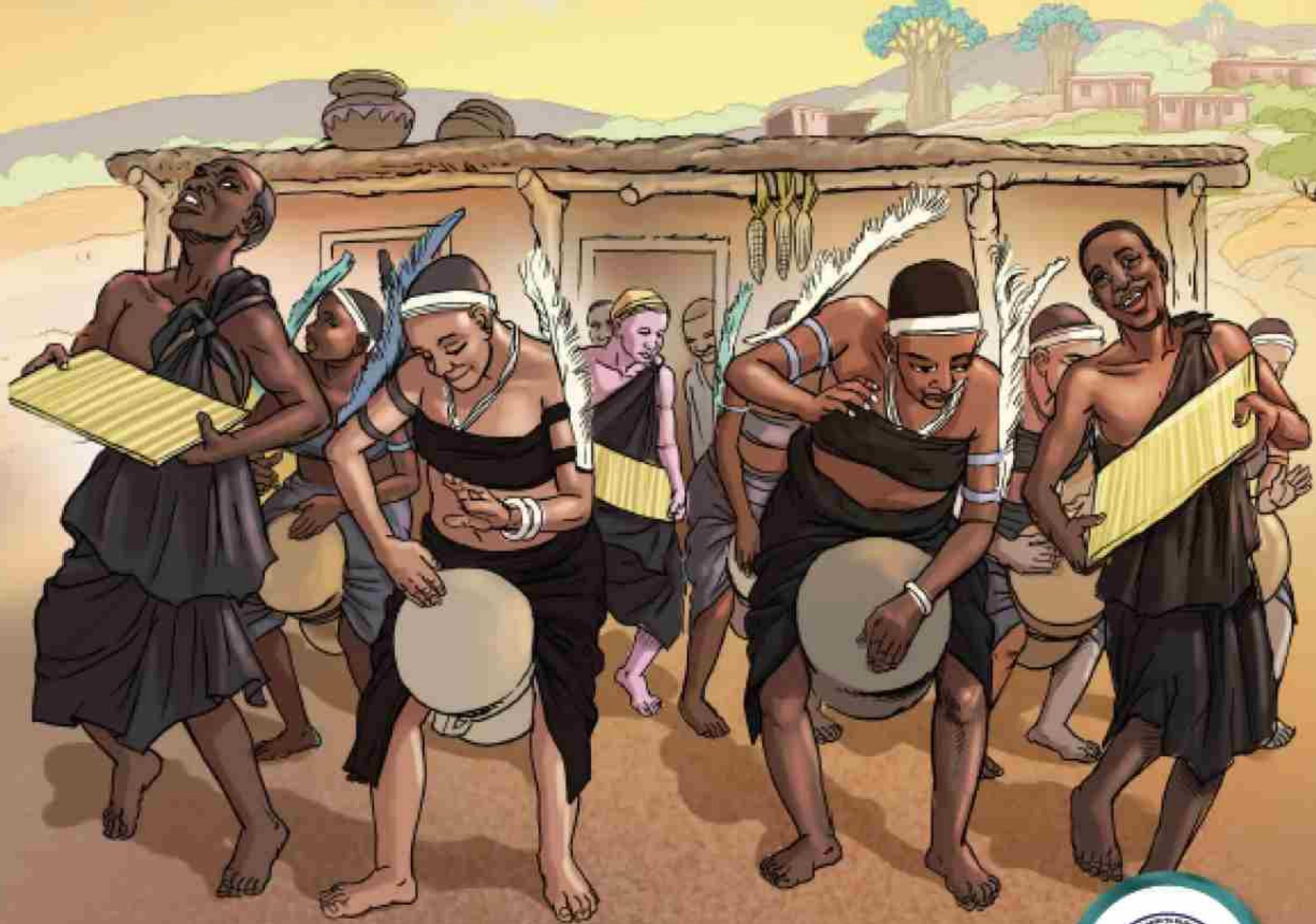


# CIVICS

for Secondary Schools

Student's Book

Form Four



Tanzania Institute of Education



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# Civics

for Secondary Schools

## Student's Book

### Form Four

THE UNITED REPUBLIC OF TANZANIA  
MINISTRY OF EDUCATION,  
SCIENCE AND TECHNOLOGY

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Commissioner for Education

