collectors follow where the informants are. In some cases they participate in what the informants do while collecting data. The following root cause to each problem raised in the community. Data analysis could be done at individual or group levels (age, sex, social etc.) At this stage questions are directed to knowledgeable informants (community members) not outsiders. And those insiders must be enculturated people of the community. Then follows the theater creation.This is a stage where by the problems or findings one addressed to theater-art forms such as dance, drama, songs story telling. It depends very much on the common art form of the area.

A live example would be drawn from a workshop conducted at Bangwe[1] in kigoma region in 1993. A group of women, Warumba shown dance, analyzed the exploitation and humiliation of the women. Their analys's led them to the composition of the song below.

"KAPU LA UYOGA"

Umasikini jamani
Ni Kifu Kibaya same
Yale tuliyoyasems
Sasa yametufika
Dhuluna etc...
Wanyonge tunaonewa
Kwa haki Ietu weenyewe
Wametufanya in kapu la Uyoga Wajinga aa
Huwa halibebi nyane.

YOYOYO twaumia mlaana mbona jaman
tumelala.
Tuuajidei tune mobonbe
Mbona Mabomba hayatyoshi

YOYOYO .....
Tangidai marafiki
Kunbe nioyoni maadui

YOYOYO .....
Tuuaringia barebara Kumbe
Malcoroygo matupa.

In their analysis the question of underdevelopment of women in their community is primarily rooted in economic issues entailed by morals and ethical factors. As far as Bangue women are concerned, their first enemy is poverty. Unless women are liberated economically, gender humiliation is in favor.

A number of community theater workshops have proved that oppressed groups freely communicate through popular theatre, R and M. Raslind. (1984)[2] argue that,

> "The oppressed group have recognized the potential of popular theater as an effective weapon in the struggles for land, better working and learning conditions and other basic rights. In Asia and Latin America, like in Africa popular theatre forms were used for... national liberation movements".

Mlama (1991:41)[3] adds on this point by saying,

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[1] ***Bakan and Naterego SANAA KWA MAENDELED Aman publishers Dar - 85 - Salaog (1995)***

[2] ***Kidd, R and M. Rashd THE THEATRE BY PEOPLE FOR THE PEOPLE AND OF THE PEOPLE: LANDLESS ORGANIZATION "BANGLADESH" BULLETIN OF CONCERNED ASLAN SCHOLARS, VOL BNOI (1984)***

[3] ***MLAMS PENINA MUHANDO CULTURE AND DEVELOPMENT: THE POPULAR THEATRE APPROACH MOTALA, Grafisca Matala - sweeden (1991)***

> "But even after independence from colonialism, the people have continued to use this theater to confront the forces that continue to subject them to poverty and misery."

From her practical participation experiences in popular theater workshops in various villages in Tanzania, Bangladesh, Zimbabwe and Comeroon, Mlama (1989)[4] says;

> "Although popular theatre in Africa .... did not originally address the women the nature of its operation inevitable, insatiably dealt with women issues. By operating at the grassroots level popular theater automatically brought up various problems tied to women oppression and exploitation."

She continues to report that, a women's dance group in popular theater in Msoga (Tanzania) dramatized the sexual exploitation of girls by men in the village, that led to school girl pregnancies for which the mother is always blamed. She also points out that, in Munewz (Zimbabwe) the women dramatized the men's indifferences to raising of funds to build a bridge to town while the men spent their time and money on booze, the women suffered the consequences of the lack of bridge, such as carrying crops to distant markets on foot, delivering on the way to distant hospitals.

Another good example is the Namioga project on Women and Communication for development. The popular theater, the University of Dar-Es - Salaam led by Prof. Penina Mlama, from 6-20th, July 1989. There were two objectives to be executed.

1. To expose that within existing communication for development systems women do not effectively participate as communicator.

2. Women can be empowered to participate as communicators in development programmes through the use of indigenous media and in this case popular theater.
3. One specific project related to women was selected to situate the participation of women in communication. The child survival and Development (CSD) was the case study and one of the current running projects at, that particular time in the Naminga - Nakachela villages Newala district in Mtwar Region. In the stage of data collection, six problems were collected these include.

1. Unfair division of labour

> The women in Namionga and Nakachela bear the heaviest burden men do not take; very active part in house hold chores and child bringing up.

2. Marriage Problems

[4] ***Mlama P. WOMEN AND COMMUNICTION FOR DEV. NAMIONGA POPULAR HEIRE PROJECT 1989 Unpublished***

There is a very high indication of divorce. Out of 24 respondents 11 were single, 5 divorced and 8 married. Three out of the married 8 had divorced once and re-married.

3. Lack of water
4. Inadequate Social Services
5. Low income
6. Poor communication

In the theater arts creation, the participants were grouped into 3 groups.

1. Mandelela (women group) dealt with division of labour and marriage problems.
2. Teleza (Youths) dealt with lack of water and inadequate social services.
3. Makadabada low income and poor communication.

In the performances Mandelela came out with a story telling. The story was about a married women who illtreated her young brother after the death of their parents. The boy was always sent to pick leaves used for Liloo Aurhofes not the sisters Because the sister could not climb the tree she realized that the boy was of a great service, to her and apologized.

Mandelela also came out with a performance created around three songs as follows:

1. Mume akalela mwna
   Sobwe
   Mume akalela muana
   Sobwe
   Nnole ayu koka nnole ya chinje. (Makonde language)

Translation.

"A husband who only brings forth children but does not know how to bring them up is a big shame. See this one, there is this child, and then this one and another one in the mothers stomach."

2. mnatende che wanatendile mwana we kumkoja. Wachitonya hukonbe palukundu in`ganyaa ya ukwaseka (makonde language).

Translation.

"Don't do like what those ones do to the step child. Pinching the child's buttocks (treating the child) while they are continuing to make love."

The third song was about loose girls who get married again and again. Mandelela women were free to communicate their ideas through the traditional communicating system. But during the post performance discussion only 3 spoke out of 63 speakers. Two of them spoke after a special call for the women to speak up their minds. The rest of the women constituted over half of the audience restricted their participation to comment among themselves. However, women applauded very

loudly and with a lot of at point which touched their problems. The low level of participation of women has been caused by the nature of the forum which has pattern similar to public meeting where women do not actively participate.

The last example is taken among created theater is *Chamlungu* play by *BAWATA Kirows prranch. Kiomo* like any other village in the coastal area, gender inequality is a serious problem. To the women it is obviously a central issue. Women are treated as beautiful decoration in door furniture and no one is ready to point finger from individuals group or even in public meeting during the use of community, they also as a medium of communication, the women of *BAWATA* Staged a play. The play starts with mama *Haki* cleaning her surroundings. Her daughter Hails comes home in a school uniform, running. She becomes worried. She asks her daughter what was the matter. She tells her mother that she has brought a letter which calls her *(manca Hato* a meeting). Haki goes off. A minute later the father comes.

The later explains that the meeting will set strategies towards women development. He laughs loudly after he has finished reading That's it. He says. But you are not going.

Aquarrel arise. *Mama Haki* wants to go to the meeting but *Chamlungu* does not want. They then both grow furious and fight each other. *Mama Haki* is physically overpower, She cries with great pain. A neighbour women bursts in tries to rescue *Mame Haki* but they both overpowered. The first scene ends.

Scene two happens at the women's collective farm. He meets them busy working. The women sees him they stop working and ask him to release *Mama Haki* so that she could join them in productive activities. *Mzee Cha-mluungu* refuse and decides to *Haki.* The chant means "We want our right". Later the chant turns into a song and the play ends.[5]

CONCLUSION

In a nut shell having gone throughout this paper we can now see why we say, communication throughout using-community theater is inevitable if we really need to realize any set goals.

[5] ***Maguluko Frank Chambuhkazi and Materego. COMMUNITY THEATRE FOR VOTERS EDUCATION AND DEVELOPMENT Kiromo Endabeg and Boko-Tanzania Project 1995 unpublished.***

CULTURE GENDER AND DEVELOPMENT

COUNTRY PAPER ZAMBIA

By

Mr Wesely Musamba kaonga
Cultural Promotions officer
Department of cultural services
Zambia

INTRODUCTION

In reference to the Mexico City Declaration on Cultural policies of 1982 supported by UNESCO, cultural is defined as a whole complex of distinctive spiritual and material features that characters a given society or group .

Zambia is a nation of great cultural diversity with a population of approximately 8 million people who speak 75 different languages.

The maturity of Zambian ethnic and tribal groups (except for Bathu botatwe, Tonga Lenve ila). migrated to Zambia from outside the present border the Bamba Sushi and Zala Tribes for example came from luba in present day Zaire. The lozi of western province are said to have come from the south while the part of eastern province are said to be descended from the Zulu Kingdom of the lagendary Shaka Zulu.

One must not forget the Asian population who form a major part of our business community.

EVOLUTION OF ZAMBIAN CULTURE FROM PRE-COLONIAL TIMES

During the colonial era Zambian led a way of life that embodied costumes, language and beliefs that reflected the peoples ancestral and inherited heritage.

The Nagoni celebrated a harvest ceremony called Ngwala that also displayed a mardigra type ceremony tracing the movement of paramount chief Mpazeni from his palace in Cuangoni to his palace in Motengolenj, while the lozis celebrated Kuombolxa (Movement by facts) from one palace leaving, by boat to another palace Lmownga.

The coming in of the British to colonize our country brought a lot of changes to the life style and culture of the Zambian people.

Missionaries worked very hard to torn away from the life of praying to semi gods to a life of Christ and the Christian religion.

Indeed prayers to the spirit of our ancestors was considered by the setters as a pagan belief - a sin to god. Traditional ceremonies were discouraged and many cases banned.

The opening up of copper mines on the copper belt by Anglo -American and other mining conglomerates. The urbanization of mining settlements brought about the need for community development and social services programmes Cultural and sports activities were introduced and miners from different parts of the country to perform dances and other performing arts manifesting the areas where they came from. The settler community itself built theater using resources from the mines (The basis for a form of theater Fratenance called main stream theater).

Pretty soon the Africans realized they were being given a raw deal, not only did they not have equal access to education, job opportunity, separate development for whites and blacks had became a legislated policy of the colonial regime. Local languages for example were not tolerated on underground in the mines by white miner who preferred the simpler chilapalapa (a bastardization of) the Dutch language with English.

Dr. Mtonmga an artist and cultural activist and lecturer at the University of Zambia says that the minuets used the time spaced by the employer if sport and cultural activity was utilized to create poems dances and songs resisting the role of the colonizer. This was the era of cultural resistance in Zambia using the other type of theater known in most developing countries in Africa named as "popular theater".

The message of the mines through the music and dance rang loud and clear to many Zambians who resolved to rally behind the political leadership to fight for the independence of the country.

After the attainment of independent the then President of Zambia Dr. Kaonda made a presidential decree establishing the Department of Culture and declaring support to the cultural sector Government through the civil service employed traditional dancer and a profession actor and choreographer and established units to deal with arts and crafts, literature and drama, music and dance research and photography.

The period that followed the era of the struggle for independence & mooing the front line states now called SADC rejoin many artist in Zambia and among police parties in the Anczanu and zapu and others form cultural groups which utilized drama, music and dance to bring to the free the evils of apartheid and colonial regimes.

During the 2nd World Black and African festival performers from Africa, Europe and the Americas performed, exhibited and demonstrated the rich cultural heritage of the African people and an expose of the real intentions of apartheid as in the production of a poetic recital "Soweto" after the masacara of school children.

So far I have attempted to justify the role of culture in development using the example of the discipline of the arts. Once the infrastructure of the cultural sector was put in place and supported by government and the people of Zambia began to revive traditional ceremonies. To date, there are over 26 traditional ceremonies that take place every year in Zambia.

During the third republic, the government has liberalized the economy and as a policy set up a conducive atmosphere for encouraging the promotion of Zambia's ethic culture, customs and traditions, the promotion of local food with nutritional value, the creation of an enabling environment for investment in the cultural sector, promotion of research in traditional health practices. At the moment one of the main executives of the policy of government is to discourage

those aspects of traditions and mitigate cultural influences, there impact negatively on society.

Previously the strategy for promoting culture was an up down approach, this time government as a policy has adopted a participatory approach method to tackling developmental issues.

The role of government in response to the needs of the recipient in the cultural sector is mainly to give policy guidance and facilitate investment in the sector in consultation with NGOS and other interested parties.

In response to the needs of artists and cultural worker, the Ministry of Community Development has facilitated the establishment of the National Arts Council of Zambia, the Ministry envisions a situation whose policy on chief affair is put in place, part of the policy of empowering women. Government has put in place special right to women entrepreneurs, other than donor support the Ministry every year gives in cancerng to the cultural sector through the council association and project.

