

**THE IMPACT OF GLOBALIZATION ON PRODUCTION RELATIONS AND
CULTURE IN TANZANIA: A CASE OF BIHARAMULO DISTRICT: 1961 - 2015**

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CERTIFICATION

The undersigned certifies that has read and recommends the Dissertation entitled "***The Impact of Globalization on Production Relations and Culture in Tanzania: The Case of Biharamulo District: 1961-2015***"; and does here by recommend for acceptance by the SENATE of the Open University of Tanzania (OUT) in partial fulfillment of the requirements for the award of Master of Arts (MA) Degree in History.

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.....

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DECLARATION

I, **Bisoma Ernest Bisoma**, do hereby declare that this dissertation is my own original work and that it has not been submitted for a similar degree in any other University.

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Date

DEDICATION

This work is dedicated to my parents; Mr. Ernest Bisoma and Mrs. Agatha Adrian for their efforts in socializing me by ensuring that I get proper and adequate education from primary school to university; and also for their courage and tolerance in the entire period of pursuing my Masters' Degree.

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ABSTRACT

This research was undertaken to study on the impact of globalization on production relations and culture in Tanzania: The case of Biharamulo District: 1961-2015. The study employed Descriptive research design under qualitative approach. A sample of 15 respondents was employed in the study through purposive sampling. The respondents included 5 Biharamulo District officials, 5 old persons, and five adult people drawn purposively from five wards out of the ten wards of the District. Besides interviews, other research techniques employed in data collection were library study/documentation, archival research and observation. The findings which were based on the research objectives revealed that there is a notable impact of globalization on production relations and culture in Tanzania in general and Biharamulo District in particular, within the 1961 – 2015 period. This is evident from commercialization of food and cash crops' production, adoption of scientific and advanced methods of farming, high degree of social differentiation and fluctuation of prices for cash crops. Advancement of transport technology that facilitate interaction of people, flow of goods and technology from outside on the one hand and advancement of information technology on the other, have been identified as the catalyst for such impact. On cultural matters its manifestations include western dressing, adoption of western names mostly among Christianity converts, higher use of western drinks as well as western ways of handling marriage ceremonies. The study recommends that the government should revive and practice self - reliance policy to avoid more dependency to global economic giants, and increase investment levels in science and technology. Furthermore, the government should establish a strong cultural monitoring board, while parents and teachers should assume a frontline role in teaching ethical social values to the younger generation.

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LIST OF ABBREVIATIONS AND ACRONYMS

AD	Anno Domini Latin word which means the time after the birth of Jesus Christ
GDP	Gross Domestic Product
Ha	A tribal Society living in Kigoma Region Tanzania as indigenous
IMF	International Monetary Fund
Kms	Kilometers
NAFCO	National Agricultural and Food Corporation
SAP	Structural Adjustment Program
STAMIGOLD	State Mining Gold
STAMICO	State Mining Corporation
TLTC	Tanzania Leaf Tobacco Crop Limited
TNR	Tanganyika National Records
W.T.O	World Trade Organization
GATT	General Agreement On Tarrifs and Trade
UMATI	Chama Cha Uzazi na Malezi Bora Tanzania

CHAPTER ONE

1.0 INTRODUCTION

1.1 Introduction

This chapter will outline background of the problem, statement of the problem, significance of the study, main objective of the study; specific objectives; research questions; limitations of the study; delimitations of the study and definition of key terms.

1.2 Background to the Problem

Globalization is defined as the rapidly increasing complex interactions between societies cultures, institutions, and individuals worldwide (Wangwe 2002:57). It involves a comprehension of time and space and it is the process which stretches social relations, removing relationship from local context to global ones (Ibid).

Culture is a way of life of a community of people. It encompasses language, or languages people speak, the way they behave, live, relate to one another, dress, worship their God care for their own, marry for reproductive purposes as well as name or baptize their children (Nangoli 1987: 16). At a global level globalization was noted to emerge hand in hand with number of discoveries as well as the era of scientific revolution especially in European nations around 15th and 16th centuries. But it became more serious from 18th century onwards. Globalization occurred due to major advances in transportation systems, information and communication technologies and powerful computers. Globalization for Africa and Tanzania in general should not, therefore, be delinked from the other historical processes of Africa's relationship with the rest of the world (Semboja & Mwapachu, 2002:120). For example, both the Trans – Atlantic and East African slave trade systems, colonialism and the cold war constitute the forerunners of today's so called globalization (Ibid). In each of these areas, Africa was in a disadvantaged position as a victim of

political, social and economic exploitation (Rodney, 1989: 140 – 141). The historical context of globalization is very significant in reviewing culture because all those major events like slave trade, colonialism and today Neo - Colonialism, in one way or another, shaped the totality of the ways of life of Africans since it was and it is the contact among European race, Asian race, Americans with Africans (Semboja & Mwapachu 2002: 120). Colonialism as one aspect of globalization revealed that during the colonial epoch and after - wards, there was criticism towards colonial educational system for failing to produce more secondary school pupils and more university graduates (Ibid). And yet it was said that among those who had the most education were to be found the most alienated and assimilated Africans on the Continent (Ibid). At each further stage of education, they were bothered by and succumbed to the value of white capitalist system; and after being given salaries, they could then afford to sustain a style of life imported from outside (Ibid).

From the 1980s, liberalization policies have caused a profound transformation of cultural patterns in Tanzania. This is evident from the emergence of a new music style called “Bongo Fleva” as well as a flourishing market of video films. All these are mostly liked by the young/new generation, in Kiswahili, “Kizazi kipyä” (Krings, 2014).

1.3 Statement of the Problem

The rapid increase of flow of goods, services, capital as well as people in Tanzania from outside under the umbrella of globalization is shaping the entire life style of indigenous Tanzanians. This was due to dramatic changes in production relations all over the world subsistence farming to commercial as well as industrial production that created the need of crossing the borders searching for markets or exchange with partners of trade, with that regard interactions came into being hence the catalyst of cultural transformation by indigenous Tanzania. Since independence in 1961 up to 2015 experienced Neo-

colonialism, a social, political and economic system which allow the influx of different people from outside Tanzania. There is no doubt that since then cultural stability and production relations of Tanzanians have been affected with reference to American and European modeling in Tanzania today. Biharamulo in particular, as part of Tanzania was not safe and still is not safe with cultural imperialism under neo-colonialism. There is an influx of outsiders, importation of European, Asian and American goods. There is also high access of world media that informs the local people about different cultural patterns. All these elements of globalization have impacted cultural transformation and nature of production relations. On this basis, this study attempts to provide historical evidences on the impact of globalization on production relations and cultural patterns in Tanzania in general and Biharamulo District in particular.

1.4 Objectives of the Study

The study will be guided by the following objectives:

1.4.1 Main Objective

To examine the impact of globalization in changing production relations and cultural patterns in Tanzania.

1.4.2 Specific Objectives

- i. To document within the context of a historical perspective, the impact of globalization on production relations and cultural changes in Tanzania.
- ii. To examine and document the impact of globalization on production relations in Biharamulo District, Kagera Region, from 1961 - 2015.
- iii. To examine and document manifestations of the erosion of indigenous cultural values by western cultural values in Biharamulo District, Kagera Region, from 1961 – 2015.

- iv. To provide recommendations on how to control the substitution of useful indigenous cultural values with decadent western cultural values.

1.5 Research Questions

- i. How has globalization impacted on production relations and cultural changes in Tanzania?
- ii. How has globalization impacted on production relations in Biharamulo District Kagera region: 1961-2015?
- iii Are there manifestations of erosion of indigenous cultural values by western cultural values in Biharamulo District Kagera Region:1961-2015, as an impact of globalization?
- iv. Which measures need to be taken in order to control the substitution of useful indigenous cultural value with decadent western values in Tanzania in general and Biharamulo District in particular?

1.6 Significance of the Study

The study is significant in the sense that it informs Tanzanians how Tanzanian culture is being eroded by western cultural values through globalization and provides suggestions as the way forward. The study is helpful to the Ministry responsible for Cultural Affairs as the reflection of the trends and the impact of globalization on production relations and culture, so the results or findings make a base for Ministerial Strategic Planning like launching strong body and decision making in handling the situation. The study is helpful to higher learning institutions in creating foundations for further research on globalization and Tanzanian culture. Also the findings makes number of researchers to be curious in studying globalization in other domains like political domain, so the study stimulates intellectuals to have wide study of globalization linking with other domains.

1.7 Limitations of the Study

The study was restricted by the following:

Limited time: for sure time was an obstacle to me since I am a government employee, so attending the field and attending government duties at the same time in one way or another was a challenge but I disciplined myself as a good time manager and slave of time ultimately I managed. Few key informants on traditions and customs of studied population, for sure another challenge to me was inadequate number of people who are conversant with their traditions, taboos and customs since the older people are very few because of low life expectancy rate. But though I got such obstacles I tried to travel visiting different households, asking village chair persons on the presence of such people, the present ones were interviewed intensively to the extent of getting required information.

Reluctance from respondents, this was due to the fact that interviews consumed much of their time, some respondents gave me precaution of time frame of interview that if I will consume much of their time, In overcoming this challenge I persuaded them by showing significances of the study to themselves, further more I tried to arrange suitable time of interview which did not interfere much their productive activities, for instance evening hours and on Sunday for Christians. Lack of archives in Biharamulo District. I experienced constraints in getting archival information about Kagera Region in general and Biharamulo District in particular due to lack of archives in Biharamulo Town. The only alternative was to travel to the National Archives in Dar es Salaam to search for the required information.

1.7 Delimitation of the Study

The study was done in Biharamulo District covering only five wards; Biharamulo Urban, Bisibo, Lusahunga, Runazi and Nyamahanga. Biharamulo District is inhabited mostly by Haya, Hangaza, Tsubi, Ha, Sukuma and Nyambo ethnic groups, but the major ones are

Haya and Tsubi. So my study generally concentrated on two ethnic groups whose cultural patterns seem to be almost similar.

1.8 Definition of Key Terms

- Cultural change: Denotes cultural interactions that results in transformation of culture either positively or negatively.
- Globalization: is the intensification of global interactions of interconnectedness (Tomlinson 1999). in the context of this study it has the same meaning as Global interactions among world nations.
- Production relations: It is the historical, economic and social term that denotes the period when men inevitably entered into definite relations in production of material things for their wellbeing out of their will. Production relations determine social relations which are justified in specific cultural values (Shivji, 1976).
- Historical perspective: Set of views or thought relating to history or views on what real happened on the past or happening in chronological order (from the past, present and future).

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

This Chapter attempts to provide a historiographical review on how different scholars have dealt with the subject of globalization and its impact on production relations and cultural changes. It covers Conceptualization of key terms, theoretical literature review, empirical literature review as well as to establish study gaps which can provide a justification for the present study. .

2.2 Conceptualization of Key Terms

2.2.1 Acculturation and Globalization

All cultures are inherently predisposed to change and also to resist change. While useful ideas and technologies from another culture can diffuse into the culture of another society, a society will experience social and psychological chaos in case it cannot resist sweeping cultural changes. The latter process is called acculturation. For example, after several centuries of pressure from European Americans, Native Americans as well as African Americans have been largely acculturated. They speak American English, wear European style clothes, go to school to learn about the World from a European perspective and see themselves as part of the broader American society. While acculturation is what happens to an entire culture, transculturation is what happens to an individual. An individual is said to be transcultured when he/she moves to another society and adopts its culture. For example, immigrants who successfully learn the language and accept as their own the cultural patterns of their adopted country have transcultured (www.anthro.polmar.edu visited on 8th December 2015). Presently, a major source for transculturation is globalization. Globalization refers both to the "shrinking" of the world and the increased

consciousness of the world as a whole. It is a term used to describe the changes in societies and the world economy that are the result of dramatically increased cross-border trade, investment, and cultural exchange. In specifically economic contexts, globalization is often used in characterizing processes underway in the areas of financial markets, production, and investment. Even more narrowly, the term is used to refer almost exclusively to the effects of trade, particularly trade liberalization or "free trade." The term "globalization" was apparently first published in a 1962 article in *Spectator Magazine*, but it began to enter everyday English usage after the 1962 publication of Marshall McLuhan's *Gutenberg Galaxy*. "Globalism" is an even more recent term and appeared for the first time in the 1986 second edition of the *Oxford English Dictionary*.

Between 1910 and 1950, a series of political and economic upheavals dramatically reduced the volume and importance of international trade flows. Globalization trends reversed beginning with World War I and continuing until the end of World War II, when the Bretton Woods institutions were created (that is, the International Monetary Fund (IMF). World Bank and the General Agreement on Tariffs and Trade (GATT), later re-organized into the World Trade Organization (WTO). In the post-World War II environment, fostered by international economic institutions and rebuilding programs, international trade and investment dramatically expanded (<http://www.newworldencyclopedia.org/entry/Globalization>).

On the other hand, globalization/internationalization has become identified with a number of trends, most of which may have developed since World War II. These include greater international movement of commodities, money, information, and people; and the development of technology, organizations, legal systems, and infrastructures to allow this movement (<http://www.martinfrrost.ws/htmlfiles/globalization.html>).

2.3 Theoretical Literature Review

Within a historical perspective, globalization is the result of man's progressive nature of change. It can be traced far back to 16th century, the period when European traders and sailors intensified overseas trade through mercantilism. From the 16th century, the shape of the global migration was transformed by the Europeans and Americans. The first great wave of the early modern migrations involve the forced movement of the Trans-Atlantic Slave Trade which shifted about 9-12 million people. By the mid of 19th century this trade linked West Africa with the external world through enslaving Africans. The migration came to be more pronounced during the Second World War. The Europeans economies in 1950's and 1960's drove a epoch of global migration that tuned Europeans interest to overseas nations where they thought to have cheap source of wealth, despite the oil shocks of 1970's and the closure of many Europeans peripheries. In 1970's the wave of migration of enormous flow to oil rich and labour added the new pattern of regional migration within Africa, Latin America, and East Asia. However, from 1990's migration among society has been intensive due to advancement of science and technology, refugees and disintegration in the developing world. The interconnectedness has been quickly brought by development of the communication technology and space exploration (Chiwambo, 2012).

It is obvious that this is a Eurocentric perspective, which does not consider human migration as a result of the the Bantu expansion, more than 3,000 years ago. The Bantu expansion was the name of the long series of migrations of speakers of the original proto-Bantu language group. The linguistic core of the Bantu family of languages, a branch of the Niger-Congo language family, was located in the adjoining Region of Cameroon and Nigeria. From this core, expansion began about 3,000 years ago, with one stream going into East Africa, and other streams going south along the African coast of Gabon, Democratic Republic of the Congo, and Angola, or inland along the many south-to-north

flowing rivers of the Congo River system. The expansion eventually reached East Africa in 500 AD and South Africa, probably as early as 300 AD (Adler and Pouwels, 2007). With the exception of isolated small groups of hunters and gatherers such as the Tindiga and Hadzabe in Central Tanzania, only the descendants of the migrants who originated in West Africa are found in Sub – Saharan Africa today. Among these are the Haya, Tsubi and Hangaza of Biharamulo District. The significant absence of the pre-Bantu population, suggests that there was a complete transculturation as a result of the encounter between the two population groups (Beleza et al, 2005).

Within the context of a historical perspective, globalization is an economic tsunami that has been sweeping the planet since time immemorial. We cannot stop it but there are many things we can do to slow it down and make it more equitable (Mike Collins, “The Pros and Cons of Globalization” in www.mpcmgt.com visited on 8th December 2016). For example, globalisation is associated by a profound commitment to the universal values of Democracy; Fundamental Principles and Practices of Human Rights and Rule of Law, and; Best Practices of Good Governance, in terms of transparency, effectiveness, responsiveness and accountability. Issues related to Gender equality and citizen empowerment also form integral part of this process (Mpungwe, 2012). Besides optimizing human freedom and capacity, globalization is associated with digitalization (*Ibid*). Significant developments in Science and Technology over the last three decades or so, through the convergence of Information and Communication Technologies (ICTs). is transforming the world into a global village. It has already rendered the differences in Time, Space and Distance, completely meaningless and irrelevant in today’s world of business or politics. The Digitalisation process continues to significantly transform the manner in which, individuals, organizations and even nations live, interact, communicate, learn, work, compete and even play. But perhaps, most significantly, it has already

eliminated a lot of traditional' jobs and traditional ways of doing things. For example, messages and information, including students' assignments, dissertation and theses are sent swiftly from one point to another through electronic mails on the internet or smart mobile phones. The same is true of money transactions as is evident with popular money outlets like MPESA (VODACOM). AIRTEL MONEY (AIRTEL). TIGOPESA (TIGO). FAHARI HUDUMA (CRDB). etc. These two examples show that transfer of information and money transactions are no longer a monopoly of postal/courier services or commercial banks respectively, as was traditionally the case. Such decisive changes in production relations are also bound to impact cultural changes in the society.

