

Development Projects and Sustainability —Anthropological Perspectives—

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I. Introduction

Development anthropology principally originated from the theories of development economics and political development. Arguably, the two aforementioned fields have yet to adequately research culture and social context particularly pertaining to areas in which the implementation of development projects primarily utilizes and applies theoretical perspectives. Social anthropology identifies and extracts the value systems within the recipient society by analyzing indigenous cultural perspectives and realities through participation and observation, which have been determined as basic research methodologies in anthropology. One may say that such research methodologies, which are adherent to the field, subsume complementary roles even within the Theory of Development Economics. These methodologies further reinforce the interconnection between development and indigenous dynamic aspects of culture. Furthermore, one must recognize and understand that culture is ultimately dynamic and socioeconomic development that is thus, part of larger cultural synthesis and amalgamation.

This article is presented from the perspective of my area of expertise, the validity of understanding kinship systems and the direct correlation to the sustainable implementation and completion of socioeconomic projects, and attempts to verify the contribution social anthropology provides to the Theory of a Socioeconomic Development with special consideration towards development projects and their sustainability

II. Whose Aid?

Following the Cold War, diplomatic strategies of development were divided into two separate directions. One strategy was for the Western societies, especially the United States, to assist Russia and the former Soviet Union, while the other strategy was to assist Africa, Middle East, Asia, and Latin America, mainly by Japan, which had to take over the role of the West until early 2000. Due to the continuing recession in Japan from the mid 1990s, the Japanese government had been reducing the ODA budget by 10 percent since 1998. As of 2007, the annual contribution by Japan is 729.3 billion yen, 40 percent less from the peak year in 1997, which amounted to 7.2 trillion yen. Contrary to Japan's reduction of their ODA budget, China's assistance to African countries is prominent from the beginning of the 21st century, and its political presence in Africa is eye opening. Unfortunately, the recipient countries have not appreciated most of the Japanese projects regardless of the amount spent. This fact became the incentive for this article. Today, the issue of socioeconomic development is one of the most important challenges for both donor countries and their recipient countries. For

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Japan, in particular, this issue has great significance in diplomacy in terms of international contribution. It is imperative to evaluate the concept of development and the relationship between donor and recipient countries. Furthermore, due to different ideas, development expectations among beneficiaries are unmet.

Back to the matter at hand, it must be recognized that a fundamental re-examination of policies for development assistance is precisely what is required in the 21st century. For example, while industrialized countries in Europe responded to economic reconstruction in Eastern Europe, by encouraging political reconfiguration and promoting the free-market economy, the United States increased the expenditure amount for anti-terrorism efforts after September 11th, 2001 as redirected assistance to Russia and the former Communist countries, which Japan is required to assist. Hence, due to such aforementioned conditions, "development philosophy" or "development principles", which should be included in development assistance, need to be reexamined. Therefore, the political environment within the international community, as well as, Japanese assistance policies, concerning the philosophy and content of project implementation, have reached the point where a thorough analysis must be conducted to determine how development projects may be enhanced.

During the 21st century development assistance will focus on renovating previous viewpoints and strive to achieve "cultural efficacy" (Kikuchi, 1987). In 1988, UNESCO established the "World Commission on Culture and Development" preceding the research project, "World Decade of Culture and Development (1988-1997)." The commission set three principles as an international agenda:

1. Offer perpetual space for discussing and analyzing issues of culture and development on an international level,
2. Create a procedure dedicated to expand each country's common principles or methodologies internationally and globally, and
3. Create a forum to build international consensus on culture and development.

Furthermore, they created an action plan containing ten items. It covers preparation for development strategy conscious of culture, international plan aiming at gender equality, rights of the media and self-regulation, cultural heritage, international deployment of volunteers, and "protection of cultural rights as human rights." Lastly, the plan initiated preparation for a global summit regarding "culture and development" in order to consider human development strategies. Clearly, these progressive strategies have been initiated internationally in light of a cultural strategy. Consequently, the challenge for the future is linking globalization and cultural diversity to ethical issues regarding development policy, human security, and human rights.