Tanzania Institute of Education



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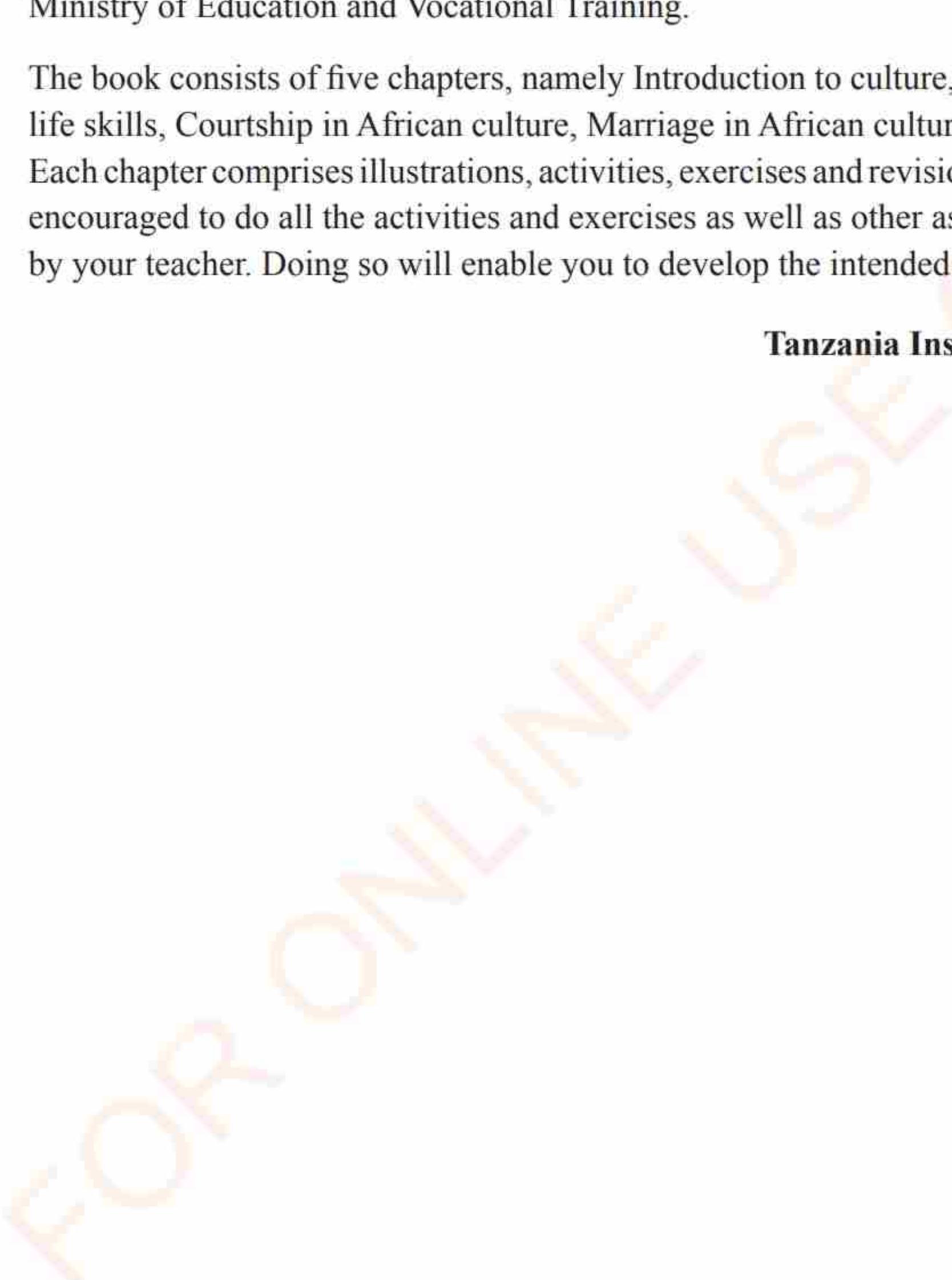


## Preface

This textbook, *Civics for Secondary Schools*, is written specifically for Form Four students in the United Republic of Tanzania. It is written in accordance with the 2005 Civics Syllabus for Ordinary Secondary Education Form I-IV, issued by the then Ministry of Education and Vocational Training.