On the other hand, there is a consent among scholars that the globalisation process has been mainly characterized by elimination of restrictions on the free movement across borders of capital, goods and resources, technology and services (Mwalimu, 2004). For example, money and finance –which traditionally operated almost entirely in a territorial political economy - can now circulate almost anywhere and everywhere across the world in an instant (Ibid). However, according to Mwalimu, “as the relative reach, power and mobility of capital has increased, that of labour has declined, . . . as people are still bound within nation-states by the instruments of citizenship and sovereignty. As a matter of fact, the global and national economic policies are creating enabling environments for the free flow of goods, services, capital and technology. But, in contrast, there is no parallel mechanism allowing movement of labour - although it is a major factor of production. Movement of labour, even as a service provider, is rather prevented by administrative, legal and institutional barriers by nation states” (Ibid).

Indeed, the recent economic globalisation has not accelerated movement of labour over the past three decades at a pace comparable to globalisation during the period 1870 to 1914. This can be illustrated by the case of United States which is the largest receiving country.

The number of immigrants today is considered high but in reality it is less than the beginning of 19th century. Data provides that in 1914, the total number of immigrants was 1.2 million, which was 1.5 percent of the total American population, while in 1996 they came to 911,000 which was only 0.35 percent of the population. Furthermore, data indicates that in late 19th century there were no restrictions on the labour movement. The number of new immigrants per 1,000 inhabitants in the world in 1990 was lower than it was in 1970. Hence, the global movement of people has not matched the progressive globalisation of capital and many commodities, in other ways (*Ibid*).

Furthermore, many theorists have argued for the loss of sovereignty of the nation-state which results from increased denationalization and national economies. This stands in stark contrast to the issue of immigration policies and decision relating to entry, residence, and rights of foreigners which are detected by individual states. It has been observed that while governments do little to interfere with flows of trade and finance, it does interfere (control) when it comes to flows of human beings. Governments of both developed and developing countries are in favour of restriction of free movement of people (labour) in their territories.

In fact, while the technological innovation has facilitated the global mobility of capital and constrained state control over commercial and financial flows, new technology is facilitating ever closer monitoring and control over the movements of people - at least by those governments and institutions that have the wealth and supporting infrastructure to afford and operate this technology. Most migrants (workers) remain very firmly tied to the territorial world of state system, with border controls to restrict their movement remaining as tight as at any point in the past (*Ibid*). While transculturation prospects in the current era are almost minimal, the loss of sovereignty of the nation-state which results from increased

denationalization of the national economies is certainly a matter of concern. Such a fundamental process cannot pass without altering profoundly production relations as well as cultural values of the people in a nation – state whose national economy suffers complete denationalization. Regarding what needs to be done in order for a country like Tanzania to benefit from globalization, Mpungwe notes as follows:

. . .the first thing that countries like Tanzania need to do in response to the globalization process, is to develop an in-depth understanding of the character and dynamics of such global changes and developments. Tanzania is a constituent part of this global system and we cannot hide from its developments. I say this because, to a large extent, we Tanzanians have developed a tendency of being disinterested players or observers of the ever changing global environment. While in the past, we used to be the guiding light and source of inspiration to the rest of Africa and indeed, the Third world in general, we have now taken the back seat! On the other extreme, there are some among us who even believe the world revolves around Tanzania, on issues of change and development! Here one needs to draw a lot of inspiration from countries like India, China, Malaysia and other Far Eastern Nations in the manner that they have been able to understand and respond to the difficult challenges of globalization as well as exploit the vast opportunities that are also brought about by the Globalization process. The issue of visionary and effective leadership, therefore, becomes extremely relevant in this regard!(op.cit).

2.4 Empirical Literature Review

Below, we shall examine how Tanzania has been developing an in-depth understanding of the character and dynamics of global changes and developments between 1961 and 2015.

2.4.1 The Search for Ideological Focus: 1961-1966

At the time of Independence, Tanzania economic structures had more or less come to be integrated in the world capitalist system. The peculiar feature was, however, that economic and institutional links, were mainly with particular Metropolitan Powers; the United Kingdom, West Germany, France, etc. In other words, Tanzania was linked with Imperialism (Shivji, 1976: 34). Moreover, at Independence there was no national culture and national identity, where by the foreign culture largely influenced the culture of people

in education, dressing and even table manners. For instance, in Tanzania annual beauty contest and Western style model dressing are examples of foreign culture penetration and lack of national identity. Western model of politics with all ceremony and formality was followed in the territory like multi-party system of democracy was to be included in national constitution (Kassim, 2012). The basic divorce of the producer from his means of production and the installation of labour power as a commodity was consciously, and almost exclusively, done by the state various methods like land-alienation, taxation and virtually forced recruitment of labour, were used to force the producer to leave his means of production and go to work in the plantations, mines, road works, etc. (Shivji, 1976). So far as the dominance of the role of the State is concerned, there is, therefore, a certain amount of continuity between the colonial and the post independence State, with one very fundamental break: the post independence State becomes the instrument for making the hitherto embryonic class a ruling class (also helping it to carve out an economic base) and thereby initialing the establishment, of certain specific social relations within the domestic society (*Ibid*).

During the short period of independence these structures and classes have been undergoing rapid transformations under Tanzanian socialism propounded by the Founding President, Mwalimu Julius K. Nyerere. According to Mwalimu Nyerere, socialism from the word ‘Ujamaa’ involves building on the foundation of our past and building also to our own design. According to Nyerere; “ . . . we are not importing a foreign ideology into Tanzania but we have deliberately decided to grow as a society out of our own roots, in particular direction and towards a particular kind of objective. We are doing this by emphasizing certain characteristics of our own traditional organization” (Nyerere, 1968: 28). Socialism in Tanzania started to be heard in 1962 when Mwalimu Nyerere, published a pamphlet titled “Ujamaa” The Basis of Africa Socialism”. On 9th December 1962, Tanganyika

became a Republic. Under President Nyerere, the economic policies undertaken were socialistic oriented though socialism was not yet announced officially until 1967.

2.4.2 Arusha Declaration Period: 1967-1980

The blue print of Tanzania socialism was officially announced on February 5th, 1967. Basic principles outlined under Ujamaa were; people to live together, to work together, to own the means of production jointly (as a social group) and to share the fruits of their labor equally (Omari, 1984: 9). The idea of Ujamaa is basically African in nature and context. However one has to be careful when talking about Ujamaa notion since traditionally, the concept was mainly applicable to certain level of societal development and technological knowhow.

On its applicability in Tanzania there was a strong villagilization component in this policy i.e. it was considered desirable to organize the peasants into village units of a substantial size something that culminated to mushrooming of villages until 1976. The policy recognizes three stages in ujamaa development. Stage one (the formative period) represents the grouping of villagers in one place with communal production. Stage two should be reached when the village constitutes a viable economic and the villagers have learn to live and work together as well as sharing common grounds for religious and social functions. More ever on stage three the products of their economic activity were distributed equally among the member of the same descent. Here also there were some practices of inequality among themselves though rarely. (Omari, 1984: 10).

With the proclamation of the Arusha Declaration in 1967 which forms the basis of Tanzania's policy of socialism and self-reliance, adult education acquired a special prominence. There were a number of courses designed to be imparted to adults related to

agriculture as well as social crafts. Moreover, formal education was mostly expanded where schools became purposely centres for transmitting socialistic values like togetherness, unity, solidarity, hard working, etc (Omari,1984)

So, as time went on under socialism as a mode of production (non exploitative mode of production, went hand in hand with the change in cultural patterns, as unity, togetherness, solidarity, cooperation became core values (culture) to Tanzanians. Consequently, the nature of production relations under socialism shaped the entire life style of the people. To a large extent, this was contributed by educational institutions like schools, colleges and involvement in communal farming. Socialism from the principle of self-reliance discouraged importation of foreign goods, a measure which provided room for promotion and use of domestic products. So under socialism, what was very significant was that the relations of production were non-exploitative as major means of production were communally owned until its disintegration around the 1980s. Thereafter, Structural Adjustment Program (SAP) went hand in hand with privatization and liberalization of the economy.

Mwalimu Nyerere has described culture as “the essence and spirit of any nation”. Frantz Fanon describes it as “the whole body of efforts made by a people in the sphere of thought to describe justify and praise the action through which that people created itself and keeps itself in existence” National culture then put more simply, is the sum total of a people’s ways of life in their efforts to live, to continue living and to develop as a Nation. The sum total of all their ways of national life: their political system their customs and traditions, their juridical system, their religious beliefs, their literary and artistic manifestations, their games and amusements (Ruhumbika, 1974: 275). We believe that the indigenous culture of the people of Tanzania has meaning only if it has a place in the Tanzanian reality of today

and can help in the construction of the Tanzania of Tomorrow. This view obviously is also the view shared by the Founding President of Republic of Tanganyika in his speech to the National Assembly when inaugurating the first Ministry of National Culture and Youth, on 10th December, 1962. After defining culture as “the essence and spirit of any nation” he noted:

When we were at school we were taught to sing songs of Europeans. How many of us were taught the songs of the Wanyamwezi or of the Wahehe? Many of us have learnt to dance the rhumba or the chacha, to rock and roll, and to twist and even to dance the waltz and the foxtrot. But how many of us can or have ever heard of the Gombesugu, the Mangala, the Konge, Nyang’umuni, Kiduo or Lele mama? How many Africans in Tanganyika, particularly among the educated can play the Nanga or the Zeze or the Marimba, the KilanziLingombe or the Mangale? It is hard for many men to get much real extolment from dances and music which are not in their own blood (Ruhumbika, 1974: 277).

On other hand Mwalimu Nyerere tried to be critical by saying that: “But I do not want anybody to imagine that to revive our own culture means at the same time to reject that of any other country. A nation which refuses to learn from foreign cultures is nothing but a country of idiots and lunatics. Mankind would not progress at all if we refused to learn from each other”. He concluded that I have set up this new Ministry to help us regain our pride in our own culture. I want it to seek out the best of the traditions and customs of all the tribes and make them part of our national culture (Ruhumbika 1974: 277).

In a socialist society all arts are seen as the servant of society. A tool to help man better understand and shape his society according to his collective needs. Divorcing art or the artist from society is another sin of the decadent bourgeoisie society, inseparable from the commercialization of art, which all socialist societies have to fight. Art itself is a social reality, society needs the artist and it has the duty to demand of his that he should be conscious of his social function. It was the ambition of the artist full of the ideas and experience of his time not only to represent reality but also to shape it. Let us, for an

example, take the case of our traditional dances, our ngoma, already referred to. The trend so far has been to revive interest in them especially among our youth by introducing them in primary schools. This irrespective of whether that particular ngoma comes from the locality of school or not.

2.4.3 Transition from Socialist Economy to Liberal Economy and Globalization Age: 1980-2015

Starting from the late 1980s, liberalization policies have caused a profound transformation of cultural relations in Tanzania. The production of media along with new techniques of production and distribution have facilitated the emergence of a new music style, called “Bongo fleva”, as well as a flourishing market of video films in Kiswahili. These two areas overlap in to genre of music videos. The project sets out, from the hypothesis that Kiswahili entertainment videos as well as “Bongo Fleva” music can be understood as flat forms where practices and discourses of different origins meet and are synthesized a new. These forms are especially used by young generation in Kiswahili called “kizazi kipywa” (Krings, 2014).

In order to express their views on culture and society, the youth themselves become stimulators of processes of cultural and social transformations. However, the youth have to compete with different professional groups for the domination of these platforms; for example, with musical artists, film, actors, radio promoters on the one hand and agents of cultural politics and control on the other (Krings, 2014). The process of liberalization and privatization which shaped Tanzania in the last two decades have had a profound impact on the country’s media sector as well as on practices of popular culture more generally. New genres such as “Bongo Fleva” music or Bongo movies have emerged; global media formats such as beauty pageants or televangelism have become part of Tanzania media

worlds. Changes have been and still are happening rapidly and research on popular, culture in Tanzania has become a field which is as fascinating as challenging (Krings, 2014). What all the genres in Bongo Media World have in common, is their translocal character. The formats themselves, as well as strategies of realization which reach Tanzania as part of global media flows, are being appropriated and clearly localized in Tanzania. They are thus, turned into specifically Tanzanian media products, a process in which both producers and consumers alike can be involved. While this localization makes up an important part of the appeal of a product, the ability of the format to provide, the Tanzanian audience with experiences from abroad is equally important (Krings, 2014).

The renewed globalization process that began to sweep the world in the late 1980s never spared the already weakened Tanzanian Ujamaa Policy and had remarkable impact on the linguistic culture, as aptly summed up by Mazrui and Mazrui ; “the deterioration of the economic situation in Tanzania, and the country’s increasing abandonment of socialist ideas, are gradually tilting the linguistic balance back in favor of English, though not necessarily at the expense of Kiswahili” (Mazrui and Mazrui, 1998). Indeed this is today’s Tanzanian linguistic culture, characterized by English and Swahili dominating the center, negotiating and renegotiating through the public space as the following sample portion of the space reveal.

Since the mid-1990s Tanzania has seen intensified free market economic policies remarkable in, among other things the privatization of parastatal corporations. In this regard, gradual changes in Tanzanian linguistic culture already noted by Mazrui and Mazrui as “tilting the linguistic balance back in favour of English though not necessarily at the expense of Kiswahili” (Mazrui and Mazrui, 1998) were not a mere coincidence but rather an integral part of the socio-political and economic reforms. The economic reforms

that constitute the core of the globalization processes have opened up new economic venues for Tanzanian beyond the traditional state controlled ones and beyond the country's borders for global – oriented employment and business opportunities that demand some form of proficiency in English. Phillipson observes correctly, I think that the global expansion of the capitalist system, whether seen as imperialist or liberal, has major cultural and linguistic dimensions (Phillipson, 1999). The expansion of English in the post-colonial and post-communist worlds has not been left to chance but has been deliberately promoted by the American and British governments, which have been concerned with promoting corporate interests and investments, in short, cultural imperialism or globalization (Ibid).

2.4.4 Positive and Negative Impact of Globalization on Culture

(i) Positive Impact of Globalization on Culture

In modernity and self identity, Giddens stresses the interplay between global structures and self identity. The self is not a passive entity, determined by external influences; in forging their self-identities, no matter how local their specific contexts of action individuals contribute to and directly promote social influence that are global in their consequences and implications (Giddens, 1991). For Giddens, one of the defining features of living in the period of late modernity' is that the cultural choices we make always have global consequences. In buying a new pair of trainers, for example, we reinforce an economic relationship with a multinational sport wear company. At the same time, the structural changes bound up in the process of globalization have important consequences for our self-identities. Giddens identified two key mechanisms here. First, he points to the reorganization of time and space, members of traditional societies experienced time and space in more or less fixed and stable ways; the experience of both time and space was

rooted in the local setting (pre-industrial agriculture) workers would rise with the sun, work in the local fields and stop at sun down). The dynamism of modern societies changes this: time is separated from space and both are separated from local settings. The speed of modern transport means that time is no longer a powerful determinant of our experience of space we climb into a jet ad travel hundreds of miles in a relatively short period of time and space and locality.

Secondly, Giddens refers to disembodying mechanism. In the past, social relationships were rooted in tangible, concrete settings. For example in the past factory workers would receive a pay packed at the end of each week which would be physically handled to them by a clerk within a factory office. Now most wages and salaries are paid into bank accounts directly by computer transfer (*Ibid*). The end of twentieth century witnessed the Victory of Capitalism over socialism, specifically along 1980's few countries had come to a stage where we could talk of competitive multiparty politics systems, such reforms were part and parcel of the recent so called "new globalization" of the 1980 and 1990s.

In African multiparty system has been seen as one of the most important tenets of democratization as it creates latitude for political competition and creates conditions for better governance, transparency and accountability. There are therefore may advantages of multiparty system that are associated with democracy. These include the following as outlined by (REDET 1996).