ODA history in Japan begins with the initiated joining of the Colombo Plan in 1954. This Colombo Plan was established to enhance socioeconomic development in the Asia-Pacific regions. Remarkably, even though Japan itself was a recipient country in 1954 and was paying war reparations, it participated in development assistance in other Asian nations; as for example, loaning Yen to India in 1958. Therefore, Japanese diplomatic policy on development began as a token of participation in the international community by means of war reparations. As seen by the above-mentioned historical circumstances, the principles of the Japanese diplomatic policy on development were not derived from vigorous initiative, but instead by a passive strategy generated by the

Japanese bureaucratic defense policy, which continues to influence and implies how today's ODA policies are interpreted and regarded as inconsiderate.

III. Practical Research Field

In Japan, research conducted on development assistance and policies regarding the field of social anthropology was non-existent. Instead, there has been a consistent tendency to consider merely the practical field of development, which is in many ways removed from most academic fields. I have personally conducted research in Southeast Asia and the Philippines, Latin America and African countries, and development projects that caused social and cultural friction within traditional societies. This article attempts to emphasize the possible contribution of social anthropology based on the experiences I have attained from the previously mentioned field of research activities. This article also examines to what extent the Japanese philosophy on development regards the importance and consideration of cultural aspects in the recipient countries. Most importantly, supported by the contents presented, a new development theory will be respectfully introduced and from this point forward be referred to as *development anthropology*.

The introduction of this theory, not only distinguishes the differences that are apparent in one academic field, by seeking a new paradigm and reconsidering various existing theories in anthropology, but it also aims at raising awareness regarding common issues under today's international, political, and economic disorder. Thus, development anthropology in my definition refers to "theory and practical application." In other words, the essence of development anthropology is not only theoretical research of social anthropology, but also an application of this constructed theory to improve standard of living in the real world.

In order to argue the main reason for this article, "sustainability in development projects," the next section examines current development policies by donor countries and theoretically verifies the "possibility and impossibility" of project sustainability by utilizing my theory, kinship system in social anthropology.

IV. Relationship between Development Policy-Making and Social Anthropology

Development assistance policies must include discussions on social issues. These issues, include ethnically indigenous cultures that take in consideration not only the religious and social aspects but also the political impact, the economic efficiency, and the military strategy that have been the main pillars of donor countries to date. Thus, the time has come to consider how Social Anthropology can contribute specifically to human rights, refugee issues, and project-making of socioeconomic development in the realm of development. If not aligned with this trend, Japanese Cultural Anthropology (ethnology) will be forgotten not only by academic associations, but also by society. University students openly show an attitude of indifference towards Social or Cultural Anthropology, which is hairsplitting, and does not produce quick impacts. This phenomenon can be seen as a fierce criticism toward, for example, the lack of interest in how cosmology, religious views, and symbolism constitute meaning in the human society, as well as how they assume social roles.

Currently, expectations within development policies are far from reaching a consen-

sus between the "donor government," "recipient government," and "beneficiaries". And the most ideal situation would only ensure that the development policy coincides with expectations of all three parties. The fundamental prerequisite for policy-making must be the examination of the feasibility concerning the "possibility of making community organizations among non-kinsmen imperative for achieving a shared goal." More specifically, the kinship system and various social structures within the designated recipient areas must be thoroughly analyzed in order to fully comprehend the possibility of augmenting initiatives regarding potential organization-making and implementation of development projects.

Since there are those who deny cultural relativism, which claims indigenous culture contains many hindrance elements for development, the examination of relative cultural aspects is undoubtedly necessary if the respective social value systems do, in fact, help or hinder the socioeconomic development projects. Certainly, from the viewpoint of development economist, W.W. Rostow, accredited with influencing economic growth and modernization theories, through the "Rostovian take-off model", indigenous value systems in the developing world do not coincide with development pace and methodologies devised by Western standards, and can instead hinder and ultimately delay the development process. Value systems, regarding concepts of time, wealth, poverty, and quality of development, often not shared the by Western societies and developing countries, lead to such above-mentioned criticism.

