

**THE RECONSTRUCTION OF AFRICAN CONSCIOUSNESS OF REALITY:
A CASE OF WANYIHA COMMUNITY**

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**A THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF ARTS IN PHILOSOPHY AND
RELIGIOUS STUDIES OF THE OPEN UNIVERSITY OF TANZANIA**

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CERTIFICATION

The undersigned certifies that he has read and hereby recommends for acceptance by the Open University of Tanzania a thesis titled: “**The Reconstruction of African Consciousness of Reality: A Case of Wanyiha Community**” in fulfillment for the requirements of the degree of Master of Arts in Philosophy and Religious Studies of the Open University of Tanzania.

.....
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(Supervisor)

.....
Date

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DECLARATION

I, **Thadei Mwazembe**, do hereby declare that, this thesis, “on the reconstruction of African consciousness of reality” is my own original work, and that it has not been submitted for a similar degree or any other award in any other university.

.....

Signature

.....

Date

DEDICATION

This thesis is dedicated to my family and beloved ones for their mutual support in my life and to all people of good will through their collaboration and sincere support.

ACKNOWLEDGEMENT

In realizing the great assistance which has contributed to the success of this work, I would like to express my most sincere gratitude, above all, to the Almighty Creator for His grace, love, goodness and many blessings He has bestowed on me.

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ABSTRACT

The reconstruction of African consciousness of reality is one of the central, and in some ways, most familiar concepts in African consciousness of reality. The most fundamental questions about it are; what and why is it? These questions have rarely been answered directly. Numerous works have portrayed or stated either directly or indirectly on the variety of African consciousness of reality. Others have argued, for various properties of a consciousness of reality that should have. While, still others, have focused on properties that are important to the notion of human person consciousness of reality in general. This work referred back to basics, to address the question directly. The researcher argued and believed that, the answer can best be understood in terms of exploration and investigation on African consciousness of reality, with the aim of propagating the reflection of it. The study therefore aimed at the emerging of a concept(s) or hypothesis or a theory, which proceeds after transcendence, and goes hand in hand with the initiated transcendence. The transcendence of African consciousness of reality was assumed as the ongoing process of refining the African consciousness of reality through life and further research. The researcher considered the idea of reconstruction of African consciousness of reality in a suggestive and conventional way as that which could let an African person to utilize properly his or her intellect and will. This utilization, as the researcher argues, sustains the inward and outward countenance that produces the proper state of mind within the self and in others. Researcher's prior knowledge helped the emergency of the preliminary conception of the study which was carried on by further research conducted by survey - case study under the projection of analogical sense to various entities, processes or issues used in this study.

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LIST OF ABBREVIATIONS

FASS	Faculty of Arts and Social Sciences
FGI	Focus Group Interview
GT	Grounded Theory
OUT	Open University of Tanzania
PPI	Personal Primary Interview
PSI	Personal Secondary Interview
RETHRAPC	Reverse, Transcend, and Conserve the Holistic Reality of Africa and his or her Context

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 A Comprehensive Introduction

This study is about reconstruction of African consciousness of reality which is based on Philo-Religious studies. It is a study which is aimed at transcending the understanding of behaviour, value and beliefs of people, studied within and outside of the African context by African and non African researchers, scholars and writers. The stated understanding was also accounted for by the African themselves through their historical experience embodied in beliefs, taboos, symbols, songs and foreign influences which were handed down through myths, legends and inheritance as the researcher explored from a case study of Wanyiha community's consciousness of reality.

By transcending the researcher meant the transcendence as expounded by Audi (1999) that it was a term which has its history in philosophy: In scholastic philosophy it meant what was higher than or not included in any of Aristotle's ten categories. In Kantian philosophy (Kant's critique of pure Reason) it was stated as principles that profess to take us beyond the limits of any possible experience and referred to anything belonging to non-empirical thought that establishes and draws consequences from the limits of the possibility and limits of experience. Hence Audi (1999) indicated that it presupposed what was in and necessary to experience *a priori*.

Transcending the existing understanding of African consciousness of reality foresees the potency of the reconstructed African consciousness of reality towards its

actuality. Therefore the researcher's motive was to arrive at (or to achieve) the transcendence; by recalling the awareness and refining the existing understanding of behaviour, value and beliefs of the African people. The realization of this transcendence was through the knowledge which was achieved at the end of the research of awakening the awareness which went hand in hand with the discovered insights or hypotheses. These insights or hypotheses were suitable for refinement of the existing understanding of behaviour, value and belief, which were underneath African consciousness of reality.

In recalling the awareness of the existing understanding of behaviour, value, and beliefs of Africans, the researcher appealed generally to African consciousness of reality by referring to historical experience of Africans exposed by some of the works of the researchers, scholars and writers. For instance the works of Mbiti (1969, 1975) of African Religion and Philosophy and Introduction to African Religion, Makumba (2007) Introduction to African Philosophy, Hountondji (1976) Philosophy and Myth, Owuso (2000) African symbols, Ruch and Anyanwu (1981) Mythical consciousness.

In refining the existing understanding of behaviour, value, and beliefs of Africans; the researcher affirmed and accounted for the positive and negative elements of the historical experiences from the past to the contemporary times with partial consideration to other phenomena of life. This was the point of departure from other works of the researchers, scholars, and writers. It was in this context that the researcher found the gap and come out with the new insights of his own as the outcome of the research. In order to realize the understanding of behavior in this

study, the researcher concentrated on thinking and actions as an attempt of finding out how far their utilization was for the people concerned keeping that in mind, thinking as an essential faculty, likewise actions, as an important act, in shaping the culture of the person in his or her life phenomena.

Understanding of value, this study concentrated on the issue of ethics and significance of culture to the person and the society at large. Beliefs in this study was concerned with the issue of one's relationship to supreme reality experienced in one's spirituality and religion and the way this spirituality and religion influence one's conducts. Ver Beek (2002) found that one's spirituality is born and manifested as the powerful factor in shaping his or her decisions and actions and often gives them a sense of power and hope in human life development. Spirituality therefore, becomes a relationship with the supernatural or spiritual realm which provides meaning and basis for personal and communal reflections, decision and action.

Therefore for Ver Beek (2002), one's spirituality, has a close relationship with religion; spirituality aims at beliefs, which shape daily life of a believer and a religion as an institutionalized set of beliefs, aims at giving the meaning and interpretation to those beliefs, and assign the suitable practices of those beliefs for spiritual realm. This study therefore calls for awareness as pre-conditions of transcendence and refinement as the intended process which stated and clarified the transcendence of African consciousness of reality. This was done by giving the evidential affirmation and account of the negativity and positivity of the African consciousness of reality, in which there was an intensification of the Human person consciousness of reality.

Last but not least, the researcher gave the discovered; insights, concepts, hypothesis and substantive theory, which advocate iterate manner and open the door which provide an invitation for further research and testing until the level of knowledge or formal theory development. The advocacy of iterate manner by the formulated substantive theory sounded in other name as the reconstruction of African consciousness of reality. The anticipated formal theory development target to give the full philo – religious definition of *truth* and *way* which would be the continuation of dealing with African consciousness of reality in iterate manner.

In carrying out this study, the qualitative type of research was opted, which is argued by Kothari (2004) as a research “which strives to investigate the reasons for human behaviour, seeking out why people think or do certain things”. Bryman (1988) also argued on it as a research “which has the basis of theoretical rather than statistical logic, in which the conception is couched in terms of generalizability of cases to theoretical propositions rather than to populations”.

1.2 Background to the Study

In order to understand the African consciousness of reality, first and foremost, one has to refer to historical experience which is expressed through African beliefs, myths, legends, inheritance and foreign influences. Parrinder quoted by Makumba (2007) asserts that African thinking cannot ignore religious factor which is above all, a way which is often expressed in a people’s beliefs. According to Makumba (2007) African philosophy is understood in the context of a community that wants to live life to the fullest; for such a community, thought is not just expressed in rigid systematic notions but finds a medley of expressions.

Therefore, the researcher considered communitarian type of thinking as referred in psychology as a mob psychology which sometimes embraces some sort of self-unawareness which can be argued as the results of narcissism, irresponsibility, discrimination, corruption, and other immaturity behaviours which do not guarantee a life worth living. Munyuku (2014) indicated the problem of selfishness and escaping the responsibility among leaders. He noted that, it has been a culture now of most of the leaders waiting like small birds and deciding to give their mind a long holiday, waking up with a strange style of misusing the national goods, signing fake contracts which cost billions of money every year.

Rwegoshora (2014) also indicated the key social problems of inequality, poverty, negative effects of modernization, corruption, violation of human rights, violence against women and children, deviant behaviour, shem-dwelling, increasing rate of criminality and women's empowerment. He argued that these social problems have drawn the attention of sociologist in recent years in Tanzania.

In ancient times, in Greek, Audi (1999) Socrates (469-399 B.C) argued that "the unexamined life is not worthy living" and insisted on the significance of "knowing thyself". In modern times in Europe during the renaissance period, Audi (1999) Rene Descartes (1596-1650) came with his strong stand of "I think therefore I am" (*Cogito Ego Sum*). He argued it in his famous work of meditations which is ascribed as doubt and the foundation of belief.

In this regards therefore it can be argued that both the stand of Socrates and Descartes insisted on the issues of person's awareness to his or her life and his or her

environment. This issue was later contended by the existentialists philosophers like Soren Kierkegaard (1813-1855) with his famous expression of “Man’s Leap to Faith” in which he argued triadic dialectical process by means of which man makes his journey to full self-realization (or authenticity). Therefore a real human personal life and his or her society can be said as fundamentally being built on knowledge and truth of life. As Kigunga (2011) argues that if knowledge is the right world to the idea that they are also the basic of our conduct.

Historical experience of Africans portray that Africans have perceived themselves to have communal type of thinking which still exists to the contemporary time. Makumba (2007) refers to Mbiti who speaks on the role of community in African thinking. Makumba (op.cite) in his work, points Mbiti in agreement with Nyerere’s expression which states that “in our traditional African society we were individuals within a community, we took care of the community and the community took care of us”. Therefore Mbiti (1975) had argued on this reality by saying that it was embodied in the religious life of an African and claims that there were no irreligious people in traditional African society.

This sort of thought system plays a significance role in the formation of one’s consciousness of reality. In this regard, it can be argued that within communitarian type of thinking, the self is highly forgotten and a great refuge is taken to it. Therefore, this situation leads to the point of escaping personal responsibility and conducting some immoral acts by using the means and the name of the organization, institutions, and society. The reflection on the existing reality of communitarian type of thinking can be argued that as what makes a favor to everybody in most of African

societies to situate himself or herself in a huge jargon where he or she forgets himself or herself and acts and lives in narcissistic way of life engulfed in communal basis.

The availability of the identified problems may be argued to happen either by having the direct or indirect permission from the given authority entity or group of people, under the basis of the community. In this case the researcher argued on the rise of the problem, by inquiring if “it is true that human nature figured out to human person, who is always in relationship with others, forming a community or society allows any injustice and immoral behaviour to prevail”.

In order to find out the problems stated like corruption, injustice and others, there was explicitly and implicitly anticipation coined in this research, which gave different specific results, through the intended knowledge and insights. The intended knowledge and insights falsified most if not all, what were going on in the life of the person and his or her society because of narcissistic tendencies and come out with the real human acts for life. Kigunga (2011) argues in this context that Kant’s categorical imperative gets its access, in the role of duty in which morality is conceived as unconditional and good will.

Therefore, from the works of other researchers, scholars and writers, the researcher was aware that much had been portrayed well in so far as description and thorough explanation was concerned, on the significance and existing understanding of behaviour, value and beliefs of African people and their societies as they have experienced throughout the history. The good historical consciousness can be argued in the Rodney (1976) accounts on How Europe underdeveloped Africa. The different

works of Ethno philosophers and others defending the African philosophy has figured out the position and involvement role of an African person in the system of thought.

Mudimbe (1988) accounts African students who defined African humanity, intellectual capability, and moral evaluation. Souza (2005) suggests complementalism as what seeks to capture a philosophical trend within African philosophy with the intention of refining and redefining this method and system. For him the reconstruction should target the method and system mainly for academic purpose unlike with the researcher's work which targeted both academic and the entire life of an African person.

The researcher wished Souza's reconstruction, which aimed at abstracting the complementary current of thought within traditional African society and identifying it as a self-conscious philosophical undertaking. Souza (2015) therefore found that the traditional African complementary approach is the work of individuals and groups within the traditional African philosophy whose biographies are not fully possessed but whose ideas are alive in the materials of history.

Definitely speaking these researchers, scholars and writers have done their best. The work of the researcher was not to find out where they have failed, but to transcend what they have found for better and for the benefit of African people and their given communities and society at large, as the way of moving forward or progressing in development in various spheres of life. This transcendence in one way or another was referred as the filling gap of the researcher in relation to other works which have

been conducted by other researchers, scholars and writers in this area of study as they have been reviewed by the researcher

1.3 Statement of the Problem

Different Philo-Religious works, like the works of Makumba (2007), Mbiti (1969) and Mudimbe (1988) whether in a single or combined way portray the existing understanding of behaviour, value and beliefs in relation to communitarian type of thinking. This communitarian type of thinking can be argued as the underneath of African consciousness of reality in a direct or indirect way. It can be also argued to have a link to the problematic situations stated about an African person towards his or her personal life, conducts and society in general. Despite the awareness of the availability of the related good works and informations written by different scholars, writers and researchers about the study in which among of them are like:

Makumba (2007) communitarian thinking, which argues the people to be closer to their consciousness. Mbiti (1969, 1975) African religion and philosophy which argues the identity, value, and experience of African person in his or her life context in relation to other contexts especially westerners' context. Ruch and Anyanwu (1981) mythical consciousness which argues on deep discussion on the ideology for Africa. Mudimbe (1988) colonization and colonialism which argues the struggle for African to retain their Africanness as far as knowledge is concerned. Kigunga (2011) public relation and decision making which argues on moral conducts which proceeds after knowledge.

Still however, these works mainly dealt on description of African system of thought (philosophy), safeguarding African identity, value, legacy, religion (beliefs) and

experience throughout the history. The study therefore aimed at transcendence and theoretical formulation in order to fill the gap in the Philo-Religious orientation in African context through the case of Wanyiha community.

1.4 Objectives of the Research

The study has the general and specific objectives.

1.4.1 General Objective

It was an investigation on the need of Reconstructing or Refining of African consciousness of reality.

1.4.2 Specific Objectives of the Research

The specific objectives of the study are as provided below

1.4.2.1 To find the the Awareness of the Respondent (s) to His or Her Life, Society and Environment

1.4.2.2 To seek and survey briefly on the historical experience and other phenomena of life in relation to the formation of the consciousness of reality.

1.4.2.3 To analyse how an African person conceives and apprehends the reality of the human person consciousness of reality.

1.4.2.4 To justify the new approach of the formation of consciousness of reality in concordial to the topic of the research.

1.4.3 Research Questions

Based on the objectives of the study, the research addressed the following questions:

1.4.3.1 To what extent is an African person aware of his or her life, society and environment?

1.4.3.2 How is an African person aware of his or her historical experience in relation to his or her acts (Human Acts)?

1.4.3.3 Is there any relationship between the understanding of African consciousness of reality and all what is taking place in his or her daily life?

1.4.3.4 In what ways can the consciousness of reality be formed and expressed?

1.5 Conceptual Framework

Conceptual framework in this study refers to the preconceived ideas which play the role of supporting structure. It is an organized body of ideas which are based on some theories especially the selected theories for this study. The selected theories, namely realism, phenomenology, and grounded theory with hermeneutics played an essential and indispensable role for this study due to their usefulness in guiding and leading the researcher to the objectives of the study and answering the research questions.

1.5.1 Theoretical bases and analysis for the Study

The researcher considered partially the numerous numbers of theories like appearing, description, decision, epistemology and Freudian theories together with a cognitive theory of consciousness in carrying out this research work. In a strict sense the researcher took epistemology, which was a theory of knowledge as Bryman (2012) found it, referring to a stance on what should be passed as acceptable knowledge relaying on *realism* and *phenomenology*, under the *grounded theory* which was very

essential in data processing and analysis together with theoretical sampling and hermeneutics method in accomplishing the research work.

Bryman (2012) expresses Realism, in particular Critical Realism as a philosophical position that purports to provide an account of the nature of scientific practice in a different way from positivism which applies the methods of the natural sciences to the study of social reality and beyond. Critical Realism therefore is a specific form of realism whose manifesto is to recognize the reality of the natural order and the events and discourse of the social world and holds that we will only be able to understand and so change the social world if we identify the structures at work that generate those events and discourses.

Bhaskar (1989) says these structures are not spontaneously apparent in the observable pattern of events; they can only be identified through the practical and theoretical work of the social science. Critical realism implies two things. First it implies that whereas positivists take the view that the scientist's conceptualization of reality actually directly reflects that reality, realist argue that the scientist's conceptualization is simply a way of knowing that reality. As Bhaskar (1975) has put it: science then is the systematic attempt to express in thought the structures and ways of acting of things that exist and act independently of thought.

Critical realist acknowledges and accepts that the categories they employ to understand reality are likely to be provisional. Thus, unlike naïve realists, critical realists recognize that there is a distinction between the objects that are the focus of their enquiries and the terms they use to describe account for those objects and

understand them. Secondary by implication, critical realists unlike positivists are perfectly content to admit into their explanations theoretical terms that are not directly amenable to observation.

As a result hypothetical entities that account for regularities in the natural or social orders (the generative mechanisms to which Bhaskar refers) are perfectly admissible for realists, but not for positivists. Generative mechanisms entail the entities and processes that are constitutive of the phenomenon of interest. For critical realists, it is acceptable that generative mechanisms are not directly observable, since they can be admitted into theoretical accounts on the grounds that their effects are observable.

Also crucial to a critical realist understanding is the identification of the context that interacts with the generative mechanisms to produce an observable regularity in the social world. An appreciation of context is crucial to critical realist explanations because it serves to shed light on the conditions that promote or impede the operation of the causal mechanism.

What makes critical realism critical is that identification of generative mechanisms which offer the prospect of introducing changes that can transform the status of a thing or a reality. A further point to note about critical realism is that the form of reasoning involved in the identification of generative causal mechanisms which is neither inductive nor deductive. It is referred to by Blaikie (2004) as retroductive reasoning, which entails making an inference about the causal mechanism that lies behind and is responsible for regularities that are observed in the social world. Briefly critical realism is a realist epistemology that asserts the study of the social

world should be concerned with the identification of the structures that generate that world. For Bryman (2012) critical realism is critical because its practitioners aim to identify structures in order to change them, so that inequalities and injustices may be counteracted. Unlike a positivist epistemology, critical realism accepts that the structures that are identified may not be amenable to the senses. Thus, whereas positivism is empiricist, critical realism is not.

Phenomenology is accounted by Bryman (2012), as one of the main intellectual traditions that have been responsible for the anti-positivist position. It is a philosophy that is concerned with the question of how individuals make sense of the world around them and how in particular the philosopher should bracket out preconceptions in his or her grasp of that world.

Schutz (1962) in his work which affirms that the world of nature as explored by the natural scientist does not mean anything to molecules, atoms and electrons. But the observational field of the social scientist, social reality has a specific meaning and relevance structure for the beings living, acting and thinking within it. By a series of common-sense constructs they have pre-selected and pre-interpreted this world which they experience as the reality of their daily lives. It is these thought objects of theirs which determine their behaviour by motivating it.

The thought objects constructed by the social science in order to grasp this social reality have to be founded upon the thought objects constructed by the common-sense thinking of men and women living their daily life within the social world. Bryman (2012) portrays Alfred Schutz's work that was profoundly influenced by

phenomenological philosophers like Husserl. Schutz's affirmation gives two positions; the first one asserts the subject matter of the natural sciences and the social sciences and that an epistemology is required that will reflect and capitalize upon the difference.

The fundamental difference resides in the fact that social reality has a meaning for human beings and therefore human action is meaningful. That is, it has a meaning for them and they act on the basis of the meanings that they attribute to their acts and the acts of others. As Kigunga (2011) argued on the need from Kantian Philosophy of conceiving the theoretical reasoning conditioned by a priori categories and identifying morality with duty and the good will. This leads to the second position that it is the job of social scientist to gain access to people's common sense thinking and hence to interpret their actions and their social world from their point of view.

It is this particular feature Bogdan and Tylor (1975) state that social scientists claiming allegiance to phenomenology have typically emphasized. In the words of the researcher whose approach is described to have a phenomenological consideration: the phenomenologist views human behaviour, value, and beliefs as a product of how people interpret the world around them. In order to grasp the meanings of a person's behavior, value and beliefs the phenomenologist attempts to see things from that person's point of view.

An ontological consideration is another important position in which the researcher was in favour with it. It referred to the objective entities that have a reality external to social actors or whether they can be considered social constructions built up from the

perceptions and actions of social actors. These positions are frequently referred by Bryman (2012) respectively as objectivism and constructionism with their distinction which can be illustrated by the most common and central terms in social science, namely organization and culture.

Bryman (2012) points that objectivism is an ontological position that asserts that social phenomena and their meanings have an existence that is independent of social actors. It implies that social phenomena and the categories that are used in everyday discourse and have an existence that is independent or separate from actors. Whereby constructionism is an ontological position (often also referred to as constructivism) that asserts those social phenomena and their meanings are continually being accomplished by social actors. It implies that social phenomena and categories are not only produced through social interaction but that they are in a constant state of revision.

In recent years, the term has also come to include the notion that the researchers' own accounts of the social world are constructions. In other words the researcher always presents a specific version of social reality rather than one that can be regarded as definitive. It is with this regards the researcher of this work used constructionism to present an ontological position in relating to social objects and categories that is, one that views them as socially constructed. The researcher used the term social objects technically as behaviour, value and beliefs.

Bryman (2012) states the category which used by the researcher in relation to grounded theory, since it is that which occupied a space between a researcher's

theoretical reflections on and understanding of his or her data and a concept, which was viewed as a higher level of abstraction. Thus a category has an intermediate position in terms of abstraction between *coding and a theory*. A concept was a name given in this research to a grouping of phenomena that organized observations and ideas by the virtue of their possessing common features. In relation to grounded theory a concept will mean a key building block in the construction of a theory or hypothesis in a remote sense keeping in mind that hypothesis as an informed speculation, which is set up to be tested.

1.5.2 The Usefulness of the Analysed Theories in the Study

The theories were useful and helpful to the researcher from the fact that they were the provider of the direction and guideline of how to go through the whole processes and progress of the research work. It was difficult to account anything in the thesis, anti-thesis as well as in the synthesis without the analysed theories.

1.5.2.1 Critical Realism

Critical realism played the role of retaking this study into a scientific practice in opposite way from positivism. Therefore generative mechanisms which were referred as human experience embodied in beliefs, taboos, symbols, songs and foreign influences handed down through myth, legends and historical data or informations helped to identify the thesis of African consciousness of reality.

The usefulness of critical realism in this study was in its implications which can be argued to be into five things; firstly a scientific conceptualization which is simply a way of knowing the reality, secondly employing of provisional categories, thirdly

generative mechanisms, fourthly identification of context which interact with generative mechanisms and fifthly form of reasoning which involves in the identification of generative causal mechanism.

Therefore the researcher with critical realism was able to have an enlightenment to conduct this study scientifically, to have a room of employing the categories as the means to the intended goal. In generative mechanism the researcher has the access to theoretical terms that are not directly amenable to observation. These terms were argued as historical experience and other phenomena of life. These two terms helped the researcher to identify the thesis of African consciousness of reality.

Identification of the context for the study apart from general context as African, the researcher pointed out behaviour, value and beliefs as what interact with what have been experienced through out the history and other phenomena of life (generative mechanism) versus to human act; in this area the researcher was able to establish the pushing or pulling forces and the ant-thesis of the study. The forces were the behaviour (to mean thinking and action), value (to mean ethics and culture in general) and beliefs (to mean that which is worth for rapport or relationship to supreme reality in this study. Ant-thesis was human act (to mean that is worth for a human person life in a holistic way).

In the form of reasoning, the researcher remained to retroductive reasoning, since it was used to make an inference about the regularities that are observed in the social world of Wanyiha. The forces in this study played the role of facilitating the movement from thesis to ant-thesis and from ant-thesis to synthesis in reflection to thesis.

1.5.2.2 Phenomenology

Phenomenology played the role of retaking this study into philosophical arena, tenets and inquiry which helped the researcher to be free from the fallacy or error of presuppositions and biasness. The researcher also used phenomenology to persuade the participants of this study to indulge in the study through interview and dialogue with free and open mind.

1.5.2.3 Grounded Theory

Grounded theory played a decisive role in the part of methodology. According to Strauss and Corbin (1998) grounded theory relies on the production of theoretical perspectives deriving from data. The researcher therefore used this theory as a strategy for data processing and analysis which goes hand in hand with the data collection. The theory was chosen therefore under the rationale that it fulfils most of the terms and conditions of the nature, approach and type of this research study. The researcher in this regards was helped by the grounded theory to collect and analyse the data in awareness to the nature, approach and type of the research study.

The nature of this study is argued to be in the study of human being especially his or her mind-set in so far as his thinking, action and belief is concerned towards what is pertained to him or her or his or her community and society in general. In this regards Mnyiha in singular way or Wanyiha in a plural way as a community are studied in a strict sense as a representative case with an application to analogical sense to African person in singular or Africans in plural as a society at large (that is a country or continent in general).

The approach of the study is argued as Philo – Religious under the description that Philo stand for philosophy as a discipline of study which inquires and investigates scientifically about what is going on in the mind-set of the human person whereby religious can be argued as what stands for one of the state or stable tendency in the life of human person which gives meaning to what he or she is doing (that is argued or referred as spirituality) in relation to his mind-set inclined to supreme reality or Supreme Being.

1.5.2.4 Hermeneutics

Hermeneutics played the role of helping the researcher to interpret historical data or informations. All in all the chosen and analysed theories played in a real sense as the body of conceptual framework which was the catalyst center of motivation and provider of the directions to follow for the positive impact or outcome of the study.

Realism played a significant role to establish the content of the study in a scientific way, phenomenology played a fundamental role in reshaping and colouring the research study into philosophical understanding and grounded theory provided a decisive way of how to go in so far as the methodology is concerned to accomplish this study. Last but not least hermeneutic application has the aid of giving a proper interpretation to most of the historical data used in this study. Therefore with this regards these epistemological theories of realism and phenomenology together with grounded theory and hermeneutics in this study especially from the moment of data collection, processing and analysis were the indispensable and fundamental references and aid in this research work due to the significance role which they have played to make and accomplish this research work.

