

Traditional Cultures Change Management in Gojjam District

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Abstract

It is increasingly obvious that third world nations are not only concerned with their economic and technological development. They are more and more interested in preserving and enhancing their symbolic capital in the form of cultural heritage. Ethiopia is an ancient country with a remarkably rich linguistic and cultural diversity. This diversity includes tangible and intangible heritage with both traditional and modern cultural expressions, languages, and centuries old know how in handcraft production. The paper ambition is both to create a picture of the nation and to rescue/releases traditional objects from the threat of industrialization and modernization, totally considered being Globalization as study saw it. A qualitative approach through techniques of physical inspection, narratives, photographs, art, Physical observations, and exhibitions have used in the dealt of Gojjam district traditional cultures change related aspects in areas that I have arrived. The traditional cultures of Gojjam do not establish relationship with the concerned stakeholders such as governmental and non-governmental institutions for documentation and physical preservations. It is better to have institutional based museums because Museums play a unique and important role in society by creating awareness for the new generation.

Keywords: Traditional cultures, Change, Gojjam, Ethiopia.

1. Background of the Study

The terms traditional cultures “indigenous culture,” and “intangible and tangible cultural heritage,” are all used to refer to the traditional cultural creations of a community (World Intellectual Property Organization /WIPO, 2003).

It is increasingly obvious that third world nations are not only concerned with their economic and technological development. They are more and more interested in preserving and enhancing their symbolic capital in the form of cultural heritage, both as an essential means of nation-building and as a way of facing the West on equal terms (Diagne and et.al, 2000).

Ethiopia is an ancient country with a remarkably rich linguistic and cultural diversity. This diversity includes tangible and intangible heritage with both traditional and modern cultural expressions, languages, and centuries old know how in handcraft production. In fact, Ethiopia’s cultural industry is perhaps one of the oldest in the world and is exceptionally diverse. The intangible heritage of Ethiopia is also rich with an exceptional variety including ceremonies, festivals, celebrations, rituals, and other living expressions. Moreover, nine of Ethiopia's cultural and natural heritage sites are listed on UNESCO'S World Heritage Site attesting to the outstanding universal value of Ethiopia's heritage. The rich cultural landscape is further enhanced by the representation of numerous religions including Christianity, Islam, Judaism, and other traditional religions. The peaceful co-existence of these religious communities for centuries is a testament to Ethiopia’s social cohesion. Moreover, Ethiopia is a land endowed with immense biodiversity (Millennium Development Goal Achievement Fund/MDG-F, 2013).

Traditional Cultures are the result of indigenous peoples’ intellectual creations and a vital ingredient of human civilization. The emergence of globalization has opened the door for people around the globe to become more intertwined with each other in areas of politics, culture and in economics. Services and goods are moving from one country to another easily. As a result of this movement a fierce competition is created in the market. Products with new and distinctive characters are more popular and more competitive. As traditional cultural expressions have rich cultures features and diversity, it becomes the best “raw” material for new designs or other new products. This competition which is the result of globalization accelerated commercialization of traditional cultures into a global- scale market (Seble, 2015).

According to Culture and Change Management Surveys argue that those who work with and within their existing culture to change critical behaviors have more success than those who try to change their culture. Said another way, it is easier to act your way into a new way of thinking than it is to think your way into a new way of acting. In any major change initiative, it is the job of management and the people affected by the transition to figure out how to harness the strong cultural attributes of their company to build momentum and create lasting change. Companies that are able to do so to take what we call a “culture led” approach to change substantially increase the speed, success, and sustainability of their transformation initiatives. Based on the survey findings, the odds of success are about twice as high with culture-led change than with more conventional change-management approaches.

One theoretical starting point is that the artefacts have become significant actors in social networks, constituted by museums, scholars, and that museum collections are today a strong Socio-material force in the current global indigenous discourse. A later point of departure will be based on how the artefacts’ biographies

1.1. Materials and Methods

Description-The papers aim will not to depict the Gojjam Peoples; instead we wanted to describe the life of a people. For that reason we did not only collect artefacts but used a wide range of methods, such as field investigation/physical inspection, narratives, photographs, art, Physical observations, and exhibitions. This paper methods help to indicate the problems of sound documentations and conservations of collections with their challenges and opportunities. By narration of the collections in Debre Markos University storage has indicated thematically. Hence there is a need to observe and investigate physically the way of their documentation and conservation.

Sources and Analysis of Data-The data of this study were collected by using specific ways such as field investigation/physical inspection, narratives, photographs, art, Physical observations, and exhibitions. The researcher is most likely to discover what is to be known about the phenomenon of interest and seeks depth of understanding and identifying purposefully the selected district for the source of the study. It has analyzed the existing literatures, cultural documentations and physical traditional cultural objects including relevant primary and secondary sources through descriptive method of research with Qualitative approach.