From a Social Anthropological standpoint, the need to extract the concepts of acceptable development, according to the societies and beneficiaries affected by said development, must be achieved by means of thorough research on the principles of development in recipient countries and their fundamental social culture. For example, I believe that by analyzing kinship systems, which constitute and encompass the basic elements of social structure, it is possible to assume the strengths and weaknesses of the society's ability to establish community organizations, necessary for implementing development projects. From this point forth, I will argue in support of this position, based upon my own theory and experiences. With this in mind, it is vital to scrutinize the various types of organizational systems, which are appropriate for the designated society, and to discover the "elements" for a convincing and effective theoretical structure. This structure is necessary to identify a society's structural elements that hinder implementation of development projects. In other words, effective theories for successful implementation of development assistance are established only when the establishment of the theory duly recognizes these cultural and social "elements".

I would again like to explain the "project sustainability", which plays an important role within the theory of development in development anthropology. This project utilizes the concept of kinship system and stemming behavioral patterns to demonstrate my hypothesis of "cultural efficacy" which I consider the foundation of development anthropology. Before arguing this theory, I would first like to explain the concept of "cultural efficacy." "Cultural efficacy", as a conjecture, does not refer to economic or numerical "results and percentages," but instead signifies the "possibility or effectiveness that generates expected results." I purposely chose to utilize the English term "cultural efficacy" instead of "economic efficiency", because the chosen term proves to be more accurate and suitable, and avoids terminological misunderstandings. Cultural

phenomena characterized by "cultural efficacy" are defined as follows: as the status when the beneficiaries (individuals and groups) are completely free from pressure of other culture and politics, and when it is assured and recognized that they are able to articulate their identity (Kikuchi 1986).

However, positive attitudes towards encouraging research on "development and culture" have unfortunately been limited within the Japanese government. According to my research, Western countries, specifically Germany, England, the Netherlands, France, Sweden, and the United States, have employed cultural and social anthropologists and political and social scientists specializing in area studies to create advisory groups for development assistance projects. The very fact that such countries encourage anthropologists to participate in the decision making process implies that development assistance policies are progressing towards a more "culture-oriented" direction.

Some countries promote cultural advisors in development assistance, who fully exercise creative roles; whereas, other countries which ignore the importance of previously specified elements, such as Japan, often appoint such advisors to honorary posts or employ researchers who are inclined to accommodate political misgivings from the field of Development Economics. And only recently specialists in sociology and anthropology have begun to participate in advisory group.

As discussed previously, Japan is first, constrained by political and economic strategies, which attempt to attain international academic leadership within the field of development and second, lacks a broad-based accumulation of academic research on development assistance. Japan also was previously unable to recognize the need to understand and internalize the opinions offered by experts dealing with "culture" in development assistance policies; furthermore, Japan must consider training of human resources in development assistance a priority, and guidelines, procedures, and strategies for implementation must be clear and comprehensive. Additionally, policy makers must recognize a necessity for inclusive data collection in the areas where development projects are implemented. That is to say, unless extensive data including academic value in the development areas is accumulated, future development projects and the effectiveness of planning and implementation of diplomatic policies are susceptible to questionable outcomes. Therefore, in the future data collection within area studies will not only be ideally carried out from both aspects of hard and soft power, but will also fully utilize computer information systems; hereafter, accumulated experiences of Japanese ODA should be efficiently and effectively used.

For example, the Institute for International Cooperation in JICA, and the JBIC "Development Aid Institute", which began scientific analysis research, should have been granted autonomy and function as think-tank institutes that actively suggest courses of action and strategy recommendations for development assistance policies. It is important to note that these research institutes should not function statically like most other institutes, and must be effectively separated from JICA or JBIC in order to ensure that the research conducted remains neutral and that policy recommendations are free from government pressures and alternate agendas.