1.6 Contextual Presentation

This part reflects the conceptual framework in reference to literature review by giving a brief clarification and figurative representation which identifies the research work in its full picture. It is a visualization of the entire study through a simplified verbal and figurative way which familiarizes and makes the intelligibility of the study. Behaviour, value and beliefs are pulling or pushing forces between African consciousness of reality and human act, also between human act and human person consciousness of reality.

These forces, namely one's behaviour (thinking and acting), value (ethics and culture) and belief relationship to supreme reality) clicks African consciousness of reality in its way of finding the paramount of what have to take place as human act which establishes a stable way of one's behaviour, value and beliefs. Between human act and human person consciousness of reality whereby one's mind-set is purified as a decisive centre for proper and sound decision for operation of one's sphere of life which justifies one's consciousness of reality, which is argued as human person consciousness of reality or reconstruction of African consciousness of reality in this study.

Therefore it can be argued that contextual presentation involves the forces as behaviour, value and beliefs, the thesis as African consciousness of reality, the ant-thesis as human act and the synthesis as human person consciousness of reality or reconstruction of African consciousness of reality. Thus a triadic movement from thesis to ant-thesis towards synthesis as it is illustrated in Figure 1.1 in page 23.

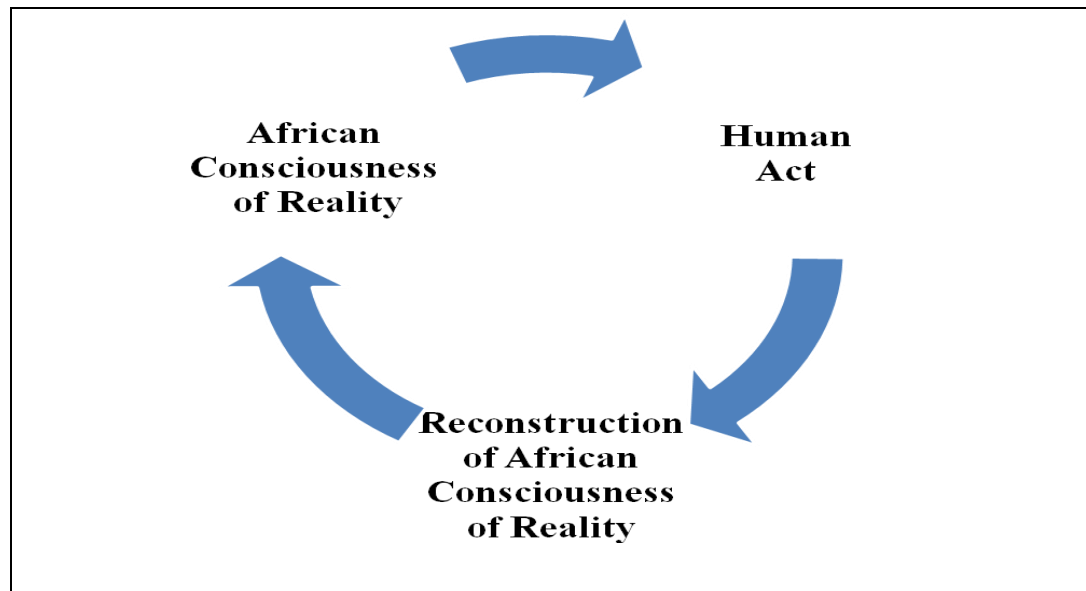


Figure 1.1: Triadic Movements from Thesis to Ant-thesis Towards Synthesis

Source: Researcher

1.6.1 African Consciousness of Reality

The African consciousness of reality is embodied in historical experience and other phenomena of life. Bakari (1997), the author of the paper of *Epistemology from an Afrocentric Perspective* states that “Afrocentric epistemology is a modern way of knowing based on ancient African experience. African epistemology is discussed within the context of Afrocentricity because the two concepts are interdependent Afrocentricity is based on African epistemology; specifically, the reality, culture, and behaviour of ancient African people.

In turn, African epistemology has been introduced in contemporary thought through the concept of Afrocentricity.” The author, enhancing Black Students' consciousness through an Afrocentric way of knowing, makes very clear by discerning the truth of one’s consciousness to be rooted in his or her epistemology which manifests itself in the life of the person and society in general.

1.6.1.1 Historical Experience

In most cases what have been experienced and become part and parcel of the history of a given human person or society seals an intrinsic remarkable reality in him or her and his or her society. Therefore the researcher conceived historical experience as the totality of all the realities which had been encountered throughout the history of the human person in relation to his or her society to the point of becoming the content of reflection, judgement, contemplation and reference of belief, thinking and action which lead to the formation of one's consciousness of reality.

Historical consciousness according to Rodney (1976) makes every African to have a serious reality, due to the fact that he or she is totally immersed in history, in which he or she cannot make sense of himself or herself except as historical person. Therefore there should be a necessity to see the present clearly and project it into the future by being aware of the past. In referring to the historical experience for African consciousness of reality the following aspects will be considered in a special way, namely; belief, taboos, symbols, songs and foreign influences as they have been handed down through myths, legends, inheritance and other historical data, records or information.

1.6.1.2 Other Phenomena of Life

Other phenomena of life in this study were argued as all what are referred or linked to cosmological, social, economic, political, scientific and technological facts. They were referred in this way since in one way or another they also happen in the daily life of human beings, and they are argued also to influence and affect the formation of one's consciousness of reality given circumstances.

Generally speaking, historical experience and these other phenomena life gave the totality of all what have been acquired and what have become part and parcel of mind-set of people in a given society.

These phenomena of life include many elements like how people consider the reality of time and place or how climate and weather influence and affect the decision making as far as cosmological facts are concerned in a given society. Other elements are like how people practise religious and social realities like rituals, marriage, and sanctions. And in what sense do these realities keep them together in living, in reflecting life and in moulding their beliefs.

The aspect of leadership and governance in a political arena pull or pushes the people's mind to conceive the reality in a certain way, together with the economic, science and technological facts reflect the mind-set of the people of a given society, in their access of using different resources which surround them, by applying their mind in a creative and innovative way. Other phenomena of life, in one way or another as Block (1997) affirms that influence a large social aspect of the term consciousness which refers to the joint or mutual knowledge shared by a community of people.

Literature and literary symbolism and other artistic works are factual realities of the society which carry the identity of the people in relation to their consciousness with the external world. Owusu (2000) portrays this reality as he argues that African heritage comes vividly alive through more than 300 expressive symbols of the continents' people and tribe which he has depicted in his textbook.

1.6.2 Human Act

Smith (1995) referring to Husserl states on each concrete experience that falls under two high level essence or species, called consciousness and nature respectively, so that the mental and physical sides of the experience become two aspects of a single event, (*Qua alts* of consciousness). These events are defined primarily by their intentionality their representing or being directed to something.

Therefore the interrelationship and interaction of the human faculties with external world of circumstances and environment is a crucial reality. Deliberation and volition results into historical experience as well as other phenomena of life. Deliberation refers to the faculty of the intellect in its operation for judging and discerning the truth and acquiring knowledge of something or some reality, whereby volition refers to the faculty of the will in choosing what is good.

The empowerment of the faculty of the intellect and will has a direct link or connection to consciousness of reality which becomes the knowledgeable centre and a living voice which points, dictates and commands what to do and what not to do, before all what are presented and taking place intrinsically as well as extrinsically, in the life of human person, in relation to all realities which surround him or her.

Figure 1.2 shows African person dressed with his or her consciousness of reality. This consciousness is argued and analysed first and foremost by the researcher to be in the historical experiences of the African person and other phenomena of life and in his operational of intellect and will. Thus makes the nature and actual state of the consciousness of African person which is argued also by other researchers, scholars

and writers like Makumba, Mbiti, and Nyerere as the collective consciousness of reality.

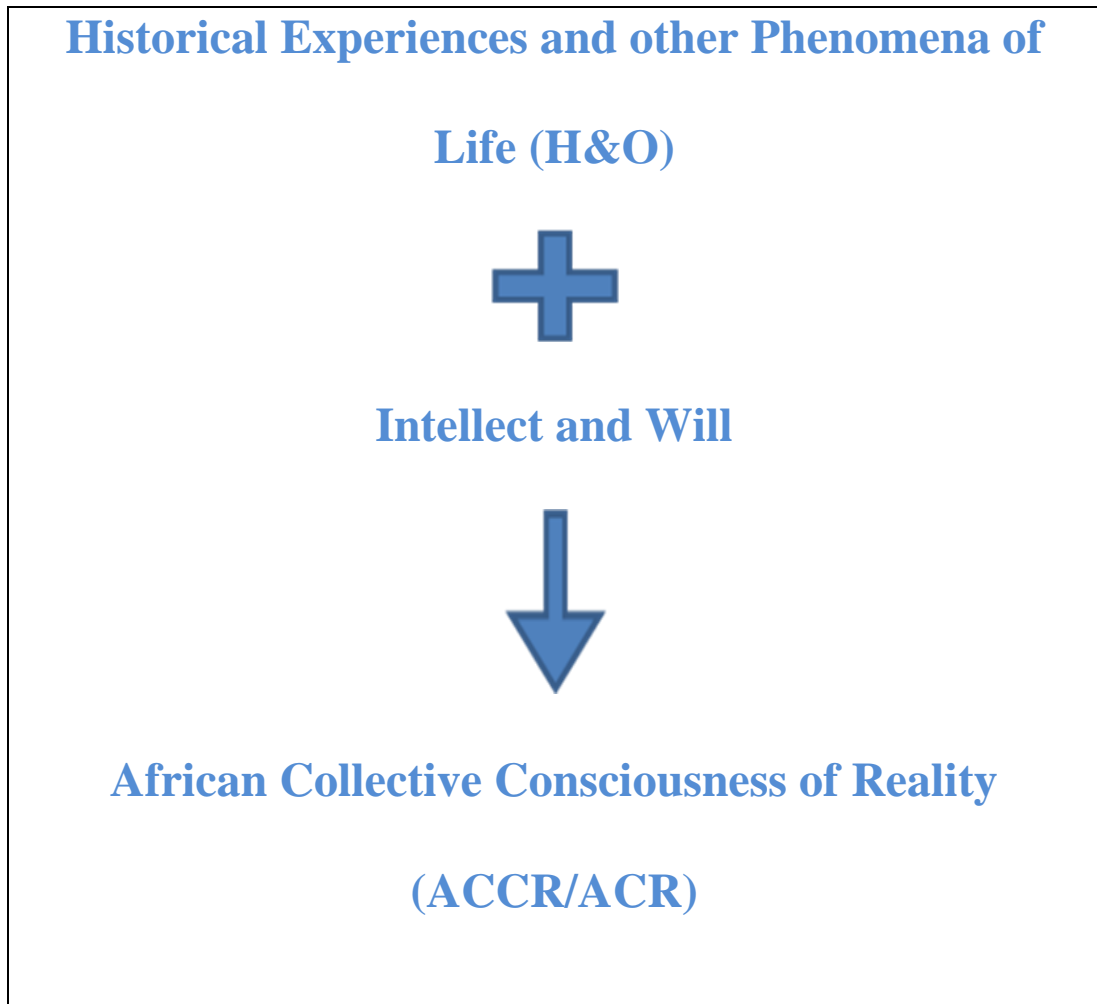


Figure 1.2: The Derived African Consciousness of Reality

Source: Researcher

Figure 1.3 shows the awareness of African people to their collective consciousness of reality from its foundation in addition with their exposure of their consciousness of reality in relation to human act where there is a proper utilization of intellect and will makes the reconstruction of African consciousness of reality.

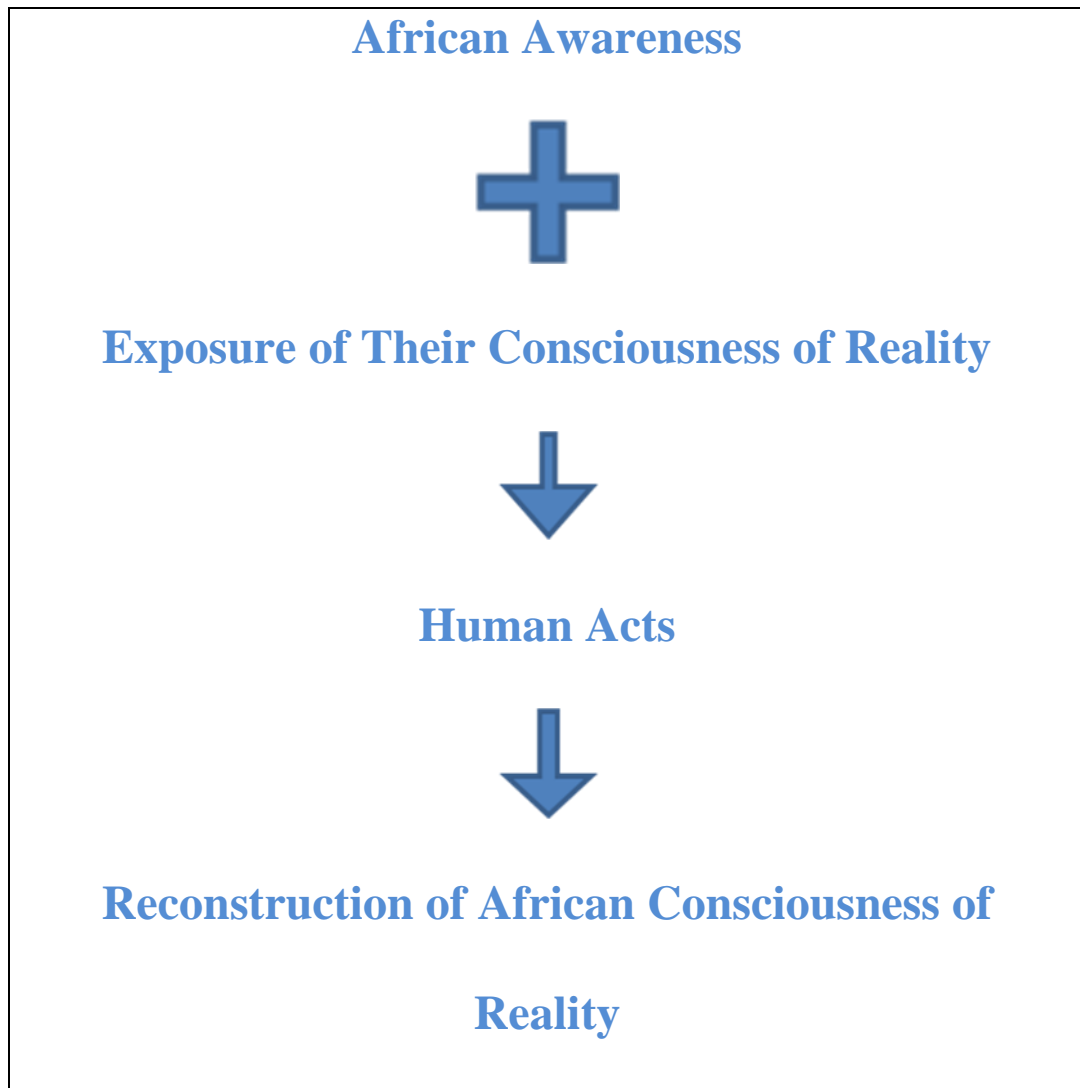


Figure 1. 3: The Reconstruction of African Consciousness of Reality

Source: Researcher

1.7 Significance of the Study

The study as it has been expected at its accomplishment addressed various benefits in different ways. Its findings have both theoretical and practical significances; The first findings, created awareness to the extent that the basis of reconstruction of African consciousness of reality could be traced, to the point of giving a catalyst for African people and their societies to change and get rid of their problems, and improve their intellectual life which conform properly to their given reality.

It also promoted reflective life to the people due to its philosophical orientation; hence the dignity of the human being was also delineated as human person who deserves a respect in so far as he or she is conscious of himself or herself with his or her environment. Also the findings as were expected to add a new knowledge in the field of Philo-Religious studies which are essential for Africans to integrate into their mind-set and improve their thinking, actions and beliefs. As a result of leaving a remarkable change for the matter which most of the Africans; probably they couldn't think about themselves.

It also exposed the general Philo-Religious orientation of the community of Wanyiha which may have further research since the community had not yet experienced more research especially in this area of study and other area of study which carries and reflects aspects of human life compared to some African communities. Last but not least, the study forms a basis and references as it was expected, for other research in the area of arts and social science for the higher learning institutions in Tanzania and other countries with similar context or background.

1.8 Scope and Limitation of the Study

The study was conducted in the orientation of Philo-Religious approach, and it was limited to Wanyiha community which is found in the Eastern side of Mbozi district in Mbeya region, in the southern highland of Tanzania. The expectation of the study was that; the study findings would reflect fairly the situation in other communities around and other African communities in general. This reflection would be due to some common and similar elements which would be identified from the communities around and other African communities in general especially in some fundamental

elements of life. Forexample the term used to refer to Supreme Being “Mulungu” was argued to be common among the Safwa and Chewe people in Malawi.

Therefore, in this regards the research was confined to the consciousness of the community of Wanyiha which was the representative or typical or exemplifying case study. The exemplifying case study may be single case study, or multiple cases or more than one case. In this study the researcher decided to choose the single representative case study.

The rationale of choosing this single representative case study went with what Yin (2009) found, that representative or exemplifying case has the objective of capturing the circumstances and conditions of an everyday or common place situation. Bryman (2012) also advocates that it is the case which may be chosen because it exemplifies a broader category of which it is a member.

Bryman (2012) reported further that the notion of exemplification implies that cases are often chosen not because they are extreme or unusual in way but because they either epitomize a broader category of cases or they will provide a suitable context for a certain research question to be answered. Lynd and Lynd’s (1929, 1937) give an illustration of the research of this kind of case: they found classic community study of Muncie and Indiana in the USA, which they dubbed “Middletown” precisely because it seemed to typify American life at that time.

The second rationale of selecting this case study, Bryman (2012) explains in advance that it allows the research to examine key social processes and provide an opt context

for working through the given research question(s). The researcher therefore decided to choose this sort or type of case study, hoping to reach the destiny of the research. The basis of this study which was in Philo-Religious orientation was specifically dealt with the reconstruction of African consciousness of reality by investigating the behaviour, value and beliefs.

In consideration of phenomenological approach, the consciousness of the Wanyiha community was preferred by the researcher because the researcher belongs to the community and therefore he was familiar with the community. It was also as expected that the researcher was able to understand the language and other matters pertaining to Wanyiha's traditions and customs. That made it easy for the researcher to give them meaning and proper interpretation.

The researcher confined himself to the study of Wanyiha historical experiences which are embodied in their beliefs, taboos, symbols, songs, foreign influences and other elements of traditions and customs which were handed down and expressed orally through myths, legends, inheritance and historical data or information from one to the next generation. The researcher selected only five villages in which some members were chosen to be involved in the research. The rationale of this selection and choice was taken in proportional to time, ability of funds and nature of the study oriented in Philo-Religious approach.

1.8.1 Area of the Study

The area of study was the African consciousness of reality in its foundation, formation, influences, expression and manifestation. The foundation, formation and

influences of African consciousness of reality was analogically traced to historical experience, embodied in its patterns of beliefs, taboos, symbols, songs and phenomena of life. Since it can be argued that a given culture nurtures one's consciousness of reality in relation to nature which provides the condition for culture to nurture. The interaction between one's nature, culture and nurture under different phenomena of life is what can be argued as the foundation, formation and influences of one's consciousness of reality. The mode(s) or way (s) or manner(s) which brings into realization of what one has become conscious of it, can be argued as the expression and manifestation of one's consciousness of reality.

In this regards the study was basically on the African consciousness of reality which refers almost to all the fundamental realities which are included in its foundation, formation, influences, expression and manifestation. Such realities as it has been pointed within the study is like historical experience embodied in its pattern of beliefs, taboos, symbols, songs, foreign influences expressed through myth, legends, inheritance, human cognitive faculties and other phenomena of life. In a more specific way this study in relation to its intended goal(s) concentrated explicitly and implicitly in the understanding of the mind-set of behaviour, value and beliefs of participant(s) and African people in general.

1.9 Definition of Key Operational Terms

1.9.1 Reconstruction

The term reconstruction refers to the process of rebuilding or rectifying or refreshing something or putting together, once again an idea or theory containing various

elements. (Advanced Learner's English Dictionary, 2005). In this specialized context, reconstruction meant a process of reparation or renovation and refining which gives a new interpretation of the pre-existing reality or matter, it is the transcendence which operates into recalling the awareness and refinement.

1.9.2 Consciousness

The term consciousness, as it is referred by Block (1997), is defined in two ways. First, it refers to the joint or mutual knowledge shared by a community of people. This definition goes back to the Latin term *conscious* in which the earliest sense of consciousness was derived.

The other definition which was considered mostly by the researcher is the state or faculty of being conscious as a condition and concomitant of all thought, feeling and volition regarded as the normal condition of healthy waking life. For this study both definitions were adopted and considered; the former was considered in a loose or partial sense and the latter was considered in a strict sense.

1.9.3 Reality

The term reality refers to the state of things as they actually exist or a thing that is experienced or seen (Advanced Learner's English Dictionary, 2005). Substance, essence, nature, matter, form, phenomena, notion and ideas are expressed as related terms which refer to the reality in philosophical sense. In this context, reality remained as it is defined in ordinary sense as what actually exist as well as that of philosophical sense expressed in terms of substance, essence, accidents, potency, actuality, existence, matter, form and phenomena.

Therefore, this study adopted this definition which has ordinary as well as philosophical implication which can be argued in terms of “Being”. Onyewuenyi (1991) found that African philosophical thought being is force and dynamic, force is being thus force is the nature of being. Therefore force and being cannot be separated. Forces differ in their essences or nature. There is divine force, terrestrial or celestial forces, and human forces, and vegetable and even mineral forces.

1.9.4 Thinking

Gwinn (1989) defines thinking as an intellectual exertion aimed at finding an answer to question or mean of achieving a desirable practical goal. In the past, psychologists identified thinking with conscious experiences. In more detailed way, thinking is a thought process as intervening variables or constructs with properties that must be inferred from relations between two sets of observable events. The empirically available events are inputs (stimuli, present and past) and outputs (responses including bodily movements and speech). The terms like reasoning, judging, measuring, meditation, reflection and contemplation are referred to as related terms to thinking. In so far as they are referred to this study, they pointed to the reality of the activity of the mind in a similar way with thinking.

1.9.5 Belief

Belief is defined by Gwinn (1989) as the mental attitude or acceptance or assents toward a proposition or something or to somebody without full intellectual knowledge being required to guarantee its truth. In this sense Elster (2007) said belief has its foundation in certainty or risk or uncertainty or ignorance in any of its

operations. Wherever belief is applied by any of the agents, it is automatically that one of its foundations that operates.

Faith and Trust aim at expressing the same reality with belief but with some slight differences in which faith is considered. According to Gwinn (1989) faith is an inner certainty or attitude of love granted by God himself to human beings, whereby the trust remains to be what is granted and applied within human beings. This study adopted the same meaning of belief as it has been defined here to employ in this study, in order to give the room of critique for different beliefs which might be encountered in the process of study.

1.9.6 Action

The term action, according to Gwinn (1989) it refers to a theoretical physics, which is an abstract quantity that describes the overall motion of physical system. Motion in physics is described from at least two points of view which express the action to take place, in philosophy; this is the change or movement from potency to act. Therefore for an action to be stated as an action there must be a change from one point to the other. This change in other expression can be referred to as movement, growth, progress, and development. Performing, works, deeds and tasks are terms which carry related concepts to action. The researcher used this implication of action in the study.

1.9.7 African

The term African is defined by *dictionary reference com*; as a person of Africa or from Africa, a native or a citizen of any of the countries (societies or communities)

of Africa, a member or descendant of any of the people of Africa, especially a black person or other person of Africa ancestry. In this study African is argued as a person who is intrinsically linked or originated in the continent of Africa. Therefore this term African is applied for the study specifically, generally and analogically to mean an African person belonging to himself or herself and in any of the African family, community, society or country and in the continent at large.

1.9.8 Community

The term community is defined by the *dictionary reference com* as a social group of any size whose members resides in a specific locality, share government, and often have a common cultural and historical heritage. In this study a community is argued as a group of African people with different ethnic groups called “clans” who are living in Unyiha, calling themselves Wanyiha who had been united by their common cultural and historical background experienced in their life.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

This chapter discusses the literature review of the study. Literature review gives the materials which have the relevant and significant knowledge which augment the researcher's vision, dedicated for this study. The series of relevant literature review from various researchers, authors and works on the African consciousness of reality played a significant role in addressing the real situation and the factors responsible for African consciousness of reality.

In this regards researcher's enthusiasm was to review the historical experience in its patterns of beliefs, taboos, symbols, songs, foreign influences and other elements of traditions and customs exposed in myth, legends, and inheritance as they have been researched and written by other researchers or scholars or writers. In addition to this a brief account of a literature review was given also partially in other phenomena of life which includes cosmological, social, economic, political, science and technological facts since they too do influence and affect the human person consciousness of reality in one way or another.

2.2 Beliefs, Taboos, Symbols, Songs and other Elements of Tradition and Custom

Mbiti (1975) gave an account of African values through his descriptive information about; the creation of man and universe, the condition of the first men. Birth and time of youth, which consists a child in expectation, the baby born, the name which was

given to the baby, when twins and triplets are born, growth, circumcision and initiation, different forms of initiations, marriage customs, the meaning of marriage in African societies, children and family life. Death and its origin; how death is caused in human life, the act of dying, rituals of death. The life after death; the destiny of the soul and remembering the departed, rituals and festivals, religious objects and places, offerings and sacrifices, magic and medicine, sorcery and witchcraft.

Mbiti has vivified and pointed out African views of the universe, which is found in their beliefs, he analyses the accumulation of ideas about the universe; a created universe, the nature of the universe, order and power in the universe, man at the centre of the universe. He stated belief in God who is the origin, his name of God and what God does. The nature of God and human images of God. He carried on to speak on the issue of how God was approached by people in the meaning and purpose of worship, prayers, making sacrifices and offerings, singing and dancing in worship, intermediaries between God and man. And the issues of the spirit which includes nature and types of the spirit, human spirits, what do spirits do to people and belief in spirits and the significance of the spirit to explain the universe.

Hountondji (1976) gave an account on his exploration which was based into arguments and analysis. His arguments were an alienated literature, history of myth, African philosophy, myth and reality, philosophy and its revolutions and in his analysis, he analyses African philosophy in Germany in the eighteenth century, Anton-Wilhelm Amo, the end of Nkrumaism and the (re)birth of Nkrumah's consciencism, true and false pluralism.

In this work Hountondji attacks a myth popularized by ethno philosophers such as Placide Tempels and Alexis Kagame that there is an indigenous, collective African philosophy separate and distinct from the western philosophical tradition. He contends that ideological manifestations of this view that stress the uniqueness of the African experience are proto-nationalist reactions against colonialism conducted, paradoxically in terms of colonialist discourse.

