

**MEKELLE**



**UNIVERSITY**

**COLLEGE OF LAW AND GOVERNANCE**

**DEPARTMENT OF CIVIC AND ETHICAL STUDIES**

**MAINTAINING AND SUSTAINING INDIGENOUS CULTURES IN OFLA  
WOREDA PRACTICES AND CHALLENGES**

By

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OFLA WOREDA PRACTICES AND CHALLENGES**

**A THESIS SUBMITTED TO THE SCHOOL OF POST GRADUATE  
STUDIES OF MEKELLE UNIVERSITY IN PARTIAL FULFILLMENT OF  
THE REQUIREMENT FOR THE DEGREE OF MASTER OF CIVIC AND  
ETHICAL STUDIES.**

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**ADVISOR; DESTA TAMIRAT**

## **Statement of Declaration**

I declare that this thesis is my own work and that all sources of materials used for this thesis have been duly acknowledged. This thesis has been submitted in partial fulfillments of the requirements for a Master degree at the Mekelle University. I solemnity declare that this thesis is not submitted to any other institution for the award of any academic degree, diploma, or certificate. In all instance, permission must be obtained from the author.

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## **Statement of Certification**

This is to certify that the thesis prepared by Abadi Redae, entitled maintaining and sustaining indigenous cultures in Ofla woreda practice and challenge is my original work, and thereby submitted For the partial fulfillment of the requirements for the degree of master of Adi-Haki complies with the regulation of the university.

## Approval of Board of Examiners

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## **Acronyms**

ND: No Date

T.V: Television

TCEs: Traditional Cultural Expressions.

TK: Traditional Knowledge

U.S: United States

UNESCO: United Nations Education, Scientific and Cultural Organization

WIPO: World Intellectual Property Organization.

FGD: Focus Group Discussion

AI: Artificial Intelligence E.K:

T. Traditional Economical knowledge

CSA; Central Statics Agency

## ***Abstract***

*The aim of this study was to investigate the maintaining and sustaining indigenous culture in ofla woreda practice and challenges. Based on the problem and objective of the study the researcher employs the descriptive type of research and in-depth interview, observation and focus group Discussions are the data collection tools in this research process. To attain the objective of the study research applies the qualitative mythology and non-probability sampling techniques.as to the sampling technique, comprehensive, purposive and proportional stratified random sampling techniques were used. The researcher selected two kebeles—Hashenge and Fall—from the 16 kebeles in the Woreda for the study. To gather reliable data, 12 community members were chosen from each kebele, totaling 24 participants for focus group discussions (FGDs). Each FGD included 7 participants, making a total of 14 interviews. Additionally, two culture and tourism centers were involved. A total of 40 individuals, including leaders of the Culture and Tourism Bureau, elders, youths, and informed members, participated in both interviews and FGDs, all of whom had experience in maintaining and sustaining indigenous culture in Ofla Woreda. Artificial Intelligence, urbanization, assimilation, the loss of traditional knowledge, and globalization are having a significant impact on the indigenous cultures of Ofla. Cultural awareness is declining, and youths are increasingly influenced by technological advancements, creating a gap between them and their cultural identity. To reduce the negative effects of globalization and other factors on indigenous culture, the following strategies are recommended:*

- ✓ Documentation of cultural practices.*
- ✓ Education and awareness campaigns.*
- ✓ Preservation of language.*
- ✓ Cultural revitalization.*
- ✓ Community engagement to ensure cultural transmission to future generations.*

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# Chapter One

## Introduction

### 1.1 Background

*Indigenous culture encompasses the traditional customs, beliefs, and practices of the original inhabitants of a specific region or country. These cultures are deeply rooted in the land and natural environment, and have been passed down through generations via oral traditions, rituals, and other cultural practices. Indigenous cultures are diverse and unique, representing a vital component of the world's cultural heritage (UNESCO, 2021).*

*Ethiopia, a country rich in cultural diversity, is home to over 80 distinct ethnic groups, each with its own unique traditions, customs, and beliefs. A key aspect of Ethiopian indigenous culture is its religious heritage, as Ethiopia is the birthplace of Christianity. The majority of the population follows the Ethiopian Orthodox Church, which plays a central role in the country's cultural and social life (Ethiopian Ministry of Culture, 2022).*

*However, the preservation and sustainability of indigenous cultures face significant challenges. One major issue is cultural assimilation, where indigenous communities are pressured to adopt dominant cultural norms, leading to the erosion of traditional practices, languages, and customs. Another challenge is loss of traditional lands, as indigenous communities often rely on ancestral lands for their way of life. Land loss due to development, mining, or other activities can disrupt their cultural continuity (Smith, 2004).*

*In the context of globalization, it is conceptualized as the process by which global influences, particularly those of the West, shape local cultural practices, beliefs, and lifestyles in the name of modernization. As noted by Ugba et al. (2014), globalization is often equated with internationalization, liberalization, universalization, or westernization. It refers to the increasing integration and interaction among countries and peoples, characterized by the removal of artificial barriers and the facilitation of the flow of goods, services, capital, and information. This process can lead to the marginalization of indigenous cultures, as global norms and values increasingly dominate local traditions (Giddens, 1998).*

*Culture is a way of living style of people or the way of life of the members of a society, the collection of ideas and habits which they learn, share and transmit from generation to generation that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society; and the set of tangible and intangible elements-things like diet, tools, technology, language and values-that gives shape and meaning to everyday lives of a particular group of people(Ugba,Chukwu and Ogbo,2014)*

*Globalization in fact contributes to the expansion of the Western European and North American culture. On the other hand it is weakening the national and cultural identity of many ethnic communities in the third world countries or on cultures which are not advanced (Swadzba, 2011).Globalization encourages a Western ideal of individualism this promotes a homogeneous set of values and beliefs. These western ideas are easily assimilated into other cultures and paradigms with far reaching effects. Globalization allows further colonization, which impacts intellectual property and cultural rights (Gibson 2007). As cited by Gibson (2007), Smith (2000) describes global access to information has opened the gateway to acquiring cultural property and information.*

*Many view that if it is out there it is free for the taking", which includes cultural signs, songs, dance, rituals and other cultural artifacts. These icons of a culture are viewed as a living heritage and are an integral part of identity. Using images, reselling them and misrepresenting these rights are considered property theft and a heinous crime against communities. It is difficult to monitor or control what is out on the Internet and therefore difficult to prevent and prosecute appropriately (Gibson, 2007).In this culture is conceptualized as a way of life, beliefs and styles of people. It includes language, dressing styles and way of preparing goods and services even indigenous technology. The purpose of this study has been examining the negative impacts of globalization on Maintaining and sustaining indigenous cultures of Ethiopia: the case of Ofla woreda. Thus the research has investigated the impact of globalization tangible and intangible indigenous culture of Ethiopia particularly the case of the people of Ofla woreda.*

## ***1.2 Statement of the problem***

*Indigenous cultures in Ofla Woreda are under increasing pressure from various socio-economic and technological forces that threaten their survival. As globalization and modernization continue to reshape the social landscape, traditional practices, languages, and knowledge systems are being gradually replaced by contemporary norms and values. This shift has led to a decline in cultural awareness and a weakening of the connection between the younger generation and their ancestral heritage. The erosion of indigenous cultures in Ofla Woreda is not only a loss of cultural diversity but also a threat to the identity and continuity of the community.*

*The rapid pace of urbanization and the influence of artificial intelligence and digital technology have further exacerbated the challenges faced by indigenous cultures in Ofla Woreda. Young people are increasingly exposed to global media and digital platforms, which often promote a homogenized worldview that conflicts with traditional ways of life. This exposure has created a generation gap, where the younger population is less engaged with the cultural practices and values of their ancestors. As a result, the transmission of cultural knowledge from one generation to the next is becoming more difficult, leading to a potential loss of unique cultural expressions and traditions.*

*The maintenance and sustainability of indigenous cultures in Ofla Woreda require a comprehensive understanding of the current practices that are being used to preserve these cultures, as well as the challenges that hinder their long-term survival. While some community members and local leaders are actively involved in cultural preservation efforts, there is a lack of coordinated strategies and institutional support to ensure the effectiveness of these initiatives. This gap in support and awareness highlights the need for a more structured approach to cultural maintenance and sustainability in the region.*

*This thesis seeks to address these issues by examining the practices and challenges involved in maintaining and sustaining indigenous cultures in Ofla Woreda. It aims to identify the key factors that contribute to the survival of these cultures, the obstacles that prevent their continuity, and the potential solutions that can be implemented to support their long-term preservation. By doing so, the study will contribute to a better understanding of how to effectively maintain and sustain the rich cultural heritage of Ofla Woreda in the face of modernization and globalization.*

*Indigenous cultures around the world are facing numerous challenges that threaten their survival, including globalization, urbanization, assimilation, and loss of traditional knowledge and practices. These challenges have led to the erosion of indigenous languages, customs, traditions, and ways of life, putting at risk the cultural identity and heritage of indigenous communities. To address this problem, there is a need for effective strategies and policies that prioritize the preservation, promotion, and revitalization of indigenous cultures, while also involving and empowering indigenous communities in the decision-making process.*

*The problem of maintaining and sustaining indigenous culture involves preserving the traditions, customs, and way of life of native communities in the face of various challenges. These challenges may include globalization, modernization, urbanization, and cultural assimilation. Despite these obstacles, it is crucial to protect and promote indigenous culture as it plays a vital role in shaping the identity, history, and heritage of these communities. Artificial Intelligence (AI) plays a transformative role in entrepreneurship across various sectors, and its impact among Indigenous communities can be particularly profound. By leveraging AI, Indigenous entrepreneurs can preserve their cultural heritage, address unique challenges, and create economic opportunities that align with traditional knowledge and values. Here's a detailed overview of how AI contributes to entrepreneurship among Indigenous people:*

*In general, Ethiopia is a country with tangible and intangible goods and services which are today eliminating from use and may be extinct in the next generation due to the invasion of globalization. In particular; this study has been conducted on the negative impacts of globalization on indigenous culture of Ethiopia the case of Ofla woreda. especially the people of ofla known in producing goods and services by their own ways of invention before the beginning of manufactured goods and services. They had their own dressing styles, preparing foods, and building houses, inventing culture, music material and so many intangible services. researcher assumed that these and other indigenous culture endeavors are in danger of extinction due to the invasion of globalization against the culture norms and values of the ofla.*

*The researcher believed that conducting a research on the effects of globalization on indigenous Cultures is necessary because in the researcher observation, globalization has negative impacts on Indigenous cultures of the people of Ofla. the main intention of this research has been to examine and investigate the effect of globalization on the indigenous cultures of ofla peoples. An*

*important motivation for this research work is the out flow of the manufactured goods and Services into the developing countries and the eagerness of the local people to the new goods and services.*

### **1.3 Research Objectives**

#### **1.3.1 General Objective**

*The main objective of the study is to explore the practices and challenges involved in maintaining and sustaining indigenous cultures in Ofla Woreda.*

#### **1.3.2 Specific objectives**

- ✓ *To analyze the current practices used in maintaining indigenous cultures in Ofla Woreda.*
- ✓ *To identify the key challenges faced in sustaining these cultures.*
- ✓ *To evaluate the role of community members in preserving and promoting indigenous culture.*
- ✓ *To propose strategies for the long-term maintenance and sustainability of indigenous cultures in Ofla Woreda.*

### **1.4 Research questions**

- ✓ *What are the current practices employed in maintaining and sustaining indigenous cultures in Ofla Woreda?*
- ✓ *What are the major challenges faced in the preservation and sustainability of indigenous cultures in Ofla Woreda?*
- ✓ *How do factors such as globalization, urbanization, and technological advancement impact the maintenance of indigenous cultures in Ofla Woreda?*
- ✓ *What strategies and interventions can be implemented to effectively sustain and preserve indigenous cultures in Ofla Woreda?*

### **1.5 Significance of the Study**

*Indigenous culture has multi-dimensional impacts on economic, social, political and cultural sectors of developing countries. now days there are studies on the maintaining and sustaining indigenous culture in Ofla woreda practices and challenges. Practically the study has been useful to individual culture and cultures of the country. This study was creating awareness to the workers of the culture and tourism bureau to take action to rehabilitate the indigenous culture of*

*Ofla. Theoretically, it had added to the existing knowledge on culture and tourism center of Ofla in particular and Ethiopia in general. to this end, it is hoped that the study may show maintain and sustain indigenous culture in Ofla practices and challenges and the negative impacts of globalization modernization, AI on indigenous culture of Ofla and come with a possible Recommendation to the concern body of Ofla woreda .*

### ***1.6 The Scope (Delimitation) of the Study***

*This research is focused on the indigenous cultures of Ofla Woreda, which is located in the Tigray Region of Ethiopia. The study specifically examines the practices and challenges involved in maintaining and sustaining these cultures within the local community. The research is confined to the cultural and geographical boundaries of Ofla Woreda, with an emphasis on the traditional knowledge, languages, and customs that are integral to the cultural identity of the people living there. The study also explores the role of local institutions, such as the Woreda administration and cultural organizations, in supporting and promoting cultural preservation efforts.*

*The scope of the research is limited to the analysis of cultural practices that are directly related to the maintenance and sustainability of indigenous cultures in Ofla Woreda. It does not extend to other woredas or regions within the Tigray Region, nor does it include broader socio-political or economic factors that may influence cultural preservation beyond the immediate community. The research is primarily based on qualitative data collected through interviews, focus group discussions, and field observations, providing a detailed understanding of the current state of indigenous cultural practices in the area.*

*Delimitation of the study usually concerns with the nature and boundary of the problem, the individual to be studied, and the actual setting of the study. Since a study maintaining and sustaining indigenous culture in Ofla woreda practices and challenge and traditional conflict resolution mechanism and its role in peace building is important area of the study., it would be vital if it is studied country wide or regional. This research study was conducted in ofla woreda which is located in South zone Tigray Peoples Regional State of Ethiopia. As we know our country Ethiopia has many diversified people with their respective cultures and living styles. Among these ofla woreda is which is located by south Alamata by North E/mokeni by east mokeni byWeast zata .the south zone of Tigray regional state has fourteen (14) with five town*

administrations. And the Ofla woreda has sixteen (16) kebele (tabya). Practically, it is impossible to make investigation everywhere due to time and resource constraints. Therefore, this study was confined itself to one purposively selected woreda particularly culture and tourism bureaus of ofla woreda were the main agent to give any supportive information in conducting study on the maintaining and sustaining indigenous culture in Ofla woreda practices and challenges.

### **1.7 Limitations of the study**

The problems which the researcher faced on the process of conducting this study were: lack of adequate awareness from the side of respondents to give proper information for the researcher, lack of willingness from the concerned bodies to create conducive environment for the study. During the journey of this study, limitations are undeniable that the researcher may face different challenges. Primarily the researcher was faced the shortage of time and resource availability including the availability of the connection because the researcher has conducted this study simultaneously to this work that was one of the factors for the shortage of time. Lack of the time presence of informed person was another factor of the study.

Finally as much as possible the researchers have overcome the limitation and finalized the study. Paper lacks studies conducted locally in the same title which used as the references for this study. The paper lacks the generalized advisable definition for the maintain and sustain indigenous culture and related words. And paper lacks the level of the change and continuity of the culture.

### **1.8 Operational Definitions**

- ✓ **Indigenous culture** refers to the traditional customs, beliefs, and practices of the original inhabitants of a particular region or country.
- ✓ **Cultural Heritage:** Indigenous cultures are a source of cultural heritage and provide a sense of identity and belonging to the community.
- ✓ **Community Cohesion:** Indigenous cultures often bring the community together, fostering a sense of unity and cooperation.
- ✓ **Modernization:** In today's fast-paced world, indigenous cultures may face challenges in adapting to modernization and globalization.

- ✓ **External Influence:** Indigenous cultures may face external influence, which can lead to the erosion of traditional practices and customs.
- ✓ **Globalization:** High level of interaction and integration of world society due to the Technological advancement. Interconnectedness of world society as a village.
- ✓ **Artificial Intelligence (AI)** plays a transformative role in entrepreneurship across various sectors, and its impact among Indigenous communities can be particularly profound.
- ✓ **Impact:** Effects of one domination over the others.
- ✓ **Community:** Indigenous communities often have strong social bonds that help to sustain their culture.