1.2. Analysis and Discussions

The gap in relation with documentation has on cultural collections carried out by a few institutions in fragmented manner without physical existence of cultural collections, the paper believed that, to register traditional collections as per their character with modern way of handling is failed due to absence of museum in the district which leads non-documented and physical evidence defeated community in the district to study their traditions. When coming from traditional collections to the modern one, its progress and the process are not in line with the reality of the district. One time one style dominates the market. Hence in order to benefit from these trend a few actors executes this style and then, again and again. The other factor for the failure for conservation of collections of traditional cultures shouldn't create school/college/university based exhibitions, stores and physical investigations. This wouldn't enable to create awareness among students and bring into the act of using their culture as a manifestation.

Modern cultures have influence on traditional cultural collections it is a matter of absence of appropriate conservation and dissemination of cultures from generation to generation through institutional and community based mechanisms. So those that the responsible individuals have failed to shoulder responsibility.

According to Dereje (2009) many museums in Africa have been criticized for remaining as monuments of the past and having lost their indigenous connection and dynamic educational role towards their indigenous communities. Besides, the museums have long failed to effectively employ easily adaptive educational, representative as well as participatory approaches in communicating their exhibits to the indigenous communities they ought to serve. Particularly, the utilization of museum objects for extensive educational purposes has most been archaic and static. As a result, despite some recent progresses, the role of the museums as typical tools of transferring knowledge, preserving civilization, addressing societal concerns plus needs serving as dynamic tools of development and forum for discussion and intervention has been marginalized. In order to revitalize the above features of Africa's museums in light of current global context and development patterns, adoption of modern, locally improvised and easily comprehensible viable methodologies that could address, and based on, the interest of a cross-section of African communities should be the current prior agenda. The paper will specifically discuss viable mechanisms to effectively integrate indigenous narratives of objects as integral parts of the objectives. This encompasses a scrutiny of such practical ways as the translations of oral traditions, cultural and practical values, ordeals, innovating techniques, history, etc. behind objects, through visual and live media in exhibitions and other programs facilitating knowledge sharing and cultural exchange.

Locally developed techniques for conservation and management of cultural object and discuss both the advantages and the challenges of grassroots developed techniques. These have been critically looked into under the spectrum of community museums and in reference to Abasuba community peace museum in Kenya. As shown of how communities have benefited from indigenous knowledge and promoting locally developed techniques in the conservation of cultural heritage. Local techniques have been used to generate income for the local community without necessary involving donors and helping to reduce the poverty level within the community (Jack, 2009).

Recordings and documentation of traditional cultural Expressions plays a great role in Safeguarding and preservation and Protection of secret and sacred traditional cultural Expressions. It can also help in research and development of traditional cultural Expressions. However, the very process of preservation of traditional cultural expressions through documentation can trigger concerns about their lack of legal protection against misappropriation and misuse. Communities fear the very act of documenting communities traditional expressions can lead to misappropriation as it will be displayed for the public(Seble,2015).

Conclusion- In terms of administration, the traditional cultures of Gojjam does not establish relationship with the concerned stakeholders such as governmental and non-governmental institutions. This kind of relations

is very important to strength the conservation of collections. During last Period Gojjam representation in heritage and museums hasn't contributed to defining Gojjam identity and the position of Gojjam in a society. The Gojjam related collections and exhibitions correspond to changes in ideas, but they also form a dynamic power that itself creates and reinforces change. The paper overview also shows how different museums and their collections are intertwined and can only be understood together, in a network. A network that has expanded during the recent decades, with both the Gojjam and their material and non-material heritage as important actors. These aspects will be developed more deeply in the future part of Cultural studies Institute. Special interest will be directed towards objects on Marriage, dejectedness, game, and arbitration from indigenous peoples.

Recommendation-This paper is a part of "The socio-material dynamics of traditional cultural collections", an investigation program with the aim of creating new knowledge about the role of collections and collecting in the shaping of culture and society. It is better to have institutional based museums because Museums play a unique and important role in society. They help us understand where we have come from, telling the story of our shared cultural identity. They help us learn from the past, so that we can create a better future in defining Ethiopia, Gojjam and the surrounding Amhara: cultural history) in the form of tangible and intangible traditional indigenous cultural presents

For any change process it is recommend that when introducing a change plan, make sure you allow for different approaches in different cultures in line with legal protection. Use cultural differences to your advantage by matching your options and approaches to the clusters. In a dynamic, complex world, this might sometimes be seen as delay. In reality, however, diligence can save costs, reduce frustration and increase the likelihood for success by preserving identity.

Establishing the dialogue forums by using different medias/organizations in contributing greatly for the advancement of respect for differences as well as diversity. The intercultural dialogues have, to a large extent, facilitated the change in an age-long attitude of marginalized traditional cultures.

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