In order to achieve these goals, the obtainment of a basic knowledge on the value system, social behavior patterns, religions, cosmology, kinship systems by various researchers of area studies should be included as a research agenda. Research on these

“invisible cultures” has generally taken place within the realm of social anthropology, but there is a need to re-evaluate the importance of cultural context as a part of contribution to development studies.

Anthropologists themselves have to participate in development projects and accumulate practical knowledge and experiences in order to generate appropriate policy recommendations to the government. Moreover, anthropologists are required to actively approach and engage policy-makers. For this purpose, the need to promptly conduct anthropological research will prove that planned development projects can be effective for donor countries, recipient countries, and beneficiaries. However, and unfortunately, governments have often adhered to the stereotypical tendency, which regards anthropology as a “negative incentive toward development regardless of their research and result.” Therefore, we anthropologists must acknowledge and appreciate the absolute need to reverse these old ideas propagated by governments regarding anthropological research, which would compel anthropologists to expand beyond theories and into the realm of applications. Therefore, cultural anthropology may evolve to incorporate application and development theorization.

V. Modernization policies for indigenous culture

Hence, here I would like to argue five common obstacles to socioeconomic development in developing countries that are pointed out by development economists or some social anthropologists (Kikuchi 2004: 42–52).

1. Donor countries regularly determine traditional modes of social organization, values, and customs that are by nature innately conservative, and often hinder social change, i.e., development. Development anthropologists and Japanese anthropologists alike who remain critical about cultural relativism claim that conservative, indigenous societies are unwilling to accept socioeconomic development projects that require individual initiative, risk-taking, innovation, and freedom from constraints of kinship or customary obligation (Keesing 1981: p 443). However, I must express that I do not agree with the complete denial of cultural relativism. Advocating absolute cultural values may cause the forced acceptance and complete internalization of donor perspectives, especially when one is to consider the economic and political dynamics between donor and recipient countries. I pose the question, how can we appropriately handle the situations in which human and women’s rights are violated? One may suggest that it is our role to introduce various life-styles to other cultures through education and help raise awareness with proper consideration towards religious views and the concept of gender.
2. Developing countries are characteristically pieced together from a series of linguistically and culturally disparate societies, which are often fraught with internal conflict and tribalism, inevitably causing nations to become fragmented (Keesing 1981: p443). As a result, governments face culturally induced dilemmas, forcing the implementation of socioeconomic development projects on national levels; observably, this is due to the lack of a national identity.

3. Rural areas often practice traditional systems of land tenure and cultivation, which is considered technologically backwards since survival depends heavily on self-subsistence. Rural areas are perceived to be plagued by the small-scale, inefficient, and traditional organization of society. Simply, rural farmers try to enhance the quality and opportunity of life, all the while struggling with undeveloped agricultural technology stemming from indigenous culture. The traditional orientation along with an ever-increasing population growth rate, may bind rural inhabitants to perpetually acute poverty levels, while simultaneously failing to generate necessary exports and the capital required for economic growth (Keesing 1981: p443). Societies in which social welfare system are not well established deem high birth-rates and excess children as an investment for the family's future survival, since children may function as an informal mean of social welfare. Consequently, due to differing perceptions regarding how children are and should be valued, most developing countries generate negative incentives for economic productivity by promoting exceedingly high rates of population growth.
4. The gap between urban and rural areas in developing countries has emerged from stratified levels of socioeconomic development. This gap triggers the instability of the social economy in rural areas, and accelerates the pressure on tribalism or issues concerning ethnic minorities. But, this situation must be viewed as a domestic North-South issue where the relationship between rulers (urban elite) and subjects (rural) are similar to former colonial systems. Urban elites tend to deem rural areas as the object of exploitation.
5. Following World War II, the ruling class achieved independence as well as attained an exalted status over the colony. Most of the ruling class people either traveled to the former colonial countries or other development countries to study, or they received a private education in their home country. Regarding education policy for citizens, there was a tendency for education to be based solely on the ideas of the policy makers. The quality of public education for all citizens is an issue that would influence the development of the entire nation; however, the policy instead made education become a low-priority. Therefore, the ruling class thought that education would be enough as long as the citizens understand the command. Most ruling class people feared that the provision of higher education would help develop the citizen's awareness of politics. Another reason why the ruling class was uninterested in educating all citizens was that funding, needed to achieve such a goal would deplete the financial support needed to educate their own people.