### ***1.9 Organization of the study***

*After the completion of this study, the thesis report consisted five chapters The first chapter deals with the background; statement of the problem; objective, significant of the study, research question, scope and limitation of the study, operational definition and organization of the study. Chapter two is the review literature which related with this study. Chapter three Chapter four is about the data thermalizes analysis and discussion. The last chapter five is summarizing, concluding and recommending the research results of this study.*

## **Chapter Two**

### **Literature Review**

*If conducted wisely and presented well, literature review adds much to an understanding of the selected problem and helps the results of a study in a historical perspective. Without reviews of the literature, it would be difficult to build a body of accepted knowledge on a topic. Qualitative researchers present literature discussions and integrate criticism of the literature into the text of a study. A Literature review is usually a critique of the status of knowledge of a carefully defined topic. It enables a reader to gain further insights from the study. Thus, the key purpose of this Chapter is to provide key concepts and theoretical frameworks that is pertinent and relevant to the theme under study.*

#### **2.1 Concept of indigenous culture**

*Maintaining and sustaining indigenous culture involves preserving and protecting the traditions, customs, languages, and ways of life of indigenous communities.*

- ✓ *Preserve cultural artifacts and heritage: This includes protecting and conserving cultural artifacts, such as art, music, and literature, as well as preserving historical sites and monuments.*
- ✓ *Revitalize and teach traditional practices: Efforts are made to teach younger generation's traditional practices, such as farming, hunting, and crafts, to ensure their continuation.*
- ✓ *Support and empower indigenous languages: Efforts are made to revitalize and preserve indigenous languages through education, media, and cultural programs.*
- ✓ *Protect and defend indigenous lands and resources: Indigenous communities work to protect their lands, waterways, and natural resources from exploitation and development, in order to maintain their traditional way of life.*
- ✓ *Promote and celebrate cultural events and traditions: Cultural events, such as festivals, ceremonies, and celebrations, are organized and celebrated to maintain and strengthen indigenous cultural identity.*

- ✓ Overall, maintaining and sustaining indigenous culture involves a comprehensive and multi-faceted approach to preserving and protecting the unique cultural heritage of indigenous communities

**1. Introduction to Indigenous Cultures and Their Significance:** Indigenous cultures represent a rich tapestry of traditions, languages, and knowledge systems that have been developed and maintained over centuries. These cultures are not only vital to global cultural diversity but also hold unique insights into sustainable living, ecological knowledge, and social structures. As the world becomes increasingly interconnected, the need to preserve and sustain indigenous cultures has become more urgent. However, the survival of these cultures is often threatened by external pressures such as globalization, urbanization, and environmental change (Kamal, 2010).

**2. The Role of Oral Tradition in Cultural Transmission;** Oral tradition has long been a key mechanism for transmitting cultural knowledge among indigenous communities. Storytelling, music, and dance are not only forms of artistic expression but also serve as vehicles for passing down historical narratives, moral values, and practical knowledge. However, the decline of oral traditions is often linked to the dominance of written language and the influence of modern education systems that prioritize dominant languages over indigenous ones (Bennett, 2003).

**3. Impact of Globalization on Indigenous Cultures:** Globalization has significantly influenced indigenous cultures, often leading to the erosion of traditional practices and the dominance of external cultural norms. The spread of Western values, media, and economic systems has led to a shift in cultural priorities, with younger generations increasingly adopting globalized lifestyles. This cultural shift has resulted in the marginalization of indigenous languages and the weakening of traditional knowledge systems (Gill, 2006).

**4. Urbanization and the Disruption of Cultural Continuity:** Urbanization has played a critical role in the transformation of indigenous cultures. As people migrate to urban centers in search of economic opportunities, traditional ways of life are disrupted. This migration leads to a loss of cultural continuity, as younger generations are less likely to engage with traditional practices. The urban environment often promotes a homogenized culture that is at odds with indigenous traditions, further threatening the sustainability of these cultures (Harrison, 2007).

**5. Technological Advancements and Cultural Erosion:** The rapid advancement of technology has accelerated the erosion of indigenous cultures in many parts of the world. The increasing

use of digital media and the internet has exposed younger generations to globalized cultural norms, which often overshadow traditional values. This shift has led to a decline in the transmission of cultural knowledge from elders to youth, as younger people are more inclined to engage with global media rather than traditional practices (Bennett, 2003).

**6. Language as a Pillar of Cultural Identity;** Language is a crucial element in the maintenance of indigenous cultures. In many indigenous communities, the use of indigenous languages is declining due to the influence of dominant languages such as English, Spanish, or Mandarin. This linguistic shift not only affects communication but also the transmission of cultural knowledge. The loss of language is often linked to the loss of cultural identity and the weakening of traditional practices (Gill, 2006).

**7. Community-Based Initiatives for Cultural Preservation:** Community-based initiatives have been identified as effective strategies for the maintenance of indigenous cultures. In many parts of the world, local communities have initiated various programs to preserve traditional knowledge, such as oral storytelling, music, and dance. These efforts are often led by elders and cultural leaders who serve as custodians of traditional practices. However, the success of these initiatives depends on the level of community engagement and the availability of resources (Bennett, 2003).

**8. The Role of Education in Cultural Sustainability:** Education plays a vital role in the sustainability of indigenous cultures. In many regions, the education system has been criticized for not adequately incorporating indigenous knowledge and practices into the curriculum. This lack of integration has led to a disconnection between the younger generation and their cultural heritage. To address this, there is a growing call for the inclusion of indigenous knowledge in formal education to ensure the continuity of cultural practices (Harrison, 2007).

**9. Institutional Support and Policy Frameworks:** Institutional support is essential for the long-term sustainability of indigenous cultures. In many parts of the world, local institutions such as government agencies, cultural organizations, and educational institutions have played a role in promoting cultural preservation. However, the effectiveness of these institutions is often limited by a lack of funding, political will, and community participation. Strengthening institutional support is crucial for the successful maintenance of indigenous cultures (Gill, 2006).

**10. Challenges in Cultural Sustainability:** The challenges in maintaining and sustaining indigenous cultures are multifaceted and deeply rooted in socio-economic, political, and

*environmental factors. One of the primary challenges is the encroachment of modernization and globalization, which has led to the erosion of traditional practices and the dominance of external cultural influences. The younger generation, in particular, is increasingly influenced by global media and technology, leading to a decline in the transmission of traditional knowledge and cultural practices. Additionally, the lack of legal recognition and protection for indigenous languages and cultural expressions further exacerbates the vulnerability of these cultures. Without comprehensive policies and sustained community efforts, the survival of indigenous cultures remains at risk, highlighting the urgent need for integrated approaches that address both preservation and adaptation in a rapidly changing world (Kamal, 2010).*

### **2.1.1 Concept of Culture**

*Culture learned, shared, symbolic and adapted. It is a way of living style of people or the way of life of the members of a society, the collection of ideas and habits which they learn, share and transmit from generation to generation that complex whole which includes knowledge, belief, art morals, law, custom and any other capabilities and habits acquired by man as a member of society (ugba,chukwu and ogbo2014).*

*AS Birukou etal (ND) culture is learned, it is associated with groups of people and its content includes a wide range of phenomena including norms, values, shared meaning, and patterned ways of behaving. It is the socially transmitted knowledge and behavior shared by some group of people. A culture is the total socially acquired life- way or life-style of group of people. It consists of the patterned, repetitive ways of thinking, feeling, and action that are characteristic of the member of particular society or segment of a society (Birukou etal, ND).*

*Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of particular groups of peoples, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their unique values (Kurschus2015).*

*As cited by Mebrahten (2011), Griswold (2004) noted that, culture can be viewed from two broader categories; explicit /material culture and implicit/intangible culture. The former, explicit (or material) culture ‘refers to the view that regard culture as a tangible social construction a kind symbolic good or commodity that is explicitly produced.’ Technology,*

artifacts, and other material elements reside in this category. Conversely, the later, implicit (or intangible) culture is “seen more abstractly as an implicit feature of social life and group of social related. As cited Aboagye (2015), Patterson described, culture as the values, attitudes, beliefs and orientations that characterized a given society. Culture is inherited and it comprises both intangible aspects of like the belief, ideas and values, which form the content of culture. In addition, the tangible aspects like the objects, symbols or technology which represents that content (Aboagye, 2015).

Culture is learned by an individual, especially if he/she grows up with that particular culture. He/she can learn behavior patterns including language and many other attributes, no culture belong to an individual alone. It is rather shared among many people of a certain part of the world, the new cultural skills and knowledge are added on to what was learned in previous generations and culture is dynamic which means there is knowledge; thought and traditions that are lost as new culture traits are with that there are possibility of culture change with the particular culture through time (Mebrahten, 2011).

### ***Description of the National Definitions of Culture in Europe***

***Denmark:*** Four concepts of culture: as humanistic concept of art and enlightenment; as anthropological and Sociological concept, as experience economy and as national identity.

***Germany:*** The term “culture” today, thus encompasses contemporary creative and artistic activity (both inside and outside the framework of the traditional cultural institutions) as well as the culture of everyday life

***Sweden:*** Culture is viewed as a public benefit uniting society, a central condition for democracy and a basic resource for individual well-being and collective welfare, which should be distributed and enjoyed on equal terms throughout the nation, entertains a certain quality expectation and excludes commercial mass culture from state support.

***Switzerland:*** Culture is defined as permanent effort to keep the diverse cultural aspects of country alive.

### **2.1.2 Causes of indigenous culture**

**1. Introduction to Indigenous Cultures and Their Significance:** *Indigenous cultures are the living expressions of the world's diverse human societies, encompassing unique languages, traditions, knowledge systems, and ways of life. These cultures have been developed over centuries and are often closely tied to the natural environment. However, the survival of these cultures is increasingly threatened by various socio-economic, political, and environmental factors. Understanding the causes and challenges in maintaining and sustaining indigenous cultures is essential for developing effective strategies for their preservation (Kamal, 2010).*

**2. Historical Context and Colonization:** *The historical context of indigenous cultures is deeply rooted in the legacy of colonization, which has had a profound impact on the survival of many indigenous communities. Colonial powers often imposed foreign languages, religions, and systems of governance, leading to the erosion of indigenous knowledge systems and cultural practices. This historical trauma continues to influence the challenges faced by indigenous cultures today (Gill, 2006).*

**3. Language Loss as a Major Challenge:** *Language is a fundamental component of cultural identity, and the loss of indigenous languages is one of the most significant challenges in maintaining indigenous cultures. Many indigenous languages are at risk of extinction due to the dominance of major world languages, the decline of intergenerational language transmission, and the lack of formal recognition and support for indigenous languages (Bennett, 2003).*

**4. Impact of Globalization and Modernization:** *Globalization and modernization have significantly contributed to the challenges in maintaining indigenous cultures. The spread of global media, technology, and economic systems has led to the erosion of traditional practices and the dominance of external cultural norms. This shift has resulted in a decline in the transmission of cultural knowledge and the weakening of traditional values (Harrison, 2007).*

**5. Urbanization and Migration:** *Urbanization and migration have disrupted the traditional ways of life for many indigenous communities. As people move to urban centers in search of economic opportunities, they often abandon their cultural practices and languages. This migration leads to a loss of cultural continuity, as younger generations are less likely to engage with traditional practices and are more influenced by urban lifestyles (Gill, 2006).*

**6. Economic Pressures and Resource Depletion:** *Economic pressures and resource depletion are significant challenges in maintaining indigenous cultures. Many indigenous communities*

rely on natural resources for their livelihoods, and the exploitation of these resources by external forces has led to environmental degradation and the loss of traditional knowledge. This economic strain often forces communities to adopt practices that are at odds with their cultural heritage (Harrison, 2007).

**7. Lack of Legal and Institutional Support:** The lack of legal and institutional support is a major challenge in the maintenance of indigenous cultures. Many indigenous communities lack legal recognition of their cultural rights, and there is often a lack of policies that protect and promote indigenous languages, traditions, and knowledge systems. This absence of institutional support makes it difficult for communities to sustain their cultural practices (Kamal, 2010).

**8. Political Marginalization and Discrimination:** Political marginalization and discrimination are persistent challenges for indigenous cultures. Many indigenous communities face systemic discrimination in education, employment, and governance. This marginalization often leads to the erosion of cultural identity and the loss of traditional knowledge. Political exclusion also limits the ability of indigenous communities to advocate for their cultural rights (Bennett, 2003).

**9. Environmental Degradation and Climate Change:** Environmental degradation and climate change pose significant threats to the sustainability of indigenous cultures. Many indigenous communities are closely tied to their natural environments, and changes in climate and ecosystems can disrupt traditional ways of life. The loss of traditional knowledge related to environmental stewardship is a critical challenge in maintaining indigenous cultures (Harrison, 2007).

**10. The Need for Integrated and Community-Centered Approaches:** To effectively maintain and sustain indigenous cultures, it is essential to adopt integrated and community-centered approaches. This includes supporting community-led initiatives, promoting the use of indigenous languages in education, and ensuring legal recognition of indigenous rights. Only through collaborative efforts that involve indigenous communities, governments, and international organizations can the challenges in maintaining indigenous cultures be addressed (Kamal, 2010).

### **2.1.3 Types of indigenous culture**

Maintaining and sustaining indigenous culture involves several key strategies:

**1. Preserving traditional knowledge and practices:** This can be achieved through education and workshops, as well as by documenting and archiving traditional knowledge and practices for future generations.

**2. Protecting cultural heritage:** This includes preserving traditional artifacts, music, and art, as well as safeguarding cultural sites and monuments.

**3. Fostering a sense of community:** Indigenous communities can be strengthened through community-based initiatives, such as cultural festivals and events that bring people together and celebrate their shared heritage.

**4. Empowering indigenous youth:** By providing opportunities for indigenous youth to learn about and engage with their cultural heritage, they can become the stewards of the future of their communities.

**5. Promoting intercultural understanding:** Indigenous cultures can be shared with the wider community through cultural exchanges, performances, and other educational initiatives, fostering greater understanding and appreciation of indigenous cultures.

#### **2.1.4 Advantages and Disadvantages of indigenous culture**

Indigenous cultures have a rich history and play a vital role in preserving the identity and traditions of a community. However, maintaining and sustaining these cultures comes with its own set of advantages and disadvantages.

##### **Advantages:**

**Cultural Heritage:** Indigenous cultures are a source of cultural heritage and provide a sense of identity and belonging to the community. They help to preserve the history, traditions, and customs of the community.

**Biodiversity:** Indigenous cultures often have a deep connection with the natural environment and have developed sustainable practices for its conservation. This helps in preserving the biodiversity of the region.

**Traditional Knowledge:** Indigenous cultures have a wealth of traditional knowledge, including practices for agriculture, medicine, and environmental conservation. This knowledge can be valuable for the community and the world at large.

**Community Cohesion:** Indigenous cultures often bring the community together, fostering a sense of unity and cooperation. They provide a platform for social interaction and help to build strong community bonds.

**Disadvantages:**

**Modernization:** In today's fast-paced world, indigenous cultures may face challenges in adapting to modernization and globalization. Younger generations may be more inclined towards adopting modern practices, leading to a decline in the preservation of traditional customs.

**External Influence:** Indigenous cultures may face external influence, which can lead to the erosion of traditional practices and customs. This can be due to cultural assimilation, migration, or external pressures.

**Stagnation:** If indigenous cultures are not sustained, they may stagnate and lose their relevance in the community. This can lead to a loss of cultural identity and heritage.

**Limited Resources:** Indigenous cultures often rely on limited resources and may face challenges in sustaining their traditions without adequate support. This can be due to factors such as poverty, lack of infrastructure, or limited access to education and healthcare.

Indigenous cultures, while rich and valuable, can have negative impacts in certain contexts, such as: **Limited Access to Resources:** Indigenous communities often have limited access to resources, infrastructure, and services due to their remote locations or historical marginalization, which can hinder their economic and social development. /

**Cultural Erasure:** Indigenous cultures may be threatened by external influences-+ , such as globalization or colonization, which can lead to the erosion of traditional languages, customs, and practices.

***Environmental Degradation:*** Indigenous communities often have a deep connection with the natural environment and may practice sustainable resource management. However, external pressures can lead to environmental degradation, such as deforestation or pollution, which can harm both the environment and the communities that depend on it.

***Health Disparities:*** Indigenous communities may experience health disparities due to limited access to healthcare services, poor living conditions, or a lack of understanding about modern diseases and their prevention.

***Social Isolation:*** Indigenous communities may experience social isolation due to their remote locations or cultural differences, which can lead to higher rates of mental health issues, such as depression or anxiety.

