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The Interplay of Cultural Preservation and Economic Prosperity in African Agribusiness

1. Introduction

In a world where the globalization train has sailed and is poised to accelerate from this point, the playbook seems to favour being "Western." Local flavours are frequently blended and covered but rarely allowed to be the star, especially in business. African businesses, particularly the budding agribusiness, decide between preserving local culture and marketing to the global world and unlocking economic prosperity. The interface between the two is even a subtler conversation that circles cultural prescription rather than market description. This essay explores the merits and demerits of overpreserving African culture in agribusiness, particularly against international trade, global markets, and economic prosperity.

First, this essay delves into African culture and the perils of over-preserving it, particularly from an anthropological stance. It then ties that into the practice of doing business in Africa, where the inadequacies of regional and international policy pave the way for cultural preservation in ways that are inharmonious with or enhance economic prosperity. Lastly, this paper paints possible pathways for conservation while maintaining the hard-to-reach goal of economic prosperity, especially for businesses and governments simultaneously aware of the hindrances of and solutions to over-preserving culture.

2. The Importance of Cultural Preservation in Agribusiness

Stories of food capture deeper narratives of the places and people that have produced these commodities for themselves and subsequent generations. Because the value of agribusiness depends on these stories and the cultural significance imbued, preserving these strands of the cultural fabric has economic rationales. Culturally preserved foods become branded commodities; heritage pork carries worth; heirloom seeds sow in higher margins. When farms and local food go hand in hand, the cultural dimension adds further value to the transaction, attracting

premium pricing. Thus, the crucial importance of cultural property lies in the fact that it is not just a subjective expression or a neutral reservoir of economic opportunity but rather souls that underpin the operation of financial capital.

The concept of culture is broad and elastic. When referencing agriculture and food culture, it supplies ingredients for dinner, helps create receipts, and supports the local hospitality industry. It supports direct sales through enhanced value chain partnerships, attracts tourists, and enriches the injection of foreign capital through niche market industrial goods. Culture invokes a sense of craftsmanship, foodstuffs tied to land, local foodways, and both the traditional dishes of a locale and the coefficients of crop and livestock history. The quality and purity can justify luxury pricing one way, while its blend of altered connotations can warrant affordable farm-to-fork markets to those of ordinary means. Culture has both the paintbrush of invocation and the habitual policy implications down to the wording ("a harmonious rural environment with valuable cultural resources") in European Union agricultural development. Recognising the contours of what gets invoked as culture in agribusiness practice is a primary step in working through the functionality of heritage and historicity.

2.1. Defining Culture in the Context of Agribusiness

For this essay, we will approach culture in its association with the field of agribusiness. The idea of culture as a multisectoral approach is embedded in development programs around the world, the most common approach being 3P: protection (for example, promoting tourism and providing touristic destinations), provisioning of cultural/gastronomy experiences, and "positioning" of a region/country. When promoting national cultures, the production and consumption of different cultural content, culture becomes interwoven with domestic and foreign politics and international exchange, gaining economic utility. In the context of agribusiness, the approach to food culture is multidisciplinary, entailing various components such as natural resources (soil, climate, and water), history, occupants (producers and citizens), tourists, gastronomy and cuisine, and the market (supply and demand).

From this viewpoint, culture can be constituted in a myriad of ways. First, culture can be seen in the territorial context, shaped by nature, man, history, and especially socio-economic relations. Second, culture can be seen in the domain of products as an essential source of innovation, as processes and innovations are influenced by social and cultural factors and social agencies. This approach serves brands and quality standards for typical and traditional foods and other products of the

ground, giving signals and semiotics from the cultural background of products to the work and care aspects of the farmers. Third, culture can be seen in marketing, from protected agricultural products as farm-specific concepts and agritourism to recreation and rural services.