The book consists of five chapters, namely Introduction to culture, Cultural values and life skills, Courtship in African culture, Marriage in African culture and Globalisation. Each chapter comprises illustrations, activities, exercises and revision questions. You are encouraged to do all the activities and exercises as well as other assignments provided by your teacher. Doing so will enable you to develop the intended competencies.

**Tanzania Institute of Education**





# Chapter One

## Introduction to culture

### Introduction

*Culture is socially constructed and as such, it varies from one society to another. Its development is based on the historical processes operating in a local, regional and national context. In this chapter, you will learn about meaning, evolution, characteristics, types and elements of culture. You will also learn about the importance of culture as well as its positive and negative aspects. In addition, you will learn about customs and practices that can lead to the spread of sexually transmitted diseases such as Human Immunodeficiency Virus (HIV) and Acquired Immunodeficiency Syndrome (AIDS) and ways to mitigate negative cultural practices. The competencies developed will enable you to appreciate your culture and be proud of your cultural values hence, preserve and promote them.*

### Meaning of culture

Etymologically, the term ‘culture’ is derived from a Latin word ‘*colere*’ which means inclination to the earth, growth and nurture. This means that culture is a creation of human beings who through their own respective societies, nurture their ways of life over time in the environment they live. In the process of dealing with their natural environment and challenges of life, human beings develop ways of thinking, acting and behaving in relation to themselves and material objects surrounding them. It is this human experience which creates what we call culture. Understood in this way, culture becomes a system of inherited conception that are expressed in material and non material forms. Through both materials and non materials forms people communicate, perpetuate and develop their knowledge, skills, values and attitudes towards life in their society.

The primary function of culture is to help people of a particular society to understand the world in which they live and thus use it to protect and promote life of an individual and community as a whole. In that way, culture becomes inevitably, a ‘way of life’ of people or life itself. Since it is understood as a total way of life of a particular group of people, culture includes realities of what is produced and used by human beings from the environment in which they live. Notable, among those are musical instruments, food, clothing, buildings, religion, ceremonies, rituals, government systems, military, education system, languages and natural resources like land, trees, mountains, rivers and oceans. Natural resources are important because they are useful. The way human



beings use these natural resources and the meanings attached to them is part of culture. For example, the way people use land and its vegetation, rivers and lakes, are all part of culture. In other words, culture gives meaning to natural realities.

### **Evolution of African culture**

As stated earlier, culture is socially constructed, hence it is a product of social processes in a given context. There is no person whether dead or alive, who can claim that African culture is their own creation. The reality is that African culture evolved through centuries. When Africans began to respond to different phenomena in their life, and reflect upon their life experiences, they slowly began to form a life pattern and a world view that is collectively known as culture. There are several factors that contributed to the formation and evolution of the African culture. They include the following:

- (a) the geographical environment, such as mountains, rivers, deserts, and forests;
- (b) the change of seasons;
- (c) the powers of nature such as earthquakes, thunderstorms, and volcanoes;
- (d) the calamities such as epidemic diseases and floods; and
- (e) the major historical and socio-political events like trade, colonialism, wars, locust invasions, famines and migration.

African culture, as it is known today, evolved in the process of searching for answers to different questions of life and as ways of making life safer and better. In so doing, Africans were influenced by their own experiences and reflections. As time went on, some of the ideas, beliefs and practices were abandoned. This is because they were either inadequate to respond to the challenges of the time or they had detrimental effects on the people's life. However, African ideas and practices increased and spread as the number of people increased, dispersed and met with other societies. In sum, many cultural ideas and practices spread up simultaneously and spontaneously from different parts of the continent, and others spread through contact with different societies such as Asians and Europeans. It is for these reasons, we find that both similarities and differences in African culture cut across almost the whole continent.

### **Characteristics of culture**

Every phenomenon has its characteristics which to some extent help to define and distinguish it from other phenomena. Culture, like other phenomena, has its characteristics which make it what it is and not something else. The following are some of the main characteristics of culture.