***Maintaining and sustaining indigenous culture faces several challenges, including:***

***Cultural assimilation:*** Indigenous cultures often face pressure to assimilate into the dominant culture, leading to the loss of traditional practices, languages, and customs.

***Loss of traditional lands:*** Indigenous communities often rely on their ancestral lands for their way of life. However, land loss due to development, mining, or other factors can disrupt their ability to maintain their culture.

***External influences:*** Globalization and modernization can introduce external influences that challenge traditional values and practices. This can lead to a loss of cultural identity and heritage.

***Aging population:*** Many indigenous cultures have an aging population, with fewer young people learning and preserving traditional practices. This can lead to a loss of cultural knowledge and traditions.

***Discrimination and marginalization:*** Indigenous communities often face discrimination and marginalization, which can hinder their ability to maintain and sustain their culture. This can include limited access to resources, education, and healthcare.

***Developing an indigenous culture:*** Involves preserving and promoting the unique traditions, customs, and values of a particular group of people.

*Here are some steps to achieve this:*

**Documentation:** Documenting the traditions, customs, and history of the indigenous people through storytelling, oral histories, and written records is crucial in preserving their culture.

**Education and Awareness:** Incorporating indigenous culture into school curricula and promoting awareness about it through cultural events and workshops can help younger generations understand and appreciate their heritage.

**Preservation of Language:** Encouraging the use of indigenous languages and providing resources for language preservation, such as language immersion programs and language classes, is essential in maintaining the cultural identity of the community.

**Cultural Revitalization:** Reviving traditional practices, such as music, dance, and art, through workshops and performances can help to keep the culture alive and relevant.

**Community Engagement:** Engaging with the community and involving them in the development of their culture through decision-making processes and cultural planning can ensure that the culture remains authentic and relevant to the people it represents. It is important to note that these negative impacts are not inherent to all indigenous cultures and that Indigenous cultures are characterized by a strong connection to the land, a rich spiritual heritage, and a sense of community.

### ***The common characteristics indigenous culture***

**Language and Literature:** Indigenous cultures often have a rich tradition of storytelling, passed down through generations through oral traditions, songs, and dances. Preserving these languages and literatures is crucial for maintaining cultural identity.

**Traditional Practices and Rituals:** Indigenous cultures often have a variety of traditional practices and rituals, such as ceremonies, ceremonies of passage, and spiritual practices, which help to maintain cultural traditions and strengthen community bonds.

**Art and Craftsmanship:** Indigenous cultures often have a strong tradition of art and craftsmanship, such as weaving, pottery, and carving, which helps to preserve cultural heritage and identity.

**Traditional Knowledge and Beliefs:** Indigenous cultures often have a deep understanding of the natural world and have developed traditional knowledge and beliefs about the environment, animals, and plants. Preserving this knowledge is crucial for maintaining cultural identity and sustainable practices.

**Community and Social Structure:** Indigenous cultures often have a strong sense of community and social structure, with clear roles and responsibilities for different members of the community. Maintaining these social structures is crucial for sustaining cultural traditions and identity.

**Connection to the Land:** Indigenous cultures often have a deep connection to the land and see themselves as stewards of the natural world. Preserving this connection to the land is crucial for maintaining cultural identity and sustainable practices.

## **2.2 Empirical literature review of Globalization on indigenous culture**

1. Empirical research has shown that the maintenance of Indigenous cultures is closely tied to community-led initiatives and cultural revitalization efforts. A 2021 study by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) found that Indigenous communities that actively engage in language revival, traditional knowledge transmission, and cultural practices are more successful in maintaining their cultural identity. This underscores the importance of community-driven cultural practices in sustaining Indigenous cultures (AIATSIS, 2021).

2. A 2022 study published in the *Journal of Cultural Heritage* examined the role of oral traditions in maintaining Indigenous cultures. The research found that Indigenous elders who are empowered to teach and preserve their languages and knowledge systems play a critical role in intergenerational knowledge transfer. This highlights the cultural significance of oral traditions in sustaining Indigenous cultures (*Journal of Cultural Heritage*, 2022).

3. Empirical data from the United Nations Educational, Scientific and Cultural Organization (UNESCO) indicates that Indigenous cultures are at risk of cultural erosion due to factors such as urbanization, globalization, and colonial legacies. This data underscores the need for policy interventions that support Indigenous cultural sustainability and the importance of cultural practices in maintaining cultural identity (UNESCO, 2020).

4. A longitudinal study in Canada revealed that Indigenous youth who participate in cultural immersion programs are more likely to identify with their cultural heritage and maintain traditional practices. This empirical evidence highlights the importance of early childhood education in cultural sustainability and the role of cultural practices in shaping identity (*Journal of Indigenous Education*, 2021).

5. Research conducted in the Pacific Islands has shown that traditional ecological knowledge (TEK) is a key component of Indigenous cultural sustainability. A 2020 study in the *Journal of Environmental Management* found that Indigenous land management practices, such as fire stick farming and traditional ecological knowledge, are not only effective for environmental sustainability but also for cultural continuity (*Journal of Environmental Management*, 2020).

6. A 2022 study in the *Journal of Indigenous Studies* found that Indigenous-led tourism initiatives can be a powerful tool for cultural sustainability. When Indigenous communities control their own tourism experiences, they are able to reclaim narratives, generate economic benefits, and preserve their cultural heritage for future generations. This highlights the economic and cultural benefits of Indigenous-led cultural practices (*Journal of Indigenous Studies*, 2022).

7. Empirical data from New Zealand shows that Indigenous language revitalization is a key component of cultural sustainability. Programs such as Māori language immersion schools have led to a significant increase in the number of fluent Māori speakers, demonstrating the effectiveness of language-based cultural preservation (*Maori Language Commission*, 2021).

8. A 2023 study published in the *Journal of Cultural Policy and Practice* examined the challenges faced by Indigenous communities in maintaining their cultural practices. The research found that colonial legacies, systemic discrimination, and lack of funding are major barriers to cultural sustainability. This highlights the complex challenges that Indigenous communities face in maintaining their cultural practices (*Journal of Cultural Policy and Practice*, 2023).

9. Empirical research in North America has shown that Indigenous sovereignty movements are critical for the sustainability of Indigenous cultures. A 2021 study in the *Journal of Indigenous Studies* found that when Indigenous nations have the legal and political power to govern their own cultural practices, they are better able to resist external forces that threaten their cultural integrity (*Journal of Indigenous Studies*, 2021)

10. A 2023 study published in the *Journal of Cultural Policy and Practice* examined the challenges faced by Indigenous communities in maintaining their cultural practices. The research found that colonial legacies, systemic discrimination, and lack of funding are major barriers to cultural sustainability. This highlights the complex challenges that Indigenous communities face in maintaining their cultural practices, emphasizing the need for policy support, community empowerment, and cultural recognition in the global context (*Journal of Cultural Policy and Practice*, 2023).

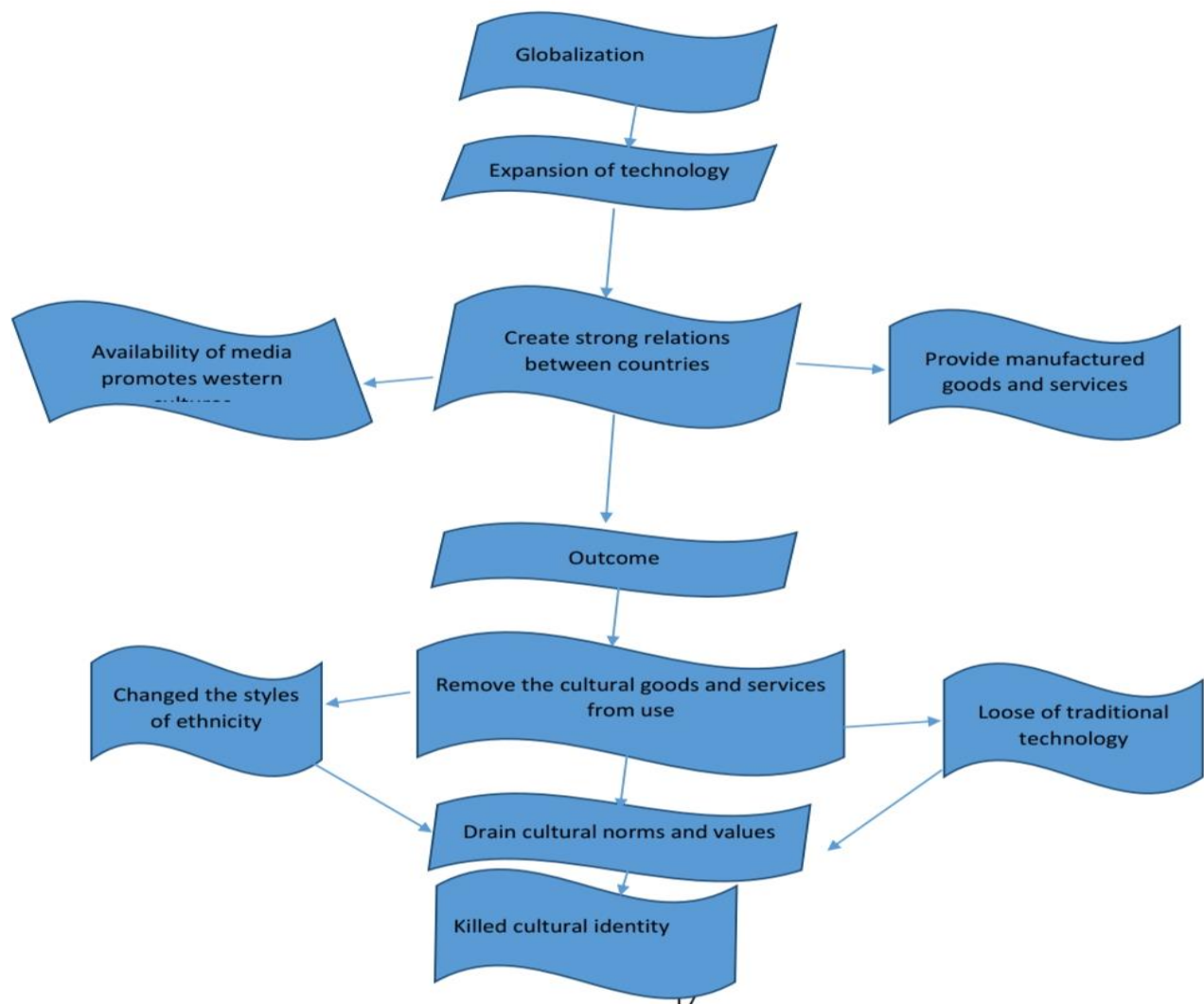


Figure 1: Effect of globalization on indigenous culture of Ethiopia

## **Chapter Three**

### **Research Design and Methodology**

*This chapter describes the procedures for conducting the study, including when, from whom, where and under what conditions the data would be obtained, analyzed and reported.*

*data for various purposes. In sample selection researchers considered a number of things some of which Include sample representativeness, procedures of sample selection, and the reason to use samples and factors that determine sample size. Generally, the objective of the chapters is to provide brief insights for readers among other, Description of the study area, the research design, data source, data collection tools and instrument, sampling method and sample size are briefly articulated in the chapter. In almost any research, due to various reasons it is impractical or impossible to take the whole population for a study.*

*And thus, researcher resort to take samples from large populations when they want to collect about the research design and the whole process of research methodology employed by the researcher in the conduct of the study*

#### **3.1 General Description of Study Area**

*The study area is located in the southern zone of Ofla woreda, which is part of the Tigray regional state in Ethiopia. This region is characterized by a diverse landscape and a rich cultural heritage, with a population of 231,196 as of the 2007 Census of Ethiopia, comprising 12,624 men and 102,974 women. The area is divided into sixteen kebele (local administrative units) and one town administration, making it a significant area for community-based research and development initiatives. Geographically, the southern zone is situated 168 kilometers from Mekelle, the capital of Tigray, 1960 kilometers from Addis Ababa, the capital of Ethiopia, and*

100 kilometers from Seqota, with a distance of 42 kilometers to Maichew. The climate of the region is varied, encompassing *dega* (a dry season), *woina dega* (a rainy season), and *qolla* (a transitional season), which influences agricultural activities and the livelihoods of the local population.

The southern zone of Ofla woreda is known for its agricultural potential, particularly in the production of wheat and maize. The region's fertile soil and favorable climate make it suitable for a wide range of agricultural activities, contributing to the economic stability of the local communities. The area is also well-suited for human settlement due to its accessibility and the availability of natural resources. The local population has developed a strong connection to the land, which is reflected in their traditional farming practices and cultural customs. This agricultural base plays a crucial role in the socio-economic development of the region and is a key factor in the study's focus on community livelihoods and cultural sustainability.

The study area is an important region for understanding the interplay between environmental conditions, agricultural practices, and community well-being. The climate, topography, and natural resources of the southern zone of Ofla woreda influence the way of life of its inhabitants, shaping their cultural identity and economic activities. The region's agricultural potential, combined with its strategic location, makes it a valuable case study for examining the challenges and opportunities faced by rural communities in Ethiopia. The study aims to explore how these factors contribute to the sustainability of indigenous cultures and the resilience of local communities in the face of changing environmental and socio-economic conditions.

The southern zone of Ofla woreda is a microcosm of the broader challenges and opportunities faced by indigenous communities in Ethiopia. The region's cultural and environmental characteristics provide a unique context for studying the relationship between traditional knowledge, agricultural practices, and community development. The study seeks to highlight the importance of preserving indigenous cultures and the need for sustainable development strategies that take into account the unique needs and resources of the local population. By focusing on this specific area, the study contributes to a deeper understanding of the factors that influence the sustainability of indigenous cultures in rural Ethiopia.



Figure 2: Study area

### **3.2 Research Method and Design**

*The research method and design used in this study were based on a descriptive approach, specifically a qualitative method with a phenomenological design. This approach was chosen to explore and describe the lived experiences of individuals involved in maintaining and sustaining indigenous culture in Ofla woreda. The goal was to gather detailed, in-depth information about the practices and challenges faced by the local community. By using a phenomenological design, the study aimed to understand how individuals perceive and experience the process of preserving their cultural heritage. This method allows for a rich, descriptive account of the realities people face, which is essential for understanding the nuances of cultural sustainability.*

*A key aspect of the research design was its focus on qualitative data collection, which involved gathering information through interviews, observations, and participant reflections. This method is particularly suitable for exploring complex and subjective experiences, such as those related to cultural practices and challenges. The study sought to capture the lived realities of individuals*

*in Ofla woreda, providing a detailed picture of how they navigate the process of maintaining their indigenous culture. By focusing on the participants' personal experiences, the research was able to uncover the emotional, social, and practical dimensions of cultural sustainability.*

*The choice of a phenomenological design was also based on its ability to provide a clear and accurate representation of the current situation in Ofla woreda. This method allows researchers to describe situations as they are experienced by the participants, rather than through a preconceived framework. This is particularly important in a study focused on cultural practices and challenges, where the lived experiences of the community are central to the research question. The descriptive nature of the study ensured that the findings would be grounded in the real-world experiences of the people involved, making the results more relevant and meaningful. The research design was also considered economical in terms of time and resource allocation. By focusing on qualitative data collection, the study could gather detailed information without requiring extensive quantitative data. This approach allowed the researchers to focus on the depth of the participants' experiences rather than the breadth of data. The use of a phenomenological design also enabled the researchers to draw valid conclusions based on the detailed information obtained from the participants, ensuring that the findings were both accurate and insightful.*

*In summary, the research method and design were carefully selected to ensure that the study could effectively explore the practices and challenges of maintaining and sustaining indigenous culture in Ofla woreda. The use of a descriptive, qualitative, and phenomenological approach allowed the researchers to capture the lived experiences of the community members, providing a rich and detailed understanding of the cultural dynamics at play. This method not only helped in gathering relevant data but also ensured that the findings were grounded in the realities of the participants, making the study both meaningful and impactful.*

*Research design refers to the plan and structure of the investigation used to obtain evidence to answer research questions. The purpose of this study was to investigate the situations that were observed in Maintaining and sustaining indigenous culture in Ofla woreda practices and challenges. The research design was descriptive methods that comprised of qualitative approach particularly phenomenological design which aimed to describe the livelihood experiences of individuals that can be explored, collected, analyzed and documented. This design was selected because it is helpful to show situations as they currently exist (G of whom ay, L.R.,*

and Airasian 2000). It is also assumed that this method is economical since it enables to describe the study woreda prevailing situation qualitatively Which eventually help draw valid general conclusion on the bases of detailed information obtained from the participants who have experiences about maintaining and sustaining indigenous culture in ofla woreda practices and challenges.