2.2. The Role of Traditional Knowledge and Practices

The preservation and revitalisation of traditional knowledge and practices are essential for agribusiness and agripreneurship. Traditional knowledge and practices add socio-cultural meaning to agribusiness, a vital component of both business and entrepreneurship, into which a specific cultural value component has been included. Development concepts emphasise the connection between cultural preservation, social development, and economic prosperity. Important in the context of the grounding of food in local culture, traditional knowledge and practices motivate consumers to purchase local or domestic products as part of their gastronomic practice. The consumption of local products and eating food locally are thus, as shown in the Slow Food concept, experienced via the senses, memory, and heritage and can create a taste of the place. The idea that traditional Chinese practices are dynamic and active stands firmly in the tradition of social relativity.

The concept of sacralised food links religion and agriculture. Extension workers from Northern Ghana who carried out action research and have long been immersed in rural communities (observant participant experiences) highlight the extent to which agriculture in predominantly smallholder farmer communities is fraught with religious and identity concerns. Making decisions in agriculture is often fraught with uncertainties, while failure or success in farming is generally attributed to spiritual, rather than economic, factors. Consumers who genuinely pay attention to the traditional knowledge and practices reconstituted in country villages that accord increased value to local and traditional knowledge and products pay a premium. The cultivation, processing, and cooking of indigenous vegetables are also creative enterprises. They allow farmer entrepreneurs to reflect and reapply traditional knowledge and practices while using their creativity to make new and innovative linkages with local and global food knowledge and new consumption modalities.

3. Economic Impact of Agribusiness in Africa

Economic Impact of Agribusiness in Africa: Employment Generation in Agribusiness

Africa has a unique potential for agricultural development based on its vast natural resources and human capacity. Most African households are involved in one form of agricultural activity or another. The success of agribusiness in this domain will indirectly help provide income opportunities to the rural population sustainably. As a result, development will automatically result in increased commercial activities and contribute to improving their standard of living.

Income Opportunity: Earnings from agriculture exceed levels determined by nature, but this is not enough for a business to remain profitable in the face of increased global demand. As such, the enhancement of agricultural productivity is critical. Africa's agricultural activity is significant for the subsistence and livelihood of the countries' people, as well as several export items. Hence, countries that produce non-edible food grains, oilseeds, horticulture, cotton, etc., for export will positively impact that particular country's GDP due to increased trade.

The prevalence of science and information technology in agriculture has increased agricultural productivity in the West. Census population data in OECD countries such as the UK, the United States, and Australia shows that agricultural productivity is in the range of 2-3%, whereas in countries in sub-Saharan Africa, there has been no increase in value. This is due to various factors, including a lack of technology, improved seeds, tools, equipment, fertilisers, pesticides, farm oil, and excessive dependency on agriculture for labour.

3.1. Employment Generation and Income Opportunities

The agricultural sector is one of the significant employment-generating sectors across the African continent. According to the International Labor Organisation (ILO), agriculture continues to provide jobs for millions of people, even in regions where large urban centres and manufacturing industries are a significant part of the economy. This is because most African farmers are busy engaging in traditional crop cultivation using physical and human labour and have never pursued commercial farming. It tells us how deeply farming activities are rooted in African culture. In addition, agricultural jobs in Africa are seen as "accidental jobs" because when people fail to secure a job that is not in agriculture, they have no choice and are forced into agriculture. It seldom strikes their minds to consider saving or looking for investment opportunities.

It also remains a very significant sector, and in Sub-Saharan Africa, an estimated 389 million people rely only on this sector for their livelihood. In the East African

region, 50% of smallholder agriculture households derive their income mainly from this sector. And hence, this is proof of the deep ties between traditional African culture and small-scale agriculture. For these reasons, policy frameworks that protect tradition and culture must be put in place to protect African smallholder agriculture since the loss of traditions will directly contribute to the death of agriculture.

