



IMAGE: A MAP OF THE STARS OF THE ORION CONSTELLATION

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Historical, Economic, Environmental and Sociocultural Characterization of the Remnant Community of Quilombo de Santana, Salgueiro – Pernambuco Brazil

Geraldo Barboza de Oliveira Junior

SUMMARY

This article is a summary of the Anthropological Report of Historical, Economic, Environmental and Socio-Cultural Characterization elaborated in 2009 as an activity of the Basic Quilombola Environmental Program of the Transposition Project of the São Francisco River. The purpose of the report was to define the territory of the Community of Remnants of Quilombo de Santana, located in the municipality of Salgueiro - PE. The quilombola territory of Santana, in Salgueiro-PE, far from the headquarters of the municipality 22 kilometers is made up of 05 interlinked sites. Namely, they are: Santana, Jurema, Pottery, Recanto e Livramento. Approximately 66 families live in the territory. The present limits of the territory include the lands located between Umãs, Sites New, Boqueirão, Pau Ferro and Várzea do Ramo.

Keywords: anthropological report, quilombolas, pernambuco, brazil.

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Historical, Economic, Environmental and Sociocultural Characterization of the Remnant Community of Quilombo de Santana, Salgueiro – Pernambuco Brazil

Caracterização Histórica, Econômica, Ambiental e Sociocultural da Comunidade Remanescente de Quilombo de Santana, Salgueiro – Pernambuco - Brasil

Geraldo Barboza de Oliveira Junior

SUMMARY

This article is a summary of the Anthropological Report of Historical, Economic, Environmental and Socio-Cultural Characterization elaborated in 2009 as an activity of the Basic Quilombola Environmental Program of the Transposition Project of the São Francisco River. The purpose of the report was to define the territory of the Community of Remnants of Quilombo de Santana, located in the municipality of Salgueiro - PE. The quilombola territory of Santana, in Salgueiro-PE, far from the headquarters of the municipality 22 kilometers is made up of 05 interlinked sites. Namely, they are: Santana, Jurema, Pottery, Recanto e Livramento. Approximately 66 families live in the territory. The present limits of the territory include the lands located between Umãs, Sites New, Boqueirão, Pau Ferro and Várzea do Ramo.

Keywords: anthropological report, quilombolas, pernambuco, brazil.

RESUMO

Este artigo é um resumo do Relatório Antropológico de Caracterização Histórica, Econômica, Ambiental e Sociocultural elaborado no ano de 2009 como atividade do Programa Básico Ambiental Quilombola do Projeto de Transposição do rio São Francisco. O relatório teve por objetivo a definição do território da Comunidade de Remanescentes de Quilombo de Santana, localizada no município de Salgueiro – PE. O território quilombola de Santana, em

Salgueiro-PE, distante da sede do município 22 quilômetros é constituído por 05 sítios interligados. A saber, são eles: Santana, Jurema, Olaria, Recanto e Livramento. No território habitam aproximadamente 66 famílias. Os limites atuais do território incluem as terras localizadas entre Umãs, Sítios Novos, Boqueirão, Pau Ferro e Várzea do Ramo.

Palavras-Chave: quilombolas, relatório antropológico, pernambuco, brasil.

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I. INTRODUÇÃO

Este artigo é um resumo do Relatório Antropológico de Caracterização Histórica, Econômica, Ambiental e Sociocultural elaborado no ano de 2009 como atividade do Programa Básico Ambiental Quilombola do Projeto de Transposição do rio São Francisco.

Os relatórios antropológicos, diferente de uma proposta jurídico-administrativa que objetiva afirmar ou negar a identidade de um grupo, busca pela compreensão de quais são os elementos e mecanismos, acionados na construção e assunção de uma identidade como a de “remanescente de quilombos” (Cantarelli,2008).

Assim, o hiato entre o campo jurídico e o campo antropológico fica menor. As contribuições mútuas são o que caracterizam o laudo em seu fim último: a definição de um território para um

grupo baseado na sua identidade construída sobre suas categorias de apropriação de um espaço de sociabilidade e produção com base em uma identidade étnica. “*E neste sentido tudo se amplia: o diálogo não é apenas com o jurídico, mas abrange a sociedade e várias áreas de conhecimento, discursos, atores e interesses, por vezes antagônicos.* (LEITE, 2000: 67).

Além do importante papel dos movimentos sociais e das entidades não-governamentais, a luta pela titulação territorial em favor de grupos quilombolas vem contando com o decisivo apoio da Associação Brasileira de Antropologia e das Universidades Federais do País, na realização de estudos sobre a temática e de pesquisas para a produção de laudos periciais destinados a instruir processos administrativos e jurídicos, com vistas a fundamentar decisões dos órgãos competentes no processo de titulação da terra. (Bezerra, 2006:95)

O relatório teve por objetivo a definição do território da Comunidade de Remanescentes de Quilombo de Santana, localizada no município de Salgueiro - PE, como parte das ações do Programa de Desenvolvimento dos Territórios Quilombolas - PBA item 17, no âmbito das ações do Projeto de Integração do Rio São Francisco às Bacias Hidrográficas do Nordeste Setentrional. Neste sentido, vale o esforço pelo entendimento da categoria quilombo com um conceito contemporâneo. Evitando uma definição limitadora, como bem lembra o antropólogo Alfredo Wagner de Almeida, ao citar:

O quilombo, enquanto categoria definidora, permanece incrustado na memória coletiva da Nação – seja dos operadores jurídicos, seja de determinadas representações do senso comum – como o isolado negro, tendo como paradigma o quilombo do Palmares. Deve-se relativizar a definição presente em nossos dispositivos jurídicos e sociais que, desde o tempo da Colônia, definem o quilombo como “toda habitação de negros fugidos, que passem de cinco, em parte despovoada, ainda que não tenham ranchos levantados e nem se achem pilões nele”, assim como fora formulado em

carta em resposta ao rei de Portugal em virtude de consulta feita ao Conselho Ultramarino em 1740. Um conceito, como bem chamou a atenção Almeida (2002), que permaneceu frigidificado no imaginário dos operadores do direito e das leituras pretensamente científicas. Pois este dispositivo tendeu a compreender o quilombo como algo que estava fora, isolado, para além da civilização e da cultura, confinado numa suposta autossuficiência (Bezerra, 2006:95).

No caso do Subprograma de Regulamentação Fundiária dos Territórios Quilombolas, foi peça fundamental a elaboração de um Relatório Antropológico enquanto componente que irá subsidiar o “Relatório Técnico de Identificação e Delimitação – RTID”, do INCRA.

De maneira geral, dos Relatórios Antropológicos referentes aos territórios quilombolas contemplados no PBA item 17, são esperados que estes contribuam para a construção de um documento que *observe os critérios de auto atribuição, que permita caracterizar a trajetória histórica própria, as relações territoriais específicas, com presunção de ancestralidade negra relacionada com a resistência à opressão histórica sofrida* pelos grupos que estão sendo objeto da questão.

Neste sentido vale a observação de Dalmo Dalari que cita:

Ao invés de trabalhar com classificações étnicas operadas genericamente pela sociedade regional, o antropólogo deve explorar as incongruências internas aí verificadas, percebendo que elas constituem parte de um campo de luta em que estão envolvidos todos esses atores. Partindo dessa análise é que poderá vir a descrever o conjunto de símbolos e práticas sociais (primordialmente os preconceitos, estigmas e censuras) pelas quais os diferentes atores não-índios, de modo acumulativo mas também concorrencial, barreiras sociais que demarcam negativamente àquele grupo.”(Dalari, 1994:121, In, Silva, Luz e Helm).

II. MATERIAIS E MÉTODOS

Como aporte metodológico, para realizarmos a perícia antropológica que foi traduzida através de um Relatório Antropológico, estamos considerando toda uma extensa relação que tínhamos com a comunidade quilombola de Santana desde que a equipe de meio ambiente (GEAPA) foi implantada em Salgueiro (Setembro

de 2008). Foram contatos com lideranças e com a comunidade em diversas reuniões para tratar de esclarecimentos sobre a transposição, sobre as obras de apoio estrutural, sobre o Relatório Antropológico e sobre identidade étnica negra e quilombola. Este último tema foi tratado em fevereiro de 2009 com a comunidade em forma de oficina pedagógica.



Foto 1: Reunião na Comunidade Quilombola de Santana

Esta situação deu mais desenvoltura ao trabalho de campo na comunidade. Não éramos estranhos aos moradores locais. Nem eles eram estranhos ao cotidiano de trabalho em Salgueiro. Em particular, já tinha amizade com algumas pessoas de Santana.

O retorno à Santana dentro de um calendário com objetivos e metas predeterminadas foi facilitado pela, já sabida, presença da equipe para executar diversas atividades na área: desde plotar os limites do território, entrevistar os mais velhos, os líderes, os jovens, as mulheres, fotografar (e muito) os momentos sociais e o cotidiano da comunidade. Sobre esta última prática vale

considerar que:

“A construção de narrativas através da imagem fotográfica vem, a ser articulada com o texto verbal e a legitimidade que este alcançou, contribuir no sentido de enriquecer e agregar, além de outras formas narrativas como a literatura ou a poesia, complexidade aos esforços de interpretação de universos sociais cada vez mais densos e complexos, onde imagens por sua vez tornam-se cada vez mais um elemento da própria sociabilidade” (Achutti, 1997:38-39)

Neste trabalho, entendemos a fotografia ou fotoetnografia como elemento necessário à

composição do Relatório Antropológico. Neste sentido:

Uma antropologia em imagens poderá ser feita mediante o domínio das técnicas de construção de um vídeo etnográfico, de um filme etnográfico ou de um trabalho fotoetnográfico. Futuramente estaremos fazendo a “velha” e tradicional antropologia também através de uma linguagem multimídia”. (Rodolfo et alli, 1995:224).

Em termos metodológicos:

“A proposta aqui é do emprego da antropologia visual enquanto um recurso narrativo autônomo na função de convergir significações e informações a respeito de uma dada situação social”. (Achutti, 1997:13)

Enfim, utilizamos principalmente do bom senso para iniciarmos nosso trabalho de campo na comunidade quilombola de Santana. Diferente de momentos anteriores (os trabalhos de campo nas comunidades quilombolas de Massapé e Buenos Aires, em Carnaubeira da Penha e Custódia, respectivamente), foi realizada a plotagem da área logo nos primeiros contatos. Essa medição realizada por um técnico da área de engenharia ambiental já incluiu os pontos geo-referenciados referentes às obras do canal da transposição do rio São Francisco situado dentro do território de Santana.

Para realizar um trabalho de pesquisa antropológica dentro dos referenciais da Instrução Normativa Nº. 49 (IN 49) a opção foi pela constituição de uma equipe multidisciplinar. Compomos esta com um antropólogo, uma pedagoga e uma historiadora em período integral; e, oportunamente, tivemos a colaboração de profissionais das áreas de geografia, agronomia, engenharia ambiental, engenharia florestal e arqueologia, entre outros. Conversas profícuas com profissionais da biologia, do direito, da educação ambiental também fizeram parte do cotidiano da pesquisa.

Anterior às visitas à comunidade de Santana, com o auxílio de duas historiadoras, fizemos uma pesquisa bibliográfico-documental na internet na

busca de dados gerais sobre os municípios. Obtivemos também documentários regionais em livros e um vídeo sobre os quilombos de Pernambuco; estes foram realizados pelo Centro Luis Freire (uma ONG que trabalha no apoio aos territórios quilombolas de Pernambuco) em parceria com a Coordenação Estadual de Articulação das Comunidades Quilombolas e com a Associação do Território Quilombola de Conceição das Crioulas.

O início dos trabalhos de campo foi com as atividades paralelas de entrevistas com moradores locais e a plotagem do polígono do território de Santana. Nesta atividade, contamos com a colaboração de um engenheiro ambiental que foi auxiliado por dois moradores da comunidade. A opção pelo início dos trabalhos de campo pela metragem da área se deu em função do fato de que a comunidade tem sua área atravessada pelas obras do canal da transposição do rio São Francisco. Esta situação conferiu uma emergência para a realização do relatório antropológico na comunidade.



Foto 2: Engenheiro Florestal e morador medindo os limites do território

As expectativas da comunidade em função das obras da transposição são muitas: oportunidade de adquirir trabalho nas obras, aproveitamento da madeira retirada para as obras, conhecimento dos limites do território, utilização dos recursos hídricos oportunizados pela obra em si.

As entrevistas gravadas em gravador digital totalizaram aproximadamente 05 horas. Como recurso auxiliar, fizemos, em todas as viagens, o registro fotográfico das pessoas sendo entrevistadas e do meio ambiente. A transcrição das entrevistas e a posterior leitura crítica desta

possibilitaram a observação dos hiatos de informações que nos faltavam.

III. RESULTADOS E DISCUSSÃO

A comunidade quilombola de Santana está localizada no município de Salgueiro – PE que possui tem 03 comunidades quilombolas: Conceição das Crioulas (demarcada), Contendas/Tamboril do Padre/Cacimba Velha (demarcada) e Santana.

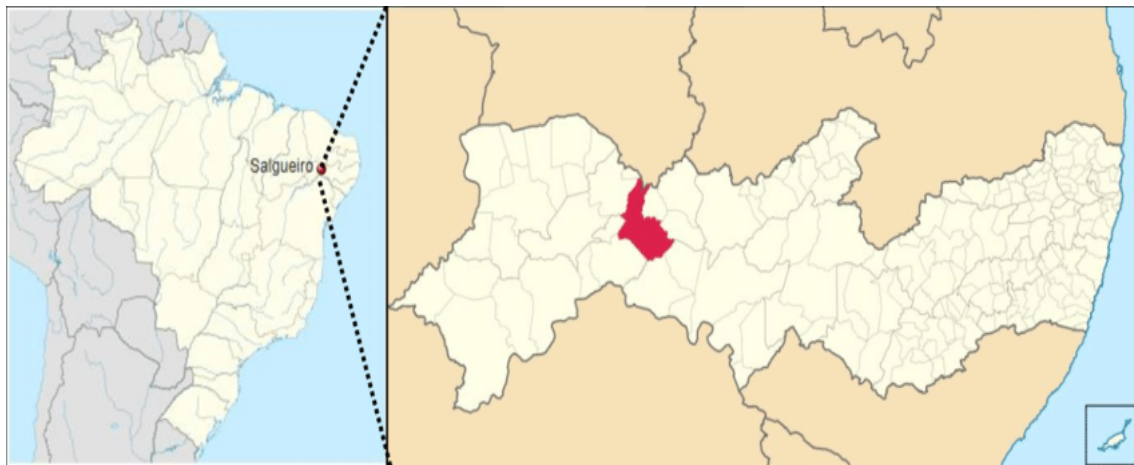


Figura 1: Mapa de Salgueiro-Pernambuco-Brasil

No município de Salgueiro, a juventude quilombola vem se colocando de forma proativa nas políticas sociais. Um aumento do capital social deste grupo é notado pela quantidade expressiva de alunos em cursos superiores e também de pós-graduação no município, e até mesmo em outros Estados. Pela Faculdade de Ciências Humanas do Sertão Central – FACHUSC, com cursos de licenciatura plena em: Pedagogia, Letras, Matemática, Biologia, Geografia e História, a Universidade de Pernambuco – UPE, com o curso de Administração de Empresas e o Instituto Superior de Educação de Salgueiro – ISES, com os cursos de Filosofia e Pedagogia. Pela Fachusc, já passaram mais de uma centena de alunos quilombolas distribuídos em vários cursos

3.1 O Território de Remanescentes de Quilombos de Santana

O território quilombola de Santana, em Salgueiro-PE, distante da sede do município 22 quilômetros é constituído por 05 sítios interligados. A saber, são eles: Santana, Jurema, Olaria, Recanto e Livramento. No território habitam aproximadamente 66 famílias. Os limites atuais do território incluem as terras localizadas entre Umãs, Sítios Novos, Boqueirão, Pau Ferro e Várzea do Ramo.

A comunidade apresenta um nível de vida social e econômico elevado em relação com outras comunidades rurais e/ou quilombolas. As casas são, em sua grande maioria em alvenaria, com

quintais produtivos, a produtividade das roças é constante (usa-se a irrigação), o nível de escolaridade que não é baixo (mais de 20 jovens com graduação e dois pós-graduados) e, o meio ambiente que se mantém preservado. Por outro lado, o que aparece também, é a presença de muito lixo doméstico e animais criados soltos o que contribui para a proliferação de doenças.

Em termos de saúde pública, segundo o depoimento da agente de saúde e de moradores mais idosos, existem três situações facilmente percebíveis: a verminose em quase 100% das crianças, o alcoolismo entre jovens e adolescentes e a hipertensão arterial entre idosos. A comunidade tem diagnosticado quatro casos de anemia falciforme e seis casos de deficiência mental. Esta condição torna necessário um trabalho de atenção à saúde em Santana a partir de uma especificidade local clínica e étnica.