- Provision of an opportunity to form a different government when the ruling party loses the election.
- Provision of an equal opportunity for various political parties and politicians to rule on behalf of voters.

- Provision of an opportunity for change in the leadership of government providing the better chance to formulate and implement better policies for the benefit of the people and existence of opposition parties to challenge and correct the government that is in power.

All these are basis for an efficient and effective system of governance and socio-economic and political development in general under political culture (Mpangala, 2002). But at a practical level it is not necessarily true that whenever there is a multiplicity of political parties then there is meaningful competition, which may lead to a change in government or in development. Ngware (1998) has argued that it is not merely that the quantity of registered political parties but rather the quality of the opposition parties in terms of their skills, programmes, vision, etc. For this reason, the proliferation of parties and political pluralism is not an absolute measure of either true democracy or effective people's participation. For example, Zaire under Mobutu (presently Democratic Republic of Congo (DRC) under President Joseph Kabilo) with more than 100 parties, would have been the most democratic country on earth but it was not so.

(ii) Negative Impact of Globalization on Culture

The cultural domain of globalization in Africa is probably the most complex to grasp compared to other socio economics dynamics of globalization. Indeed, as it has historically been the case, it may also be the most neglected. This however does not diminish the powers of culture to negate or facilitate the development of a society in the context of globalization. People pick up their society behavioral patterns, ideas, beliefs, values and attitudes through socialization. However societies do not leave the cultural moulding of their people to chance, specific institutions are set up to inculcate reinforce and foster the accepted behaviour, beliefs, values and attitudes. Education, religion, art and

communication are some of institutions, from childhood a person's perception of life in terms of what is good or bad, acceptable or unacceptable are all often informed by the institutions mentioned above (Semboja & Mwapachu 2002: 119).

Globalization for Africa should not be delinked from other historical processes of Africa's relationship to the rest of the World. The slave trade, colonialism, neocolonialism, imperialism, cold war constitute manifestations of today's so called globalization. In each of these forms of globalization, Africa was in a disadvantaged position as a victim of political, economic and social exploitation. The Continent's power for self - determination has been severely and systematically eroded. The slave trader, the colonial master, transnational corporations, the Western and Eastern blocks have over the years significantly weakened the very foundation of Africa's existence. Globalization should be viewed within this context. The enthusiasms often accorded to globalization should not blur the realities of Africa's past sufferings. Indeed this history should provide lessons to better handle the forces of globalization (Semboja & Mwapachu 2002: 120).

A more specific view, however will see culture as a dynamic process and therefore whatever this history brought to Africa should be seen as part of the dynamics of the continents existence, it is important to note on the fact that these forces of slave trade, colonialism imperialism and the cold war were domination and oppressive in character and did not always stand for the interest of African people. A contradiction is therefore encountered when Africa incorporates without question, this externally formulated cultural dynamic of oppression and domination into its accepted way of life. Globalization has triggered some trends that are bound to affect the cultural outlook of the world. For example, the world is seemingly being drawn into a single economic system. This is accompanied by intensification of accumulation of capital operations of multinational

companies; the world has also become distance less due to the rapid development of information technology. The production and dissemination of information and knowledge are controlled by global communication network that reach the whole world in an instance.

The dynamic of globalization make it extremely difficult to construct a location – based vision of a society way of life. Meanwhile the opening up of borders to the global influence ushers in all sorts of cultural systems, to fill in the vacuum. For example the behavioral patterns of the urban youth are becoming homogeneous worldwide through the influence of the television, video, the CD, jeans, Nike, Coca cola and the global drug barons. Parents are often totally confused about how to raise their children. Adults, teachers, religion and political leaders who are normally the guardians of society's identity have lost their sense of direction. The increase in broken marriages, child sex offences as well as theft is now common life style pattern of our society members (Semboja & Mwapachu, 2002:121).

It is indeed very ironical that these unfortunate behaviour patterns are intensified by globalization which on the other hand is seen as having opened up Africa to democracy, human rights and freedom of speech. But political practice, especially election campaign in some African countries become intensely corrupt, sexual violence has been increasing something that made the government of Tanzania for example to pass sexual offence bill in 1998 in attempt to curb this trend (*Ibid*). According to Precious O. Uwaezuoke in his academic paper “Globalization and the future of African Culture 2010”; No man is an island to himself. Likewise, no nations is an island to herself in the process of interactions of cultures and the borrowing and diffusion of cultures amongst nations. This is in itself not unusual. But unusual and unfortunate is the domination of one culture over the others. This is an evil of culturation (Ekuvuru 1999). This is true of globalization which has

generated a lot of controversy with regards to the rise of global culture in which western life is being adopted as the normal way of life. However, in their assessment of the impact of globalization on individual nations and the global world, many scholars, opinion leaders and political analysts have expressed divergent and dissenting views. While they all agree that globalization has a political, economic, cultural and even religious impact on the world at large, it is argued that negative effects of globalization have been much more than positive impacts on Africans in particular (Ibid).

Although the term globalization was not coined until the second half of the twentieth century, the origin of globalization has been traced back to the 15th Century. A period referred to as mercantilist period characterized by development of trade in the quest for commercial empires to broaden their markets (AMIKWU, 2004:18; Scholte, 2002: 4). Since then, globalization has been propelled by incredible advancements in transportation and information technology (Ibid).

Africans have always been skeptical of the benefits of globalization generally and most commentators on globalization of Africa extract argue that the continent has not benefited from the process of globalization. Emphasis has been on impact of globalization on African culture. Afisi, 2008 observes that the implications of globalization is that the world is turning into the practice of one market economy, one liberal democracy and ultimately one westernized cultural heritage. Nicolaides, 2012 warns that African culture is being diluted to the extent that it is atrophying to lose one's identity. According to Awoniyi; a society cut off from its own momentum, eventually will wither like cut flowers in a vase (Awoniyi, 1978). Colonialism might not have succeeded to the extent that it did in Africa, without Missionary work. If there ever was a time when the African and his culture were parted, (almost for good) it was during the epoch of missionary work in

Africa. In analyzing the roles and contribution of missionaries in Tanganyika, Kagera Region and Biharamulo in particular were not safe following the transfer of authority on Tanganyika from Germans to the British. Kagera was open to Lutheran missionary activities. Other Christian denominations like Roman catholic church later arrived. Their legacy is seen in many churches in the Region. For example, it was on June 21st 1960 when the area comprising the present administrative district of Karagwe, Biharamulo, Ngara and part of Muleba fell under Catholic Diocese of Rulenge under the late Rt. Rev. Alfred Lanctot who died in May 1969. As part of evangelization efforts he gave priority to the opening of Parishes and building of churches in the entire Diocese including Biharamulo Parish, Nyakahura, Rwambaizi, Bushangaro, Chato, etc. Establishment of schools was another vision for the entire Diocese so as to foster education to the people. Thus, Katoke Junior Seminary was established in 1964 (Wikipedia. Org visited on 8th December 2015).

It was during the same period that Europe established her firm grip on Africa, and that the white man established his so called supremacy over the black man. It was the period when the African had his mind impregnated with ideas which rendered him helpless and split his personality right down the middle. Ideas which were intended to make him aspire to the white man's culture and traditions which were presented by the missionaries as superior. Among many things, what also spurred on missionaries to come to Africa was the grand idea of converting the pagan African to Christianity. To make him turn away from primitive ways and seek salvation through Christianity. 'Anti-slavery' campaigns made them enormously popular with the Africans. They were seen as the good guys' and men of God against the bad guys who indulged in captivity. The first task the missionaries performed in the civilization process was to baptize Africans after conversion. As a mark of being a Christian name such as Richard David. But these names were nothing more than African names like Nangoli or Mandela. (Nangoli, 1987). What happened to African

women under colonialism is that the social, religious, constitutional and political privileges and rights disappeared, while the economic exploitation continued and was often intensified. It was intensified because the division of labour according to sex was frequently disrupted. Traditionally, African men did the heavy labor of felling trees, clearing land, building houses, apart from conducting warfare. On other hand, women remained behind burdened with every task necessary for survival of themselves, moreover since men entered the money sector more easily and in greater numbers than women, women work became greatly inferior to that of men within the new value system of colonialism: Men's work was modern and women's work was traditional and backward hence deterioration in the status of African women (Rodney, 1989: 227).

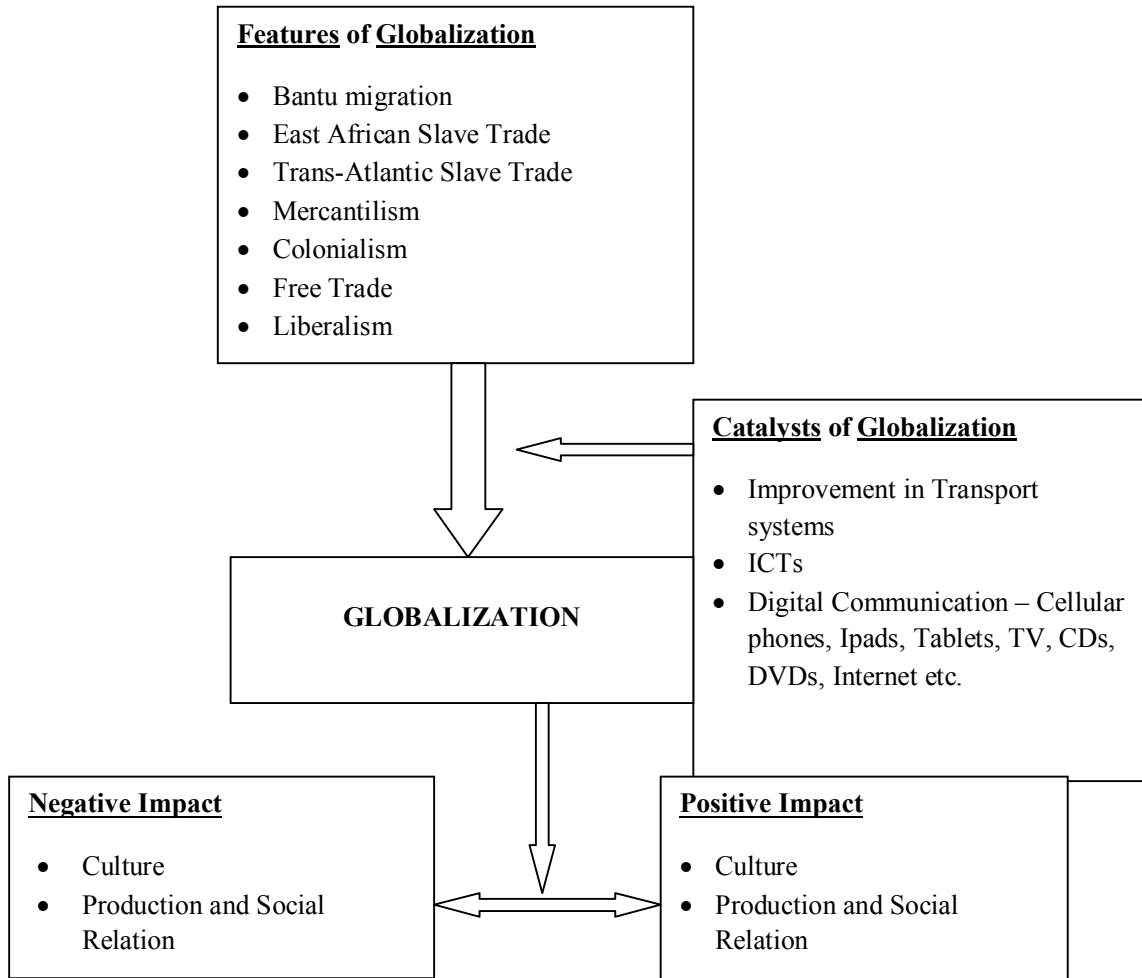
The colonizers did not introduce education into Africa they introduced a new set of formal educational institutions which partly replaced those which were there before. The colonial system also stimulated values and practices which amounted to new informal education. The main purpose of colonial school system was to train Africans to help man the local administration at the lowest ranks and to staff the capitalist firms. It was not an education system that grew out of the African environment or one that was designed to promote the most rational use of material and social resources, it was not an educational system designed to give young people confidence and pride as members of African societies. Colonial schooling was education for subordination exploitation, the creation of mental confusion and racism (Ibid: 240).

Somehow, the British avoided hard and fast legal distinctions between the educated and uneducated Africans, but they encouraged cultural limitation all the same. Governor Cameron of Tanganyika in 1920's was known as progressive governor. But when he was attacked for trying to preserve the African personality in the educational system, he denied

the charge and declared that his intention was that the African should cease to think as an African and instead should become a fair minded Englishman (*Ibid*). During the colonial epoch and afterward, criticism was justly leveled at the colonial educational system for failing to produce more secondary school pupils and more university graduates. And yet it can be said that among those who had the most education were to be found the most alienated Africans on the continent. Those were the ones who evolved and were assimilated. At each further stage of education, they were battered by and succumbed to the value of white capitalist system; and after being given salaries, they could then afford to sustain a style of life imported from outside (Rodney 1989: 140-145). Access to knives and forks, three piece suits and pianos then further transformed their mentality (*Ibid*).

In serving colonialism, the Church often took up the role of arbiter of what was culturally correct. African ancestral beliefs were equated with the devil (who was black anyway). and it took a very long time before some European church men accepted prevailing African beliefs as constituting religion rather than mere witch craft and magic. However in its hostility toward African cultural and religious manifestations the Christian church did perform certain progressive tasks. Practices such as killing twins and trial by ordeal were frowned upon by the European missionaries, and those were reflections of superstitions ideas rooted in an early stage of African development when something like the birth of twins could not be scientifically explained and therefore, gave rise to religious fear (*Ibid*).

2.5 Conceptual Framework



2.6 Research Gap

So basing on literature above globalization has been playing a big role in changing production relations and culture in Tanzania between 1961 and 2015. However, it has been noted that the cultural domain of globalization in Africa is probably the most complex to grasp compared to other socio economics dynamics of globalization. Indeed, as it has historically been the case, it may also be the most neglected. This fact does not diminish the powers of culture to negate or facilitate the development of a society in the context of globalization.

As noted by Ambassador Mpungwe, the first thing that countries like Tanzania need to do in response to the globalization process, is to develop an in-depth understanding of the character and dynamics of such global changes and developments. Tanzania is a constituent part of the global system and we cannot hide from its developments. On the other hand, it is unrealistic for Tanzanians to develop the tendency of being disinterested players or observers of the ever changing global environment as the world does not revolve around Tanzania, on issues of change and development. In this context, we need to draw inspiration from countries like India, China, Malaysia and other Far Eastern Nations in the manner that they have been able to understand and respond to the difficult challenges of globalization as well as exploit the vast opportunities that are brought about by the globalization process.

The historiographical review undertaken reveals how globalization has played a big role in changing production relations and engendering cultural changes in Tanzania in general. However, some specific local settings have not well been studied. Biharamulo District is a case in point. So that is why my study centers on Biharamulo District as the local setting in order to reveal the actual situation, within the period 1961 – 2015.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with research methodology under the following headings, research design, area of the study, population of the study, sampling techniques, data collection techniques and data analysis strategy.

3.2 Research Design

The study employed descriptive research design. Descriptive research design is the scientific study aimed at describing phenomenon, situation or events (Babbie, 2004). Under this design the study also employed qualitative approach. Qualitative approach refers to the empirical approach which usually does not inform in numerical terms, what is obtained through observation, personal experience or interviews (Horner, 1999). The qualitative paradigm/case study approach yields maximum information so essential in a historical research (Reuben, 2013:19).

As commonly used, the term “History” has three levels of meaning; a study of the entire past, a description and interpretation of the significant past and a systematic study of the discipline (Marwick, 1970:17; McLennan, 1981 :95 -111). In order to collect data to address the research tasks, documentary and field research methods were employed. Documentary methods involved a historiographical review of contemporary and archival documents from both electronic and non – electronic sources. Field research involved participant observation, interviews, case studies and collection of life histories.

3.3 Area of the Study

The study was done in Biharamulo District, Kagera Region. Geographically, Biharamulo District is among eight Districts of Kagera Region. As already indicated, it is bordered to the North by Karagwe District; to the North-East by Muleba District; to the East by Chato District in Geita Region; to the West by Ngara District; to the South East by Bukombe District and to the South-West by Kibondo District in Kigoma Region.