He argued that a genuine African philosophy must assimilate and transcend the theoretical heritage of western philosophy and must reflect a rigorous process of independent scientific inquiry. Lastly Hountondji responds to his critics and clarified misunderstanding about the book's conceptual framework on specified areas of his writings. Ruch and Anyanwu (1981) describe in detail on the issue of myth in Africa in the account of totality of life, theory and practices, origin and destiny of life, sacred and the profane.

Mosley (1995) gave an account on the relation of magic, witchcraft and science which has profound influence in African beliefs and actions. He deepens his discussion with the works of Robin Horton which describes the African traditional thought and western science, the work of Kwame Gyekye which speaks about African philosophical thought: the Akan conceptual scheme, the work of Barry Hallen and J.O. Sodipo which talks about the expertise from knowledge, belief and witchcraft: analytical experiments in African philosophy, the work of Sophie Oluwole which speaks about the existence of Witches, Magic, witchcraft and Espi, and lastly the work of P. Bodunrin which gives a defense of scientific and philosophical skepticism.

Mgogo (2012) gave an account of the underneath value of the songs which keeps respect and honour of some special matters and events of the society by drawing the attention to them as they happen within the society like twin birth, the death of a chief and during the harvesting feast. He shows the significance of Wanyiha's traditional music and songs in bringing the emotional and social consolation and harmonious mood to the people especially during the time of death. Mgogo's research work of investigation of the various songs from the society of Wanyiha portrays Wanyiha's conception towards life especially after death and the prevailing thought for the death which may have taken place, and belief to what follows to the dead person after burial.

Hallen and Sodipo (1986) found "Knowledge, Belief and Witchcraft," as the key words or concepts central to Yoruba thought. In Yoruba those words are termed as *aje*, *imo* and *igbagbo* which putatively translate in English witchcraft, knowledge and belief respectively. *Imo* is derived through a first-hand information, observation and sense-experience and is capable of being verified, confirmed or falsified, *igbagbo* on the other hand, is gotten through second-hand information, though could later become *imo* after rigorous empirical testing, confirmation and verification etc. In terms of ranking, knowledge in Yoruba is based on sensory perception, particularly visual perception (i.e. *irirn*) of the external world. This issue of knowledge, belief and witchcraft, its perception in Yoruba has some similarities with the way Wanyiha's expression Ulusungwo; in which for them, the term Ulusungwo carries the implication of knowledge, love and goodness. Ulusungwo opposes witchcraft and anything which can be regarded as evil.

2.3 Inheritance

Mbiti (1975) also points out the richness, the spreading and nature of African heritage. In this work he also considers African religion in a special way which expresses African belief as one of the profound heritage. He analysed the nature of African religion and its character, as part of the African heritage, which belongs to the African people. He spoke on the way African religion was formed and indicated whether African religion had sacred scripture or not.

He carried on stating some wrong ideas about African religion; with some references of African religion. He described that African religion is found, in the rituals, ceremonies and festivals of the people, in shrines, sacred places and religious objects, in arts and symbols, in music and dance, in proverbs, riddles and wise sayings, in the names of the people and places, in myths and legends, in belief and customs, and last but not least in aspects of life. It is under this ground keeping in mind with geographical distribution of African religions; Mbiti affirmed and was convinced that in African society there was no irreligious person.

2.4 Foreign Influence

Mbiti (1975) also portrayed and admitted the meeting of African religion and other religions, here he showed Africa as the continent of many religions, the meeting between African religion, Islam, and Christianity and the future of African religion. Mbiti (1969) analysed African religion and philosophy in which he portrayed the early approaches and attributes and modern current studies. Actually here, Mbiti wanted to show that African religion and philosophy is systematic study of the attitudes of mind and beliefs which have evolve in the many African societies, his

work provides illumination for readers who have grown in an African society as well as those who belong to non-African societies. It adds a new dimension to the understanding of the history, thinking, and life of Africa. He showed where beliefs are common to various parts of Africa.

Ruch and Anyanwu (1981) dealt with the followings questions; was there an African philosophy: an introduction which points out the nature of the philosophical endeavor and gives the account on the nature of mythical consciousness, philosophy as a science and as an art, the power of ideology, African world views and the theory of knowledge by Artistic and Aesthetic experience which carries on towards the deep discussion on the ideology for Africa.

Mudimbe (1988) gave an account of the words; colonization and colonialism as the means to those who have all tendencies to organize and to transform non-European area to be European. From the beginning this process was not easy, but they used reformation of African mind, spirituality and integration of African economy. Mudimbe's work aimed to examine the mode of African thought in relation to Europe. He points out about the kind of struggle Africans needed in order to retain their Africanness as far as knowledge was concerned. He argues that we have been colonized economically, socially, politically, and worst enough is that even we have intellectually been colonized. Biko (1996) found Black Consciousness as an attitude of mind and a way of life which Woods (1987) focusses on the cultural and political revival of an oppressed people. Black Consciousness meant to enable blacks to fight the defeatism, develop hope, and build up their humanity.

2.5 Other Phenomena of Life

Mbiti (1969) has worked and gave an account on the reality of God, universe, human being and other creature, time and space, the nature of God and his relationship with the created world as it is perceived by Africans. He gave an account on the issue of the concept of time as a key to the understanding and interpretation of African religion and philosophy, potential time and actual time reckoning and chronology, the concept of past, present and future, the concept of history and pre-history, the concept of human life in relation to time, death and immortality, space and time, discovering and extending the future dimension of time. It is in this regards Mbiti's concern to cosmological facts in the whole issue of an African perceiving reality was portrayed.

Mbiti (1975) carried on to give an assumption to the concept of time and place as the basic in understanding of African religious and philosophical issues. *Zamani na sasa* were viewed by Mbiti as the only controlling factors which determine the life of an African person carrying the meaning of time *zamani* pointing to the past that is what has taken place and *sasa* what is present and taking place now.

Ruch and Anyanwu (1981) gave the totality of social harmony which states the fact of man being social, subjected to the dynamics of life forces and to the hierarchy of beings. Mbiti (1969) also have made an account on religion as the social phenomena or fact in so far as the religious practices are concerned like worshipping God, sacrifices and offerings, prayers, invocation, blessings and salutations, miscellaneous and other acts and expression of worship, religions, intermediaries and specialists, occasion and place of worship spiritual being, spirits and the living dead. The rites of

birth and childhood, pregnancy, the actual birth, the naming of children, initiation and puberty in Akanda, Masai, Nandi and Ndebele puberty, marriage and procreation.

Furthermore Mbiti (1975) points religious leaders, as medicine men, diviners, mediums and seers, ritual elders, rain makers, priests and traditional rulers who have the value in the society. In relation to this he discussed also the value of morals in African religion and addresses the meaning and value of morals of the human person, family and community.

He stated the relationship of human person to God and talks on the issue of interrelationship between religion and society, in which he shows that religion cultivates the whole person, and provides people with a view of the world and enables them to have answers for some questions which nothing else can answer except religion. He states in a clear way that religion provides mankind with moral values which helps him or her to live well as an individual person in himself or herself as well as in the society and it gives food to meet spiritual hunger, inspiration to great ideas and acts as a means of communication.

Furthermore he paid attention to religion that it celebrates life and gives the key moment in life for an individual person and shows the limitation of the people. Last but not least, Mbiti (1975) considers education to be assumed in religion; he discussed this by showing the value of morals in African religion. All in all in this brief literature review, the researchers and writers of the African realities have succeeded to find and point out the legacy of what makes an African to be an African

person. They have analyzed and described the contents and value which characterize the entire African society. Most of the researchers' data and information available about the African conceptual and contextual worldviews in relation to the respective topic of the reconstruction of African consciousness of reality were facilitated and anticipated.

In this regards the researcher agreed with Makumba (2007) to the researched materials, which would let him in a collaborative way to "bring people closer to consciousness of what they are and what they can become if they adhere to the truth of their reality. But this will come only if people will be conscious of the instruments available to them for the achievement of grandiose goal. One such instrument is reason by which the human person has a natural capacity to investigate his or her life and all what surround him or her.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Overview

This chapter discusses the research methodology used in conducting the study. It covers the philosophical and theoretical aspects of the research with respect to qualitative type of research. The chapter also discusses population of the study and strategies used in getting the sample, methods used in data collection, instruments, methods used to analyse data and presentation of the research findings.

Kothari (2004) found that the research methodology does not only refer to research methods but also considers the logic behind the methods which are going to be used in the context of the research study. Kothari (op. cite) explains the reasons of using a particular method or technique and the reason of not using others so that research results may be capable of being evaluated either by the researcher himself or by others. In this chapter, the researcher also gives the description of the study area which covers the first part of the chapter before the other proceeding aspects which cover the methodology of the study.

3.2 Description of the Study Area

3.2.1 Location of the Study area

This research was carried out in Mbozi District which is among the nine districts in Mbeya region. The district is located in South – west of Mbeya region extending between 8 – 12 latitudes south of the equator and longitudes 12.3 – 33.2 east of

Greenwich. It borders Ileje district to the South, Mbeya rural district at the edge of Sogwe River to the east and Chunya district to the North. It borders also Rukwa region and the country of Zambia to west. The area of Mbozi district is about 9679 square kilometers. The district is divided into six (6) divisions with twenty six (26) wards which have the total of 152 villages. Map 3.1 indicates Mbozi district, its borders and the area of research.

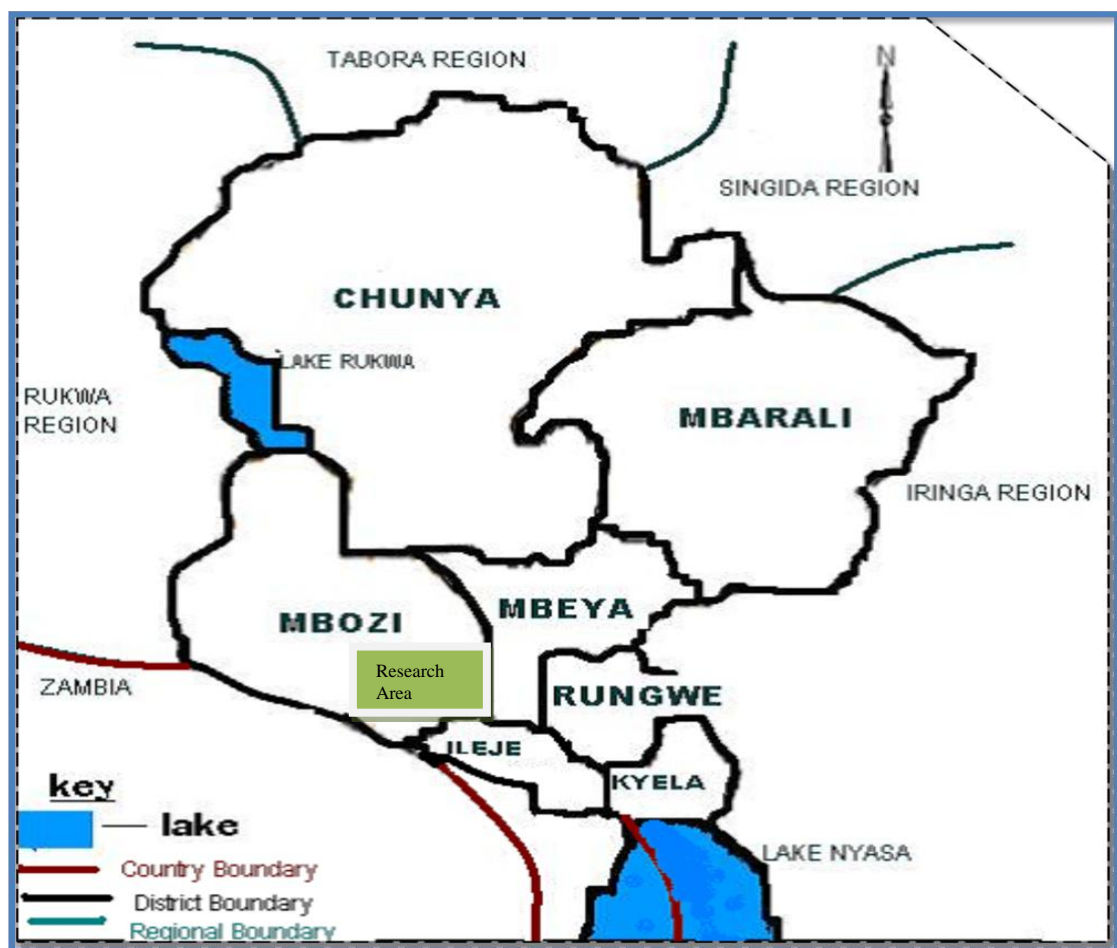


Figure 3.1: Map of Mbozi District with its Borders and the Area of Research

Source: District plan office, 2013

In order to facilitate the administration activity, the government in 2012/2013 decided to split the district into two, namely Mbozi district which has to cover the division of Igamba, Iyula and Vwawa with 18 wards and Momba district which has

to cover the division of Ndalambo, Msangano and Kamsamba with 13 wards and Tunduma town council. The name of each division number of wards and villages are given in Table 3.1.

Table 3.1: The Name of each Division, Number of Wards and Villages of Mbozi District

Name of Division	No. of Wards	No. of Villages
Igamba	6	44
Iyula	4	25
Vwawa	5	28
Ndalambo	6	28
Msangano	2	7
Kamsamba	3	20
Total	26	152

Source: District Plan Office (2013)

3.2.2 Climate

Topographically the district varies significantly; rainfall is fairly typical of the tropical region and is largely bi-modal. Short rains in certain parts, normally in the months of September to October and long rains in November to May, with a peak in March, and dry period extends from June to August.

3.2.3 Population Size, Density and Ethnicity

According to the census of 2012, Mbozi district (eastern part) had a total population of 446,339 people of whom 213,217 were males and 233,122 were females (Source: Tanzania population and housing census). In this census Wanyiha community covered three quarter (3/4) or seventy five percent of the population found in this

eastern part of Mbozi. This eastern part of Mbozi retains the former name of the district. Therefore it is currently known as Mbozi district after the official government decision of splitting the district into two in 2012/2013. According to this census the population of females was slightly higher than that of males.

3.2.4 Wanyiha Community

The community of Wanyiha lives in the eastern side of Mbozi district. Brock (1968) found that this community lives at area which consists of several clusters of people who call themselves Nyiha or Nyika living in or near the corridor of land between lakes Tanganyika and Malawi. Mwazembe (2013) also indicated that the Wanyiha community is found on highland block between two branches of Rukwa rift valley, which is part of the narrow corridor of the land between Lake Nyasa and Lake Tanganyika.

Walsh and Swilla (2001) denote the term Nyika (Nyixa, Nyiha) as derived from Eastern Bantu *-(y) ika (class 9/10). They argue that it seems likely that originally described savannah woodland or bushland, although today it denotes grasslands or plains in some of the Corridor languages. Nurse (1988) constructed a Proto-Cultural-Vocabulary for the Corridor languages. He found that words related to iron-working, tools/implements, food types and processing, spiritual matters/medicine, fishing and hunting mainly are of Bantu origin. These words which are referred by Nurse (op. cite) can be argued from their daily usage in the life of Wanyiha community. In this regard it can be argued that the indigeneous people of Mbozi district who are known as Wanyiha in the eastern part (currently Mbozi district) and Wanyamwanga in the

western part (currently Momba district) are of Bantu origin and they are majority in their respective areas and dominate the population of the Mbozi district.

There other people apart from Wanyiha and Wanyamwanga who live in the district of Mbozi, these include those people who are coming from neighbouring areas of Mbozi such as Wandali from Ileje district, Wamalila and Wasafwa from Rural district of Mbeya, Wanyakyusa from Rungwe and Kyela district, Wabungo and Washimbo from Chunya, Wasangu from Mbalari district and other people from different parts of Tanzania.

3.2.5 Ethnic Groups of Wanyiha Community

Brock (1968) found that the Nyiha are divided into exogamous dispersed patrilineal clans (called *uluho*). These clans are non-corporate groups without land holdings or common taboos. Mwazembe (2013) argued from historical point of view that before the advent of the Europeans, Nyiha land had been a place in which people, who recognized themselves Wanyiha lived. These people were living in different groups. No group could claim to be the owner or indigenous of the area. This had been the ongoing challenge since there is no historical evidence written or oral which could be used to resolve the problem of identity.

Brock (1968) indicated that culture and language emerged from the diverse origins in which she argued that the common social structure appeared but unified community in a single unity. According to the oral legends available among the groups which form the community of Wanyiha; each group is argued to express itself by showing the group which preceded it. For example, the famous oral legend of Nzunda which

according to Brock (op. Cite) referred it as a Simbeya group portrays that; when the group of Nzunda under its proto-father called Shimpuluva decided to settle in the area of Unyiha many years ago, they found other groups of Mziho and Wega. According to Mwazembe (2013), it is believed that they settled in the area and adapted everything to the point of becoming Wanyiha. Mwazembe (op. cite) the Nzundah group formed chiefdom with other minor chiefdoms taking a great portion of Unyiha.

Mwazembe (2013) found that Nzunda's group has its origin from DRC Congo at Katanga region. From Katanga they passed through Zambia and Malawi and came to settle in Unyiha. According to Mwazembe (2013) Nzunda's oral legend portrays that the founder of Nzunda's group was Shimpuluva, who migrated together with his wife, his sons and some people up to Ilindi Idiwili. He had nine sons who went to different parts of Unyiha. Whenever they settled they established chiefdom. The name of each son represented the name of the founded chiefdom.

The names of these sons were: Mugaya, Mwamengo, Lwimva (Nzunda), Mwasenga, Shombe, Lwavi, Shantiva, Seruka and Msangawale. Mugaya was the senior son followed by others as the arrangement of the names shows. The third son preserved the name of the clan, 'Nzunda'. The origin of this name was habit of Shimpuluva of resting under the shadow of the tree known as Hazundila in Nyiha language. Inter-marriage in the chiefdoms was prohibited because of their common origin. How comes that the group of Nzunda managed to be the traditional ruling group in most part of Unyiha? The only oral legend available does not give or provide an answer for this question. However it can be argued that Nzunda group from her origin and

The other clans or *uluho* in Nyiha land apart from Nzunda clan, are; Nzowa, Washimbo Mwamlima, Mwashambwa, Mapumba, Halinga, Mwashalende, Mwazembe, Mwashilindi, Mwampashe, Chenza, Sola, Mgala, Myala, Hasunga, Siame, Sichone, Sikamba, Dule, Halele, Mwilenga, Ntandala, Nandanga, Lunda, Mwashula, Shitindi, Shipelele, Mwala, Shega, Halega, Simbeye, Mpembela, Msongole, Mkondya, Simkoko, Mwashivozya, Shonza, Shiuga, Twinzi, Mbazu, Mdolo, Mziho, Hankungu, Mgode, Ndaga, Sing'ambi, Mwamwezi, Msinjili, Mbwanji, Myombe and Mwang'amba.

Also within these other clans, few of them had minor chiefdom such as Nzowa, Mwang'amba, Mwembe, Mwashambwa, Mwalembe and Mwamlima. Mwazembe (2013) found that some of these clans are from neighbouring areas of Malila, Safwa, Wanda, Nyamwanga and Lambya who had become part and parcel of Wanyiha since they had been there for a long time. The totality of these clans makes the ethnic group of Wanyiha. Slaats (2009) provides a map 3.2 illustrated in page 57 which shows the area of Wanyiha and neighbouring countries in colonial era.

3.2.6 Nyiha's Traditional Religion

3.2.6.1 Belief and Sacrifices

The missionary Bachmann (1943) has described Nyiha beliefs as he found them early in twenty century that: The Nyika or Nyiha are a very religious people, like all Bantu, although God is almost unknown to them. The ancestors in the realm of the dead take his place, because the ancestors in the realm of the dead are all-knowing, all mighty and all present, and punish those who break moral rules. They fear the spirits of the realm of the dead and pray to them in all matters.

Mwazembe (2013) found that the Wanyiha have their own religion which is associated with the authority of the chief (Mwene). It is the chief who directs his people in different matters pertaining to religion. They believe in One God who is the greatest of all, known as *Utata Uyahova* in their language which is translated literally as God the Father. This God is neither a male nor female but is present to them, for generations and generations Wanyiha community had remained in that belief which continue to be so. According to Bachmann (1943) "the Nyika or Nyiha know that there is a God. He also has a name, *Mulungu*. But what he has done or does is buried under the belief in the ancestors."

Bachmann (op. cite) also describes a belief in spirits living in the air, which the Nyiha feared because they did not know their origin or how to deal with them. Unlike these Spirits, the ancestors could be appealed with prayer and sacrifice. Before a field was cultivated, a marriage arranged, a village laid out or a house built, iron smelting or any other task begun, a prayer was made to the ancestors. The name of *Mulungu* and *Utata Uyahova* can be argued as typical names which Wanyiha community used to utter implying the Supreme Divine. These names can be argued also to have some connection and influence from outside of the Nyiha community especially the communities around, other Bantu communities and Christianity.

It is argued in this way since the term *Mulungu* as ascribed by Bachmann is not only applied by Wanyiha community, there are other communities like Safwa and Chewe who also use the term *Mulungu* to mean the Supreme Divine. The term *Yahova* can be traced to Christianity especially from Judaism religion which has laid the foundation of Christianity. In this regards it can be argued that the term *Utata* as used

in ordinary life of Mnyiha to mean Father, adapted the term *Yahova* to be *Utata Uyahova* to refer the Supreme Divine. This adaptation is argued as analogical implication to Supreme Divinity.

Mwazembe (2013) found that there is a special prayer which is attributed to *Utata Uyahova* twice a year. This prayer can also be recited at any time, especially in times of problems like diseases or natural calamities. It is only a chief who is legally responsible for reciting such a prayer unless; he delegates it to one of his assistants.

Mgogo (2010) and Mwazembe (2013) found that within the community of Wanyiha there are offerings known as *Impumba* and *Imbila*. These are the offerings or sacrifices presented to the ancestors. These acts of offerings as religious practises of Wanyiha are related to what Gaggawala (1999) states about the Spirit in which he said Emizimu (Souls or Spirit of the deceased Ancestors) are believed to be in close proximity to the Supreme Being. So Mwazembe (2013) indicated that Wanyiha's Ancestors are intercessors between the living and *Utata Uyahova*. They pray for the living, believing that *Utata Uyahova* listens to them easily, because of their closeness to him. According to the work of Bachmann (1943), it can be argued that Belief in the ancestors' power were still seemed strong in 1961.

Mwazembe (2013) found that *Impumba* is an offering which is done before planting season. The aim of this offering is to ask *Utata Uyahova* for the good weather and good harvest. In the case of *Imbila*, Mwazembe (2013) found that as an offering which is done after the harvest to express a thanksgiving to *Utata Uyahova* for the good harvest. The sacrificial activities are done by offering animals. The members of

the society organize themselves in different activities. There are those who prepare animals and slaughter them for the meal. There are those who prepare drinks and food which are to be used on the occasion. These religious activities are accompanied with traditional drums called *Ingoma*.

3.2.6.2 Mazimu

Mwazembe (2013) found that *Mazimu* is one of the traditional religious practices which are found in the Nyiha society. This is a typical Nyiha traditional religion. It is difficult to separate *Mazimu* from the traditional set up of the religious dimension of Wanyiha.

This type of Nyiha religion has its origin in Zambia. It was adopted by Wanyiha after seeing some good elements in it. The chief created the environment which allowed *Mazimu* to be practised as part of traditional religion of Nyiha. He quotes from Mleshelwa Mwene Nzundah who described *Mazimu* as having the function which is related and linked to traditional matters and customs of the chief and it is especially in religious realm to deal with the social problems of the community.

3.2.7 Nyiha's Traditional Leadership

According to Brock (1968) the traditional political unit of the Nyiha was the chiefdom, which was divided into palisaded villages. Beyond the limits of the chiefdom, disputes could be settled by fighting or by diplomatic negotiations between equals: relations between chiefdoms were external relations. Internally, membership in the political unit was determined not by kinship but by residence; membership depended on acceptance by neighbours, head man and chief, and

willingness to accept the duties of a subject. The political unit was a territorial unit with clearly defined boundaries. Although each must have been quite small, each had an administrative and judicial organization similar in form to larger centralized states.

Mwazembe (2013) found that the traditional governance of Nyiha people is in the following structures: Mwene, Umwamfumu, Namtemi, Umugave and Mtwale. Mwene is personalized to the male person who ceases to be in himself but rather as a chief leader and head of the community. Mwene collaborates with other traditional leaders to govern and lead the community. He delegates his power as he wishes to any person who is a member of his council.

Mwene's council consist *Umwamfumu, Namtemi, Umugave* and *Mtwale* and other members known as "*Avahombe*". Mwene is like a president, a priest and a prophet of the Wanyiha community. A leader who may be delegated by a Mwene to a certain thing or task or matter fulfils what he has been delegated for as Mwene's commissioned or sent him. In a traditional community of Mnyiha, Mwene was respected very much; almost every affairs of the community was not issued without his permission either directly or indirectly.

3.2.7.1 Mwene

According to Brock (1968) who made a good use of early German documents to help in reconstructing Nyiha precolonial history, stated that "the traditional bases of the chief's authority of Wanyiha community can be described as military, judicial, economic and ritual-religious".

Mgogo (2010) and Mwazembe (2013) found that *mwene* is a title which is reserved for the head of the given community or petty chiefdom of Wanyiha community in a given place and in the entire society of Wanyiha. This position is acquired through inheritance and succession of legitimate person proposed according to the traditional norms of the society. Brock (1968) found that the *avahombe*, immediately after the burial of a chief, call in others to help to select a successor and install him. The community of Wanyiha therefore can be argued as the community which follows the patrilineal system of leadership and governance.

Mwazembe (2013) found that before the coming of colonialism *mwene* had power to control many affairs in the society. The power started to decrease in the colonial period up to the present. Nowadays the power is subordinate to the government. His religious influence is taken over by the foreign religions, especially Christianity.

Slaats (2009) indicates that during the German rule in Tanganyika, ten chiefs were recognized as legitimate chiefs of Wanyiha. These include: Mwamengo, Nzunda, Mwasenga, Shombe, Msangawale, Nzowa, Mwamlima, Mwang'amba, Mwembe and Mwashamba. Whereas in the British rule three chiefs were recognized, namely Nzunda, Nzowa and Mwamlima and others acted as *wajumbe*. These were helping in tax collection.

Slaats (2009) expresses that the British way of ruling was an indirect rule. This was applied to lead the local people. In this case it was easier for them to organize three local chiefs rather than ten or more than ten local chiefs. The firm establishment of Native Authority or the system of Indirect Rule in 1925, which regulated the civil

administration of the provinces and districts, defined the authority of the ten Chiefs of Unyiha as it was during German rule.