3.2. Contribution to GDP and Trade Balance

Another good indication of perceived value for regional agriculture and preservation activities is how much they contribute to the national and regional economies. It is important to note that, like the case of marketing and supply chain logistics, little distinction is made among the various components of agribusiness when evaluating the contribution to GDP or trade balance. Current financial year data for select countries was reviewed, providing the most current information. Despite not showing agribusiness as a distinct category within the economy, its overall output is measurable from the following sector outputs: Agriculture, Forestry, Fishing, and Recent Manufacturing and Diversified Manufacturing (categories compiling a majority of the primary and secondary food processors). Several countries have compiled agricultural activities with fishing and other industries, and sectoral reports are unavailable to reflect total food production. Agribusiness contribution is then inferred (where possible) by identifying the food processing industry among the Recent Manufacturing or Diversified Manufacturing sector outputs. Therefore, these data may not fully represent the true economic impact of agribusiness; rather, they provide an overall economic indicator and are reported here to provide a picture of the economic value of the agriculture and trade sectors. The presence of agribusiness value may be perceived based on the provision of employment within each industrial sector. GroupId: seminar(3710) FMCBE-Vol. 2

The contribution of the value of agribusiness to Uganda's Gross Domestic Product is 28.5%. Sudan's agricultural activities (along with forestry and fishing) contribute 39.9% of GDP, and 32% of Tanzania's GDP is of agricultural origin (including mining). Agriculture contributes 24.4% of the GDP of the Congo, and in Zambia, agriculture contributes 15% of the gross domestic product. In South Africa, the sector has been considerably lowered, and Nevada Japiassú and Grant Vinning put the value add of South African agriculture at 13.6% of the GDP. The relative economic worth of agribusiness is well illustrated by the primary products' portion of each country's import-export balance. Both ecological research findings

and economic toys and approaches are used to model causative relationships at an ecosystem and a business management level. The dynamic model applies complex differential equations to track the flow of flora, fauna, and nutrients through individual stages of the ecosystem and the life cycle of the foreign invader, L. salicarius. The business model uses standard input-output accounting tools to determine the growth and impacts of businesses operating through the model's run. Businesses are categorised into farm and agribusiness. Agribusiness includes profits from horticulture and tourism and falls from collateral damage. Profit-driven forcing actions for farms and agribusiness will suppress significant population growth over the long run.

4. Challenges and Opportunities in Balancing Cultural Preservation and Economic Prosperity

However, the interest in large-scale agribusiness development that currently pervades many neo-developmental circles raises several vexing issues concerning precisely how to accomplish such a balancing act of simultaneously preserving culture and economic interests. Cultural practices and institutions are deeply embedded and often revolve around traditional connections to the land. Yet it would be naive to think that land ownership in Africa today is as simple as collective or traditional control. Nation-states across the continent have nationalised large tracts of land. In many cases, long terms of land tenure have made using the "family farm" economically obsolete. Furthermore, the question of "preserving culture" is complicated because global agriculture, even in underdeveloped economies, has been revolutionised by a handful of widely adopted, improved seeds and mechanisation, innovations in irrigation, and chemical inputs. Despite abundant good land, this continues to slow efforts to increase Africa's share of global agriculture. Specifically, African farmers continue to make do with existing, labour-intensive methods. At the same time, their counterparts in other regions have built on technologies introduced in revolutions ranging from the Industrial to the Green.

Moreover, Africa's remarkable soil and climatic diversity are formidable barriers to widespread agricultural development based on the Ita'I Koo model. In other words, a workable economic development strategy in Africa must confront the complexity of the habits of cultivation and modes of resource use that result from various traditional practices and stances toward the land. A long-overlooked point must also be noted: while Indigenous agriculture practices' "unchanged" nature is often emphasised, African agriculture and farming have experienced considerable

modifications and adaptations in various contexts. Such innovations and their current, related know-how are cultural, too. Progresses and innovations have occurred over time for the implementation of diverse types of crops (improved seeds) with a view toward permanent vegetable production. Land-grown products are harvested by the house master who reigns as a traditional or Christian-Muslim patriarch over agricultural activities. Yet, all these activities relate to issues of cultural connections that are deeply embedded into cultivating, which, in turn, are often intertwined with water and socio-techniques. Such cultural practices shape populations' visions and social memory through an ensemble of rules that guide and govern farming and agriculture. This requires attention as it forms the core of sustainable agricultural activities and efforts.