3.3.1 Kagera Region



Figure 3.1: Map of Tanzania (Kagera Region is shaded)

Source: [www.wikipedia](http://www.wikipedia.org) (2015)

Kagera Region is located in the Northwestern corner of Tanzania. The Regional Capital is Bukoba, which is about 1,400 kilometres (870 miles) from Dar es Salaam by road. The Region shares borders with Uganda to the North, Rwanda and Burundi to the West, Kigoma Region to the South and Geita Region to the East. The Region is famous for its

agriculture, its beautiful lush landscapes, and its wildlife. The Kagera River forms the Region's border with Rwanda. Kagera Region lies just South of the Equator between 1°00' and 2°45' south latitudes. Longitudinally, it lies between 30°25' and 32°40' East of Greenwich. Out of the Region's total area of 40,838 square kilometres (15,768 sq miles). 11,885 square kilometres (4,589 sq miles) is covered by the waters of Lake Victoria, Lake Ikimba, Lake Burigi, and the Ngorongoro and Kagera rivers. The Region's total area is just 446 square kilometres (172 sq miles). Kagera Region is Tanzania's fifteenth largest Region and accounts for approximately 3.3% of Tanzania's total land area of 885,800 square kilometres (342,000 sq miles).

3.3.2 Districts

The Region is administratively divided into eight districts:

Map	District	Population (2012)	Area km ²
	Biharamulo	323,486	5,627
	Bukoba Rural	289,697	
	Bukoba Urban	128,796	
	Karagwe	332,020	7,716
	Kyerwa	321,026	
	Missenyi	202,632	2,709
	Muleba	540,310	10,739
	Ngara	320,056	3,744
Figure 3.2: Districts of Kagera Region		Total	2,458,023

Source: [www.wikipedia](http://www.wikipedia.org) (2015)



Figure 3.3: Biharamulo District (shaded in red colour)

Source: www.wikipedia (2015)

3.3.3 Biharamulo District

As already noted, Biharamulo District (Figure 3.3) is one of the nine Districts of Kagera Region. It is bordered to the North by Karagwe District and Muleba District, to the East and South by Geita Region, to the West by Ngara District, and to the Southwest by Kigoma Region. Its administrative seat is Biharamulo Town. Biharamulo Game Reserve is located within the borders of the District. According to the 2002 Tanzania National Census, the population of the Biharamulo District was 410,794. However, according to the 2012 Tanzania National Census, the population of Biharamulo District was 323,486. The decline in population can be explained from the fact that Chato District was split off from Biharamulo District in between the 2002 and the 2012 census.

(i) Administrative Subdivisions

In 2002 the District was divided into 21 Wards, but many of these are now part of Chato District. As of 2012, Biharamulo District was administratively divided into 15 Wards.

(ii) Wards

- Biharamulo Mjini
- Bisibo
- Kabindi
- Kalenge
- Kaniha
- Lusahunga
- Nembala
- Nyabusozi
- Nyakahura
- Nyamahanga
- Nyamigogo
- Nyantakara
- Nyarubungo
- Runazi
- Ruziba

3.4 Population of the Study

Data or information was gathered from District Officials, adults and elders residing in Biharamulo District.

3.5 Sample Size and Sampling Techniques

3.5.1 Sample Size

Kothari (2011) defined sample size as the number of respondents selected from the whole targeted population. The study involved fifteen (15) sample size, five (5) District Officials, five (5) Adult people, and five (5) Old persons.

3.5.2 Sampling Techniques

The study employed purposive sampling since the study needed right informants or key informants who are conversant with production relations and cultural matters in historical perspectives.

3.6 Data Collection Techniques

The study employed several data collection techniques as follows;

3.6.1 Interview

This involves presentation of oral verbal stimuli and reply in terms of oral verbal responses (Kothari, C.R 2004). Fifteen interviewees(15) were interviewed who were; five District officials and Ten people with different occupations and age adults(30-49yrs) and old people(50-80yrs); men and women. This tool is very relevant to my study because it give rooms for probing hidden information which cannot be gathered by questionnaires. Furthermore, as the nature of the study demands more narrations in historical perspective, interview is more reliable.

3.6.2 Observation

The observation method is the most commonly used method especially in studies relating to behavioral science (Kothari 2004). Under observation method the information is sought by way of investigators own direct observation without asking from respondents. This study employed this method since my study centers on cultural transformation and production relations due to globalization, so observing behavior of today's youth and adult is very crucial, cultural change does not necessarily wait to be told, investigation is important. The reality of production relations and cultural patterns of Haya and Tsubi in relation to globalization was well observed by the researcher through daily participation in social affairs like marriage ceremonies, funeral ceremonies as well as through normal daily conversation and other public works simply because I live in Biharamulo District but I belong to the Ha tribe.

3.6.3 Archival Research

Is a type of primary research which involves seeking out and extracting evidence from original archival records. These records may be held either in institutional archive repositories, or in the custody of the organization (Wikipedia The free Encyclopedia). So since my research demands to explore production relations and cultural changes within the context of historical perspectives archival research was used as a reliable tool. Besides archival materials in Institutional and Personal Libraries, I consulted materials available at Tanzania Library Services (East Africana Section/National Book Agency (NBA) and Tanzania National Archives (TNA).

3.7 Data Analysis Strategies and Presentation

Data analysis involves a number of closely related operations performed with the purpose of summarizing the collected data and organizing them in such a manner that they answer research questions (Kothari, 2008). So since my research to a large extent employed qualitative approach in searching for information, content analysis was paramount where respondents' views and documentary information were weighed in correspondence. Moreover, data to a large extent were presented in narrative form with minimal use of tables, maps and photographs.

CHAPTER FOUR

4.0 DATA PRESENTATION AND DISCUSSION

4.1 Introduction

This chapter deals with research findings under the following research questions:

- (i) What is the impact of globalization on production relations and cultural changes in Tanzania?
- (ii) What is the impact of globalization on production relations in Biharamulo District?
- (iii) What are the manifestations of erosion of indigenous cultural values in Biharamulo District?
- (iv) Recommendations on how to control the substitution of useful indigenous cultural values with decadent Western cultural values.

The findings were collected from District Officials, old persons as well as adult people by using the interviews, library research and archival research. In this Chapter, we shall present findings and discussion on the first three objectives. Findings and discussion on the fourth objective will be presented in Chapter 5.

4.2 Findings and Discussion

4.2.1 Historical Background

Kagera Region was formerly known as West Lake Region. It was renamed Kagera Region after the Uganda-Tanzania War when Uganda's ruler, Idi Amin attempted in vain to annex the Region in 1978. The Region takes its name from the Kagera River, which flows from Rwanda through northern Tanzania before it enters Lake Victoria, to emerge as the Nile, the longest river in the World. For a period of about five centuries, Kagera Region was split into nine different Kingdoms with a highly hierarchical structure. The Kingdoms were

Kihanja, Karagwe, Kiziba, Misenye, Bugabo, Kyamtvara, Ihangiro, Bukara and Biharamulo. Before the rise of European colonial rule towards the last quarter of the 19th Century, coffee was a traditional crop in the area, used for its stimulant properties and in local cultural rituals. However, it was during the colonial period that coffee was transformed into a cash crop.

On the other hand, bananas were used as a staple food in the Region, long before the White man came. Although there was a gender based division of labour in the traditional societies in Kagera Region, women of the time were not thought to be inferior to men and were not treated as virtual slaves. In fact, women commanded special respect in all traditional rituals. For example, upon the death of a head of a family (Nyin'enju). the inheritance rituals required the "Main Inheritor" (Omusika) to have a female counterpart selected from among his sisters to share his authority. Similarly, upon the death of a reigning King (Omukama). during the crowning of the next King, there had to be a "sister to the nation" (Kinyany'engoma" who was also selected from among his sisters.

The kings lived in elaborate palaces and were respected as the direct link to gods of their kingdoms. The authority of the nine kingdoms (Kihanja, Karagwe, Kiziba, Misenye, Bugabo, Kyamtvara, Ihangiro, Bukara and Biharamulo) were diminished when Germans colonized Tanganyika in 1885 and supported the Haya, the ethnic group of Bukoba and Muleba Districts over the other districts. However the local kings held on to power. The demise of these kingdoms came after Tanganyika (Tanzania Mainland) gained her independence and President Nyerere saw them detrimental to national unity. Some prominent Kings/ Chiefs who are known in Kagera include Kyamukuma who was the last King/ Chief in Misenye (Currently Missenyi District). Other Kings/Chiefs include Rumanyika of Karagwe, Ruhinda and Kahigi. Before European colonialism, coffee in Kagera Region was a traditional crop, used for its stimulant property and in local cultural

rituals. It was during colonial times that coffee was transformed into a cash crop. Bananas were and are still used as a staple food in the Region. Such interactions in one way or another, have affected and are still affecting production relations and traditional cultural practices of the Shubi, Haya, and Hangaza, the main ethnic groups in the District. Moreover, since Biharamulo is not an Island, the advancement and importations of new scientific and technological devices like Television sets, Cellular phones Computers, Laptops Ipads and the internet have also impacted cultural patterns in the District as they are used on daily basis by Biharamulo residents.

4.2.2 The Impact of Globalization on Production Relations and Cultural Changes in Tanzania

Mshana (2005) narrated that, the period 1500 AD to 1800 AD saw the emergence of social and economic systems that are still a characteristic of the interior of present day Tanzania. The Region was occupied by the Maasai, Chagga, Pare, Sambaa, Gogo and tha Hehe. On the Eastern periphery lived the Zaramo. Southern west communities were the Sukuma, Iramba, Nyamwezi, Zinza and the Kimbu. To the North West, lived the Luo, Abagusii and the Abakuria. All these people with the exception of the Coastal Societies were still isolated by the ocean and could still resolve their problems without confronting the economic and allied challenges that would emanate from the coast during the nineteenth century. There is no record of any penetration of the interior by Arabs or Swahili before 1700 AD and no significant collection of imported objects has yet been found in the interior (Ibid).

In the centuries following 1500 AD, the interior societies of Tanzania were evolving into distinct ethnic groups that exist today with their own peculiar linguistic and cultural characteristics. The overwhelming dominant economic activity was agriculture. Advanced

methods were used in some areas such as terracing, crop rotation, green manuring, mixed farming and regulated swamp farming. While large numbers of societies were agriculturalists, the Masaai, Sandawe and Hadzabe were different. The Maasai were largely cattlemen who drove their livestock for pasture and water all over the plains of central Tanzania. Sandawe and Hadzabe remained and are still gatherers of vegetables, fruits, wild animals and birds.

Obviously, by 1500 AD, two major economic pursuits in Tanzania's interior were agriculture and cattle keeping. After 1500 AD, a number of European and American crops were introduced by the Portuguese in East Africa. These included maize, groundnuts, Irish potatoes, pineapples and cassava. Sweet potatoes and millet were indigenous crops widely grown in pre – colonial societies. Still agricultural systems in Tanzania interiors rested on the labor of the homesteads with the same simple technology, axes, hoes, machetes and digging sticks. Livestock raising involving poultry, sheep and goats continued to be a vital economic and cultural activity, particularly in the drier and less densely settled areas of the rift valley, the open grassland as well as central Tanzania. Illife (1979:14 - 15) argued that by the early Nineteenth Century, Tanganyika (Tanzania Mainland today) with varied environments supported many different agricultural systems. One practice in the woodland savannah was to cut and burn the bush, sow grain for a few seasons and then plant crops requiring less fertility possibly root crops-before the exhausted soil was abandoned for perhaps a generation. Repeated burning had entirely destroyed the forest in some areas and converted them into cultivation steppe where grass fallow was practiced. Their staple crops were millet and sorghum which resisted drought but matured slowly, gave low yields, and required much communal labour (*Ibid*). All agricultural systems rested on the labour of homesteads with the same simple technology-axes, hoes and digging sticks. Apart from occasional use of donkey or canoes, transport and agriculture depended entirely

on human labour because cattle were not used as draught animals. Nyamwezi and Sukuma ridged their fields. Fipa planted in earth-covered mountain. People of the north-east - Chagga, Meru, Pare, Shambaa had advanced agricultural system involving irrigation using canals. Illife further explained that, skilled crafts were the basis of economic specialization and exchange. Most women made pottery, but volcanic areas lacked suitable clay and so depended on specialists like the Kisi women of the Nyasa lake shore who bartered pots from house to house in Nyakyusa. Cloth was widely made either from bark as in Buhaya and Unyakyusa or from locally grown cotton. Iron smelting was more specialized in the North.

The technology of smelting was already highly developed in Buhaya by 500 BC. Smelters and smiths were often caste-like endogamous groups (as among Tatoga and Masai). Iron was an important item in regional trading networks. In the north east the Chagga and Maasai obtained it from Pare smelters, while early in the nineteenth century the Mamba chiefdom became the iron working centre for much of Kilimanjaro. Kimambo and Temu (1969: 15) argued that oral accounts revealed that the people of Ugweno had already established a political system dominated by iron smiths sixteen generations ago. The power of iron smiths centred on their control of the supply of iron for making tools and agricultural implements on which prosperity depended.

Kimambo and Temu (1969: 135) further reported that, during the Germany period, three of the most productive areas of modern Tanzania began to export commercial crops. These areas were Sukuma land, Buhaya and Kilimanjaro. The Sukuma cotton industry began early in the 1900s when a settler established himself in Nera chiefdom and arranged a share – cropping scheme with local headmen. Young Sukuma settled on this land received free seed and sold him the cotton very cheaply. The settler then exported to Europe along

the Uganda Railway. From 1500 – 1961 the former region that is now called Tanzania passed through the social phase of globalization namely colonialism preceded by the first phase of slave trade by Arabs (East African Slave Trade) and Portuguese (Trans – Atlantic Slave Trade). According to Temu, European Imperialism which began to encroach on Tanzanian Societies during the last twenty years of the nineteenth century was the third and last external factor which transformed fundamentally the political, economic and social institutions of hitherto traditional societies (Kaniki (Ed). op.cit: 86).

The other external factors were long - distance trade and the Ngoni invasion. Besides initiating the process of State centralization in Central and South Western Tanzania, the Ngoni invasion created a class of trader chiefs (Wandewa). who worked closely with the coastal traders in organizing and promoting long – distance trade in ivory and slaves, particularly from the 1840s. Long - distance trade initiated the process of the integration of the traditional society to capitalist relations of production. Commercial contacts with Europe and Asia developed by the East African Coast ruling class were intensified when Sultan Seyyid Said transferred his headquarters to Zanzibar in 1840. As there was already a growing demand for ivory, cloves and rubber in Europe and America; Seyyid Said, Arab traders and Indian financiers organized trade caravans to travel into the deep interior of Tanzania in search of ivory, salt, wild rubber, etc.

Similarly, they developed large plantations of cloves and rubber based on slave labour in Zanzibar and along the Mainland Coast respectively (Reuben, 2013). According to Temu; “the impact of this commercial contact between the islands and Europe was that it drew the whole of today’s Tanzania into the international capitalist trading network” (Kaniki (Ed). op.cit: 87) (read globalized trading network). Indigenous societies in their numbers started to be integrated with European and imperialistic system of economy (Mshana, 2005).

Germany started establishing a new plantation economy; coffee, sisal, tea, rubber and cotton were introduced. Africans were forced to work on these plantations under the force of overseers. This was followed by Maji Maji Resistance in the Southern part of the country but there were also serious resistances in Kilimanjaro where Germany almost lost when fighting with chief Sina of Kibosho in 1898 (Mshana, 2005).

In discussing social changes engendered by the articulation of the pre – colonial modes of production to the capitalist mode of production it has been observed:

The moral values of indigenous education were completely eroded by colonialism. Pre - colonial societies were organized in kinship and family relations which discouraged pre – marital and extra – marital sex. Sex education offered under indigenous education, strictly forbid the youths from indulging in pre – marital and extra - marital sex. There was no family life education in colonial formal education. Under indigenous education, girls were taught the high value attached to virginity. Consequently, they refrained from indulgence in pre – marital and upon marriage, in extra - marital sex. The same code of conduct was observed by boys (Reuben, op.cit: 89).

In the specific case of Kikuyu and Chagga societies, it has been noted:

. . . pregnancy before marriage was punished through ostracism or often by death. Besides, physical virginity was required of every girl upon marriage and lack of it was a serious disgrace and shame to both the girl and her family. Physical virginity carried, therefore, so much prestige for the girl's family that there was hardly any marriage when a girl was proved otherwise (Temu, 1967:400).