My view on the subject in summary is that stake holder on the issue of culture, gender and development should not fail to lobby government interventions and business community to lobby for investment and support to the sector.

PRINCIPLES, CONCEPTS, APPROACHES, TOOLS AND TECHNIQUCS OF THE CULTURAL APPROACH TO DEVELOPMENT THE ZIMBABWE SITUATION

By

Ms. Daphone Mukar Onda
Zimbabwe

INTRODUCTION

In this paper I attempt to analyze the cultural approach to development in relation to gender and development. In the process of this analysis an attempt will be made to define concepts such as culture, gender and development and to explore the interrelationship between these concepts. I shall explain the cultural approach to development with examples drawn from the Shined and Ndebele societies of Zimbabwe.

My views in this paper are based on the fact that development efforts in Africa which have not taken into recognition the culture of the people when it was a means to benefit it have been a failure. The cultural factor plays a very important role in determining the development process. At the same time the central role played by women in socio - economic development in Africa should be fully recognized. I have therefore found it necessary to review some programmes that have been undertaken in African societies, particularly in Zimbabwe which have failed to achieve the desired result in this regard thus following questions need to be addressed.

- Are there specialists of areas in African culture which are incompatible with conventional development efforts or which at least make development efforts difficult to undertake?
- Are there particular cultural features in African societies which could be mobilized to underpin efforts to further the development process?
- If the cultural factor plays a central role in determining the success or failure of development efforts, which then is the way forward?

CULTURE

UNESCO defines culture as including the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes the modes of life, the fundamental rights of human being, value systems, traditions and beliefs. This definition implies therefore that there is

no really successful or sustainable development, if the lifestyles, value systems, traditions, beliefs, knowledge and skills of the community are not recognized. In short culture is the way of life of a people. It is shared and learned when people interact and it responds to changing circumstances and conditions.

CULTURE AND GENDER

Analyze the roles, responsibilities, constraints and potentials of men and women which give rise to the social relations between them. In Shone practice (and I believe in most African societies) when a new baby is born, the first question which people ask is "murhuika or muanaiko?" (what is the sex of the child?) This question is significant because it determines the way people should describe the newly born child. Such descriptions give the child an identity and a role. Society therefore prescribes behaviors, roles, and attitudes as being feminine or masculine. Each culture defines what activities are appropriate for male or female. For example, there are assumptions among the Shone people that females are better cooks than males, or that males are better leaders than females and so women tend not to speak at public meetings where men are present.

This demonstrates the fact that although the whole question of being male or female is determined by the chromosomes or by the gods and is virtually unchangeable, the roles which each sex is expected to play are largely determined by the process of socialization transmitted by culture. As a result women's participation in development is largely influenced by cultural attitudes and structures that have been developed to either facilitate or limit their participation.

THE GENDER AND DEVELOPMENT APPROACH

In Zimbabwe, the attainment of independence in 1980 saw a significant increase in gender consciousness among women with reference to the unequal relations of power between men and women leading to unequal access to and control over resources and benefits Hence the Women in Development (WID) approach was adopted. This approach led to the creation of the Ministry of Women's Affairs and the development of women's cooperatives and other women's organizations. It also resulted in government reviewing those laws that had kept women in a subordinate position. For example, the 1951 Native Land Husbandry Act which discriminated against women's rights to land use According to this act women who owned livestock could not register such livestock because they did not have registered land rights.

Significant mileage was gained by women as government was gained by women's pressure groups to address major issues of concern that impeded women's efforts in realizing equality with men. Inspite of these achievements however, the women in development approach failed for not fully addressing key issues of women's subordination and oppression. Zimbabwean women leader, for example placed emphasis on equality between men and women. But it is the very concept of equality that has up to now been defined clearly so as to be understood by the grass roots people in the Shone and Ndebele societies. The term equality when translated into Shone or Ndebele has implications that are likely to isolate a majority of Zimbabwean women. However, this does not mean that Zimbabwean women and indeed all other women in Africa and the world do not have a justified cause to call for change and a redress of the imbalances that have been created by various factors including the cultural factor, colonial, political and religious factors.

The gender and development approach appears to be a better substitute of the women in development approach and is likely to yield more positive results for society as a whole. The focus of this approach is on women per se but on the relations between women and men in a variety of settings.

The approach views women as active agents and not passive occupants of development but does not assume that women have a perfect knowledge or understanding of their social situation. The cultural factor has also played an important part in determining the success or failure of development programmes in the Zimbabwean society. A point in case is an attempt by

Development planners in 1994 -95 to bring development to the communal people of Chiweshe who are located in an area adjacent to the Mazowe Citrus Estate which is owned by the giant Anglo-America Conglomerate. The citrus has been producing some of the best oranges on the local marker for the post 4-5 decades. Development planners felt heat if a dam was constructed in the Chiweshe communal lands the people could be urged to start their own citrus project similar to the Anglo - American one. To their amazement the dam construction project was strongly resisted by the people.

While development planners were thinking in terms of the financial benefits that the people of Chiweshe would accrue from the citrus project, the peoples themselves had a lot of cultural issues to consider. For example, some of the issues that were revealed after a survey was latter conducted and the reasons for their resistance were as follows, if the people of Chiweshe were to benefit to growing citrus fruits were they going to reap oranges and put them in their granaries for food? Even if they were to get money from oranges, they were prepared to buy maize meal from the shops when they could produce their own maize. Thirdly, the construction of the dam would require the removal of some people from their settlements - were the people ready to sacrifice their cultural ties with their traditional land for a project whose benefits were a probability in the minds of its advocates?

The things that matter to development planners are different from the simple things that matter to different societies. In this case the people of Chiweshe considered that oranges are not their traditional food. They also considered that they had a cultural duty to look after and maintain the graves of their ancestors and therefore not move which the development planners had failed to see. Now the planners are beginning to consult the people once more to make sure that their point and the concerns of the people are taken into consideration for the project to succeed.

There are numerous other examples where development programmes were launched without fully taking into account the cultural dimensions resulting in people abandoning the project as soon as the donor left. While women as individuals may well be aware of their subordinate position this does not necessarily lead to an understanding of the structural roots of discrimination and subordination Likewise the approach does not assure that men in their turn are aware of the social bases of male dominance or that men actively act to promote male dominance. The gender and

Development approach does not assume that women are in some way unassailably right in all form of behavior, in all their aims or objectives. Neither does it assume that men are invariably wrongheaded or wicked. But it does assume that male privilege makes most men unlikely to ally themselves to the cause of

women's liberation without powerful persuasion. The approach takes a holistic perspective that looks at the totality of social organization, economic and political life in order to understand the shaping of particular aspects of society.

THE CULTURAL APPROACH TO DEVELOPMENT

It is quite clear from the above analysis that some of the major impediments to women's advancement are entrenched in our culture. cess. Another thing that has become clear in Zimbabwe today is that any project that does not come through the traditional structures of society is bound to fail. The structures referred to in this case are the channels of communication i.e. the chiefs, headmen and sub chiefs. Theses are the structures that are better understood and listened at grassroots level.

Even women leaders were missing this point, the majority of Zimbabwean men who are involved in development programmes are found in the rural settings and are still very loyal to culture and traditions. To simply approach them to say "let us be equal to men" would be missing the point; because they would rather rally behind the men to save their marriages. The solution therefore would be found in the very culture itself. By utilizing the cultural tools to make both women and men appreciate the their situations and the need for a change and how that change could be achieved would be a more sensible approach to ensure lasting development. It is only when a development process is carried forward with conviction and enthusiasm by the people directly concerned that there will be lasting positive effects.

Agreed that there are special factors in African cultures which are incompatible with conventional development efforts or which make such projects difficult to undertake, it is also important to understand that there are also many features in African cultures which could be mobilized to underpin efforts to further the development process.

In 1994 Zimbabwe hosted the international seminar on Culture and Development after realizing the need to educate development planners and policy makers on the importance of rethinking Development and educating them on the need to take the cultural dimension into consideration for development to succeed.

CONCLUSION

The cultural approach to development could lead to more positive results in development.

COUNTRY PAPERS

QUESTIONS, COMMENTS, INTERVENTIONS AND SUPPLIMENTS

- I'd like to ask one question, I heard you saying that the African indigenous religion was arrested due to the coming of christianity and Islam. So it would be vey interesting, if you could say a few more words on African indigenous religion.

- You've said that there's a national plan for development in Kenya. What is the place given to cultural development, in the national plan?

- I wanted to be clarified with what the presenter said that individual books in Kenya is implementing cultural problems. Is the government supporting to this groups?

- In your presentation you've mentioned that there are a lot of outsiders living in Zambia. What is the influence of these people on Zambian language and way of life in general?

- I want to pose this question to the UNESCO representative, is there a plan by UNESCO and other bodies that are supporting the cultural sector on the issue of preserving the natural heritage? And I also wish to refer to some of the antiques that are in Britain, in United States, does UNESCO have some kind of plan for that?

RESPONSES GIVEN TO THE ABOVE QUESTIONS

◊ When I talked about African indigenous religion, what I meant is that foreigners, particularly Europeans came with christianity, right now, we have Islam, Mohammedanism brought by the Arabs. The indigenous religions are many, but they are always associated with hiddenism, witcheraft with so many thigs they have been discouraged. So what I am saying is that they should be accommodated, they should be allowed to compete with these other religions as well.

◊ With regard to the second question the plan 1996 to the year 2020 as they call it, any how cultural dimensions are not incorporated, you can not find anything cultural there. So I think there is need to go back and incorporate cultural dimensions.

◊ ...there's cultural awareness in Kenya, and because these problems we are discussing here today, so what's happening is that group of persons even institutions organizing themselves, actually registering with the ministry of culture as a self group to implement programmes of their own interest, in the process of doing that, in Kenya we have got what we call "Harambee spirit" they can call anyone who pass on it to go and raise money for them. That's the money they use for to implement their own programmes. And we have in the Ministry of Culture what you call grants, they can also apply for grants from the

Ministry of Culture at times. And some of them got those grants. But at the same time, in culture there are many things that one can do in the field of culture without necessarily having money or being given money. You can write some of these paperes and publish them. They don't need anybody's money.

◊ ...you could be right in your observation but in Kenya, we actually have not only accepted Zairean influence, we have even allowed groups from Zaire not one, many performing in Kenya, it is true, personally I don't like music. But it is true that the Zairean bands are everywhere intertaining Kenyans in big hotels, in our tourist hotels, they tour around where many people are found even in stadiums. Stadiums are full when those bands are playing. But to me it is better to share something African than to share something which comes from far away.

◊ ...you're asking if UNESCO has a policy concerning the preservation of cultural heritage of Africa or of the whole world. Indeed we have a big programme for the preservation of cultural heritage in the world. And UNESCO is behind this idea of the world heritage, like, as Lalibela and we have a lot of sites all around the world, where we try to identify these sites. And then to put the in the list of the world heritage. So here we have a big policy, the only problem is that UNESCO is not a funding organization. So we help to identify the sites to have the people to arrive the awareness of that. And after that we try to find some fund raising. As you know it is very expensive to restore and to implement this we have to do big campaign. So we do have policy and also programme.