In 1981, Roger Keesing presented sections (1) and (3) as factors, which hinder the socio-economic development in the developing world. However, one may question what of "indigenous cultural society"? South Asia, particularly the Philippines, has been my research subject for more than forty years. Generally, we seem to name the indigenous cultural society as the "traditional society" based on the economic term used for

developing nations. I strongly feel that it is an imagination or a fictitious, categorically defined term used by experts involved in socio-economic development.

In 1960, my friend, the late G. Elwert, who was a social anthropologist at The Free University of Berlin, was appointed development policy advisor as one of the 26 members of the West Germany government. In his thesis, he clearly defines that "There is no such thing as a 'traditional society'. The existence of a traditional society is, however, a general assumption held not only by some ethnologists, but also by many development planners who blame traditional society for shortcomings of development projects. Moreover, traditional society is assumed to have an inert structure that is only initiated by outside intervention. Intervention is either rejected, which means that the society returns to the previous equilibrium, or accepted, giving society the jump-start needed to induce motion, a condition more commonly referred to as 'modernization' or 'revolution'. Historical evidence, however, shows that the entire model and its metaphors are wrong." (1998, 99) Since Elwert's research subject is Africa, the theoretical justification is stated as follows, "In Africa we have to deal with societies which have their own specific historical dynamics. Transformation is not a modern process; it can be observed centuries before colonial time, during colonial times and since. These societies have specific ways of creating innovations and transforming and incorporating innovations brought from outside". (1998, 99) The indigenous culture is not stagnant, but rather dynamic, where essential and intellectual techniques are coupled with the external culture and characterized by a gap which acts as a driving force of change and development.

All five points covered above represent the common factors that inhibit the improvement of the developing world. However, the first agenda mentioned is an evaluation from a western economical standpoint. From a socio-anthropological point of view, it is preferable for effective development to recommend an efficient operation using the existing culture and the social values, which form the basis of customs or human relations. Therefore, the planned development policy and implementation by the beneficiary groups must adjust to accommodate similarities. Most development projects are planned and implemented at the government level; however, it is obvious that beneficiaries must be included from the initial planning stages. It is vital to know the needs and the development ideals of the indigenous people and additionally, it is important to close the perception gap of development between the beneficiary group and the development agency. Observably, while the development policy is planned, the cultural aspects of the beneficiary groups must be considered; if ignored, the policies will repeat the mistakes, which plague most development projects today, namely, forcing them on benefit groups, which in some cases results in continued underdevelopment.

What can be the solution to the invisible cultural aspects that are the foundational factors, which hinder the development of such countries? The answer is as follows: we must challenge and evolve the theory of modernization. In developing countries, the economic structure can be generally characterized by two specific sectors, the "indigenous" and "modern". Within the framework of socioeconomic development, the definition of "modern" is as follows: first, modern is characterized as free market capitalism. Furthermore, modernization can be described as the emergence of a middle class society based on Western values that drive economic development by exporting raw materials,

which then increases the growth of industrialization from foreign capital. However, can modernization be discussed from the economic point of view? Considering development in relation to modernization, most political scientists and economists theorize that there is mainly an external pressure of economic development emphasized by an economic phenomenon.