Colonial formal education did away with such codes of moral conduct. Introduction of colonial economic activities – cash crop economy, mining, taxation and processing industries initiated labour migration in search of wage employment and urbanization. While foreign values were dominant in urban settlements, the free movement of people to the urban areas ruptured further kinship and clan ties of the traditional society. In the pre - colonial society, migration was a seasonal activity. However, it assumed a permanent status in the colonial society. The departure of men from the rural areas, increased freedom

on the part of women to meet freely with men. This meant the disintegration of the traditional fabric in which movement was restricted within the clan or village. The fact that youths of both sexes were now free to move from their places of birth to anywhere and meet with anybody, undermined the effectiveness of the customary practice requiring payment of bride wealth. They seduced each other and lived in concubinage, the result of which children were born out of the wedlock (Kaniki, 2001:36 -45). Concubinage, children born out of the wedlock, street children, broken families, loitering, conning and similar social vices are the logical side effects of the disintegration of the traditional social fabric built on indigenous education, rise of class differentiation and lack of adequate employment opportunities and remuneration (Reuben, op.cit: 89 - 90). The impact of this colonial economy is still felt by Tanzania and other African countries because they still rely significantly on income from the inherited cash – crops. Agriculture accounts for more than 66% of the GDP in Tanzania. Many countries in Africa are mainly agrarian. These countries were never supported to develop their own industries and hardly was there transfer of technology from their former colonial masters. Tanzania like other African countries was integrated into the global market as a producer of cheap raw-materials. These crops are legacy of colonialism (Mshana 2005).

(i) Production Relations in Tanzania at the Time of Independence and the Period of Socialism: 1961 - 1980

The basic, social and economic characteristics of Tanzania remained the same as during the colonial period. The structure of the economy in terms of production relationship, priorities of commodities were still oriented to the metropole countries. Availability and utilization of resources especially financial Government Loans, the reliance on the foreign capital and foreign technical aid were clearly shown when making the five year Development Plan in 1964. In this plan, it was envisaged that over 70% of the

development finance would come from foreign private and Government sources (Ruhumbika, 1974). It was the event of 1967, the Arusha Declaration where socialist economic system came into being. The independent government started transforming the nature and characteristics of nation's economy like changing the pattern of ownership of the major means of production from previous foreign private domination to state ownership. Production of raw-materials for national needs first and secondly for export. To this end, emphasis has been put on production of food crops both in Ujamaa Villages and in the State Farms. Example of implementation was the efforts of National Agricultural and Food Corporation (NAFCO) concentrated on production of cereals especially wheat and paddy as well as livestock development (Ruhumbika 1974). Priorities in industry and manufacturing sectors were also changed from emphasizing luxury goods such as cigarettes and beer to more basic needs for the rural and urban areas such as construction materials (cement and steel mills), farm inputs (farm implements and fertilizers and textile industries).

(ii) The Impact of Globalization on Production Relations in Tanzania from 1980

Globalization is the phenomenon that has affected the developing World and Africa in particular, in an interesting way during the past two decades. Based on existing debates, regarding globalization, the conclusion is that economic, social and scientific indicators show that globalization has not been useful to Africa. The case for Tanzania is not different. Even though in some cases economic progress appears to be forthcoming, Tanzania still has a long way to go to service economic success and to maintain and enhance human rights issues. However, the push for globalization internationally is very strong. One initiative in this direction is the New Partnership for Africa's Development (NEPAD).

Table 4.1: Trend of Tanzania Economy in Globalization Age: Type of Economic Sector % of GDP (2003)

Agriculture	45.0
Mining and Quarrying	1.9
Manufacturing	7.2
Electricity and Water	1.6
Construction	5.6
Trades, Hotels and Restaurants	11.8 (includes tourism)
Transport and Communication	4.6
Financial and Business Services	14.3
Public Administration and Other services	9.7
Less financial services indirectly measured	-1.9
TOTAL GDP	100.0%

Source: URT, The Economic Survey, (2003).

Table 4:2: Trade in Tanzania – 2003

Types of Economic Sector	Average Annual Growth for 2003 (in %)
Trade	US \$ millions
Total Exports (Feb)	1,142.40
Non-Traditional Exports	919.7
Minerals	548.3 million
Manufactures	99.9 million
Fish and Fish products	135.2 million
Horticultural products	13.7 million
Other	121.6 million
Traditional exports	222.7
Coffee	50 million
Cotton	46.6 million
Sisal	6.6 million
Tea	29.6 million
Tobacco	42.2 million
Cashew Nuts	42.2 million
Cloves	10.2 million
Total imports (Fob)	1,973.0
Intermediate goods	679.7
Oil imports	403.4 million
Industrial raw-materials	247.7 million
Food	183.1
Other consumer goods	452.9
Capital goods (transport equipment and machinery)	852.4

Source: URT, The Economic Survey, (2003)

While the composition of the GDP has not changed much, there is a marked difference in the nature of the exports and the imports. In the former, the non-traditional goods have taken precedence, not only in terms of exports of minerals, but also in terms of other exports such as fishing. Both of these are dominated by foreign large-scale commercial enterprises with local people either being marginalized as in the mining sector or being reduced to supplying the raw resources for very low prices as in the case of fishing industry. The horticultural industry is also dominated by foreigners. The increasing importation of consumer goods which grew by more than 20 percent between 2002 and 2003 is a sure indicator that the country has really adopted globalization; but it appears that given the trade deficit, Tanzania has benefited less than other countries.

The standard package of IMF and the word bank were:

- i. Liberalization of domestic and foreign trade
- ii. Privatization of the state owned parastatals
- iii. Reduction of Government spending
- iv. Removal of barriers to investment
- v. Financial sector reform.

The adoption of the package, led to the privatization of the state-owned industries and companies, among other results. This gradually and eventually has opened up Tanzania's doors to foreign interest, investors and influence and pushed Tanzania into the current globalization era. Furthermore, the 1990s witnessed the climax of a sharp shift from protection of locally – based industries to trade liberalization and an open global marketing and investment system (Bisimba, 2005).

(iii) Impact of Globalization on Cultural Changes in Tanzania: 1961 - 2015

Since man first inhabited this planet, it has been one long struggle for survival between himself and nature. In such a process man has left behind achievements at various levels of development. More ever in the course of living man behaved in prescribed ways; these ways of behaving are acquired during the period of socialization, education and experience. Culture then embraces everything which contributes to the survival of man, and this comprises of not only physical factors (houses, motor – vehicles, machines, equipment, etc) but also sociological factors (behaviour, values, traditions, practices, etc). Tanzania as part of Africa had or has its culture even before the coming of outsiders (Asians, Americans and Europeans). Tanzania with 121 tribes has cultural diversities but to a large extent, there are similarities or uniformity in cultural practices among Tanzanian tribes.

It was considered as abnormal, unnatural and ungodly not to be married. The decision isn't left to the individual as such but to the entire society. Marriage was also seen as a stabilizing factor in one's life and as a test of one's maturity in living up to responsibilities to society. The responsibility was to take a wife or husband and bear and bring up children to replace the departed uncles, aunties, father and mother and other notable relatives of young sisters will get together for close consultations as to who will be the most suitable partner. The young sister's character, temperament and conduct are taken into consideration in choosing a suitable partner. Intermarriage between people of the same clan is a taboo. Each family takes extra ordinary care to check the background of the other young sisters, insisting on a clan background and nothing less (Nangoli, 1987: 26). Dowry and pride price, this was very important step in African marriage, in order to be complete and accepted pride price which was termed as gifts (in terms of money or cattle or got) was

valuable thing. Bride price on the other hand meant the act by which the groom and his family give various gifts to the family of the bride.(Nangoli, 1987:28) in some communities is a bride was a virgin number of gifts multiplied.

Kirwen (2008: 114) explained that in Africa marriage is a major rite of passage into responsible and full adulthood. After initiation into adulthood, it is automatically assumed that the person completes/his/her adulthood status by getting married. Once the marital union has been entered into and sealed by means of bride wealth (in the case of matrilineal people) or marriage gifts (in the case of matrilineal people) it is usually irreversible. The community has the task of ensuring that the marriage survives no matter what happens as the union is not just for the individuals but involves the whole family and clan. It is different with Western countries marriage ceremonies where a marriage ceremony is regarded as formal affair that only involves the immediate families, some relatives and friends.

Kirwen (2008: 26) communicated that in Africa a marriage is considered to be very much part of personality of the person. It is chosen with a great deal of care. It is believed that people assume the character, life and personality traits of the people after whom they are named. The child is always named after a successful and morally upright person. Names of people with bad reputation or questionable behavior are never adopted for fear of the developing similar traits. Naming of a child could take place before the child is born or immediately after birth while in some communities it is done several days after birth. Naming in Africa was traditionally taken with great care, the reason behind was to ensure that a baby born is given the right name according to custom. A name that must reflect what the experts decide is the true character of the infant. These experts spend days studying its characteristics to determine who of the hundreds of departed relatives the child

resembles most physically. They determine whether the child will be reserved, out spoken, gregarious, moody, caring, daring, a coward etc. In short names had, meaning according to traditions of a given community/society (Ibid).

Unfortunately African medicine was wrongly referred to by Europeans as witchcraft. This in spite of the fact that for centuries Africans had used it and it had effectively cured illness. It was noted by(Nangoli.1987) that Cecil Rhodes was cured by African traditional medicine. African medicine was/is in form of liquids, herbs, bones, leaves, roots, plant trees, certain birds and animals. There are also medicines which a person may wear directly to the body for good luck. There are medicines that can cure infertility in women or can cause it. Rain makers use bones and ash from medicine trees to bring rain or stop. Traditionally in Africa and Tanzania in particular a women had been regarded as inferior to men with no power to make decision in our societies discriminated and oppressed. By referring to Zaramo society which may represent other Tanzanian tribes. A woman in traditional systems could not however inherit from her husband, in actual fact the wife's share is often only some cash or utensils and other loose property. If the children are still small, the wife is seldom trust with the guardian ship of her children. A relative of husband is chosen a guardian of the property until the children grow up. Women are not generally considered capable of handling their own affairs (Ibid).

In the present system women are comparatively free to go elsewhere, to establish themselves independently on the land, to marry someone else. Equal numbers of men and women give equal chances to either of the sexes in their prospects for getting a permanent or temporary partner. This means that neither of the partners is tied to a social order which would bind them strictly. Under the system of individual property rights the woman has gained a degree of economic independence (Swantz, 2005: 97).

One of the most monstrous lies perpetrated about Africans by Europeans, is that they didn't know God that until the missionaries arrived, the African lived the life of pagan. This is a huge mountain of a lie. The African knew God. They wouldn't have had names for God if they didn't know him in the first place. Here are examples of the names for God in different parts of Africa:

BurundiImana, Mukama

KenyaMungu, Ngi, Nyasaye, Wele

TanzaniaMungu, Mulungu, Imana, Ruwalshagwa

To the Africans, God is ubiquitous. He is the beginning and end. He has power over everything. He gives and takes away. He creates and destroys. Africans firmly believed that in beginning, God created the universe, then man, woman, trees mountains, rivers, lakes, animals, rain and sunshine in that order. Each creation complemented the other. God is also believed to be merciful as well as capable of administering punishment. He is believed to be pure, fallible, holy, a genius and super-wise.

The occurrence of earth quakes, deaths, thunderstorms, excessive heat or heavy rains that destroy crops and animals are signs that God is angry with man. In these cases offerings of all kinds are made in order to calm God's anger. (Nangoli, 1987: 46); Illife (1979: 26) depicted that, in the twentieth century most Tanganyika people shared religious practices. First, they recognized a single deity; God had many names to describe his various attributes. Several were widely used. Those derived from the root- uba or uva together with the use of the sun as a divine symbol were common throughout the broad linguistic area of western plateau and the North - East. The sun symbolized both God's remoteness and enveloping warmth. In misfortune, if they or their animals were sick, if their crops failed or their relatives' died, men consulted diviners, the intellectual of these preliterate

societies. In the twentieth century, diviners often ascribed misfortune either to ancestral spirits or to witchcraft. Illife (1979: 30) argued that, the use of medicine was to harm or to protect or to ensure health and fertility in peace, safety and victory in war. Some medicine were herbal remedies, others purely magical, some were common knowledge others the property of guides or individual specialists, medicines were a free floating devices and probably an area of frequent change.

(iv) Globalization and its Implications for Culture in Tanzania and Africa as a Whole

Globalization has triggered some trends that are bound to affect the cultural outlook of the world. For example, the world is seemingly being drawn into a single economic system. This is accompanied by an intensification of the accumulation of capital, the monopoly of production by a few multinational companies and, the manipulation of labour markets by supra territorial production networks. The world has also become distance less due to the rapid development of information technology. The production and dissemination of knowledge and information are controlled by global information and communication networks that can reach the whole world in an instance.

The sovereignty and autonomy of nation states are significantly eroded through the control of their economies by transnational institutions such as the IMF and the World Bank. Indeed, the heavy indebtedness of African countries has left many governments voiceless (Semboja & Mwapachu 2002). Beagle (2008) revealed that globalization through the use of internets, watching television, movies and various film from Western controls including United States of America, people living in rural areas decide to cope the life style of Western people which resulting to the distraction of Tanzanians rural culture. For example, for now a day, people have no time to sit with their grandparents so as to learn

how fighting for life was, or how their culture was. This is quite different with rural culture which existed previously where by people lived in cohesive units. Chiwambo (2012) depicted that globalization in Tanzania rural setting has resulted in individualism and disintegration of extended families. Now a day, people have no unity, peace and harmony as existed previously. This is because of adopting western living styles indiscriminately. Consequently, even in rural areas, the nucleus family has disintegrated and people are living as individuals instead of living as members of cohesive family units.

Chiwambo (2012) further said globalization has undermined vernacular languages. Presently, people living in urban areas have effectively adopted Kiswahili as the *lingua franca* for the whole of Tanzania. Vernaculars like Kinyamwezi, Kisukuma, Kizaramo, etc; are quickly vanishing. For example, although Dar es Salaam Region is the home area of the Zaramo, one can hardly hear anybody speaking Kizaramo. Besides speaking Kiswahili, people in urban areas speak English, the language of civilized and educated people. The use of internet, television, watching movies, films, etc; has changed people's ways of behaving negatively. This is obvious from the emergence of decadent behaviors in urban areas like drug abuse, homosexuality, prostitution, robbery, raping, etc (Chiwambo 2012).

On the other hand, Chiwambo (2012) has argued that globalization has improved agricultural practices resulting in increased production of crops. For example, through the aspect of free trade, the government urged farmers to increase production under the policy of "KILIMO KWANZA". Due to "KILIMO KWANZA" farmers are being encouraged to produce enough so as to compete with other countries all over the world. Therefore, the development of agriculture production through the use of mechanized tools like tractors, power tillers, and use of fertilizers and pesticides, have increased crop yields and improved

living standards of rural people in Tanzania. Poor marketing of crops is another impact of globalization. Even though we are dominated by globalization through advancement of science and technology, the level of technology applying on production of crops are very low compared to other countries like the developed countries. These lead to low quality and poor production and marketing of crops in Tanzania rural setting. The prices of the crops are determined by the world market centre and not by farmers in rural Tanzania Chiwambo (2012). For Africa, globalization increases the historical complexity of its culture and the cultural domain has to reflect these global dynamics.