### **3.3 Sources of Data**

To undertake this study data were collected from both primary and secondary data sources. The methods of collecting primary and secondary data differ since primary data are to be originally collected, while in the case of secondary data the nature of data collection work is merely that of Compilation.

#### **3.3.1 Primary Data Sources**

Primary sources are original materials. They are from the time period involved and have not been filtered through interpretation or evaluation. Primary sources are original materials on which other research is based. They are usually the first formal appearance of results in physical, print or election format. They present original thinking, report a discovery, or share new information (available at <https://www.juhsd.net>).

Therefore, for the purpose of this study the primary data sources were used to collect information from teachers, woreda administrators, kebele managers, religious leader, women and students through questionnaires, interviews and focused group discussions, observation.

#### **3.3.2 The Secondary Data**

Secondary sources are less easily defined than primary sources. Generally, they are accounts written after the fact with the benefit of hindsight. They are interpretations and evaluations of Primary sources. Secondary sources are not evidence, but rather commentary on and discussion of evidence (available at <https://www.juhsd.net>). The researcher has used Policy document, Manuals, reports, books, previous research output, public conference paper, journals, internet, and T.V. Unpublished material consulted and articles, used as a secondary Source of data.

### 3.4 Sampling Method and Sample Size

#### 3.4.1 Sampling Method (Techniques)

As to the sampling technique, comprehensive, purposive and proportional stratified random sampling techniques were used. Accordingly, from the total 16 kebeles of the Woreda the researcher selected two kebeles purposively, namely hashenge, and fall. According to Ofla woreda Revenue Office, the total households' heads in the sampling site is 3836 with 2425 Males and 1411 Females. Regarding the samples from the total population 60 determined the sample based on the following simplified formula proposed by (Yamane, 1967 as cited in Mohammed, 2017) by considering the above size of target population.

$$n = \frac{N}{1 + N(e)^2} \dots\dots\dots \text{Yamane, 1967}$$

This is a sample size determination formula commonly used in quantitative research, particularly in social sciences and public health. It is used to calculate the required sample size (n) for a finite population (N) when the confidence level and margin of error (e) are known.

Definition and Components:

- ✓  $n$  = Sample size (the number of individuals or units to be included in the study)
- ✓  $N$  = Population size (the total number of individuals or units in the study population)
- ✓  $e$  = Margin of error (the acceptable level of error in the estimate, usually expressed as a decimal, e.g., 0.05 for 5%)
- ✓  $1$  = A constant in the formula
- ✓  $e^2$  = The square of the margin of error

$$n = \frac{60}{1 + 60(0.05)^2}$$

$$n = \frac{60}{1 + 60 \times 0.0025} = \frac{60}{0.15}$$

$$n = 40$$

#### 3.4.2 Sample size

A sample is a part of something larger, called a population; the latter is the totality of entities in which we have an interest, that is, the collection of individuals about which we want to make inferences (Dawson, 2002). The rationale for sampling is that by checking part of a whole we can say something about the whole (Behailu, 2012).

*This study is conducted in south zone Ofla woreda. south zone has fourteen woreda and five town administration and Ofla woreda has sixteen kebele and one town administration which is the total population of the study. The sample was taken from the one woreda of the zone and the zone culture and tourism bureau were the sample of this study. The woreda were selected purposively. In order to obtain reliable data for the study area, members of the communities from 2 kebeles were selected i.e.12 members of the community from each kebeles who have an experience in maintaining and sustaining the indigenous culture practices and challenges. Thus, a total of 24 knowledgeable prominent and well known member informants that are known by Kebele administrative office who have an experience in maintaining and sustaining the indigenous culture practices and challenges. Were selected purposefully for the Group Discussion (FGD In addition, some groups of key informants were nominated for two phases of Focus Thus, each interview involves a total of seven members which make the total number of participants in the interview 14. and 2 culture and tourism centers were the sample size for the study of maintaining and sustaining indigenous culture in ofla woreda practices and challenges. Generally, in both interview and FGD, a total of 40 individuals were involved in the process of the study.*

### **3.5 Data Gathering Tools and Procedures**

*To investigate maintaining and sustaining indigenous culture in Ofla woreda practices and challenges in conducting a research, it is advisable to maximize the accuracy of information using varied sources which is known as methodological triangulation. Accordingly, for the conduct of this study, a variety of data collection tools and instruments were employed. Structured and semi -structured interview were used to describe the situations qualitatively. In addition structured and unstructured discussion points were used for focus group discussion participants. Documents analysis was taken as one source of information focusing on the experiences on maintaining and sustaining the indigenous culture practices and challenges.*

#### **3.5.1 Interviews**

*Interviewing is basically the act (or the art) of asking questions and getting answers. Interviews can be distinguished along three dimensions: (1) type of questions (structured or unstructured or semi-structured interviews); (2) number of interviewees questioned simultaneously (individual or group interviews); and (3) selection of interviewees (random or specialized interviews). The*

most popular form is random, one-on-one, individual interview, very often, using structured or semi-structured questionnaires. Polls, surveys, and censuses are example of such interviews (Fowler, 1984; Babbie, 1990). One-on-one, face-to-face, in-depth unstructured interviews are often called ethnographic interviews (Fontana and Frey, 1994: pp.365–366). There is more than one type of group interviews—focus groups, brainstorming, Delphi technique, etc. (Fontana and Frey, 1994), with focus groups being the most common (Ashbury, 1995). In this study in-depth interview were used to get relevant information from the participants. So that seven participants from each selected woreda and two participants from zone were selected. Totally, sixteen participants were interviewed on the maintaining and sustaining indigenous culture in Ofla woreda practices and challenges.

### **Focus Group Discussion**

Focus group discussion was another instrument of data collection in this study. Two focus group discussions were held in each selected kebele. One group was consisted 6 group members. Generally, there were 2 focus group discussions around 24 participants were involved

### **Field Observation**

Observation entails the systematic way of recording of events, behaviors, and artifacts (objects) in the social setting chosen for study (Marshall and Rossman, 1995). Sometimes observation is seen as more general activity, where participants of observation also fit. Sometimes, it is classified as different from participant observation by the different levels of involvement of the researcher. Subscribers to this view distinguish the following levels of engagement in observation: (1) complete observer; (2) observer as participant; (3) participants observer; and (4) complete participant, and call observation only the first one. The important point here is not rigid classification, but researcher's clear understands of his and her position and possible biases because of that position. Observations were another instrument of data collection in this study. Thus, 4 cultural houses, culture and tourism centers in each selected woreda, and zone culture and tourism center were observe.

### **3.5.2 Questionnaire**

As the major data collecting instruments open ended questionnaires were employed for all respondents. Open ended questionnaire consists of questionnaire which invited respondents to

*write their ideas, views and beliefs. Open ended questionnaire was developed to be used in providing clear understanding to the knowledge of the sampled respondents related to the maintaining and sustaining indigenous culture in the selected Woreda.*

### **3.5.3 Document Analysis**

*To make sure how equivalent and consistent the data gathered through the method mentioned above from the research site, the researcher found document review as another means for this study. In other words, other than the above mentioned primary data collection tools, the researcher have also reviewed documentary sources that are pertinent to the study. The sources of data was obtained from local government minutes, reports and other published or unpublished written materials no maintaining and sustaining the indigenous culture practices and challenges*

### **3.6 Method of Data Analysis and Interpretation**

*The data collected through different instruments were organized according to their conceptual similarity. The collected data were analyzed and then described and narrated based on the methods best suited to their nature. Accordingly, the data collected from structured and semi structured interview, structured and unstructured questions for focus group discussion and observation were interpreted and analyzed qualitatively. The hand written notes and discussion during interview was transcribed and compiled in to themes. Finally, the overall course of the study was summarized, conclusion was drawn and an optimal solution was recommended based on the actual finding*

### **3.7 Ethical Issues (Considerations)**

*Prior to data collection from study participants, the researcher was ensured the participants agreement to participate in the study. All potential study participants were informed about the procedures that were used in the study, the risks and benefits of participating in the study, and their right as study participants. During the data collection and any activities that matter to the research, the researcher was make positive interaction with respondent through permissions and approval. The researcher granted the participants to keep their secrets during and after the study period. The sources all the theoretical concepts reviewed and discussed in the study are fully acknowledged.*

*As cited in Behailu (2012), (Creswell, 1994) planning a research proposal needs human participants which is important to consider the ethical guidelines will be designed to protect the participants. Regarding ethical consideration, the researcher was governed by the research code of ethics in Maintaining privacy and confidentiality and or other related values.*

### **3.8 Reliability and Validity of the Instruments**

*Checking the validity and reliability of data collecting instruments before providing for the actual study subject is the core to assure the quality of the data. In order to check the reliability and validity of the questionnaires, pilot testing was made in the sample school for this study to measure the reliability of this research the researcher used internal consistency (Cronbach alpha) technique was considered to measure the consistency of respondent's response and it is the most common measure of reliability. In qualitative research the data collection was valid to attain the objective of the study. During data collection, researcher interpreted the prepared questions into local languages to gather the valid data from the selected respondents. In preparation, collection and analysis, the senior researchers, educated peoples and different friends gave comments and corrections.*

*The researcher finding the truth based on research design, formats and context in which the research was undertaken and would make use various interview techniques during interview expression and discussion. Finally, this study concluded based on the findings of the study and recommended for the concern body.*

## **Chapter Four**

### **Analysis and Discussion**

*This chapter deals with thermalize, analysis, and discussion of the data that have been obtained through interview, focus group discussion and observation methods. Data were collected from a total of one woreda of the zone and culture and tourism bureau of Ofla woreda. Findings of the study are presented in two parts. The first part deals with general information of respondents that is the characteristics and back ground information of respondents. The second part focused on findings gathered through in-depth interview, focus group discussion and observation from selected respondents of the woreda including culture and tourism Bureaus. The analysis is classified in to six sections that are related to the study. These include: Change and Continuity in the Culture of the Ofla People, Cultural foods and drinks, and its changes, The Current Situation of the Cultural Goods and Services, The Youth and Ofla Culture, Effects of Globalization on Indigenous Culture of Ofla People and Protecting Indigenous Culture in the Heydays of Globalization. Finally, any aspect that respondents added regarding effects of globalization on the indigenous culture was presented.*

#### **General information of Respondents**

*The characteristics and background information of respondents were examined in terms of sex, age, educational background, and marriage status. All respondents to this study were from Ofla woreda (Hashenge and Fall) selected woreda and zone center.*

*Table 1: characteristics and background information of Respondents*

<b>Variables</b>		<b>Respondents</b>	
		<b>No</b>	<b>%</b>
<i>Sex</i>	<i>M</i>	25	62.5
	<i>F</i>	15	37.5
	<i>Total</i>	40	100
<i>Age</i>	<i>20-30</i>	15	37.5

	<i>31-40</i>	20	50
	<i>41 and above</i>	5	12.5
<i>Marriage status</i>	<i>Married</i>	30	75
	<i>Unmarried</i>	10	25
<i>Educational background</i>	<i>Grade 12 and Below</i>	10	25
	<i>Diploma</i>	5	12.5
	<i>Degree</i>	20	50
	<i>Masters and Above</i>	5	12.5