Slaats (2009) carries on expressing that the British system of indirect rule failed. For this reason, the British rule recognized only three chiefs. It divided Unyiha area into three parts in which the government recognized a chief and a court. The ten chiefs who functioned in the German administration became less important chiefs in the British administration. Thus, they took the position of *wajumbe*. These were in charge of a village or a number of villages and they acted as helpers of the three chiefs. All the works were assigned to the three chiefs by the colonial government.

It was the government which permitted and directed what was supposed to be done by the chiefs. This was especially in matters pertaining to traditions and customs which were not against the norms and laws of the country. Mleshelwa Mwene Nzunda described this that all the customs and disputes which were traditional in nature were under chief's power and authority. Mwazembe (2013) found the rank, significance and role of *umwafumu*, *namtemi*, *umugave*, *mtware*, *umuhombe* or *avahombeas* follows:

3.2.7.2 Umwafumu

Umwafumu is a second position in the hierarchy of leadership. Umwafumu is chosen from the close family member of the mwene. This can be mwene's brother or male person in the family who had the qualities of being honest and faithful. This person led all the affairs in the society on behalf of the chief. He did this in the absence of the chief due to sickness or other functions.

3.2.7.3 Namtemi

Namtemi is a third position, which was reserved only for the first wife of the chief. She acquired this title at the moment of the consecration (or installation) of the chief. From then on, she becomes first wife and head of all the wives of the chief. Her power extends to all married wives or those whom he is going to marry. *Namtemi* has special role in the society and this is based on the giving *mwene* a mutual support in his time of reign.

3.2.7.4 Mugave

Mugave is a title which is reserved for the relative member of the chief's family. This is especially from the side of the mother of the chief, like the uncles. This title was established in order to help the chief in the distribution of foods in time of feasts season and other functions. It is *umugave* who is responsible for communicating with the chief and letting the chief operate as it is recommended by norms.

3.2.7.5 Mtwale

Mtwale is a title which is reserved for the relative member of the royal family. Sometimes it is reserved for the clans whom Shimpuluva had found before his settlement in Unyiha. The main task of this person is to be sent by the chief in different areas within the chiefdom to bring some information or news to the chiefdom.

3.2.7.6 Avahombe

Avahombe is a title is reserved for the elders and servants of the chief. These can be assigned to different tasks in the society as chief may happen to delegate them. Some

of the *avahombe* are assigned by *mwene* to have the tasks of safeguarding the traditional norms in its entirety and advise the chief in matters of the community especially those pertained to tradition and custom of Wanyiha. The elders who have been assigned to this task of safeguarding the traditional norms and customs are referred as elders of tradition(s) and custom(s) (popular known as *wazee wa mila*).

3.2.7.7 Ibalaza lya Mwene

Ibalaza lya mwene (Chief's council) is made up with these leaders, namely; *umwafumu*, *namtemi*, *umugave*, *mtware*, *umuhombe* or *avahombe*. This group of traditional leaders forms the body of governance, council, and chief's advisors of the community's internal and external affairs. They work under *mwene* as their supreme leader of the given chiefdom or community and the entire society at large. Figure 3.3, in page 69 shows the current *mwene* before his traditional official shelter called *ishivo* which is like a state house at Hasamba.



Figure 3.3: Mleshelwa Mwene Nzunda

Source: Researcher in January (2014)

3.2.8 Education

The researcher found that traditionally, Wanyiha used to have their system of education, which was informal education. The members of the society were getting this education according to their age and sex depending on their environment. The young boys were given the chance to learn special works from their fathers like; sculpturing, building the houses or shelters, to take care for animals (grazing) and the way of cultivating and other works.

The girls too were also supposed to learn from their mothers the work of moulding cooking utensils (vyungu), way of cooking, and grinding cereal crops by a special stone, picking firewood and other works. During these time both boys and girls were given also special education and prepared to live marital life as husband and wife (vies).

3.2.3 Economic Activities

Majority of people in the district of Mbozi are predominantly smallholder farmers. Most of the population lives in rural area relying on farming and livestock keeping as their main economic activities. For many years Wanyiha have been involving themselves in many and various productive works and activities like farming, keeping livestock, hunting, fishing, and trade. From these works and activities, they have been gaining their income, wealth and daily bread for their day-to-day life.

Mgogo (2010) found that the majority of Wanyiha are involved mostly in cultivating both food crops and cash crops like maize, beans, cassava, millet, groundnuts, coffee, sunflower and others. Coffee is a main cash crop and is highly grown almost by the

majority of Wanyiha. Livestock keeping is also practiced mostly by Wanyiha, they apply this in the system of mixed farming whereby one cultivates and keeps livestock like cattle, goats, sheep, chickens (poultry) and others. Bulls are most significant animals in the life of Mnyiha since they use them for ploughing, dowry and sacrificial purpose.

3.3 Research Methods

Research methodology is understood as all those methods or techniques that are used for conduction of research. Kothari (2004) states that research methods refer to the behaviour and instruments which the researcher used in selecting and constructing research technique whereby research techniques refer to the behaviour and instruments which the researcher used in performing research operations such as collecting data, recording data and technique of processing data by taking the essential or substantial or the required elements or information.

Ghauri (2002) refers data collection as a systematic, focused and orderly collection of data for the purpose of obtaining information to solve research problems. The method of *survey-case study* was chosen by the researcher under a rationale that its ability of referring as well as collecting the required data and discovering or clarifying the form and nature of something or a certain reality in given study area in relation to data collected. Survey played the role of secondary data collection while case study played the role of primary data collection. In this research therefore the data were collected through library and field research. The researcher employed two sources of data collection, namely secondary and primary sources of data to get the secondary and primary data.

3.3.1 Secondary Data

Mambo (1999) refers secondary data as the already available data which has been collected and analysed by somebody else. According to Rwegoshora also (2014), secondary sources of data refer to already available data, which has been collected and analysed by other researchers. In this research secondary sources of data involved the use of published and unpublished documents available from the libraries, offices and internet. Materials used and consulted were published books, journal, periodicals, articles, minutes and reports.

The use of secondary data provided the researcher with more insight on the problem being studied. It used to validate information received through interview, from both personal interview and FGI. Therefore the rationale of using secondary data was to provide resources with insights on the problem being studied by cross validity evidence obtained from interview and FGI. Secondary data were also used because they lack bias as well as their stability and thus were reviewed repeatedly.

3.3.2 Primary Data

According to Mugenda (1999) primary data is a primary source of data which refers to information which the researcher obtains from the field. Primary data for this research were collected through interview of the three selected groups from the given community of Wanyiha, which included the key informants like chief(s) and other traditional and government leaders available within the area of research. There were two phases of the process of having the data.

The first phase of data collection formed the initial and major part of the study. The other phase of data collection carried on to verification processes in iterant manner as

the grounded theory encourages which is used as a strategy of data analysis in this study research. Primary data collection employed the tool of interview guide (appendix 1 and II) with open questions which were designed to obtain information as per specific research question appropriately to objectives of the study.

3.4 Research Materials

Notebook and Plane Paper: The researcher used these materials for drawings, recording data, taking minutes and other points during the interview with respondents in the field of research as well as in library. These materials were also used to prepare the database notes and memos.

Pen and Pencil: The researcher used these instruments for writing minutes and short notes and drawing wherever was seen necessary in the library as well as in the field of research. These materials were also used to prepare the database notes and memos.

Mobile Phone: The researcher used this device for communication by calling the respondent(s) for interview either personal interview or by calling him or her to attend a meeting for focus group interview in the field of research. The device was also used highly in getting the information of the personal primary interview (PPI) as well as personal secondary interview (PSI).

Sound Recorder: The researcher used this device for recording all the necessary information from the interviewee in all the types and session of interviews which were conducted or carried out. The recorded informations were kept confidentially in the soft copy materials (CD, Memory and Flash).

Camera: The researcher used this device for taking photos and other features which were seen as necessary for the deliverable knowledge of the study from the field of research as well as in the library.

3.5 Research Design

According to Bryman (2012) research design is a framework for the collection and analysis of data. A choice of research design reflects decisions about the priority being given to a range of dimensions of the research process. Since this study opted qualitative type of research which Kothari (2004) states that is concerned with qualitative phenomenon that is phenomena relating to or involving quality or kind, investigating the reasons for human behaviour, seeking out why people think or do certain things. Bryman (1988) also argues that this qualitative research follows a theoretical rather than statistical logic, in which he conceives that the issue should be couched in terms of generalizability of cases to theoretical propositions rather than to populations.

The study therefore in this regards was exploratory or formulative research, designed in a combination of survey and case-study approach in which survey-case study method was employed in a conventional manner. According to Kothari (op. cite) exploratory or formulative research is a flexible design in which there is the opportunity of considering different aspects of the problem, it falls to non-probability sampling design, which is purposive or judgement sampling, no pre-planned design for analysis, unstructured instruments for collection of data and it has no fixed decisions about the operational procedures. The research therefore observed and maintained these characteristics as Kothari stipulated.

Therefore this method was survey-case study in respect of the concerned reviewed literature and experienced people and other people within the case study. The survey as the former identification of the method was aimed to give a partial and general outlook by giving the description and meaning of the study. Sapsford (1999) found that a survey in other words is referred to as a detailed and quantified description, a precise map and/or precise measurement of potential.

Kothari (2004) found that the object of such survey is to obtain insight into relationship between the experienced reality and new ideas relating to the research problem. For such a survey, which is already combined with a case study, apart from written materials, people who were competent and could contribute new ideas were carefully selected as respondents within the case study to ensure representation of different types of experience. The respondent(s) selected were interviewed by the researcher. The researcher prepared an interview guide for the systematic questioning of informants. But the interview was flexible in the sense that respondent(s) were allowed to raise issues and questions which the investigator has no previous consideration.

Generally, Kothari (op. cite) found that the experience-collecting interview is likely to be long and may last for few hours, and it is often considered desirable to send a copy of the questions to be discussed well in advance by the respondent(s). This opportunity give a supported hand to grounded theory, by referring back to the respondent(s) and letting them to advance their thinking over the various issues involved in the study for the effectiveness of the contribution of ideas at the time of interview.

In this context, the one hand of the stated method, defined more concisely the problem of the study and helped the researcher in the formulation of the research questions. This survey provided information about the practical possibilities for doing decent and successful research in relation to different types of research. On the other hand of the method of this research, the research was drawn from the purpose of the study which was to explore the African consciousness of reality for the aim of projecting the transcendence just as it was stated to the statement of the problem.

The latter identification of the method of this research was to proceed in fulfilling the objectives of the research from the description and meaning of African consciousness of reality articulated by survey, the former method of identification. This entire stipulation of the description and meaning of African consciousness of reality in general and specific carried the heart of the research reliable for the goal achievement of the research. The researcher understood that African consciousness of reality is the meaning and reference of the totality of the way of relating and doing things of African person in his or her entire life within or outside African context.

Generally, African consciousness of reality refers almost all the fundamental realities which can be included in its formation, but with this study, only the mind-set of the subjects concerned were dealt explicitly and implicitly in so far as the aspect of behaviour, value and beliefs were concerned. Definitely speaking African consciousness of reality was not a new phenomenon. There were various written works of the researchers, scholars and writers which have treated and expressed this reality either in one way or another, in a remote or proximate sense. The study therefore needed a step further of discovering and bringing insights or hypothesis and

conceptual or theoretical development to the existing understanding. The research considered the necessary achievement of the objectives through a case of one of the African communities. O'Donoghue and Dimmock (1998) argue that there is a need of familiarising with the subjects involved in the study in order to get close as possible by the people concerned so as to unearth thoughts, interests and beliefs which they are of most interest of them. In this stand, indispensable significance of this study was achieved in a link with a case study approach.

Yin (1994) defines case study as a strategy for empirical inquiry to investigate a contemporary phenomena within its real context. In this definition according to Babyegeya (2000) a case study is conceived as a process. Runyan (1982) also defines a case study as a representation and interpretation of detailed information about single subject, whether an event, a culture or individual life.

Connaway and Powel (2010) refer to Leedy and Ormrod who defined case study research as a type of qualitative research in which in depth data are gathered relative to single individual, program or event for the purpose of learning more about an unknown or poorly understood situation. The case study is often useful as an exploratory technique and can be used for investigating organizational structure and functions or organizational performance. In contrast to most survey research, case studies involve intensive analyses of a small number of subjects rather than gathering data from a large sample or population.

Bryman (2012) considers the representative or typical case or exemplifying case as one of type of case study which aims to play the role of representing or exemplifying

the given phenomena. Merriam (1998) defines a case study as an intensive, holistic description and analysis of a single instance, phenomenon or social unit. Babyegeya (2000) found that these definitions identify the end product of a case study.

Mitchell (1983) says that a case study is a detailed examination and description of an event-an idiosyncratic combination of elements and events. This definition according to Babyegeya denotes a case study as both a method of inquiry and results of that inquiry that is a product. Therefore a case study is a technique of inquiry, a means of obtaining information, interpreting and describing the information acquired.

Merriam (1998) found that cases are intrinsically bounded entities, within which data are collected and analysed. Stake (1995) also carried on to say a bounded case is sometimes referred to as a unit of analysis. A case can be a person (teacher, student, parent, an administrator) a class or school program, a community or society, policy or an articulated practise.

It is the boundary of the case that determines where observation and analysis starts and ends. Dyer (1995) found that the case approach permits the uniqueness of the case to be studied in depth. The power of this approach, in case like community consciousness of reality is to allow features of behavior or experiences which are shared by many people to be studied in detail and depth.

In this study where the case is Wanyiha community's consciousness of reality as a single case, the researcher conventionally referred and applied it univocally, equivocally and analogically to other cases of the similar nature and character, as

exemplifying or representative case. In this regards the proposed method in the other hand was useful for analysis of insights stimulated in a case of study through the personal and focus group interview (FGI) during the data collection.

Generally speaking, the researcher used the survey - case study method by the fact of external and internal reviewed literature in relation to interviewed key informants into the specific community, which was studied thorough as exemplifying case of the problem by interviewing the community members in their diversity as the technique of having the data. Keeping that in mind, the key informants were included in this specific community.

Last but not least the researcher considered this method in other words as the integrated or combined method, under the rationale that the two methods namely survey and case study as stated above was integrated or combined creatively and applied technically; whereby the former was applied as experienced survey and the latter was applied as a single exemplifying or representative case study.

Furthermore, the researcher preferred this method as the best method for his inquiry towards the research targeted goal, which enabled him to give proper meaning and interpretation (hermeneutics) of the context of the study. In addition to this, the researcher saw it, as a new method which is either rarely used or might not be used at all by other researchers of his context of study especially in Tanzania and to some extent in Africa. So since it might be a new method applied by the researcher.

Therefore, beside of the significance of the research, the researcher contributed some elements of the usefulness of this method which can be argued through its analogical

treatment of the matter studied from general investigation in relation to specific case as a representative case. In this case the researcher recommends the method as the best method, which can be used by other researchers especially those who may be interested in doing the research which qualifies the nature, approach and type of this study in giving a proper meaning and interpretation (hermeneutics) of the existing reality or phenomena, for the development of the human person and his or her community and society at large.

3.6 Population supply and Sample size of the Study

The community of Wanyiha during the time of study was approximated to be around Seventy five percent of the population of Mbozi district. According to the Tanzania population and housing census of 2012 during this time Mbozi district has 446,339 people. This population is scattered in different areas of Unyiha. According to Mwene Mleshelwa Nzunda, there are also other members of Wanyiha community who are living outside Unyiha. However with this study the concentration was only to the members, which were found within the research area.

3.6.1 Target Population

Population targeted were 100 people, in which 95 were able to participate in interview. This targeted population were selected from five villages and the sample was made. The sample were classified into three groups, each group has the members from each village. This mixture of the selected members in the sample contributed to the diversity of information or data which referred analogically to all the parts of Unyiha. The researcher was aware and keen to the targeted population to make sure that it fulfilled the conditions and terms of the nature, approach and type of the study.

3.7 Data Collection Instruments

3.7.1 Interview

Interview was chosen as the main data-gathering instrument because of the advantages it provides over other types of instruments. Interviewing (<http://www.interview>) is a technique that is primarily used to gain an understanding of the underlying reasons and motivations for people's attitudes, preferences or behaviour. Interviews can be undertaken on a personal one-to-one basis or in a group. They can be conducted at work, at home, in the street or in a shopping centre, or some other agreed location.

An interview was used by the researcher to collect data from some members of the community, traditional leaders and other members of the community with different experience and profession. An interview was chosen because it provides an opportunity for the researcher to enter into the world of interviewee. According to Patton (1990) and Seidman (1991) the method enables the researcher to get the interviewee's inner perspectives and the meaning they make from those perspectives though clarification made in the course of exchanging ideas. In depth interviews was much preferred by the researcher in collecting data since it was the one which could give intended answers from the participants according to the nature of the study. The reasons of choosing interview and not choosing the other methods, it was because; it had a serious approach to respondent(s) resulting in accurate information.

The interview instrument had a good response rate, completed and immediate. Therefore it was possible for in-depth questions and the interviewer was in control and could help if there was a problem. The interviewer also was in a position of

investigating motives and feelings of the respondents and recording most of the data required by equipment. The characteristics of respondent were assessed like tone of voice, facial expression and hesitation. Also the interviewer used props and there was a uniformity of approach. The two categories of interview were applied by the researcher, namely personal and focus group interview.

3.7.1.1 Personal Interview

This was an interview which was conducted between the researcher and the respondent from the field of research. Kothari (2004) found that the personal interview apart from face to face interaction still the research may use mobile phone or telephone for contacting with respondent. This type of interview is also known as through telephone interviews. Therefore the researcher applied this service of mobile phone to get the data to most of the selected respondents where he was unable to have face-to -ace interview.

The rationale of using this mobile phone service was to save the time and expenses since the researcher after measuring these two ways of face to face and through mobile phone; he saw that applying face to face technique would cost him much time and money and other unexpected barriers from the respondents. Through the researcher's assistants, the accesses of the respondent(s)'s contacts were available to the researcher. Thus the researcher has an easier communication with them. Also for the respondents who didn't have the mobile phone service the researcher used the mobile phone of the researcher's assistant to reach them. The personal interview included also the researcher's face-to-face or through mobile phone interview with the key informants. Key informants involved in this research were chief(s), elder(s)

(Wazee wa Mila), other traditional leader(s), district cultural officer, chief librarian of Mbozi district library, and local community government leader(s).

3.7.1.2 Focus Group Interview

Focus group interview is a form of group interview. Bryman (2012) states on it that there are several participants (in addition to the moderator/facilitator); there is emphasis in the questioning on a particular fairly tightly defined topic; and the emphasis is upon interaction within the group and the joint construction of meaning. In this study the researcher used focus group interview with two chiefs and their council in the field of research.

The researcher devoted himself to focus group interview (FGI). Two villages, namely Ichenjezya and Hasamba together with their chiefs were involved; the former village is located in urban area and the latter village is located in rural area. The rationale of taking these two villages with traditional leadership was to see the changes which had happened and which are still happening within the community of Wanyiha by comparing between the urban and rural areas.

In addition to these two categories of personal interview and FGI; the researcher has also the consideration of the technique of oral history interview and life history interview. Oral history interview is found by Bryman (2012) as an unstructured or semi-structured interview in which the respondent is asked to recall events from his or her past and to reflect on them. In the case of life history interview is similar to the oral history interview, but the aim of this type of unstructured interview was to glean information on the entire biography of each respondent linked to ethnic background.

3.7.1.3 Interview Guide

In conducting the interview, the researcher has an interview guide which had a list of open questions. Bryman (2012) found that the interview guide is like an interview schedule that does not present the respondent with a set of possible answers to choose from. The example of such questions which normally fall into unstructured manner is given in appendices. In using this interview guide, the researcher applied three languages, namely; English, Kiswahili, and Kinyiha. Kinyiha is a local language or the language of the indigenous, which was used when it was seen necessary to do so in order to have real data from respondents especially when there was incompetence of using English or Kiswahili by the respondents. To make the data more reliable, the researcher sought the help to anyone who was more competent than himself in all the three mentioned languages.

3.7.2 Pre-testing of the Research Instruments

The instruments were tested by the researcher before employing them. People involved in this testing were the researcher and researcher's assistants. The result of this testing indicated the worthiness of the instruments to be used in conducting the research and collecting the data from the respondents.

3.7.3 Administration of the Research Instruments

The research instruments were administered by the researcher in collaboration with the researcher's assistants. The interview guide were given to these collaborators, and distributed to each respondent to let him or her to have the prior-information before meeting with the researcher. In the case of FGI, there were three sessions; the first session was the interview between the researcher and the two selected traditional

leaders and some elders in different occasion. Other two sessions were also held in different occasion involving the members of the chief's council from two selected chiefdoms.

3.8 Data Collection and Analysis

Burns and Grove (2001) expresses that data collection is the process of selecting participants and gathering data from these participants. Bryman (2010) found that the nature of grounded theory is committed to the idea that data collection and analysis occur in parallel. Therefore, it was with this regards, the data were collected and analysed in parallel way. The processes and outcome of grounded theory were thorough observed, followed and maintained in this stage of the research.

Table 3.2: The Stages of Grounded Theory according to Bryman

1.	Research question(s)
2.	Theoretical sampling
3.	Collection of data
4.	Primary data collection
5.	Secondary data collection
6.	Coding
7.	Concept(s)
8.	Constant comparison
9.	Categories
10.	Saturate categories
11.	Exploration between categories
12.	Hypothesis
13.	Theoretical sampling
14.	Collection of data
15.	Saturation of Categories and Testing the hypothesis
16.	Substantive theory

Source: Bryman (2012)

These processes and outcome in grounded theory were done stage by stage, as it is summarized and illustrated in Table 3.3. Each stage has its own operation but in relation to the other stages. The hermeneutic application was also done in this stage with phenomenological consideration. Therefore Data collection, processing and analysis by the strategy of the grounded theory together with the hermeneutic application made a significant role in shaping and reshaping this study until the adaption of its final form or outlook.

3.9 Data Quality Control

In order to have the qualified data suitable and definite for the study, which gives the intended meaning and proper interpretation, the researcher considered the following:

3.9.1 Research Strategy

The researcher considered grounded theory to data analysis and used unstructured interview and sometimes semi-structured interviews as his research strategies. Bryman (2012) found that research strategy often used in a form during qualitative research, for stance in unstructured interviewing and semi-structured interviews.

3.9.2 Ethical Issue

This aspect was considered by the researcher, in all the procedures of the data collection specifically in the field. The respondent(s) were informed by the researcher about their assurance of safety and confidentiality of any information or data which they were provided for the research. Without the permission of respondent(s) the data collected as confidential were purposely remained so unless the respondent(s) would state otherwise, and were only used for this study.

3.9.3 Transferability, Credibility, Reliability (Trustworthy), and Validity

These aspects were considered in evaluating the data collected, since they are necessary aspects or characteristics of the qualitative research. According to Bryman (2012) reliability and measurement validity relate to the quality of the measures used to study concepts rather than research design.

CHAPTER FOUR

PRESENTATION OF THE FINDINGS/RESULTS

4.1 Overview

This chapter mainly presents the data, makes the analysis of them through the strategy of grounded theory. The chapter is organized into sections which include; presentation of data in the framework of grounded theory and characteristics of the respondents. The awareness of the respondent(s) to his or her life, society and environment and African person awareness in his or her historical experience in relation to his or her acts in concord to Human Act.

The relationship between the understanding of African consciousness of reality to external realities of the worldview and contemporary world. The formation and expression of consciousness of reality. Some significant challenges of the process of data collection and the entire study in general and the summary of the major findings. Generally each section is divided into subsections that are relevant to the main section.

The entire work of this chapter is monitored by Abductive Reasoning. Bryman (2012) found that with abduction the researcher grounds a theoretical understanding of the contexts and people he or she is studying in the language, meaning and perspectives that form their world view. Bryman (2012) carried on to state that the crucial step in abduction is that having described and understood the world from his or her participants perspective the researcher must come to a social scientific account of the social world as it is seen by those whose voices provided data.

According to Bryman (2012) abduction reasoning on its face looks like inductive reasoning or logic and indeed he affirms that there is an element of induction in the process of abduction. However; this abduction is distinguished from induction by its theoretical account which is grounded in the world view of those one researches. Generally, abduction is broadly inductive in approach but is worth distinguishing by virtue of its reliance on explanation and understanding on participants' worldviews.

The presentation of data was guided by this abduction reasoning. The researcher paid attention to all the aspects which were encountered in the study. Keeping that in mind the study advocated its thesis in the African consciousness of reality which was justified from objectivism point of view drawn from historical experience and other phenomena of life which were expressed categorically and descriptively. The study also advocated its ant-thesis in the human acts versus to some actions present in the African context; this justified the constructionism of the researcher and an African person as a pulling force towards a synthesis justified in Human Person Consciousness of reality. This justification propagated the formulation of substantitive theory which initiated the transcendence as the reality which made the intelligibility of the reconstruction or refinement of African consciousness of reality. Transcendence and Substantitive Theory formulated made ongoing process which links to Human person consciousness of reality which was the advocated synthesis of the study.

4.2 Data Presentation in the Framework of Grounded Theory

Grounded theory was preferred by the researcher as a strategy for data processing and analysis which goes hand in hand with the data collection. The strategy of

grounded theory was selected under the rationale that grounded theory is good for analysing data in exploratory studies. Strauss and Corbin (1998) used ground theory to provide insight into the factors influencing learning, use of literacy, mobility and networking. It is with this regards the researcher also used the ground theory in order to get insight in the reconstruction of African consciousness of reality which was the subject of his study. The researcher explored the meaning of African consciousness of reality by tracing it from its basis. Strauss and Corbin (1998) found that grounded theory relies on the production of theoretical perspectives deriving from data. In this respect, the researcher focuses on the ground (the data) and inductively generates more abstract concepts. To accomplish this according to Strauss and Corbin (1998) the researcher(s) needs to be 'flexible' and 'open to helpful criticism' whilst portraying 'appropriateness, authenticity, credibility, intuitiveness, receptivity, reciprocity, and sensitivity'.

Respecting all these inputs from the ground theory, the researcher started to generate the concepts from the data. The concepts which were generated were general awareness, inside realities, outside realities, personal identity and self identity to others, assimilation, inner preservation, outside substitution, historical experience, deposited heritage, catalyst, and system of thought, inquiring force, innovation, faculty analysis, consciousness formation and human person. Strauss and Corbin (1998) describe a procedure beginning with the use of analytical tools, such as finding key phrases or words in documents and experimenting with meanings. It was the researcher tireless work to maintain these procedures with unceasing reference to database notes. Table 4.1 indicates the fundamental procedures and outcomes which the researcher maintained and followed through the strategy of grounded theory.