Dos equipamentos sociais coletivos, existem somente dois, as escolas dos sítios Santana (está completamente abandonada) e Recanto (em utilização mesmo que em péssimas condições) estão necessitando de sérios reparos na estrutura. A ausência de posto de saúde local contribui para ampliar a sensação de abandono pelo Estado. Em relação à habitação, de um total de 66 casas, 59 eram de alvenaria e 07 eram de taipa. Por outro lado, 49 destas não possuem banheiros. De forma geral, a maioria dos banheiros existentes só tem parte dos equipamentos sanitários e, também, faltam fossa e caixa d'água. Esta situação está sendo solucionada através da parceria entre o

Ministério da Integração e o Ministério da Saúde, em especificamente a FUNASA, através de um projeto de substituição das casas de taipa por alvenaria e pela construção de banheiros. Existem ainda, algumas casas antigas abandonadas que constituem foco de animais e doenças.

O sistema de abastecimento e distribuição de água implantado na comunidade quilombola de Santana é operado pela COMPESA - Companhia Pernambucana de Saneamento, sendo

considerado deficitário no que se refere à oferta, à captação, à distribuição e à preservação. O acesso ao território de Santana é feito pela estrada em leito natural que sai de Salgueiro no sentido da Vila Produtiva Rural - VPR Negreiros. A facilidade desta estrada na atualidade é pela manutenção que vem sendo feita pela empresa que trabalha nas obras do canal de transposição. O canal atravessa parte do Território de Santana. Podemos ter uma idéia da dimensão da obra a partir das fotos a seguir.



Foto 3: Visão de parte do Canal da transposição no território de Santana



Foto 4: Detalhe da escavação do canal

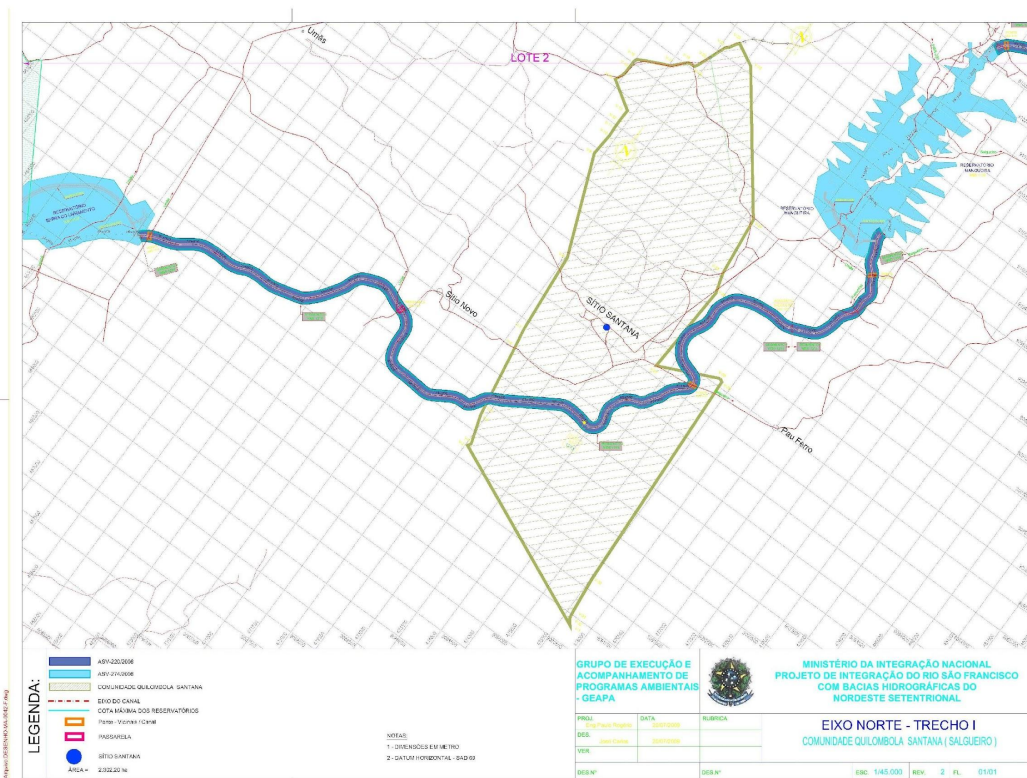


Figura 2: Poligonal da Comunidade Quilombola de Santana com o detalhe do Canal de Águas de Transposição do rio São Francisco



Figura 3: Mapa do percurso da água do São Francisco, a ser transportada no Projeto de Integração do Rio São Francisco com Bacias

3.2 Da economia na Comunidade de Santana

A economia do território de Santana está sustentada, em grande parte, nas atividades agropecuárias estruturadas na prática compreendida como “agricultura familiar”. Em termos específicos, planta-se feijão, milho, cebola, em maior parte, em áreas de baixios (locais com

facilidade de acúmulo de águas). Também, se criam bovinos (em menor quantidade), caprinos, ovinos, suínos (em campo aberto) e aves (galinhas em particular). Reproduzo abaixo um diálogo durante uma entrevista com mulheres lideranças:

Geraldo:

_O que vocês plantam aqui?

Aparecida:

_Feijão, milho, arroz, cebola, planta tudo, coentro... abóbora, tomate, isso pra vender e pra consumo, assim tudo é pra consumo o que sobra a gente vende...

Geraldo:

_Que animais você cria aqui?

Vilanir:

_Na região é bode, porco, vaca, galinha... de tudo um pouquinho... apicultura, mas é mais pra dá trabalho, leite é só quando a gente tem uma vaca com bezerro...

Geraldo:

_E o que mais de fonte de renda?

Senilda:

_Tem dois aposentados morando aqui...

Este diálogo mostra a importância do território e da agricultura e da pecuária para a dinâmica populacional local. Vale ressaltar o investimento das famílias na educação dos filhos jovens. O resultado é o número de jovens com cursos técnicos (ensino médio) e superior (graduados e pós-graduados: especialistas, mestres e doutorandos). A ocupação dessa nova geração em espaços de trabalho fora do território é bastante expressiva. São vários exemplos de jovens que -através de concursos- atuam em bancos, secretarias municipais e no ensino superior. Como diz em Salgueiro: *_Os negros de Santana são muito inteligentes e, facilmente, ocupam lugares de destaque em trabalhos técnicos especializados e acadêmicos!*

Outro depoimento nos fala de um passado de prosperidade em função da cultura do algodão. De acordo com o depoimento de Cição:

“_Plantar cebola da era de 50 pra cá, plantava cebola aguada no galão, pegava duas latas e botava nas costas, aí depois veio o plantio de algodão. Entre a década de 40 e 50, e lá pra trás é o seguinte: o pessoal só

vivia mesmo de umas coisinhas que criava e comendo coisa do mato, macambira, xique-xique, mucunã, parreira, mandioca. Na época de 30, essa época eu alcancei sou de 24, cortei muito xique-xique pra comer. Pegava a mucunã no mato pisava pra fazer cuscuz; e depois veio a cebola e o algodão e todo mundo se criou e foi passar bem. O algodão era bom demais não sei por que Salgueiro acabou com os compradores de algodão. Não existe mais...”



Foto 5: Cultivo da cebola



Foto 6: Mão-de-obra feminina na agricultura

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Foto 7: Bovinos



Foto 8: Caprinos



Foto 9: Galinhas



Foto 10: Suínos

Um elemento de peso na economia da comunidade é a participação da mulher através do controle financeiro do Programa Bolsa Família. Este programa tem sido citado como responsável pelo empoderamento da mulher. Em algumas famílias a única renda existente é do Bolsa-família que fica sob a administração da mulher (em especial, quando em períodos de seca o marido vai trabalhar fora).

Além dos aspectos relacionados à economia local, outro fator importante na caracterização da comunidade de Santana é o seu patrimônio cultural. Do que tratamos a seguir. Por patrimônio Cultural se entende aspectos históricos e ecológicos de uma sociedade. Assim, este é constituído de bens culturais que são:

“... a produção humana nos seus aspectos emocional, intelectual e material e todas as coisas que existem na natureza. Tudo que permite ao homem conhecer a si mesmo e ao mundo que o rodeia pode ser chamado de bem cultural.” (Ataídes et alli: 1997:11-12).

A concepção atual de patrimônio cultural implica em uma divisão deste em quatro categorias. Assim:

“Há os bens naturais, que são os elementos pertencentes à natureza: animais, vegetais e minerais. São recursos naturais os rios, os vales, as montanhas etc. os bens de ordem material são as criações dos homens visando aumentar seu bem-estar social, familiar, sua vida, e adaptar-se ao meio em que vivem. São bens materiais as coisas, os objetos, as construções etc., realizadas pelo homem. Os bens de ordem intelectual são os “saberes” do homem. O conhecimento ou o saber que o homem utiliza na construção de um objeto é um exemplo de bem de ordem intelectual. Os bens de ordem emocional representam o sentimento individual ou coletivo – são as manifestações folclóricas, cívicas, religiosas e artísticas, eruditas e populares que se expressam por intermédio da música, da literatura, da dança etc.” (Ataídes et alli: 1997:11-12).

Enfim, patrimônio cultural é qualquer coisa que atesta a história de uma determinada sociedade, ou seja, tudo que se refere à identidade, à ação, à memória de uma sociedade.

Em Santana podemos citar como bens naturais, a caatinga que é expressiva como paisagem local, o

riacho Grande, O serrote dos Pedros, o solo com características diversas: ora pedregoso, em sua maioria, ora com a presença forte de áreas de baixio propícias para o plantio de árvores frutíferas.



Foto 11: Serrote dos Pedros

Os bens de ordem material de Santana configuram-se como uma lembrança pretérita e ainda em uso, em muitos casos: os artefatos religiosos, os artefatos utilitários de madeira, de

barro, de ferro, a escola precisando de reformas estruturais e algumas casas, com uma arquitetura típica do sertão, abandonadas ao longo das terras da comunidade.



Foto 12: Baú em madeira



Foto 13: rádio (funcionando)



Foto 14: Pilão de madeira



Foto 15: chaleira de ferro

Os bens de ordem intelectual referentes à população de Santana incluem as rezadeiras, o conhecimento sobre a flora e a fauna local, sobre os ciclos de chuva e de seca, sobre o trato com os animais. Os moradores mais velhos sabem do potencial fitoterapêutico das plantas e, onde estas estão localizadas. Os jovens ignoram este potencial e passam, por sua vez, a depender mais de valores e conhecimentos urbanos.

Na atualidade, o grupo que está à frente da direção da associação de Santana, enquanto entidade quilombola vem realizando um resgate das tradições culturais e incentivando a tradição das rezadeiras. Particularmente, as lideranças Maria Aparecida de Souza, Senilda Francisca da Silva e Maria Vianeí dos santos. Elas estão colocando a discussão sobre identidade, religiosidade afro-brasileira, racismo e outros assuntos como pauta do dia em suas discussões locais e, também, fora da comunidade.

No território de Santana existem 04 rezadeiras oficiais na comunidade e duas aprendizes. Existe também 01 rezador neste grupo. Sobre este assunto, as professoras Aparecida e Senilda, responsáveis pelo resgate cultural disseram:

“_Então temos como referência na comunidade e em áreas vizinhas Tia Júlia, Cleide, Padim Zé João, a Veia Ana e Maria. Aqui tem rezadeira e rezadores que rezam em crianças e adultos, dos mais variados modos, espinhela caída, vento caído, mal olhado, quebrante, osso embutido, olho gordo, peito aberto, capinha caída e tosse,

tem Fátima que reza de campainha, e outros mal-estar que as pessoas não sabe explicar. Tem Tia Júlia que ta passando a Cleide e a Maria. Tia Júlia é muito renomada como rezadeira.”



Foto 16: Profa. Aparecida, sendo atendida por uma das rezadeiras

Os bens de ordem emocional de Santana, como outras situações estão na ordem de coisas pretéritas. A memória recente, entretanto, registra como fatos relevantes como o *São João*, as *novenas de Santana*, a *Dança da Mazurca*¹.

A religiosidade no território de Santana é predominantemente cristã. Sobretudo católicos e evangélicos² (em minoria). Não é registrada nenhuma outra expressão religiosa. A comunidade negra, formalmente, a existência de outras expressões religiosas. Entretanto, conversas informais falam de existência de uma encruzilhada na comunidade onde era comum a presença de *despachos*³. Entretanto, não se fala

sobre quem fazia tais atividades. Por outro lado, uma parcela da juventude local (em especial, os militantes) manifesta uma demanda por maiores informações sobre religiosidade de matriz africana.

Entendemos que o patrimônio cultural da comunidade de remanescentes de quilombos de Santana é constituinte de sua história contada e vivida. Esse patrimônio cultural que deve ser visto como mola propulsora de transformações locais. Assim:

“Pensar em cultura neste sentido significa pensar a realização de ações que contemplem todas as expressões culturais existentes na área de atuação dos Poderes Públicos. E, não somente, as expressões que consideramos pertinentes ou de acordo com os nossos valores – que geralmente são valores de classe média. Um programa de políticas culturais não devem ser apenas o apoio a artistas ou artesãos. Vai bem mais além disso. Como resultado deve mostrar uma visível transformação social.” (Oliveira Junior, 2008)

¹ A Mazuca é um ritmo que mistura influências indígenas e africanas, numa mescla de pandeiro, ganzá e batida de pés. A Mazurca nasceu do encontro de escravos que fugiam para “o meio do mato” e lá encontravam os índios. Juntos, eles reproduziam as festas de Mazurca, dança popular polonesa que animava as casas-grandes dos engenhos vistas e ouvidas de longe pelos negros da senzala.

² No Sítio Santana estão as sedes das igrejas católica e Congregação Cristã do Brasil.

³ Oferenda religiosa

O olhar sobre o patrimônio cultural deve ser o mesmo que se aplica aos outros conectivos da sociedade. É o patrimônio cultural um dos elementos definitivos do modo de pensar, viver e proteger-se para o futuro.

3.3 Historicidade do território quilombola de Santana

De modo geral, as comunidades de quilombolas, a despeito de suas especificidades históricas e culturais, tendem a expressar demandas comuns ao conjunto das comunidades rurais, decorrentes das pressões sociais típicas dos conflitos pela posse da terra. Desta forma:

“Os processos iniciais de territorialização das comunidades quilombolas do sertão de Pernambuco se relacionam fortemente com o contexto sociopolítico do período em que iniciou a formação de cada uma delas. O que se conta hoje nessas comunidades sobre as motivações que levaram à territorialização, os locais de procedência de seus primeiros habitantes e as identidades étnicas dos grupos envolvidos (aspectos estruturantes na construção da territorialidade), revela-nos uma forte influência das mudanças políticas e econômicas do final do século XIX. A República, a proibição do trabalho escravo e a “transição capitalista” no Sertão foram alguns dos fatos ocorridos nesse período que refletiram nas estratégias e no modo de resistência dos grupos que atualmente se identificam quilombolas”. (CCLF, 2008:08)

Duas fontes principais constituem a base deste capítulo: a história oral, contada pelos mais velhos e o trabalho de resgate histórico realizado pelo Centro Luis Freire e também pela professora Aparecida da Silva, como monografia de conclusão de curso de Pedagogia (FACHUSC – Salgueiro/PE). Toda essa atividade foi, evidentemente, complementada por leituras atualizadas de teses e dissertações sobre comunidades quilombolas. Em especial, o acervo do site www.dominiopublico.org.br na área de antropologia.

Em relação à origem da comunidade quilombola de Santana, o texto produzido pelo Centro Luis

Freire, cita:

“Os Rocha, Luciano e Mariano protagonizaram a história do Quilombo de Santana. De origem desconhecida, ali chegaram os Rocha, primeiros moradores do lugar, depois veio os Luciano. Antônio Luciano, filho do Luciano, se casou com Rosa Rocha, filha de Antônio Rocha e neta de Zé Rocha. Os Marianos chegaram depois e habitaram na Jurema, localidade de Santana.

Durante todo o século XX, essas famílias foram estabelecendo relações sociais, econômicas e de casamento entre si, vivendo da agricultura e superando os períodos de seca, especialmente a de 1932 quando a memória dos mais velhos recorda os tempos de comer xique-xique, pão de mucunã lavado em sete águas, farinha feira da cuca de umbu, xerém, pipoca, mungunzá doce e branco, piro feito com a cuca do umbuzeiro, beiju de parreira...”

O texto de Maria Aparecida da Silva, na sua monografia sobre comunidades quilombolas de Salgueiro e a relação desta com educação é também uma pista, quando cita:

Esta comunidade, porta atualmente cerca de 63 famílias e uma população de 278 pessoas e passa por processos de reconhecimento de comunidade quilombola. Apresenta além de relatos e características físicas, uma população remanescente de escravos que desde o início da sua fundação, tem como origem, os relatos de um dos primeiros habitantes, Luciano (ainda de sobrenome ignorado), mas de etnia negra. O mesmo ressalta que; veio “fugido” da localidade de Paisagem de Pedra (distrito de Terra Nova a aproximadamente 4 km). A tradição oral é enfática, como homem forte e resistente, que demonstrava nos seus atos, exemplos de homem corajoso e sonhador de um mundo melhor. (Silva, 2006:11).