PART FOUR

GROUP DISCUSSIONS

LIST OF PARTICIPANT IN GROUP DISCUSSION AND ITEMS OF SIMULATION EXERCISES

GROUP ONE

PAPER I: INT. TO CULTURE CONCEPT, BELIEFS, PARCTICES AND THEIR IMPACT ON DEVELOPMENT

SIMULATION EXERCISES ON AGRICULTURE

1. Ato Getachew Kassa
2. Mr. Wesely Musamba kaonga
3. Ato Bizuneh Fetene
4. W/t Konjit Alula
5. Dr. Solomon Ali
6. Ato Tesfaye G/Mariam
7. W/t Worknesh Bezahih
8. Ato Solomon Eshete
9. Ato Temesgen Mahakel
10. Ato Ahemed Zekaria

GROUP TWO

PAPER II: THE CULTURAL DIMENSIONS OF SOCIAL AND ECONOMIC DEVELOPMENT

SIMULATION EXERCISE ON POWER GENERATION OR MINING

1. Dr. Joyce Olenja
2. W/t Yeshi Haile
3. W/ro Worknesh Belayneh
4. Ato Teklu Bekele
5. Afework Agdie
6. W/ro Semunesh Demetros
7. W/ro Atsede Kidane
8. Ato Ibrajim Mohamed
9. Ato Betru Sheferaw
10. W/ro Martha Mengesha
11. Ministry of Mines & Energy

GROUP THREE

PAPER III: THE STATE AND ROLE OF CULTURAL ESTABLISHMENTS IN NATIONAL AND DEVELOPMENT THE CASE OF ETHIOPIA

SIMULATION EXERCISE ON EDUCATION

1. Ato Girma Zeneba, Birhan Dagne, Tesfaye Hailu
2. Mr. Magoga Seba
3. Ato Hailemicheal Kinfe
4. Ato Alemayehu Minas
5. Ato Ahemed Hassen
6. W/t Addis Tiruneh
7. Ato Getachew Zeru
8. W/ro Etenesh Tegegn
9. Ato Deresie G/Meskel
10. Ato Tsehaynesh G/yesus
11. W/ro Asmaru Berihun

GROUP FOUR

PAPERIV: INRODUCTION TO THE CULTURAL APPROACH TO DEVELOPMENT

SIMULATION EXERCISE ON SCIENCE & TECHNOLOGY

1. Dr. F.W.B. Akuffo
2. Mrs. Ester Mkwazi
3. Ato Legesse Mammo
4. W/Ro Slemnesh H/Mariam
5. Ato Eshetu Gurmu
6. Ato Assefa Feyessa
7. Ato Adane Tesema
8. Ato Negussie Tadesse
9. Ato Daaba Deetti
10. Region 3

GROUP FIVE

PAPER V: CULTURE, GENDER AND DEVELOPMENT: TOWARDS AN INTEGRATED PERSPECTIVE

SIMULATION EXERCISE ON HEALTH

1. W/t Embet Mulugeta and W/t Yeshi H.Mariam
2. Miss D.Mukaronda
3. W/ro Mitikie George
4. W/ro Lakech Haile
5. Ato Daniel Mehari
6. Ato Kiros Adera
7. Ato Tesfu Temesgen
8. Ato Salahadin Ahmed
9. Ato Gidey G/Selassie
10. W/t Hanna Abate
11. Region 5

NB: *Since time was a constraint On the course of the Group diseussion. The Simulation Exeercise was not undertaken as planned originally.*

INCORPORATING THE CULTURAL APPROACH TO DEVELOPMENT IN THE PROJECT CYCLE

TOOLS AND TECHNIQUES.

I. THE PRE DESIGN STAGE:

This is knows as the stage of broadening the base. At this stage the culture of the people must he taken into peropectine. The tools and techniques will include the following:

1. use of local language (or use of the interpreter by the development worker).
2. making friendships and getting useful informers who know about the society.
3. get informers who one insider from either gender, classes etc. in order to assist the development worker.
4. participate in community life - cultural, social, sports activities.
5. Study local act to get clues about community concerns.
6. Make a literature review of the community. (Anthropological/ historical journals are a good source of information).
7. talk to a broad section of local leaders and non-leader, men/ Women/ children.
8. Historical and socio-cultural profile survey.
9. participatory research methods

II. PROJECT DEVELOPMENT:

At this stage it is necessary to build participatory mechanisms by modelling participation, nurturing core groups or local people and community leaders.

TOOLS/TECHNIQUES

- Avoid looking at the community as ignorant.
- Resist the impulse to offer a solution too soon. Give people time to work out a solution. The community must develop the means to sustain a project by putting in their own impute.
- The development worker should not allow the agency to rush things. He should mediate between the done and the community.
- The input of certain groups is important at this stage.

A) *TALKING CIRCLES:* an these groups people talk and listen to one another. These create trust among the people so that they know that what they say will be taken seriously.

B) *FOCUS GROPES:* These bring together key groups in the community to articulate the ties of a larger group. A variety of opinions are given out of which a few are chosen.

C) *SUPPORT GROUPS:* These are groups of other whose support is necessary if the project is to keep going.

D) *THE COMMUNITY STORY FRAMEWORK GROUPS* This is a group/or groups which tell us about the pest, the present and the future aspects of the society. They may consist of men, women, children, old people, young people etc...

E) *WEB-CHARTS:* These are groups which discuss how one problem is related to another problem in the community. This helps in determining points of intervention.

F) *ENLIST THE ARTISTS:* Get these people to understand what is going on in order to influence the community.

III. PROGRAMME IMPLEMENTATION.

The tools/techniques used at this stage should include the following:-

1. Participatory implementation
2. Sustaining participation.
3. Cultural transformation -for development there may be a heed for cultural change but it has to come from within the society.
4. use the folk media to influence wants e.g. story telling.
5. monetary and technical restrains - avoid giving money and technical equipment in a way that may alienate the people's sense of ownership of the project. An effort should he made to use the resort of the community.

Therefore tools like these mentioned blow should be used:

a) participatory action research (which means that those studied are also the researchers, and have control were the process and that this action is geared to improving the programme.)

b) training that is to - designed by insiders.

c) Community organization education should be undertaken.

d) use of local folk act.

e) mobilizing local resources.

IV. MONITORING/EVALUATION

There is a need for monitoring and evaluation. These should be an evaluation needed with two parts:-

1. Development Agency Needs.
2. Community needs.

TOOLS

1. Make a baseline data survey at the beginning of the project.
2. Organize participatory evaluation.

ISSUES AND PROBLEMS

1) The sex of the development worker is of crucial importance in certain communities and cultures. In some cultures women may not be trusted while in others the opposite could be true.

2) gender and age consideration one inportant in community discussion groups and projects.

3) Painting is an important medium in communication ideas. It can be further exploited.

4) In some communities there is a strong resistance to change.More patience on the part of development workers is necessary in these societies.

5) Programmes which have been developed for particular communities/ cultures should not be transferred wholesale to other communities without making feet surveys even though there may be similarities among the communities in question.

GROUP I

CONCEPT OF CULTURE

Sim. Ex. AGRICULTURE

Preamble

Culture is the springboard for any meaningful development. To little has been done in previous development programmes to build upon knowledge and resources developed for generations in local communities.

In order for any meaningful agriculture and pastoral development - that would improve the socio-economic and cultural life of the majority of African people to take place we recommend the following:

1. That before any agriculture and pastoral development programme is put into place project planners should take into consideration the culture of a given group into account.

2. That we must carry out basic research of indigenous knowledge and systems in connection with the pastoralists and farmer giving priority to the community based on their inherent knowledge of the environment, climate, institutions (social & economic), technology, management systems (resource use management and control) especially of water, soil and natural resource.

3. That governments (regional and national) ought to be commenced to promote research in other areas of the culture, poverty alleviation, women and so forth of the culture of the recipient group focussed on problems such as economic, social, gender and a range of cultural activities.

4. That agriculture development programes should take into account gender aspects of development in the sector such as:

    a. land use
    b. tenure
    c. regulations
    d. equal access to land ownership between member of households (e.g. husband, wife and children).
    e. realistic aspects of gender in quantifying non-economic contribution to agriculture production e.g. (maternity leave).

5. A legal framework to protect the local community from development induce displacement by investors and other developments should be put in place. We believe we Africans are <u>not</u> lazy, there, however, a great need to strengthen over <u>working</u> culture by:

    a. reducing the number of festive such as religious holidays and social economic costs such as wedding etc.

The term 'participation' has become one of the 'majic words' of development, but the term is subject to various interpretations. New methods must be devised and adequate structures set up to favor 'learning process approach' or learning by doing based on progmatic step by step measures to build in flexibility and

participation 'from below' and allow for constant adjustments in planning and implementation according to changing situations.

Government and partners should "participate" in the community's ambition for development rather than vice-versa.

- The roles of exsisting groups (local community leaders) and traditional institutions should be assessed within a development context.

- We strongly recommend that governments must protect the interests of the majority of peasant, farmers, pastoralism, hunter gathers and crafts man/woman.

- From a general perspective agricultural and pastoral institutions would constitute an essential means of development and of communication between pastoralist, the regional government and other participants in development activities.

GROUP II

THE CULTURAL DIMENSION OF SOCIAL AND ECONOMIC DEVELOPMENT

The main issue raised in the paper is that although culture is important, however it is not taken into account in the development process.

Development should be to a larger extent specific; it should accomodate the different group values, needs, ways of living (culture).

1. Culture and agriculture

The agricultural projects; usually large scale interfere with local production systems which lead to famine, poverty and health problems.

- large scale cash crop should be on the basis of balance with subsistence crops to ensure food security.

2. Culture and environment

Through cultural adaptation people have been able to maintain the balances of the eco-system. But due to population increase deforstation is rapid.

- encourage replacement by afforstation.
- encouragement of other means of fuel such us bio-gas from dung.

3. Culture and health

Culture is central in defining health in terms of actiology and management. There are established medical systems in every community. However, they are not given full consideration in health development.

- recognition of traditional medicines and traditional health practitioner.

4. Culture and education

Education equips individuals with the skills that allow them to better understand, interpret and operate in their current environment. Education in its modern form is an essential human right and remains an essential tool for achieving the goal of equality and development. Discriminatory education favours boys over girls.

- equal access to education is necessary for both gender to become agents of development.
- education should be appropriate and relevant.

5. Culture and population

Culture is to a large extent a determinent of fertility levels through a variety of intermediaries: age at marriage, type of marriage (polygomy) sex preference and family size. The status of women as meditated by various cultural rules leads to generally high population growth.

- community sensitization on issues of population education, resources and womens health.

GENERAL RECOMMENDATIONS

Sustainable development as a goal will only be achieved when development objectives are defined in people's terms(culture). The cultural specificity of development lies in the recognition of participatory development, that is building on existing socio-economic systems, sensitivity to ecological conditions taking account of traditional knowledge and institutional dynamics within which development takes place.

GROUP III

THE STATE AND ROLE OF CULTURAL

ESTABLISHMENTS IN NATIONAL DEVELOPMENT.

The group discussion was focussed on the examination of the group topic leaving aside the issues that were considered to be more intimately relevant to the topic dealt with other working groups.

The discussion started with a brief highlights of the back ground document by the resource person. After the introduction of the subject, the resource person reminded the group members to speak out what ever they consider is important to the subject under discussion. But before embarking on substantive issues the first task that the group addressed itself to discuss and build upconsensus on definition. The group has adopted the definition of cultural establishment as stated as follows; i.e. cultural establishment considered to be both places, sites and institutions where traditional activities, religious and other ritual exercises, public celebrations, etc. are being observed and organizations established to preserve, study, develop and promote the various aspects of the culture of a society.

Following this, the group made discussion on how to organize the group report. There after, the group agreed to summarize the issues briefly in the following three categories:

1. The significance of cultural establishment;
2. Constraint of cultural establishment;
3. Recommendation proposed to overcome constraints

1. The importance of cultural establishment

Traditionally, culture has been conceptualized as harmful to development and hence the effort has been directed towards ignoring culture in order to realize development. Over timethis thinking has been changed by new thinking; a shift twards a deliberated consideration of the cultural basis of development. Cognizant of the effect that culture has no any human activity, nations began to workout certain kind of link between development programs and the culture of their societies. Utilizing cultural establishment to help development is in deed most crucial that all people should see to is that such establishments are working within this framework. But this would possible if only they are given the attention they deserve and are properly managed.

2. Constraints of cultural establishments

In situation where proper emphasis is not given to cultural establishments the following main constrained are identified:-

2.1 Weak capacity in existing cultural establishment.

2.2 Insufficient allocation of resource both for recurrent and capital budget to the cultural sector. This is depicted in the allocation of annual budget for the sector.

2.3 Lack of proper attention to cultural consideration in the development process both by the government and donor agencies in both development planning and donor funded project.

2.4 Understimation of the role played by cultural establishments in the over all development endavours.

2.5 Lack of creating enabling environment for active participation of the private sector in the sphere of culture.

2.6 Neglect of the positive role played by traditional cultural establishments. As the result, they did not get the attention they deserve in these area of operation.

2.7 Inadequacy of cultural contact with other African countries.

2.8 Lack of awareness about the dynamics role of cultural establishment at all level of the society.

3. Recommendations proposed to overcome constraints

In light of the constraints cited above, the group puts forward the following recommendations for enhancing the role played by cultural establishments.

3.1 The issue of enhancing the capacity of cultural establishment (modern as well as traditional) are crucial to the development of culture. Therefore, enhancing the capability of such institutions should receive due attention to successfully carry out responsibilities entrusted to them.

3.2 The top level policy and decision makers, donor agencies and indegenious NGOs should be aware of the importance of the cultural approach to development in order to get their unreserved and all rounded support to implement the new approach to development.

3.3 Given the role cultural establishment expected to play in facilitating the implementation of the new approach to development. The role played by the private sector in expanding such institutions are determental. Therefore, action to involve private sector in such endeavours need to be considered seriously.