- (a) *Culture is dynamic:* This simply means that culture changes according to the circumstances of the time and place. There are no people whose ways of life are static and unchanged over time. When people from different cultures interact, they



share their knowledge, ideas and experiences of life and they may even exchange different materials and non-material things. African societies are full of instances of such encounters. For example, Africans contact with Indians, Arabs and Europeans introduced new languages, religions, food, clothing, education and system of governance which changed the culture of the African people.

- (b) *Culture is adaptive:* Culture is open and often flexible as it can be adapted by any person or group of people regardless of race, gender and religion. This is more evident when people migrate from one society to another. For example, if in the culture of the natives, rice is the staple food, then immigrants are obliged to eat rice because there is no any other means to survive than to eat rice. This will promote adaptation of the eating habit to that new community. Similarly, when pastoralists move to agricultural societies, they may adapt some aspects of the life of farmers and when farmers receive pastoralists in their area, they may also adapt some aspects of life of pastoralists which are potentially relevant to their needs and development.
- (c) *Culture is transmissive:* Cultural transmission is the process through which cultural elements like beliefs, values, customs are passed from one generation to the other. Language is the main vehicle for transmission of cultural elements. Language in different forms makes it possible for the present generation to understand the achievements of earlier generations. Transmission of culture may take place by imitation as well as by instruction through literature and oral tradition.
- (d) *Culture is interactive:* Cultures interact and affect each other. One culture can interact with other cultures and can influence each other. When interacting, one culture may either absorb the other completely or integrate within itself some aspects of other cultures. For example, African culture did not completely absorb European and Arabic civilisations, but it integrated them, absorbing some aspects of those cultures and rejecting others.
- (e) *Culture is symbolic:* Culture acts as a sign which identifies a people's way of life. What is produced and used by a particular society symbolises the culture of that society. For example, the dressing style of the Maasai which is an attire with a sword, their language and the stick they normally carry around identify them as Maasai and not as Sukuma or Zaramos.
- (f) *Culture is complex:* Culture is complex in the sense that, it is a system composed of different but related elements. It is the relationship between the different cultural elements that defines or identifies a particular culture. Such elements include norms, values, traditions, customs, languages, morals, fashion, arts and crafts.



(g) *Culture is accumulative*: This means that people from a certain cultural group may adopt cultural elements from other cultures. For example, in Tanzania some words which are used in Kiswahili like *leso*, *meza*, *basi*, *mashine*, *baiskeli*, *penseli* and *shule* have been adapted from other cultures. Similarly, some dressing and cooking styles, marriage and funeral rites, prevailing in Africa culture have been adopted from other cultures outside the country.

(h) *Culture is socially shared*: All cultures in the world are not an individual or personal phenomenon. Culture is for a group of people or society. There is no any person who acquires it without relationship and association with others in the society. This develops social interaction in the society through family associations, business interaction, political relations and ceremonial matters.

(i) *Culture is learned and acquired*: Cultural elements like rules, languages, beliefs, norms, values and traditions are acquired from society. People who are not sharing biological inheritance, may learn and acquire certain cultural values in society through observation and listening, interactions with parents, guardians, family members, friends and social media. Such values include greetings, eating habits, worshiping styles and language.

(j) *Culture is a product of human beings and environment*: Culture depends on relations between human beings and the environment. Culture is influenced by environmental conditions and modified by human creativities. For example, relations between man and buildings or housing, food, dressing styles; tools like wood tools, stone tools, iron tools and plastic materials have been nurturing lifestyles of humanity.

### Types of culture

Culture is usually divided into two main types: material and non-material culture as shown in Figure 1.1