Estas citações resumem a historicidade da comunidade quilombola de Santana. Entretanto, vamos preencher esta história com relatos que atestem o que foi colocado. A opção pela oralidade como recurso de construção da história da comunidade é resultado de uma invisibilidade

literária que paira sobre as questões das populações afro-brasileiras, em toda a extensão do território nacional. Este quadro se repete, quase invariavelmente, no caso das comunidades negras rurais ou comunidades remanescentes de quilombos. Em Pernambuco, apesar de uma tradição literária na antropologia das populações afro-brasileiras, ainda é carente a produção sobre quilombolas.

A memória local é a memória dos mais velhos. Esses contam insistentemente sobre fronteiras, antepassados e, principalmente, de como se vivia antigamente.

A memória de um grupo social se expressa por meio de seus rituais da ordem e da desordem,

sacros e profanos, todos eles elementos simbólicos mantenedores e perpetuadores dos vínculos e das matrizes geradoras desta comunidade. (ROCHA, In: RICO 1999:216)

Atualmente, a comunidade, a partir de iniciativas da Diretoria da Associação local, está vivenciando seu processo de organização social como quilombola a partir da reconstrução de seu passado. Neste processo, os idosos são tratados com muita deferência. O fato de todos serem parentes fortalece mais ainda esta situação. Uma atitude comum nas reuniões é os jovens pedirem a bênção aos mais velhos. Exceção para os evangélicos locais.



Foto 17: Fernando. Ancestralidade de Santana

Assim, vamos expor as palavras dos mais velhos, como expressão da história local, favorecendo o reconhecimento da oralidade como recurso de dar vida à memória histórica de grupos sociais. No caso dos quilombolas que se caracteriza pela ausência de dados literários isto agrega maior importância. Segundo, Montenegro e Fernandes, (2001:92):

“A narrativa gravada em uma entrevista não constitui-se na memória propriamente, pois

esta é inacessível; configura-se como a construção de uma determinada vivência a partir da memória. Durante o processo de rememoração o depoente estabelece relações entre suas próprias experiências que o permite reconstruir seu passado segundo uma determinada estrutura, consciente ou não. [...]. Desta forma, o relato se estrutura a partir da memória, não se constituindo, no entanto, o seu conteúdo.”

Sobre a importância que a história oral representa na elaboração de relatórios antropológicos, vale a citação de Magalhães, que afirmou:

“Datas, nomes e fórmulas não são o principal esteio dessa rememoração, dessa reconstrução, porque as referências que constituem o indivíduo como agente social representam correntes de pensamento, experiências e sentimento, que atravessam presente e passado. Durante tal processo, misturam-se nas recordações aspectos sociais e pessoais. O que aflora nessa articulação, o que importa não é a chamada parte “objetiva,” mas, a dimensão social da memória. E aí, entra a questão fundamental da linguagem como elemento socializador da memória. (Magalhães In, MONTENEGRO, e, FERNANDES, 2001: 81)”.

Na busca de uma reconstrução histórica baseada na memória oral colocamos os relatos de alguns moradores de Santana. A escolha pelos moradores obedeceu a critérios diversos, entre os quais: idade, atuação política, disponibilidade e vontade de falar. Neste sentido, iniciamos com o relato de Dona Vilanir.

“... meu pai contava que Antônio Luciano era o pai dele, meu avô chegou aqui como fugitivo, meu pai contava essa história. Num tem essa passagem de pedra de Terra Nova? Após ele vem dali, daquele lugar, aqui no Recanto era só montanha. Não tinha muita habitação, era pouca pessoa. Ele veio e se aguardou aí e ficou. Isso por causa de uma cachorra. Pegaro uma briga que mataro a cachorra dele e eu acho que ele matou o cara. Aí ele fugiu prai. Como ele era um rapaz novo e solteiro, foi e casou.”



Foto 18: Vilanir. Ancestralidade de Santana

Ao que tudo indica a história da cachorra é mais um recurso de retórica do que uma realidade. Talvez seja pra encobrir uma verdadeira história de escravos fugidos.

Os negros-galegos

Na comunidade de Santana existem duas pessoas são que albinas. São, originalmente, quatro irmãos de um total de dez que nasceram albinos.



Foto 19: Aparecida e uma das mulheres albinas da comunidade

Outro depoimento que merece nossa atenção é o de Cição, o *nego galego de Santana*. Na realidade este senhor é albino. Sua família é atípica. De um casal de pessoas negras nasceram 10 filhos: 06

negros e 04 albinos. Não houve, entretanto, nascimento de albinos na geração dos netos. Ele descende dos primeiros moradores locais.



Foto 20: Cição. o negro-galego (albino) de Santana

Sobre a origem da comunidade, Cição falou:

“_Começou com Antônio da Rocha meu bisavô, era o avô de minha mãe. Morava lá na Jurema. Este terreno era dele até lá no Angico. Aí o homem morreu, aí dividiu com os filhos e foi criando... Eu conheci isso aqui com 05 casas daqui até o Recanto, conheci a casa de Joaquim Benedito, a de Mané Rocha no Souza e a de Rosa do Recanto, lá no Recanto, que era minha avó por parte de meu pai. Aí foi começando, e hoje já tem umas 70 casas. Até 1935 era pouca casa. Umas 10 a 15. De 35 para cá é que foi aumentando... É que

tem muita gente daqui fora por São Paulo, na Bahia, Pau Ferro.”

A comunidade de Santana tem na sua história um líder que colocou a comunidade na pauta de interesses do Poder Público. Para Aparecida, João Mariano, seu avô representou para a comunidade todo um ideal de viver em comunidade. A busca por melhorias educacionais na comunidade sempre foi uma meta perseguida por ele. O reconhecimento veio com a homenagem em forma de dar nome a uma das escolas da comunidade, a do Sítio Recanto.



Foto 21: Profa. Aparecida



Foto 22: João Mariano



Foto 23: Escola João Mariano

Ela, em relação ao seu avô falou:

“_Ele era João Mariano dos Santos, foi uma pessoa que eu me espelhei bastante apesar de que quando ele faleceu eu só tinha oito anos de idade, mas ele era uma pessoa que eu conseguia observar a preocupação que ele tinha com as pessoas, e até mesmo com o meio ambiente, cuidava do riacho, plantava fruteira, eu ouvia dizer assim: eu sei que não vou ver essa mangueira colocar fruto mas fica aí pra vocês.

Ele vivia mais assim conversando com o pessoal, e eu lembro que minha avó reclamava muito porque ele não parava em casa, e ia pra Salgueiro também na prefeitura buscar as coisas, essa barragem, pra aquela época eu acho que meu avô era muito instruído em buscar o melhor pras pessoas, ele não tinha recursos financeiros nenhum, mas tinha uma neta dele que o pai dela faleceu, irmão de pai, ficou doido, ele faleceu e ele pegou a menina e registrou como filha, botou ela pra estudar mesmo sem condições financeiras, colocou ela pra estudar em Salgueiro, arrumou uma casa família pra ela, mas tinha que dá alguma coisa, mas ele dizia assim: que ia colocar ela pra estudar mas não era pra ela ir embora, ela ia estudar pra vim ser professora aqui na comunidade, ele sempre teve isso de buscar o pessoal pra ensinar, incentivou tia Cosma, incentivou tia Preta, só que ela antes de terminar o magistério ela conheceu um rapaz, casou e foi embora pra Cabrobó, foi ser professora mais lá, hoje ela mora em

Petrolina, quando ele tava perto de morrer ele disse que não tinha realizado o sonho dele porque não tinha uma pessoa dele, uma neta, sendo professora, ele não conseguiu me ver sendo professora aqui, quem pode falar mais dele são essas pessoas mais velhas, como era ele, o que ele fazia pelo povo, eu tinha apenas oito anos mais eu via isso, a preocupação dele com a educação e com o desenvolvimento as pessoas, não pra enricar, mas pra ter o sustento e pelo menos não passar fome, como ele dizia que já tinha passado fome, comida mancabira, minha filha hoje vocês estão em um tempo bom, a gente comia mucunã passada a sete águas, hoje os meninos usam mucunã pra brincar... Ele é uma pessoa que não passou, ele ficou na história... Quando fizeram esse prédio da escola conversaram comigo pra pedir sugestão e eu coloquei o nome dele, mas eu perguntei as pessoas se podia botar o nome dele, e todo mundo aceitou, pena que o homenageado não está mais entre a gente, mas com certeza os familiares se sente orgulhoso...”

Enfim, patrimônio cultural é qualquer coisa que atesta a história de uma determinada sociedade, ou seja, tudo que se refere à identidade, à ação, à memória de uma sociedade. A seriedade do tema é para as comunidades tradicionais, incluindo aí os quilombolas, um imperativo no seu processo de empoderamento. Pois:

“Se não há preservação, ocorre a perda da identidade cultural o que significa o fim de um povo. A força, a criatividade, o orgulho e a consciência de uma sociedade mantém viva sua

cultura, sua identidade, aquilo que a faz ser exatamente o que ela é. ...

O 'como preservar' está intimamente ligado à educação... Nesse processo educativo estão a pesquisa e a criação de espaços culturais (museus, arquivos, bibliotecas, lugares da memória...). Por meio deles a comunidade torna-se 'dona' do seu patrimônio cultural e passa a ter contato direto com a sua cultura e com a memória coletiva." (Ataídes, Machado e Souza. Goiânia: EdUCG, 1977:11-13).

Os bens naturais de Santana incluem uma diversidade de flora, fauna e recursos naturais, como serras, riachos e sítios arqueológicos. Em particular, a presença de animais silvestre como seriemas e papagaios são presença comum no território de Santana.

A presença de oratórios centenários é comum nas casas de alguns moradores, geralmente, nas casas onde ocorriam as novenas. A existência de cruzeiros em algumas áreas serve para demonstrar a afeição pelos mortos e reafirmar a religiosidade católica na comunidade.



Foto 24: Oratório

Uma riqueza cultural e expressa materialmente está relacionada à arquitetura rural do sertão. As casas de taipa, ou de alvenaria com seu mobiliário específico: pilões, potes, fogão de lenha etc.

mostram que o passado, muitas vezes, continua vivo na forma de utilização de equipamentos domésticos e de trabalho.

Na prática, temos em Santana, um acervo museológico a céu aberto e abandonado (em alguns casos). Apesar do esforço pela recuperação da história local as provas materiais desta história estão sendo ignoradas pela supervalorização do moderno.

A comunidade sabe de suas áreas e o sentido da utilização destas. Então, grosso modo, as terras de Santana têm utilização diversa: moradia, criatório solto, roças cercadas, área de *almas* (sem utilização laboral), os umbuzeiros que são conhecidos por nome e as áreas de baixio que servem à agricultura irrigada.

3.4 Identidade quilombola: os Negros da Santana

Pertencer a Santana também é balizado pelo fato de ter nascido na comunidade e pertencer a uma das famílias geradoras. As referências são sempre pelo fato de se ter nascido em Santana e todos, na contemporaneidade, serem parentes pelo resultado das uniões interétnicas. O termo que identifica os moradores locais, não é somente *negro*, mas *negro da Santana*.

Segundo Alfredo Wagner de Almeida (2002:49) ao comentar sobre as relações intra e extra território é pertinente sua afirmação:

“No entanto, ao contrário do que imaginaram os defensores do “isolamento” como fator de garantia do território foram as transações comerciais da produção agrícola e extrativa dos quilombos que ajudaram a consolidar suas fronteiras físicas. Assim como se enganaram aqueles que viam no quilombo uma unidade racial homogênea, pois foram as suas inter-relações com outros grupos que possibilitaram sua reprodução social e econômica”.(Almeida, 2002:49).

Desta forma podemos entender que a evasão oportuna e os processos de reagrupamento de pessoas de comunidades quilombolas em outras áreas, rurais ou urbanas, fazem parte de uma dinâmica geopolítica. Isto, entretanto, não altera a adjetivação de uma comunidade ou mesmo de seus moradores (estando eles morando lá ou não).

No caso dos moradores de Santana, a possibilidade de arranjar trabalho em outras áreas

pode levá-los até Salgueiro ou São Paulo, dentre outros destinos. Evidentemente, em muitos casos essa evasão temporária não traz retorno satisfatório. A dinâmica da comunidade em relação ao trabalho na terra exige uma rotina de atividades que se estende por todo um ano. Este ciclo está relacionado ao período de chuvas e de estiagem.

Uma visão sobre essa dinâmica laboral local é colocada pelo professor Pedro. Ele é um dos jovens da comunidade que é um exemplo do resultado do investimento e educação. É graduado em pedagogia, mestre e doutorando na Universidade de Brasília. Sobre sua comunidade ele coloca uma visão extremamente lúcida desse processo. Sua fala traduz uma lógica local de apropriação sustentável dos recursos ambientais do Território de Santana. Ele cita e nos incita a uma reflexão quando falou.



Foto 25: Prof. Pedro em festividade da comunidade

“_Tem muita gente que pensa em sair pra trabalhar fora e isso não é bom, esse ano mesmo eu disse aos meninos lá: cebola vai dá muito dinheiro, tem muita gente que quer trabalhar no canal e estão saindo pra trabalhar em outras firmas fora, e o cara vai porque todo mês tem o dinheiro pra receber ali, e o que ele sabe fazer mesmo é trabalhar na roça, eu me preocupo porque essa semana eu já encontrei gente que já voltou, e eles não plantaram, eles perderam o período de plantar porque estavam encantados com o trabalho remunerado, isso é sério porque ele vai ter problemas financeiros lá na frente... ele planta arroz no período da chuva, quando tá terminando o período de chuva tem o seu feijão na roça, quando terna o feijão eles plantam a cebola, quando chega o período de tirar a cebola em novembro e ele vai ajeitar as cercas, os animais, e quando volta o período da chuva ele repete esse círculo novamente, se quebrou o ciclo ele vai ter dificuldades financeiras...”

Assim, as saídas da comunidade não representam uma característica de maior expressão na vida local. Mas apenas uma dinâmica de apropriação de trabalho e, com este, a possibilidade de acúmulo financeiro.

A noção de pertencimento a um território dos moradores de Santana está diretamente relacionada à ancestralidade com algumas das famílias que iniciaram a ocupação local. Ser descendente de uma dessas famílias é o que define ser de Santana e, neste sentido, ser quilombola. Para a antropologia:

“O sistema de parentesco é um dos universais da cultura; o seu estudo, a partir do final do século XVIII, tornou-se o centro de preocupações da Antropologia, quando esta começou a ser encarada cientificamente. Mesmo nas comunidades humanas de terminologia simples, s categorias básicas da

relação biológica são importantes meios para o reconhecimento e a ordenação das relações sociais. As genealogias oferecem algumas categorias que permitem distinguir as relações existentes entre uma pessoa e o grupo a que ela pertence.” (Marconi e Presotto, 1989:113).

É sabido que esta configuração social baseada no parentesco atua no estabelecimento de redes de reciprocidade. No caso de Santana as relações de reciprocidade são mais intensas entre os moradores da própria comunidade. Estas são integradas ao universo de trabalho na forma de trabalho na agricultura.

Em termos gerais as relações de reciprocidade em Santana caminham em paralelo com as relações baseadas nas atividades econômicas. O trabalho baseado na reciprocidade é uma referência maior para as atividades familiares; em especial àquelas ligadas à agricultura irrigada em áreas de baixio. As famílias veem na terra algo além de sua subsistência. Os moradores locais veem a possibilidade de viver com dignidade.

IV. CONSIDERAÇÕES FINAIS

O uso da terra em Santana está limitado a pequenas partes do território dos quilombolas. As áreas reservadas à agricultura, à pastagem e à exploração de madeira estão definidas pelas atividades laborais tradicionais. O Riacho Grande mantém a água necessária à comunidade para a agricultura irrigada em suas margens. Quando seca os agricultores cavam poços no leito e aí obtém água para dar continuidade às roças.

De maneira ampla podemos colocar que os moradores de Santana têm uma relação mais estável com o meio ambiente. Como já citado existem áreas específicas para atividades: pasto, plantio, retirada de madeira para fogão.

O desafio que se apresenta é pelo fato de que as obras do canal da transposição ainda não reconheceram as estradas de, de uso tradicional, de acesso às áreas do outro lado do canal. Tradicionalmente, os moradores e os animais têm definidos seus caminhos para estas atividades. Existe o caminho onde passam as pessoas para a colheita do umbu, existe o caminho por onde as

cabras transitam para as áreas de pasto, que é diferente do caminho usado pelas vacas. Essa lógica vai ser reprocessada em função das obras. Oportunamente, pode ser interessante para a comunidade pensar a área “do outro lado do canal” como área para criatório de animais. Uma área que pode ser manejada para cultivo de gado.