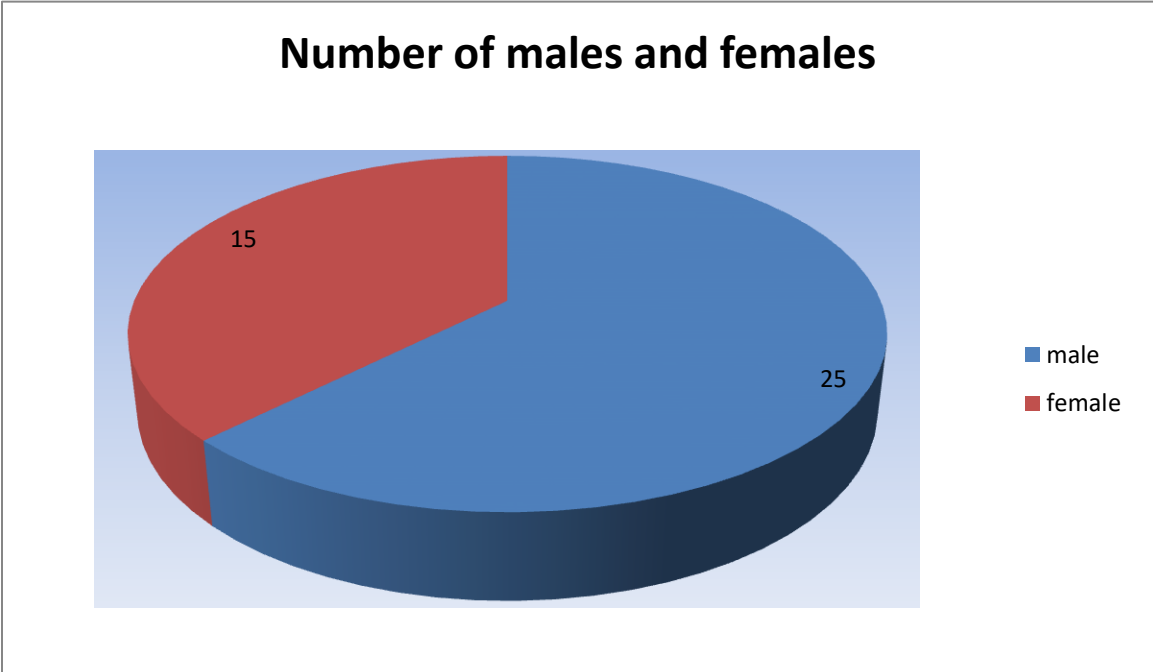


Figure 3: amount of each gender

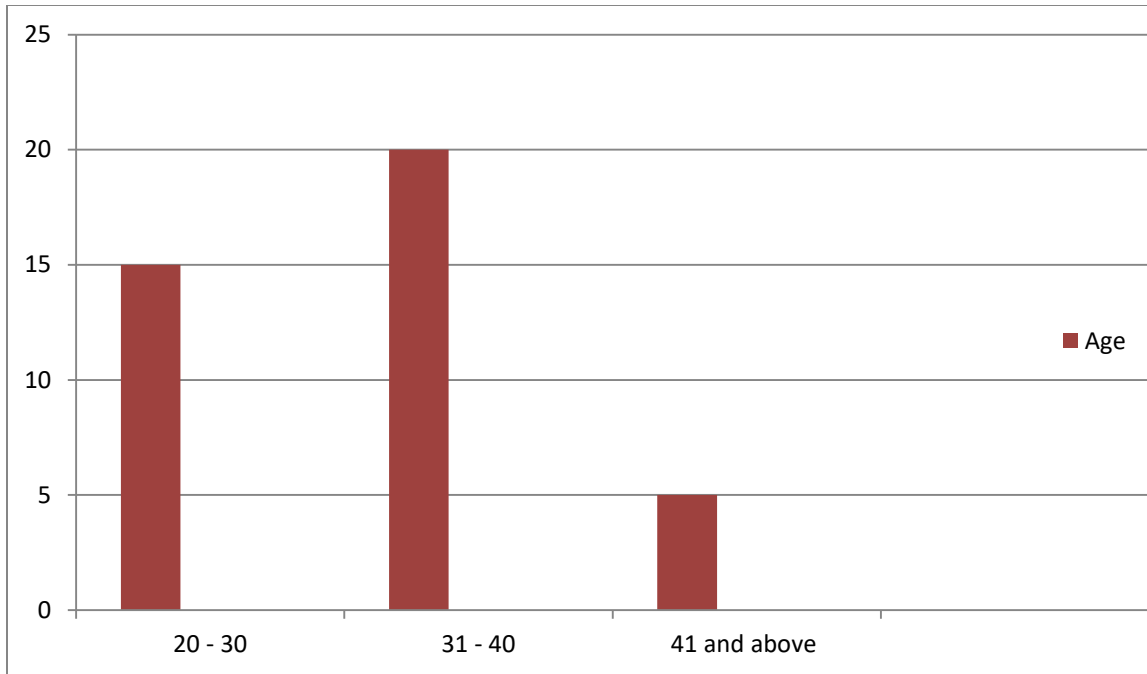


Figure 4: Age

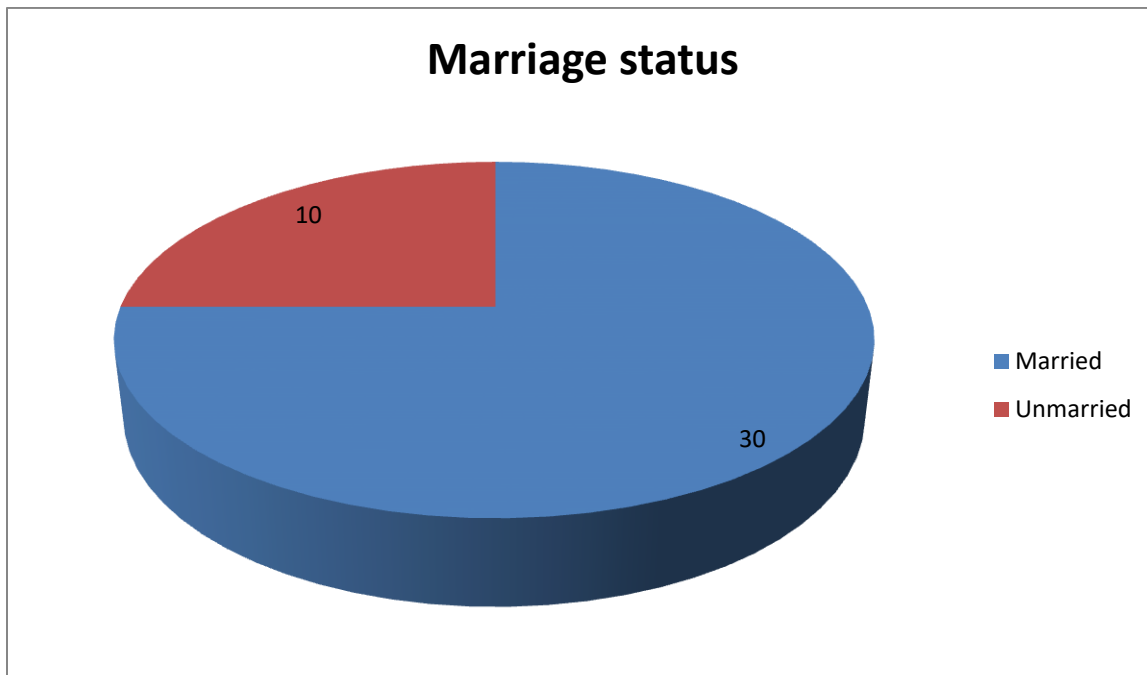


Figure 5: Marriage status

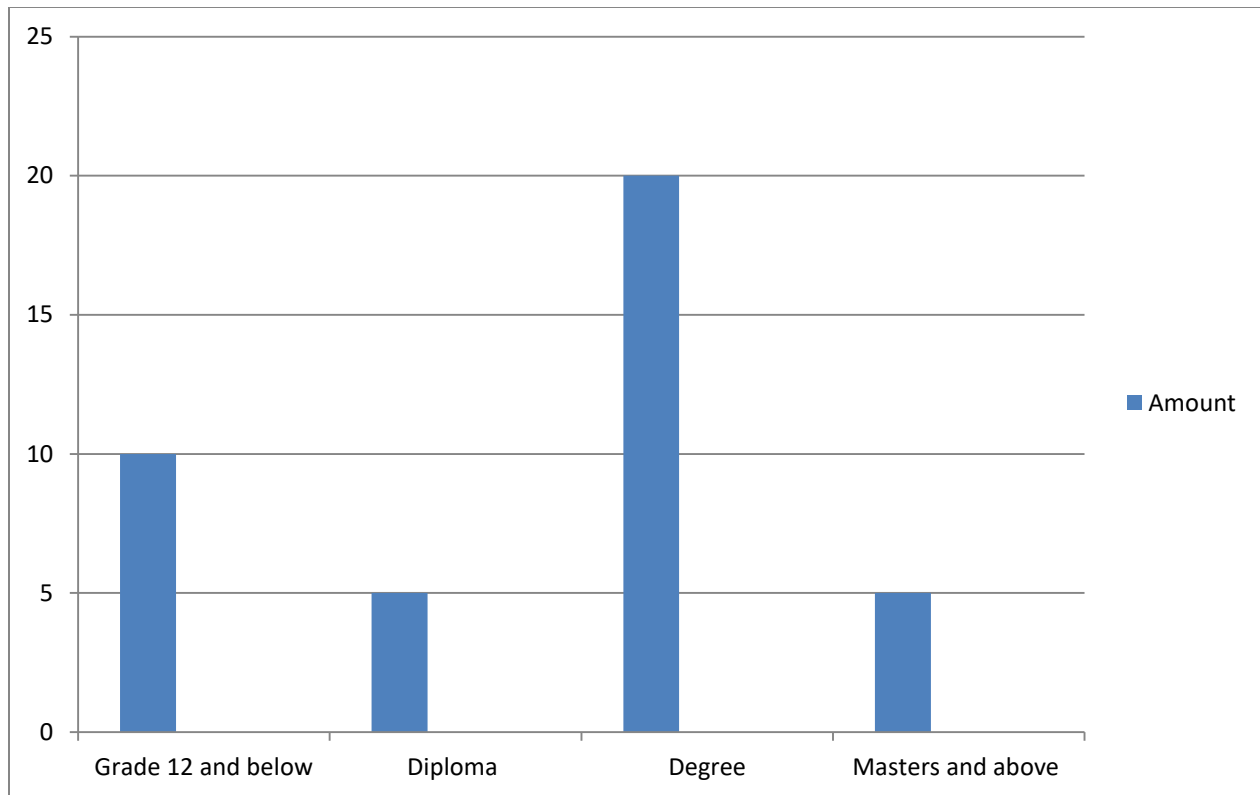


Figure 6: Educational background

The above figures of pie chart explain indicated that, out of the 40 respondents of Ofla woreda (Hashenge and Fall) 25(62.5%) Male 15(37.5%) Female marriage status o the respondents In number 30 (75%) married and 10(25%) unmarried the age of 16-20= 15(37.5%); 31-40= 20(50%) and above 41 5(12.5%) Educational background Grade 12 and Below 10 (25%) diploma 5(12.5%) degrre 20 (50%) and master 5 (12.5%) These are:-sex, age, marriage status and educational backgrounds of respondents. During depth interview and focus group discussion, gender participations are kept. And educated from master level up to lower grade level individuals shared their ideas through interview and focus group discussion.

### **Change and Continuity in Culture of the Ofla People**

Culture is a way of living style of people or the way of life of the members of a society, the collection of ideas and habits which they learn, share and transmit from generation to generation that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society; and the set of tangible and intangible elements-things like diet, tools, technology, language and values-that

*gives shape and meaning to everyday lives of a particular group of people(Ugba,Chukwu and Ogbo,2014). Then researcher analyzed the collected d data as follows:*

*There are many changes and continuity in the culture of Ofla. The early people of Ofla made and use the overall goods and services by themselves. They had cultural technology, ways of living, plays, marriage styles, and different goods and services even ways of conflict resolution when conflicts occur in the Ofla. The culture of Ofla from time to time is changing which means assimilating in to other cultures. The practices of early peoples are now replaced and changed by educated peoples. During early people of Ofla for instance, marriage the parents select the girl or boy for their kids.*

*Most description reflects that the most part of the culture of Ofla is now disappearing. From the small household uses up to large scale technology are leave off by the current generation. Cultural goods and services, plays and different styles of the people of the Ofla are eliminating. New generations are fostered by the provisions of Globalization which provide a good opportunity to the youth that forced the youth to left out the styles of culture identity.*

*In general, it is believed that the cultural values and norms of the people of Ofla are reducing in the time passage. For instance, there had been special preparation of food, drinks, and plays, dressing styles, ways of living and resolving conflicts. But all these cultural values and practices are not practicing by the youth of the Ofla and not transmitting to the next generation of the people of Ofla. The culture of Ofla is draining in the time passage by replacing itself by other western cultures that brought many opportunities to youths and fostering them into globalization. When Globalization expands its opportunities to youths, the youths are easily exposed to use manufactured goods and services that undermine the cultural goods and services. This means when they found better technological facilities, the youths stop to use the cultural goods and Services.*

*Particularly the youths are a major reason for the changes of the Ofla culture, because youths are now a day using technology like (mobile, internet, and different media) that provides opportunities to youths to have information about the western dominant culture. Even cultural technology by low cost, there have been the traditional technologies of making cultural houses in the Ofla people which is now replacing by the manufactured materials and neglecting the*

*cultural technology. Also they have made many different household cultural furniture like chairs, tables, materials of fetching water, shoes, eating materials, music materials, armaments, cooking materials, drinking materials, and etc. These all traditional technologies are replaced by globalized technology.*

*Now a day, the people of Ofla are using mixed materials from manufactured in one hand and cultural goods and services on the other hand. The manufactured goods services are dominating the cultural goods and services. More of the cultural goods and services are prepared during cultural holidays. Most of the time the people or the youths are interesting in manufactured goods services rather than cultural goods and services. In the near future the cultural goods and services are fully replaced by manufactured goods and services if there is no taking measure to revive the cultural values and norms.*

#### ***4.1 Factors Influencing the Change in the Culture of the Ofla People***

##### ***4.1.1 Internal factors***

*There are number of factors that influenced for the changes in the culture of the Ofla people. There are internal and external factors influenced the culture of Ofla.*

***Internal factors include lack of awareness about their cultural identity.*** *The youths of Ofla have no an access to improve their cultural values and norms which means an absence of centers to practice and to know the importance and roles of one's cultural identity because the youths have no information. In some aspects of culture, culture and tourism centers have no awareness even in some cases; there is no cultural center to visit. This by itself is one main factor for the youths not to promote the cultural identity of Ofla because they have no awareness creation.*

***Another internal factor is the absence of cultural improvement.*** *This means that cultural values and norms of Ofla did not update itself with technological advancement. Culture is not stagnant rather it is dynamic. It should be improved or updated itself in the time passé .Even the concerned government bodies did not give emphasis to improve and rehabilitate the cultural norms and beliefs that means low consideration on the roles and power of culture in a social, economic and political importance is decisive factor.*

*In addition, poor parent-kids relations are another internal factor for the influence of the culture of Ofla. When parents have poor relations with their kids, they could not follow about their ancestors due to lack essential information. When youths lack credible information about their cultural identity, the cultural identity for them is nothing. Then, they easily exposed to western culture.*

#### **4.1.2 External Factors**

*Globalization as the closer integration and interaction of countries and peoples of the world and the breaking down of artificial barriers or avoiding difference to the flow of goods, services, capital, knowledge and people across national borders; a process of creating a global market of investments, trade and information through the integration of economic decision making on consumption, investment and savings across the world (Ugba et al, 2014).The spread of new technology in the third world countries are one main external factor for the changes and abandon of the culture of the third world countries the same to Ofla. Because, those backward or traditional goods and services are exposed for market competition with manufactured goods and services in which western culture easily took the upper hands on undeveloped culture of Ofla. The other external cause is strong foreign relations which foster the countries to exchange the goods and services between developed and undeveloped. The other cause is the availability and expansion of technological advancement. .*

*The external factor took an upper hand in influencing the culture of the people of Ofla. The most decisive factor that influences the culture of Ofla is the external factor even the internal factor contributed for its changes. The external factor takes a lion share in the influence of the culture of the people of Ofla. It pulls the youths of the third world countries particularly the youths of Africa by its advancement access to technology in which the youths easily learn the cultures of the abroad that killed the feeling of ethnic identity.*

#### **4.1.3 Cultural aspect of Ofla experiencing more change**

*Cross-cultural experience as a source of attitude change, and this is that alienation can and does occur. It is quite possible for exposure to a foreign culture to move a person so far out of his own culture that he cannot traditional national patterns (Watson and lippitt, 1957)*

*.The cultural background of Ofla have been its own cultural living styles like dressing styles, preparation foods and drinks, plays, music, preparing music materials, preparing armaments , and values and norms that differ Ofla from other peoples of Ethiopia. There are the differences of culture before and today. The early people of Ofla had its way of living, eating, beliefs, plays and music. Aged know about the values and norms of the people of Ofla by describing their past experiences how they lived, what they ate and drunk, play including music and others. On the other hands the youngsters do not know any aspects of the culture even the name of the foods and drinks what the aged used early. The youngsters have informed well about the current types of foods, dressing and films which are out of the culture of the people of Ofla. It described that by this trends the next generation will not have information about the culture of Ofla.*

*Almost all cultures of Ofla are draining due to the influence of external factor or globalization. More of dressing style has experienced more changes particularly by youths. The youths are following the dressing styles of western culture which does not respect the norms and values of the culture of Ofla. The other one is the preparation of cultural foods particularly around towns. The youths have not practicing the cultural foods even some types of cultural foods and drinks are not using by the people of Ofla Currently all types of foods are not preparing and eating by the people of Ofla. More of the dressing styles are fully changed into western stylesIn general, all aspects of the cultures of Ofla have experiencing changes and not transmitting to the next generation.*

*Because the youngsters are not interesting to accept the cultural values and norms due to the absence of awareness about the roles of cultural identity At all the dressing styles are changed because of the access of technological advancement, the girls could not prepare the cultural foods due to the availability of fast foods; the youths could not play music during holidays and do not know about different cultural styles of Ofla. This shows all cultural aspects of Ofla have experiencing changes. Even the Ofla cultures have experiencing rapid changes due to fewer acceptances by youths and easy access of opportunities to the ready made goods and services of globalization which is main reason why the culture of the people of Ofla has experienced changes.*

*The youngsters could not take part in the activities doing to rehabilitate the culture of the people of Ofla. Because, the culture of Ofla have experienced changes due to the pulling factors of*

globalization. Particularly the dressing styles are already drained and others are ongoing to eliminate. For instance, concerning cultural foods and drinks, it is sometimes preparing in countryside, and cultural plays and music are also rare. Because, the youths are more attracted by the fast foods and manufactured drinks, and they follow up western styles of dressing. The major reason for the influence of the culture of the people of Ofla is the exposure of the youngsters to the western culture.

#### **4.1.3.1 Cultural foods and drinks, and changes**

We need to understand not only a variety of social, cultural, and historical contexts but also the many layers of knowledge and meaning held by different Ethiopians in relation to food from different regions. Such knowledge is both socially and culturally constructed in terms of Ethiopian national identity expressed by meaningful meal messages. There are distinct differences between the regional specialties of southern, eastern, and western Ethiopia and are highly regarded in their place of origin and localized foods. Inevitably, therefore, modern communications and the temporary or permanent movement of people into Addis Ababa has meant a blurring of regional food differences and the building of national cuisine. The city thus also provided the opportunity to sample and savours the best of regional home cooking which in time was blended into a national cuisine (Abebe, 2004).

As the interviewees response some of the cultural foods are still using as common foods in the culture of the people of Ofla. The people of Ofla have different types of cultural foods and drinks which have prepared and used at different times and purposes. For instance; *Injera* Description: *Injera* is a large, spongy flatbread made from teff flour, a tiny, nutrient-dense grain native to Ofla. It's slightly sour due to the fermentation process and serves as the base for many Ethiopian meals. The texture is soft and spongy, and it is used to scoop up stews, salads, and other dishes.