Additionally, development theories have not taken people into account. Especially, the recognition of the correlation between the kinship system, social structure, and the mechanisms of the social behavior of the people, which are all disregarded during the process of social development. How can the beneficiary's traditional culture be incorporated into the planning stages of development? My suggestion will follow the <3D Anthro-metric> theory I created: donor country, recipient country, and the beneficiary group. The three must work together in conjunction for adequate policy making. (Kikuchi, 2004: 295-298) Let me explain it.

J. Nishikawa, quoting the definition of development by the Hammarskjold Foundation, states that the "alternative development" of prior economic development is stated in five points as follows:

1. Need-Oriented (To fulfill the fundamental human's material and mental needs)
2. Endogenous (A development method based on an endogenous regional characteristic)
3. Self-reliant (The fundamental of endogenous for self-reliant)
4. Ecologically sound (Environment Protection which is insured in the economic development program)
5. Based on Structural Transformation (The need of socio-structure reform which reflects all the people's will to the socioeconomic development policy) (Nishikawa, 1990: 13-15)

Furthermore, Tsurumi states, "Development cultivates man's awareness internally. The enlightened person improves the village, affecting several villages, then the nation, and eventually extending to the whole global village". (Tsurumi, 1990: 46)

The definition of development by Tsurumi is similar to the definition composed by the Hammarskjold Foundation; everyone who has an influence over the policy decision must be incorporated in some way. Moreover, to manage their own reform, the change must be indispensable in social relation or economic activity as well as in the aspects of the distribution of space and the authority structure. This could be applied simultaneously anywhere from a micro level of rural development to a macro level of world development and without these structural changes, "alternative development" cannot be achieved.

Another fundamental factor for an "alternative development" is to be bold enough to be able to cut the principal of the group, or blood relation, for social development and to create the needed replacement of social values. For this to occur, one must understand the importance of appropriate social development and recognize the significance of cooperation between non-relatives. Another valid argument is the obvious need for the creation of a global curriculum for education where both the donors and recipients construct an education reflective of their national identity. Thus the ideology of nation-ology must and will emerge voluntarily based on tribe consciousness.

VI. Indigenous Knowledge and Indigenous Technology: The possibility of sustainability from an Anthropological point of view.

The following explanation is given to prove the possibility of socio-culture's contribution in development theory as previously stated. When a developing project is planned, the 3D anthropo-metric method is used to measure the satisfaction degree of the project. Preliminary research must be conducted to create the 3D graph using the three valuables: Donor government = D, Recipient country = R, and Benefit group = BG.. If each side of the variable is equal to 45 degrees, satisfaction is achieved. Simultaneously, social anthropologists must conduct research in order to discover the existence of an indigenous corporation in the local society. If a corporation exists, the issue of whether the corporate groups can be created among non-relatives may emerge. In this case, in order to understand corporation as an indigenous value, one must analyze their kinship system and consider the characteristics of cultural diversity and the people's social behavior.

The following provides accurate information by analyzing kinship systems. The analysis provides the information needed to determine whether the ability to create a corporation in a particular society exists. Through research conducted regarding the kinship system, the indigenous knowledge (IK) and indigenous technology (IT) must be understood in detail so that it can be applied and implemented in a project. Most ODA projects carried out are left unfinished when experts or technicians of the donor country leave the recipient country. When specifically regarding the technicians, if there is not a sufficient understanding of the often technically advanced project provided by the donor, the project will be deemed unfamiliar to the people and the project itself will naturally collapse and fail; thus the experts leave the country. In order to avoid this situation, social anthropologist must effectively communicate their specialty as area researchers and help coordinate the three variables, D, R, and BG to negotiate with the policy makers in order to implement relevant IK and IT into the project. It is also necessary for the administrative system to include social anthropologists as mediators.

As previously mentioned, if social anthropologists do not actively attempt to try and apply anthropological theories to the analysis of social reality or social practically, development policies cannot be socially persuasive. In addition, there is an apparent need to seek out how an anthropological theory can be incorporated into real society and prove that an anthropological theory must be interpreted as a serious issue, which can be effective to enhance development. In an attempt to actively support this theory, the final section will explain the importance of the application of the kinship system in combination with the discovery and use of IT and IK.

