

The Relevance of Home Grown Initiatives [HGI] for Research?

The modern world understands traditional values as 'backward practices' which may sound as hinderers for progress and development of those who are practicing them. As a result modern understanding of development which goes in line with industrialization has been embraced and therefore looked at as the only - one - way to development.

This controversy extends to whether; African cultures are prone or opposed to development. Axelle Kabou launches a virulent attack against the African cultures and the African elites. For her, African cultures have renegade attributes and are anti-development. The only chance for the African elites should be to work hard, to organize themselves, to have a sense of the urgency and above all, to accept to borrow and adapt the know-how and technology that achieved vast revolutions in other societies (Kabou, *Et Si l'Afrique refuse le Developpement?*[What if Africa refuses development, L'Harmattan, 1991).

Similarly, Etounga Manguéle, in his book *L'Afrique a-t-elle besoin d'un Ajustement culturel?* (Editions Nouvelles du Sud, 1993), says that the African cultures need a structural adjustment to retrieve and reject the magic mentality, to abandon their destructive character that made them permeable to the dictators' bestial appetite. He urges the Africans to abandon the logic of the magic reposing on fatalism and defeatism and easy submission, but to work hard for themselves instead of living by procurement.

Different perspectives have been presented by other scholars. Joseph Ki-Zerbo, in his famous "Développement, CLE en tête" [development keys in Mind], opposes the idea of the World financial institutions and the technically developed countries, which would concoct projects on "the ready-made model projects, the white elephants", for developing countries reproduced from from one country to another without consideration of the historical, political, cultural and social contexts. He considers the rehabilitation of African values and culture, promoting the indigenous know-how, their participation to solutions, indeed an "auto-centered development), as factors that will speed up the change. Zadi Kessy, an Ivory Cost entrepreneur and intellectual, in his book *Cultures africaines et développement* (CLE, CEDA: 1998), defends the same idea that African cultures, used with pragmatism are terrific factors for development because of their ethical values like: Solidarity, enthusiasm, respect of word given, family and clan tradition, respect of the hierarchy, listening to the others, peaceful mediation.

The question whether the two years PUR/PIASS research undertaken on Umuganda, Imihigo, Ubudehe, Itorero, Girinka Munyarwanda, Agakiro, Gacaca, Abunzi, School Feeding, School constructions by parents, Diakonia, Umugoroba w'ababyeyi... fuelled the controversy or helped to get out of the impasse remains at the appreciation of the readers of our studies that will be

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