3.4 As supplements to normal relationship with other countries, other modalities such as cultural exchange programs should be adopted as a means of sharing experience between different countries.

3.5 Identify and remove the major constraints of traditional cultural establishment and make available the necessary support for their flourishment.

3.6 The government should create the favourable condition for cultural awareness through different means of approach i.e. through media and by incorporating the subject into school curriculum etc.

In addition, the group has also stressed the need to strengthen the participation of women and also to have data base and communication systems as an input for effective utilization of culture as a means for development.

GROUP IV

INCORPORATING THE CULTURAL APPROACH TO DEVELOPMENT IN PROJECT CYCLE

Phase One

Objectives: Establish a framework in which the project can be developed and matured. This involves a process of systematic familiarization with the community or group and identification of personal biasis.

Tools; a) Personal visits: It is important to acknowledge the authority and position of key cultural leaders and legitimizers. It is often a good idea to visit them on their place to pay respect and ask for advice. When these people accept you, the vast majority will accept you.

b) Ask questions and withdraw judgement: It is critical to assume a neutral stance in your dealings with people. Avoid making pronouncements, let others define how it is and why. If you start judging making pronouncements you will be boxed out. It is a good idea to always ask questions and be the learner even if you are sure you know the answer or feel very strongly about the issue.

c) Made real friends: One of the most important things a development worker can do is to make real friends in the community. Do not keep a professional distance from people. Open up and show that you are human while friendships should really be developed on their own merit, the spin off

benefits for the project can be considerable in terms of acceptance and local ownership.

d) Broaden Base: While it is probably invisible to you at the beginning, all local people have a long and complex history in their community. It is possible to know who is who and who has done what. It has happened that people trying to rehabilitate their standing is the community jump at the opportunity to be a guide or translator and this benefit from the status accorded to an outsider. This can even undermine the success of a project to avoid buying into the personal history of one or two people, broaden the circle of guide/translators as soon as possible.

Phase Two

Objectives: Build participatory mechanisms by modelling participation, nurturing core groups of local people and mapping community .

Tools: a) Talking circles: Talking circles ar useful when the topic under consideration has no right or wrong answer or when people need to share feelings. The purpose of talking circles is to created a safe environment for people to share their point of view with others. This process helps people gain a sense of trust in each other. They come to believe that what they say will be listened to and accepted without criticism. They also gain an appreciation for points of view other than their own. This is one of the most effective ways to overcome the natural barriers to equal sharing between priviledged development worker and community people.

b) Achieve Listening: Listening carefully to free flowing, instructive conversation of small occuring groups is a good way to identify key issues and concerns in a community. The development worker can ask questions informally to help the group unpack the issues that are usually tangled up in a problem. Keeping a record of what is heard and said can be useful in gathering support for an initiative or evaluate a project. Sampling ideas is very crucial at this point. A number of marginalized families in the community or disadvantaged ones in the country will have the opportunity to express their views on the problem. Personal history, past hurts and current jealousies will help to establish a fair perception of the problem. It is important to be tolerant to all deverse ideas. There is always two sides to a story and the development worker should attempt to verify information from all sections of the community. It is important to verify information by triangulation. Triangulation is a procedure where by a confirmation of information is sought and obtained by observing it elsewhere in different circumstances.

c) Create opportunity for self-portrait: Culture is the filter, the lens through which people view the world, as such, itis not easy for people to understand workings of their own culture. One of the few constructive contribution a development worker can make to a community is to provide an occasion for the community to understand itself and its culture better. One way to help people describe themselves is to ask them to create a self-portrait . To do this is to have groups of people draw or collect pictures about their community and put them together in a college. The excuse might be to create a historical document or to create curriculum for schools. Or provide a still or video camera and possibly a camera. Person and ask a group to provide a pictorial essay on their community. In deciding what is important, what is worth taking pictures of, the group, it is important for the

group to deal with many issues that raises self-awareness. If the group finds it difficult to decide on issues like this, the development officer can ask questions such as: what is different about your community compared to neighbouring coummunity? How do you compare your community to other communities in Africa, Asia or Europe? How are decisions made about your community? Do all the people take part in the deliberations.

d) Focus groups: Focus groups bring together key informants from the community to consult about a specific issue. These informants are to be in position to articulate the issues of the larger groups. People in the various groups are to give variety of opinions which can be played against each other until a concensus is reached. The objective is to generated a concensus about what are the most important local development issues and actions.

e) Support groups: Once change begins to take place in a community, there is very likely going to be tension and confusion. It is important to give both personal and professional support to the leaders within the community. Support groups can be formed where in people provide this support to one another. This is a sustainable form of what is sometimes called backstopping.

f) Community story frame work: This is a mechanism whereby the community can reflect upon where it wants to go. It is one of the many mechanisms that is used in conscientization of people i.e. raising awareness of the people. The development worker can work with different groups in the community to answer the following questions.

Past: What was life like for our people in the past (children, youth, men , women and elders?)

What was it like politically, economically, socially and culturally?

Present: What is life like now for our children, youth, men, women, elders mentally, emotionally, physically and spiritually? How is it like politically, economically, socially and culturally.
What are the present key issiues, problems, challenges assets and opportunities?

Future: How would life be like if it was good if hopes and ideals for development were to be fulfilled?
How is the individual going to be affected mentally, emotionally, physically and spiritually?
How is the community going to be helped politically, economically, socially and culturally?

The process of answering these questions and coming to concensus in small groups is a powerful way to pull the pieces of the development puzzle together, while in the same time motivating people for development action.

g) Web chart: This is a tool of analysis for mapping the interrelatedness of social issues. A group is assembled to discuss and identify problem. The problem is place at the centre of a page or board. People are asked to list some of the problems that are related. After a member of related problems are listed around the central problem, the people are asked to identify which problems are related to other problems. A web of relatedness is thus created.

Different colour lines can be used to show priority relations that must be worked on immediately.

h) Enlist local artists: In every society there are creative people who spnsor and perform in local folk media. It is important to get to know these people both to understand what is happening in the community and to involve them in the shaping and eventural selling of the programme. These media include street theatre, music, poetry, painting etc.

Phase Three:

Objective: sustaining participation through integrating projects in local culture and locally driven development dynamics. Participant driven cultural transformaion and management of logistical difficulties.

Tools: a) Pariticipatory Action Research (PAR): There have been many good books written describing the subtilities of PAR and it is important for the serious development worker to be conversant with the main ideas. The basic premise is that a core group or groups of insiders is engaged in an on going cycle of reflection on their problems and action to improve them: reflection, action, reflection action. The group will be asking questions like: How are the people working? What need to be changed? Who is to change it? How are the people working? Who also should be involved? As a development worker it is important to be in constant consultation with the insider cultural reference group. In doing so it is important to continue to be educated by the recipient groups and the core group is motivated to maintain control.

b) Training that is co-designed by insiders: Most PAR processes will quickly identify areas which local people need training . The development worker has an important role in mediating this training and designing culturally appropriate learning methodologies. No knowledge is culture free, however, and attention must be given to how even basic technical skills are introduced into a community.

Many communities hav experience considerable social upheaval as a result of introduced training education. Old knowledge elites are often compromised when younger and less responsible members of the community suddenly enjoy the power associated with knowledge and access to wage employment. This cultural crisis can cause considerable political, social and economic hardship in the community. Training shoud be done in consultation with the existing knowledge elite.

c) Community Organization Education: Community or organizational education refers to the enligntenment of the community or organization as a whole rather than the training certain individuals. Many projects have failed because the expertise gained by individuals in training programmes could not be incorporated into the implementation of the projects in the workplace or in the community. This is partly because the community may not be ready to go along with the new ways of doing things and partly because many training courses unconsciously assume specific cultural context -certain ways of knowing.

d) Mobilizing local resources: There are numerous ways of mobilizing local resources. A village with access to land can dedicate certain plots to the project it people in the community need to spend time on the project, other members of the community can work their land for them instead of paying them money. In urban centres, fund raising events can be held or services

can be offered on a volunteer basis, some communities may tax themselves to raise money for a revolving credit fund .

e) Local folk art Most societies have evolved artistic means to relay social and ethical ideas. These means may include street theatre, songs, shadow puppets, etc. It is critical to engage these traditional educational and inspirational media in the promotion of the development efforts. The good artists cannot often be hived and must be included in the project from the beginning . It may be very frustrating to work with a street theatre group for example, to devise a challenging new play. But the struggle to win over these cultural leaders will improve the project and help to transform the culture.

Phase Four

Objective: Evaluation of the project from the prospective of both community needs and agency needs. This phase begins with the conception of the project.

Tools: a) Baseline data surveys: For the purposes of project evaluation, it is often necessary to collect quantifiable data. The collection of data should start at the very beginning of the field work. The collection of data should start at the very beginning of the project so that a benchmark can be set up against which to measure progress. There are many ways to administer a survey, only some of which respect culture.

A necessary condition of a culturally condition of a culturally appropriate survey is participation. The recipients of the project must be involved in designing, administering and analysing the survey. The people, especially educated youths, should be used not only to collect such data, but also to prepare the surveys, to process the data and to analyse the results. This in itself is an important part of the educational process. The first step is to reach a broad understanding among the people as to why such a survey can be useful for them. Once there is a general concensus for the survey, their discussions can be held as to what should be measured and how, questions can be formulated and the procedure for carrying out the survey decided upon. Finally, after the data is collected and processed the people should also participated in the analysis, discuss conclusions and relate these to the improvement of their situation.

One of the difficulties in collecting information is deciding how to categorise it . Conceptual strategies are rooted in culture and the community`s sense of what to look for and how to organize what is found will likely be different from that required by the development agency. It usually requires considerable effort on the part of the development worker to negotiate categories of evaluation than can satisfy both the community and the agency. This process of negotiation, however frustrating it may be, is very healthy in building understanding between the two partners.

b) Participatory evaluation: Using overt project indicators do not often explain the effect the project has had on the hearts and minds of the people. Nor do project indicators usually provide a realistic, human appraisal of whether the project, participatory evaluation is required.

Participatory evaluation is really part of the participatory action research cycle. It is also an ongoing process of reflection on the goals and methods of a project and action based on that reflection. It is useful to keep in mind that there is a difference between expectations which are more

emotive and results which are more congitive and emotions often determine the perception of results.

Working with formal or informal groups, the development worker should help people indetify : What would you be happy with, what do you want out of this project, how will you know when it is known the person has it, when it is expected to happen. What people identify shoud by no means be etched in stone, these expectations and measures can change and evolve. Initially, what is important is that people are thinking about these issues.

People in any community often have trouble in identifying categories and realistic timelines. There is usually an implicit sense of what should be done and how, but this is rarely clearly articulated. In this case the development worker needs to suggest a variety of options or categories of evaluation that will help focus thinking. This should of course, be done in a way that does not impose foreign ideas or categories on the people.

GROUP V

CASE/ SUBJECT OF STUDY - HEALTH

The group, first, discussed as to how it could relate the case i.e. Health with culture, Gender and Development. The group was soon convinced by the fact that health always plays a paramount role in human existance. And hence the connection of health with culture, Gender and development issues could easily be established.

The group, however, restricted itself only to concentrate on those health matters that can negatively be influenced or rather brought about by culture, Gender and Development issues. Particularly the group gave more emphasis to those health problems connected with Gender. And finally, of course, the group came up with solutions or recommendations which is suggested would serve in alliviating the problems.

Ser. No	Culture/ Gender and Development Issues/ problems	Why it is Practiced by the Society	Health Problem as a result	Solution or recommendation to stop the practise
1	Mutilation/ circumcision (cutting female gential)	to lessen sex feeling of women.	• makes child birth difficult (connected with labour) • would cause in transmitting • AIDS	1. Sensitizing the community - stressing on its effect How - using different medias - through elderly and religious persons 2. giving jobs to the circumsizer, for they depend for the livelhood by practice who should care it, - Govt., NGOs
2	Early Marriage	Some Mystical Economic and Social Reasons	- Cause problem like fistulae - in some cases even death	1. Sensitizing the community using films, Drama etc. to show its bad side. 2. Crimenalization of the practice 3. Expanding Education by incentive methods etc. 4. Help the victims recount their stories.
3	Abduction	Economic and Social segergation.	- Cause V.D.S and A.I.D - Psychological problems that can even lead to madness	1. Criminalization of the practice 2. Forming pressure group against the practice 3. Sensitizing the community

Ser. No	Culture/ Gender and Development Issues/ problems	Why it is Practiced by the Society	Health Problem as a result	Solution or recommendation to stop the practise
4.	Less food for woman /Discrimination of food in once family/	• Conviction that women could only Need Less Food. • It is believed that women take food during cooking • The assumption that male work hard and should have more food.	• Nutrational problems or health hazard caused by shortage of food.	To sensitize the community the unfairness of the practice.
5.	Heavy burden or work load to women	Often caused by the increase of the family size	Miscarriage / abortion/	1. Family planning education 2. Introducing proper technology to relive the burden of the women
6.	S.A.P. (Structural Adj. Program) (As related to removal of government subside to health care.	Brought about as government development strategy	• health care problems especially victimizing women as they are alwaysneed health service.	• provision subside health care
7.	Segregation of women during delivery	Mystical reasons	• Health problems such as cold, etc.	• Sensitizing the people concerned with the practice.
8.	Bad habits like - chewing, chat, smoking, alcohol, eating raw meats ,etc.	Recreational and habit of diet	• has many health hazards especially to pregnant women.	• Sensitizing the people envolved.
9.	Beating of women	• jealous • the assumption that women do not behave unless beaten.	• Varying from causing scarto death.	1. Sensitizing the people to settle problems through discussion. 2. Criminalization of the practice.