VII. Conclusion

Chart 1 is the bilateral genealogical chart. As shown, the characteristics are mentioned on the left. Generally, in bilateral kinship, blood consciousness is so strong among the family that it is considered an ego-centered society. Due to the ego-centered characteristic, most members wish to obtain the leadership role and as a result, a leader who lacks the suitable qualities and characteristics of a leader cannot fill the position. Moreover, loyalty is a difficult concept for bilateral societies and in most cases members are unable to be loyal to non-blood-related person and due to this situation, profit-loss

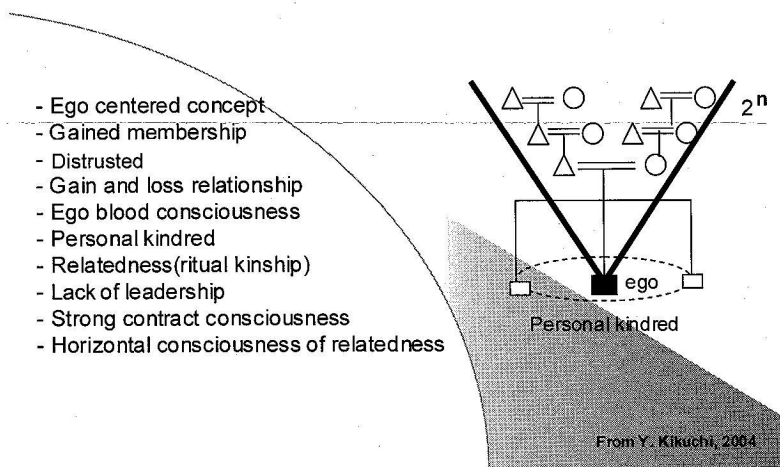
relation is rooted in the human relation of the society. In an attempt to avoid strong feelings of distrust towards non-blood-related persons, the members will expand the ritual kinship system and create a reciprocal relationship organization.

In the instance of the modern society of a club member system, a reciprocal relationship is created to increase business partnership and allegiance within the American society; a similar ritual kinship system can be observed in developing countries. It must also be stated that theoretically, a bilateral kinship society does not practice ancestral worship. Because the number of relationships between the individual and previous generations is tentatively explained by the coefficient 2 to the power of n, ancestors cannot be recognized. Thus, the ego can only identify up to two to three generations including the ego, itself. As a result, the ego individual creates a personal kindred group surrounding themselves horizontally. For example, regarding the individual’s social interest and capability, the range of recognition of a personal kindred differs drastically even among siblings.

The human relationship depends on the individual’s ability to perpetuate gain-loss relationships. As can be seen, in a society with relationship based on blood consciousness, it is very difficult to create a corporation with a non-blood-relative. On the other hand, in a ritual kinship system, (Compadrazgo system) a corporation mechanism with non-relations exists; however, admittedly, additional fieldwork needs to be carried out on the findings of the ritual kinship system. There are various indigenous methods where this system does not involve any religious elements. Although the research may be difficult to conduct, it is important to discover the indigenous corporation or corporate element. However, by discovering the corporate behavior mechanism, based on their social value, anthropologists must create a development project, which will apply the process in action.

Chart 2 is the mono ancestors-oriented kinship system. Compared to Chart 1, the ego is the center, which creates a pyramid shape. The top is the founder descending towards the ego. The characteristics of a unilineal kinship system are shown on the left