Em Santana podemos observar, ainda, em função do acesso à terra e à possibilidade de gerar e/ou contratar mão-de-obra local, no que diz respeito às relações socioeconômico-culturais de caráter interétnico, que estas diferenças étnicas são mantidas e perpetuadas a partir da identidade dos quilombolas vinculados à terra. No caso, o adjetivo *Negros de Santana* expõem esta condicionante de pertencimento a um território etnicamente definido.

Santana é um território onde se percebem as áreas de trabalho, geralmente dedicadas à agricultura irrigada, e as áreas preservadas. Na prática, a comunidade opera com certa racionalidade o manejo da caatinga para o pastoreio de caprino e bovinos; também como para a retirada de lenha para consumo doméstico, na construção de cercas e para uso nos fogões à lenha.

A história de Santana está diretamente relacionada a uma tríade comum a todas as comunidades quilombolas: terra, identidade e memória. A terra é vista como o elemento definidor dessa identidade quilombola. A memória é um elemento constituinte no sentimento de identidade, tanto individual como coletiva, na medida em que ela é também um fator extremamente importante do sentimento de continuidade e de coerência de uma pessoa ou de um grupo em sua reconstrução de si.

De forma geral, podemos entender a relação da tríade: terra, identidade e memória na comunidade de remanescente de quilombos de Santana como definidora de sua condição adjetiva de comunidade quilombola.

*** *Post scriptum.*

V. DOS OBJETIVOS DA PROGRAMA DE COMPENSAÇÃO AMBIENTAL DA TRANSPOSIÇÃO DO RIO SÃO FRANCISCO

No caso de Santana, o Projeto São Francisco, através de parcerias com outros órgãos das esferas federal, estadual e municipal, elencou como prioridade, de caráter estrutural, as seguintes ações (demandas em 2009):

- Instalação de Telefone comunitário;
- Substituição de 07 casas de taipa por alvenaria;
- Construção de 49 banheiros em casas de alvenaria;
- Abastecimento e tratamento d'água. Atualmente, este sistema está operando em quase 100% das casas;
- Saneamento básico e tratamento dos resíduos sólidos;
- Oficina "Saberes e Fazeres";
- Implantação de produção de ovino-caprinocultura;
- Implantação do quiosque cidadão (computadores); e
- Regularização fundiária.

VI. RESULTADOS

Não foi instalado o telefone comunitário, não foi realizado o saneamento, não houve projeto de ovino-caprinocultura, não foi implantado o quiosque cidadão (fora doados computadores, mas, não foi viabilizado o acesso à internet). Uma visão comparativa do antes e depois do projeto de transposição do rio São Francisco, foi colocada por (BRASIL, 2011)

“Antes das obras chegarem, os quilombolas manejavam a sua agrobiodiversidade, segundo lógica própria, historicamente construída, com elementos da cultura tradicional e do contato com técnicas e conhecimentos transmitidos por outras comunidades da região.(pp.113-114).

O canal isolou o acesso da criação ao resto da Caatinga, inviabilizando que os animais pastem livremente e provocando um dilema

na vida dos criadores que têm o riacho Salgueiro e os açudes, do lado habitado da comunidade, como fonte de água para a criação.... Os bodes teriam de ser criados em confinamento de agora em diante. Sem terras e sem água para plantar nem o que comer, essa não pode ser classificada, no momento, como uma alternativa viável.(pp.127)”

O que foi colocado acima demonstra o explícito descompromisso do Estado com as comunidades tradicionais (aqui um exemplo cabal com uma comunidade quilombola). Aliado a esse quadro, ressalto o assédio moral enquanto antropólogo, no ambiente de trabalho (caracterizado pela minimização do tempo dedicado ao trabalho de campo e a redação do relatório Antropológico: 30 dias!!!), me levou ao desencanto com o projeto sob o ponto de vista da possibilidade de transformação social. Em fevereiro de 2011, pedi desligamento do Projeto de Transposição do rio São Francisco. O ganho maior foi a experiência e as grandes amizades que fiz nas comunidades quilombolas. Muito Obrigado Comunidade Quilombola de Santana!

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Strengthening Citizen Participation through E-Governance: Taking Stock and Looking Forward to Uganda's Local Governments

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ABSTRACT

As developing countries grapple to strengthen participatory approaches in their Local Government systems, e-governance provides an opportunity to reposition the interaction between government and the citizens. E-governance resonates with Uganda's new thrust for Demand-Driven Community Development and LED initiatives implied in her Third National Development Plan. And by reaching out to local communities and providing them with engagement digital channels, e-governance can resuscitate Uganda' long lost values of self-help, cooperation, and community involvement in service delivery systems as targeted by the Parish Development Model. The e-governance conviction is based on two theoretical perceptions. Firstly, the quality and effectiveness of any governance policy largely depends on the involvement of all its stakeholders in decision-making.

Keywords: strengthening, citizen participation, e-governance, local governments, uganda.

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Strengthening Citizen Participation through E-Governance: Taking Stock and Looking Forward to Uganda's Local Governments

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ABSTRACT

As developing countries grapple to strengthen participatory approaches in their Local Government systems, e-governance provides an opportunity to reposition the interaction between government and the citizens. E-governance resonates with Uganda's new thrust for Demand-Driven Community Development and LED initiatives implied in her Third National Development Plan. And by reaching out to local communities and providing them with engagement digital channels, e-governance can resuscitate Uganda's long lost values of self-help, cooperation, and community involvement in service delivery systems as targeted by the Parish Development Model. The e-governance conviction is based on two theoretical perceptions. Firstly, the quality and effectiveness of any governance policy largely depends on the involvement of all its stakeholders in decision-making. Secondly, e-governance is a great platform that provides a single point of access for both governors and the governed in public processes. Yet, local actors find investment in such technology-intensive systems inherently expensive and risky. Expensive in terms of the infrastructural set up and maintenance and risky considering the less certainty that it will automatically serve the intended purposes. Using desk research based on a critical interpretive review and theoretical synthesis, this paper explores the reality of e-governance in Uganda, synthesizes the opportunities and draws implications of e-governance towards strengthening citizen participation in local governments of Uganda. The paper concludes that the country has experienced more e-government than

e-governance. It recommends that the national government should deliberately perpetuate a system that ensures the security of electronic transactions and communications, protection of privacy, empower citizens to control personal information and commit to universal accessibility and affordability at community levels.

Keywords: strengthening, citizen participation, e-governance, local governments, uganda.

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I. INTRODUCTION

With the emerging knowledge and information society, Electronic Government (e-government) and Electronic Governance (e-governance) have become viable options for countries in search of

efficiency, effective and accountable service delivery systems. It is no longer in dispute that the quality and effectiveness of any governance policy largely depends on the involvement of all its stakeholders in decision-making (Kiwanuka, 2022; Mansoor, 2021; Sreelakshmi, 2020). E-governance resonates with Uganda's new thrust for Demand-Driven Community Development and Local Economic Development (LED) initiatives implied in her Third National Development Plan (2020-2025). And by reaching out to local communities and providing them engagement digital channels, e-governance can resuscitate Uganda's long lost values of self-help, cooperation, and community involvement in service delivery systems as targeted by the Parish Development Model (PDM). PDM is the country development approach whose purpose is to deepen the decentralization process; improve household incomes; enable inclusive, sustainable, balanced and equitable socio-economic transformation; and increase accountability at local levels (MoLG, 2021). The model is premised on a government conviction that common citizens as the end user of social services are better placed to identify and respond to their own needs, priorities, and direct use of resources. Accordingly, the e-governance conviction is based on two theoretical perceptions. Firstly that the quality and effectiveness of any governance policy largely depends on the involvement of all its stakeholders in decision-making (Garg, 2008; Kalam, 2018). Secondly that e-governance is a great platform that provides a single point of access and interaction for both the governors and governed. Yet local government managers, employees and professionals find investments in such technology-intensive systems inherently expensive and risky. Expensive in terms of the infrastructural set up and maintenance and risky considering the less certainty that it will automatically serve the intended purposes (Ayaz & Yanartas, 2020).

Uganda, like the rest of Africa, is embroiled in an explosive digital connectivity and significant improvements in communication and information technology (ICT). The ICT momentum is building at a time when the country's Local Governments

still grapple with appropriate mechanisms to strengthen the participation of citizens towards a tangible influence in decisions, policies and procedures that affect them (ISER, 2018; Kiwanuka, 2022). Citizen participation as enshrined in Article 176 (2) (b) of Uganda's Constitution (1995) and Local Government Act (1997) is intended to promote and guarantee accountability, transparency and responsiveness in the service delivery systems at local government levels. However, meaningful citizen participation in the country's Local Governments continues generating more questions than answers. As would be expected, a citizenry that does not readily access information, is not knowledgeable enough, and with limited channels for engagement and feedback can hardly hold any government accountable (Eckardt, 2008; Mansoor, 2021; Sreelakshmi, 2020). For citizen participation to be meaningful a well-defined e-governance system that defines the channels and platforms of engagement and communication as well as access of government information is paramount.

Methodologically, the paper was a desk research based on a critical interpretive review and theoretical synthesis of literature to explore the inherent opportunities and implications for strengthening citizen participation in the context of Uganda's Local Governments. Moving forward, the paper conceptualizes and theorizes e-governance and citizen participation, provides a context of citizen participation in Uganda's Local Government system, reflects on the evolution and reality of e-governance in Uganda. The paper then analyses the opportunities and implications of e-governance for strengthening citizen participation in Local Governments of Uganda from a theoretical perspective before providing a conclusion.

II. CONCEPTUALIZING CITIZEN PARTICIPATION AND E-GOVERNANCE

Simply put, citizen participation refers to a process that provides an opportunity to private individuals, groups and organizations to influence public decisions. According to Devas and Grant (2003), Muriu (2013) and UNDP (2000), citizen

participation are arrangements in which citizens, as individuals or groups, are given a platform to input and influence decisions that affect them. In this respect therefore, citizen participation is implied to be both direct and indirect interventions with determined social interests in public activities. Whereas direct participation happens when citizens as individuals or groups influence financial, political and administrative decisions, indirect participation is where citizens are involved in decision making through their elected representatives. Whether direct or indirect, citizen participation is significant for improving decisions concerning the utilization of public resources towards public value and thereby makes public servants and political leaders accountable to the people. By implication, therefore, strengthening citizen participation denotes a deliberate and conscious process of putting citizens back to the center of their political discourse and empowering them to appreciate their stakes and leverage so that they use them to influence their community needs and aspirations.

As a concept e-governance can be conceptualized from the perspectives of governance and digital revolution. Although sometimes governance and government are used interchangeably, the two are different. Whereas government describes the institutional apparatus to perform mandated responsibility, governance refers to the manner or processes taken to guide a society best achieve those mandates and responsibilities (Muinul & Momtaz, 2007). To that far, therefore, government is only one of the significant players in governance that aims to enhance access to and delivery of government services to benefit citizens. By extension, the common theme around definitions of e-government relate to the automation of traditional paper-based government procedures towards new styles of leadership, legislating and strategic choices as well as new ways of doing business, organizing and delivering information (Basu, 2004). Whereas e-government describes initiatives of government organizations to institutionalize ICT applications (Wide Area Networks, Internet and Mobile Computing) that can transform relations with citizens, businesses and other arms of

government, e-governance is more than a government website on the Internet (Muinul & Momtaz, 2007; Valencia, 2007). Various definitions of e-government relate with e-governance focus on its processes, expectations and outcomes to the wider society.

According to Deane (2003) e-governance refers to the adoption and use of ICT channels to change the way citizens and business interact with government so as to enable citizens participation in decision making, increased access to information, transparency and strong civil society. The definition above implies improvement of service delivery systems in which information is adequately laid before citizens and other civil actors so as to empower them to input decision making. Relatedly, UNDP (2003) defines e-governance as a process of creating public value, as rooted in people's preferences, with the use of modern ICT. By this definition, UNDP describes e-governance on its ability to satisfy the people's interests and aspirations as an outcome. The multiple definitions notwithstanding, the common position is that e-governance is intended to support and simplify governance by securing the cooperation and consent of the governed. This is achieved through connecting all actors ranging from government, citizens, business and civil society through online services and other electronic means, accessing them fast and adequate information and providing them with unlimited virtual platforms to engage the processes (Backus, 2001).

The common theme from the definitions of e-government and e-governance is that both involve ICT application and automation from the analogue, physical or paper-based procedures in government organizations. The contrast is that on one hand, e-government is a narrower institutional approach which concerns the development of online services to the citizen such as e-tax, e-transportation or e-health. On the other hand, e-governance is a much wider process that defines and assesses the impacts that the applied technologies are having on the practice and administration of governments. It also considers the relationships between government officials and the wider society that has a stake in

the government organizations and institutions. The next section sheds light on the historical development and reality e-governance in Uganda local governments.

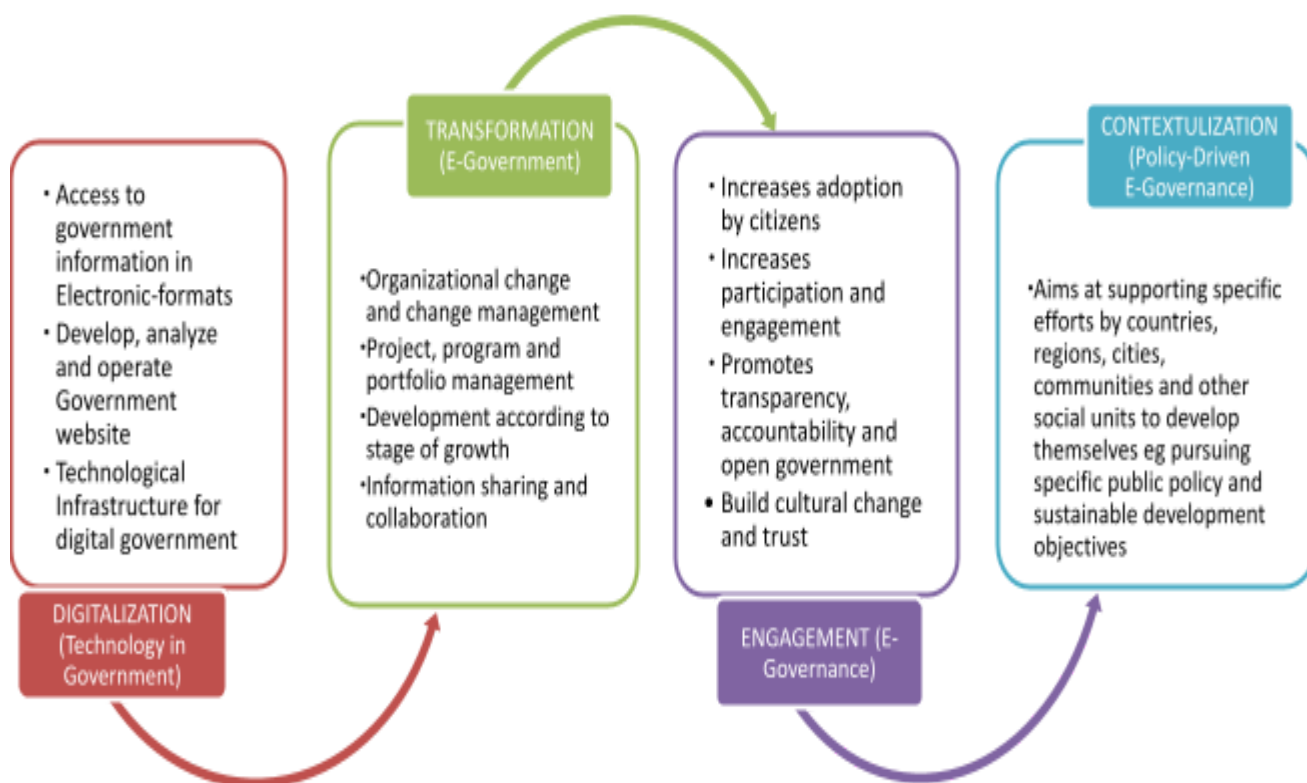
III. EVOLUTION AND REALITY OF E-GOVERNANCE IN UGANDA'S LOCAL GOVERNMENTS

Whereas e-governance is a fairly new concept with limited empirical literature concerning impact and lessons learnt on service delivery, citizen participation has for long been a component of the democratic governance literature. Over the years across the world, citizens have been granted an opportunity to actively participate in decision making processes on local community development issues, planning and budgeting, social audits as well as electing their leaders at various levels of government (UNDP, 2003). Citizen participation has its roots in the ancient Greece and Colonial New England in the early 20th century where governmental processes and procedures were designed to facilitate external participation (Cogan & Sharpe, 1986). Although citizen participation was institutionalized in the mid-1960s, various government agencies and officials either excluded or minimized it in the public service planning and delivery processes on grounds that it was expensive, time consuming and neither clear as a concept nor its consequence (Mize, 1972).