Table 4.1: Fundamental Procedures and Outcome of Grounded Theory

1.	Coding
2.	concepts
3.	constant comparison
4.	categories
5.	Saturate categories
6.	Exploration between categories
7.	Hypothesis
8.	Theoretical sampling
9.	Collection of data
10.	Saturation of categories
11.	Testing the hypothesis
12.	Substantive theory

Source: Bryman (2012)

4.2.1 Open Coding

Strauss and Corbin (1998) indicate the open coding as a process through which concepts are identified and their properties and dimensions are discovered in data. This process had the following feature; the researcher identified the concepts such as awareness, inside and outside realities, generating identity and self identity to others, preservation of the inside realities, assimilation or substitution of the outside realities. Another concept was the positive or negative deposit and catalyst assumption to historical experience in the system of thought and the force to inquire an innovation in the system of thought. Last concept was the analysis of the possible faculties which are involved in the formation of consciousness of the person.

The faculties of intellect and will were analysed. Sheen (1967) found that the mind has two faculties: the intellect and the will. According to Sheen (op. cite) the intellect

and will are faculties of knowing and choosing, whereby the intellect builds the target; the will shoots the arrows. One may have a target known to the intellect, but shoot the arrows astray because of a perverse will. Therefore the researcher tried to identify the way his respondent(s) utilized these faculties in their crucial important moment in their life, like decision making and taking step forward for holistic undertakings of human life.

The research in this ground agreed with Sheen (1967) who indicated that a normal human being is one in whom all of the emotions are subject to right reason, to conscience and to the law of God. No emotion can completely possess us until reason evaluates and the will allows it its free sway. In a normal household, a person may allow his own dog to come up the stairs into the house, but he will not allow all the dogs in the neighbourhood to follow, that would be irrational.

Therefore always the right reason suggests eating food sufficient for health, but not eating food enough for ten men, right reason suggests putting the ear within reach of harmonies, but not within the reach of an explosion. It was argued that most of the members of Wanyiha community as it may be also to other African communities have been insufficiently informed about these significant faculties which lead the person to the exemplar life of worth living.

The respondents didn't manage to utter the sources in which it may be believed that a person draws and process his or her tenets of life. For stance when the researcher requested to know about this aspect in the FGI, many were unable to speak anything, until the point when chief decided to reply by expressing his idea on faith, love and

thinking. He said “pe iimani manyi, isivyo na kusugwa kwe kumlongozwa u Mnyiha kushintu ishinza (imani) imbivi (isivyo) ulusungwo (uzyandinga); iimani yikuvya ngati utamaduni, itakubadilishwa ha, isivyo zikubadilishwa zilikwilenga, lumo nu mulaha munumo nu woga kwa ajili ya sivyo” this expression is literally translated as “the faith, thinking and love leads a Nyiha person; faith to goodness, thinking to badness and love to truth. Faith is like culture does not allow change, but thinking allows changes into falsehood, sometimes it with anger and fear”.

No matter who is he or she, but the truth remains that each human person belongs to human family, a family which is naturally holistic settled as a home of morality (ethics), spirituality and other socio-economic factors. Whatever is done by a human person in any related arena with his or her life like science and technology should always safeguard the holistic nature of the life of human person.

What chief uttered were seen to have its counterpart with what Sheen (1967) indicated when he said that too much emphasis is laid upon the fact that we must adjust ourselves to our environment and adjust ourselves to society. Rather we must be self-adjusted, by subordination of body to soul, senses to reason, and reason to faith. Actually there is a decline of the right kind of passion and enthusiasm to the love of truth.

Practice makes perfect of something, what were seen within the community of Wanyiha were the absence of the practices of what they thought about their community. Almost each respondent when was requested to state about the initiatives which he or she is taking whether at family or individual level in so far as the significance of examining one’s life was concerned, was unable to state anything.

Generally the researcher saw the circumstances which indicate the fair involvement of Wanyiha communities as it may be to other African communities in dealing with their fundamental aspect of life.

Therefore there was fare awareness which seemed to be caused by numbers of reasons but the main one was historical experience and intermingles of culture. The research with its approach enlightened the respondents to know where they are and how they can go to improve the situation. The delineation of faculties which seemed to be in oblivion were indicated as the basis of all the properties necessary for formation of human person consciousness of reality.

4.2.2 Axial Coding

Strauss and Corbin (1998) indicate the axial coding into creating categories both pivot and subcategories and associating these with ‘properties and dimensions’. Keeping that in mind, these properties or dimensions can come from the data itself, from respondents, or from the mind of the researcher depends on the goals of the research.

In other words axial coding is the process of relating codes (categories and properties) to each other, via a combination of inductive and deductive thinking. It is a basic frame of generic relationship in grounded theory. To simplify this process, rather than look for any and all kind of relations, grounded theorists emphasize causal relationships, and fit things into a basic frame of generic relationships. The frame consists of the following elements as illustrated in the Table 4.2.

Table 4.2: Basic Frame of Generic Relationship in Grounded Theory

Element	Description
Phenomenon	This is what in schema theory might be called the name of the schema or frame. It is the concept that holds the bits together. In grounded theory it is sometimes the outcome of interest, or it can be the subject.
Causal conditions	These are the events or variables that lead to the occurrence or development of the phenomenon. It is a set of causes and their properties.
Context	Hard to distinguish from the causal conditions. It is the specific locations (values) of background variables. A set of conditions influencing the action/strategy. Researchers often make a quaint distinction between active variables (causes) and background variables (context). It has more to do with what the researcher finds interesting (causes) and less interesting (context) than with distinctions out in nature.
Intervening conditions	Similar to context. If we like, we can identify context with <i>moderating</i> variables and intervening conditions with <i>mediating</i> variables. But it is not clear that grounded theorists cleanly distinguish between these two.
Action strategies	The purposeful, goal-oriented activities that agents perform in response to the phenomenon and intervening conditions.
Consequences	These are the consequences of the action strategies, intended and unintended.

Source: Strauss and Corbin (1998)

A thing to keep in mind is that, grounded theorists don't show much interest in the consequences of the phenomenon itself. It should be noted again that a fallacy of some grounded theory work is that they take the respondent's understanding of what causes what as truth. That is, they see the informant as an inside expert, and the model they create is really the informant's folk model. In this process the analyst under the observation of the mentioned elements was able to do the following:

Phenomenon

The phenomenon here referred to all the information accounted which was singled out to mean the nature, meaning, objectives, significance, scope and limitation of the research augmented by theoretical framework, and reviewed literature of the research study. The purposes or motives, intentions and expectations of the researcher were all considered under the phenomenon. To state it, in explicit way the phenomenon referred to all what were situated to the subject of the study, namely the African consciousness of reality and its call for reconstruction as its transcendence.

Reconstruction therefore was not taken just in a literal sense but rather technically in order to fulfil the philosophical as well as religious goal since the study had Philo-religious orientation and approach. Therefore the titled Reconstruction of African consciousness of reality carried and presented all what had been singled out to mean this research study specifically, generally as well as in its totality.

Causal Condition

The researcher through his library and field research was able to collect enough data and information which had causal condition for the phenomenon. This data included recognition or acknowledgment of the beliefs, taboos, symbols, foreign influence, songs and other elements of customs and traditions and what lies behind them as the way of underpinning the essentials of research study.

To augment this causal condition the researcher also considered the ways of handling out the mentioned data and their significance, the ways which were included were myth, legends, story, norms, inheritance and other historical records. Some of these

ways were only in the orally deliverable form while others were both deliverable form of oral and written. In the field, the researcher found most of these ways into orally deliverable form unlike to library research where they were in written deliverable form.

Other aspects which were included in this causal condition were other phenomena of life and human act as a notion as well as an evidential reality. Generally this causal condition played the fundamental role of monitoring and shaping the trend of the research study to its end. They were able to assume the role of variables and their relationship to form a phenomenon qualified into historical experience, other phenomena of life and human acts from their derivation which gave the achievement of the intended goal.

Context

In this process, the researcher tried to distinguish it from causal condition by pointing out three key words applied in this study which meant to represent the context. Those key words were behaviour, value and belief. Since the context of the study was referred as the African consciousness of reality in which the researcher wanted to understand the meaning of it.

In order to understand its meaning the research had inescapable inclination to the understanding of behaviour, value and belief. Therefore the researcher assumed behaviour to mean thinking and actions of an African person, value to mean his or her ethics and significance of culture to his or her life and belief to mean his or her relationship with the supreme reality which drives and shapes his or her spirituality

and religion to be the authentic one. Belief as the basic element of the research provided the stability of other elements which had to relate with the study either direct or indirect.

By behaviour the researcher played and delineated the active variables which were assuming causal element by nature in bringing the effects to the intended goal according to this research study. By values the researcher indicated the specific aspect(s) conducted in a proportional to human acts. And by belief(s) the researcher eagerly made the effort of analysing it as the background variable(s). In which throughout the study it assumed the role of the context of the study in a real and strict sense whereby other elements were seen to assume the same role but partially.

Intervening Conditions

This element was considered by the researcher in his research process as he was pointing out what is referred as objectivism and constructivism in this research study. Objectivism referred to all what could mean the context of the research study whereby constructivism could mean outcomes and the intended goal(s) of the research as they may be pointed out by the researcher to mean or refer either to himself or to other people who are participants or non-participants of the research study.

Action Strategies

In this element the researcher referred to the research methodology, in which the data processing and analysis were strategically applied through grounded theory. The action strategies helped the researcher to achieve the intended goal(s) of the research as a response of phenomenon and intervening conditions.

Consequences

The researcher managed to achieve the intended goal of the research. The goal had other outcomes which in one way or another related to the intended goal. Grounded theory, due to its nature, advocates various outcomes to be encountered in the processes of the data collection and analysis. Some of the outcomes may be unintended one even unwanted one by the researcher. In this research study the researcher witnessed some numbers of unintended even unwanted outcomes. But according to the nature of the research of exploration, the researcher maintained to remain to the outcomes which were needed and which could lead to the intended goal.

Starting with the data collection more specifically in the field coming to coding, there were data and concepts irrelevant to the study. Therefore they were unwanted data and the researcher had to remove them. In addition to this the research had to write field notes or database notes and memos from the field rough notes and tape recorder as one of the strategy of selecting only the wanted data for intended goal(s).

4.2.3 Selective Coding

Last but not least in coding Strauss and Corbin (1998) identify selective coding into integrating and refining the theory by using categories and their associations with subcategories to create a type of hypothesis related to phenomenon. In this stage the researcher took theoretical saturation and gave the room to exploration of the relationship between the categories in order to yield the hypothesis. The situations as the categories forecasted, indicated that there were well versed to outside realities from historical experience to contemporary experience.

For stance it was easier for some of respondents to speak much and in detail about foreign culture rather than their own culture. Therefore due to this circumstance the researcher argued to reverse the outside realities from historical experience to contemporary experience in order to give the room for transcendence towards inside realities and inaugurate what have been conserved inside. Reverse, Transcend and Conserve the holistic reality of African person and his or her context (RETCHRAPC Hypothesis) became the emerged hypothesis.

Strauss and Corbin (1998) insist that throughout the process of theoretical sampling is vital for the saturation of categories. In order to achieve saturation, grounded theory analysis requires re-evaluation of concepts and categories at varying stages. These concepts and categories form eventually into hypothesis, through an approach called, selective coding, which attempts to integrate the contexts of the participants and create a theory of their particular issue which study is undertaking. In this case, the reconstruction of African consciousness of reality was struggling from its context (objectivism) to actor who acts upon that context (constructionism) identified through the role of the researcher, participants and to an African person in general.

4.3 Data Presentation in Memos and Comments

4.3.1 The Awareness of the Respondent (s) to His or Her Life, Society and Environment or Surrounding(s)

A Memo

In this objective the researcher was eager to know the extent of African person awareness to one single reality into three significant realities of life. One single

reality was considered as an individual person situated at the centre of three categories of relationship. The first category is self-manifestation which is normally an individual person actualization through his or her inner life unity. This is the first and foremost category of relationship of an individual person which the research was interested to know from his respondent(s).

The second category is an individual person relationship with his or her fellow human being in relation to society as the highest form of actualization of this category. There are other forms which fall below that highest form such as friendship, family, companionship, partnership, neighbourhood and lineage. The third category is an individual person relationship with his or her natural and physical world given in his or her extended situated area.

The respondent(s) were given the explanation in advance, and they were supposed to respond to the question addressed to them regarding to one's life (first category) one's social life (second category) and one's situated life (third category). The majority of the interviewees were more aware with second category, whereby other categories seemed to be in oblivion. When the interviewer tried to verbalize the issue of introspection and the need of conserving the environment; the responses were almost as if those were none of their business.

Their response indicated that introspection and even environment were the society or government issues. With these they meant that it was the government or society which has to do everything for them including the awareness of the first category and second category.

For stance in the following segment one of the interviewee said:

“Amambo salizi galitofauti na ga hali, hali tuhafwataga inkani amahata gitu, u mwene amali na maha angayanga ishitu nawumo wa hadaliswaga ha! Imbila ya mwene ye yali yiyo...”

Literal Translation

“The things now are different from the past. In the past we used to follow chief’s instruction in everything, the chief was very powerful nobody could dare to compete with the chief, but now people are not respecting him and obeying his command. The word of chief when he speaks regarding with any issue in our society was a real power...”

The words of this interviewee carry much information which shows how people perceive the reality of the day and life in general. As I was carrying on with the interview nobody could come with the expression of the first person singular, but almost all of them were expressing with first person plural. This indicates that for every reality about life is projected in the second category.

This perception is historical; people have historical experience about their life as social being in their society. One of respondent replied to the researcher when the researcher wanted to know the reasons behind of the change, especially that one of not respecting chief’s command, he argued that “hali twaveleleye kuvomba ishi, insalizi avalumendo vali nizyavoo”. (Literal translated as “in the past we used to do in this way, but now days the youth have their own things”).

Communitarian life in most cases is prevailing especially in the serious aspects of life. Forexample in decision making when a researcher asked a question with the aim of understanding how the respondents were able to think and solve their own problem; one respondent argued that “Anganava na matatizo kusivo pekutwala kuva mwitu tukuyanga poka” literary translated as “When I have the problem I think by going to discuss with my friends”.

This implies partial involvement of the self in finding his or her own problem. The refuge of finding the way or solution of solving the one’s problem(s) is inclined to others. Slater (1976) found a "diminution of individuality"and "endemic hostility" and argued on the Nyiha mental processes as "arbitrary and concrete" or "Charlie Brown routines of anti-logic”.

Table 4.3: Distribution of Gender, Age and Demographic Features of the Interviewees

Village	Ward	Division	Male	Female	Total selected	Age <30	Age 31 to 60	Age >61
Ichenjezya	Vwawa	Vwawa	22	02	24	05	09	10
Ilembo	Vwawa	Vwawa	11	03	14	02	07	05
Hasamba	Vwawa	Vwawa	32	02	34	04	20	10
Ihowa	Ruanda	Iyula	12	02	14	03	09	02
Bara	Itaka	Igamba	11	03	14	04	07	03
Total	3	3	88	12	100	18	52	30

Source: Researcher (2014)

Generally the response, in this objective was below moderate by the fact that many of the interviewees from all the three groups showed more interests in knowing about the second category trying to forget the first and the third category. The classification

in consideration to distribution by gender and age, and demographic features of the interviewees for every group was shown in the table, as it is indicated in Table 4.3. Table 4.4 illustrate the response of interviewees in % according to the sample of the group as it has been identified by the researcher.

Table 4.4: The Response of the Interviewees in % According to Group

Group	Total Members in the Group	Moderate <50%	Good 50% to 80%	Very Good >80%	No. of those Not Interviewed Members
PPI	35	10	18	07	33
FGI	30	03	12	15	29
PSI	35	08	12	15	34
Total	100	21	42	37	96

Source: Researcher (2014)

Comments

The interviewees' response seemed to be affected by several factors. Cohorts in relation to experience seemed to be the dominant factors and were prevailing to many respondents. Awareness to three categories seemed to be familiar only to some people. The expressions of most of the respondents were seen to take many things for granted, forgetting their due position of being aware to all what they are concern with as the researcher stipulated.

Foreigner influences, government intervention in the roles of chiefs and intermingles of culture were heard from most of the interviewees as the factors which had led to shake their used way of living, they mean their culture in general. What the researcher found in this ground did not differ from what Mgogo (2012) found in his research. Mgogo (op. cite) every human being, when enters into a new area, fails to control his or her own cultural feelings.

Makoye (1996) quoted by Mgogo, argued that, in town gathering where there are different communities, each group community struggles to develop her home culture. This can be argued as the same case for Wandali and Wanyakyusa in Unyiha; Wandali and Wanyakyusa use two ways of imparting their culture in Unyiha; they use marriage by allowing intermarriage with the Wanyiha and isolate themselves in Wanyiha's cultural songs.

Concentrating to his case of research Mgogo (2012) found that during burial ceremony especially in the intermarriage family confusions and conflicts used to break up on the issue of songs; the foreigners used not to be ready to sing the Wanyiha burial traditional songs and the natives used also not to be ready to sing the strangers' or outsiders' songs, each community brought her own regulations in order to preserve her philosophy.

In this Context Mgogo (2012) indicated that the intermarriage families solved their conflicts and confusion by allowing churches' chorus songs instead of traditional songs since churches' chorus songs were seen not to be neither to the basis of the Wanyiha community nor to outsider communities.

Therefore according to Mgogo (op. cite), traditional songs are still used only to the burial ceremony of the Wanyiha who are still embracing their traditions and customs remaining as non-converts to foreigner religions. Mgogo (op. cite) argued strongly that, a person's enemy is a person, since Wanyiha did a mistake of welcoming the foreigners who brought the intermarriage which forces the use of the churches' chorus songs in burial ceremony instead of the used one, which is traditional burial songs.

Mgogo (op. cite) points out that after the accomplishment of burial ceremony or service or function some of the outsiders used to laugh, joke and mock for the singers of the Wanyiha traditional burial songs. The presence of such a condition according to Mgogo (op. cite) can be argued as one of the way which undermines and catalyses the decline of the use of Wanyiha's traditional burial songs in their burial services. As the days are going on such conditions, continue to reduce the participants of these traditional songs instead of increasing them.

According to Mgogo (2012) the effects of these foreigners in Unyiha is higher than anywhere else. He indicated this stand from the data he got in comparison to other areas. For stance he took Mkana (1992) who did a research from the songs of Zaire (Democratic republic of Congo – DRC) to see the way they were interrelated to their traditional songs, in which the data indicated that most of the modern songs in that country is a mixture of traditional songs and elements of foreigners songs.

In this ground Mkana had indicated the concept of assimilation as it has been advocated in this research at the point of departure, whereby the native is argued to assimilate the foreigners' culture different as it used to be that the foreigners assimilated the natives' culture or natives' culture was assimilated by the foreigners. Such condition is injustice and has no guarantee even to natural as well as to supernatural order (or law).

The history portrays the event of colonialism and the way this assimilation was used or applied by the whites to let African culture to be assimilated to their culture and not their culture to be assimilated to African culture. What is presented by Mkana

give a credit to Wanyiha community as well as to other communities to strive for assimilation as a subject, that is the one who assimilates and not as a recipient that is the one who is assimilated. Such condition yields a real one's consciousness of reality to his or her identity as the research study has found it, augmented with other researchers like Mgogo and Mkana.

Mgogo (2012) also found that the government has plundered the authority or sovereignty of traditional leaders. In this stand, he indicated that, "Umwene" (synonymy to Kingship expression) was not only royal rank, but rather it was an institution of safeguarding justice and basic needs of their people in its totality. Apart from "Umwene's" ruling and administration activities, "Umwene" was responsible for people's morality of his chiefdom, traditions and customs, monitoring morality and preserving the history for each community group (clan).

In this ground, Mgogo comments that, there was no lazy chief who did not fulfil his due responsibility to the point that the people could dare to remove him from his reign and replace him with another one. Mgogo insisted that the protection of those matters enabled the given community to know her past, present and future and where there was a failure or mistake so that finally she may recorrect herself.

Mgogo (2012) quotes one of his respondents who said that:

"Umwene wahali, ahalifile, kuyantu yakwe, navumo atahadalishaga amata gitu. ilelo Umwene ayima mpupusu kuvantu, vakumsufwa atangavomba nashimo amaha gahasila, ahatezya amata gonti".

The literal translation of this expression can be stated as follows; “the former kingship was serious to people, nobody was resisting in our days morality. But now days kingship and king himself (Mwene) is powerless to people, he is lowered down and ignored, he cannot do anything, his power no longer there, and he has lost all the morality”.

Mgogo (2012) was told by Chief Msangawale of Bara village that people are no longer the property of the chief as it was used to be, they have become the property of the government. We have remained with our laws in our hands which have no chance to our people. The laws which are made by the members of the parliament do not rely on the needs of the small communities which are party of the entire society of all Tanzanians. As result of other people to break our norms (taboos) even intentionally knowing that there are no any traditional laws which could be taken against them.

The researcher has a message which can be argued as relevant not only to the community of Wanyiha but also to other communities which are part of the entire society of all Tanzanians and Africans in general. The researcher’s intended goal(s) finds and gives the ground and the way to go for many claims and lamentations which have never ceased for many years to most of the Africans as it has been vivified from this research study, which point out the current situation as Munyuku (2014) argues in some extent that should we believe what the book of Frantz contain, that the land is full of outcasts? Such shyness should come at once to its end. Will we continue to be the beggars until when? The power of our thinking I don’t think if it

has ceased. The problem is selfishness and escaping the responsibility. Leaders want simple methods of having the development. For which love of whites he or she has to bring to you the desks every year? It has been a culture now of waiting like small birds. We have decided to give our mind a long holiday, but they wake up with a strange style of misusing the national goods, signing fake contracts which cost billions of money every year. The ground of coming out from that is to sit down and understand the way we perceive and conceive the reality in its totality. Doing that will be understanding our consciousness of reality as an individual person, individual community and society at large. Then the way is transcendence that is refining and reconstructing what we have already known about ourselves in totality.

Kanu (2007) found that tradition exists only in constant alteration; tradition can be rethought, transmuted, and recreated in novel ways in response to the meanings and demands of emergent situations. She draws on the Akan concept of *Sankofa* (meaning "return to the past to move forward") and the postcolonial notion of hybridity. She creatively re-appropriates some indigenous educational traditions of her ethnic group, the Mende of Sierra Leone, to theorize curriculum and pedagogy for Sierra Leone in postcolonial, post-war, and global times.

Transcendence therefore is argued to imply a lot of reality involvement just as Kanu (op. cite) in the reality of tradition by employing different situations as the way of going towards the normal and ultimate desired and intended goal. It is here, whereby a person has to challenge in unceasingly way or manner all what is pertained to his or her system of life. By a formulated substantive theory a person remains to the life project which calls him or her to measure his or her behaviour, value, and belief.

In a simplified way not to take life for granted or formality but to take it as it is supposed to be taken by the fact that it will fulfill most of the criteria of life worth living. This for sure would be in that way even if not to the highest extent but still to the extent which allows and agrees with human reason inclined to ultimate end which becomes the point of the nature of religion and its practices to validate the spirituality of the person to paramount life which is only in the Supreme Being or Divine.

This Supreme Being or Divine Being is what has been referred by different religion through different names like; God (Christianity), Yahweh (Judaism), Allah (Islamic), Utata Uyahova/Umulungu (Nyiha religion - Mazimu), and Ukyala (Nyakyusa religion), to mention a few. The philosophers also have other alternative names which refer to this Supreme Being like Unmoved mover by Aristotle, the perfect one, the infinity one and the endless one by other philosophers. Paramount life refers the similar meaning with what the notion of holiness and sanctity express in Christianity in which the one who achieve that state is referred as a holy or saint person.

4.3.2 African Person Awareness of His or Her Historical Experience in Relation to His or Her Acts Concord to Human Act

A Memo

When respondents were requested to articulate how far they are conscious with the historical experience. There were variation of answers; some seemed to be aware while the majorities were not. One respondent aged 20s was not even able to articulate her repond in Kinyiha, but he responded directly in English by saying:

“I am a Mnyiha, I know some things about my tribe but others I don’t know, if you ask me why we are doing this, I can’t trace anything, the

background and the underlying history for those things which seem to be the custom and tradition of Mnyiha I don't know."

In kinyiha she was supposed to say: Ne Mnyiha, imanyile amata gamo agashi-Nyiha, gamu ntagamanyile ha, angawambuzilizwa shoni mukuvomba ishi, ntagayanga nashimo, wala ichimbuko lyakwe lyelikwelezwa amata gam-Nyiha.

The respondent aged above sixty was able to portray many things about Wanyiha the way they used to be. But with his own words he witnessed that the way things are now is quite different from the way they used to be in their time:

Hali twali na amata gitu; kulamuha tuhatenaga, ili lihaloleswaga umushinzi wa Mnyiha, umulumendo ahanzilwaga alamuhage yayinime itwe angavala kwa yimaye ahatenaga ni shinama shoka na kwinama itwe, umulindu wope ahanzilwaga atenage hansi yakulamuha na kuhoma amagoti kwa mkolima wakwe. Lakini salizi amata galishinji, avalumendo na valindu vakuti ga hali salizi valinagavo.

Literalary translated as "In the past Mnyiha, had his customs and traditions, the way of greeting indicated the sign of being moral upright, young boy was supposed to greet bending his head down as the ordinary greeting; and when he comes to the place where he had married, he was supposed to kneel down with one leg. In the case of a girl bending a little with one leg was a normal greeting and kneeling down and bending her head when she was greeting the parent of her husband especially the father of his husband. But the situation now is different many youth are

saying most of our good customs and traditions and other old things are outdated.”

Table 4.5 shows the variation of responds according to their group the way they responded to the question(s) directed to them either as a group or as an individual person. The cohort group was identified by the researcher through Table 4.3 by seeing the ages and the response of the candidate in pondering in the heritage of the community from historical perspective which realizes one’s historical experience.

Table 4.5: The Response of Interviewees in % According to Group

Group	Total Members in the Group	Moderate <50%	Good 50% to 80%	Very Good >80%	No. of Interviewed Members	No. of those Not Interviewed Members
PPI	35	11	18	06	33	02
FGI	30	10	15	05	29	01
PSI	35	11	12	12	32	03
Total	100	32	45	23	94	06

Source: Researcher (2014)

The present situation was seen to diverge from the past. Different cohort groups seemed to have different perceptions in the things which Mnyiha can say that has preserved from the forefathers of the community. Slater (1976) and Gartell (1889) had come to study the tradition of Nyiha, but found tradition weakening fast, "contaminated" by the new; but it was this very process of "contamination" that constituted their richest data.