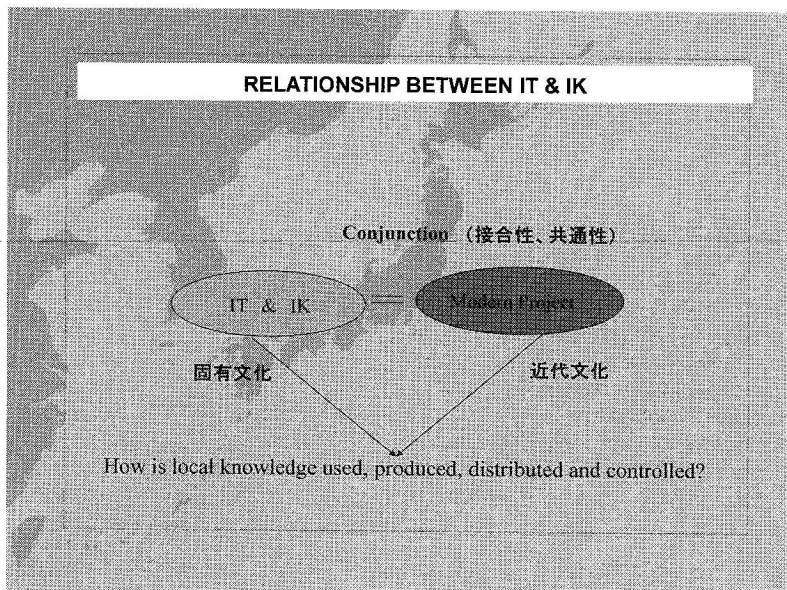
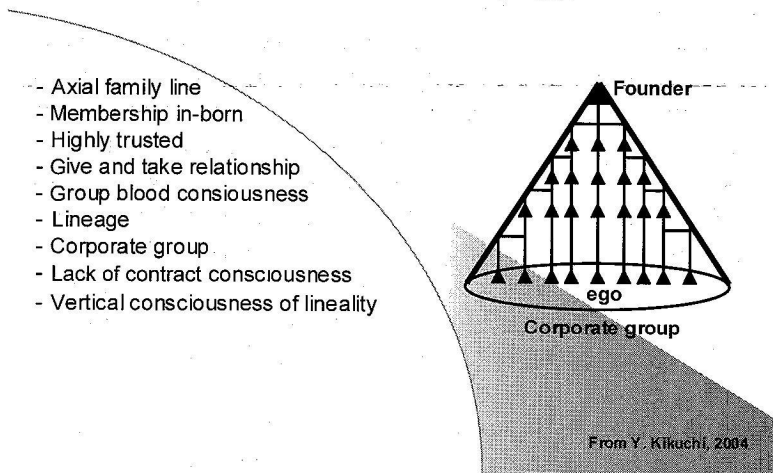
Chart I. The Genealogical Model of a Bilateral Kinship System
Multiancestors oriented kin concept



of Chart 2. From the lineage of the individual regarded as the core, a corporation may be observed.

Therefore, compared to the kindred in the bilateral society, corporate organizations exist in the mono ancestors-oriented kinship system. The society is based upon mutual trust, ancestral worship, and has a hierarchy axial family line; also, as can be observed from the pyramid diagram, the recognition of the family relationship is strong. The lineage consists of kindred, composed of several different human relations. Generally speaking, societies' with unilineal kinship systems strictly organize the marital system, as well. The control of marriage stems from an ideology, which may extend the reciprocal relationship through marriage and familial relations with another group. Compared to bilateral societies, unilineal kinship systems facilitate the creation of

Chart II. Unilineal Kinship System
Monoancestor oriented kin concept



corporate groups or organizations due to the social behaviors and encouraged group mentality. Hence, the possibility of supportive corporate behavior inherent within unilineal societies can easily create corporate relationships, which will assist the implementation of development projects.

The sustainability of a project is the indispensable aspect all development agencies consider. Through out the article, the analysis of kinship systems has been explained and has further been articulated that in order to accomplish the goals determined by a development project, it is of the utmost importance to recognize how one should facilitate the inclusion of non-relative groups and how to create productive corporate groups.

The article also attempts to prove that the sustainability of social development projects and the development of cultural efficacy, through a method of combining indigenous culture and modernized technique, may be observed within development programs and are imperative. Finally, stemming from my kinship system theory, this article has shown how social anthropology can contribute to socioeconomic development theory, development projects and ultimately increases sustainability.

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