The current tide of e-governance has its roots in 20th century '*Reinventing Government*' movements widely known as New Public Management (NPM). This movement called for radical changes from the bureaucratic system to a more entrepreneurial government that is enterprising, catalytic, mission and customer driven, as well as results oriented (Osborne & Gaebler, 1992). The reinventing government movement imagined a government bureaucracy transformed into a community owned with a vital and effective force in society. During that period, scholars especially Osborne and Gaebler looked at a new complex and rapidly emerged economic landscape based on disruptive innovation and discontinuities. This implied that the survival and sustenance of public organizations, like their

business counterparts, largely rested on their ability to reinvent themselves through continuous non-linear competitive innovations (Bellamy & Taylor, 1998; Ndou, 2004). The perceived intention was to facilitate operational efficiency, cost reduction, flexibility, dependability and quality.

Adoption of ICT, in this new arrangement, would provide a potential to support the reinventing government movement. Indeed, whereas the industrial revolution centralized state power, the digital revolution is expected to disperse it to citizens, business and other non-state actors who have a stake in governance (Misuraca, 2007). In spite of the ICT excitement and expectations, its adoption to re-invent government organizations in comparison with the business sector lagged behind. It has been only recently that the public sector demonstrated readiness to exploit ICT applications for improving citizen reach, responsiveness and accessibility of services to the citizens as well as transparency delivery systems. The paper adopts Janowski's Digital Government Evolution Model (2015) in the figure below I below to illustrate the evolution and trajectory of e-governance.



Source: Janowski (2015): Government Digital Evolution Model

Figure 1: Government Digital Evolution Model

As indicated in the figure above, digitalization evolves through four complex but interdependent phases: Digitalization (Technology in Government), Transformation (E-Government), Engagement (E-Governance), and Contextualization (Policy-Driven E-Governance). The characteristic themes for each of the stages are presented in table but e-governance is illustrated as the third stage in the evolution.

Government of Uganda is under immense pressure from citizens, civil society and the international development partners to demonstrate commitment to addressing good governance and deepen decentralization through being more involving, accountable and cost efficient in social service delivery (Kiwanuka, Kateshumbwa & Andama, 2022; Nabafu & Maiga, 2012). Relatedly, In the wake of rapid development and expansion of ICT characterized

by a fast spread of the internet in Uganda, government administrative machinery is also changing from its traditional passive service-led approach to a more citizen-centered and consolidated services. There is a strong government belief that ICT has the potential to revolutionize the way government operates and enhance the relationship between Government and Citizens, Government and Business community and within Government and Government departments (Nabafu & Maiga; Rwangoga & Baryayetunga, 2007). Indeed, to demonstrate the country's commitment to digital-Government and governance as an instrument for national development, multiple legal-administrative frameworks, institutional-structures, guidelines and strategies in the areas of ICT have been developed between 2001 and 2014. These include but are not limited to: National E-Government Strategy (2004);

Computer Misuse Act; The Electronic Transaction Act; The Electronic Signatures Act; and Access to Information Regulations. All these clearly define the goal of e-Government in government organizations and spell out its core pillars, critical success factors and provide a roadmap for achieving it.

Relatedly, the country developed a National E-Government Framework (2010) whose aspirations are to enable online accessibility of all government services and opportunities for community participation in a friendly, transparent and efficient manner for all sections of the society. As clearly spelt out by the framework;

It is the belief of the Government of Uganda (GOU) that ICT should be utilized to move into the era of electronic Government (e-Government) aimed at demystifying the role of Government, simplifying procedures, bringing transparency, accountability, and making credible timely information available to all citizens and at the same time providing all services in an efficient and cost-effective manner (2010; p2)

Among other purposes, the e-government master plan also: Establishes the vision, strategy and framework; Selects quick win ICT projects and draws a long term roadmap; Defines a governance framework to regulate and control e-Government initiatives; as well as defining the direction for restructuring the legal framework; among others. Some of the institutional-structural initiatives put in place by government in the development of ICT in the country include: the creation of a fully-fledged Ministry of ICT charged with providing strategic and technical leadership, the overall coordination, supervision, support and advocacy on all matters of policy, laws, regulations and strategy; sustainable, effective and efficient development, harnessing and utilization of ICT in all spheres of life to enable the Uganda realize her development goals. Under the general supervision and guidance of Ministry of ICT are a number of agencies including but not limited to: National Information Technology Authority Uganda (NITA-U) created by an Act of

Parliament of Uganda (2009) as an autonomous body with a mandate of coordinating, promoting and monitoring IT development within the context of national social and economic development; and Uganda Communications Commission whose purpose is to develop modern communications sub-sector and Infrastructure in Uganda including rural communication development and empowering consumers of government services.

However, much as the presence of an effective legal, structural and policy framework that enshrine e-government at all levels of government is a significant building block for citizen participation, positive impacts and outcomes are yet to happen in Uganda's Local Governments. The reality is that the country has experienced more e-government than e-governance. The digital-revolution excitement and momentum has happened more at national than local Government levels. Government Ministries, for example, adopt ICT initiatives based on their respective internal factors and available opportunities for funding on an adhoc basis (Guma, 2013; Rwangoga & Baryayetunga, 2007). As observed by Rwangoga and Baryayetunga, ICT adoption within Uganda still remains more integrated at national policy-structural and institutional levels but not translated into a harmonized ICT implementation and operational guidelines for Local Government users. Whereas the Ministry of Local Government (MoLG) has instituted several e-government initiatives at its level, the way citizens interact and participate in decision making processes at their local level has not changed much. The next section contextualizes citizen participation in Uganda's Local Governments.

IV. CONTEXT OF CITIZEN PARTICIPATION IN UGANDA'S LOCAL GOVERNMENT SYSTEM

The country's renewed zeal for decentralized governance has mainly been in response to the tumultuous past of civil wars and brutal dictatorships that characterized the first three decades after independence. As Devas and Grant (2003, 302) summarized it, "the colonial system

of Local Government largely disintegrated, along with much else... in the 1970s” All the subsequent political-institutional changes did not do enough to bring back the citizens into governance until much later (Elliot, 2008; Kauza, 2007). As a result, governance was characterized by a faulty state-citizen relationship in which the former mattered little in assessing their own needs and participating in local project planning and budget monitoring. By 1986 when the National Resistance Movement (NRM) assumed power, governance was synonymous with an inefficient, decimated and unresponsive service delivery system operating at high costs and overly detached from people’s interests and aspirations (Guma, 2013). It is with such background that issues of citizen participation and e-governance have become central concerns as the country attempts to deepen the good governance principles.

Today, Decentralization and Local Governments characterize Uganda’s governance system and are enshrined in the country’s Constitution (1995). The overriding objective for the country’s decentralization policy is to empower citizens, at a local community level, participate in the governance processes intended to improve their livelihoods (Bitarabeho, 2008; Kiwanuka, Pratt & Kamnuanslipa, 2022). The Local Government Act (1997) and subsequent amendments intend to support, streamline and strengthen the said decentralization system (Kavuma et al, 2020; Kiwanuka, 2022). To operationalize the Local Governments, the country adopted a Fiscal Decentralization Strategy (1997) which provides for local revenue, a central governmental transfer system and borrowing as its fiscal instruments. Accordingly, a range of powers, responsibilities and functions have been transferred to local governments in the country. Such powers and responsibility include political-administrative decision-making, mobilizing and allocating resources, determining and providing a range of services in a jurisdiction, planning and budgeting, and making ordinances and byelaws as provided by the local government Act (Uganda, 1997). Uganda’s decentralization system is held to be among the most far reaching Local Governance

reforms in the developing world only next to South Africa as highly decentralized states (Ndegwa, 2002; Mushemeza, 2019).

Citizen participation in Uganda’s decentralization set-up relates with a deliberate process of citizens’ involvement in a wide range of administrative policy-making activities as a basis of orienting public initiatives towards society’s needs and aspirations (Fox & Meyer, 1995). Indeed, there are institutional provisions for multiple layers of participation for all citizens from the villages to the district levels (Devas, 2005). The institutional framework in the country provides for affirmative action and protects representation for the most vulnerable groups which include the women, youth, and the people living with disabilities at all levels (Uganda, 1995; Uganda, 1997). This is accomplished by reserving electoral seats and quota systems for those groups of people both at subnational and national governments. Generally, citizen participation in Local Governments in the country is manifested in taking part or identifying local needs and connecting them to priorities during planning, budgeting and execution of programs at all levels of local governments. The process involves local budget conferences where citizens interact with local officials to voice their views in the next financial year’s development agenda.

Participation also includes electing local leaders as well as citizens offering themselves as candidates in local political positions. As part of accountability, Local Governments are also required by policy to periodically publish and display financial information(s) for the consumption of the citizens (Mushemeza, 2019; Kiwanuka; 2022; Steiner, 2006). Central government also organizes “*Barazas*”, under which citizens on a determined basis face-off with sub-national government officials to get answers, explanations, justifications and agreements concerning performance of development projects in a local jurisdiction. In a nutshell, citizen participation is the governance and public service delivery tool in Uganda’s local governments for taking services closer to communities and enabling citizens’ participation and democratic control in decision-making.

Despite the above set up of the country's decentralization, the anticipated citizen participation in Uganda's Local Governments is manifested more in scope, constituencies, numbers, and opportunities but less in terms of scale, content and effectiveness. Meaningful citizen participation in any Local Government can only depend on the availability and ease of accessing information as well as alternative and user-friendly digital channels. Lack of transparency in budgetary procedures and outcomes, for example, may make meaningful participation hard for all local government actors in Uganda. There are a number of channels through which information is passed including: social gatherings, traditional communication modes like local radios, local public microphones, social communication networks, and formal meetings for all key stakeholders organized by either the citizens or public officials. However, the appropriateness, completeness, adequacy and frequencies of such information are still issues in the country's Local Government system where local public officials determine the amount and frequency it's given to citizens. As Devas and Grant (2000) put it:

Accountability requires that both citizens and the central government have accurate and accessible information about local government: about available resources, performance, service levels, budgets, accounts and other financial indicators. .. only when citizens and civil society are armed with such information can there be informed public debate on the allocation of limited resources and public acceptance of tradeoffs (311).

The implication in the statement above is that strengthening citizen participation in a local governance system requires mechanisms that can provide and update information to all stakeholders at a reliable and fast basis. The next section attempts to make sense of the opportunities of enhancing e-governance and its implications to citizen participation in the context of Uganda's Local Governments within the perspective of Venkatesh 's Unified Theory of Acceptance and Use of Technology (2003).

V. OPPORTUNITIES AND IMPLICATIONS FOR UGANDA'S LOCAL GOVERNMENTS FROM A THEORETICAL PERSPECTIVE

The potential opportunities from e-governance are numerous and general to all countries and levels of governments subject to appropriate adoption and use. Such benefits include but not limited to cost reduction and efficiency gains, quality of service delivery, good governance and enhanced relations between government and government and between government and other stakeholders (Ndou, 2004; OECD, 2002). However, in this paper we take a break and analyze opportunities from a theoretical perspective. This is because many scholars tend to examine and describe the e-governance opportunities with limited attention, if any, to factors related to decisions for adoption of innovations, and how the likelihood of adoption of innovations can happen. To hypothesize the main opportunities of e-governance acceptance and adoption in Local Governments, we adopted its determinants from Venkatesh, etal.'s Unified Theory of Acceptance and Use of Technology (UTAUT, 2003). Venkatesh etal identified four key factors for adopting and using technology which include performance expectancy, effort expectancy, social influence, and facilitating conditions. According to the theory, performance expectancy, effort expectancy, and social influence determine individuals and group's intentions to use a technology, while facilitating conditions determine technology use (Sharma & Mishra, 2015; Wang, Townsend etal., 2012). In this hypothetical framework, performance expectancy describes the degree to which an individual (both citizen and official) would believe that using e-governance will help him or her to improve or attain the intended performance or goals. On the other hand, effort expectancy would refer to the degree of ease associated with using e-governance. Then Social influence being the degree to which an individual (public official or stakeholder) perceives that important others believe he or she should use e-governance. Finally, facilitating conditions in this study are used to define the extent to which an individual believes that there is existence of organizational and technical infrastructure to support the use of

e-governance in Local Governments. The presumption is that where individuals are able to access the required resources, gain required knowledge together with the necessary support to use the digital infrastructure, they will be more likely to adopt e-governance.

There is already evidence in literature that by collecting, storing, processing, communicating and networking across the world, ICT applications in governance can transform old challenges and create unprecedented opportunities for citizen participation, transparency and accountability (Ndou, 2004; OECD, 2002). In line with Venkatesh's UTAUT (2003), the performance expectancy and effort expectancy for adopting e-governance are in tandem with the principles and aspirations of Uganda's long and medium-term development framework. The former is to the extent that e-governance and ICT have a more realistic potential of providing key ingredients for an inclusive and sustainable development at the local government level. Since the cardinal goal of Uganda's Local Government is bringing services closer to the people, adoption of e-governance can also serve as a tool of stakeholder empowerment, transparency and accountability which fits the performance expectations postulated by the theory. To that extent, the necessity of transferring Information Technology and Information System applications to Uganda's Local Government institution is to make interaction faster, increase engagement and is in general useful for the subnational government to perform its duties.

At a point when certain actors especially the governed are getting fatigued with participatory processes, the effort expectancy that expresses the degree of convenience regarding the use of the system is expected to bring them back into their governance. The convenience of letting citizens access complete information and engage in decision making from the comfort of their places of work and abort may have a positive effect on their behavioral intentions. Indeed, effort expectancy appropriately suits the circumstances given the recent epidemics like Covid19 and Ebola that have already had a far-reaching impact on

Ugandan communities and changed their mindset on physical interactive processes.

In accordance with facilitating conditions as another theoretical determinant of e-governance adoption by Venkatesh et al (2003), the National ICT policy-institutional set-up and the various regulatory frameworks in place provide a big opportunity for operationalizing and implementing e-governance in Uganda's Local Governments. Some of the e-government initiatives already applicable in the country's Local Governments include but not limited to: Rural Communications Development Communication Program (RDCP) coordinated by UCC that provides that all local governments acquire websites to ensure that essential communications and information services of appropriate quality and affordable prices are accessible within a reasonable distance by all people in Uganda; Local Government Information Communication System (LOGICS)-an information system which enables entry, analysis, verification, storage and dissemination of information generated from Monitoring and Evaluation systems, compliance inspections and Computerized SoftWare sub-systems; and Local Government Financial Information Analysis System (LGFIAS) which capture and generates reports on all relevant revenue and expenditure performance data including donor funds and central government transfers for all levels of local governments (Guma, 2013; Nalwoga & Wakabi, 2012; Waisswa & Obura, 2014; Uganda, 2009). Although all these initiatives have their inherent resource challenges, they still facilitate and therefore provide an opportunity for innovations and attitude change necessary for e-governance adoption use in the Local Governments.

There is already some political will and positive attitudes for innovativeness in the information communication direction in many Local Governments of Uganda. Public debates are already happening at local community levels either as part of national policy requirement or as initiatives by local actors some of whom move around with microphone engaging people on selected topical issues (Kiwanku, 2022). In many areas, civil society organizations are also getting

better organized under respective District Development Forums or District NGO Forums composed of senior citizens, representatives of political parties, civil society organizations, vulnerable groups and Traditional Churches in a particular District. Although these are still more prevalent at district levels, they provide the social influence hypothesized by Venkatesh et al., (2003) to mobilize and influence the people to appropriately make use of the available social media to engage Local Governments on many citizen priority issues. Unfettered.

Relatedly, the unprecedented proliferation of smart mobile devices in recent times, supported by increased telephone network coverage and tele-density, has meant that populations in local communities in Uganda are getting unfettered access to ICT tools and applications. Accordingly, there is a steady and significant increment in the number of internet subscribers in the last 10 years. For example, whereas the proportion of subscribers stood at only 2.5% in 2012, the number rose to 34.4% in 2019 (UCC, 2019; Waisswa & Okello, 2014). To that extent, the mobile phone provides a big opportunity to government officials at all levels to connect, consult and engage with the citizens, business, civil society and other non-state actors within local jurisdictions on matters of local development and social concerns. In order to guide and regulate the usage of mobile phone devices and internet however, the government has put in place a National ICT Policy (Ministry of Information and Communication Technology, 2014), together with a number of regulations and mechanisms including compulsory registration of SIM cards and the Computer Misuse Act (2022), among others. However, although the internet connectivity is improving, it generally remains unaffordable to many Ugandans in the local governments. This together with the fact that not many people in the local communities can afford the high bandwidth results into low internet coverage.

E-governance comes with an influx of information and knowledge at a point when the rapidly changing organizational environment requires government organizations including Local

Governments to become learning organizations. The 21st century Local Government must enhance knowledge management and learn more than ever before as citizens become more informed and expectant which threaten to drift citizen trust, increase public cynicism and distrust about sub-national governments. E-governance is therefore well positioned to provide information and knowledge to Local Government to continuously reinvent and transform themselves as they create their future. This should be especially so given that all other actors expand their capacity to influence results they desire, nurture new and expansive patterns of interaction based on free will and mutual aspirations.