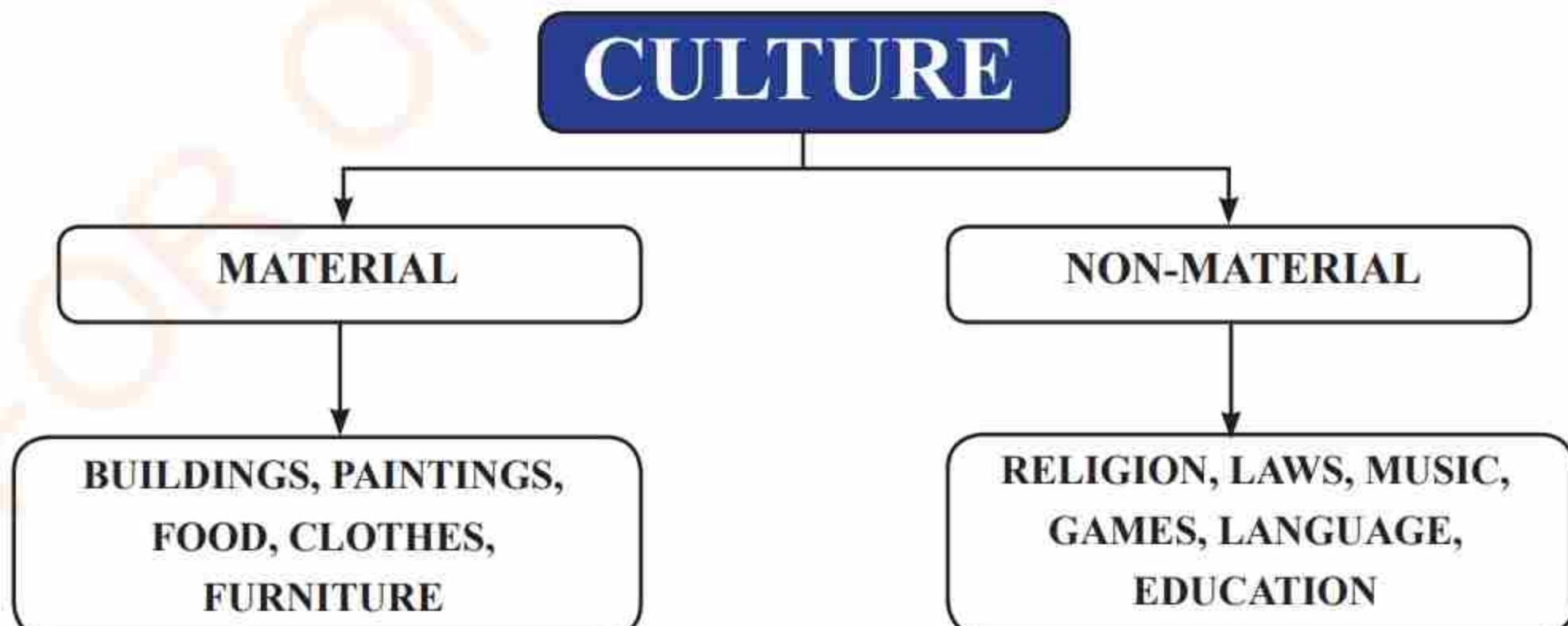


Figure 1.1: Types of culture



**Material culture:** Refers to the empirical objects that can be touched, seen, tasted and smelt. Objects of such nature are usually made by human beings. They include food, building, furniture and utensils. They also include, artistic works and crafts like traditional basket, paintings, drawings and maps. Figure 1.2 shows some examples of material culture.