It is clear, for example, that self-determination is even more difficult under globalization than it was under, say, colonialism. Then, African societies attempted to put up resistance against the imposition of a European way of life. That is why some definite forms of African identities survived decades of European influence even though the European way of life became eventually dominant. This was possible because in fighting colonialism, the African at least knew who the enemy was. The European colonial master used the open system for the school, the church, the mission and the sisal plantation to impose the European way of life. People could take the option to circumvent or avoid these institutions and maintain their way of life, although not always with maximum success due to the impossibility of stopping cultural dynamics. Under globalization however, Africa is dealing with a multi-faced and sometimes elusive monster. The face of structural adjustment, for example, brings with it devastating effects on socioeconomic structures. Globally controlled information and knowledge production networks are the cultural face that aggressively disseminates behavior patterns, values and attitudes that have left African youth culturally confused. The face of Western-modeled multiparty democracy has expanded political participation but has often divided the people into intensely rival political camps with little gain for the masses of voters. Apart from that Global human

rights and natural justice activism have challenged the legitimacy of oppressive forces but have often provided a convenient loophole for corruption in the legal arena where everything seems to go as law under the so-called ‘natural justice’. Civil society has ushered in hundreds of NGOs, both secular and religious, that have formed a new network of economic and spiritual exploitation of the people. Whereas African’s dignity in those multitudes of frenzied, tearful worshippers as they shout at the top of their voices in prayer? What culture is this that believes the problems of unemployment, disease or poverty can be solved through frenzied prayer? What have these global networks of evangelism of fundamentalism to offer to better the quality of life for Africans? What work ethics do we inculcate in the youth of these sects who believe that any problem will be solved simply by praying? (Ibid). There is also no denying that the forces of globalization are powerful, and often incomprehensible. It is even scary that most African leadership does not display much comprehension of the risks to their nations from globalization. For example it is pathetic how ministers of finance or development planning flag national government budgets or development plans which in essence are IMF, World Bank conditionalities. The leadership has lost even the courage to explain to the masses why the government cannot challenge these conditionalities even in the wake of so-called democracy (Ibid).

And when members of parliament, who the masses have entrusted with the responsibility to guard national interests, dare not question the legitimacy of these externally determined policies and plans that threaten the country’s very existence, indeed, when as in the case of Tanzania, MPs profusely congratulate the minister of finance or of planning and even celebrate parliamentary endorsement of these pseudo budgets and plans is no longer funny. Something is very wrong, somewhere. What culture is this, which sits back and idly watches external forces destroying its people? (Semboja & Mwapachu: 2002).

Globalization is effectively taking away from Africa the power for self-termination and Africa, especially its leadership, seems oblivious or incapable of indifferent or resigned to the global forces at play. In many cases the leadership chooses to abandon the Africanship and board the global ship from which, with the help of the global forces, they have embarked on the pursuit of self – interest. They leave the African masses swim or sink with the African ship.

Whatever interpretation one takes, the danger for the African cultural context is that globalization is eroding, Africa's ability to formulate and institute a vision of what it is and what is should be. Africa is losing the power to define, influence or control its own way of life. With this loss of vision, the very foundation on which a people's culture is constructed is shaken. The inevitable result is cultural confusion. There is no firm foundation on which to construct the behavioral patterns, ideas, beliefs, values and attitudes on which people's economic, political, social character can be based. As such anything goes. For example, in many indigenous African cultures behavioral patterns stressed hard work. A person's standing in the society was gauged on his or her ability to work hard and produce enough food for survival. The economic success of leadership was measured on the facilitation of economic opportunities for the people. A chief for example, had to make sure everyone had land on which to grow food for their family. Today, some people work very hard; others do not work at all and the rewards often go to those who do not work. Indeed, those who can get rich without working hard or through trickery are considered the 'smart guys'.

It is also not clear how many millions of able-bodied and trained young people should fill the streets before the leadership decides to put the issue of youth unemployment on its agenda. In Tanzania for example, the government is instead, contemplating extending the

retirement age. In many African cultures a young man was not considered fit to get married if he was not adequately engaged economically. What regulations will the marriage institution set today for its massive unemployed young men and women? And what kind of work ethic does a society instill in someone with no opportunity for employment?

The dynamics of globalization make it extremely difficult to construct a location-based vision of a society's way of life. But meanwhile the opening up of borders to the global influence ushers in all sorts of cultural systems, to fill in the vacuum. For example, the behavioral patterns of the urban youth are becoming, homogenous worldwide through the influence of the television, video, the CD, jeans, Nike and Coca-Cola. And the global drug barons are also creating a global generation of drug users. Parents are often totally confused about how to raise their children. This is to say nothing of the behavioral parental role models. Adults, teachers, religious leaders, and political leaders, who are normally the guardians of a society's identity, seem to have lost their sense of direction. The glamour of global forces and the global life style's pulls them in different directions. Corruption, promiscuity, violence, theft or sheer hooliganism is no longer exceptional behavior among adults.

The increase in broken marriages, child sex abuse, and rampant child neglect within homes are producing a physically, mentally and psychologically affected generation of young people (*Ibid*). It is indeed very ironical that these unfortunate behavior patterns are intensified by globalization which, on the other hand, is seen as having opened up Africa to democracy, human rights, and freedom of speech. Political practice, especially election campaigns in some African countries became intensely corrupt with the introduction of multi-party democracy. Domestic violence and rape has reached alarming proportions alongside increased activism for human rights. It became imperative for Tanzania to pass

the Sexual Offence Bill in 1998 in an attempt to curb this trend. Corruption in government circles is sitting side by side with policy statements on transparency and good governance. The same people who are vehemently preaching human rights and natural justice have turned justice into a commodity sold to the highest bidder regardless of who is accused or the complainant. What are the cultural pillars on which to mould peoples' behavior? (Ibid).

Education systems, which are normally the strongholds of a society's cultural values and attitudes, are often in disarray, local education systems, whose curricula were carefully constructed to incorporate national pride and ethics, are being sidelined by IMF/World Bank conditionality's that say the social sector is not productive and should therefore not be state-supported. At the same time, they are being sidelined by stiff competition with schools and universities of the North. Parents, especially leaders, are competing in sending their children to study in the North in search of a global curricula and eventually global employment opportunities but hardly check whether the so-called global curricula include Africa. For which life are these African children being educated and for which values and attitudes? Or is globalization value free and as such African children will remain African even if they spend their prime years in Europe or America?(Ibid).

The disintegration of local education systems through the effects of structural adjustment and IMF/World Bank conditionalities have introduced dynamics in the schools detrimental to the role of the school as a cultural institution. The poorly paid teacher now looks at a student as a commodity and not a ward to be nurtured and molded into a decent citizen. The teacher is no longer the guardian and role model of a society's morals, values and attitudes. Like the parent, the teacher is also no longer clear of what constitutes the morals, values and attitudes of society. Cases of students beating or abusing teachers, burning

school property, teachers sexually abusing students, teachers refusing to teach students who have not paid them unofficial tuition fees, children dying in boarding schools because teachers have not attended to their sickness, ministry officials demanding gifts from the already meager resources allocated to schools, and drug abuse among students are just some of the unfortunate trends that render many schools unfit as cultural institutions.

Religious poses another perspective of the cultural crisis in Africa. The intensification of poverty under globalization is leading many people, especially the young and women, to search for the meaning of life in religion, especially in religious fundamentalism. The numerous religious sects in Africa and the multitudes of their followers are a sad manifestation of the failure to grapple with socioeconomic forces and a resort to the spiritual. Globalization's global communication networks has facilitated the easy spread of these religions and the strengthening of solidarity of the sects across the globe. It is not surprising that fundamentalism in both Christianity and Islam is spreading like wildfire. Through cable television believers in Africa are accessed by preachers from Korea, Japan, the USA and Germany. Whereas in the past religious teachings were based on the values and attitudes of the dominant cultures from which the religion emerged, the cultural boundaries are getting blurred in these global religious trends.

Religion no longer necessarily espouses what one particular society thinks is right or wrong. It resides more and more at the level of the supernatural. As opposed to the traditional religions, the local context is no longer the reference point. In Tanzania, for example, families have been torn apart by Christian fundamentalists, who have cut links with their parents or spouses because they are 'saved' and therefore, it is not proper for them to associate with the 'unsaved'. Childcare has suffered because parents are spending too many hours praying, including overnight wakes. The young have dropped out of

school and shunned employment in the name of evangelism and the belief that once you are saved, everything in life will work out. Parents are under constant fear for their children not only because of the problems of early pregnancy, HIV or unemployment, but also of religious fundamentalism. (Semboja & Mwapachu: 2002). Governments, however, turn a blind eye to these trends on the argument that they have no religions and the constitution espouses freedom of religious association. But what is the impact of this religious fervor on the socioeconomic welfare of the society? What morals, values, attitudes and ethics are imposed on these believers, especially the young?

It is clear that the dynamics of globalization have added new dimensions to the cultural context, not only into Africa but in the whole world. It is for this reason that the UNESCO World Commission on Culture and Development in its report Our Creative Diversity (Perez de Cuellar, 1995) recommends a need for global ethics to try to give direction to the emergence of a global culture. The main elements of such a global ethics are mentioned as human rights and responsibilities, democracy and the elements of civil society, protection of minorities, commitment to peaceful conflict resolution and fair negotiation, and equity within and between generations. It is recommended that these be the principle basic ideas to furnish the minimal standards and political (Ibid).

4.2.3: The Impact of Globalization on Production Relations in Biharamulo

District:1961 – 2015

(i) Location and Area

We have already noted that Biharamulo District is one of the seven Districts comprising the Kagera Region. It is situated between $2^{\circ} 15'$ and $3^{\circ} 15'$ South of the Equator and between $31^{\circ}00$ - $32^{\circ}00$ East of Standard Meridian. The District has an area of 5,627 square kilometres. The District shares boundaries with Muleba and Karagwe Districts in the north

and Geita and Chato Districts in the East. Bukombe district adjoins it in the South whereas Kibondo and Ngara Districts are on the West.

(ii) Economy of Biharamulo District

About 90% of the population in Biharamulo district depends largely on agriculture for subsistence. Small enterprise self-employment (shops, traders, labourers) amounts 4% of the potential workforce and the remaining 1.3% are mainly employed in the public sector. It is noted that the available potential workforce especially youth are not utilized effectively as a good number of them are not eager to be involved in agricultural activities compared to labour force of 47.3% of the total population of 252,383. The main source of income is the sale of farm products, especially cotton, cassava, vegetables, coffee, maize, rice, tobacco, groundnuts, livestock and livestock products. The main sidelines are waging labour and petty business, brewing (banana beer) and charcoal burning. The per capita income of Biharamulo district is estimated to be 720,000/= per annum as it was in the year 2012.

Biharamulo district has a total of arable land of about 253,215 hectares and only 63,304 Ha. which is 25% of arable land is under cultivation. 98% of the total cultivated land done by human power and 1.7% is done by animal power. Due to variation in parent material, age, past landform, climatic conditions and biological history, the soils of Biharamulo differs considerably from place to place. Based on the soil properties, which farmers take into account when searching for good land and while making land-use and land-management decisions, the soils of Biharamulo are divided into 5 major soil groups:

- (i) Deep and freely drained sandy soil – it covers about 10% of the district.
- (ii) Deep and freely drained loamy soil - it covers some 35% of the district.
- (iii) Deep and freely drained clay soil - it covers approximately 17% of the district.

(iv) Wet soils – it covers some 22% of the district (Planning Department Biharamulo District Council,2016).

The main source of cash income is the sale of farm products, especially cotton, cassava, vegetables and coffee, maize, rice, tobacco, groundnuts and livestock. In Biharamulo District, the main livestock production is the eastern zone, with about 55% of the cattle. The Central zone has about 20% of the cattle population, while the western zone has 25%. This uneven distribution can be attributed to social-cultural differences and the occurrence of tsetse fly in western zone some few years ago. The table below shows the number of some selected livestock in the district.

Table 4.3: Number of Selected Livestock in Biharamulo District

Livestock type	Number
Cattle	83,964
Goat	36,773
Sheep	5,424
Poultry	80,671
Pigs	190
Donkeys	51

Source: Planning Department Biharamulo District Council, (2016)

The District has a variety of natural resources which if well harnessed can contribute to more income to the people of Biharamulo. The natural resource sectors comprises of forestry, beekeeping and wildlife. Furthermore, the District has land forest area of 162.3 square kms mostly located in Western Biharamulo, particularly Lusahunga Division which is also sparsely populated (Planning Department Biharamulo District Council,2016). Currently the district has forests which can provide only 389,870 m³ (cubic meters) of wood annually without causing serious environmental destruction. Beekeeping activities

are done in the district mainly in Lusahunga and Nyarubungo divisions. Traditional methods - using the traditional beehives, are mainly applied resulting into low quality honey and other related products. The district has game reserves in which different types of wildlife can be found. In addition to game reserve, the district has “Burigi National Reserve Project” of about 1,300 square km (a small area of this reserve is in Karagwe District) in which wildlife hunting is done by tourists. Local harvesting is, however, not allowed (Ibid).

In some parts of the district, mining is being carried out. Tulawaka Gold Mine in Mavota Village is a case in point. Small scale gold mining is also carried out in Nyakahura and Kalenge Wards. Limestone is being mined by small scale miners in Biharamulo and Nyarubungo Wards. Exploration of other areas for gold mines is undergoing at Isambara Village in Nyabusozi Ward and Kasozibakaya Village in Nyamigogo Ward. Besides rising population, other challenges facing the district include unreliable and unpredictable weather patterns and competition in land ownership. Similarly, the District has no central sewage system, whether public or private. On the whole, on site sanitation is predominant. As a consequence, more than 90% of wastewater from households' sources is discharged without proper treatment (Ibid).

Biharamulo is not a well-watered district but it experiences moderate to good rainfall and with few rivers and lakes (Burigi). However, rainfall is seasonal and water is not readily available in the dry season. In rural area, many people use untreated water from unprotected sources, which causes cholera, typhoid, dysentery and other water-borne diseases. Increasing demand for water has caused conflicts in water use, especially in the eastern part (lakeshore zone) of Biharamulo. For example, water demand for irrigation and rural water supplies are in conflict with the fast growing demand in Biharamulo and other

centres like Nyakanazi and Runazi. Water quality is poor for drinking, as there are no water treatment plants in Biharamulo. Most of the rural areas have no piped water supply system. Major problems of water quality of surface water are colour and turbidity during rainy season for ground water. Agriculture and livestock activities form a backbone for livelihood of the communities in Biharamulo District as majority of people depend on agriculture. Agriculture and Livestock activities are the major use of environmental resources in Biharamulo district, these includes forest resources, water resources and soils in particular. Poor agricultural and livestock practices in the districts have rise major concerns on deforestation, soil erosion and land degradation, loss of biodiversity, destruction of watershed and change in hydrological cycles (Ibid). The major issues affecting the livestock development in the district are water shortages during droughts and pest and diseases. Contagious Bovine Pneumonia (CBPP), rinderpest, black quarter, tick borne and internal parasites are some of the common diseases (Ibid).

There are several factors that constrain sustainable agriculture in the district. They include high dependency on climatic factors i.e. rainfall, low level of technology, lack of knowledge on soil and water conservation, pest and diseases, poor storage facilities, low food producer prices, lack of reliable markets, inadequate manpower, poor selection of seeds, poor skills of crop and animal husbandry. In order to mitigate all these problems which stems to environmental hazards, proper farm management practices are needed through training of farmers to acquire the necessary skills in crop and livestock management practices through on farm trials, demonstrations on farmers fields, discussions, field days, group meetings, farm visits and tours (Ibid). Transportation industry in Biharamulo district is still very small mainly growing in emerging towns including Biharamulo Town. There is a considerable interaction between this industry and

environmental resources such as air and soils which needs to be taken into account. During drought period (June-September), a major concern is on air pollution through dusts as a result of untarmac road surfaces. This created an annoyance to the population when cars pass on them. There are significant cases of respiratory diseases that are reported during this period especially flue and coughing. An indirect problem of soil erosion is also to some extent contributed by this sector (*Ibid*). A growing number of garages in the towns also create an alarm to the problem regarding soil air and water resources contamination due to improper disposal of crude oils and greases. Garages have no special containment sites of these wastes posing risks to environmental health and health of people.

Small and Medium Enterprises (SMEs) are increasingly taking place in the district due to growing demand of self - employment. Most of entrepreneurs are engaged in timber and wooden furniture manufacturing industry. This forms a strong interaction between this sector and the forest resources in the district. Hence posing risks to extinction of endangered tree species which are potential to protection of watershed in catchments areas and flooding to downstream users of watersheds. Proper licensing system for entrepreneurs to engage in this business is inevitable. However, aorestation projects are also required in the district to match with an increasing demand for timber and making small scale timber manufacturing industry sustainable.