QUESTIONS, COMMENTS AND SUGGESTIONS, ON GROUPS DISCUSSION AND SIMULATION EXERCISE

COMMENTS

- Group IV was supposed to see the paper presented by Dr. Akuffo and do simulation exercise on environment but, by giving summary of the tools and techniques, which was meant to be a guide for simulation exercise, hasn't given adequate treatment to the report. They also did some wrong assumptions in their report. Becomes it appears that they were evaluating the tools and techniques. The group tried to give a frame work on project design and planning. They have tried to design the project without identifying the problem and the need of the society in question. They need to have used the tools and techniques in their simulation exercise; and the participants were expecting them to do this summary at this particular juncture. It hasn't given a fair treatment to the tools and techniques because this tools didn't come up out of the bloom.

- Referring to circumcision, we must be very careful here in our approach. In one of the localities in Kenya, circumcision of girls signify that she has reached the age of marriage. Instead of circumcising they could teach them what they should know before marriage. They under go a long period of learning without circumcision and predated. Our main problems in Kenya are the women themselves. Particularly the powerful and rich women are circumcised. They don't see the reason why girls should not be circumcised. All over the world women are not confortable when they are together. They are more confortable when they are with men. We can't create laws. The social anthropologists and these who are interested should make sure that they mix, interact with women where circumcision is practiced.

- The observation is that culture should not be legislated against. I am wondering on the recommendations of Group V where the whole series of things are taken to be cranial. These all are cultural practices and criminalizing them doesn't seem to be preferred option.

(N.B.:- The Group discussion and simulation exercise made by group IV and which has been commented upon is not attached here. After commented upon the group has changed and gave another one, which goes inaccordance with the comment. Thus, the group discussion and simulation exercise attached in this technical report is the one done after the comment).

COMMENTS ON THE FIELD TRIP TO DIRE DAM, OPERATIONAL PROJECT

- The Dire Dam, 40 kms out of Addis Ababa, is potentially rich in providing water for the Residents of Addis Ababa. Demanded the displacement of 100 house hold, the do was constructed by the Italian company with the finance acquired by the Ethiopian government through loon. Before its construction the peasants, who were living in the area and later displaced were given land and money as compensation.

- But still what we ought to know is that, were the peasants volunteer? to have the place! were they unloved in the pre-dishing, design and planning, implementation phases of the project? is it true to say all of them got the amount allocated to then as compensation? In general, is it possible to say the project from its very inception, participatory approach as a framework? To me, I don't think that things were going in a way whey would. Except some, others still complain that it was not their, wish to be displaced for the project that won't benefit them. After their displacement too, the amount of money allocated and land promised to be given as a compensation is not given to them. Looked at, the project, from this angle it's impossible to say participatory approach is done. There is also a risk that any time the grieved peasant may act against the dom. Thus, the government must take some positive measure by which the peasantry could benefit out of the operational project.

- The comment given by the previous speaker I think, is not fair. The government had no option other than implementing this project, to come out of the problem that the residents of Addis Ababa faced. Added to this, the peasants around were not adamant, they were active in the project. The money allocated and the land promised to be given as compensation too, has been given. Thus, after asking the residents around and hearing the whole process from their own, misjudging the government won't be taken as an appropriate way of evaluation. To me, the project from its pre-design phase to its implementation and evaluation phase was participatory in its approach.

PART FIVE

CLOSING CEREMONY

CLOSING SPEECH

By

H.E. W/Ro BISRAT GASHAWTENA
V.Minister of MOIC of FDRE.

Distinguished Participants!
Organizers of the workshop!
Ladies and Gentlemen!

It is indeed a great pleasure for me to share certain points with you at the closing ceremony of this typical Sensitization Workshop on Culture, Gender and Development that has jointly organized by the Ministry of Information and Culture of the Federal Democratic Republic of Ethiopia and the African Itinerant College for Culture and Development.

All ways of life cannot be envisaged without a cultural context. Culture, the means of expression and interaction, is a unique fiber that unifies the roles, activities, movements, trends and aspiration of multiple social groups, institution and individuals. It is also dynamic enough to accommodate pluralistic practices with uninterrupted motion along the direction of change. The impact felt from both the negative and positive effect is a daily phenomenon in society.

Now the recognition for a wide range role of culture in the overall societal life has gaining popularity and this need to encourage us to give our full attention with regards to culture, how to benefit the maximum out of it for balanced development.

Recent experiences have shown us that imposed development models, foreign induced development approach to tackle back wardness are not sufficient enough to foster development. The other side of the coin, the human factors that are embraced by culture should to be appreciated and invigorated to the congruence of man centered development efforts.

The gender approach to development revolves around the issue for the need of fair and equal opportunity for all regardless of sex. Particularly the overwhelming desire to enhance the participation of women in the specter of social, political and economic life should be emphasized and set in motion.

In your deliberation for the past four days, I presume that you have gone through the issues that are related to culture, gender and development, to see their interaction and the impacts they have in a society.

Consequently, the task we have to carry ahead goes with the practical realization of those beautifully stated courses of actions. We, as a catalyst should uphold the cause of culture for meaningful development endeavor. Governments from top to the bottom have to be convinced by the essential role culture has to play in the development process and act in conformity. Besides, social groups must be encouraged to join the collective effort we envisaged to materialize.

I am pleased by the outcome of this sensitization workshop for its workable recommendations to be pursued by the governments in our region. It is an honor for me to stress the firm commitment of the Federal Democratic Republic of Ethiopia that placed participatory approach to development with particular emphasis on rural development which is the key for our national development.

Finally, I would like to take this opportunity to extend my sincere appreciation to our African colleagues for coming here, attending attentively and contributing valuable suggestions, comments and opinions to the success of the workshop.

My thanks also goes to the African Itinerant College for Culture and Development for its technical assistances and consultations.

We are grateful for UNESCO's financial support without which this gathering couldn't have taken place. The organizers who shoulder the burden of coordination and facilitation deserve appreciation. Let me conclude by wishing you success in every endeavor you pursue and we are looking forward for close collaboration. Finally, it is an honour for me to declare that this sensitization workshop is officially closed.

I Thank You!!

RECOMMENDATIONS

PREAMBLE

WE, the participants of Sub-Regional sensitization workshop on the critical theme of Culture Gender and Development for eastern and southern African English Speaking countries held from 08-11th April, 1997 at UNECA conference Hall Number 4, Addis Ababa, Ethiopia, having a hot and lively discussion an the papers presented;

CONVINCED that the underlying causes for the failure of most African Development programmes were accounted to the marginalization of cultural components in the development process; and a "Top - Down" project formulation, implementation and evaluation strategy without due regard to the will or need of the beneficiaries.

REALIZED that culture is the spring board for any meaningful development.

ACCEPTING the definition given to culture by UNESCO at the 1982 world conference an cultural policies (Known as MONDIACULT), held in Mexico city; and the need to use the definition as a guideline in formulating cultural policies, development programmes and projects.

APPRECIATING UNESCO'S move towards popularizing culture through its "world decade for cultural development".

CONSIDERING CULTURAL establishments to be meeting places such as cultural foras, historical sites, festive events such as cultural ceremonies and other support institution like culture and arts, NGO's, associations, projects etc. Where traditional activities are performed; organizations established by Government and individuals to study, preserve and promote various aspects of society's culture;

RECOGNIZING the critical relationship among Culture, Gender and Development, to achieving a sustainable development;

TAKING into account the dynamic nature of culture and It's role in providing solutions to human, biological and social needs;

HERE BY RECOMMEND:

1. Policy makers, project planners and executives should consider the culture of the people before any development programme is put in to place.

2. Awareness creation programme need to be promoted in all walks of life, such as community, civil society organizations, GO's, NGO's ...etc. using modern as well as folk media channels.
3. Due attention and considerations should be given to cultural establishments by Governments, in budget, material and skilled manpower allocation, so as to enable them play an active role in helping development programmes, incorporate positive cultural elements and growth inducing cultural factors in both formal and non-formal education.

4. Special attention ought to be development programmes on gender equality, the disadvantaged, disabled, and elderly people.

5. Building the capacity of African scholars to perform multi-disciplinary development research (preferably in a local languages), prepare fertile grounds where by they can share their experiences; and disseminate their research finding on culture, gender and development to the people, the Government bodies ... etc.

6. The basic approach to development endeavor on culture, gender and development has to rely up on wholistic, qualitative and participatory methods.

7. Looking at its positive role to play in coordinating research and networking African specialists, the African Itinerant College for Culture and Development should further be strengthened so as to be able up to its expectations.

8. It is quite obvious that mutual understanding, peace and tolerance are components of culture and in order to disseminate these cultural values in the community, civic and peace education should be designed in the curriculum.

9. We recommend that CERTWID (Center for Research and Training of Women in Development) of Addis Ababa University be recognized as a focal point for the regional specialization programme for advanced action oriented research, training and information dissemination on culture gender and development.

10. Cognizant of significance of OAU's charter of culture, we urge African Governments to act accordingly in order to enhance wholstic development approach in continent.

11. We suggest the re-introduction of traditional foras where issues of concern to the community are discussed and elders will be able to share their experience with the younger generation; example, strengthening working values be discussed in these foras.

12. On the use of development indicators, this workshop noted the effective use of economic development indicators and therefore urges the academicians and practitioners in the field of culture to design indicators suitable for the cultural approach to development; and finally,

13. Considering the role culture plays in promoting or inhibiting development efforts targeted to our people, particularly to the rural population, we strongly urge that Governments in the region without cultural policy, formulate cultural policy that promotes cultural awareness and its application in the socio-economic development while those Governments with such policy ensure its implementation by creating favorable financial, institutional and manpower environment.

DONE IN ADDIS ABABA. ETHIOPIA
11TH APRIL, 1997

ANNEX

PROGRAMME FOR SENSITIZATION WORKSHOP ON CULTURE, GENDER AND DEVELOPMENT FOR EASTERN AND SOUTHERN AFRICAN ENGLISH SPEAKING COUNTRIES

APRIL 8th - 11th, 1997
UNECA CONFERENCE ROOM Nº 4

ADDIS ABABA, ETHIOPIA

Date	Time	Activity/Topic	Resource person/s	Chair person/facilitator
TUESDAY 8th APRIL 1997	0830 - 0910	Registration of participants	--	National Organizing Committee (NOC)
	0915 - 0920	OPENING CEREMONY Welcome Address	--	Ato NEGUSSIE SIMIE Head, Planning & Programming Dept, MOIC
	0920 - 0930	Opening Address	--	H.E. Ato WOLDEMICHAEL CHAMU Minister of MOIC of ETHIOPIA
	0930 - 0945	Key note Address	--	Mr. Burama K.Sagnia, Coordinator, African Itinerant College for Culture and Development.
	0945 -1000	Statements	--	• Repr. of UNESCO Director General • Repr. of OAU Secretary General • Repr. of ECA Executive Secretary
	1000 - 1030	T E A B R E A K	--	National Organizing Comm.