The present generation from the sample size taken which comprises different cohort groups with some members of past generation can be argued to be in disagreement to some aspects of the community as part of their history.

The elders can be argued to be well dressed with their history in comparison to youth and adults. Historical experience of the person is in the underneath of the past in relation to the present anticipated in the future. The lack of the past knowledge of something indicates the disappearing of that certain thing which is not acknowledged. The concession between the past, present and the future are necessary for realization of one's historical consciousness of reality.

The cohort group below the age 30 years old were seen to be little informed about the past, while the cohort group aged 30 to 60 were moderate informed and that one of above 60s most of them seemed to be good. How this community interprets this historical experience also seemed to be different. Most of the reasons which contributed for this difference were their locations.

Therefore those located in urban areas like Ichenjezwa and Ilembo interpreted that experience different from those of Hasamba, Ihowa and Bara. The interpretation of that history experience portrays the present understanding and living of Wanyiha Community. For stance the role of Chief was seen to prevail much in the mind-set of respondents from Hasamba, Ihowa and Bara in comparison to those from Ichenjezwa and Ilembo.

Chief Tundiwaga himself argued that; "umu mmjini imila avinji vakuzileha, venishi nyene ine avahombe vane vamu navamu" here chief meant that because of town some of his helpers have deserted him. The researcher proved this, by seeing few number of the participants attended in focus group interview in the chiefdom of Mwene Tundiwaga in comparison to that one of Mleshelwa Mwene Nzunda.

4.3.3 The Relationship between the Understanding of African Consciousness of Reality and External Realities

A Memo

The respondents were directed to expound their understanding of their consciousness of reality and the way they use that understanding to interpret the world in the broad sense. This objective was tackled by researcher from two angles which were considered as the important criteria of validating the understanding of Wanyiha towards their consciousness: respondents were asked to state their understanding in viewing, approaching, and considering various realities of life and to articulate other people's views to them.

Here most of the expression tried to show that the presented situation is what has let the Wanyiha Community to be the way they are in undertaking the different reality of life. They claimed to know and live according to their environment which seems to change a lot because of the mixed culture which is highly growing in their area. One of the chief responded to one of the question directed to him as follows:

Tutalinazyo nazimo kuvageni vevakwinza kutendama mumsi yitu ve te vanyiha ha. Tukuvakaribiswa na tukuvapa amagunda, tuvasungwile vatusungwilwe, tukwimalana...

Literal Translation:

For us we don't have any problem with the people who are coming from outside, and who are not part of our community. We welcome and let them acquire some piece(s) of land. They like us and we like them, we marry each other, but sometimes they insult us by seeing us

as foolish, because we are not progressing like them, and they even dare to attempt to start their chieftdom in our land, for this we cannot accept. I remember there was a certain time, Wanyakyusa wanted to have their own chief, I and other chiefs of Wanyiha; we said no it can't be. So they stopped. So what they challenge us in development, we accept those challenges but they should stop insulting us. Definitely we see that we need to be aware because as the time goes on these outsiders will overcome us because we have already started to see the sign”.

The response of this chief in content wise did not differ from the other one, who also the same question was directed to him. The researcher also recruited more information on the understanding of traditional beliefs in relation to foreign beliefs; here respondents expressed their positive view to the members of the community who are converted. Chief himself in focus group interview said “tutalinazwo nazimo kuvantu nvitu nve nvakufwata idini injeni...”.

Its literal translation is “we don't have the problem with our people who are following other new belief, what we know is that some of them still support us and others are not supporting us.” After chief uttering these words one member carried on to say: “idini injeni zimo manyi zilinumushinzi kwa *mwene*, zilikumwalihaga poshe manyi yezikufungula amakanisa gao au kumambo gao”.

Its literal translation is “these new beliefs especially some of the denominations or sects which belongs to it, respect our chief, sometime our chief is called to

participate in the function of inaugurating their churches or places of worship and other functions”. However the same question regarding converts relationship with traditional beliefs when it was directed to other respondents from personal primary interview and personal secondary interview was responded differently. Most of them said the converts have nothing to do with these local beliefs and they see chief as leader who is powerless to them but still symbolizing custom and traditional issues.

One respondent said: “Kumulolaga Umwene akutuhaga, kukwane ntakwelewa nashimo sheshikwendelela nawo”. Its Literal translation is “Yaah I normally see mwene passing but to me I don’t what is going on with him”. Table 4.6 indicates numbers or respondents variation in their beliefs according to the sample group from the sample size taken by the research. The converts and non-converts to foreign beliefs are indicated in numbers.

Table 4.6: Respondents Variation in their Beliefs According to their Given Group

Group	Total of Interviewees in a group	Converts	Non-Converts	Total of the Interviewed
PPI	35	25	10	33
FGI	30	02	26	29
PSI	35	26	09	32
Total	100	53	45	94

Source: Researcher (2014)

Comments

Wanyiha community’s consciousness of reality is understood by themselves, this is the good thing, how it is understood is the other thing and how other people understand them is the other thing too. According to Gartell’s thinking (1889) Nyiha

are straightforward people, characterized with egalitarian ethics, warmth, hospitality, and generosity while for Slater (1976) regards them as reticent, indirect, and suspicious. Wilson (1958) argued that “the Nyiha, have been so conservative that detailed field work might provide a great deal to their traditional history and culture”. The interview conducted by the researcher through vast of questions monitored by interview guide proved that it is true that first and foremost one should know himself or herself who is he or she and how far he or she knows himself or herself. Attempting these two angles then one should accomplish his knowledge by seeing how others understand him or her. The majority of the respondents indicated the understanding which was in dynamism.

The dominant community is not safeguarding what she claims to know and fears to be overcome by the outsiders' community who are living with them. These outsiders according to the different expressions from the respondents are perceived as a threat to the native community. Two realities emerge here as the source of fearing the assimilation whereby the possibility of the dominant community to be assimilated to outsiders community or substitution whereby the dominant substitute their community affairs by the outsiders affairs. These concepts were identified to most of respondents especially when they were responding their understanding and the way they are taken from outsiders' people living with them.

4.3.4 The Formation and Expression of Consciousness of Reality

A Memo

The respondents were asked to respond some questions, for the purpose of discerning of how do they form and express their consciousness of reality. Researchers

addressed the issue of faculties responsible for human consciousness. It was upon the respondents to discuss and listen carefully the movement of the interview session for Focus Group interview (FGI), and personal primary interview (PPI) as well as personal secondary interview (PSI) which augment the previous interviews of PPI and FGI and prepared a ground of the intended goal(s) of the research. One of the interviewee responded in the issue of how the formation and expression of consciousness of reality by saying:

Kushinyiha tukuti umuntu akusivaa, akusungwa, ulusongwo lwa moyo wakwe lwelukumtwala kuvomba zwa kwanza wuyo. Angashimo shakwaga licha ya sivo ukuvala kuvasongo mukuyanga na kwenyelezwa ishakuvomba, kushintu sheshikuloleha kumwaga au kumutamwa umuntu wungava wuvinu, inzala ipinti, ulozi, na ganji aminji. Pe imbila ya mwene ye yikuva yikulongozwa ulusugwo lwa Mnyiha kumata gakwe gonti.

Literal translation of this segment can be taken as follows:

According to Wanyiha, a human is thinking, loving as the heart wants and directs what to do, as human when you encounter anything apart from thinking you go to the elders and talk and discuss to see what can be done upon the specific serious issue which might have faced the person such as disease, famine, witchcrafts and others, the word of chief is what directs what a Nyiha person loves in his morality.

Comments

It is injustice to speak on the privation of the faculties responsible for formation of consciousness in the community of Wanyiha. The respondents expressed many

incidents which indicated the presence and utilization of those faculties. What is lacking is the research on those faculties and its exposition which may give the proximate use of it and proper way of cultivating them in the life of an individual person. Thinking or reasoning well is an art which is acquired by learning, experience and practice. Through this art an individual person develops numerous varieties of art which either falls under the arena of act or belief.

A Nyiha person is ahead in thinking in communal base in comparison to individual thinking. So it is the community under the leadership of chief which assign how a Nyiha person should act in different situations and what a Nyiha person should believe. Researcher in his interest of wanting to discern the following three propositions namely: *How to think well, how to act well and how to believe well* to the community of Wanyiha. He found that many respondents were at easier position of being more familiar with how to act well and how to believe well.

The rationale of seeing this as easier aspects depends to the community which has already dictated the valid social actions which do not contradict the custom and traditions and in the case of belief, chief is there to direct them. This familiarity to actions and beliefs has become one of the reasons of many Wanyiha taking refuge in pondering things together when those things are not going properly. Therefore they find themselves acting by listening to the chief's instructions in the way of doing towards something pertained to their life, especially for the matter related to their community while those related and limited to their family, elders are supposed to be approached.

The consideration of the researcher in this matter tried to show that, thinking properly necessarily begins with an individual before the community. Since he or she is thinking well within the community the reciprocity is born between the two without forgetting the other. But when thinking begins with the community an individual is immersed in to the point of forgetting his or her position and that reciprocity is lost. In such community an individual position and role of thinking is forgotten or undermined.

Therefore it is the community and what have been confirmed as true have to prevail in the social life. Actions and beliefs remain only under the guideline of the community since that community had custodian mandate of protecting and taking care of what she has begun. In the community of Wanyiha, Gartell (1988) argued that he did not found a primitive philosopher, but he found many canny, shrewd informants who seemed to be doing well in tearing their way through the shoals of their rapidly changing social world. In this regards such a community of this type, the progress is very rare because the rigidity is real by the fact that two had been chosen instead of one.

Mathematical rule or principal directs us to start counting with number one and not number two (#1... yes & # 2...No). When thinking starts with the community, it as if we start with number two which is wrong, to correct that wrongness is not to continue from two but to start afresh by starting with number one. This starting point of number one can be argued to be in agreement with what Socrates, Descartes and Kierkegaard advocated as the role of an individual person in thinking which plays the significant role of forming the life of the human person (through reconstructing of his

or her consciousness of reality) and his or her community. Aristotelian ethics define virtue as the moderation or mean of what is regarded as weak or extreme. For instance westerners can be accused to be more individualistic or Africans can be accused to be more communitarian which is not fine according to Aristotle. Therefore with this research it can be argued that the moderation or mean of the two without neglecting the other is what is advocated.

In this regards still it can be argued from historical point of view that even those who are seen as individualistic society, at the beginning were communal society. It took them number of years to come out from communalistic society to individualistic society. In philosophical arena we cannot forget Socrates in Ancient time, Descartes in modern time and some contemporary thinkers especially extentionalists like Soren Kierkegaard. Their tireless effort was to let the society to realize an individual position and not neglecting him or her. They knew the fundamental importance of reciprocity for healthier and development of human person and his or her society at large.

It is better to advance and continue facing challenge rather than not advancing and remaining with challenges. Those who may be accused as individualistic society of course they have the main challenge of not considering others instead of looking only themselves and those who may be accused as communitarian society of course they too have the main challenge of forgetting an individual person. However the former is in a better position than the latter because she has advanced from the stage where the latter is. This can be argued that she can do much better in development of

handling her things in comparison to the latter where many things can continue to go in vague including the stagnant development.

Therefore the researcher hopes that the intended goal of the research will be much helpful by letting the community of Wanyiha and other African communities to work on the substantive formulated theory which is reliable for an African person in his or her context for Transcendence as the process which necessarily yields the positive impacts if not now then it will be tomorrow. Hence [#1...Yes & #2...Not].

4.4 Influencing Factors for the Reconstruction of African Consciousness of Reality

Reconstruction of African Consciousness of Reality can be assumed either as ongoing process or a process which may end for sometimes. The findings from the respondents show the numerous factors which have become the part and parcel of the formation of the consciousness of the community members. In a reverse way the same factors have to be assumed towards reconstruction of African Consciousness of reality. The respondents expounded their consciousness as what have been sealed from what they have been encountering in life; that is historically (historical experience), intermingling with other culture (hosting the foreign culture), education both formal and informal education and other factors like those which are generated from the application of science and technology in human life.

4.4.1 Historical Experience

The respondents gave as they could their affairs related to history. They traced so many things from their ancestors; the life which these ancestors lived seems to be the

model for them. According to the ideas of most of them, a human being has a history which points the past (ancestors), the present (all who are living here and now experiencing life as it has been handled to them by the forefathers) and the future which is sustained with present.

Belief was seen as a key refuge which leaves the person into a safety life from all what could be judged as a danger or harmful to the life of human being. Experience which is built in belief plays the role of a measure of what should be done and what should not be done.

Mwene is the only person who has been legalized by the community and carries the legacy of the conscious of the community in collaboration with some elected members of the community. What he utters carries a historical mandate which is considered to be alive from the ancestors.

Therefore *mwene* of Wanyiha is considered as a Logos of the community. “Imbila ya mwene yeyikulongozwa insi. U Mwene angavila Ishivila twenti tukutetema na kufuata goti gakuwila”. (Literal translated as the Word (Logos) of chief leads and govern the country, when the chief declares or proclaims something all of us respect and follow what he declares or proclaims).

Despite the change which is facing the community of Wanyiha still *Mwene* carries a symbolic function as the only leader of the Wanyiha community in a traditional sense as well as in the ordinary sense. It has been the life of the day, for the people to believe in mere words to something without meaning in a real sense. Such behaviour was also seen to affect the community of Wanyiha.

They believe to their historical experience which cannot be expressed outside of the sovereignty of Mwene but they don't act appropriately to what they believe. The experience they have can be argued to be overshadowed with rapid changes which are taking place without leaving the room for them to readjust from internal forum and the way they can accommodate the external forum.

The community of Wanyiha just as it may be to other community need to recall for awareness of their internal forum in special program which may march with the rapid changes and find out how to accommodate the external forum. A community is a unity of individuals therefore such awareness should go hand in hand with the individual person consideration that he or she is a responsible by being conscious with himself or herself, with the community and with his or her environment and society in general. This is what is argued as the one's worldview.

4.4.2 Intermingling with other Culture

The community of Wanyiha for long time had been not an Island. She has hosted and accommodated many people of different background of tribes, culture, language, country and religion. Due to this encountering life together with the outsiders who are living with Wanyiha, the consciousness of Wanyiha has been changing gradually. Some of the changes leave positive impacts while other changes leave negative impacts.

Mgala (1991) argued that the assembling of various tribes in Unyiha have contributed to change the sweetness of the language of Wanyiha. Elders speak about the youth as the one who misleads the language of Kinyiha, since they speak by

mixing words in a vague way. Mgala (op. cite) also portrayed the custom and traditions of Wanyiha; he argued that in the past Wanyiha had their way of nurturing their children and youth before marriage and they had good songs and dances like Ibeni, Impunza, Indili, Shikweta and Ishisenje which were played mostly by mothers.

According to Mgala (op. cite) it can be argued that, Wanyiha community have undergone some changes if not all, and then it may be in most of their way of living their culture. These changes are, because of encountering with other cultures from within and outside of the country. Mgala (op. cite) argues on the change in the aspect of language and uses the past tense to express the elements of culture which used to take place in the past world of Wanyiha which are no longer taking place as they used to be.

The response of Wanyiha to the situation encountered can be argued to be calm but all in all it seems to be taken in optimistic way by most of the Wanyiha. The only way is how to use the situation at hand for their self realization instead of being assimilated by foreign culture in their occupied land; they have to assimilate them, because it is their due right which they can only practice within their community and not somewhere else. Even if they happen to practice somewhere else it may be just as an extension of what they are practising in their community.

How are we doing? How other is doing? What can be the best way of doing from the way we are doing and the way other is doing? Diligent attempt to these propositions in the midst of mixed cultures gives the room for proper consciousness formation which may be appropriate to the context of the person as it may be for Wanyiha community as a dominant community in the researched area.

4.4.3 Education

Educational system has a significance role for the formation of the consciousness of reality of the people of the given context. Just to leave aside the informal education system of Wanyiha which was good by then, before this formal educational system. The current formal educational system seems to challenge many things of historical experience of the people. The elites of the formal education neglect most of the good aspects of the informal education. But on the other hand the informal education has remained a dormant one which is not progressing.

Therefore the need of making the progress of this informal education is crucial. Kanu (2007) argues on the issue of appreciation of the importance of tradition in shaping identity. According to Kanu (op. cite) this identity would enhance African person understanding of how tradition imposes limits on the change that is possible in a society. She continued to argue that no matter how revolutionary the change, some continuity remains in the form of certain modes of thinking, perceiving or relating. Certain habitual ways of behavior will survive as important ingredients in the identities of the people who are what they are because they so deeply shared them.

The respondents showed minimum consideration to this informal system of education. Most of the respondents who have low level of formal education and those who have never attended the school seemed to be less informed about the worldview. So with the rapid changes articulated earlier, they remain the victim of the change, they cannot overcome the challenges which are coming out within the intermingling of culture. It is difficult to lead something when you have little skills,

knowledge and experience, and it is more difficult when you have someone who is ahead of you in those things.

Therefore the issue of education both formal and informal education in giving and preparing the people of how they have to be conscious in their context, it can be argued as undeniable need for the community of Wanyiha. It is the education which is going to enable them to advance from where they are to another stage which may lead and help them at individual level and community at large to be more conscious and progress for development of different arena of life within their context.

4.4.4 Human Act

Human act is what makes the worthiness of a human being. It is the act which wherever one performs it, is responsible for it; because he or she has involved his or her fundamental faculties to perform that given act. One is blamed not of act of man but of human act. Inclination towards what is good unlike to bad can be argued as a principle of life.

In so far as one acquires full realization that he or she is inclined to perform good for himself or herself, for other(s) and for the society at large such an individual confines himself to the real life of human person. His or her consciousness cannot be expressed different from human act which has its basis in the human person consciousness of reality which drive or forces a person to act good for its sake. Most of the respondents in their response showed that they act because they have been experienced to act in that way. Therefore their consciousness just as it may be for other people from other community seemed to be in that way.

It was the call of the researcher in a given consciousness to be confined by letting it to stick into transcendence and formulated substantive theory for better impact or results. These impacts culminate an individual either gradually or at once and for all or at once but repeatedly as the way to Human person consciousness of reality, which is reliable and stable guarding the human person and leading him or her to desired end as a human being. This desired end is the ultimate end of a human being endowed with material and immaterial reality in him or her. In other words as a human being endowed with body, mind and spirit as a unified entity which carries the eternal project of life inseparable but separate for a while.

4.4.5 Other Factors

Present spiritual and religious orientation, social influence from friends, companions, relatives and mass media were articulated most of the time by interviewees that they also play the role of moderating their behaviour, action and belief. There is diversity and multiplicity of religion and social influences in Unyiha. The views and life style of the day are promulgated by the situation of their socio-economic force which prevails under the given contextual time.

The mind-set of the Converts to new religion seems to be quite different from those who are not yet converted. The opinions of the members of the community seemed to contradict to each other not because of the understanding of the new situation but rather because of the attempt of substituting existing situations with the new one hoping that the new one is the better, under the justification that there is every right to despise the one existing. To substitute something is like losing what was there before substitution. An identity of Mnyiha as it may be for any other person from

other communities has to be seen in safeguarding his or her identity instead of letting it lost. He or she may allow this when the substitution becomes a reality for him or her.

The understanding of the situation is the best before taking any process. It was shown from the respondents' arguments, the weakness between the lines in the mind-set of Mnyiha. For stance government was accused of plundering chief's sovereignty completely, in this accusation the one who is accusing still has no idea or any plan of how can he settle in this aspect. The alternative way of giving *mwene* what he deserves is not there. Therefore the need of going through all what identifies the community of Wanyiha, namely the place, the language and *mwene* should always be thought about especially now days when some people or group of people are thinking to take advantage to the other. This implication can also be thought to other communities of similar experience with this of Wanyiha community.

4.5 Phenomenological Consideration

The researcher was faithful to this philosophical approach in his interviews under two grounds. First from himself, he tried to be aware by not imposing his experience, knowledge and all what he is familiar with; such as his belief. Second from the interviewees, here in some incidence the researcher tried to create the environment by letting the interview to wear the approach of phenomenology in articulating his or her information as asked by the researcher.

Henry (2014) argues on the new phenomenology possibilities for African as the occasion for self-reflection; the path into the practice of self-reflection; and the role

played by knowledge produced in the natural attitude in the African constructions and reconstructions of the transcendental domain. What Henry (op. cite) argued, augmented the researcher's enthusiasm through phenomenology to explore the findings for authentic outcome of the study and phenomenological approach of an African person in conforming with the given circumstances or reality as it has been expounded by this study.

4.6 Hermeneutic Application

All the data or information was interpreted according to their context in relation to the goal of the research. Since the study goes with the philo-religious, all elements pertained to philosophical or religious orientation was interpreted thorough. The interpretation went hand in hand with every material which was considered as a suitable input for the study. In a special way during the data analysis the researcher employed this hermeneutics for better result of the research, since most of the research data collections were under the basis of history so the appropriate interpretation was needed.

Mwazembe (2013) found that the use of hermeneutic method is good for proper interpretation of historical facts. Meanwhile Ozumba (2004) also adopted the principles of charity related to hermeneutical studies which allows carrying out an interpretation with some sense of liberalism an assumption which is not harmful to the letter and spirit of interpretation. In this regards as Ozumba (op. cite), can be argued that the use of hermeneutic strategy in interpreting the realities pertained to the society of wanyiha was relevant and significant in relation to the study.

4.7 Some Significant Challenges of Data Collection and the Entire Study in General

4.7.1 Language

In carrying out this study specifically during the data collection, the research faced some challenges which sometimes seemed to be a problem. For instance there was a challenge of language, most of the respondents were struggling to find the better way of expressing their ideas from their language. In dealing with this challenge the researcher requested the help from other respondent who were able to interpret the deep meaning of the ideas expressed in “Kinyiha”. In addition to this the expert of three languages was requested in consultation with the researcher to put well the ideas without distorting the meaning intended by the respondent(s).

4.7.2 Fund and Related Materials for the Study

The issue of fund was also a challenge as well as a problem. The study was too expensive and the researcher has no source of income, but he tried at his level best to fulfil all what were required for the study through loans and support obtained from friends. Another challenge was the lack of the related materials for references since the study seems to be studied only by few scholars especially in the orientation of Philo-Religious approach in relation to a case of Wanyiha community. The researcher therefore has put more effort in finding the materials with his prior knowledge which played the role of basis for this study.

4.7.3 Unwanted Data, Time and Ethical Issue

Last but not least during the interview the researcher finds himself having a lot of data even the unwanted data. Due to this condition of having unwanted data, the

researcher finds himself using more time in processing and analysing the data of the findings. However the researcher was able to face this challenge since he was aware from the very beginning with his tool of interview that it has this characteristic of bringing unwanted data or leading to such a trap of having unwanted data.

In addition to this some theories and methods especially Survey-case study and the grounded theory were not very familiar to the researcher, therefore the researcher has also to take some more time to study them for better application in the study. The issue of time from the participants of the study starting with the researcher, supervisor, and respondents was also a challenge, but through the good cooperation from all the participants involved and the plans of the research propagated and initiated by the researcher, this study was carried out to its accomplishment, despite the time which was prolonged because of the factors identified.

Ethical issue also was seen as a challenge due to reluctance and slow response from some of the respondents. The researcher was able to sense the feelings of fear, doubt, refusal and fairly cooperation from some of the respondents. For stance in giving out the personal information or personal profile some of the respondents did not want to expose their information easily.

Therefore the researcher has to put in advance what he has considered in the ethical aspect before starting conducting the research to convince those respondents to comply with his curiosity and intention in order to meet with the necessary data required for the study.

In this regards it was argued that some information observed and heard had to remain discreet or concealed unless the researcher in agreement with the respondent(s) decide otherwise. The issue of age, level of education and some spoken essential and confidential information of the community of Wanyiha, were some of the issues which were seen and observed by the researcher to be regarded from ethical point of view; by letting them to be concealed and discreet unless they come to be confirmed otherwise by the people involved in this research, namely the researcher and respondent(s) or in other words the participant(s) of the research study.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

5.1 Overview

This chapter concentrate on the discussion of the study, which tries to analyse and reflect the data at hand in relation to the entire study for its substantial outcome.

5.2 Analysis of the Research Findings

5.2.1 Research Question(s)

This is the first step to data analysis according to grounded theory, it consist the exploration of the questions of the research as they have been addressed in conformity with the specific objectives of the research. To explore question number one, was aimed to know an extent of an African person (respondent) awareness of his or her life, society and environment.

Keeping that in mind interview was the main data collection method. Using interview guide with open questions, respondents were asked through personal interview to give an account of how far are they conscious with their life, society and environment. The interview was conducted to the respondent by the researcher himself assisted by a selected native from each village.

To explore question two, on how is an African person aware of his or her historical experience in relation to his or her acts - Human Acts? Interview method was also adopted. Respondents were requested to reflect and express their historical experience in relation to what they act in concord to Human Act. Respondents were

asked questions that were set to collect information on historical experience and the way this experience motivates one's conduct in concord to Human Acts. Responses were recorded for subsequent processes or evaluation. The same interview method was adopted as main method for collection of information to explore and address question three, where respondents were asked question(s) in order to seek out if there is any relationship between the understanding of African consciousness of reality and all what is taking place in his or her daily life.

Through interview, using interview guide with open questions insights on the ways of which the consciousness of reality can be formed and expressed were collected and recorded for further processing. This aimed to address intended goal of the research. In order to supplement information collected through interview; both personal primary interview (PPI) and focus group interview (FGI) were used. Personal secondary interview (PSI) was employed in order to refine the four various responses of PPI and FGI from four questions. This refinement acted as the condition of hypotheses testing for substantive theory formulation.

5.2.2 Theoretical Sampling

Bryman (2012) defines research sample as the segment of the population that the researcher select for research. It is a subset of the population. Theoretical sampling used mainly in relation to grounded theory to refer to purposive sampling was done, keeping that in mind; it was carried out so that emerging theoretical considerations guide the selection of research participants. This theoretical sampling as it is presupposed from its nature of ongoing process was continued until a point of theoretical saturation was reached as its intended end.

The sampling carried out by selecting five villages from three divisions of Vwawa, Iyula and Igamba. These three divisions were selected out of six divisions of Mbozi district under the rationale that they were researcher's targeted divisions where Wanyiha community is dominant as well as the area of research. Thereafter a sampling carried on to form three groups, each group had a member from each village selected, namely; Ichenjezya, Ilembo, and Hasamba villages from Vwawa Division, Ihowa from Iyula division and Bara from Igamba division.