4.1. Land Ownership and Traditional Practices

When the nexus between culture and agribusiness in Africa is mentioned, using some and a combination of culture-related practices as enterprising edges is often the focus. In this light, nations with a relatively higher population living in rural areas are usually projected (or even suggested) to possess such a unique advantage. Constructively, land in Africa is owned under different regimes: statutory holdings and customary holdings. Interestingly, communal land remaining within the latter is estimated to occupy 56 per cent of Africa's land mass. Hence, in a world where productive land and related use rights are building blocks of economic vanities, this cultural uniqueness has the potential (when harnessed) to serve as an excellent stepping-stone for achieving financial prosperity for the overwhelming majority in continental Africa.

Understandably, customary land management practised in Africa is infinitely cherished as it is the bedrock of the socio-cultural existence of the people. Since it ensures a deep and sustainable connection between the people and the land, it is a concrete reflection of who the people are and their unique ways of living. Etymologically speaking, culture calls to mind a particular people's total way of life. Culture finds expression in what people do, how people live, what people believe in, what people wear, what people eat and drink, and so on. However, one aspect of culture that connects easily to African agribusiness pertains to land use and tenure systems. Thus, it is suggested that respectful provisions be made to ensure that such unique cultural heritage is preserved among the people in the transition towards a sustainable implementation of LUMAP (Land Use Master Plan).

4.2. Technological Advancements and Innovation

Technological advancements are fostering a global environment of change in which agribusiness attitudes towards consumer tastes and cultural preservation are simultaneously altering. Novel technological advancements are also evolving the parameters in which a business must exist to be found commercially viable. There are two ways in which new technologies can impact the questions of how culture should be involved in branding practices and whether or not an endeavour should be established to pursue financial gain. On the one hand, digitisation could be leveraged to inform investment in industry by providing a stock of data measuring consumer preferences.

Keeping cultural traditions alive is a concern when contemplating technological advancements' benefits. The cost of modernisation is salient to indigenous cultures that receive a large portion of their identity from traditional activities. The practices associated with production methods are of particular relevance. The quality of a product is often interpreted through the lens of its production methods and the prestige accompanying them, such as geographic indication, the story behind the product, and being from specialised/traditional farms. Our study of African agribusiness indicates that using place associations and the distinguishing feature of a farm increases the perceived value of a commodity. Although several methods can be used to deracinate cultural or traditional heritage from a particular commodity, there is a manner of maintaining traditional aspects whilst simultaneously turning a profit from its production. Technological advancements can be used advantageously when manipulating consumer preferences.

5. Case Studies of Successful Integration

Ethiopian Cutflowers. In the 1990s, few flowers were grown in Ethiopia despite the country's desirable climate and abundant labour. The Ethiopian Horticultural Development Agency (EHDA) adopted a model in which an outgrower company operates a flower farm linked with a site company that provides necessary inputs. Wells are developed for outgrower lands where flora are locally managed. Direct linkages with all were on a small scale. EHDA provided tools, seedlings, training, and market access to individuals and groups of small farmers nationwide. Furthermore, EHDA took the additional step to ensure their initiative had the desired effect. HDA liaised with the Oromo Community Association to integrate the results of nine years in its socio-economic studies on environmental and governance issues. While costs were not broken out, the testimonies of farmers

and the performance of flowers in the market offer additional evidence of positive financial and cultural impact.

What began with 45 six-m-long greenhouses estimated to reach a national customer base of 3,000 rural Ethiopian families quickly expanded to include ten million farmers. The Bulgarians and Dutch working for EHDA trained individuals and 200 groups to diversify horticultural crops, including "berry bushes, fruit trees, hardwood seedlings, coffee, and pineapples." Such crops are especially appreciated for their hardiness and prolonged shelf-life, which render local farmers less reliant on factors beyond their control: the erratic, natural climate and sporadic wars. Many Ethiopian expatriates and 600 international tourists buy EHDA produce. Additionally, restaurants locally and abroad purchase the organisation's value-added products. Discussions are underway to build a call centre to market the flower and food products and generate additional employment.