Date	Time	Activity/Topic	Resource person/s	Chair person/facilitator
TUESDAY 8th APRIL 1997	1030 - 1100	Introduction of participants, resource persons, organizers and rapportuers	--	Ato NEGUSSIE SIMIE
	1100 - 1200	Paper I: Introduction to Culture - Concepts, Beliefs, Practices, Institutions & their Impact on Development.	Ato GETACHEW KASSA, A.A. U.	Mr. B.K. Sagnia
	1200 - 1230	DISCUSSION	Ato GETACHEW KASSA, A.A. U.	Mr. B.K. Sagnia
	1230 - 1400	LUNCH BREAK	--	--
	1400 - 1500	Paper II: The Cultural Dimensions of Social & Economic Development	Dr. JOYCE OLENJA	Dr. F.W.B. AKUFFO
	1500 - 1530	DISCUSSION	Dr. JOYCE OLENJA	Dr. F.W.B. AKUFFO
	1530 - 1600	T E A B R E A K	--	National Organizing Comm.
	1600 - 1730	Presentation of Country Papers (Ten minuets each) and brief Discussion	Participants from Kenya, Tanzania, Zambia, Zimbabwe, Eriterea & Ethiopia	W/RO MARTHA MENGESHA
	1830 -2000	Cultural Show at the National Theater	--	Organizing Committee & Staff of National Theater of Ethiopia
WEDNESDAY 9th APRIL 1997	0830 - 0930	Paper III: The State & Role of Cultural Establishments in National Dev't: the case of Ethiopia	Ato BERHAN DAGNE Ato GIRMA ZENEBE Ato TESFAYE HAILU	Ato NEGUSSIE SIMIE

Date	Time	Activity/Topic	Resource person/s	Chair person/facilitator
	0930 - 1000	DISCUSSION	Ato BERHANE DAGNE Ato GIRMA ZENBE Ato TESFAYE HAILUE	Ato NEGUSSIE SIMIE
	1000 - 1030	T E A B R E A K	--	National Organizing Comm.
WEDNESD AY 9th APRIL 1997	1030 - 1130	Paper IV: Introduction to the Cultural Approach to Development	Dr. F. W. B. AKUFFO	Dr. J. Olenja
	1130 -1200	DISCUSSION	Dr. F. W. B. AKUFFO	Dr. J. Olenja
	1200 -1330	LUNCH BREAK	--	--
	1330 - 1430	Paper V - Culture, Gender & Development: steps towards an integrated perspective	W/t EMEBET MULUGETA W/t YESHIE W/MARIAM	W/RO ASTER ZEWDIE HEAD, Women's Affairs Dept., MOIC
	1430 - 1500	DISCUSSION	W/t YESHIE W/MARIAM & W/t EMEBET MULUGETA	W/RO ASTER ZEWDIE HEAD, Women's Affairs Dept., MOIC
	1500 - 1530	T E A B R E A K	--	National Organizing Comm.
	1530 - 1600	The objectives and Activities of the Africa Itinerant College for culture & Devt.	Mr. B. K. Sagnia	W/t. YESHIE W/MARIAM
	1600 - 1630	DISCUSSION	--	W/t. YESHIE W/MARIAM
	1630 - 1830	Group Discussion and Simulation Exercise Session	--	Participants will be divided into 5 Groups in accordance with sub-themes I-V, while the Country paper and AICCD paper will be dealt in all the Groups. Each Resource person will serve as a facilitator in respective groups.

Date	Time	Activity/Topic	Resource person/s	Chair person/facilitator
THURSDAY 10th APRIL 1997	0830 -1000	Continuation of the previous day group dicussions	--	--
	1000 - 1030	TEA BREAK	--	National Organizing Comm.
	1030 - 1230	Plenary Session: Presentations and general discussion on group work and Simulation Exercise	The rapportuers of each group presents their findings	Ato AREGA BEREDED Head, Public Relation of CRCCH,
	1230 - 1400	LUNCH BREAK	--	--
	1400	• Field Visit to EMERGENCY DIRE DAM PROJECT • Preparation of Workshop Report		National Org. Comm. in collaboration with A.A Water & Sewerage Authority. Rapportuers of each group and Workshop Rapportuers will come together and prepare the preliminary Report.
FRIDAY 11 th APRIL 1997	0830 - 1000	Plenary Session: • Receipt and Review of the preliminary report of the Workshop • Discussion on the observation of the field visit • Collection of evaluation questionnaires	By one of the group Rapportuers	Ato NEGUSSIE SIMIE
	1000 - 1030	TEA BREAK	--	National Organizing Comm.
	1030 - 1200	Visit to National Museum of Ethiopia		National Org. Comm. in collaboration with CRCCH.
	1200 - 1500	LUNCH BREAK	--	--

Date	Time	Activity/Topic	Resource person/s	Chair person/facilitator
FRIDAY 11 th APRIL 1997	1500 - 1630	CLOSING CEREMONY • Adoption of the final Version of the Workshop Report	By one of the group Rapportuers	Ato NEGUSSIE SIMIE
		• Handing over of Certificates	--	
		• Vote of thanks		By one of the participant
		• Closing address		H.E. W/RO BISERAT GASHAW TENA, V. Minister of MOIC
		Group picture		National Org. Comm.
	1830	FAREWELL RECEPTION AT GHION HOTEL		National Org. Comm.

LIST AND ADDRESS OF PARTICIPANTS

No	Name	Institute and Capacity	Address			
			Tel. Office	Tel. Home	P. O. Box	Fax
1	Abdulhafiz Mawi	Harari Region Bureau of Cul .& Spo. Cultural Dept. Head.	66-17-52	66-21-58	120	-
2	Adane Tessema	MIOC, Expert	51-70-20 ext. 227	51-37-50	-	-
3	Addis Tiruneh	CERTWID IDR/A.A.U	12-33-38	-	1176	51-33-13
4	Afework Agdew	Ethiopian Science & Tech Commission, Expert	51-13-44	16-25-44	2490	51-88-29
5	Ahmed Zekoria	A.A.U. /IES, Curator	55-20-16 / 11-94-69	20-34-65	1176	-
6	Akalu W/mariam	MIOC, Team leader	15-85-82	-	717	-
7	Alemayehu Minas	Secretary General of Ethiopian National UNESCO	55-25-19	-	2996	55-16-55
8	Arega Bereded	MIOC, PR Service Head	15-67-34	18-73-93	1907	-
9	Ambachew Kebede Dr.	Nat'l Archive Library Organization, Expert	15-85-82	-	1907	-
10	Asmaru Burihun	Ministry of Educe.(WAD) senior Expert	11-16-39	11-09-76	1367	-
11	Asrat Anley	Ethi. Nat'l Theater	15-45-00 / 51-45-77	16-67-72	10913	-
12	Assefa Feyisa	Ministry of Agriculture Head, Management & Training Service	15-47-77 / 15-62-75	18-54-90	62347	251-1-51-29-84
13	Aster Zewdie	Ministry of Information & Culture, Head, WAD	15-91-98	61-31-46	1907	-
14	Atsede Kidane	Ministry of Finance, Team leader	12-15-72 / 11-39-10	12-80-63	1905	
15	Berhan Dagne	Ethiopian Radio Agency	11-00-98 / 12-04-66	-	1020	-
16	Berhanu Wondafrash	Somalie Region Edu. & Culture, Team leader	398	217	314 Jijiga	05-11-13-15

No	Name	Institute and Capacity	Address			
			Tel. Office	Tel. Home	P. O. Box	Fax
17	Betru Shiferaw	Bureau of Culture & Information Senior Expert Dep't Language	06-20-10-91 06-20-10-26	-	72	-
18	Bezuneh Fetene	PM's Office, Soc. & Adm. Affairs	12-62-44	61-04-07	-	251-1-55-19-66
19	Burama k. Sagnia	Coordinator - AICCD Dakar, Senegal	(221)23-10-20	221-22-19-79	BP 3186	221-22-29-64
20	Daniel Mehari	MOIC, Division head.	11-73-91	-	31055	-
21	Daphin Mukaronda	Ministry of Sport, Recreation and Cultural (Zimbabwe)	263-4-79-44-56	-	7760 Causeway HARARE, ZIM.	263-4-70-75-80
22	Dires G/Meskel	Benishangul Gumuz Educ. & Cult. Bureau Team leader	07-61-11-89	-	964	07-61-11-89
23	Emawayish Melese	MOIC, WAD Expert	51-70-20	-	1907	-
24	Emebet Mulugeta	CERTWID/IDR/A.A.U. Researcher	12-33-38	12-20-41	150170	-
25	Endale Denbel	MIOC, Expert	51-70-20 ext. 227	-	1907	-
26	Eshetu Gurmu	Institute Of Development Research, Addis Ababa University, Lecturer.	11-57-77	-	150055	51-13-33
27	Ester Johxl Mkwazi	Ministry of Education & Culture Cultural Officer, Tanzania	28201/115103	-	4284 DSM	255-51-113271 255-51-113814
28	Etenesh Tegegn	Ministry of Information & Culture	51-70-20 ext.205	-	1907	-
29	F. W. B. Akuffo(Dr.)	Univ. of Zambia, Lusaka	-	29-16-08	32379	-
30	Getachew Kass	A.A.U. (SOS/IES), Lecturer	11-00-86 / 12-60-29	-	150292	-
31	Getachew Negash	MOIC, PR Officer	12-71-77	-	1907	-
32	Getachew Zeru	Ministry of Information & Culture Ass. Secretary	15-29-26	12-42-59	1907	-

No	Name	Institute and Capacity	Address			
			Tel. Office	Tel. Home	P. O. Box	Fax
33	Ghidey G/Selassie	Dire Dawn Education of Office	11-10-05	11-01-34	32	-
34	Girma Zenebe	MIOC	51-70-20	-	1907	-
35	Hailemichael Kinfu	Senior Expert, MEDAC, Project Appraisal Department	55-28-00 ext.255	-	30568	251-1-55-38-44
36	Hanna Abate	PMO (Women's Affairs Office); senior Expert	129144	51-21-20	996	-
37	Haregewayin Kebede	E. L. Academy, Expert	51-70-20 ext.237	-	1907	-
38	Ibrahim Mohamed Ismail	Education & Culture Bureau, Afar Region Theater and Music's Expert	2025 Aysaita	-	-	-
39	James Sengendo (Dr)	Dean, Faculty of Soc. Sic. Makerere Univ. Uganda	256-41-545040	-	7060 Kampala	254-4-53-07-56
40	Joyce M.Olenja (Dr)	Uni.of Nairobi, Kenya	72-46-39	89-06-01	19676 Nairobi	254-2-72-46-39
41	Kiros Adera	Team Leader, National Archives and Library of Ethiopia	15-85-82	-	717	-
42	Konjit Alula	MH, Expert of Women's Affairs Department.	51-61-56	-	1234	51-93-66
43	Laketch Haile	Ministry of Water Resources, Dept. Head	18-31-34	12-16-12	33524	61-17-00
44	Legesse Mamo	Ministry of Econ. Dev't & Coop, Team leader	55-28-00 ext.148	18-54-99	-	251-1-55-38-44
45	Magoiga MSeba	Ministry of Culture, Kenya, provisional Cultural Officer	33-12-42	51-22-92	21609, Nairobi	N/A
46	Mahamoud Hussein	House of Pop. Rep.	12-86-22	61-42-95	80084	-
47	Martha Mengesha	Ethiopian Nat'l UNESCO Off, Deputy Sec. General	55-25-19	18-73-62	41768	55-16-55
48	Melkamu Tekle	MOIC, PPD, Expert	15-95-08	20-07-76	1907	-
49	Negussie Simie	MOIC (Head, Planing & Programming Dept.)	15-05-09 / 15-95-08	-	1907	251-1-51-28-89
50	Negussie Tadesse	Region 14 Culture & Information Bureau, Artistic Team Leader	51-10-76 /15-08-81	-	-	-

No	Name	Institute and Capacity	Address			
			Tel. Office	Tel. Home	P. O. Box	Fax
51	Osman Abdulahi Ahmed	Somali Region, Education and culture Bureau	1319	-	210	-
52	Semunesh Demetros	Eth. Investment Authority, Dept. Head,	15-75-59	55-31-92	100092	51-43-96
53	Soloman Ali (Dr)	MOIC Division head	55-21-85	11-13-17	-	55-18-55
54	Solomon Eshete	CRCCH (National Museum)	11-71-50	-	32160	-
55	Teklu Bekele	MEDAC/Expert	11-16-56	12-63-38	1035	251-1-55-38-44
56	Temesgen Maekele	Gambella Bureau of Edu. & Culture, Language expert	2053 Gambella	15-84-39	-	-
57	Tesfaye G.Mariam	National Theater, Artistic Director	15-49-14	15-47-74	3200	-
58	Tesfaye Hailu	CRCCH, Team leader	12-60-61	-	1907	-
59	Tesfaye Zeleke	MIOC, Accountant	51-70-20 ext. 226	-	1907	-
60	Tesfu Temesgen	Ministry of Inf. & Culture	20-28-73	-	180234	-
61	Teshome Yehualashet	Ministry of Inf. & Culture	51-65-20	-	1907	-
62	Wesley M.Kaonga	Cultural promotion officer, Zambia	29-55-25	-	50177	22-53-27
63	Workinesh Belayneh	Prime Minister office, Senior Exp.	11-92-90 / 12-40-36	-	23405	-
64	Worknesh Bezabih	Ministry of Information & Culture Expert	15-08-82	15-20-84	3206	-
65	Yeshi habte Mariam	CREWED/IDR/A.A.U. coordinator	12-33-38	15-54-99	150242	251-1-55-13-33
66	Yeshi Haile	Ministry of Education (Ertrea)	291-11-83-19	291-1-119904	1056	291-1-12-19-13
67	Yilma Tiruneh	MIOC, O & M Expert	11-64-61	-	1907	-

EVALUATION FORM

I. THE AIM AND PURPOSE OF THE EVALUATION

The aim of the evaluation is to collect information that would enhance the further improvement of the workshop for subsequent participants.