Lastly but not least, because of proximity and social identities, Local Governments are the only governments that most people know, can actually reach and feel as they are usually intertwined on issues like food security, public health, education and environment concerns, local politics (Misuraca, 2007). It is, therefore, at such local levels that the impact of e-governance on the government-citizen relationships can be more effective as it breaks the conventional office-based interaction. In the circumstances of Uganda's Local Governments where the citizens are already fatigued by the physical presence in local political decision-making processes, e-governance provides the best alternative to keep them involved from wherever they are.

VI. CONCLUSION

The paper has provided evidence to suggest that the present wave of digital connectivity in Uganda is revolutionizing governance and provides another opportunity for building reinforcing relationships between governments at all levels; government and citizens; and government and business. Indeed, an expansive body of literature amplifies the potential of e-governance in operational efficiency, cost reduction, quality service, accountability and attracting publics into their governance (Madon, 2004; Muinul & Momtaz, 2007). Analysis of the relevance and applicability Venkatesh's UTAUT (2003) has provided insights that if well nurtured, e-governance can strengthen citizen participation

in her Local Governments by facilitating a more transparent, accountable and responsive institution to the citizens.

From a practical perspective however, the variety and complexity of e-governance initiatives and apparent adoption delays are evidence of a wide range of challenges and barriers to its effective implementation and management. Despite the general belief that e-governance offers considerable potential for strengthening citizen participation in Local Government of Uganda, it largely remains unexploited. It is sufficient to conclude that the country has experienced more e-government than e-governance. We therefore provide recommendations for effective adoption and application of e-governance in developing countries like Uganda. Uganda's Local Governments will need to adjust a number of areas including communication and information systems, leadership styles, deliberation systems for local issues together with the local decision-making approaches, ways of interacting with citizens and developing appropriate and supportive regulatory frameworks. The Local Governments will also have to develop e-governance systems that are context-specific, with an inherent monitoring and evaluation system to track their impacts on citizen satisfaction with their participation and sustainable local economic development. This implies undertaking evidence based analysis of what constitutes public value and determining how ICT tools can be appropriately used to advance and promote public value. Local Governments will also have to analyze the emerging trends on ICT usage, national policies on ICT applications and other factors that may affect acceptance and use within their respective local contexts. Finally, since local governments are organs of the central government in Uganda, the later has to play a role that facilitates not only adoption but also affordability of ICT and e-governance. The national government should deliberately perpetuate a system that ensures that the security of electronic transactions and communications is assured, protection of privacy, empower citizens to control personal information and commit to universal accessibility and

affordability. Without such and more considerations and since e-governance opportunities entail certain unique conditions, needs and obstacles, Local and Central Governments risk missing out on the digital opportunities for often lagging behind in the process of technology adoption and reinvention.

The paper was a desk research based on a critical interpretive review and theoretical synthesis of literature. The paper also reflected on the Unified Theory of Acceptance and Use of Technology Venkatesh et al. (2003) to determine opportunities for adopting e-governance in Uganda's Local Governments. We appreciate that desk research is generally limited to what is available and our conclusions and recommendations may therefore, only provide partial answers, both in terms of precision and timeliness of the information. We're also aware of the potential bias that usually characterizes such public information. We're also aware that the UTAUT postulations may not necessarily fit Uganda's Local Government context and could also have excluded some constructs that may be crucial for explaining the country's context. We recommend that any other researcher(s) on the same should adopt a hybrid approach pairing desk research with some key informant interviews with local government experts.

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ANNOTATION

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ANNOTATION

Ukrainian society of participants in the discussion of changes included in public, public and public discussions. Religion in connection with reports of transformations has become a full-fledged sector of the economic sphere.

The creation of the analysis of relations in Ukraine coincided with the foundation and time of the development of theological views in the field of economics. Probably, civilizational processes are connected with the Christian Church and take on new forms.

N different religious traditions, entrepreneurship is valued differently, and different patterns of business activity are formed. Cultural tradition influences the formation of the environment in which business is conducted, various aspects of economic behavior[15].

The state must move through the creation of fair economic institutions. Such institutions cannot be organized in a cultural vacuum, they need a living ethos of culture, which can appear only in the process of formation and approaching the ideal of a just society. It is important that moral and cultural institutions perform well their tasks in the economic sphere.

Therefore, it is necessary to reveal the interaction of religion and society, to identify prospects and possible ways to improve it. The rethinking of religion and its involvement in social processes is taking place all over the world. Religious values and their influence on the formation of cultural, social and economic relations in society are studied. The world experience of interaction between religion and the state is studied. In today's world, the importance of religious beliefs can act as a catalyst for socio-economic change[11]

Тема: Роль протестантизма в экономической жизни общества на Украине.

Украинское общество характеризуется изменением роли религиозных организаций, включением религии в социальные, политические и экономические процессы. Религия в связи с общественными трансформациями стала полноправным участником хозяйственно-экономической сферы.

Образование религиозных отношений на Украине совпало с местом и временем развития теологических взглядов в сфере экономики. С развитием цивилизационных процессов связь христианской церкви и экономики приобретает новые формы.

В разных религиозных традициях предпринимательство оценивается по-разному, формируются разные паттерны деловой активности. Культурная традиция влияет на формирование среды, в которой ведётся бизнес, на разнообразные аспекты экономического поведения[15].

Государство должно двигаться путем создания справедливых экономических институтов. Такие институты не могут быть организованы в культурном вакууме, им нужен живой этос культуры, который может появиться лишь в процессе формирования и приближении к идеалу справедливого общества. Важно, чтобы морально культурные институты хорошо исполняли свои задания в экономической сфере.

Поэтому необходимо раскрыть взаимодействие религии и общества, выявить перспективы и возможные пути его совершенствования. Переосмысление религии и её вовлечение в общественные процессы

происходит во всём мире. Изучаются религиозные ценности, их влияние на формирование культурных, социальных экономических взаимоотношений в обществе. Исследуется мировой опыт взаимодействия религии и государства. В современном мире значение религиозных убеждений может выступать в качестве катализатора социально-экономических изменений[11].

Существует десять характеристик, которые свойственны людям в организационной культуре (Ф. Харрис и Р.Морган). Одна из этих из них - идеология и религия. Религия это звено социо-культурных связей. Она выступает как фактор возникновения и формирования социальных отношений и устанавливает нормы для данной социальной структуры. В современном обществе функция религии заключается в обосновании и поддержке ценностей данного общества.

Экономического успеха добивались те общества, где христианство своими специфическими средствами стимулировало экономическую деятельность, создавая соответствующий нравственный фон, трудовую этику и нравственные нормы. Сегодня необходимо дать характеристику исторических и социальных культурных предпосылок возникновения социальной ответственности бизнеса на Украине. Исследовать опыт внедрения концепции социальной ответственности в финансово- хозяйственную деятельность украинских компаний. Основная задача, это разрешение объективного противоречия между непрерывным интенсивным ростом экономики и повышением социальной ответственности бизнеса, увеличением расходов на социальные программы.

Сегодня постепенно формируются новые установки о позитивной роли бизнеса в экономическом развитии, создание рабочих мест, повышение благосостояния населения. Бизнес в целом и отдельные предприятия в частности являются важными составляющими общества. Поэтому общественные нормы,

нормы морали должны управлять их поведением.

Украина это социальное государство, политика которого направлена на создание условий, обеспечивающих достойную жизнь и свободное развитие людей. Важным для украинского общества является создание условий для экономического подъёма государства, роста благосостояния и качества жизни её граждан. Бизнес не может замыкаться на экономических вопросах.

В настоящее время большинством специалистов социальная ответственность рассматривается в контексте стремления компаний добровольно решать насущные проблемы общества. Для этого необходима этика бизнеса и гармония организации социальной средой.

Формирование современной культуры предпринимательства акцент должен быть сделан на моральные и нравственные аспекты. Экономика ориентированная на распределение материальных благ должна подчиняться моральным нормам, ориентироваться на социальные и духовные запросы общества.

К концу XX века многие страны подошли к необходимости становления и развития открытого, цивилизованного общества. Бизнес должен соответствовать определённым критериям социально-экономического, общественного развития. Социальная политика определяет темпы, характер, эффективность экономических процессов.

Наиболее известный подход к рассмотрению взаимоотношения между религией и экономикой предложил М. Вебер (1864-1920). Он считал, что источник экономического поведения можно найти в религиозной этике аскетического протестантизма, в менталитете его последователей[4]. Согласно Лютеру (1483 – 1546) индивидуальные действия верующего являются решающими для спасения. Жан Кальвин (1509 – 1564) указывает на особую форму доктрины спасения, основанную на предопределении. Кальвинисты отвергли

лютеранский мистицизм, согласно которому человек является пассивным получателем благодати[8]. Кальвинисты считают, что индивидуальный успех является признаком Божественного предназначения.

Такой взгляд внес изменения в традиционные менталитет, в котором мы наблюдаем связь между религиозно - этическими принципами и формами экономической деятельности. В результате протестантизм способствовал возникновению предпринимательства. При этом следует отметить, что протестантская этика не было единственной предпосылкой развития капитализма в Европе. Религиозная мотивация должна сочетаться с действиями других факторов. Ни один из религиозных реформаторов не руководствовался экономическими мотивами. Концепции влияния религии на экономическое развитие можно представить как последовательное превращение религиозного капитала в особое качество социального.

Основатель методизма Дж. Уэсли (1703- 1791) пропагандировал участие людей в экономической деятельности[2]. Уэсли выступал за использование финансовых доходов для благотворительности. М. Вебер признал, что его исследования касаются только одного направления - это как религиозные идеи влияют на экономическое поведение. Вопросы экономического поведения христианина в условиях капитализма нашли своё отражение в учении протестантизма.

Протестантизм произвёл влияние на развитие экономической теории XVI-XVIII ст. В протестантских странах возникают первые экономические школы, которые рассматривают возможность прибыли. Среди условий формирования предпринимательства Нового времени предложенных протестантской этикой выделяется индивидуализмом, независимость и ответственность человека, добросовестное отношение к труду, идея свободы, равенства, отказ от нерациональных затрат.

Ещё в Средневековье появились дискуссии по поводу взимания процента и справедливой цены [5]. Поздние средневековые схоласты в поисках оправдания процента разработали концепции альтернативной стоимости, неопределённости и риска. Поздний капитализм уже не нуждался в религиозных опорах. Однако для протестантизма данная трансформация является косвенным случайным явлением.

Существуют концепции, которые отражают две основные тенденции исследования сущности отношения религии и экономики. Одной из них является теория рационального выбора. Религиозные ценности и религиозное мировоззрение на протяжении определённого отрезка времени были связующим мостиком влияющим на формирование хозяйственной среды. Экономика, как сфера жизни погружена в культуру и отчасти в нормы и практики связанные с религией. Понятия экономика и религия появляется вместе с Новым временем и процессом обезбожения, секуляризации и усиление процесса разделения труда в обществе.

Отношение к предпринимательству представляет один из каналов, посредством которого, религия, будучи важной составляющей культуры, может оказывать влияние на результаты экономической деятельности. Итак, религиозные ценности влияют на восприятие индивидом и обществом предпринимательской деятельности.

Изучения экономической доктрины протестантизма невозможно без изучения истории экономических учений секулярного общества [3]. В начале 70-х г.г. XX века на Западе возникла теория корпоративного эгоизма (М. Фридман, Д. Хендерсон), которая объясняет суть взаимоотношений бизнеса и общества . Суть его - сокращение прибыли компании за счёт социальных затрат [7]. Это создаёт благоприятное социальное окружение.

Позже возникла теория просвещённого эгоизма. В этот период концепция социальной

ответственности отождествлялась со спонсорством и благотворительностью, как разновидностями социального инвестирования. Существует также теория социальной ответственности социального поведения. Представитель данной теории Дж. Галаскевич полагает, что основная его мотивация заключается в борьбе за социальный статус.

Исследования, посвящённые религии и её взаимоотношениям с экономикой находятся всё ещё в начальной стадии. Научный взгляд на данную тему представлен двумя противоположными концепциями, это классическая теория М. Вебера. Второй взгляд – теория религиозной экономики, возник в 60 - 70 г.г. XX ст. как критика по отношению к классическому пониманию М. Вебера и следующих теории секуляризации. Данная концепция представлена У. Бейнбридж, Р. Фикс, Лоуренс Яннаконе, Р. Старк.

Среди новейших концепций, в которых сформированы идеи построения экономических отношений на базе религиозных учений, особое место занимает модель «Христианской экономики», изложенная в труде «Наука про христианскую экономику» Л. Ларуш. Л. Ларуш формирует концепцию христианской экономики на доктрине развитие человека [9].

Экономика в отличие от религии ориентирована не на нравственное регулирование, а на распределение материальных благ. Однако она везде, где это диктуется общественными интересами, должна подчиняться действующим материальным нормам. Феномен благотворительности обусловлен национальной ментальностью и её способностью реагировать на социальные и духовные запросы общества.

В Европе К.С.О. (корпоративная социальная ответственность) регламентируется законодательством, значительное место уделяется этике ответственности корпораций перед обществом. Социальная ответственность

разработана международной организацией по социальной ответственности. К глобальным принципам Селливана относятся поддержка экономической, социальной и политической справедливости, соблюдение прав человека.

Понимание капитализма заключается в рациональном подходе к экономической деятельности, рациональном использовании свободной рабочей силы, промышленной организации труда, отделением частных денег, пониманием прибыли как самоцели и рассмотрением усилий для достижения экономической добродетели.

Протестантизм внёс большой вклад в мировоззренческую основу современного капитализма. Особая роль принадлежит идеалу профессионального труда, включающего в себя скромный образ жизни и неутомимый труд. Следствием данных свойств протестантизма стало то, что его этические нормы стали основой жизни предпринимателя. Таким образом, этические нормы нашли своё отражение в хозяйственной сфере, сформировав нужные качества, имеющие религиозную основу. В результате выделилась функция религии, которая заключалась в рационализации человеческой деятельности.

Религия и экономика являются сферами общественной деятельности. При исследовании государственно религиозных отношений ученые обращают внимание в первую очередь на религиозные ценности. В истории взаимодействия христианства и экономики есть одна пространственно-временная точка перехода, которая привлекала внимание исследователей - это зарождение капитализма и косвенная роль в этом протестантской этики. Протестанты сформировали институты, не вписывающиеся в традиционные схемы. Важное значение имеет перестройка мировоззрения. Одним качественным результатом стал новый тип хозяйствования [13].

Протестантская этика вступила во взаимодействие с материальной культурой и

образовала характерные черты современного капитализма. Здесь необходимо обратить внимание на культурную составляющую современного капитализма.

Культурная традиция влияет на формирование среды, в которой ведётся бизнес. Предприниматель вынужден вести свою деятельность в условиях риска. Если культура в своей ментальности не расположена к риску, то индивиды, находящиеся в ней имеют меньшую склонность к предпринимательству. Позитивное влияние религии на предпринимательскую деятельность стала частью концепции протестантской трудовой этики. Ценности общества, распространённые в той или иной культуре, традиционно рассматриваются в качестве одного из факторов экономического развития.

Снижение влияние протестантских институтов в обществе приводит к снижению влияния на поведение людей, их ценности, которые сформировались в рамках той или иной культуры. Итак, необходимо отметить влияние религиозной традиции на формирование уникальных характеристик социально-экономических систем, социального капитала, предпринимательской деятельности. В последнее время многие исследователи рассматривают ведение бизнеса сквозь призму религиозных и моральных ценностей. Так, группа американских ученых, анализируя библейские истории про Иова, Моисея, Руфь, Давида и Соломона, рассматривают возможность использования религиозной морали в производственной деятельности. Для этого они применяют две формы мудрости - жизненную и трансцендентальную [10].

Религиозное предприятие определённым образом совершает функции, свойственные предприятию вообще. Обращение к религиозному фактору обуславливается тем, что использование духовного потенциала работников позволяет выделить христианскую организацию. Итак, религиозные ценности оказывают влияние на восприятие индивидом

и обществом предпринимательской деятельности.

Религия является элементом духовной жизни человека. В тоже время является источником информации про существующие способы хозяйствования. Духовно-нравственные ценности отражают состояние мировоззрения общества, оказывают влияние на особенности мышления и поведения людей. Формирование духовно-нравственных ценностей переживает этап переосмысления и возрождения.