NahreGhiba's net worth in 2004 exceeded 5.3 million Birr, and numerous farmers, primarily women, report significantly improving their family's lives. Japanese buyers have requested and contracted Ethiopian-made handicrafts, farm-raised fish, and horticultural products, such as scales and honey, that complete an organic gift basket. EHDA hopes to eventually export Bhagena to Japan and cultivate additional strains, such as the voracious Ethiopian Mekonnen in Ormo. EHDA anticipates the clinic doing well enough to pay its doctors and continue services "even after EHDA sold it" (more than five years). EHDA also works with a local Ethiopian handicraft trading company to produce processors. After five years, five nurse hubs (N, Nazareth, Hindiserge, Baherdar, Dese) buffer the clinic with a steady supply of nurses from the first two years of EHDA training.

The Albany Chronicle wrote about the success of EHDA flower farmers. EHDA is building a new primary school on-site. EHDA provides some funding, and the local farmers and a German NGO will offer more than three times that amount. EHDA hopes it will become a centre for environmental and agricultural research, attracting farmers and scientists alike, who will visit another 125 Hermsdorf centres in 125 countries, including Omo's (one neighbourhood over) 200-plot planting 2, 9 dust bowl), to be developed by a German NGO. HDA trained EHDA farmers can tour a university. At the same time, they learn new methods to reawaken adequate rainfall, leading to a sprinkler system to cover 5,000-17,000 hectares.

5.1. Community-Based Agriculture Models

African countries must work to construct businesses and investment models that can provide economic improvement for the apex industry and simultaneously focus on addressing the welfare concerns of smallholder farmers. Land conversion in West Africa was successful because it incorporated a significant proportion of land with fewer labourers. Conversely, Nigeria was largely unsuccessful in doing so because reconfigured systems some twelve years after have stripped away or detracted from the community connections that facilitated successful anchor establishment. When south-central Burkina Faso could not take control of unorganised wild lands, the Sonré could not reestablish themselves among the communities they had tech-forced out. This makes community-based agriculture investments more suited to gauge the prospects for meaningful, sustained inclusion as is widely recognised. This is a critical rebalancing of trade processes that, to date, have primarily shackled communities with the firm foothold they need in practice and a tie to the firm itself.

Social ties have practical value since support from community networks locally can allow for a more comprehensive range of investment, a broader understanding of the needs and strengths of local families, and more effective enterprise management. For many communities, these relationships cannot be artificially created but tend to be built and deepened over time through three main methods. These are spending enough time in the community, being honest and knowledgeable about business, and showing that there are common concerns. Major, integrated agribusiness investment projects can disrupt local relationships in several ways. Often, communities are not offered significant positions and voices in corporate structures that are not accountable to the community because they are remote, financially dependent and unaccountable to local authorities and directly influence agricultural areas. New employees and the injected community labour force may be brought in, but not all communities will profit from this. In many cases, the skills needed are not available locally. An alternative offered is an apprenticeship scheme. Because this is not based on local young people's needs or strengths, these are also unlikely to be effective. Furthermore, apprentices are not assured of being hired following the training, while the training denies young people their only alternative: receive only expensive education and become graduated school-leavers. Analogously, many community members will be poor contract farmers whose energy in agribusiness will detract from expectations and enhance competition. These wrong models, which do not focus on including you, are to nobody's advantage and fail to deliver long-term prospects to many poor

people. Many actors choose this option because it has per-acre costs but does not deliver the broader benefits they promise.