It will be organized at the end of the workshop to enable participants acquire broad impressions of the programme and hence answer the questionnaires in total objectivity without fear of any negative consequence on their participation.

It is understood that, the success of the workshop would depend on three actors: The participants, the resource persons and the administration responsible for the coordination of the workshop.

II. CONTENT OF THE EVALUATION

Six areas will be the focus for evaluation:

1. The resource Persons evaluate the participants
2. The participants evaluate:
   a) The workshop
   b) The resource persons
   c) Pedagogic support
1. Both resource persons and participants evaluate the administrative support.
2. General evaluation and further suggestions for the adoption of joint resolutions and recommendations on common reflections to be practically implemented later on.

III. SYSTEM OF APPRAISAL

All evaluation variables will be appraised by means of a rating scheme ranging from 1 to 5 and shall have the following remarks:

1. Poor, not at all satisfactory
2. Pass: barely acceptable
3. Fairly good; acceptable, satisfactory
4. Good; more than acceptable
5. Very good; perfectly acceptable

IV. EVALUATION OF PARTICIPANTS BY RESOURCE PERSONS

To the resource person: Kindly evaluate the participants by using the following indicators:

1. Appraise by indicating from 1 to 5, the participation of participants in the:
   - Plenary Sessions
   - groupwork
2. Indicate by percentage rating the number of participants who, from your point of view:
   a. Were very motivated during the sessions
      .....
   b. Made great effort in preparing the country case study papers
      .....
   c. Exhibited a genuine commitment to further the interest of the cultural dimension of development
      .....

d. Really deserve the participation certificate

.....

V. EVALUATION OF THE WORKSHOP BY PARTICIPANTS

Please fill in the questionnaire below:

EVALUATION QUESTIONS	RATING 1	2	3	4	5	JUSTIFICATION
1. Were the objectives of the workshop clearly defined?						
2. Do you think the workshop met your expectation in terms of the content being in line with the programme objectives?						
3. Was the time judiciously used?						
4. Was the pace of the work satisfactory?						
5. Do you find the programme interesting?						
6. To what extent have you assimilated the contents of this programme?						
7. Is the programme content in line with the papers presented and group sessions?						
8. In your view, was the programme coherent?						
9. Do you think that this Workshop will be of use to you in your professional work?						
10. Has this programme enabled you to improve your understanding of the cultural approach to development?						
11. Has the programme enabled you to benefit from the exchange of experience?						
12. Do you think the programme was well planned?						
13. How could you rate the coordination of the following:						
a) presentation of papers by experts						
b) Simulation Exercises						
c) Presentation of country papers						
d) Group discussion sessions						
e) Plenary sessions						
f) Casestudy						
g) Field trip						
14. Do you feel adequately equipped to use the knowledge and skills acquired through the workshop in the incorporation of the cultural dimensions in the design, implementation, evaluation and monitoring of development policies, plans, strategies, programmes and projects?						
15. How would you rate each of the papers and justify your rating						
a) Paper I Introduction to culture						
b) Paper II Cultural Dimension						
c) Paper III State & Role of Cultural establishment.						
d) Paper IV Introduction to Cultural approach						
e) Paper V Case study - Women's participation						
f) paper VI The Itinerant College:						

16. Among the tools/techniques presented during the Workshop, state the most useful

.....

.....

17. Are they any tools/techniques you would have liked to master?

.....

.....

18. What elements contributed most to your participation?
Rate them in order 0 to 7

a. Programme content
b. Quality of the resource persons
c. Availability and quality of documentation
d. Possibility of exchange of experience and networking
e. Management and coordination of the programme
f. Standard of living
g. Others

19. What were the main obstacles you encountered?

.....

.....

20. Is the overall organization of the workshop satisfactory?

YES NO

Explain .....

.....

.....

VI. EVALUATION OF RESOURCE PERSONS BY PARTICIPANTS

EVALUATION QUESTIONS	RATING 1	2	3	4	5	JUSTIFICATION
1. Would you say that the various resource persons have a mastery of their subjects?						
2. Did the resource persons communicate their message well?						
3. Did the teaching methods used by the resource persons facilitate the participation of participants?						
4. Would you describe relations between resource persons and participants as satisfactory?						
5. Do you think that some resource persons wasted your time on issues not directly relevant to the subject matter?						

6. The following resource persons are listed in alphabetical order, Rate them in order of merit and justify your rating.

RESOURCE PERSONS	RATING 1	2	3	4	5	JUSTIFICATION
1. Akuffo, F.W.B. (Dr.)						
2. B.K. Sagnia						
3. Getachew Kassa						
4. G. Zeneb, B, Dagne, T.Hailu						
5. Olenja Joyce (Dr.)						
6. Yeshie W/Mariam/ Emebet Mulugeta						

7. Provide an overall evaluation of the resource persons.

RESOURCE PERSON/S	STRONG POINT OF RESOURCE PERSON	WEAK POINTS OF RESOURCE PERSON
1. Akuffo, F.W.B. (Dr.)		
2. B.K. Sagnia		
3. Getachew Kassa		
4. G.Zeneb, B.Dagne, T.Hailu		
5. Olenja Joyce (Dr.)		
6. Yeshie W/Mariam / Emebet Mulugeta		

VII. EVALUATION OF PEDAGOGIC SUPPORT BY PARTICIPANTS

How would you rate the work of the Workshop Coordinator in the following under mentioned areas:

AREA	RATING					JUSTIFICATION
	1	2	3	4	5	
1. Programming of sessions 2. Consistency of the sessions 3. Adjustment of the contents of the sessions to the expectations of the participants. 4. Organization of the Workshop 5. Relations with participants and resource persons 6. Adherence to the timetable as planned. 7. Others (specify)						

VIII. EVALUATION OF ADMINISTRATIVE SUPPORT BY RESOURCE PERSONS AND PARTICIPANTS.

SERVICE	RATING					JUSTIFICATION
	1	2	3	4	5	
1. Management of the Secretariat of the Workshop 2. Secretarial services 3. Public relations and marketing services 4. Documentation service 5. Audio visual support service 6. Reproduction service 7. Logistic support service (travel arrangements, accommodation and local transportation) 8. Catering service 9. Financial service 10. Extra - curricula service						

IX . GENERAL EVALUATION AND FURTHER SUGGESTIONS BY RESOURCE PERSONS AND PARTICIPANTS

1. Do you think the duration of the workshop was:

   LONG ☐ SUITABLE ☐ SHORT ☐

2. Do you think it is essential to introduce other modules in the Workshop to enhance general understanding of the subject area? If so, state in the space below which modules:
   .....
   .....

3. At the end of the workshop would you stand in a better position to further the interest of the cultural dimensions of development? If so, how in your opinion could you bring about this within the framework of the policy of your institution or government.
   .....
   .....

4. Do you have any suggestions to make as to how you think the cultural dimensions of development can be effectively integrated into the conceptualization, design, implementation, monitoring and evaluation of development policies, strategies, plans, programmes and projects?
   .....
   .....
   .....

5. Mention in the order of importance:

   a. The three (3) most positive aspects of the Workshop
      1. .....
      2. .....
      3. .....

   b. The three (3) most negative aspects of the workshop.
      1. .....
      2. .....
      3. .....

6. Do you have any suggestion concerning the role of the African Itinerant College for Culture and Development in building and strengthening the human and institutional capacity of Africa on the cultural dimension of development?
   .....
   .....
   .....

7. What suggestions would you make to improve the organization of the Workshop?
   .....
   .....
   .....

X. GENERAL INFORMATION BOTH RESOURCE PERSONS AND PARTICIPANTS BIO-DATA.

I. PERSONAL INFORMATION

FAMILY NAME .....
FIRST NAME .....
PLACE OF BIRTH .....
DATE OF BIRTH .....
NATIONALITY .....
COUNTRY OF PRESENT RESIDENCE .....
OCCUPATION .....
OFFICIAL STATUS .....
RESIDENTIAL ADDRESS: .....
.....
HOME TELEPHONE NUMBER .....
FAX NUMBER .....
OFFICE TELEPHONE NUMBER: .....
TELEX: .....
E-mail: .....
.....

II. EDUCATIONAL RECORD

NAME	YEAR		DEGREES, PROFESSIONAL QUALIFICATIONS, DIPLOMAS,
INSTITUTION	FROM	TO	

III. EMPLOYMENT RECORD

POST OR POSITION HELD (Start from the present)	RESPONSIBILITY	YEAR

HIGHLIGHTS OF EVALUATION

The evaluation paper is annexed here. It has different parts where comments, opinions and evaluations are made by some participants of the workshops, Organizers, resource persons, logistic personnel and participants are evaluated in the process.

Rating is made in a range of numbers from 1 to 5 with the following value:-

1. Poor; not at all satisfactory,
2. Pass; barely acceptable,
3. Fairy good; acceptable, satisfactory,
4. Good; more than acceptable,
5. Very good; perfectly acceptable,

Four resource persons evaluated the workshop,

Plenary sessions,

2 good, 1 fairly good,

Group works,

2 fairly good, I good,

Participants were highly motivated during the sessions,

2 good, 2 fairly good,

Country papers are prepared with great efforts,

I very good, I good, 2 fairly good, participants are genuinely committed to cultural dimension of development,

2 very good, I good, I fairly good,

Participants really deserve certificate of participation,

I very good, 3 good,

Evaluation of the workshop by the participants

(31 participants respond properly to the questioners excluding the organizing committee)

Clarity of the workshop's objective,

10 very good, 16 good, 4 fairly good,

Meets expectation of participants in terms of content,

7 very good, 19 good, 3 fairly good, 1 barely acceptable

Judicious use of time,

9 very good, 14 good, 7 fairly good, 1 barely acceptable

Pace of work satisfactory,

6 very good, 15 good, 8 fairly good,

Was it interesting?

6 very good, 15 good, 4 fairly good,

Level of assimilation of program contents,

5 very good, 15 good, 9 fairly good, 1 barely acceptable,

Compatibility of program content with papers presented and group discussions,

3 very good, 16 good, 9 fairly good, 1 barely acceptable,

Program coherence,

6 very good, 14 good, 10 fairly good, 1 barely acceptable,

Was the workshop helpful for your professional task?

14 very good, 10 good, 4 fairly good,

Contributes to the understanding of cultural approach to development

12 very good, 15 good, 4 fairly good,

Exchange of experiences,

11 very good, 12 good, 5 fairly good, 2 barely acceptable,

Well planned program,

9 very good, 12 good, 6 fairly good, 1 barely acceptable,

Coordination (Presentations of papers, country papers, simulation exercises, group discussions, ...etc.) - average point,

2 very good, 18 good, 10 fairly good, 1 barely acceptable,

Applicability of knowledge gained from the Workshop,

5 very good, 14 good, 7 fairly good, 1 barely acceptable,

PAPERS

I Introduction to Culture

9 very good, 16 good, 5 fairly good,

II Cultural Dimension

9 very good, 14 good, 6 fairly good,

III State and Role of Cultural Establishments

6 very good, 15 good, 4 fairly good, 1 barely acceptable,

IV Introduction to Cultural Approach

8 very good, 15 good, 6 fairly good, 1 barely acceptable,

V Case Study - Women's Participation

6 very good, 15 good, 5 fairly good, 1 barely acceptable,

VI The Itinerant College.

10 very good, 13 good, 5 fairly good,

Workshop Coordinator

(Programming of sessions, consistency, adjustment of contents, organization ...etc.) Average point.

5 very good, 22 good, 4 fairly good,

Administrative support (Secretarial services, public relations, documentation, audiovisual etc.) Average point.