Purposive sampling was used in selection of divisions in order to demarcate the area of research where Wanyiha lives. Selection of villages were done under the rationale of an easiest of accessibility in relation to custodian of traditional and custom knowledge of Wanyiha community in consideration to the objective of the study. Theoretical sampling according to the groups continued until a point of theoretical saturation was reached. Bryman (2012) indicates that *theoretical saturation* in grounded theory is the point when emerging concepts have been fully explored and no new theoretical insights are being generated. The sample size was 100 people which were divided into three groups as follows:

5.2.2.1 Personal Primary Interview

The first group had the total of thirty five (35) members of the community; each village had seven (7) members. These members responded to personal interview conducted by the researcher through face-to-face or mobile phone service. However in most cases the researcher used mobile phone service in which each respondent was given a series of short and clear open questions which were used as guide of

interview dialogue. The members of this group were selected in consideration to the nature of the research questions that were posted to them.

The researcher requested the traditional leaders and other familiar members of the Wanyiha community to select and assign the members of this group who are competent, well dressed with Wanyiha community's culture and worldview from within and outside their culture and eligible to cooperate with the researcher. It is within this group the researcher also has an interview with the key informants.

These key informants were two Chief(s) as indicated in the photos 5.1 and 5.2 in page 150 Elder(s), Local government leader(s), district librarian officer and district cultural officer. Mleshelwa Mwene Nzunda is a chief at his area of Hasamba village, head of all the chiefs who are under the lineage of Shimpuluva and the chairman of all the chiefs of Wanyiha community.

In the case Chief Tunduwaga Jackson Nzundah is aged chief about 94 years old. He is a chief at his area of Ichenjezya village which is located within Vwawa town. A rationale of meeting with these two chiefs especially Mleshelwa Mwene Nzunda who is a chairman of chiefs in Unyiha was to have a well disclosed (to mean home based knowledge about Wanyiha community) to the community of Wanyiha and all what are pertained to them and have to do with them in their entire sphere of life. Also it was under the rationale of measuring the intensity of awareness of the community by comparison with their different style of life stimulated by numbers of factors according to their location of urban and rural area.



Figure 5.1: Researcher with Mlshelwa Mwene Nzunda in Interview

Source: Researcher January, 2014 at Hasamba



Figure 5.2: Mwene Tunduwaga at Ishivo after Personal Interview

Source: Researcher January, 2014 at Ichenezya

5.2.2.2 Focus Group Interview

The second group based on focus group interview and was the group of thirty (30) participants from traditional leaders from selected two chiefdoms, namely; Hasamba

and Ichenjezya, present in the two villages where the researcher carried out the research. This group was further divided into two subgroups; the first one from Hasamba village had twenty members in which nineteen members were able to participate in FGI with the researcher and the second one had ten members, in which seven members were able to participate in FGI with the interviewer.

These leaders or chiefs of the selected chiefdoms were on behalf of other traditional rulers of the chiefdoms which still exist in the community of Wanyiha. In addition to this the researcher was more interested with this group under the justification that it is a rich informed body because it is a custodian of knowledge, traditions and customs of the community.

In conducting the session of interview, the leader of the group gave prior orientation and general introduction to the topic of the research. The researcher had to verbalize the contents and matters of the study based on interview guide which were almost related to the contents and matters of the primary and secondary interview guide.

The distinction from personal interview with this focus group interview was on the deep group discussion in contextualizing the contents and matters of the study. Besides this the main work of the researcher was also to take down and recording all the necessary data with the help of a selected indigenous who played the role of assisting the researcher. Photos 5.3 and 5.4 in page 145 and photo 5.5 in page 146 show some members from Wanyiha community who participated in the Focus Group Interview (FGI).



Figure 5.3: Some Members of Chief's Council and Researcher after FGI

Source: Researcher January, 2014 at Hasamba



Figure 5.4: Researcher with some Members of Chief's Council in FGI

Source: Researcher August 2014 at Ichenjezya



Figure 5.5: Researcher and Some Members of Chief's council after FGI

Source: Researcher August, 2014 at Hasamba

5.2.2.3 Secondary Personal Interview

The third group had also the total of thirty five (35) members of the community of different age, sex, experience and profession, each village had seven members in this group. The researcher here paid more attention to these differences in taking the data, different from group one where those differences were not very much considered. There was very special selection for the respondents in order to meet with the intended goal of the research. Those respondents were required to be able to argue and defend their stand with reasonable and critical arguments with some philosophical orientation.

In this third group, the researcher made face-to-face interview with twenty (20) members and the rest fifteen (15) members the researcher used mobile phone service for interview. The interview with each member of this group was conducted in a

critical way; the detailed open question was posed and the answers were given with a reasonable and critical argument from the respondent, substantiated with dialogue and interrogation. Example of such questions was formulated in interview guide and is given in appendix two.

5.3.3 Coding

The researcher used the qualitative content analysis procedure with the aid of grounded theory as a strategy to the analysis in relation to the expected goal of insights or hypothesis and conceptual (concept) or theoretical (theory) formulation or development. Bryman (2012) found that qualitative content analysis is an approach to documents that emphasizes the role of the investigator in the construction of the meaning of and in texts. There is emphasis on allowing categories to emerge out of data and recognizing the significance for understanding the meaning of the context in which an item being analysed (and the categories derived from it) appeared.

Bryman (2012) also found grounded theory, as a strategy to data analysis which is an iterative approach to the analysis of qualitative data that aims to generate theory out of research data by achieving a close fit between the two. Grounded theory is very much associated with an approach to data analysis that invites researchers to fragment their data by coding the data into discrete chunks. Bryman (2012) in this theory argues on the following tools, namely *theoretical sampling*, *coding*, *theoretical saturation* and *constant comparison*.

Bryman (2012) states that **Coding** is one of the central processes in grounded theory. It entails reviewing transcripts or field notes and giving labels (names) to component

parts that seem to be particularly salient within the social worlds of those being studied. Charmaz (1983) also found that codes serve as shorthand devices to label, separate, compile and organize data.

The open coding was applied as the process of breaking down, examining, comparing, conceptualizing and categorizing data. Bryman (2012) states that this process of coding yields concepts which are later to be grouped and turned into categories. Therefore the collected data were coded by the researcher through open coding so as to achieve the concepts.

The concepts achieved were awareness split into inside and outside realities generating identity and self identity to others in the underneath of preservation of the inside realities and assimilation or substitution of the outside realities. Another concept achieved was historical experience assumed the positive or negative deposit and catalyst in the system of thought and the force to inquire an innovation in the system of thought. Last concept was the analysis of the possible faculties which are involved in the formation of consciousness of the person.

The respondents almost in all groups were able to express the way how they come to understand and experience their living world. They did not go further apart from expressing what they have acquired as part of the truth which should be believed. The intermingled culture was taken as a threat for the indogenous. Most of the respondents were anxious with the way other cultures are trying to take charge over them in irrespective ways.

5.3.4 Constant Comparison

Bryman (2012) states that Constant comparison is also a central tool of grounded theory that entails constantly comparing new data with existing data, concepts, and categories. It also entails comparing categories with each other and categories with concepts. New data were compared with the existing one and concepts from both sources employed by the researcher. This process led the generation of categories, which were carried on by comparing among themselves and with the concepts.

The categories generated were outside realities assimilated the inside realities instead of the inside realities to assimilate the outside realities. Next to assimilation was the attempt of substitution of the inside realities with the outside realities. Decline and diversion of the sense of historical experience in countering the contemporary situation and innovation in the system of thought for confrontation and harmonization. The properties were discerned from categories generated such as assimilation, substitution, decline, diversion, historical experience, innovation, education, religion, intermarriage, language, confrontation and harmonization.

5.3.5 Theoretical Saturation

Bryman (2012) found that theoretical saturation is a process that relates to the coding and collection of data. It is the point which suggests the point in which there is no further point in reviewing the data by seeing how well they fit with the concepts or categories. In this point, the researcher may wish to continue collecting data to determine its nature and operation but then reaches a point where new data are no longer illuminating the concept.

Theoretical saturation took place at this stage as its stage and gave the room to exploration of the relationship between the categories in order to yield the hypothesis. The situations as the categories forecasted, indicated that there were well versed to outside realities from historical experience to contemporary experience. For stance it was easier for some of respondents to speak much and in detail about foreign culture rather than their own culture.

The only reality which remains is to reverse that outside realities from historical experience to contemporary experience in order to give the room for transcendence towards inside realities and inaugurate what have been conserved inside. Hence the generation of sound hypothesis can be argued as Reverse, Transcend and Conserve the holistic reality of African person and his or her context (RETCHRAPC Hypothesis).

5.3.6 Theoretical Sampling and Data Collection

As it was stipulated in the previous theoretical sampling, in this stage personal secondary interview was carried out and further data were collected. The collection of data was likely governed by theoretical sampling of this stage in which thirty five participants were involved, keeping that in mind, their selection was very keen so as to meet with the curiosity of the researcher. The relationship was carried out for the hypothesis formulated with the new data collected. The measure was how the data from secondary personal interview fitted with the hypothesis. This process proposed the researcher's wish to continue to determine the nature and operation of the data acquired and adapted instantly in intrinsic link with the formulated hypothesis.

The process continued until it reached a point where new data were no longer illuminating the hypothesis. The emerging hypothesis was partially tested so as to specify the substantive theory. Bryman (2012) found that a substantive theory is explored using grounded theory process in relation to different settings from that in which it was generated.

The researcher inquired further information by letting the respondent(s) to introspect themselves especially the exposed situation expounded by the hypothesis. Most of them were able to give in vague way the faculties which can be responsible for the execution of the hypothesis, while only few of them gave fairly what the researcher requested from them. Since the hypothesis emerged and becomes the targeted point towards confrontation and harmonization of the situation.

The researcher here from the prio-theoretical framework analysed the faculties responsible for human person's consciousness of reality and linked them to the context for the formulation of intended theory. The intended theory was formulated as Historical experience plus human acts in the sequence of thinking, acting and belief for formation of one's consciousness of reality.

This mechanism becomes a substantive theory in which Historical experience is measured in the mirror of human acts where human person is deliberately and voluntarily towards something or to certain reality and justifies to it by thinking upon that thing or reality, if in so far as he or she relates to it; find out if it suits or does not suit the worthiness of human act. Then he or she acts towards it positively because it is worth to embrace or negatively because it is unworthy and can't be embraced.

Then lastly to believe into two dimensions, firstly to Supreme Being and all what is pertained to that Supreme Being as supreme realities. Secondly to his or her fellow human person and all what can be done in relationship to him or her in the scope or horizon of the Supreme Being in which he or she justifies his or her belief.

By these two wings of belief; identified as belief to the Supreme Being (the so called Creator, God, Allah, Yahweh, Mulungu, Utata Uyahova, Kyara to mention a few) and belief to fellow human person; a person needs to exhaust well his power of thinking in order to have full realization of what belongs to first or second wing (or both wings), instead of mixing or substituting or assimilating them. By doing so, one defeats the trial of being the victim of belief as a risk or ignorance and finds himself or herself into a belief as forecasted into certainty which can be argued in the realm of Faith and Trust.

Thus he or she inclines, relates and establishes the relationship with Supreme Being in Faith and to fellow human being in Trust. Faith may continue to transcend as something which comes through simply illumination, enlightenment or Divine illumination and enlightenment which a human person find himself or herself endowed from above or by the so called Supreme Being. Trust may continue to transcend as something which comes through human experience, and utilization of human faculties of intellect and will identified into Reason or Thinking and freedom or choosing which manifest to us through the knowledge and love of something in which one makes the deliberation and volition.

The perfection of Trust may be applied to Supreme Being analogically to mean the same thing as what faith means. For instance a child to her beloved mother or father

has such trust which can be argued to carry the same implication with faith; he or she puts on the same line without distinction that her mother or father is almost a Supreme Being. But coming to the grown-up person even if he or she may have a very good father or mother, such trust if applied by him or her to Supreme Being should be in analogical sense. Faith and Trust can be argued as the centre and catalyst of the form of human acts in all his or her spheres of life; whether socially, politically, economically, technologically, and culturally.

Therefore the wrongness in these fundamental expressions of inclination and relationships of Faith and Trust provides the unworthy life living which disqualify the life of human person. Some of the outcomes which may be argued as the result of such wrongness are like injustice, immoral and corrupt life of the human person in his or her life and society in general. By substantive theory Bryman (2012) continues to advocate that formal theory can be generated. But that formal theory would relate to more abstract categories, which are not specifically concerned with this study.

In this stage, the researcher used also hermeneutic method in order to have the proper interpretation of the historical experience and other phenomena of life which gave the intended goal of the research appropriately with the material which were available. Bryman, (2012) found hermeneutics as a term drawn from theology, which and when imported into the social sciences, is concerned with the theory and method of the interpretation of human action. It emphasizes the need to understand from the perspective of the social actor. Bryman (op. cite) also indicated that hermeneutics appeal to the qualitative researchers as an approach to the analysis of documents and

other data that explicitly draws on two central tenets of the qualitative research strategy: an emphasis on the point of view of the author of the text and sensitivity to context.

The researcher proved his well understanding of the data analysed through grounded theory strategy. This strategy involved the processes of collecting and coding the data by employing a good method of hermeneutics for interpretation of all the data concerned. This interpretation provided the ground and justification of the constructivism of the author of the text and the role of an African person to his or her consciousness of reality. African person is the main or chief subject or actor in the entire formation of his or her consciousness.

Historical experience, human acts and other phenomena of life presented by the researcher acquired the ground and justification of the objectivism indicating the sensitivity to context which the researcher had never ceased to consider from the moment he began his study. This consideration made the researcher to think in terms of quantity. Therefore despite the nature of the research being mainly qualitative, with this thinking, to some extent the research adopted partially the inputs of quantitative research. These inputs were considered from the terms which express historical experience, human acts and other phenomena of life and they were descriptively employed by the researcher in this study.

Despite the phenomenological consideration in the field work during the time of data collection the researcher remained faithful to the sensitivity of context of the study. The context of the study referred to all the necessary conditions which played the

role of the formation of African consciousness of reality and how the transcendence was conveyed to them by readjustment, rearrangement and renovation to let the intelligibility of the whole processes of reconstruction or refinement. This intelligibility was achieved by the substantive theory formulation which was the intention of the research despite the other intentions which were there, like the understanding of the African consciousness of reality.

Summarizing this section of data collection and analysis by the aid of grounded theory; a brief description of a set of procedures is given as follows; the primary method of analysis was a continuous coding process. Analyses begun with open *coding* - the data were examined line by line to define actions or events within data. This coding analysis was likely lead to Strauss and Corbin (1998) who initiated the refining and specifying any borrowed extant concepts.

Next was the analysis of *axial coding*, which was aimed to make conceptual connections between a category and its subcategories. Then, concepts and sub-concepts were further defined by *selective coding*, which Strauss and Corbin (1998) found an integrative process of selecting the core category, systematically relating it to other categories, validating those relationships by searching for confirming and disconfirming examples, and filling in categories that needed further refinement and development.

Codes and categories were sorted, compared, and contrasted until all the data were accounted for in the core categories of the grounded theory paradigm model, and no new codes or categories could be produced, i.e. saturation. The researcher also wrote

analytic and self-reflective memos to document and enriches the analytical process, to make implicit thoughts explicit, and to expand the data corpus. Analytical memos consisted of questions and speculation about the data and emerging theory.

Creswell (1998) described in briefly the following processes of data analysis in grounded theory as follows: Firstly *open coding* in which the categorization of the information and examining properties and dimensions of the data is done. Secondly *axial coding*: in which the identification of a central phenomenon, exploring causal conditions, specifying strategies, identifying the context and intervening condition, and delineating the consequences for the central phenomenon identified is conducted.

Thirdly *selective coding* in which the continuing work of identifying a story line and writing a story that integrating the categories in the axial coding; presenting the conditional proposition or hypotheses. And lastly, *visually* in which a portraying a conditional matrix that elucidates the social, historical, and economic conditions influencing the central phenomenon is done.

5.4 Reflection on the Study's Results

Triadic movement as it has been pointed out from the very beginning as the movement from the Thesis to Ant-Thesis and lastly but not least to Synthesis. The synthesis marked the qualitative evidence of the study which was considered during the presentation of findings by abduction reasoning in which epistemological and ontological position of this study was manifested. Pettigrew (1977) found that qualitative evidence often convey a strong sense of change and flux. In awareness of

this as Pettigrew (op. cite) argued, the researcher hopes that the triadic movement was a process of a sequence of individual and collective events, actions and activities unfolding overtime in context, which ended up swimming into transcendence and substantitive theory formulated, towards the desired end of the human person consciousness of reality, which may be reliable either once for all or after sometimes or several times. The researcher was convinced that the inclination to holistic reality first and foremost rely to one's consciousness of reality.

Therefore there is human inclination to holistic reality only when there is human consciousness of reality. The divergence or privation of inclination to holistic reality would be an error, illness or defect(s) depending with the responsible situation to human person consciousness of reality.

The researcher was encouraged to investigate the response situation through the data presented and analysed, in relation to African consciousness of reality; by trying to identify it and its reliability in conforming the African consciousness of reality into Human person consciousness of reality, which verifies the genuenity of human life of an individual and his or her society.

5.4.1 RETCHRAPC Hypothesis

RETCHRAPC Hypothesis is the fruits of the findings, which refers to Reverse, Transcend and Conserve the holistic reality of African person and his or her context. The mechanism of the constituent hypothesis leads to construction, a yielded process which ends the mechanism to the intended goal of the reconstruction of African consciousness of reality into a theoretical basis. Each constituent hypothesis presents

the practical situation which is part and parcel of the findings and reflects the entire idea of the study with the possibility of specific theoretical anticipation for the study.

5.4.1.1 Reverse

Akbar (1994) found that every ethnic group shares a unique psycho historical experience which has been shaped by their special experiences as a cultural group and out of this unique experience emerges a cultural myth which serves as foundation which unites that group and lays the foundation for their particular worldview, which results into empowerment by the noble self-image that they share.

The concept of reverse was generated from the findings due to the inferiority and undervaluing the inside realities in favour of external realities. In this ground the assimilation was seen as a positive tool which has to be applied in a round way to restore back the inner experience which makes the essence of the community in unlike way with the prevailed situation where the accidents seems to overpower the essence.

These accidents in ordinary terms refer to all what can be regarded as foreigners, strangers or something from outside. The relationship between the essence (inside realities) and accidents (external realities) can be argued likely to be as a human body relates with clothes. Actually clothes can never take the part nor imitate the body; the body remains to be the body and the clothes remain to be the clothes apart from the unbroken relationship which stays there with different levels according to the types and uses of the clothes. In the expression of Akbar (op. cite), there is a call of awareness and the need of working for that awareness in a just way; that every

community in their given environment geographically as well as culturally have the right of assimilating instead of being assimilated.

As it can be argued from historical point of view in the issue of assimilation policy, where some African societies were assimilated instead of assimilating the foreigner culture, this was regarded as colonial strategy to undermine and overthrow the essence and everything which were part and parcel of Africans communities or society.

Therefore should it be taken for granted among Africans themselves even Europeans to continue with same style of assimilation policy? I think it is not, though believers of that policy are still there and are carrying on propagating in different style, they are trying to advance and improve them as they can through the help of wealth, science and technology.

To reverse therefore is the generated concept from the findings which is the action verb calling the awareness of the community of Wanyiha and other African communities to live that awareness by turning the other way round; by assimilating and not being assimilated in their given situation which includes all spheres of life, like spiritual, social, economic, political, religious, and other spheres of life.

5.4.1.2 Transcend

Akbar (1990) asserts that, in order to fully grasp the magnitude of our current problems we must reopen the books on the events of slavery. Our objective should not be to cry stale tears for the past or to rekindle old hatreds for the past injustices. Instead we should seek to enlighten our path today by better understanding where and how the lights were turned out yesterday.

The transcendence in this study is one of the intended goals, which plays the significant role of measure in projecting the other intended goal (that is substantive theory). What Akbar (op. cite) is asserting has a direct link with the underlining meaning of the concept of transcendence in relation to this study.

Transcendence expressed technically in synonym with reconstruction. It is an ever key of reconstructing African consciousness of reality in a siding way with a substantive theory. The practical application of transcendence and substantive theory can be argued as one of the best solutions for culture of lamentation which can be argued as the historical consequence of colonial era.

5.4.1.3 Conserve the Holistic Reality of African Person and His or Her Context

The two proceeding constituent hypothesis have carried the mandate of processing system. The positive outcomes of this process have to be conserved as the suitable aspects or concept which can argue a person to apply either for theoretical or practical use in life which does not distort or violate the holistic nature of the human person. Transcendence is there to check and balance through the role of reason, to measure and to sort out all unwanted aspects in one's life and to take only the required aspect appropriate for specific and general life. This expression it means that the specific life should not contradict or violate the general life nor vice versa.

Healthier relationship between the specific or particularity and general or universality provide the guarantee of conserving the required aspect in the given life of a human person and his or her family, community, and society at large. This conservation is what leads to the basis of the norms or ethics of life for an individual

person and all the members of the society. Such norms or ethics from general and specific point of view mould and orient the person to his holistic reality which form his or her consciousness and thus becomes the standard and ideal of conduct of the person with some flexibility elements within for adjustment according to circumstances of life.

Generally speaking the findings shows that due to the number of reasons, African person finds himself or herself in the midst of difficulties especially in discerning and expressing in clear and distinct his fully conscious to reality. In emphasizing the inclination of fully consciousness to reality, the reasercher argued on the awareness and significance of thinking, action and beliefs as what makes the person to have the proper consciousness of reality.

5.4.2 Substantive Theory

This theory was seen as the outcome of the study emerged from the concepts and categories. According to grounded theory which was used strategically by the researcher in the data analysis; substantive theory is a substantial outcome which holds the substance of the study.

Therefore it has the mandate of knowledge deliverance and addresses the insights which appeared or emerged during the course of the entire study. The theory has some inputs, like natural human capacities, historical experience, and other phenomena of life, human acts and the sequence of thinking, actions and beliefs. These inputs have a close relationship and they relate to each other in bringing out the intended positive practical result for anyone who may be faithful to the theory. The inputs of this theory can be argued and briefly discussed as follows:

5.4.2.1 Natural Capacity

The findings pointed out the capacity of understanding which is endowed to every human being. The utilization of this capacity depends with the environment in which the person is subjected. The cultural background can be argued as a catalyst which speeds up one's potentialities of undertaking life project.

In this research the respondents' cultural background was seen to have a mixture of experiences from ancient to present. How far that experience carried out by the interviewees in responding to research questions, was the issue of discussion. So far the findings in relation to the intention of the study have a fair reputation which the researcher has to awake into a good reputation.

5.4.2.2 Historical Experience and Other Phenomena of Life

In perceiving and interpreting the reality, the respondents were seen to be interfered with various phenomena and things which can be argued in a single term as a historical experience in response to their current situation. In pre-colonial era according to the expression of some of the respondents Wanyiha community generally seemed to be different as it is seen now. Pre-colonial era of slave trade, Colonial era and independence of Tanganyika contributed to the drastic changes of the life of the community especially in the way of perceiving and interpreting the reality in the spheres of human life Wanyiha community until the epoch of colonialism it had been argued as a community which had no homogeneous culture.

Slaats (2012) found that the possession of a common name 'Nyihha' does not imply that these people form a united tribe with a homogeneous culture, distinct from their

neighbours. The Nyiha have a culture and language similar to that of their southern neighbours, the Lambya. The Nyiha language is also closely related to the language spoken by the Safwa and Malila, who live to the east and south-east of them, and some aspects of their culture are similar. Among the Nyiha themselves, one can find much variation in culture, social organisation and language.

The speech in the west has been influenced by their neighbours, the Nyamwanga, while those of the eastern side of Unyiha tend to speak more like the Safwa and Malila. The different legends of ethnic groups point out the background of each ethnic group. Therefore it can be argued that the contents available in the background of each ethnic group are the source of the variation available within the ethnic groups of Wanyiha community.

Slaats (op.cite) argues that the Nyiha never formed one tribe in the sense of a united political unit under one ruler or chief. It is much more a collection of eleven or twelve independent petty chiefdoms. Their exact number is not sure, since oral tradition conflicts over whether certain men were full chiefs or only powerful headmen. Also the situation was constantly changing, as some chiefs were weakened and others gained power in the chaotic conditions of the 19th century.

The findings demonstrate the fair and partial unity which is found among the Wanyiha and their community in general. Primary and secondary sources of data try to point out this reality. Slaats (2012) reports the comments of Scottish explorer Joseph Thomson, who travelled in 1879 from Nyakyusa country across the Malila plateau and along the watershed to Nyamwanga. Slaats argues that he was not given

a very friendly reception, but he negotiated patiently his way and succeeded in passing through the country without any serious difficulty.

Slaats quotes the comment of Joseph Thomson about Nyiha as follows; “But for the utter want of union among themselves, the Wanyika would certainly form an exceedingly important tribe. For boldness and cool impudence they have not their equals in east-central Africa. Though they hardly even heard of a white man before, yet they scrupled not to defy him and his caravan, who outnumbered them five to one”.

The fair and partial unity of Wanyiha can also be reflected in the period of raidings 1840-1895 which include the Ngoni raiders (1840 – 1850), Sangu raiders (1850s), Bemba raiders (1850s), raiders from Nyamwanga (1890s), and the brutal business of slave trade conducted by Arabs at that time. Slaats (2012) argues that tribal unity was not a concept held by the Nyiha in pre-colonial times and probably for this reason they suffered so much from invasions from outside.

In this regards, in response to other views of the respondents, it can be argued that the community of Wanyiha has a way to go for, in confrontation to its historical experience as the best way of coming out from fair and partial unity to proper unity which can be helpful to contemporary life which embraces the plurality of cultures in any given area. This awareness can be argued to have its undertaking in what is regarded as a human act and not otherwise. What is reflected in the community of Wanyiha can be argued also to be reflected in other communities around and Africa

communities in general especially in this issue of raiders and brutal business of slave trade.

Slaats (2012) argues that for a period around 1890, part of Western Ulambya and western Unyiha were disturbed by raids from the Nyamwanga, and children were taken captive in Mwasenga's chiefdom and sold to the Arabs. According to Slaats (op. cite) the geographical position placed the Nyiha inescapably in the midst of the slave trading activities. By the fact that British patrols on Lake Nyasa disrupted the trans-lake trading route and the slavers turned increasingly to the land corridor between the Lakes, in which one of the main routes from the Bemba and other central African slave-raiding tribes crossed the Mbozi highlands.

In the interview one of the respondent aged 86 pointed out the issue of fear, anger and lack of confidence among the Wanyiha. This also can be argued from historical point of view in so far as the historical experience is concerned for the forefathers who encountered the raiders and brutal slave trade which had more negative impacts on them. The strength of combating the situation can be argued that it was weak due to fair and partial unity probably unlikely to other African communities around and in other African places who seemed to have a proper unity as unified political and socio-economic community; for instance Wahehe of Iringa under their chief Mkwawa and Chagga of Moshi under their chief Mangi Sina.