5.2. Value-Added Products and Market Access

5.2.1. Method

As the effects of colonialism and globalisation mar the trade in raw products, the concept of 'value-added commodities' is introduced to demonstrate products where more wealth accrues to Africans. Many value-added commodities are certified, such as "organic," "non-GMO," "fair trade," or "rainforest safe," which are more easily produced in Africa. Products that are too bulky or have a prohibitively short shelf life to export can often find a market. There is great excitement about this particular opportunity in Africa. Combining or substituting with other development projects, such as eco-tourism or health care education, boosts success rates with profitable actions that many more people support. In some cases, producer cooperatives have been crucial to success.

5.2.2. Case Studies: Harmony Creams, Sankofa and Giginyu Peanut Paste

Harmony Creams differs from many case studies in that a foreign company undergoes the transformation process and sells the product in the foreign market. The local producer and Dutch company have succeeded by offering special shea oils often used as ingredients in commercial products. "It was hard to initiate the dialogue, but telling the actual benefits and showing how damage is being done to the cosmetics industry by making cheap rubbish worked," Palmieri said. These shea oils, she said, are "used in some of the best brand-named moisturisers in the US, Western Europe and Japan and treated with respect for all the benefits they bring. We trade with big companies who take their fair trade commitments and responsible ingredient sourcing seriously."

6. Policy Recommendations for Sustainable Development

International policies must take careful measures to ensure that Africa's 'green gold' development prospects can be realised with the simultaneous preservation of culture and tradition that has a broad consensus among stakeholders. At the same time, the economic development targeting improvements in Africa will have to complement, but not crowd out, cultural preservation work. This paper offers several policy recommendations that reconcile African agribusiness's economic and social ambitions.

Incentivize Cultural Preservation Efforts: Governments and development agents can directly fund cultural preservation projects through public funding, thereby incentivising them.

Preserve Local Knowledge: - Technical training, while necessary, might not provide the space for the further development and sharing of the creation of practical knowledge in the same way as community-based approaches do. - Agribusiness in Africa can potentially supplement its internal and national funding and spending with revenue streams from abroad. It is recommended that these in-market, off-shore funds prioritise projects which preserve local culture in the production and processing of tea, coffee, cocoa, and their by-products.

Option 2: In-Market Green Pricing of African Teas, Coffees, and Chocolates: - A second way that agribusiness in Africa might attract foreign investment for cultural preservation is to use the example of FLO-CERT and its Fair Trade criteria, including premium payments that are allocated to producers. In addition to Fair Trade, organic, biodynamic, and shade certifications have associated premiums or price benefits.

Promote Sustainable Agricultural Practices as Inherently Ethical: - Producers have demonstrated their communal concern for the environment and have stated their commitment to farm sustainability across the continent. The paper argues that governments and development agents should promote sustainable farming as something honourable and healing or therapeutic—in the same vein as the link between tea and health.

Governments and development agencies should support the sector in its efforts to make the production, processing, and consumption of African agricultural products healing, nurturing, and holistically rich and beautiful by calling on 'green' and 'natural' food acts or movements.

Educate Consumers and Foster Relationships and a Sense of Place: - Public relations machinery should focus on fair and multifaceted portrayals of Africa, including the African people themselves, and frame the continent's cultures, knowledge, peoples, and products as desirable, ethical, healing, stall innovative, aesthetic, and tasty choices, and therefore worth spending extra money on. - Support services from governments and agencies in identifying and funding priority areas for sustainable agri-food projects and businesses that have the potential to achieve balanced development and advance the vision of the development agency.

6.1. Incentivizing Cultural Preservation Efforts

De-marginalizing cultural preservation is a medium-term and longer-term policy objective, as it requires advocacy to motivate systemic change that would incentivise the conservation of cultural aspects. What we propose here are policy recommendations primarily relating to the supply side of cultural preservation, with the focus on what practitioners see as the upside of efforts put into 'authentic' value creation, especially in a world where identity claims stand a good chance of being substantiated, what can be done to incentivise producers and distributors to endeavour in efforts to position African identity commodities within cultural, rather than productivist, narratives. Realigning policy to support the argument that keeping culture central will facilitate economic development, albeit possibly different in scope than the development "forcing" efforts directly targeted at financial prosperity.