(iii) Impact of Globalization on Production Relations and Cultural Changes in Biharamulo District

Under this specific objective, findings are based on the response given by some District Officials in their specialized Departments/Fields. Here are results from the interviews on the impact of globalization on production relations in Biharamulo. It was said by the District Agricultural Officer Kroner Mwasote interviewed on 17/4/2016 in his office that

since independence the backbone of the economy of Biharamulo community is agriculture. Indigenous tribes during the 1960s and 1970s were mostly producing millet, cassava, maize, potatoes and banana for food. Cotton was a major commercial crop since independence, but during the 1990s there was a change of commercial crop from cotton to tobacco and coffee. According to the District Agricultural Officer, the transition from subsistence farming to more commercial farming started in the 1990s when a number of companies were established that targeted to consolidate cash crops as follows:

- Tanzania Leaf Tobacco Crop Limited (TLTC)
- Tanganyika Instant Coffee

In responding to the question of level of technology used in farming since 1961 he said that since independence farmers were using hand hoes until 2005 when tractors started to be used by some of the farmers in Biharamulo. By 2010, some of the farmers were using power tillers plough, harrows and oxen plough. In responding to stability of market of coffee and tobacco as a major commercial cash crop, the District Agricultural Officer said that: “the price for coffee for example keeps on fluctuating year after year depending on the change of global prices”, as the price of coffee is set by outsiders and not the producers in Biharamulo.

In responding to the question relating to mode of production existing or practiced in Biharamulo from 1961 – 2015, the response was that Biharamulo as part of Tanzania since independence passed under socialism from the 1960s to 1980s. The wave of capitalism as mode of production seriously and widely was witnessed from the 1990s up to date as evidenced by privatization and commercialization of cash crops like coffee and tobacco. Moreover, mining business has started at Tulawaka Gold Mine in Mavota Village, lime stone mining in Biharamulo and Nyarubungo Wards. The rise and performance of

STAMIGOLD Company is a living case study of the positive impact of globalization on production relations and cultural changes in the district.

(iii) STAMIGOLD Company in Biharamulo District

During the colonial period, Mr. J. Spalding, Mining Consultant observed on 8th November 1955 that:

Mining brings great benefits to a country like Tanganyika – it provides valuable exports, often to dollar countries; it provides employment and puts money into circulation; it forces the development of communications; and opens up new country for settlement, and new markets for produce. There is just one necessity before all these benefits can be won, that is, the provision of the necessary capital. Since the large sums necessary are not available within the territory, they must come from without; and there, as the Royal Commission on East Africa has stated, Tanganyika has to compete with the rest of the World. We must be careful to see therefore that the fiscal and other deterrents to capital investment are at least not greater in Tanganyika than in other countries, and preferably that they are less (TNR, No. 42 (March 1956): 31 -37).

In a way, thanks to globalization, STAMIGOLD Company in Biharamulo District is addressing this challenge quite effectively. In a Press Release dated 31st July 2015, it was revealed that the STAMICO Subsidiary was established on 16th November 2013 at Tulawaka Goldmine which was owned by the African Barrick Gold, presently ACACIA. The mine was abandoned by the foreign company as it was no longer viable. Relying on the skills of its local miners, technicians and other experts, the Company found its first gold reef weighing about 25 kgs valued at Tshs. 1,500,000,000/= in August 2014. Up to June 2015, the Company had mined 16,388 ounces of gold. Out of this, 12,923 ounces were sold on the International Market and fetched USD 15,600,000. According to the General Manager, Engineer Dennis Sebugwao, other achievements of the Company since its establishment two years ago, include payment of Government Tax worth Tshs. 2,550,000,000/= up to June 2015, from PAYE (Pay As You Earn) and Skill Development Levy . The Company pays Biharamulo District Council a sales tax of 0.3%. Up to June

2016, the District Council had earned about Tshs. 40,000,000/= from this source. Similarly, the Company contributes to the National GDP by paying the Government mining royalty of 4.0%. Up to June 2015, the Government had been paid Tshs. 1,300,000,000/=. The Company's workforce of 340 workers is made up of Tanzanians only. Meanwhile, 43 part – time workers have been recruited from the neighbouring villages of Mayota and Mkunkwa. The Company's Engineers have in turn offered employment opportunities to 281 domestic workers(www.stamigold.co.tz retrieved on 18th July 2016).

Other sectors where the company has registered its impact in Biharamulo District include solid waste management, security services, catering services, water provision and health services (Interviews with Local Government Officials – Executive Director and Community Development Officer – (Nasibu Mbaga and Mr. Ladslous). For example, the Company has spent Tshs. 135,000,000/= to produce 1,500 desks for primary schools facing a shortage of desks in Biharamulo, Ngara and Muleba Districts. The Company spent Tshs. 22,000,000/= to construct 2 classrooms and a staff room as well as to rehabilitate 2 classrooms at Mpago Primary School, Kaniha Ward, Biharamulo District.

Furthermore, it spent Tshs. 5,000,000/= to build pupils' toilets at Mayota Primary School and to pay school fees for 11 disadvantaged pupils from Mavota Village, studying at Mubaba Secondary School, Kaniha Ward, Biharamulo District. The Company has also empowered the local people economically through entrepreneurial groups consisting of 134 members by buying foodstuffs, vegetables and fruits which they produce. Up to June 2015, a total of Tshs. 100,000,000/= had been paid to these groups. In health sector, the Company provides Ambulance services from Mavota Dispensary to Biharamulo District Hospital. Besides rehabilitating water reservoirs at Mavota Dispensary, the Company spent

Tshs. 3,500,000/= to enable UMATI to do cervical cancer screening among 500 women from Mavota and Mkunkwa Villages. As indicated in Figure 4.3 below, the company provides artificial limbs to the physically handicapped, in order to rehabilitate them effectively. STAMIGOLD Company Limited is a growing gold company having estimated resource of more than 200,000 troy ounces. The main ore body is located in the Western Zone and Moja Moja areas; with potential for near plant mining around the mineralized Eastern Zone. Adjacent to the special mining licence area, there are a number of highly prospective grounds owned by STAMIGOLD Company Limited through a number of Prospecting Licenses (PLs). Basing on the available resources, the STAMIGOLD Company Limited is expected to be operational for at least three years. This life of mine is expected to increase as more exploratory work is conducted in the area.



Figure 4.2: An Excavator at Work in an Open Pit STAMIGOLD Mine.

Source: www.stamigold.co.tz retrieved on 18th July (2016).



Figure 4.3: A Beneficiary (offered an artificial limb) by STAMIGOLD Mine Community Services.

Source: www.stamigold.co.tz retrieved on 18th July (2016).



Figure 4.4: An Entirely Tanzanian Workforce Responsible for all the Operations of STAMIGOLD Mine

Source: www.stamigold.co.tz retrieved on 18th July (2016).

It is obvious that STAMIGOLD has dramatically demonstrated that “mining brings great benefits to a country like Tanzania (read Biharamulo District)”. However, this is due to the transformation from artisanal to industrial mining which has in turn transformed production relations as well as cultural values. On the other hand, what is happening in Biharamulo District under STAMIGOLD is a manifestation of one of the advantages of globalization – “. . . it provides poor countries through infusions of foreign capital and technology, with the opportunity to develop economically”. It is, therefore, obvious that STAMIGOLD can effectively insulate the country from the economic, social and political disadvantages of globalization, particularly those associated with Multi – National Corporations (MNCs). Normally (Mike Collins, op.cit):

- (i) MNCs exploit “tax holidays” to avoid paying taxes.
- (ii) MNCs are accused of social injustice, unfair working conditions including slave labour, deplorable living and working conditions as well as lack of concern for environment, mismanagement of natural resources and ecological damage.
- (iii) MNCs dominate commercial activities and influence political decisions in host countries.

Furthermore, with the advantage of hindsight, what is taking place in Biharamulo District, can lead to a mineral revolution in Tanzania, as was the case with South Africa, from the last quarter of the 19th Century. Below, we provide a perspective on this historic case (Tarimo, 2016: 57 – 59).

(a) The Mineral Revolution and Capitalist Transformation in South Africa

The period 1867 onwards was a turning point for the South African history. This was a year when diamonds were discovered at Kimberley. From the time onwards thousands of people, black and white from all over Southern Africa as well as miners and speculators

from Europe, America and Australia converged in the region. The British on the other hand struggled to add this valuable territory into their colonial possession. This goal was attained in 1871 when Britain annexed the territory and added it to its Cape Colony. Initially there existed open cast mines in which thousands of individual small miners mostly white but also a number of them black staked out tiny claims of mine fields and worked them using African hired labour and simple digging tools. With the passing time however the mines became increasingly deep level necessitating the use of large and expensive equipments and more sophisticated technology. It became increasingly difficult for the small miners to engage in the enterprise. Only large companies with large capitals could sustain.

De Beers Company owned by Cecil Rhodes rose from a small and simple company into a giant mining company by exploiting the fortunes of Kimberley diamonds. This company came to dominate all other mining companies at Kimberley. Cecil Rhodes was a British mine speculator who came to South Africa to seek for the mineral fortunes and eventually prospered to become a powerful mining magnet and an unrivalled imperialist of the 19th century. He had an ambition of colonizing the whole of the African continent for Britain from Cape Town to Cairo but eventually managed only colonize the present Zimbabwe, Zambia and Malawi by using his imperial British South African company. His dreams were to secure another Rand in Central Africa particularly Zimbabwe where gold mining activities existed several centuries earlier. However to his disappointment his dreams proved an illusion. By 1889 the De Beers company had bought out all its rival companies and obtained a complete monopoly of the diamond mining at Kimberley. In 1886 the mineral revolution in South Africa entered a new and more decisive phase following the discovery of huge quantities of gold at Witwatersrand in Central Transvaal republic. Almost overnight it dwarfed the diamond mining at Kimberley and shifted the economic centre of

South Africa from the British colony to the heartland of the Boer republics. As the Witwatersrand gold was deep level mining it required huge quantities of capital and equipments to work it. Only powerful companies could venture into this mining activity. Again De Beers Company ceased the opportunity (*Ibid*).

(b) The Impact of the Mineral Economy

The contribution of mining to the South African economy was great. In a short period, the South African economy was transformed from its poor agrarian state by the end of 19th century to an industrial capitalist economy by 1930s. Mining economy generated capital for investment in other sectors of the economy like industry, transport and agriculture. This stimulated the fast growth of those sectors as we shall see later. Mining economy developed local white capitalists who invested their capital within South Africa and the profits generated were retained in the country. Such an opportunity did not exist anywhere else in colonial or post colonial Africa. Further details are provided below in terms of industrial growth; transport and communication infrastructures; agricultural transformation, and urbanization.

(c) Contribution of Mineral Economy to Industrial Growth

Mineral economy was a great catalyst to South African industrialization. From 1930 onwards South African industrial sector had grown to assume an upper hand even to surpass the mining sector making South Africa an industrial giant in Sub - Saharan Africa. By 1950 manufacturing and construction contributed R 1757 million to the country's Gross Domestic Product (GDP) compared to R. 834 million from mining and R 648 from agriculture, forestry and fishing. The mining economy contributed immensely to this growth as follows; First it provided capital for the industrial sector in form of government revenue collected from mining and directed to industry. Another was direct mineral capital

invested in industry by the entrepreneurial capitalists. Second the mining equipment workshops provided the basis of the development of engineering industry. Third, the process of urbanization created by mining activity provided a ready market for industrial consumer goods like clothing, shoes, foodstuffs etc which motivated the development of import substitution industries.

However, the state had also a great role to play in the process of industrialization. From 1920s to 1940s following the Great Depression and the World Wars the South African state took deliberate policy and strategy of supporting industrialization.

It promoted industrialization in the following ways:

- (i) It protected its manufactures against foreign competition in the domestic market.
- (ii) It channeled the mining surpluses and domestic savings into industrial development.
- (iii) It created parastatals like the Board of Trade and Industry (1921) the Iron and Steel Corporation (1928) and Industrial Development Corporation (1941) to facilitate industrialization.
- (iv) The state participated actively in the development of iron and steel, petrochemicals, fertilizers, nuclear energy and military related industries.
- (v) The South African government also encouraged and promoted foreign investments and new technology by guaranteeing the availability of cheap African labour and repatriation of profits.

The result of these measures was the creation of a strong self sustaining industrial economy a “miracle” that was never experienced anywhere else in Africa (Ibid).

(d) Contribution of Mineral Economy to Transport and Communication Infrastructures

The modern transport and communication infrastructures in South Africa owe much of their existence to the mineral revolution. Before the discovery of mines, portage and horse drawn wagon were the predominant mode of transport. With the discovery of minerals however, the transport sector was revolutionized. Railroads were laid to connect the mineral areas with the ports of Durban, Port Elizabeth and Cape Town. By 1919 there were already 47,000 miles of railroads in South Africa. The railroads ended the economic isolation of South African interior, integrating it into the international capitalist economy. It provided cheap and reliable transport and facilitated the modernization of the economy. Road infrastructures were also developed in the similar speed such that today South Africa possesses the most modern roads on the continent. Airways and airports also experienced rapid growth. Today Johannesburg possesses one of the most modern airports in the world. The South Africa Airways is also one of the leading air lines in the world. The development of this sector to this level has its base in the mineral revolution (*Ibid*).

(e) Contribution of the Mineral Economy to Urbanization

Urbanization is another important consequence of the mineral revolution in South Africa. This was due to influx of African and white workers into the mining industry. The population of Kimberley grew from zero in 1867 to 30,000 in the 1880s. That of Johannesburg grew from the scratch to 166,000 in 1900. Today South Africa has many cities of World standards with high population concentration like Johannesburg, Cape Town, Pretoria, Durban, Port Elizabeth, Bloemfontein, etc. However the unplanned urbanization was accompanied by social problems such as lack of adequate housing, existence of slums, absence of water and public health and sanitation facilities, shortage of

food, rise of crime, alcoholism, drug abuse and prostitution. These problems still persist even more severely in the South African cities today particularly in the African townships (Ibid).

(f) Contribution of the Mineral Economy to Agricultural Transformation

The growing urban population created a growing demand for food. This led to commercialization of agriculture in South Africa and its transformation into large scale capitalist farming. The notable example is the maize triangle in Transvaal which produces maize meal for the mine workers in the Witwatersrand and the growing urban dwellers of the city of Johannesburg (Ibid). In a way, therefore, challenges discussed under 4.1.2 (i) may be tackled under the “mining revolution” in Biharamulo District being spearheaded by STAMIGOLD Company.

4.2.4: The Manifestations of Erosion of Indigenous Cultural Values by Western Cultural Values in Biharamulo District

In 1958, a study was done in order to acquaint European health workers with the background of tribal traditions (among the Bahaya who are culturally closely related with the local people of Biharamulo District) in order to lessen the risk of misunderstandings between health staff and patients. The findings were as follows (Moller, 1958: 112 – 117):

The Clan – Follows the general Bantu pattern – Members should obey clan rules or taboos – mostly food taboos. Women were not allowed to eat a type of fish called *kashurubana*, lamb, mutton, eggs, birds (including chicken). Marriages within the clan were not allowed (exogamy principle). **Marriage** – Women married at the age of 17 – 18 years. In case she did not get pregnant, she was kept in seclusion for nine “moons”. She was not allowed to

leave the home during day – time and was kept closely under the eyes of the mother – in – law.

Pregnancy taboos

1. A pregnant woman must not walk under a stick supporting a heavy bunch of bananas or else the child might “get caught” during birth.
2. She must not move backwards through a door or an entrance. If she did an obstructed labour was resulted.
3. She must chew her food very carefully and swallow only small quantities at a time. She must even “chew” water and other fluids and swallow only a little at a time, or else the child might get hurt by lumps of food falling on it. There was also a belief that whenever the mother ate the child ate as well, therefore, the mother had to eat slowly so that the child did not choke (Ibid).

Mr. Gabriel Rwegoshora, interviewed on 12/04/2016 at Lukaragata, confirmed about the existence of these traditions in Biharamulo District. He revealed that a woman was obliged not to talk or laugh when preparing food for fear that saliva could drop into the food she was preparing. Furthermore, a Haya woman was not allowed to greet people or to be greeted while peeling bananas. In responding to the question of how such customs and traditions changed during the colonial era and globalization age, he said introduction of formal education increased familiarity and logical reasoning on various customs and traditions. Moreover, globalization has been promoting feminism as a movement imported from outside. For example, Haya women to a large extent are no longer subjected to restrictions from eating some food like lamb, *kashurubana* (a type of fish) or eggs. Similarly, serious complex social interactions (Haya and other tribes) in the course of trade/commerce led to intermarriages among the Haya and other tribes thus weakening or

dissolving some of the past customs and traditions (Ibid). On the other hand, Mr. Ladslaus Laurent, District Social Welfare Officer, interviewed at Biharamulo District Council Health Block on 08/04/2016, pointed out that there are social problems that have risen due to global forces in Biharamulo District. Such social problems include an increase of street children, marriage disputes/conflict, drug abuse, drunkenness and divorces (Ibid). When he was asked to give out the underlying causes, he responded that, abandoning of social norms, taboos, traditions and customs were major causes where today's youth do not share with their parents future responsibilities as fathers or mothers whenever they get married. Whenever a young boy sees that it is the right time to get marriage he/she do so, but such marriage do not last longer due to lack of marriage education. Following such breakage of family even born children lack care hence street children (Ibid).