*Cultural Importance: Injera is more than just food; it's a central part of Ofla dining and often shared in a communal setting. It's also considered a symbol of hospitality*

*Description: Shiro is a flavorful stew made from ground chickpeas or broad beans, cooked with onions, garlic, ginger, tomatoes, and spices. It's often served with injera and can be made vegan or with meat (though it's usually meatless). Cultural Importance: Shiro is a common dish for fasting periods in the Ofla Orthodox Church, when meat and dairy are avoided.*

*Other cultural food is "kitifo" which is made up of meat, butter and chili especially during "meskel and marriage of "Hashenge" when the family of male invited by female family to introduce each other In general. .*

*There are also different types of drinks in the culture of Ofla. The most known are " korefiye' " which similar to the fabrication that is made up of barley, "gesho" and other inputs by keeping timing using local materials. "Katikala" and "araqe" commonly known drinks in the culture of Ofla.*



Figure 7: Korefiye



*Figure 8: Katicala*

*T'ej is a traditional Ofla honey wine, typically brewed at home using honey, water, and gesho (a local herb). It has a sweet, slightly alcoholic taste and is often flavored with spices like cinnamon or cloves. Cultural Importance: T'ej is a significant part of Ethiopian hospitality and is often served during celebrations, feasts, and social gatherings. It's also common at traditional Ofla coffee ceremonies.*

*Buna (Coffee) Description: Ethiopia is considered the birthplace of coffee, and coffee (buna) holds a central place in Ethiopian culture. The Ethiopian coffee ceremony is a significant social event, where beans are roasted, ground, and brewed in front of guests. It's served in small cups and is often accompanied by snacks or incense. Cultural Importance: The coffee ceremony is a profound cultural ritual, symbolizing hospitality, respect, and community. It's a key part of social life in Ethiopia. . As some interviewees explained that the expansions of spiritual activities antagonize the use of these cultural drinks of the people of Ofla. Another reason is the production of modern drinks like the beer and other soft drinks influenced the production and use of cultural drinks of Ofla.*

### ***The Current Situation of the Cultural Goods and Services***

*As far as cultural goods and services are concerned, consumer behaviors seem to be vastly affected by the education to participate in culture. In today's world, with the development of the Internet and other modern media, we can no longer look at culture in the traditional way (Izabela, 2015). Globalization is about monumental structural changes occurring in the processes of production and distribution in the global economy and it is affecting the entire*

*social, political and economic structures and processes that emerge from global structuring (Abdelhadi and Ahmed, 2014).*

#### ***4.2 Tangible Aspects of Cultural Technology of Ofla***

*Cultural Materials to prepare food these are the cultural materials to prepare foods which are made up of wood by the local people of Ofla. Especially during group work, the people of Ofla used these materials to prepare food for the mass. But, currently these goods are not in use because the people of Ofla referred to use the plastic materials to save time and energy. In turn it influences on the expansion of cultural goods and its technology.*

##### ***Cultural Drinking Materials***

*These are drinking cultural materials for cultural drinks which are made up of different locally available materials. It sometimes used to cook enjera. But, these cultural goods are now replaced by the manufactured plastic and glass materials which are great actors of globalization.*

*Food Provide this is one the most important traditional providing eating food. It is made up of wood that is important to eat different cultural foods in group or with family together. Now it is replaced by the manufactured goods. Even a traditional technology has disappeared. Unlike others it used to provide food for many peoples at the time.*

##### ***Hand washing material***

*This is hand washing traditional materials to wash hands which are made up of wood. It is very interesting cultural good while it is replaced by the plastic materials.*

##### ***Food Provide***

*This is one the most important traditional providing eating food. It is made up of wood that is important to eat different cultural foods in group or with family together. Now it is replaced by the manufactured goods. Even a traditional technology has disappeared. Unlike others it used to provide food for many peoples at the time.*



Figure 9: food goods

### ***Handiwork***

*These are also materials to provide foods in group or alone. These are made up of different strong grasses in Amharic “guffa” in colorful manner by the girls for business and home use. These kind of goods are used for long period of time but now they are used for the decoration of houses or found in the cultural museum of South zone in Ofla woreda. They are out of use and substituted by the industrial manufactured goods.*

### ***Butter pitcher***

*These are the most respected and expensive materials which are used to give gift filled by the butter to the beloved people. It is provided by the women during marriage ceremony, hero and graduation ceremony. They are used only in the country side but not used in town centers because they used to provide modern goods. These materials are made up of clay, skin and by using different ornaments.*



Figure 10: Butter pitcher

## Parm (baby baggy)



Figure 11: Baby baggy

## *Traditional mill*

*The early people of Ofla were used this type of mill to produce flour to get food. This traditional mill is made up of very strong stone. This is currently out of use and replaced by the modern mills which are simply produce flour without manual power.*



Figure 12: Mill

## **Pottery goods**

*These are important cultural goods which are made up of clay and used for different purposes. Pottery goods are used as the cup to drink coffee, milk, and other cultural drinks. In addition, used to cook and to give foods, and to fetch water and produce the cultural alcoholic drink called “katikala.”*



**Figure 13: Pottery goods**

## **Traditional Instrument of music**

*Ofla’s music would primarily rely on instruments crafted from locally available natural materials, similar to other Ethiopian and Tigrayan traditions:*

### *Drums (Kebero, Nagarit)*

- ✓ *Made from animal hides (goat, cow) stretched over wooden frames.*
- ✓ *Used in religious, social, and ceremonial music.*

### *String Instruments (Krar, Masenqo)*

- ✓ *Masenqo: A single-stringed fiddle with a horsehair bow, used in storytelling and secular music.*

### *Wind Instruments (Washint, Embilta)*

- ✓ *Washint: A bamboo flute used for pastoral and recreational music.*



Figure 14: Traditional instrument for music

### **Traditional shoe**



Figure 15: Traditional shoe

### ***Cultural house***

*It is the cultural house of the people of Ofla. Almost all cultural houses are made up of cultural inputs. It is very interesting cultural house including the internal parts of the house. The cultural*

*houses are used for living for the people, cattle and to cook food. All materials from starting up to finishing are used locally available materials including decoration and building technology.*

*However, building cultural houses are currently eliminating from time to time and the people are shifting into corrugated iron/tin to build modern houses which request costs to buy tin, cement and nail. Even the technology itself is lost. The early people of Ofla. had built the cultural houses in group without payment, but the current building of modern houses ask a lot of many.*

***Instruments are traditionally made from:***

✓ *Wood*



***Figure 16: Cultural house***

### *3. Cultural Context*

*- Religious Music: Dominated by Ethiopian Orthodox Christian traditions, using drums (kebero) and sistra in church services.*

*- Secular Music: Includes work songs*

*Oral Tradition: Songs preserve history, myths, and social values,*



*Figure 17: Oral tradition (Gumaye)*

### ***Indigenous Jewelry Culture of Ofla***

*The Ofla district in southern Tigray possesses a rich indigenous jewelry tradition that reflects both the aesthetic values and social structures of Tigrayan society. This jewelry culture serves as more than mere adornment—it functions as a visual language communicating identity, status, and cultural heritage and cultural Jewelry.*

#### *Types of Traditional Jewelry*

##### *1. Head and Hair Adornments*

##### *2. Necklaces*

- ✓ *Cross pendants (Meskel): Large silver crosses on leather or chain*
- ✓ *Multi-strand bead necklaces: Layered designs with color symbolism*
- ✓ *Gorget-style neckpieces (Qolqel): Broad silver chest coverings*
- ✓ *Enqui (ፊንቅጥ)*

##### *3. Arm and Hand Jewelry*

*- Cuff bracelets: Wide silver bands with engraved patterns*



*Figure 18: Jewelries*

*Traditional and Indigenous Play Culture in Ofla, Tigray (Ethiopia)*

*Ofla, a district in Tigray, Ethiopia, has a rich tradition of indigenous games and playful activities deeply rooted in its agrarian lifestyle, social cohesion, and cultural identity. While formal documentation on Ofla’s play culture is limited, the following insights are drawn from broader Tigrayan and Ethiopian traditions, as well as universal African play patterns.*

*1. Traditional Games and Their Roles*

*A. Physical & Competitive Games*

*Ashenda (አሽንዳ)*

*The culture of Ashenda in Ofla is a profound expression of Tigrayan identity through the lens of its female participants. It is a unique festival that combines religious tradition with a powerful celebration of feminine energy, community spirit, and cultural continuity.*

***The festival has deep-rooted cultural and social meanings***

*A Celebration of Women and Girls: Religious Origin (The Feast of the Transfiguration*

*Time for Song and Dance (Zefe; A Show of Cultural Identity*

### ***Key Cultural Elements of the Festival in Ofla***

*Timing and Duration;. The Ashenda Grass; Traditional Attire and Adornment; Music, Dance, and Song (Zefe); Gift-Giving*



Figure 19: Ashenda

### ***Timket (ጥምቀት)***

*the culture of Timket in Ofla is a vibrant tapestry woven from deep Orthodox Christian faith ancient Ofla rituals centered on the \*Tabot\*, powerful cultural expressions like Shilela and traditional dress, and a strong sense of community. It is a festival that engages all the senses and embodies the very heart of Ofla identity, now also symbolizing hope and resilience for the future.*



Figure 20: Timket

*The culture of Meskel in Ofla (which refers to the areas of southern Tigray) is distinct, vibrant, and deeply intertwined with the local history, social structure, and agrarian lifestyle.*

*Here are the key cultural elements of Meskel in Ofla*

*. The Unique "Meskel Flower" and Preparation*

*The Symbol of Arrival: The celebration is intrinsically linked to the blooming of a bright yellow wildflower, locally called Adey Abeba*

*The "Demera" Bonfire: A Communal Effort*

*The climax of Meskel is the lighting of a large bonfire, called the Demera in Ofla. The construction of this Demera is a highly organized community event.*



**Figure 21: Test of strength ( Gdl)**

*Dama (ዳማ) and Gebeta – Checkers-like Game*

- ✓ *A local version of checkers played with stones or seeds.*
- ✓ *Popular among elders and children alike.*



**Figure 22: Gebeta**

**2. Kukulu (ክክሉ) – Jump Rope & Clapping Games**

- ✓ *Played by girls using woven ropes or singing rhythmic chants.*
- ✓ *Encourages coordination and teamwork.*

**3. Materials & Play Environment**

- ✓ *Natural Tools: Sticks, stones, animal hides, ropes, and handmade toys.*
- ✓ *Play Spaces: Open fields (Demas), riverbanks, and communal gathering areas.*

**4. Modern Challenges & Preservation**

- ✓ *Decline: Urbanization and digital entertainment reduce traditional play.*
- ✓ *Preservation Efforts: Some schools and cultural groups reintroduce these games to keep heritage alive.*

**Cultural Significance of Play in Ofla**

- ✓ *Rites of Passage: Some games (like wrestling) mark transitions into adulthood.*
- ✓ *Social Bonding: Play strengthens community ties, especially during festivals.*
- ✓ *Skill Development: Games mimic real-life skills (herding, farming, combat).*
- ✓ *Oral Tradition: Many games include songs, chants, and proverbs, preserving history.*

### ***4.3 Intangible aspects of Ofla culture***

#### ***4.3.1 Marriage***

*Ofla have its own diverse cultural services that practiced and served its people at different times. One known and major service was the marriage service in which Ofla had its own ways of practicing the marriage service. In the people of Ofla there were different types of marriage.*

*The agreement between the male and female When the two people form marriage without any marriage ceremony and the third party interference. The second marriage type was “zerefa” when the form of marriage without the good will of female. This type of marriage form male first ask a female to marry, if a female does not want to marry that boy, he collect all his friends and suddenly he took away her forcefully.*

*Now a day this kind of marriage is forbidden by government and even by the spiritual institution The last marriage style is “laggo” when one woman’s husband is died or when she is widow, she will be given to the brother of her ex-husband. These types of marriage common in Muslim community*

*While, now a day the most commonly using form of marriage is the agreement between the male and female. A male select his beloved by his choice without any family interference. All other forms of marriage are rarely practicing by the people of Ofla. This is because of the expose of the youths to the globalization.*



## **Figure 23: Marriage**

### **4.3.2 Funeral Ceremony**

*It is other cultural services during death incidents. There are different ways of describing the sadness about the death of people. The three different ways of crying in the death of the people. The crying about the hero people is different from the crying about youngsters. The crying about known women is different from crying about the common women. There are also the forms crying for babies. If a person is hero of war, crying by riding horses by supporting which is a traditional music material during death and happiness. Even the burial system had supported by riding horses by talking about the good contributions of dead individuals including numbers of horses and others. As the interviewees described the expansion of the Christianity taught, it is forbidden in the doctrine of the religion. The expansion of the production and distribution of automobile and other means of transportation influenced the riding of horses in the culture of the people of Ofla.*

### **4.3.3 Conflict resolution**

*In addition to above cultural services, there is also traditional conflict resolution mechanism in the people of Ofla. A number of conflicts are resolved by clan leaders and the authority of elders because of a high fear and respect of the community for clan leaders and elders. Loyalty was imposed on the leaders. So, clan leaders and elders are responsible to judge fairly and properly. Even if traditional conflict resolution mechanisms are not legitimized by the government, they have a great contribution for relative peace on the area. Elders are an aged people such as clan leaders, village elders, religious leaders who are elected on the basis of*

*their great knowledge, wisdom and experience. Elders have a power and ability to persuade others and to reach an agreement as well as natural skill to resolve conflicts because of knowing their culture, beliefs, values, customs and norms (Zelalem and Endalcachew, 2015).*

*In the culture of Ofla the peoples follow the cultural procedures and values. It serves as the one mechanism to resolve conflicts and keep peace and order in the people of Ofla. During Conflict resolution, all audiences have the right to talk what she or he feels about the conflicting parties and takes parts in the decision making processes. In conflict resolution mechanism all witnessed individuals, should be promised by their religion in front of elders not to lie. As the interviewees*

*described still today in some cases, the people of Ofla are practicing traditional conflict resolution mechanism of Ofla.*

*As described the cultural goods and services are not developing rather declining and eliminating. The people of Ofla have made and used goods and services by themselves but now the youth's exposure is not to follow their ancestors rather to the culture of others or to the culture of the dominant. As explained, the people of Ofla have their own goods and services which are used for long period of time. For instance, building of cultural house by the local inputs Prior all peoples of Ofla had built cultural houses by themselves, but now even the technology, the building of the cultural houses are replacing into modern houses using manufactured goods.*

*In addition, materials which used for different purposes were made by the house hold owners by using locally available inputs like cultural furniture. Some groups emotionally described that a lots cultural goods of the culture of the people of Ofla had been very interesting and beautiful which are made from different inputs and used for different purposes but now they are out of uses at all. Almost all of the woreda of this study believed that the cultural goods and services are not showing progresses due to the dominance and availability of manufactured goods and services. This is because of the interconnectedness of countries in political, economic, and social affairs that create an opportunities to compete two not an equal cultural goods and services. This creates an access to the dominant culture to influence the cultures of the third world countries. All aspects of culture of the people of Ofla is not developing as the expansion of technological advancement rather declining and losing its cultural values and norms. The other reason is the absence of improving itself by expecting its cultural values.*

*Finally, after passing all the above mentioned processes of resolving a conflict, compensation will be given to the offended party in accordance with the decision passed by the elders. In addition to the provision of a reward, sanctions or limitations will be enforced in support of the wounded side for the declaration of a just and fair decision. All the parties take part in the system extremely respect the proverb what the elders have seen and heard is what in fact happened i the view of God by saying the Amharic literary word like, “ሸማ ግሌ አዎ ማለት ለግዚአብሔር አዎ ነው” which means that “ Elders are an eyes of God In a similar manner, those*

who are Muslim religious followers also says in Amharic “ኸማግሌ ባለው እስማማለሁ አልከዳም ብከዳምቁርዓን ይከዳኝ “ which means “ I agree with all what the decisions passed by the elders, If I fail to accept their decision, I declare that the Holly Qurean can disregard me”.