When turning to African counterparts, what has become explicit in our brand-building exercises is that everyone knows that an eagerness to be co-opted foreshortens the lifespan of a thriving community branding effort. Once identity products have become commonplace—and every effort is made to rapidly fill mercantile channels with freshly confectioned tribal prints, indifferent to provenances, longings, struggles, or beliefs—the credibility of the authentic, fresh and innovative will remain more easily achieved with efforts that travel to remote places and time-travel in modernity—efforts of culture reconstruction that require that 'us' marks of antiquity and authenticity be preserved. We, thus, align with the above claim that it should be more profitable in the long term to work with a producer's or community's inherent, diversified strengths than to aid in their "development" toward dealing with only one aspect of their production base because that is not enough for a portfolio of brand components that would constitute the capacity to craft unique (African) brand narratives for a massive community market—one that, activated, could rightfully claim entire continents to its name.

6.2. Promoting Sustainable Agricultural Practices

6.2. Policy recommendations aiming at promoting sustainable agricultural practices

• The Malian public and private sector at large must engage in cooperative, coordinated action to facilitate the ability of the cultural value of agribusiness to spill over into increased share for smallholder farmers and associated stakeholder networks. While reducing red tape must be a high priority, any policy

recommendations must also take into account the need to incorporate compulsions from the international level.

• Increased industry-university and standard-setting body-university links, coupled with pursuit at the university level of discipline-based competitiveness and cross-disciplinary responsiveness, would help meet the critical challenge of more relevant research in Africa generally. Well-targeted training would help, with suggestions here including both strongly agricultural research-based staffed short courses (e.g., two-week field classes in Mali and elsewhere that involve students and practitioners) and additional recruitment of local researchers and funders onto master's level mixed methods courses. Links between local researchers and non-researching practitioners should be developed via institutional networking.

Moreover, there is a range of capacity-building needs both within the industrial sector and the industry-related part of the Vale University Network, which would serve to engage practitioners from the public and private sectors at arm's length and provide them with the interface and learning from a range of quality-assured but differently pitched institutions. Irrespective of which policy mix is pursued, our research findings conclude that making the necessary assistance to agriculture too burdensome carries significant risks. Hence, any intervention must be tuned to the duality of cultural preservation and economic advantages for the country and the local agencies involved. Scenarios need to map, for example, both better access for less well-off consumers to shield them from initially higher prices and increased production for sale on more prosperous urban-based markets, as well as giving access to new and better types of food. There is undoubtedly plenty of GDP-friendly potential in improving MSME agriculture, agribusiness, and industry policies and programs.

7. Conclusion and Closing Remarks

The main aim of this essay has been to elucidate the interplay of cultural preservation and economic prosperity – this critical endeavour of making or creating a business that Aubrée confides to humans – or seeks to – with examples from African agribusinesses. Our key findings on whether one can feel a morally legitimate hope that within or at least through agribusiness, African cultural preservation could be directly and steeredly promoted as part of a multi-faceted sustainable development are as follows.

Cultural preservation and agribusiness are intertwined. On the one hand, cultural preservation, as evidenced by a focus on heritage crops and products, can secure and increase commercial viability. On the other hand, economic prospects of agribusiness can incentivise and, out of self-interest, support and instantiate cultural preservation. Nevertheless, though that should not be implicit in their economics, heritage (cultures) appear inherently exclusionary. This tension provides two direct responses to our original question. Firstly, one way that one can see significant hope that cultural preservation can be directly and steeredly promoted within or through African agribusiness is if it can indeed be established that, out of their primarily involuntary omissions (as opposed to the elements of enthusiasm), agribusinesses and aid agencies often implicitly and in very short-term oriented fashions indirectly and incidentally do just that. Secondly, the interest between cultural unpreservation under agribusiness and consociates of preservation is a political element in the peopling or policy-making territories of cultures forward.