Религия формирует нравственные ценности личности, такие как честь, достоинство, уважение к труду. Религиозность всегда была и продолжает оставаться важной составляющей жизни людей по всему миру. Религиозные ценности остаются важными во всех областях жизни человека. Они положительно влияют на экономическое развитие государства. Это уровень свободы, уровень ВВП, уровень доверия. Развитие религиозных составляющих смена культуры позволяет формировать ценностные воздействия на национальную экономику. Исследования показывает, что многие люди идут на компромисс с собственными моральными стандартами под воздействием условий, существующих в организации, в которой они работают. Важное место при этом занимает система ценностей, регулирующая этические отношения в данной организации, которую называют корпоративной этикой. Организация ценности, т. е. предметов и явлений в корпорации значимы для духовной жизни работников. Ценности выступают связующим звеном между культурой организации и духовным миром личности [1].

Религия влияет на создание этико - моральных стимулов для эффективной работы. Этические ценности расширяют представления об экономике, рассматривают её с позиции нравственности, блага и чести. Таким образом, процесс, в котором изготавливается благо, становится делом особой социальной важности. Экономическая этика указывает на цель и формы, методы производства, которое ведут к росту производительности труда и на

этой основе способствует повышению благосостояния людей. Для этого необходимо изменение мнения человека таким образом, чтобы он согласился, что интересы общества выше его собственного.

Предметом изучения экономической роли религии является участие христианской церкви в общественном распределении труда, закрепление своего места в этом распределении. Поскольку в основе общественной деятельности лежит труд, то все формы труда регулируются религиозными нормами. Труд является одним из основных факторов производства результатом, которого является создания благ, которые удовлетворяют человеческие потребности.

Изучение религиозных взглядов относительно труда позволяет выделить необходимость труда, разделение результатов труда, труд как добродетель, трудовая этика. Труд имеет важное значение в экономической жизни человека. В труде формируется и развивается человеческая личность. После грехопадения работа превратилась на способ добывания средств для существования. Экономика - это одно из основных условий человеческого хозяйствования, которая воплощалась в различных типах хозяйственной деятельности. Она же характеризуется различной социальной организацией труда.

Религиозные учения в христианстве в своей экономической части создали систему религиозно - экономического регулирования. В Священном Писании мы видим формы и методы такого регулирования, которые влияют на производство и разделение национального продукта. В Библии установлены религиозные нормативы, которые определяют характер и возможность владения собственностью, влияют на ценообразование, производят религиозное экономическое регулирование кредитной сферы, устанавливают условия обмена и торговли. Кроме того религиозно-экономические методы направлены на производство разных видов товаров. Поэтому нормы, заложенные в Священном Писании,

относительно экономических аспектов деятельности человека и общества, фактически являются экономическими возможностями, которые реализуются в практическом направлении последователями данной религии.

Религия в процессе формирования и развития совершает влияние на способы хозяйствования:

- непосредственно на хозяйственные действия;
- стимулирует или задерживает экономическую активность;
- совершает влияние на экономическое развитие государства.

К экономическому производству можно также отнести услуги христианской церкви представленные в деятельности благотворительных организаций, церковных образовательных организаций, столовых, библиотек и т. д. Услуги таких учреждений связаны с экономическими затратами, которые оплачиваются верующими сообществом [14].

Основой анализа взаимодействия экономики и религии является участие христианской церкви в образовании национального дохода. Оценивая религиозно-экономическую деятельность следует отличать экономическое и неэкономическое производство в этой сфере. Эти затраты производятся верующими коллективно путём сборов, взносов, пожертвования, ссуд. В таком случае услуга имеет экономическую цену.

Существенным фактором хозяйственной деятельности является менталитет объектов экономической деятельности. В выработке экономического менталитета религия могла играть важную роль. Таким образом, актуальность исследования определяется необходимостью изучения влияния религии на формирование социально-культурного и экономического уклада жизни.

Особое место в Священном Писании занимает религиозное нормирование процесса

предоставление ссуды. Здесь также важное место занимают нормы относительно экономических отношений, которые возникают в процессе сбора налогов. Нормы экономического содержания можно рассматривать как модель экономического поведения человека. Итак, экономические нормы нашли своё отражение в религиозных учениях. Это даёт возможность исследовать механизм взаимодействия религии и экономики [12].

Религиозные учения оперируют как базовыми экономическими понятиями как труд, собственность, земля, деньги и т. д. Также производными как суда, процент, долг и таможенная пошлина и т. д. Экономические по своему характеру положения Священного Писания касаются основ развития экономики, разъясняют порядок использования факторов производства. Итак, религия не только аккумулирует экономические предпосылки общества, но и централизованно производит нормы экономического поведения в социуме.

Рассматривая религию как социально-экономический фактор социального прогресса, следует уделить внимание категориям, которые характеризуют этот процесс. Речь идёт про религиозные экономические нормы относительно труда, капитала, дохода, вознаграждения, процента, денег, вопросы накопления богатства.

Чтобы определить отношение религии к экономике, следует определить, какое место в системе христианских ценностей занимает материальное благосостояние. Богатство расширяет возможности человека в достижении определённых целей. Преклонение перед богатством осуждается христианским учением. Богатство содержит в себе опасность для человека т. к. способствует развитию алчности и гордости. Богатство не измеряется количеством банковских счетов. Настоящее богатство - это здоровье, семья, дети, черты характера и духовный авторитет. «Жизнь человека не зависит от изобилия его имения» (Лк. 12:15).

Какова ответственность христианина в экономическом вопросе? Он должен трудиться, но не превращать труд в своего идола. Должен экономить, но не становиться скрягой. Иметь прибыль, но следить за правильным её распределением. В обществе бедных и богатых необходимо находить пути их взаимодействия между собой. Богатые должны соотнести и уравновесить своё потребление благ с нуждами бедных людей, а бедные не должны злоупотреблять помощью богатых. Бог обещал благословить богатого за оказание помощи нищему (Вт. 15: 10-11). Он призывает оказывать помощь нуждающимся (Пс. 8:3; Пр. 29 :7).

Принципы этики христианского поведения - это скромность, воздержание, самоконтроль (Мф. 25: 31-46; Иак.1: 27). По нашему отношению к богатству можно судить о нашем отношении к Богу. «Сеющий в плоть от плоти пожнет тление, а сиюющий от духа пожнет жизнь вечную» (Гал. 6:7-8). Сама сущность христианства - безвозмездное дарование. «Блаженнее давать, нежели принимать» (Деян. 20:35).

Понимание ценности человеческой личности по сравнению с ценностью материального богатства является отличительной чертой христианства. Текст Священного Писания освящает не ростовщичество, а христианскую любовь.

Сама идея накопительства богатства вступает в противоречие с принципом жертвенности Христа. Под оправданием обогащения скрывается обычный человеческий эгоизм. Бог обязал израильский народ платить десятую часть своих доходов левитам, поскольку они должны были заниматься духовной деятельностью. Сегодня в протестантской церкви духовное служение может совершать не только определенная группа людей, но каждый христианин (Евр. 10:19).

На этом основании в протестантском богословии отвергается возможность существования посредничества в образе

священника в духовных вопросах. Христиане могут без каких-либо посредников обращаться к Богу в молитве за помощью и прощением грехов. Это принцип всеобщего священства (1 Петр. 2:9; Евр. 10:19). Воля Божья не всегда включает в себя материальный успех.

Профессиональный успех и безудержное стремление к обогащению не может быть признаком спасения. Святую жизнь невозможно объединить с материальным процветанием. Материальные средства необходимы человеку в целях удовлетворения самых необходимых нужд. Необходимо зарабатывать богатство честным путём и пользоваться им правильно. Если ограничение на добывание и пользование богатством. Бог способен дать верующему столько богатства, чтобы ему хватило поделиться с нуждающимися людьми. «Не собирайте себе сокровищ на земле...ибо где сокровище ваше, там будет и сердце ваше (Мф. 6: 19-21).

Итак, составной частью протестантской экономической доктрины является вопрос отношения к богатству и бедности. Не верующему обществу, была навязана модель экономического развития, способствующая обогащению власть имущих. Социальное служение встретилось с оппозицией оправдывающей обогащение христианина. Это ослабляет способность христианской церкви к несению социального служения.

Неморальность сетевого маркетинга заключается в том, что его деятельность не отражает стремление к достижению смысла жизни. Суть его деятельности направлена только на системную организацию и не более. Соответственно, усилия индивида направлены на эгоистический захват духовного простора общества. Характер экономики приобретает особое значение с победой капитализма. Он распространяется на всю жизнь человека, его бытие, на всю цивилизацию. Всё подчиняется экономическому началу.

Один из аспектов взаимодействия религии и экономики лежит в вытеснении религиозно - моральных ценностей. Экономически-

прагматические интересы образуют общество религиозно-духовное на общество, безусловно - потребительское. Исходя из этого, протестантская экономика противопоставляется антихристианской концепции «свободного рынка», который основывается на тезисе, что наш мир функционирует на основе постоянного взаимодействия индивидуумов. Причём, это взаимодействие имеет характер столкновений, которые проявляется в конкуренции [16].

Христианская экономика - это, прежде всего кооперация, а не враждебные конкурентные столкновения. Стремления делать добро - это движущая сила человеческого прогресса. Применение религиозных норм в экономике является эффективная и справедливая организация экономики. Основными библейскими принципами в экономической области является право собственности, добросовестный труд, свобода предпринимательства, благотворительность. Высший авторитет принадлежит удовлетворению основных потребностей бедных людей.

Первая задача христианской церкви в борьбе с бедностью является поддержание здоровой экономики. Для этого необходимо, чтобы государство обеспечило минимальные условия человеческого достоинства для всех. Компетенция протестантской церкви находится не в отрасли практической реализации стратегии экономической политики, а в сфере её совместимости с моральными ценностями и идеями человечества. В протестантском экономическом учении человек - это не механический винтик в системе экономики, а труд его является творческим и он важен для общества. Святое Писание учит о человеческой свободе, независимости человека от его экономического и социального положения. Настоящим богатством считается любовь к Богу, к ближнему, милосердие и т. д. «Доброе имя лучше, чем большое богатство, и добрая слава лучше серебра или золота» (Пр. 22:1).

Бизнес во всём мире становится инициатором и активным участникам прозрачных

механизмов функционирования экономики. Сегодня важно изучение влияния религии на общество на его социальный статус и темпы развития. Доктрина, согласно которой прибыльные организации должны жертвовать часть своих средств во благо общества, была рассмотрена на Э. Карнеги в работе «Евангелие процветания», которая опубликована в 1900 году. Благоприятная для бизнеса социальная политика улучшает жизнь общества в целом. Такое общество благополучно с социальной точки зрения.

Проблемы взаимоотношений бизнеса и общества сегодня приобретают особую актуальность. В начале 1990-х годов бизнес в массовом сознании ассоциировался с несправедливой приватизацией, грабительские переделом собственности, а часто и обнищанием наёмных работников.

Бизнес в целом и отдельное предприятие в частности являются важными составляющими общества. Поэтому общественные нормы, нормы морали должны управлять его поведением. Рыночная экономика, которая основывается на экономической этике, имеет высокую культуру труда, научные методы организации производства [6].

Экономическая этика предполагает верховенство человека над материальными потоками в процессе производства. Без экономической этики не может быть рыночной экономики. Одним из родоначальников экономической этики является Г. Форд, который применил принцип высокой заработной платы и низких цен на свой конечный продукт. Глубина культуры общества определяется устойчивостью убеждений и ценностей. Чёткая приоритетность убеждений оказывает эффект на поведение людей. Таким образом, сильная культура имеет глубокие корни в сознании людей. Успех рыночной деятельности фирмы определяется её способностью формировать свою культуру. Этому может помочь разделение работниками общих этических ценностей, личное участие сотрудников в

принятии решений, развитие фирменной культуры.

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“Generational Union to Guarantee Sustainable Development”

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SUMMARY

Background: We have adopted an uncontrolled and unplanned development that has led us to our current reality. To arrive at this problematic situation, it is necessary to count on political will, as well as intergenerational community co-responsibility, based on the 17 goals of the 2030 agenda for sustainable development. Intergenerational co-responsibility will be achieved when we understand the “biology” of generations, each one can create a universe, and working together we will walk towards our utopia.

Methods: A systematic review of the literature was conducted using “PubMed” and “Google Scholar” in August and September 2022. We made different searches using keywords: Baby boomers’ generation (bb), X generation, millennium generation (y), Z generation, Sustainable Development, Brundtland Report, and Intergenerational co-responsibility. The search was limited to the studies published in Spanish and English.

Keywords: baby boomers’ generation (bb), x generation, intergenerational co-responsibility, millennium generation (y), z generation.

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“Generational Union to Guarantee Sustainable Development”

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Discussion: There is a great virtue that coincides among all the generations which is the search for a better world. Starting the millennial generation, which is the one with the highest demographic density in the world and the advantage of having globalized thinking. Initiate with a continuum of teaching, departing from this generation, that is an authentic engine of change and a key to reach other generations such as the Z generation and X generation, which will act as a bridge to the BB generation, a fundamental piece as they are wisdom and experience. Each generation can create a universe, this will be the task of the Z generation, which will transmit what has been learned in these chaotic and overwhelming times. The

consequences of the non-sustained development that we had are already here. It is implicit in each generation to adopt the change. So, is there room for this yet? Eight years have passed since the creation of the 2030 agenda and 36 years since the Brundtland report, we see the solution on the horizon.

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Keywords: baby boomers’ generation (bb), x generation, intergenerational co-responsibility, millennium generation (y), z generation.

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“Utopia is on the horizon. I move two steps closer; It moves two steps further away. I walk another ten steps and the horizon runs ten steps further away. So, what’s the point of utopia? The point is this: to keep walking.”

-Eduardo Galeano-

I. INTRODUCTION

We have adopted an uncontrolled and poorly planned development that has led us to our

current reality. A development in which natural resources have been used, generating waste, which has affected the quality of the environment for a long time. Humanity can make development sustainable, to guarantee the satisfaction of present needs without compromising future generations. The purpose of this article is to present and analyze the characteristics of each generation studied by sociology and how they can interact in a co-responsible manner to meet the 17 goals proposed to achieve the much sought-after sustainable development.

II. METHODS

A systematic review of the literature was conducted using “PubMed” and “Google Scholar” in August and September 2022. We made different searches using keywords: Baby boomers’ generation (bb), X generation, millennium generation (y), Z generation, Sustainable Development, Brundtland Report, and Intergenerational co-responsibility. The search was limited to the studies published in Spanish and English.

In total, 32 articles were found. 14 of these articles were rejected for not complying with the objectives addressed in this review. We included 18 articles in which the 2023 development and environment agenda, sustainable development goals, homo-sapiens development, generational characteristics, youth theories, sociology, brain division theory, and generational learning were included.

III. HUMAN DEVELOPMENT

Humanity in its 120,000 years of apparition¹ has encountered multiple challenges to survive and develop as a whole, especially 12 thousand years ago, in the Neolithic revolution^{2,3}, at present it has been achieved, but at what cost?...

We have adopted an uncontrolled and unplanned development that has led us to our current reality. A development in which natural resources have been used, generating waste, which has affected the quality of the environment for millions of years. The lifestyle of genus Homo had been a

hunter-gatherer. The first specimens of the genus Homo, the Homo habilis, lived millions of years ago (between 2.4 and 1.8 m. y) in the Lower Paleolithic⁴. In the gathering stage of humanity, it was wanted to possess all the resources, when these began to decrease, primitive man migrated to other places, damaging the ecosystem due to uncontrolled consumption and its generated waste.

Humanity can make development sustainable, to ensure that it meets the needs of the present without compromising future generations.

This is how Gro Harlem Brundtland, a Norwegian physician, and politician in April 1987, defined the concept of sustainable development in the report “Our Common Future”, best called the Brundtland Report⁵.

In this way, from the environment, a peaceful and gradual social change is postulated, which helps us to modify our relationship with ourselves, humanity, and nature, creating a harmonious relationship that remains for generations.

Which would contribute to building a global program for change, with a single objective... A more promising common future.

This is by combining the treatment of three important pillars of sustainable development.

On the one hand, economic sustainability aims to generate economic wealth profitably, maintaining the conservation of natural resources. Likewise, social sustainability has a focus on human quality, through the change of attitudes and personal practices. Added to this is environmental sustainability, which is based on avoiding the depletion of non-renewable resources and avoiding the excessive generation of waste.

With the adoption of sustainable development goals around the world, it is clear that there is a mandate to ensure sustainable human development for all; however, the main challenge for countries is effective implementation.

Humans have the right to a healthy and productive life in harmony with nature so that their social and economic needs are met within

the limits of natural resources and thus enable sustainable human development. Continued, synchronized, and joint efforts are needed to advance poverty eradication, human rights, and equity, while achieving more sustainable patterns of consumption and production, stabilizing climate changes, and effectively managing environmental resources. (UNICEF, 2013).

To reach this goal, it is necessary that we have a political will as well as intergenerational community co-responsibility, because the economic and political systems are the ones that mostly oppose sustainability, for this fact is that today we need a new era of politics, economics, social, and cultural growth, which integrates as a basis the 17 objectives of the 2030 agenda for sustainable development, a document approved in September 2015 by the United Nations General Assembly. The sustainable development goals are a set of goals within a universal global agreement signed by the 193 member states of the UN to end poverty, protect everything that makes the planet habitable and ensure that all the people enjoy peace and prosperity, now and in the future.