Figure 24: conflict resolution

***Heritages and unique places of Ofla wereda***



Figure 25: Lake Hashenge

***The Youth and Ofla’s Culture***

*Globalization has enormous effects on the cultural identity among youth through technological changes and western imperialism. Globalization has great effects on the interaction pattern,*

*cultural practices, and life style. The domination of universally approved perception and prevalence of globalization has its in-depth and evident impacts over youth local culture because it has caused decline of traditional cultural norms and values which has been replaced by the western values (Azhar et al, 2014). Globalization also creates the cultural identity tensions. First, exposure the youths to foreign media and foreign affairs are likely to weaken people's attachment to national community (Wu, 2012).*

*Globalized media eroded traditional African dress pattern very quickly foreign media content would also prove a large problem. It is opening significant new avenues for media programming and is offering children variety in terms of media content relating to communication, information and entertainment (Barnett, 2002).*

*The different reasons that pushed the youths not to follow their ancestor more of the expansion and availability of foreign culture is one major pushing factor that influenced the youths not to follow their ancestors. On the other word, the availability and expansion of globalized or western cultures not only in Ofla but also in all cultural values and norms of Ethiopia eroded the Youth's attitudes in their cultural identity. Particularly the Ofla woreda culture and tourism center strongly explained that the exposure of the youths to the western cultures like America and other developed countries cultures disconnected the youths from their cultural values and norms. The main implications are currently the youths are following western dressing styles, music, meal, and resolving differences. They undermine the traditional ways of resolving conflicts even they do not respect the elders and their identity. In addition, they do not wanted to dress the cultural dressing styles and do not wanted to prepare and eat cultural foods. This can be concluded as, culture can be developed and extricated when peoples work to promote and undermine respectively.*

*An interviewed aged elder in Ofla woreda (hashenge kebele) on December 2017 E.C particularly said that the expansion of religion prohibits the youths and all other people not to follow their ancestors. Because, some religion forbidden the consumption of the cultural foods and drinks. As this elder, the early people of Ofla had been very strong and healthy because they ate organic high protein foods and drinks that produced by them locally.*

*Still others described that learning is the reason that pushes the youths not to use their cultural ways of their predecessors. Learning creates an opportunities to the technological access that expose the youths to follow the guest culture which available in the technological advancement which in turn disconcerted the youths from their cultural involvement. Those educated youths do not care about the culture and cultural identity even their admiration is about the globalized dressing styles of known individuals, global known musicians, and global football players no sense of their identity.*

*Migration is one important reason that pushed the youths not to follow their parents. Those migrants from host country to guest countries brought the cultures of living styles, meal, dressing styles, language and other relating aspects which are not familiar with the cultures of the people of Ofla. Currently almost all of the youths of Ofla could not be perfect in writing and speaking their own language by pointing themselves as an example. So that migration is a reason that pushed the youths not to follow their parent's ways of living.*

*On the other hand, the absence of awareness creation on youths is the reason why the youths undermine their cultural identity. The youths of Ofla have no an access to improve their cultural values and norms which means an absence of centers to practice and to know the importance and roles of one's cultural identity because the youths have no information. In some aspects of culture, the selected woreda culture and tourism centers have no awareness even in some woreda; there is no cultural center to visit. This by itself is one main factor for the youths not to promote the cultural identity of Ofla because they have no awareness creation. This fosters the youths in order to expose themselves to other foreign cultures.*

*Due to above described reasons the indigenous culture of Ofla has influenced by the western cultures and technological advancement. Most of them are believed that the western cultures are imposing superiority over the cultures of Ofla*

#### ***4.4 Effects of Globalization on Indigenous Culture of Ofla People***

*Cultural identity and globalization are correlated and interconnected phenomena of this day, where globalization is a source of transformation of new and modern ideas, development of human capital and information, but on the other side it is a threat to sociocultural environment in the context of identity (Ammari and Romanowski, 2016)*

*On the other hand, culture is very much an elusive term to define, perhaps because of its wider scope and broad nature. However, what comes to the mind while thinking of culture is values and norms people have which make them live in a particular way. It is a way of living in a particular community. It is therefore, the sum total of all things that refer to religion, roots of people, symbols, languages, songs, stories, celebrations, clothing and dressing, and all expressions of our way of life. It encompasses food productions, technology, architecture, kinship, the interpersonal relationships, political and economic systems and all the social relationships these entail. One truth about culture is that it is learned. Such learning does not take place through natural inheritance. It is not genetically transmitted. Rather, it takes place by a process of absorption from the social environment or through deliberate instruction, or through the process of socialization. If culture is learned, it may follow to say that, it can equally be unlearned. If it follows, then, Africa has a lot to unlearn (those western values that are alien and destructive to the African culture) from the contact with the west.*

*However, this does not suggest that Africa has nothing good to learn from the west. Indeed, there are many. Another truth about culture is that it is dynamic. Culture is never static. Every now and then we are being transformed culturally. It changes exactly the same way as human beings change. This transformation is so gradual and not sudden or abrupt. As cited by Precious(2010), Fridah (1998), culture is a continuous process of change but in spite of the change, culture continues to give a community a sense of identity, dignity, continuity, security and binds society together. The dynamism of culture casts doubt on the possibility of a global culture (Precious, 2010).*

*Today, it has been observed that the rapid and aggressive spread of market economies and communication technologies under the influence of western multinationals brings new impediments to local cultures and values, particularly in Africa and non-western societies at large. Nigerians in particular are now cultivating the materialistic and individualistic habits and values previously associated with western culture. As cited by Precious (2010), Obioha( 2008) Culture of individualism is fast eroding the values and ideals of the extended family system on*

*Non-western countries of Africa The cultural contact has brought about a forced acculturation that has left the rich cultural heritage of Africa in a precarious condition of imminent extinction (Precious, 2010).*

*As the cultures of Africa, the cultures of Ethiopia in general and the cultures of Ofla in particular are influenced by the impacts of globalization. When globe came in to a single village, this in turn influenced on the culture of Ofla. For instance, the dressing styles of early Ofla was different, while, the current generation of Ofla is using the modern or western styles of dressing that oppose the culture of Ofla. In some cases, the elders of Ofla may curse the youths because of their dressing styles even the choice of dressing is right. Almost all aspects of indigenous cultures of Ofla influenced by the globalization All aspects of the cultures of Ofla are ongoing of changes due to the effects globalization.*

*The person of the Ofla has used different traditional drugs for different diseases. For instance, one important cultural drug was the drug for the tapeworm. Still today some people of country side are using some times. They know the doze for the children and aged people. This and others cultural drugs for the different diseases are now replaced by the manufactured drugs. In the early people of Ofla, used different inputs during building cultural house Globalization creates opportunities to build modern house which is advanced than the cultural house. There are two important factors. The first factor is the shortage of land and grass which is used to cover the outer part of the cultural house. The other factor is the opportunity of globalization creates access to use manufactured inputs to build modern house.*

*All woreda culture and tourism bureau including the zone culture and tourism center are explained that the culture of the people of Ofla will be deteriorated unless it should not be done to rehabilitate the culture. All concerned body explained that currently most parts of the culture of the people of the Ofla are disappeared because the youths are not involved in the building or rehabilitation process of culture. For instance, the youths cannot prepare the cultural foods and drinks, play cultural music, make goods and forget services like plays, marriage ceremony and funeral ceremony. On the other hand the youths are more attracted by the modern information and communication that tell about the western or the dominant culture. This in turn neglects the cultural values and norms of Ofla in particular and Ethiopia in general.*

## ***4.5 Explanation of the Research Questions and Their Answers***

*1. What are the current practices employed in maintaining and sustaining indigenous cultures in Ofla Woreda?*

*In Ofla Woreda, indigenous cultures are maintained through a variety of traditional and community-based practices that help preserve cultural identity and heritage. These include:*

- ✓ Oral storytelling and language use: Elders and community members pass down knowledge, history, and values through spoken word, which is crucial for maintaining cultural identity.*
- ✓ Cultural festivals and rituals: Traditional ceremonies, dances, and festivals are still celebrated, reinforcing cultural pride and community bonds.*
- ✓ Traditional knowledge systems: Indigenous knowledge about agriculture, medicine, and environmental practices is still used and respected, especially in rural areas.*
- ✓ Community-based education: Some schools and community centers incorporate indigenous languages and customs into the curriculum, helping to preserve cultural identity among younger generations.*
- ✓ Intergenerational transmission: Family and community structures play a key role in passing down cultural practices, beliefs, and skills from one generation to the next.*

*These practices are often supported by local leaders, religious institutions, and community organizations that recognize the importance of cultural preservation.*

*2. What are the major challenges faced in the preservation and sustainability of indigenous cultures in Ofla Woreda?*

*Despite these efforts, several challenges threaten the sustainability of indigenous cultures in Ofla Woreda:*

- ✓ Urbanization and migration: As people move to cities for work and education, traditional lifestyles and cultural practices are at risk of being lost.*
- ✓ Language shift: The dominance of national languages (e.g., Amharic in Ethiopia) has led to a decline in the use of indigenous languages, which are essential for cultural identity.*
- ✓ Cultural erosion: Exposure to globalized media, consumer culture, and Western values can lead to the erosion of traditional customs and beliefs.*

- ✓ *Lack of institutional support: There is often a lack of government or community-led initiatives that specifically support the preservation of indigenous cultures.*
- ✓ *Economic pressures: Many indigenous communities face economic challenges that force them to adopt more modern, often non-traditional, lifestyles.*
- ✓ *Climate change and environmental degradation: Changes in the environment can affect traditional agricultural practices and knowledge systems, which are deeply tied to cultural identity.*

*These challenges are compounded by systemic issues such as poverty, lack of education, and limited access to resources.*

### *3. How do factors such as globalization, urbanization, and technological advancement impact the maintenance of indigenous cultures in Ofla Woreda?*

*Globalization, urbanization, and technological advancement have both positive and negative impacts on the maintenance of indigenous cultures in Ofla Woreda:*

- ✓ *Globalization: While globalization can bring new opportunities for economic development and cultural exchange, it also introduces cultural homogenization, where indigenous cultures may be overshadowed by dominant global cultures. This can lead to the loss of unique cultural practices and language shift.*
- ✓ *Urbanization: As more people move to cities, traditional lifestyles and cultural practices are often displaced. Urban environments may not provide the same cultural context or support for indigenous traditions.*
- ✓ *Technological advancement: While technology can be a tool for cultural preservation (e.g., digital archives, language apps, and online education), it can also displace traditional knowledge and reduce the role of oral transmission. Additionally, access to technology is often uneven, with rural communities lagging behind.*
- ✓ *However, technological tools such as social media, digital storytelling, and online education are being used by some indigenous communities to revive and promote their cultures.*

4. *What strategies and interventions can be implemented to effectively sustain and preserve indigenous cultures in Ofla Woreda?*

*To effectively sustain and preserve indigenous cultures in Ofla Woreda, a multifaceted approach is needed, combining community-driven efforts, policy support, education, and technological innovation. The following strategies and interventions can be implemented:*

- ✓ *Community-led cultural initiatives: Empowering local communities to take the lead in cultural preservation through cultural festivals, language programs, and traditional knowledge sharing. This ensures that cultural practices are maintained in a way that is relevant and meaningful to the community.*
- ✓ *Integrating indigenous knowledge into education: Incorporating indigenous languages, customs, and knowledge systems into the formal education system to ensure cultural continuity. This includes using indigenous languages in schools, teaching traditional knowledge in subjects like science, history, and environmental studies, and promoting cultural awareness among students.*
- ✓ *Language revitalization programs: Supporting the use of indigenous languages in schools, media, and public life to prevent language extinction. This can include language immersion programs, bilingual education, and community-based language classes.*
- ✓ *Cultural tourism and economic development: Promoting indigenous-led tourism and cultural enterprises to provide economic opportunities while preserving cultural heritage. This can help communities gain financial independence and encourage the continued practice of traditional customs.*
- ✓ *Policy and institutional support: Advocating for government policies and institutional frameworks that recognize and support the rights of indigenous communities. This includes legal recognition of indigenous languages, cultural rights, and the protection of traditional knowledge.*
- ✓ *Use of technology for cultural preservation: Leveraging digital tools such as social media, digital storytelling, online education, and virtual archives to document, share, and promote indigenous cultures. This can help preserve oral traditions, languages, and cultural practices in a modern, accessible format.*

- ✓ *Collaboration with local leaders and organizations: Working with religious leaders, community elders, and local NGOs to ensure that cultural preservation efforts are culturally appropriate and community-driven.*
- ✓ *Capacity-building and training: Providing training and resources to community members, educators, and local leaders to help them effectively preserve and promote their cultural heritage.*

*By implementing these strategies, Ofla Woreda can work towards a future where indigenous cultures are not only preserved but also thrive in the face of modern challenges.*

#### ***4.6 Protecting Indigenous Culture in the Heydays of Globalization***

*In some countries, laws against unfair competition may be used to protect TK (traditional knowledge) and TCEs (traditional cultural expressions). Many indigenous peoples and local communities will have established reputation, distinctiveness and goodwill in the production of their handicrafts, artworks and other traditional products. These valuable but intangible qualities may be safeguarded using various mechanisms under unfair competition law, depending on the jurisdiction (WIPO, 2017).*

Things to be done to Promote Cultural Competence ( <http://www.cwla.org/programs/cultural-competence/cultural-about.htm> #NOTES (August 21/2018, at 3:00 pm).

- 1. Make a commitment to expand knowledge about culture, cultural competence and the various dimensions of culture in your organization.*
- 2. Make a commitment to develop an understanding of the various cultural groups within communities served by your agency.*
- 3. Include culture and cultural competence principles in the strategic planning, policy development, program design, and service delivery process. Increase the organizational and*

*Individual understanding of how the various dimensions of culture impact the families the agency serves and the staff that works with them.*

4. *Be committed to promoting cultural competence. Develop this commitment through staff development and training, hiring, retention, career advancement, performance evaluations, and employee policies that support culturally competent and linguistically appropriate practice.*

5. *Create a safe, secure, and supportive environment where staff can explore and develop an understanding for all cultures. Create formal partnerships with community organizations and encourage staff to actively engage communities and families in the development of policy, program design, and service delivery models.*

6. *be active in local communities. Engage communities by recruiting local citizens for the Board of Directors, in voting positions, and on advisory teams and task forces. Encourage and support staff to become involved in community boards and cultural activities.*

*All concerned body should give emphasis on the culture of the people of Ofla. Because the people who hold the power in the culture and tourism bureau should have been informed In the current condition the some woreda even have no cultural centers and even the office holders themselves have no information to rebuild the culture of the people of Ofla. As office the culture and tourism bureaus should give more emphasis and focus. They should be informed about the local cultures of Ethiopia in general and Ofla in particular. This means the office holders should be a professionals on the multiculturalism.*

*All youths including aged peoples described that all concerned body should work on the cultural rehabilitation of the people of Ofla. The youths have already forget most part of the culture of the people. This may be totally replaced by the guest culture or western culture that creates the opportunities to the youths to have an access of information and communication. In the rebuilding process of culture of the people of the Ofla, it needs the easy ways of getting and using of cultural goods and services of the people. In general, concerned bodies did not work on the cultural conservation. They should work hard in the rebuilding process of the culture.*

*A government of the country in general and the local government of Ofla in particular should protect the culture of the area from over competition with the western cultures. They should give priority to promote the culture of the people of Ofla. Because more exposure of local culture to the global market may led to two unbalanced competition between the western cultures and*

*undeveloped cultures of the people of Ofla This in turn discriminate the local indigenous cultures.*

## Chapter Five

### *Summary, Conclusion and Recommendations*

#### *5.1 Summary of the Finding*

*This study was conducted in the Tigray Peoples Regional State in South zone of Ofla Woreda. South zone has fourteen Woreda and five town administration and Ofla Woreda has sixteen Kebele and one town administration which is the total population of the study. The sample was taken from the one Woreda of the zone and the zone culture and tourism bureau were the sample of this study. The Woreda were selected purposively. In order to obtain reliable data for the study area, members of the communities from 2 Kebeles were selected i.e. 12 members of the community from each Kebele who have an experience in maintaining and sustaining the indigenous culture practices and challenges. Thus a total of 24 knowledgeable, prominent and well known member informants that are known by Kebele administrative office who have an experience in maintaining and sustaining the indigenous culture practices and challenges. were selected purposefully for the Group Discussion (FGD). In addition, some groups of key informants were nominated for two phases of Focus. Thus, each interview involves a total of seven members which make the total number of participants in the interview 14. and 2 culture and tourism centers were the sample size for the study of maintaining and sustaining indigenous culture in Ofla Woreda practices and challenges. Generally, in both interview and FGD, a total of 40 individuals were involved in the process of the study.*

*1. Study Area and Context: This study was conducted in the Tigray People's Regional State, located in the South Zone of Ethiopia. The South Zone consists of fourteen Woreda and five town administrations, making it a significant administrative and cultural region. Among these, Ofla Woreda stands out as a key area for the study, as it is home to a rich and diverse indigenous culture. Ofla Woreda is composed of sixteen Kebeles and one town administration, which together form the total population of the study area. The study focused on this specific Woreda due to its unique cultural heritage and the presence of a strong community-driven approach to cultural preservation.*

*2. Selection of the Study Area: The selection of Ofla Woreda as the study area was based on its cultural significance and the presence of a well-established community structure that supports*

*indigenous cultural practices. The woreda was chosen purposively, as it is known for its active participation in cultural preservation efforts. The study also included the Zone Culture and Tourism Bureau as a key informant, as this institution plays a crucial role in promoting and protecting the cultural heritage of the region. This inclusion ensured that the study benefited from both grassroots and institutional perspectives.*