5 very good, 18 good, 4 fairly good, 1 barely acceptable,

Duration of the Workshop

NIL long, 12 suitable, 12 short

OPINIONS AND OBSERVATIONS

- the chair persons encourage participants in the discussions,
- there is a need to use audio equipment for presentations in the future,
- Shortage of time for presentations and discussions observed,
- Media coverage is less,
- Poor transportation facility during the field trip,

RECOMMENDATIONS

- add more field visits,
- supplement presentations by case studies,
- accommodate more participants from African countries,
- more participation at the grass root level is expected,
- more coordination of various institutions is essential,
- enough time has to be allotted to presentations,
- follow-up programs have to worked out and implemented,
- executives and planners should attend such meetings,
- promote research at the grass root level,
- promote cultural elements that are in congruity with development efforts,

ANNEXE V

PRESS CLIPSE

The Ethiopian Herald

Vol. LIII - 177 | Wednesday 9 April 1997

Workshop urged to examine culture, gender and dev't. critical linkages

by Alemeshet Kebebe

ADDIS ABABA – A sensitization workshop on culture, gender and development for eastern and southern African English-speaking countries was opened at the UNECA conference hall here yesterday.

Jointly organized by the Ministry of Information and Culture of the Federal Democratic Republic of Ethiopia (FDRE) and the African Intinerant College for Culture and Development, the workshop was financed by UNESCO and will reportedly wind up next Friday.

Opening the workshop, Ato Woldemichael Chemu, Minister of Information and Culture, said that the 1982 World Conference on Cultural Policies held in Mexico City acknowledged culture as "the whole complex of distinctive spiritual, material, intellectual and emotional feature that charactrize society or social group and "include" all modes of life, the fundamental rights of human beings value systems, traditions, beliefs etc."

The Minister noted that the difinition established the principle that the development should be based on "the will of each society and express its fundamental identity" thereby implying that human beings are "the sole engine and benificiary of developement."

He said that the invasion of the modern' colonial culture against the development of the indigenous one called for an urgent means of reconciliation in the continent. The workshop, he concluded, should thus seriously examine the critical linkages between culture, gender and development in light of the situation now existing in Africa in general and in the sub-region in particular.

Keynote address was made by

See Workshop ... page 5

Mr. Burama K. Sagnia, Coordinator of African Iinerant College for Culture and Development.

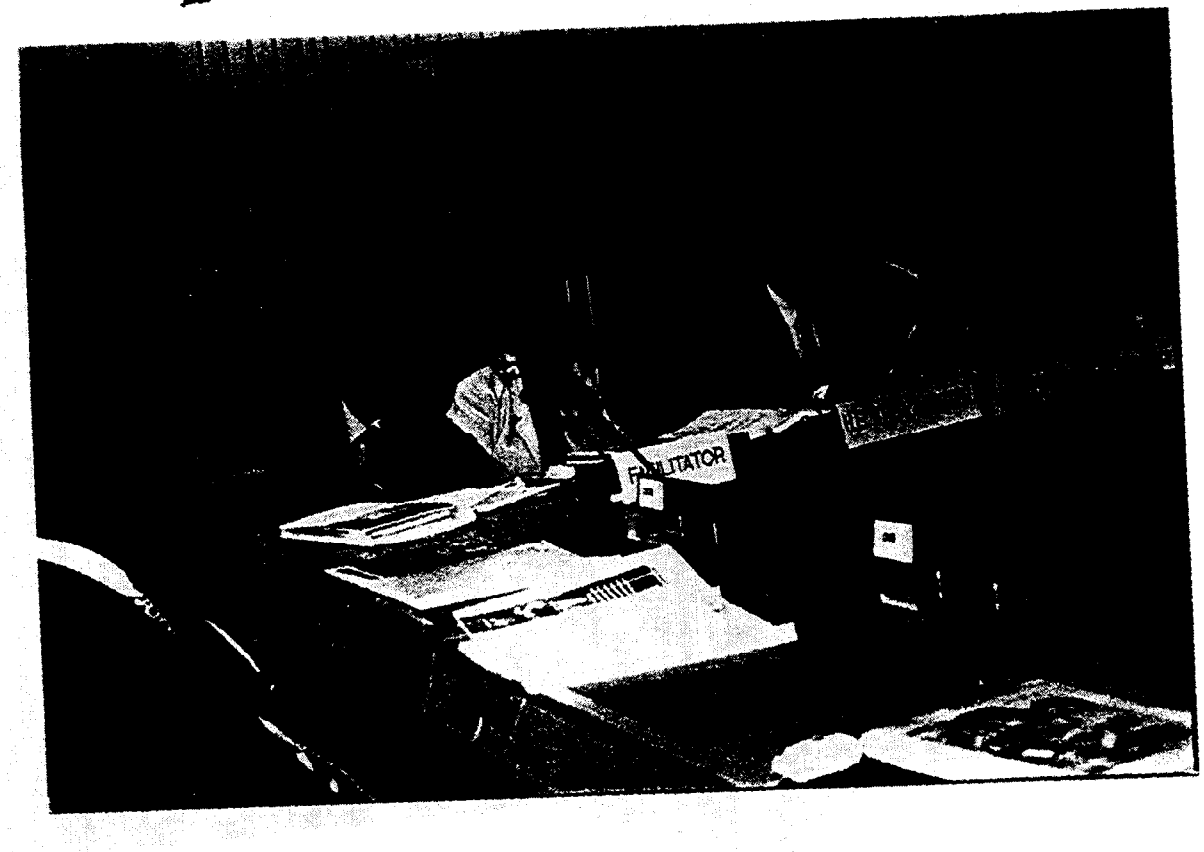
Statements were also made by representatives of the UNESCO General Director, the OAU Secretary General and the ECA Executive Secretary.

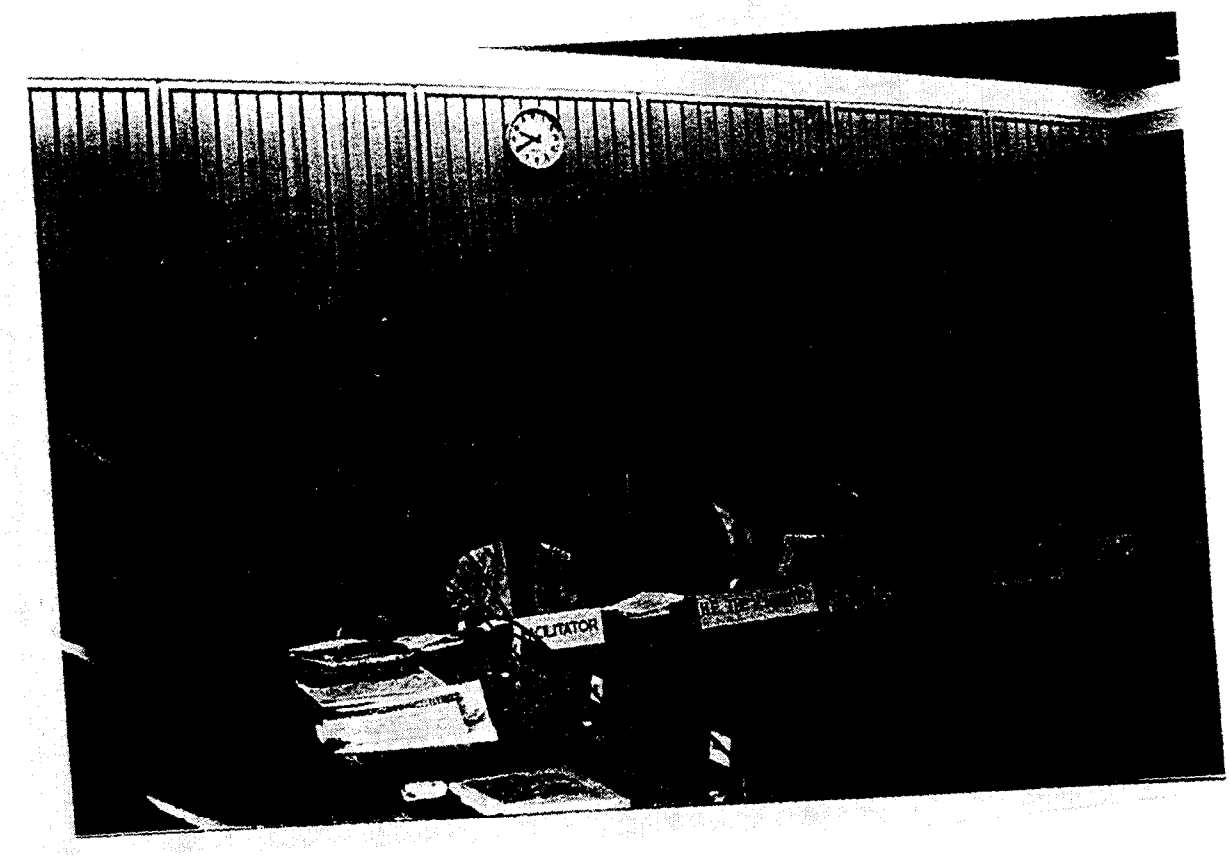
The UNESCO representative said: "The issues that you are going to discuss during these four days are not simple because in the domain of culture and development, it is often easier to analyse than to act or implement." He however said he was convinced that through the excellent programme designed for the workshop and the rich experience of the participants they will make it possible to better understand "the dynamic factors that exist in each country's culture and constitute a good basis for solving gender and development issues which at different levels characterise all the society of the world".

The representative of ECA Executive Secretary, on her part, stated that such a large gathering of delegates from the continent was an expression of the importance attached to gender, culture and development. This, she said, an issue "least considered in most development planning".

The forum she concluded focusses on the central issue of every woman in the developing world, particularly in sub-Saharan Africa where culture is "the prime mover and is also the foundation for the social, economic and political life of society."

PANORAMA





PANORAMA

The Federal Democratic Republic of Ethiopia
Ministry of Information and Culture

UNITED NATIONS EDUCATIONAL,
SCIENTIFIC AND CULTURE ORGANIZATION

AFRICANITINERANT COLLEGE FOR CULTURE AND DEVELOPMENT
COLLEGE INERANT AFRICAN POUR LA CULTURE LE DEVELOPPMENT

SENSITIZATION WORKSHOP ON CULTURE, GENDER AND DEVELOPMENT FOR EASTERN AND SOUTHERN AFRICAN ENGLISH SPEAKING COUNTRIES

CERTIFICATE

This Certificate is awarded to

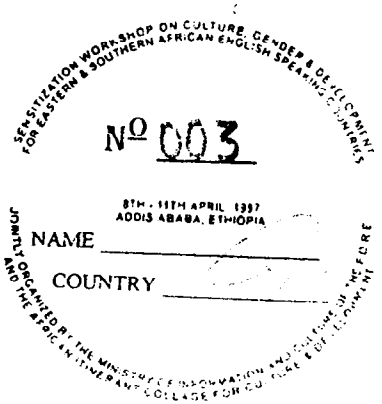
Mr/Ms_____

Who attended the "Sensitization Workshop on Culture, Gender and development"
Held at Addis Ababa, ETHIOPIA

From April 8th – 11th,1997

H.E. Ato Welde Michael Chemu Minister Ministry of Information and Culture April 11th 1997	M.L. Conde UNESCO Repesentative Addis Ababa Office April 11th 1997	Burama K. Sagnia Coordinator African Itinerant College for Culture and Development April 11th 1997

BADGE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Nº 003
8TH - 11TH APRIL 1997
ADDIS ABABA, ETHIOPIA
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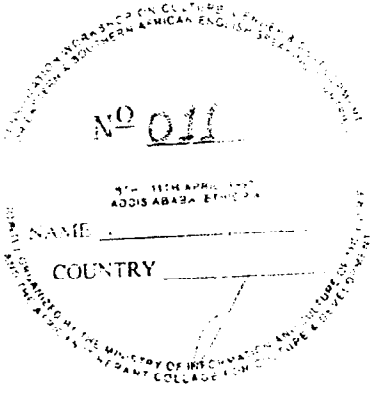
COUNTRY
JOINTLY ORGANIZED BY THE MINISTRY OF INFORMATION AND CULTURE OF THE FDRE AND THE AFRICAN ITINERANT COLLEGE FOR CULTURE & DEVELOPMENT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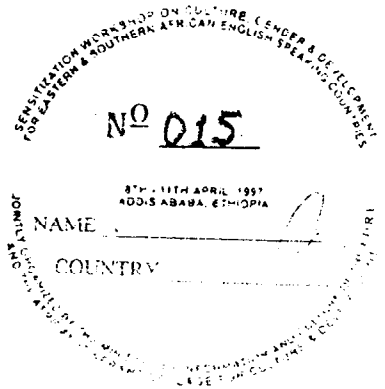
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