This is to create inclusive and fair societies at the service of humanity, emphasizing future generations and therefore leading global growth, this is a path for the development of all countries, showing our ethics and solidarity with the less developed countries as well as our concern for the environmental situations that hit us and mobilize us⁶.

As a fundamental part of history, the sustainable development goals complemented and deepened the millennium development goals, which for 15 years provided important experience and important lessons to update and continue with the work that had already begun in 2000.

These goals demonstrated; that their ambition generates new collaborations on the part of other countries and encourages public opinion to work together and in harmony and achieve the task that in those years was mainly focused on the eradication of poverty to the halting of the spread of HIV /AIDS.

The 17 goals and 169 targets will be achieved if progress is made collectively and collaboratively, often among people and groups with whom they have traditionally adopted languages, cultures, and separated approaches, likewise, these goals are closely related to each other, as is recognized that if you work and make progress on one of the objectives, the others will consequently also be affected.

This represents a great commitment of humanity towards our world since sustainable development can only be pursued if the size of the population is in harmony with the changing productive potential of the ecosystem⁷. Intergenerational co-responsibility will be achieved when we understand the "biology" of generations and delve into the study of each of them to elucidate cooperation strategies.

The term "generation" cited by Gilburg (2007) is referred to as "an age group that shares throughout its history a set of formative experiences that distinguish them from their predecessors⁸".

According to Dilthey's idea: "when the generation is being formed, it seizes the accumulated spiritual heritage, as well as that of the intellectual culture⁸" which will be of vital importance, since each generational segment has a moral duty to transmit values and knowledge to the succeeding generation⁹. In the same way, the new generations are the basis of change and are creating new identities and possibilities for action. Therefore, generations do not follow each other as an hourglass, a generation can last ten years, or it can last several centuries as it happened in pre-modern societies.

There are four generations, all of them with a great capacity to face the challenges of the 21st century:

IV. BABY BOOMERS (BB)

It is the generation born in the postwar period, between 1946 and 1970 (hence its name), experiencing the expansion of individual freedom and the birth of movements for social rights. They are currently between 55-73 years old⁹⁻¹¹, they

represent 14.9% of the world population, they are people with values, adaptable, loyal, with a spirit of sacrifice, they are against war, they think that everything is possible, they have skills to handle crises, they are idealistic, they plan to transform the world, they have political experience, they are non-profit leaders, their expertise and experiences are of vital importance for future generations, their ability to guide, generate and be flexible to change is unique⁸⁻¹³.

V. X GENERATION

Defined by most authors as those born between 1971 and 1981, they are currently in an age range of 35-45 years, representing 13.3% of the world population.

Their high technological competence, and acceptance of diversity and change, are presented as advantages to solving organizational problems effectively, they have high resilience, learning capacity, adaptability, versatility, self-motivated, self-demanding, and persevering, and they know how to work in a team, it is considered as a bridge generation between the millennial generation and the BB, they have an uncertainty of the world they have to face or the world they will leave, they seek a better world with values such as generosity, solidarity, altruism, adaptability, and resilience⁸⁻¹⁴. According to the theory of the hemispheres proposed by Roger Wolcott Sperry, Nobel Prize in Medicine and Physiology (1981), in his work "split-brain"^{15,16} where he classifies the brain into two hemispheres; the left, which is related to language, analytical thinking and logic, and the right hemisphere, which is related to the control of spatial skills, imagination, and creativity. This generation is in correspondence with the left hemisphere⁸⁻¹⁴.

VI. MILLENIUM GENERATION (Y)

Those born between 1982 and 1992, are currently in an age range of 24-34 years, representing 15.3% of the world population.

Characterized by the use of technology as an integral part of their lifestyle.

This generation wants to change the world, and be more correct, honest, ecological, and organic, thanks to globalization its characteristics are more similar between different countries. They are the generation with the least political or religious affiliation in history, they are connected by social networks.

Their defining characteristics are civic duty, high morale, social ability, focus on change using technology, possess political knowledge, a strong sense of service, expect to make contributions to the world, the ability to absorb vast amounts of information, and their generation is related to the right hemisphere of the brain⁸⁻¹⁴.

Unquestionably, this generation would become the first to begin to see a transcendental change in environmental policies, because the aforementioned concept of sustainable development of the Brundtland commission (1987) would become present in history.

VII. Z GENERATION

It is the generation most conscious of the rapidity of changes, they are currently in an age less than 23 years, born after 1993, representing 7.6% of the world population; not much is known about the Z generation yet, they are digital natives, their history is being written, it is called "The age of enlightenment", they have willpower, belief in change and they are dreamers⁸⁻¹⁵.

So much so that if we look at the time-space relationship¹⁷, this is the generation that has seen these changes and is more aware of the community and intergenerational co-responsibility that must exist to achieve these goals.

VIII. DISCUSSION

If we analyze quantitatively the world's population, we would ask ourselves, how could we create the entity where we consolidate and put into practice, the values and knowledge, which guarantee sustainable development, we find the concept in all its magnitude of the family, a crucial term in our study, Isabelle Bertaux-Wiame (1988), in her studies about family memories,

shows the existence of a “distant memory” of which family members are unintentional carriers.

It is a memory made up not only of personal memories but also of those that have been passed down from previous generations and have become an integral part of thought. The influence of this distant memory is made even more persistent by the affective nature of the family memory, which is its most intimate element^{18,19}. The action of the family memory consolidates the social ties between the members of the family group that are in constant interaction, since, as we remember, there are similarities in the experiences of each generation, safeguarding group unity^{20,21}.

The key to our success will come when we analyze the behavioral dynamics of each generation²¹ and thus have the tools that generate strategies to ensure that all generations walk in only one direction: sustainable development²².

There is a great virtue that coincides among all the generations mentioned which is the search for a better world²³⁻²⁵, here is the shared challenge, the guideline for all, starting from the millennial generation^{26,27}, which, as we have studied, is the one with the highest demographic density at the world and with the advantage of having globalized thinking. Initiate with a continuum of teaching departing from this generation, that is an authentic engine of change and a key to reach other generations such as Z generation and X generation²⁸, which will act as a bridge to the BB generation²⁹, a fundamental piece as they are wisdom and experience.

Each generation can create a universe, this will be the task of Z generation³⁰, which will transmit what has been learned in these chaotic and overwhelming times.

The consequences of the non-sustained development that we had are already here. It is implicit in each generation to adopt the change. So, is there room for this yet? Now that eight years have passed since the creation of the 2030 agenda and thirty-six years since the Brundtland report, we see the solution on the horizon, and working together, remembering Eduardo Galeano, that is what we will do... walk.

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ABSTRACT

Politics is one of the integral parts in developing as well as manipulating the individual psychological needs and the society at large; it has been in a long term system of formalizing any constitutional believed about the right of the citizens. It has been deeply makes effect by the economical, educational and social conditions of our time. As education is one of the major factors that develop the society, education has also been manipulated by the politics especially under the military regime. Therefore this paper intended to examine the politics of education under the military regime, the methodology used in this was quantitative method using correlation analysis, and questionnaire was used to find out politics of education under the military regime in Nigeria. The population of the study were retired managers of school; they were selected because they had best experience a sample of 20 out them was purposely selected to participate.

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Effect of Politics of Education on Management of Schools: An Analysis of Military Regime in Nigeria

Sulaiman Umar^α & Dr. Hassan Malami Alkanchi^σ

ABSTRACT

Politics is one of the integral parts in developing as well as manipulating the individual psychological needs and the society at large; it has been in a long term system of formalizing any constitutional believed about the right of the citizens. It has been deeply makes effect by the economical, educational and social conditions of our time. As education is one of the major factors that develop the society, education has also been manipulated by the politics especially under the military regime. Therefore this paper intended to examine the politics of education under the military regime, the methodology used in this was quantitative method using correlation analysis, and questionnaire was used to find out politics of education under the military regime in Nigeria. The population of the study were retired managers of school; they were selected because they had best experience a sample of 20 out them was purposely selected to participate. The study found out that politics of education under the military regime had an influence positively as well as negative influence. Therefore it recommended that there is need to reinstall the meaning of politics specifically in education so that to change the attitude of the current generation of management.

Keywords: politics, education, management, military regime.

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I. INTRODUCTION

Politics and education constitute the sign post to the development of an institutional literate citizenry for the sustainability and improvement of society. However, the climax which presently

pervades our society is not conducive for the promotion of institutional development (Amadioha, 2008). Furthermore, inadequate curricular provision in the National policy on education, and total absence of infrastructural facilities in our society has been implicated as impediments. Military regime is a form of government wherein the political power resides with the armed forces. Military regime in Nigeria was a period when members of the Nigerian armed forces seized power in Nigeria from 1966 to 1999 with an interregnum from 1979 to 1983. The military was able to rise to power often with the tacit support of the elite through coup d'états. After the death of General Sani Abacha the country get into transition to democracy.

II. LITERATURE REVIEW

Ban Field (1955) one of the early experts in the field defined politics as the "activity by which an issue is agitated or settled". According to Nwankwo (1962), politics can be defined as "a Social process whereby the limited available resources and values, whether material or symbolic, are allocated to the people or a society by those who have the authority to do so". Amadioha (2008) defined politics in terms of three inter-related components namely; activities in which power is got and used through control of institutions or governments activities in which public issues are discussed and demands upon governments expressed through political parties, interests groups, mobs or solitary individuals. The above definitions indicated that there are some basic elements which are crucial to our understanding of the politics of education. Firstly, power which is the element of excess control of nature, secondly, the authority that the means to become the eminent to subdue the people and the environment, thirdly, social process in which the

most hierarchy are those who control the situation.

In another dimension Taylor (2006) asserted that politics of education is a field of study owes much of its intellectual roots to political science. Its primary concerns clearly fall in the domain of political science, power, influence conflict, and the authoritative allocation of value.

Equally, education can be defined as the process by which the values, customs, attitudes, beliefs, insist important that such transfers are for the good of the society. If one compares this definition with that given for politics, one can infer that education and politics share some common characteristics. Both are concerned with social values and both are processes. Many agree that education is a purposeful activity directed at achieving certain aims, especially the transmission of knowledge (Chazan, 2022).

According to Glover et al (1998) Management means the act of getting people together to accomplish desired goals. It comprises planning, organizing, resourcing, leading or directing and controlling an organization (a group of one or more people or entities) or effort for the purposes of accomplishing a goal. Therefore, School management means running the school along the desired educational policies. It takes into account all aspects of the school (policies, material and human resources, programmes, activities, equipment etc.) and integrates them into a fruitful whole.

III. RESEARCH METHODOLOGY

This research paper adopted quantitative method of data collection and analysis, it intended to investigate the effect of politics of education during the military regime, a close ended questionnaire was used to gather the needed information and it contain statement for the respondents to choose the right option of their opinion. Twenty (20) retired principal officers were purposefully chosen as the respondents.

IV. RESEARCH OBJECTIVES

The main objective of this research paper is to examine the effect of politics of education under the military regime in Nigeria.

4.1 Specific Objectives

- To examine the management of school on politics of education during the military regime in Nigeria.
- To find out the nature of management of school on politics of education during military regime in Nigeria.
- To find out the relationship between management of school and politics of education.

Research Questions

This research paper tries to answer the following quest:

- In what way does military regime manage of school on the politics of education?
- What is the nature of management of school on politics of education during military regime?
- What is the relationship between politics of education and management of school?

V. PRESENTATION OF DATA AND ANALYSIS

In this article data was generated through the use of questionnaire distributed to the local authorities concern in the education sector. The questionnaire used was closed ended and correlation-coefficient was used to analyse the content of it. As presented below the result is the data generated to testify the issue concern in this study.

Table 1: Demography of Participant

Gender of Participants		
Gender	Frequency	Percent
Male	11	55.0
Female	9	45.0
Total	20	100.0

Source: Primary Data 2022

The above table indicated the gender of the participants, in which both male and female have been choose to participate in this study, and it shows that 11 (55.0%) of the participants are male while 9 (45.0%) of the participants are female. This shows that majority of the respondents are male.

Table 2: Perception of the Respondent on Politics of education

Education under the military regime had experience improper management		
	Frequency	Percent
Agreed	11	45.8
Strongly Agreed	5	20.8
Neutral	4	16.7
Total	20	83.3

Source: Primary Data 2022

This table 2.1 above show that 11 (45.8%) of the responses agreed that education had experience improper management during the military regime, 5 (20.8%) strongly agreed with the assertion, while 4 (16.7%) were neutral. This shows that majority of the respondent which is 11 (45.8%) agreed with the assertion. Therefor this indicated that politics of education had played a significant role in the school management. This is in line with Nwankwo (1962) who stated that politics can be defined as "a Social process whereby the limited available resources and values, whether material or symbolic, are allocated to the people or a society by those who have the authority to do so".

Table 3: Perception of the Respondent on Politics of education

Education under military regime had experience the best management		
	Frequency	Percent
Agreed	9	34.3
Strongly Agreed	8	32.3
Neutral	2	8.3
Disagreed	2	8.3
Total	20	83.3

Source: Primary Data 2022

The table 1.3 above indicated that 9 (34.3%) strongly agreed, 2 (8.3%) are neutral while agreed that education under the military regime had experience the best management, 8 (32.3%) another 2 (8.3%) were disagreed with the assertion. This shows that the majority of the

respondent agreed that under the military regime politic of education makes the best management of the school. This indicated that politics of

education has an important role in the management of school during military regime.

Table 4: Perception of the Respondent on Politics of education

Education under the military regime had experience proper supervision		
	Frequency	Percent
Agreed	2	4.0
Strongly Agreed	4	16.8
Neutral	4	16.7
Disagreed	10	45.8
Total	20	83.3

Source: Primary Data 2022

This table 2.3 above show that 10 (45.8%) of the responses disagreed that education had experience proper supervision during the military regime, 4 (16.8%) strongly agreed with the assertion, another 4 (16.7%) were neutral while 2 (4.0%) were agreed. This shows that majority of

the respondent which is 10 (45.8%) disagreed with the assertion. Therefore this indicated that politics of education had played a significant role in the improper supervision of school management.

Table 5: Perception of the Respondent on Politics of education

Education under the military regime had experience proper control of activities in schools		
	Frequency	Percent
Agreed	2	4.0
Strongly Agreed	4	16.8
Neutral	4	16.7
Disagreed	10	45.8
Total	20	83.3

Source: Primary Data 2022

This table 2.3 above show that 10 (45.8%) of the responses agreed that education had experience proper control of activities in schools during the military regime, 4 (16.8%) strongly agreed with the assertion, another 4 (16.7%) were neutral while 2 (4.0%) were agreed. This shows that

majority of the respondent which is 10 (45.8%) agreed with the assertion. Therefore this indicated that politics of education had played a slight role in the proper control of school activities through the management of the school.

Table 6: Correlations of the Variables

Education under the military regime had experience improper management	Pearson Correlation	1	.488*
	Sig. (2-tailed)		.029
	N	20	20

Education under military regime had experience the best management	Pearson Correlation	.488*	1
	Sig. (2-tailed)	.029	
	N	20	20

Source: Primary Data 2022

The table above is the result form the perception of the respondent, the correlation is significance at 0.05 there the above table indicated that 0.29 (2-tailed) which is excellent and also indicated that there is significance relationship between the military regime and the politics of education. It also shows that there is significance relationship between the politics of education and the military regime which has 0.29 significance value.

VI. DISCUSSION OF FINDINGS

This research finds out from the response of the participant that during the military regime the politics of education had experience both positive and negative influence through the management of the institutions and through proper management and also had the best management of school. 0.29 significance value was found which shows that there is significance relationship between the politics of education and the management of school during the military regime. Furthermore, the analysis of the responses of the respondents found that majority of the respondents which is 11 (45.8%) agreed education under the military regime had experience improper management, while 10 (45.8%) majority of the responses disagreed that education had experience proper supervision during the military regime. This indicated that there was manipulation of principles of management during the regime which is also affecting the system of education. The analysis also found out that another majority of the respondent 10 (45.8%) agreed with the assertion that education had experience proper control of activities in schools. Therefore this indicated that politics of education had played a slight role in the proper control of school activities through the management of the school.

VII. CONCLUSION

The study has observed that politics of education had experience some partial development through

the participation of military by controlling the activities in the school through the management of the institution even though their system will have slide difference with the democratic system of government. It was found as one of the regime in which education experience some difficulties by the school management even though the interference of the military government which is part of their duty affects the system. Henceforth it was found that there is relationship between the rule and the school managements.

VIII. RECOMMENDATION

It recommended that there is need to reinstall the meaning of politics specifically in education so that to change the attitude of the current generation of managements. The politics of education should be observed based on the provision of the sated policy of education.

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