Furthermore, drug abuse in Biharamulo is still very low compared with other big towns and cities of Tanzania, but drunkardness is extremely very high specifically in alcoholic drinks like beer (different types) together with mostly liked drink – gin, popularly called 'viroba'. He also said that the common practice of opening up pubs in Biharamulo urban and big centres like Nyakanazi and Runazi has increased the number of commercial sex workers from nearby centres like Katoro and Kahama (Ibid). In examining manifestations of erosion of indigenous cultural values by western cultural values the first step was to know the cultural patterns of Biharamulo community on some cultural elements that, what was the indigenous cultural practices before the wave of globalization. Then the second step was to examine how western values have played a big role in eroding the existing traditions and customs. The interview was conducted involving key informants who were old men and women, as well as adult people. Manifestations of erosion of indigenous cultural values by western cultural values in Biharamulo. Mr. Ramadhan Kaitaba a retired Village Chairperson of Luziba interviewed explained that, traditionally Tsubi and Haya

communities in accomplishing marriage ceremony for their youth passed through three major steps.

- Parents of both sides making investigations on the characters or behavior of where a boy was expected to get a wife and a girl where was expected to get a husband. This was to know if there were chronic diseases, witchcraft or if they were well off economically or it was hardworking family.
- Bride price payment

It was the second step after verifications or satisfaction from investigated behavior. Bride price was regarded as rewards that was given by parents and other kinsmen of the boy to the parents of a girl. Common items that were given were animals specifically cattle or goats such reward went hand in hand with submitting drinks known as “Nturire” or “Lubisi” as traditional drinks. This event was done at the girl’s home place.

- Marriage ceremony

It was the last step in accomplishing marriage of two lovers, a boy and a girl. Traditionally, the ceremony was done at the husband’s home where traditional drums and dance were practiced with full participation of parents of both sides, including giving/exchanging gifts such as hoes, pots, knives and other traditional utensils and instruments. These gifts were regarded as the basis of their life. On other hand, a married woman was supposed to spend almost one year inside the house of her husband and sometime she could leave after having a child. In responding to the observable changes in handling marriage ceremony currently, Mr. Ramadhan Kaitaba reported that today’s youth do not consult their parents wherever they want to marry; “our youth brings us to their wives or husbands after having a child”. Also, animals are no longer provided as the pride price, rather money has dominated among Tsubi and Haya communities. Currently, a

woman is seen as sign of wealth or commodity since huge amount of money is paid as a bride price for example one million or two million Tshs. The ceremony today is no longer done at husband's home in Biharamulo. For the case of Biharamulo urban, after accomplishing the blessings in the church in the evening, the ceremony is done in a special or selected location which is western fashioned. Also it was said Mr.Kaitaba that) "wonderful enough in celebrating two couples kiss each other in front of the public and their parents". In responding to the kind of drinks mostly shared, it was said that beer, hard (konyagi) and soft drinks are mostly shared and supplied. Traditional drinks like "Nturire" and "Lubisi" have no room today.

On naming children, Mr. Rugashoborola, a farmer interviewed on 20/04/2016 at Ruziba village, revealed that traditionally, Tsubi and Haya used to name their children depending on the social events that occurred in the society at the period when the child was born, the behavior of a child or naming them after famous and respectable grandparents. In short names had meaning drawn from social and environmental realities. For example, several Tsubi names were pointed out.

- i. Tibendelana: means people are not happy with your success.
- ii. Tirutangwa: means you cannot escape death.
- iii. Majura: means a child was born during rainy season.
- iv. Rugaimukamu: means the family watchman.
- v. Kokubanza: means the first born.

When responding to the question of transformation or change, he said that in the 21st century, Tsubi are no longer value traditional naming. It is Christianized and westernized names which are used. He mentioned that according to Christianity point of view, the one who still has a traditional name is unbaptized, non believer or non-Christian thus the wide

spread of names like:

- i. Daniel
- ii. Petro
- iii. Emmanuel
- iv. Lazaro

Moreover, some people are happy to name their children after European and American football players:

- i. Ronaldo
- ii. Messi
- iii. Donald
- iv. Gerard

So basing on the views given by key informants on naming children, it is obvious that there is a big change from local naming to global naming in Biharamulo. These are indicators of erosion of traditional naming to western naming. In responding to the traditional way of handling burial ceremonies, Mr. Anyakiza Balilonda, a District Cultural

Officer interviewed on 25/04/2016 at his office, narrated that, the death of any society member was a sorrowful and sad event which shook the entire community. Men were the ones only allowed to bury the dead including to dig a grave, to throw soil into the grave and then to give prayers in order to complete the whole exercise of burying. It was said that women were to observe the exercise while far away from the burial site. Their big task was to prepare meals for those attending the funeral. It was also a traditional and customary habit of shaving hair to kinsmen or family members. The entire community participated fully in assisting the family with the tragedy by supplying food and other necessary needs as well as giving comforts and hope to kinsmen of the dead. If a man dies

leaving behind a woman, such woman was allowed to remarry after two years only if she wished so. In responding to question that asked on the notable impact of globalization on Tsubi funeral ceremony, he said that currently the participation of people depends on the economic status of the grieved family. Moreover, shaving of hair for kinsmen of family members is no longer valued. Now a days, our youth are no longer ready to shave their hair. When they are asked to shave their hair, they reject with the reason that those traditions are meaningless and outdated. It was also said by Anyakiza Balilonda that there are changes now a days; women go to the burial site and throw soil into the grave of their deceased relative.

Mr. Balilonda went on saying that that today there is a decrease in social touch, concern or sympathy which is shown by society members to the grieved family members. This is because of money; “some people do not participate socially in whole process of burial exercise or funeral ceremony instead they give their contributions in terms of money only. Money has replaced humanity and increased social distance. So, from what has been narrated by key informants relating to burial ceremony/funeral ceremony it is obvious that there are indications of erosion of Tsubi traditions and customs or culture in handling funeral ceremonies. In responding to traditional cloth of Tsubi before westernization, Angela Francis, a business woman interviewed on 26/04/2016 at Bisibo Village reported that the bark cloth was indigenous cloth of Tsubi named ‘Rubugu’. It was further narrated that Tsubi, Haya and other minor tribes living in Biharamulo around the 1960s, 1970s and 1980s were wearing proper clothes both women and men, boys and girls. For women, very long skirt that covered their body parts were mostly worn. As it was further revealed, the transformation was mostly seen from the 1990s, where a good number of young gentlemen and ladies or young boys and girls started wearing improper clothes; too westernized clothes that show some private body parts. It was the time when young ladies started

wearing trousers and miniskirts. It was further narrated that such kind of recent clothes started to be sold in different shops here in Biharamulo urban, that were imported from big cities like Dar es Salaam. Mr. James Tibendelana an Anglican Priest interviewed on 24/04/2016 at his home place Uswahilini Street narrated that traditional drink of Tsubi indigenous of Biharamulo are “Ndimasi” or “Nturire” and “Rwagwa”. It was said that Ndimasi was made of red millet while Rwagwa was made from banana. While on the side of Haya, its traditional drink is “Lubisi”. All these drinks were highly valued and respected up to the 1980s. But from the 1990s up to date, beer, soft drinks and gin (konyagi) have replaced these traditional drinks. As it was revealed by him even in remote areas or in villages beer is the drink which is more valued than Lubisi or Ndimasi. The one who takes Ndimasi is mostly regarded as primitive and poor economically.

From what have been narrated by informants it is seen that Western drinks (beer) have replaced traditional drinks hence the erosion of traditional habit of taking home - made products. Even economically there is a contribution of enriching industrialized countries. It seems that global products are more liked by Biharamulo society than local products. Emakulata Joseph, a retired government officer interviewed on 25/04/2016 at Nyamahanga Village, on food and food manners revealed that traditionally the food eaten mostly in Biharamulo were bananas, cassava, potatoes, beans, pumpkin leaves and beef. She further said, with change of time now a day's rice and mealy meal (ugali) are seen to be eaten more even than banana and other traditional foods. Moreover, fried potatoes and eggs (chips and eggs) is popular fast food for the majority of youth than it was before. This kind of food is sold in Biharamulo urban and in big village centres of Runazi, Nyakanazi, Rusahunga and Munzani (Nyakahura). When she was asked the reason for this transformation, she said it is due to high interactions of various tribes from different

corners of Tanzania as well as people from outside Tanzania who initiate such business or create demands for such food stuffs.

CHAPTER FIVE

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This Chapter intends to present concluding remarks and recommendations based on findings presented.

5.2 Conclusion

The study has shown that within a historical perspective, globalization is the result of man's progressive nature of change. It can be traced far back to 16th century, the period when European traders and sailors intensified overseas trade through mercantilism. From the 16th century, the shape of the global migration was transformed by the Europeans and Americans. The first great wave of the early modern migrations involved the forced movement of the Trans-Atlantic Slave Trade which shifted about 9-12 million people. From the mid 19th century, Africa was greatly linked with Europe colonialism. The migration came to be more pronounced during the Second World War when the European economies in the 1950s and 1960s drove an epoch of global migration that tuned Europeans' interest to overseas nations where they thought to have cheap source of wealth. In the 1970s, the wave of migration of enormous flow to oil rich and labour shortage countries, added the new pattern of regional migration within Africa, Latin America and East Asia.

However, from the 1990s, migration among society has been intensive due to the advancement of science, information and communication technology, refugees and

political crisis in the developing world. The study has shown that beyond this Eurocentric perspective, it is essential to trace globalization within the context of human migration as a result of the Bantu expansion, more than 3,000 years ago. The linguistic core of the Bantu family of languages, a branch of the Niger–Congo language family, was located in the adjoining Region of Cameroon and Nigeria. From this core, expansion began about 3,000 years ago, with one stream going into East Africa, and other streams going south along the African coast of Gabon, Democratic Republic of the Congo, and Angola, or inland along the many south-to-north flowing rivers of the Congo River system. The expansion eventually reached East Africa in 500 AD and South Africa, probably as early as 300 AD. With the exception of isolated small groups of hunters and gatherers such as the Tindiga and Hadzabe in Central Tanzania, only the descendants of the migrants who originated in West Africa are found in Sub – Saharan Africa today. Among these are the Haya, Tsubi and Hangaza of Biharamulo District. The significant absence of the pre-Bantu population, suggests that there was a complete transculturation as a result of the encounter between the two population groups. Globalization is an economic tsunami that has been sweeping the planet since time immemorial. Although, we cannot stop it, there are many things we can do to slow it down and make it more equitable.

In the specific case of Biharamulo District, the study has shown that globalization has altered production relations and hence, cultural values and practices, both positively and negatively. For example, introduction of Christianity and Western education, did away with decadent traditional cultural values. On the other hand, substitution of decadent traditional values paved the way for the introduction of decadent Western cultural values including improper clothes, irresponsible sexual relations, alcoholism, drug abuse, to mention a few. The rise of STAMIGOLD Company in Biharamulo shows how a country can benefit from the infusion of technology and capital as a result of globalization. Besides

initiating a “mining revolution”, the performance of the Company so far has not only changed production relations and cultural values in Biharamulo District, but has also demonstrated the prospects of effectively insulating the country from the economic, social and political disadvantages of globalization particularly those associated with MNCs.

5.3 Recommendations

- (i) Tanzania needs to continue to develop an in depth understanding of the character and dynamics of global changes and developments associated with globalization. Tanzania is a constituent part of the global system and cannot, therefore, hide from its development.
- (ii) Tanzania should draw a lot of inspiration from countries like India, China, Malaysia and other far Eastern Nations in the manner that they have been able to understand and respond to difficult challenges of globalizations as well as exploit the vast opportunities that are also brought about by globalization process. The issue of visionary and effective leadership is extremely relevant in this regard. Academic research studies have an important role in grooming visionary and effective leadership.
- (iii) The wave of globalization has alienated man from his ancestral land under private ownership of major means of production especially after Structural Adjustment Program (SAP) in the 1980s and 1990s. There is ongoing land alienation done by foreigners throughout the country. Tanzania is still producing raw materials and exporting them instead of exporting processed or manufactured goods. The rise and performance of STAMIGOLD BIHARAMULO, a local mining company owned by STAMICO, has demonstrated that the country can benefit fully from globalization.

For example, among other economic and social benefits, the company is empowering peasants in Biharamulo District economically by organizing them into entrepreneurial groups consisting of 134 members and buying foodstuffs, vegetables and fruits which they produce. It is, therefore, essential to support and create similar companies throughout the country, in order to strengthen the spirit and policy of self-reliance.

- (iv) The high speed of westernization in Tanzania and Africa in particular is due to economic dependency. For example IMF and WB are agents of western civilization as they provide us loans with conditionalities especially in curriculum design and implementation. Financial aids are tied with cultural conditionalities. Economic imperialism is the way to cultural imperialism in Tanzania. Religious leaders, teachers, parents and guardians should work tirelessly in moulding and shaping the society to reject decadent indigenous as well as western cultural values and practices.
- (v) Further research is recommended to be done in examining the impact of globalization on political practice in Tanzania, since politics have a big influence in shaping national decision making and implementation in the society. If politics are globalized then even other social dimensions, including decision making and implementation will be globalized.

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APPENDICES

I. Interview Guide for District Cultural Officer

- What do you understand the term culture?
- Which tribes that regarded as host in Biharamulo?
- Is Biharamulo District also globalized?
- How is the state of globalization in Biharamulo District?
- What are traditional cultural elements that have been affected by globalization in Biharamulo?
- What do you recommend as the way forward to ensure that traditional and customary elements become alive and valued as it was before globalization?

II Interview Guide for District Planning Officer

- How is the economic situation in Biharamulo under globalization?
- What is the recent demographic change in Biharamulo?
- What are administrative wards in Biharamulo?
- What have been the potentialities in Biharamulo over years?
- What is the mode of production being experienced since 1961-2010 in Biharamulo?

III. Interview Guide for District Social Welfare Officer

- What do you understand globalization?
- What are notable social problems that have been brought by globalization in Biharamulo?
- How is the state of social problems in Biharamulo?
- What measures supposed to be taken in handling such problems?

IV. Interview Guide for District Livestock and Fishing Officer

- Do Biharamulo dwellers engage in Livestock keeping?
- What are dominant live stocks that have been kept in Biharamulo over years?
- How is the change of livestock keeping in Biharamulo and why?
- How is the reliability of markets of livestock kept under Diary Farming?

V. Interview Guide for District Agricultural Officer

- Which commercial crops are grown in Biharamulo?
- Which other indigenous crops are grown in Biharamulo?
- When was commercial farming introduced in Biharamulo?
- What are instruments of labor used by peasants and farmers over years?
- How is the reliability of the markets for commercial crops grown in Biharamulo?
- What is the productive group basing on age and sex?

VI. Interview Guide for Old People (50-80age)

- Je? mila na desturi nini?
- Biharamulo mna mila na desturi zenu?
- Ni namna gani mlivokuwa mnaendesha maisha yenu katika mila na desturi zifuatazo:
 - i. Kuoa
 - ii. Mazishi
 - iii. Utoaji majina kwa watoto
 - iv. Mavazi na namna ya uvaaji

v. Aina na unywaji vimeo

vi. Ngoma na uchezaji ngoma

- Je hali ikoje sasa, mila zenu bado zinadumishwa na nyinyi wenyewe lakini zaidi watoto wenu?
- Sababu zipi zinazosababisha kufa kwa mila na desturi zenu?
- Sasa mambo gani yafanyike ili kurejesha mila na desturi zenu?

VII. Interview Guide for Adults (30-49age)

- Nini maana ya utandawazi?
- Je utandawazi umeathiri namna gani utamaduni wenu wa Biharamulo? Na katika nyanja zipi?
- Je kuna mmonyoko wa maadili mionganii mwa Vijana wa Biharamulo?
- Sasa mambo gani yafanyike kunusuru mila na desturi zisitoweke kabisa?