However despite the exposition of Wanyiha community to be in this way, what should be noted and kept in mind is that; the community of Wanyiha, as it may be said to other communities can be argued to be unique in the sense of their given

language (Kinyiha language), in their given long-history, in their occupied area and in their diversity of culture and experience which can be argued according to the different oral legends available.

The different legends give some referencial information which explains and traces the background of each ethnic group which forms the part of the community of Wanyiha. The diversity of culture and experience of Wanyiha can be argued as one of the factor which makes them to be at easy in hosting and welcoming other people from outside to dwell in their occupied land without enclosing themselves.

According to one of their oral legends given by Chief Mleshelwa Mwene Nzunda, their forefather Shimpuluva in his coming to the occupied land of Wanyiha community did not found enclosed system from the proceeding groups, but rather he found open system which welcomed him and his family. This open system continued to other coming groups who continued to define themselves as part of Wanyiha community.

This open system traced from history can be argued as one of the experience of Wanyiha which makes them even in the contemporary circumstance not to be reluctant in receiving others who wish to settle or dwell at their occupied land. Sengo (1985) found that the culture of the people of Island is argued on the complex causes of Indian Ocean, which make them to find in themselves in the mixture of blood, morphology, history, events, ideology and beliefs. According to Sengo (op. cite) the Indian Ocean, long history of Islam and Swahili language is one of the reason which has made Swahili people to their uniqueness and togetherness in language, culture and experience.

In this regards the researcher argues on the need of the community of Wanyiha and other communities around and in Africa in general, to realize their uniqueness and to have the ongoing awareness in so far as their identity is concerned in the midst of mixed culture, instead of being assimilated by other communities. In this regards it can be argued that it is their due responsibility of taking care of what they have experienced as the good of the community which define their identity without leaving them to lose or to be taken away easily by other communities.

The mixed culture for sure, does not propagate the idea of one's losing or leaving his or her identity, but rather encourages one's embracing it in harmony with other cultures. Therefore it can be argued as a shameful behaviour, value and beliefs for a person (or community) who is unaware with his or her identity. The idea of the dominant culture in the given area, to assimilate other foreign cultures available conserves and gives the credit of flourishing of one's identity and his or her community and not vice versa.

5.4.2.3 Human Act

This is simply the actions which are performed by human person from deliberation and volition point of view, in which a human person finds himself or herself to be responsible for it without excuse. It is unlikely with the act of man which is regarded as involuntary action which is also taking place in the life of human beings.

In so far as this study is concerned, specifically in the emerged substantive theory, it is argued that the member of Wanyiha community in particular and other members of African communities should strive for human act which fulfil the worthiness of

living as a human person. In this aspect the researcher emphasize on the need of reflecting the historical experience in subjection to Human act, as a universal norm of acting which safeguards one's identity without embarrassing, discriminating and violating the others with their identities

5.4.2.4 The Sequence of Thinking, Action and Beliefs

This is the playing ground of the theory, in which the researcher argues on the need of counterchecking the preceding aspects of human natural capacity, historical experiences and other phenomena of life and human act if they are worth and guaranteed for life of human person. The sequence of thinking, action and beliefs drives the person to the proper utilization of the fundamental human faculties of intellect and will which give the guarantee of conducting various activities as a human person within the given society of human beings.

The emergence of this theory from the reflection, meditation, and discussion on the concepts and categories obtained from the findings of the research marks the synthesis of what have been portrayed from thesis and ant-thesis. Therefore the sequence of thinking, action and beliefs provide the significance role of the theory and define the essence of the theory as an intended final goal of the research preceded by transcendence to justify the Reconstruction of African Consciousness of Reality.

In a simplified way at this definite expression of the theory; transcendence can be argued as looking carefully by involving the fully utilization (that is thinking) of human faculties in discerning and performing human actions and beliefs, whereby

the given theory can be argued as having ongoing and non-stop activities of all the practical matters which takes place; here and now, in day to day life. In a single expression, these two intended end, namely the Transcendence and the theory of Historical experience plus human acts in the sequence of thinking, acting and belief for formation of one's consciousness of reality can be argued as what gives the validity of all what may be going on, in so far as behaviour, value and beliefs of the people are concerned.

5.5 Summary of Major Findings as per Objective(s) Reflected through Memos

5.5.1 The Awareness of an African Person to His or Her Life, Society and Environment or Surrounding(s)

It shows that the majority are aware with their consciousness of reality in so far as they are in their context. But when it comes to other contexts most of them find themselves into a partial consciousness of reality. Also it was found that the mixed culture leads to perplexed conscious because many fail to interpret at short moment with those cultures. Therefore as time goes on they find themselves at a tense situation.

Regarding with being conscious to their own context still, there are challenges of not being able to cultivate fully this awareness by the fact that some of the members do not know what is going on in so far as the first and third category is concerned. Many were found to be able to express the extent of consciousness related to their social world or society. But when it comes to self and surroundings things seemed to be in oblivion.

5.5.2 The Historical Experience and other Phenomena of Life in Relation to the Formation of the Consciousness of Reality

What the person encounters in life forms his or her history experience. Wanyiha community just as it is for other African communities have their own historical experience. They have different discourse which they use to portray how they have experienced the history. The researcher witnessed many respondents having a lot of information to express. What they were expressing disclosed something, about their consciousness of reality.

This consciousness was seen as a derivation of historical experience and other phenomena of life which plays a significance role of shaping and reshaping the inclination of man to act in a certain way. Most of the views from the respondents indicated that the mind-set of a Nyiha person is situated to what he or she has experienced in relation to what is ahead of him, here and now.

5.5.3 African Person Conceives and Apprehends the Reality of the Human Person Consciousness of Reality

Human person consciousness of reality was the counterpart of the study. The researcher aimed to delineate the inclusion of an African person in the human person consciousness of reality which does not allow exception as it may be for the African consciousness of reality. Every human person by necessity is obliged to have this consciousness of reality which makes someone to a real general and specific consciousness of reality not only within a certain parameter as it was seen to most of respondents but to broader and global reality.

This was seen to be possible only through human consciousness of reality which would include transcendence; not only remaining to the context of Wanyiha community or other African community, or a certain aspect(s) of life in Nyiha context or Africa in general but rather to the whole and integral reality. Through this human person consciousness, a person was seen to have a character and be able to adopt a trans-sectional way of seeing and perceiving the worldly reality.

5.5.4 New Approach of the Formation of Consciousness of Reality in

Concomitant to the Topic of the Research

The intended goal was almost achieved; the grounded theory procedures were almost followed thorough by the researcher to the point of having distinctive theory drawn from the previous stages of grounded theory which generated concepts, categories, properties and the hypothesis.

The researcher used this theory as a strategy to data processing and analysis before, after and during the data collection. The formulation of the theory was acquired through keen evaluation and determination which was reliable to philosophical orientation of measuring things under the guidance of the principle of grounded theory in this exploratory and qualitative type of research.

CHAPTER SIX

CONCLUSION AND RECOMMENDATION

6.1 Overview

This chapter gives in brief the conclusion and recommendation made about the study. In addition to this the chapter also gives the suggestion for further research area which can continue to accelerate the reconstruction of African consciousness of reality.

6.2 Conclusion

Based on the findings from the study the following conclusions are made:

Firstly, Wanyiha community has their consciousness in their own context, that consciousness is limited to some circumstances. Those limitations were indicated by the study. It is through the transcendence in adherence to working efficiency of the formulated theory; the more positive impacts would come out playing the role of the refinement or reconstruction of African consciousness of reality. This assumption was seen to take place in different situation, that there may be a situation to some people where the positive impacts may be once and for all while to others this may happen gradually until the effectiveness of the formulated theory starts to be noticed.

Secondly, it can also be concluded that despite the endowment of the faculties for formation of one's consciousness of reality still the realization and utilization of these faculties seemed to be in oblivion. Therefore in educating the people, these should be one of the programs, informing them by teaching them that they are more than the way they could imagine especially by making the use of those faculties in deliberation and volition to every reality which they encounter in life.

Irele (1998) found four fundamental categories of Bantu thought” namely; Muntu or Man (i.e being endowed with intelligence); Kintu or animals, plants (i.e being without intelligence); hantu or space or time and kuntu or modality. Thus, Kagame argued that those terms were indicative of implicit thought processes and vehicles of an explicitly philosophical discourse based upon terms in the Rwandan oral tradition. Irele (op. cite) argument on Bantu’s system of thought has an intrinsic link with the Wanyiha’s system of thought.

This is because Wanyiha community can be argued historically as part of Bantu family which had been scattered many years ago from Central Africa to East and South Africa. The expression of Irele (op. cite), therefore according to the findings can be argued to be fairly understood within the community of Wanyiha, because of this the community of Wanyiha need to inform herself on this matter.

Thirdly, the triadic movement of a thesis then to ant-thesis and lastly but not least to synthesis communicates the entire picture of the study in clarity. The Wanyiha community through the sample selected has shown the augment to the study. The reliability of the study from its concrete source was delineated through the targets and intentions of the research in connection to the researcher’s exploration through the identified sample group.

6.3 Recommendations

Glaser (1978) list four features of a theory, firstly he states that a theory must have fit. Here he indicated grounded theory as a faithful to the everyday realities of a substantive area, with carefully induced from diverse data.

Secondly he sees that a theory must have relevance: here he portrayed a Grounded theory to arrive at relevance because it allows core problems and processes to emerge. He insisted the grounded theorist to search for and discover the relevance of his or her data. Thirdly he pointed out that a theory must work: here he meant that a theory should be able to explain what happened, predict what will happen, and interpret what is happening in an area of substantive or formal inquiry.

Last but not least he concluded by saying a theory must be readily modifiable under the awareness that the generation is an ever modifying process and nothing is sacred if the analyst is dedicated to giving priority attention to the data. It is with regards, a researcher recommends to take simultaneously the intended goal of Transcendence and substantive theory (formulated by the researcher through research findings) for Human person Consciousness of Reality in the following basis:

Firstly, since the study seems to be worthy for the reconstruction of African consciousness of reality. It is good if it is taken and considered by every person in the African context. The study has explored many materials in relation to African consciousness of reality. Such materials should be for the benefit of African people especially the young generation in the Wanyiha community and other African communities.

Secondly, by this study it is also recommended, for the theory formulated to be taken into practice for life, instead of rushing to testing by research. It is theoretical life which finds its application in life especially by giving properly way of forming one's consciousness of reality?

Thirdly, the community of Wanyiha should have a system of handing over their traditions and customs to the young generation and assimilate outsiders' cultures that are living in their community. Substitution of the positive indigenous culture should be considered as evil act not only to the community of Wanyiha but to other communities also. The indigenous community should be proud in her location by enjoying and preserving her culture and customs for present and future generation without allowing any substitution of its part or as the whole with the other culture, because by doing so, is to loose and to bury the identity of that specific community with her culture and it is unawareness of your community included yourself.

5.4 Further Research Area

While the study has provided useful information's with regard to the reconstruction of African consciousness of reality, yet future research is highly needed to track the extent of present and future generation's involvement in transcending African consciousness or reality for better impact for the development of a human person and society at large bodily, mentally, spiritually which will yield a health socio – economic among human beings in the society and worthy worship to God/Yahweh/Allah/Supreme Being/Creator and Sustainer.

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APPENDICES

Appendix I: The Researcher's Budget

This section gives the materials used in the research like the series of questions used in interview and other materials.

EXPENDITURE	AMOUNT	TOTAL
Papers (rim)	5@10000	50000
Typing and Corrections	10@15000	150000
Photocopying	4000@50	200000
Pens and Pencils	20@250	5000
Notebooks	10@1500	15000
Camera and Tape/Sound Recorder	1@300000	300000
Laptop	1@700000	700000
Printer	1@500000	500000
Editing	10@70000	700000
Fare	20@50000	1000000
Accommodation	20@50000	1000000
Researcher's Assistants	5@50000	250000
Extra Instruments and Balance	530000	530000
Preparation of the report	600000	600000
Total		6000000

Appendix III: Interview Guide for Personal Primary Interview (PPI)

Personal Profile (Taarifa Binafsi)

First name (Jina la kwanza).....

Second name (Jina la pili).....

Age (Umri).....

Religion (Dini).....

Status (Hadhi ya Kijamii).....

Profession (Kazi).....

Level of Education (Kiwango cha Elimu).....

Contact - mobile or email (Mawasiliano - simu ya mkononi).....

Village (Kijiji).....

1. Introducing Question

- (i). Please may you tell me about Consciousness of reality if it is what makes us to be aware with our surroundings (Tafadhali naomba uniambie kuhusu nafsi tambuzi ya uhalisia kama ndiyo hutufanya sisi kutambua mazingira yetu).
- (ii). Have you ever experienced that our consciousness of reality is acquired from historical experience and other phenomena of life (ulisha wahi kujiuliza kuhusu Nafsi tambuzi tunayokuwa nayo ya uhalisia kuwa hutokana na mambo yaliyopita na kutendeka na mambo mengine).
- (iii). Why did you perceive and have such a vision of life that one's life is rooted in his or her consciousness of reality. (unadhani ni kwa nini muonekano wa maisha ya mtu hutokana na nafsi tambuzi ya mtu)

2. Follow-up Questions in which the researcher gets the interviewee to elaborate his or her answers,

What do you mean by that? (Certain encountered aspect or matter in interview)

(Unamaana gani au unamanisha nini unaposema kuwa..... – kuomba ufafanuzi au maelezo kwa jambo ambalo limeonekana kuwa la muhimu au utata)

3. Specifying Questions

What did Africans react from the comments of the people from outside Africa about Africans [wewe kama Mnyiha (ambaye ni Mwafrika asili) unasemaje kuhusu yale yote yanayozumzwa kuhusu]

4. Direct Questions

(i). Do you find it easy to keep on Communal way of thinking as your culture? (Unajisikia safi kuona kuwa Kufikiri kwa pamoja ndiyo utamaduni mzuri na wa pekee katika jadi yako ya Kinyiha na afrika kwa ujumla?)

(ii). Are you happy with the way that there is no individual thinking in Africa? (Unajisikia furaha kuhusu mtazamo wa hakuna kufikiri kwa mtu mmoja mmoja Africa).

5. Probing Question, following up what has been said through direct questioning:

(i). Could you say some more about that nyiha's behaviour, value, and beliefs in relation to their consciousness [unaweza ukasema zaidi kuhusu tabia(kufikiri na kutenda kwa Wanyiha), thamani ya maadili na imani yao kunavyohusiana na nafsi tambuzi waliyonayo].

- (ii). Could you say what makes Wanyiha and Africans in general to have communal way of thinking [unaweza ukasema nini kinawafanya Wanyiha (na Waafrika) kwa ujumla kufikiri kwa pamoja zaidi]

6. Indirect Questions

What do you say about the expression that the life of an African is highly influenced by belief rather than thinking. (Unasemaje kuhusu mtazamo wa maisha mwafrika kuwa yanaongozwa zaidi na imani kuliko kufikiri).

7. Structuring Questions:

(i). I would now like to move on to another aspect; (ningependa tuangalie jambo lingine)

(ii). What is the view of Wanyiha and African in general on the issue of Dynamism of human person in everything? (Ni nini mtazamo wa mwafrika (Mnyiha) kuhusu Binadamu katika kubadilika katika kila kitu)

(iii). How the issue of independent way of thinking, action and belief is in Afrika. (Suala la uhuru kifikra, kutenda na kuamini likoje katika jamii ya Wanyiha).

8. Silence: This is the moment of the pause in which the interviewee will have the opportunity of reflecting and amplifying answer. (The interviewer leaves a short break)

9. Interpreting Questions;

(i). Do you mean that African communal affairs are directed and guided by their leaders' consciousness of reality? (Unamaana kuwa masuala ya kijamii ya Mwafrika (Mnyiha) huelekezwa na kuongozwa na nafsi tambuzi ya viongozi).

- (ii). In utilizing African resources it is the conscious which Africans are having which lead them to utilize either for their benefit or for the benefit of others. (Katika kutumia mali asili Mnyiha anaongozwa na nafsi tambuzi inamuwezesha kutambua iwapo ni utumiaji huo ni kwa faida yake au faida ya wengine).

10. Ending Question:

How have your views about Reconstruction of African consciousness of reality as inevitable phenomena in the development of the African person and his or her society. (Ni nini maoni yako kuhusu ujengaji, uundaji na uboreshaji dhidi ya nafsi tambuzi ya mwafrika (Mnyiha) ya uhalisia kuwa ni jambo lisilokwepeka kwa maendeleo ya Mwafrika na jamii yake.

Appendix IV: Interview Guide For Personal Secondary Interview (PSI)

Personal Profile (Taarifa Binafsi)

First name (Jina la kwanza).....

Second name (Jina la pili).....

Age (Umri).....

Religion (Dini).....

Status (Hadhi ya Kijamii).....

Profession (Kazi).....

Level of Education (Kiwango cha elimu)

Contact – mobile or email (Mawasiliano – simu ya mkononi).....

Village (kijiji).....

Exposure of African Consciousness of Reality.

Please welcome to this interview session which is going to be conducted in a dialogical manner, with a defensive and reasonable arguments between the interviewer (I) and interviewee (you): (Tafadhali karibu kwenye mazungumzo yenye mlengo wa majibizano yenye hoja na fikra ndani yake kati yangu mimi muulizaji na wewe muulizwa).

1. Why do you think that African Consciousness of reality is derived mainly from historical experience embodied in beliefs, taboos, symbols, songs and other elements of tradition and custom? (Unadhani ni kwa nini nafsi tambuzi ya uhalisia wa Mwafrika hutokana na mambo ya kihistoria yanayoonekana kujikita katika imani, miiko, alama, nyimbo na vitu vingine vya mila na desturi).

2. How can Thinking, beliefs and actions play a significance role in forming one's consciousness of reality? (Ni jinsi gani Kufikiri, imani, na matendo zinafanya kazi ya muhimu katika kuunda nafsi tambuzi ya mtu).
3. How do you justify this expression that it is difficult to identify a thinking and belief to Africans since for an African way of thinking is often expressed in his or her beliefs? (Ni jinsi gani unavyoweza kuonyesha uhalisia wa kuwa ni ngumu kuonyesha kufikiri na imani kwa Mwafrika kwa maana namna yake ya kufikiri mara nyingi inajionyesha katika imani yake).
4. Why it is considered that there is lack of foresight to most of Africans due to the fact that he or she is incapable of looking ahead and planning for the future.(unadhani ni kwa nini inasemekana kuwa kuna upungufu wa kimaono miongoni mwa Waafrika wengi kwa sababu ya ukweli kwamba hawawezi kuona na kupanga kwa ajili ya wakati ujao).
5. Can you justify that narcissism is one of the difficult which is in mind set up of the African people. (unaweza ukaonesha jinsi mtazamo finyu au mdogo wa ubinafsi uliokithiri wa kujipenda kupita kiasi kuwa ni miongoni mwa ugumu uliopo katika katika akili ya Waafrika).
6. How do you react to the topic of the study that Reconstruction of African consciousness of reality is inevitable task due to the difficulties and problems which are facing in their personal life and societies. (Ni msimamo gani ulionao dhidi ya urekebishaji na uboreshaji wa nafsi tambuzi ya Mwafrika ya uhalisia kuwa ni kazi ambayo haikwepeki kwa sababu ya ugumu na matatizo wanayokutana nayo katika maisha binafsi na jamii).

7. How do you act in case of any serious problem which is undergoing in your personal and society life? Do you see that the way you are acting can be associated with the way your consciousness of reality is formed? (Huwa unafanyeje kila mara tatizo fulani kubwa linapokukumba katika maisha yako binafsi na ya jamii yako kwa ujumla linaweza kuhusanishwa jinsi nafsi tambuzi ya uhalisia ilivyoundwa.

8. Is it true that you as an African you are used to act or perform something in your life because you have been taught and entrusted by your father, mother and society and you cannot act different from them? (ni kweli kwamba wewe kama mwafrika (Mnyiha) umezoea kufanya jambo fulani katika maisha kwa sababu ulishafundishwa na kuaminishwa na baba, mama na jamii yako na huwezi kutenda tofauti na yale uliyoyazoea).

9. What do you say about the expression which state that it is only beliefs which pulls or pushes you to act. (Unasemaje kuhusu usemi wa imani kuwa ndiyo kitu pekee kinachokusukuma au kukuvuta kutenda kwa namna fulani au kutotenda kabisa jambo fulani).

10. What does Belief (faith) mean for an African person, is it something to do with the ancestors who have left everything for them so they highly value and respect them because they sustain leaders and everyone in society. or it mean something else? If yes, what is that? (imani humaanisha nini kwa mwafrika (Mnyiha) ni kitu ambacho kinalenga kwenye mahusiano kati ya mababu kwa kuwa ndio walioacha kila kitu kwa ajili yao, na hivyo wanalazimika kuwaheshimu sana na kuwathamini kwa sababu wanaona wanawasaidia kila mmoja na viongozi katika jamii. Au inamaanisha kitu kingine? Kama ni ndiyo. Kitu hicho ni nini?)

Appendix V: The List of Names of the Respondents for PPI

1. Mwene Mleshelwa Nzundah – Hasamba - +255759908773
2. Dickson Mdolo – Ilembo
3. Drosia Mwazembe – Ilembo - +255752424203
4. Enson Mwazembe – Ilembo - +255752632130
5. Esta Yalanda – Ihowa - +255762934883
6. Evans Nzunda - Hasamba
7. Ezekiel Mgode – Ichenjezya - +255757281361
8. Fredy Saben – Ichenjezya
9. George Kense – Bara
10. Goodman Mgala - Ilembo
11. Hamisi Shitindi – Bara
12. Hatsoni Samyeli – Ihowa
13. Jackson Halinga – Bara
14. James Langson – Ichenjezya - +255782650624
15. Mwene Tunduwaga Nzunda – Ichenjezya - +255764728547
16. Jose Haonga – Hasamba
17. Jossey Lwenje – Ichenjezya
18. Julias Jonas – Ihowa
19. Lack Msongole - Hasamba
20. Laulent Chiwelenje – Bara
21. Maines Tuloline – Bara
22. Michael Mgode – Ilembo - +255755097162

23. Monica Nzunda – Ilembo - +255756201588
24. Moses Mwashunga – Ihowa
25. Mwamwinya Lyala – Hasamba M/nyekiti wa Kitongoji
26. Mwene Msangawale – Bara
27. Nickonaelsi Mafukeni – Ihowa - +255763418399
28. Peter Nzowa - Ichenjezya
29. Richard Binala – Ihowa
30. Seston Mgode - Ilembo
31. Shali Mwashinga – Bara
32. Waisoni Hankungwe - Hasamba
33. Watson Mkotani - Hasamba
34. Williard Njenje – Ichenjezwa - +255767283157
35. Yesto Nelson – Ihowa

Appendix VI: The List of the Names for FGI at Hasamba and Ichenjezya

The List of Names of the Interviewees in the FGI - Hasamba

1. Mwene Mresherwa Nzundah - +255759908773
2. Jarison Mabichi Nzundah – Mwamfumu (Mpambe)
3. Baison Mesa – Mhombe
4. Julius Fupi Nzundah - Mshauri wa Mwene (Mhombe)
5. Gibson Mdolo - Mzee wa mila
6. Saidi Enson Nzundah - Mshauri wa Mwene (Mhombe) - +255752770275
7. Langson Mgode - Mzee wa mila
8. Tuliwelo Akimali Nzundah – Mzee wa mila
9. Menitabu Mwamkulwe Nzundah – Mzee wa mila
10. Amos Menadi Nzundah – Mshauri wa Mwene (Mhombe)
11. Mariamu Mwambene – Mtware
12. Brother Saligeli Mgode -Mhombe
13. Kasamne Ntengwi – Mshauri (Mhombe)
14. Esau Mbugi – Mhombe
15. Chivyaji Mwamengo – Mjumbe wa mila
16. Jackson Mwantemele – Mshauri (Mhombe)
17. Amon Tete – Mjumbe wa mila
18. Daudi Tusengano Nzundah – Mshauri wa Mwene (Mhombe)
19. Abasi Mwamlima – Mzee wa mila
20. Wikimali Wegu - Mhombe

The List of Names of the Interviewees in the FGI - Ichenjezya

21. Tunduwaga Jackson Mwene Nzundah - +255764728547
22. Njate Mapumba – Mhombe
23. Jackson Mhile Mwashiuya – Mhombe
24. Witson Mwashiuya – Mhombe
25. Njeje tuyange – Mshauri(mhombe)
26. Njagaye Twinzi – Mshauri (mhombe)
27. Mwinga Namwashambwa – Mtware
28. Yangson Mwashinga – Mshauri
29. Nzowa Akimali – Mshauri
30. Suli Hazole – Mtware

Appendix VII: The List of Names of the Respondents for PSI

1. Alex Lwenje – Ichenjezya
2. Christina Fidelis – Ichenjezya
3. Daudi Kabeta – Bara
4. David Ibrahim – Ihowa
5. Edina Halinga – Bara
6. Godfrey Msokwa – District Cultural Officer – Ichenjezya - +255764016446
7. Focus Nzunda – Ilembo - +255783078533
8. Frank George – Ihowa
9. Frank Jailos Mwamlima – Bara
10. George Kense – Bara
11. Halekwa Shitindi – Bara
12. Hamis Patrick Nzundah – Ichenjezya
13. Hardi Hazimtoshi - Bara
14. Jenson Jelas – Ihowa
15. Juma Sadiki – Ilembo
16. Kebela Twinzi – Hasamba
17. Lanisoni Swila – Ihowa
18. Latsion Nzundah – Hasamba M/kiti wa kitongoji
19. Lington Nyondo – Hasamba
20. Lucy Nzunda – Ichenjezya
21. Luka Tusewe – Ihowa - +255756604559
22. Maria Fidelis – Ichenjezya - +255763292063
23. Maria Gidion – Hasamba

24. Michael L. Mwazembe – Ichenjezya - +255753542751
25. Mrefu Mwahasunga – Hasamba
26. Musa Mapumba - Ilembo
27. Mwile Msyani – Bara
28. Piasoni Shombe - Ilembo
29. Maiko Kahuka – Chief Librarian-Mbozi District Vwawa - Ilembo
30. Robert Mgala – Hasamba
31. Saizi Mgala – Hasamba
32. Wilinas Amos – Ihowa - +255758091428
33. William Jonas – Ihowa Katibu Muwata - wilaya
34. Yangson Mdolo - Ilembo
35. Zacharia Mwazembe – Ilembo - +255753609113