**3. Sampling Methodology:** *To gather reliable data for the study, the researchers focused on one woreda within the South Zone, specifically Ofla Woreda. The sample was selected purposively, with an emphasis on individuals who had experience in maintaining and sustaining indigenous culture practices and challenges. The study targeted two kebeles within Ofla Woreda, as these were identified as key areas where cultural practices were most actively preserved. A total of 12 community members were selected from each kebele, resulting in 24 knowledgeable and prominent informants. These individuals were known to the kebele administrative office and were selected for their deep understanding of cultural practices and challenges.*

**4. Group Discussion (FGD) Participants:** *The 24 selected informants were chosen for their expertise in maintaining and sustaining indigenous culture practices. These individuals were selected purposefully to participate in Group Discussions (FGDs), which were designed to gather in-depth qualitative data on the cultural practices and challenges faced by the community. The FGDs were structured to allow for open dialogue, where participants could share their experiences, insights, and perspectives on the preservation of indigenous culture. This method ensured that the data collected was rich, diverse, and representative of the community's views.*

**5. Focus Group Interviews (FGI) and Key Informants:** *In addition to the FGDs, the study also included Focus Group Interviews (FGIs) with key informants. These interviews were conducted in two phases, allowing for a more comprehensive understanding of the challenges and practices related to indigenous culture in Ofla Woreda. Each FGI involved a total of seven participants, resulting in 14 individuals being interviewed in total. These key informants were selected based on their roles in cultural preservation, education, and community leadership. Their participation provided valuable insights into the challenges and opportunities facing the community.*

**6. Cultural and Tourism Centers as Informants:** *The study also included two culture and tourism centers as key informants. These centers play a vital role in promoting and preserving the cultural heritage of the region. By including these centers in the study, the researchers were able to gather data on the institutional efforts to support indigenous culture. The centers provided information on the policies, programs, and initiatives that are in place to maintain and sustain indigenous cultural practices. This data was crucial in understanding the broader context of cultural preservation in Ofla Woreda.*

**7. Total Number of Participants:** *In both the interviews and the FGDs, a total of 40 individuals were involved in the study. This included the 24 participants from the kebeles, the 14 participants from the focus group interviews, and the two key informants from the culture and tourism centers. The inclusion of a diverse group of participants ensured that the study captured a wide range of perspectives and experiences related to the maintenance and sustainability of indigenous culture in Ofla Woreda.*

**8. Researcher's Focus and Objectives:** *The researcher's primary focus was on the investigation, maintenance, and sustainability of indigenous cultures in Ofla Woreda. The study aimed to understand the practices that have been used to preserve indigenous culture, as well as the challenges that communities face in maintaining these practices. By engaging with key informants, community members, and institutional representatives, the researcher sought to gather comprehensive data that would contribute to a deeper understanding of the cultural dynamics in Ofla Woreda. This study not only aimed to document the current state of indigenous culture but also to identify strategies for its long-term preservation and promotion. The findings of this study are expected to provide valuable insights for policymakers, community leaders, and cultural organizations, helping to ensure that the rich cultural heritage of Ofla Woreda is protected and passed on to future generations.*

*Then, a researcher gathered the qualitative data from the selected woreda and culture and tourism bureaus of the zone and analyzed in descriptive statics and presented.*

*This study sought answers to the following questions:-*

- ✓ *What are the indigenous culture means?*
- ✓ *How to maintaining and sustaining the indigenous culture in ofla woreda?*

- ✓ *What are the challenges of to maintaining and sustaining the indigenous culture in ofla woreda?*
- ✓ *What are the effects of globalization on the indigenous culture?*
- ✓ *What are the internal and external factors of the indigenous culture and how to influence the culture?*
- ✓ *How to protecting the indigenous culture in the heyday of globalization*
- ✓ *What are the advantage and dis advantage of the indigenous culture*
- ✓ *What are the reason that rushes the youth not to follow their ancestors?*

*The following main findings are presented in the form of summary, however detailed findings of the study is still under chapter four of this report.*

*The culture of Ofla from time to time is changing which means assimilating in to other culture. The interviewees in all selected woreda are believed that the cultural values and norms of the people of Ofla are reducing in the time passage due to technological advancement.*

*There are internal and external factors influence the culture of Ofla. Internal factors include lack of awareness about their cultural identity, absence of cultural improvement and poor parentkids relations. While, the external factors include: The spread of new technology in the third world countries, the access of internet and free market system open the ways of competition of goods and services of different parts of the world*

*The interviewees explained that more of external factor took an upper hand in influencing the culture of the people of Ofla. The most decisive factor that influences the culture of Ofla is the external factor even the internal factor contributed for its changes. The external factor take a lion share in the influence of the culture of the people of Ofla. It pulls the youths of the third world countries particularly the youths of Africa by its advancement access to technology in which the youths easily learn the culture of the Globalization that kill the feeling of ethnic identity.*

*All respondents believed that almost all aspects of cultures of the people of Ofla has exhibited changes. While, more of the preparation of the cultural foods and drinks, and the dressing styles have experienced more changes rather than other goods and services This means not to say*

*other goods and services are not changed. All goods and services are changing at different levels of changes.*

*There are many reasons that pushing youths not to follow their ancestors. The primary factor is expansion and availability of foreign cultures particularly the western cultures supported by the Technological advancement Migration is another reason that pushes the youths not follows their parents. Absence of awareness creation on youths is the reason why the youths undermine their indigenous cultural identity. Because, they have no information about the culture is theirs”.*

*The level of the influence of globalization is severe now while in the future the culture of Ofla may be totally replaced by the western cultures. The youths will be out of the cultural norms and values of Ofla that in turn promote the western culture or homogenizing the world into a single village in which all the society of the world began to use the same culture at every country side. In this trend the future generation of Ofla even could not think the culture of Ofla as story. Because the current generation cannot transmit any cultural goods and services of the culture of the people of Ofla*

*To rehabilitate the culture of the people of Ofla, all concerned body should give emphasis on the culture of the people of Ofla. Because, the people who hold the power in the culture and tourism bureau should have been informed and committed to promote the culture of the study area. Preparing cultural symposium and competitions are another important point to rehabilitate the culture of the people of Ofla which creates an opportunities to the youths to practice their cultural identity. The other important to do is protecting a unfair competition of local cultures from the western cultures.*

## **5.2 Conclusions of the Findings**

*The growing extensity and intensity of global interconnectedness can be linked to a speeding up of global interactions and processes, as the evolution of world-wide systems of transport, and communication increases the velocity of the diffusion of ideas, goods, information, capital and people. Interregional flows and networks of interaction within all realms of social activity from cultural to the criminal on different regional levels from global to local (Sandgren, 2005).Based on the key findings of the study, the following conclusions are made. A globalization has influence on the indigenous cultures of the people of Ofla. The influences are reflected by its*

*attraction of the youths from the developing countries to undermine their own culture and exposed them to accept and used the culture of the guest that caused for the diminishing of cultures of Ethiopia in general and Ofla in particular*

*As this study explained the most part of the people of Ofla i.e. the youths especially forget their own culture and acting as the western culture. The most important actor of globalization is the expansion and distribution of information and communication. Information and communication is one decisive way of attracting the youths of the world. It provides all access of the developed culture. For instance, the western living styles, dressing styles, fast foods, music and others are supported by the technological advancement.*

*The other is lack of information about their culture is one factor that caused the youths not to use their own cultural goods and services. As the study described the absence of awareness is in the office holders and youths are pushing factors for the influence of indigenous cultures of Ofla. The youths currently have no information about the cultural identity. In general, globalization made the people of Ofla at all not to practice their cultural norms and values by providing opportunities to make living easy. This in turn hurt the information transmission between the aged people and the youths.*

*The woreda have no activities to promote the culture of the people. Even the culture and tourism bureaus are not ready to promote and no information by themselves. The leaders of the woreda culture and tourism described that the globalization is clearly influencing the culture of the indigenous people of Ofla. Now a day the culture of the people of Ofla are already mixed with western cultures. In case of some woreda the cultural centers and museums are not available. Even office holders are not known. This implies that the local government agency did not give emphasis on the matters of culture. The some cultural goods of the people of Ofla located in the guardian house*

*In general, globalization has effects on the indigenous cultures of the people of Ofla. Currently the cultural senses are decreasing highly. And the youths are pulling by the technological advancement of globalization. This provides all what the youths wanted simply. The easy access to the technological advancements creat the gap between the youths and the cultural identity The*

youths are exposed themselves to the globalization and forget their cultural identity. This contributed more for the influence of globalization on indigenous cultures of the people of Ofla.

### **Recommendations**

Based on the findings of this study, the following issues are forwarded as recommendations that reduce the impacts of globalization on the indigenous culture and to maintaining and sustaining the indigenous culture of the study area. There was many influence of globalization on indigenous cultures of the people of Ofla as concluded in the selected woreda and zone culture and tourism bureaus. This study shows that it needs the rehabilitation of cultural norms and values through creating awareness by using different mechanisms to empower and promote the culture of the people of Ofla.

Primarily, the woreda and zone culture and tourism bureaus should identify the gap in promoting the cultures of the people of Ofla. To rehabilitate the culture, first gather information from the informed peoples about the indigenous cultures of the people of Ofla. And collecting the goods from the people Different strategies should be used to rehabilitation of the cultures. It is need to promote culture by providing programs that is used to initiate the cultural norms and values. It is obvious that the culture is important to its owners for the different purposes. Therefore, it is necessary to prepare different cultural ceremony at meetings, trainings and holidays that enhances and advertises the culture of the people of Ofla.

Another recommendation is recruiting the professionals and empowering the office holders to influence the youths to develop the sense of identity. The youth are the future generation, and their awareness and appreciation of their cultural heritage are crucial for the sustainability of indigenous culture. Therefore, it is essential to involve educators, cultural leaders, and community elders in creating programs that engage the youth in cultural activities and traditions. This will help in building a strong cultural identity among the younger generation, which is essential for the long-term survival of the indigenous culture.

Furthermore, the study recommends the establishment of cultural centers and community-based organizations that can serve as hubs for cultural preservation and promotion. These centers can provide platforms for cultural expression, education, and exchange, allowing the community to showcase and celebrate their heritage. Additionally, the integration of indigenous cultural practices into formal education systems can help in reinforcing cultural values and traditions among the youth, ensuring that they are not lost to the pressures of globalization.

*The study also suggests the development of cultural tourism initiatives that can generate economic benefits while promoting cultural awareness. By creating sustainable tourism models that highlight the unique cultural heritage of Ofla Woreda, the community can benefit financially while also increasing the visibility and appreciation of their traditions. This approach can help in balancing economic development with cultural preservation.*

*Another important recommendation is the use of technology to document and preserve indigenous cultural practices. Digital tools such as video recordings, virtual museums, and online archives can help in capturing and sharing cultural knowledge with a wider audience. This not only ensures the survival of cultural practices but also allows for their dissemination to future generations and beyond.*

*The study emphasizes the importance of involving the local community in the decision-making process related to cultural preservation. Community participation is essential for the success of any cultural initiative, as it ensures that the efforts are aligned with the needs and aspirations of the people. Therefore, it is recommended that community members be actively engaged in planning, implementing, and evaluating cultural programs and activities.*

*In addition, the study recommends the creation of cultural festivals and events that celebrate the traditions and heritage of the people of Ofla. These events can serve as platforms for cultural expression, education, and community bonding. By organizing regular cultural events, the community can maintain a sense of identity and continuity, even in the face of external influences.*

*The study also suggests the development of cultural training programs for community leaders and educators. These programs can equip individuals with the knowledge and skills needed to promote and preserve indigenous culture. By training community members in cultural practices, the community can become more self-sufficient in maintaining its heritage.*

*Another recommendation is the establishment of cultural heritage registers and documentation systems. These systems can help in systematically recording and preserving the cultural practices, languages, and traditions of the people of Ofla. This documentation can serve as a reference for future generations and for researchers and policymakers.*

*The study also highlights the need for collaboration between local and national institutions to support cultural preservation efforts. By working together, local communities can access resources, expertise, and funding that can help in the long-term sustainability of their cultural*

heritage. This collaboration can also help in creating a more comprehensive and effective approach to cultural preservation.

Finally, the study recommends the continuous monitoring and evaluation of cultural preservation initiatives. Regular assessments can help in identifying what is working and what needs improvement. This ongoing process ensures that cultural programs remain relevant and effective in the face of changing circumstances and challenges. By continuously adapting and refining cultural preservation strategies, the community can better protect and sustain its indigenous culture.

This in turn helps to promote the cultural identity, and norms and values of the individual cultures of the country indigenous culture; involves preserving and promoting the unique traditions, customs, and values of a particular group of people. Here are some steps to achieve this:

**1. Documentation:** Documenting the traditions, customs, and history of the indigenous people through storytelling, oral histories, and written records is crucial in preserving their culture.

**2. Education and Awareness:** Incorporating indigenous culture into school curricula and promoting awareness about it through cultural events and workshops can help younger generations understand and appreciate their heritage.

**3. Preservation of Language:** Encouraging the use of indigenous languages and providing resources for language preservation, such as language immersion programs and language classes, is essential in maintaining the cultural identity of the community.

**4. Cultural Revitalization:** Reviving traditional practices, such as music, dance, and art, through workshops and performances can help to keep the culture alive and relevant.

**5. Community Engagement:** Engaging with the community and involving them in the development of their culture through decision-making processes and cultural planning can ensure that the culture remains authentic and relevant to the people it represents.

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***Department of civic and ethical studies Appendixes  
Mekelle University College of law and governance***

**General Introduction**

*Interview and FGD questions for the investigation to maintaining and sustaining indigenous culture in Oflal woreda practices and challenges.*

*(These questions were designed to obtain the necessary data from the participants of research from selected study area).*

*The purpose of this questionnaire is to obtain information about to maintaining and sustaining indigenous culture in Oflal woreda practices and challenges. The study aims to generate valid and empirically based statements about the current practice of the current level of cultural values and norms. The research output is to fulfill the partial requirement for M.A. The information gathered will be used fully and with due attention to academic purpose only. I therefore would like to assure you that the data collected will not be misused in any way. In the study, your real and genuine responses to each item do have an essential role for its accuracy and reliability. Therefore, you are kindly requested to go through all interview questions and respond appropriately.*

## ***Appendix 1***

### ***Personal information***

*Please circle for the following personal information*

1 Name      Sex: \_\_\_\_\_ age \_\_\_\_\_ Woreda \_\_\_\_\_ Kebele \_\_\_\_\_

2 Marriage status \_\_\_\_\_

3. Level of education: \_\_\_\_\_

4 Education programs 1.regular 2.extension 3.summer 4.distance 5.if other-----.

5. Religion \_\_\_\_\_ 6 Experience: \_\_\_\_\_

### ***FGD Questions for maintaining and sustaining indigenous culture in Ofla woreda practices and challenges.***

1. *What are the current practices employed in maintaining and sustaining indigenous cultures in Ofla Woreda?*
2. *What are the major challenges faced in the preservation and sustainability of indigenous cultures in Ofla Woreda?*
3. *How do factors such as globalization, urbanization, and technological advancement impact the maintenance of indigenous cultures in Ofla Woreda?*
4. *What strategies and interventions can be implemented to effectively sustain and preserve indigenous cultures in Ofla Woreda?*

## **Appendix 2**

Interview for maintaining and sustaining indigenous culture in Ofla woreda practices and challenges.

1. How do you describe the change and continuity in the culture of the Ofla People?
2. According to your perception? Which factors have more influence for the change in the Culture of the Ofla People? Internal or External factors
3. Which aspect of the Ofla culture has experienced more change? And Why?
4. Name the cultural food and drinks in Ofla woreda? How about today?
5. What are the cultural services of the people of Ofla before and today?
- 6 What are the reason that pushes the youth not to follow their ancestors?

### **Appendix 3**

Observation for the effects of Globalization on Indigenous Cultures of the people of Ofla.

A researcher designed these check list to gather necessary information from the cultural centers of the woreda, zone and selected cultural houses.

#### **Background Information's:-**

1 Name of Zone \_\_\_\_\_

2 Woreda \_\_\_\_\_

3 kebele \_\_\_\_\_

#### **Observing issues**

1 Indigenous cultural technology to make cultural.

2 Materials used to make the cultural houses and other goods.

3 Cultural decorations (painting, cultural furniture).

4 Cultural furniture inside the houses.

5 Identifying manufactured goods and services in the cultural houses.