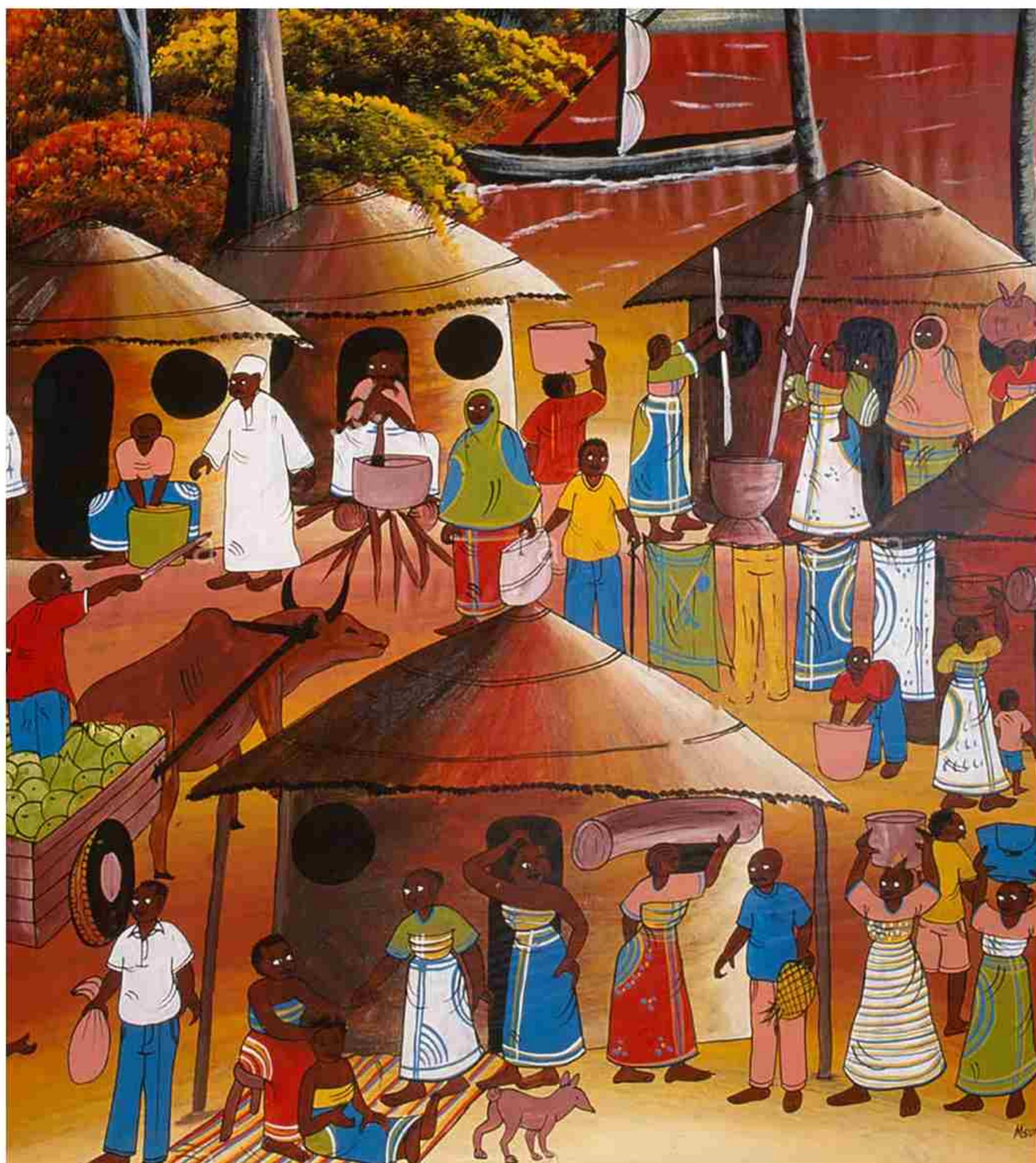
*Artistic works and craft*

*Source: <https://www.dreamstime.com/stock-image-art-craft-tanzania-souvenir-gift-image38639711>*



*A typical African traditional house*

*Source: <https://www.pbase.com/image/103626509>*



*Artistic works and crafts in Zanzibar*

Source: <https://www.alamy.com/tanzania-zanzibar-island-art-and-crafts-image8643481.html>

**Figure 1.2: Examples of material culture**

**Non-material or intellectual culture:** Refers to ideas that people have about themselves and the universe or the world around them. More specifically it refers to a people's world view, which include, values, laws, norms, morals, ideas, education, language, beliefs or religions and behaviours. For example, the concept of *religion* consists of a set of ideas and beliefs about God, worship, morals, and ethics. These beliefs, then, determine how people respond or behave in difficult circumstances and events.



More often than not, discussion about non-material culture refers to several processes that a culture uses to shape its members' thoughts, feelings, and behaviours. Four of the most important of these are symbols, language, values, and norms.

### Exercise 1.1

1. Explain the meaning of culture with examples from your society.
2. Briefly trace the evolution of African culture.
3. Explain with examples the meaning of material and non-material culture in the context of your community.
4. Distinguish the main characteristics of culture.
5. Explain factors that contribute to the formation of African culture.

### Activity 1.1



In a group, study your school compound thereafter identify material and non-material culture. Explain the significance of each material you found and then present your work in the class.

### Elements of culture and their importance

The elements of culture are derived from the aspects of culture. These are the smallest units from which culture is formed. The following are some of the elements of culture.

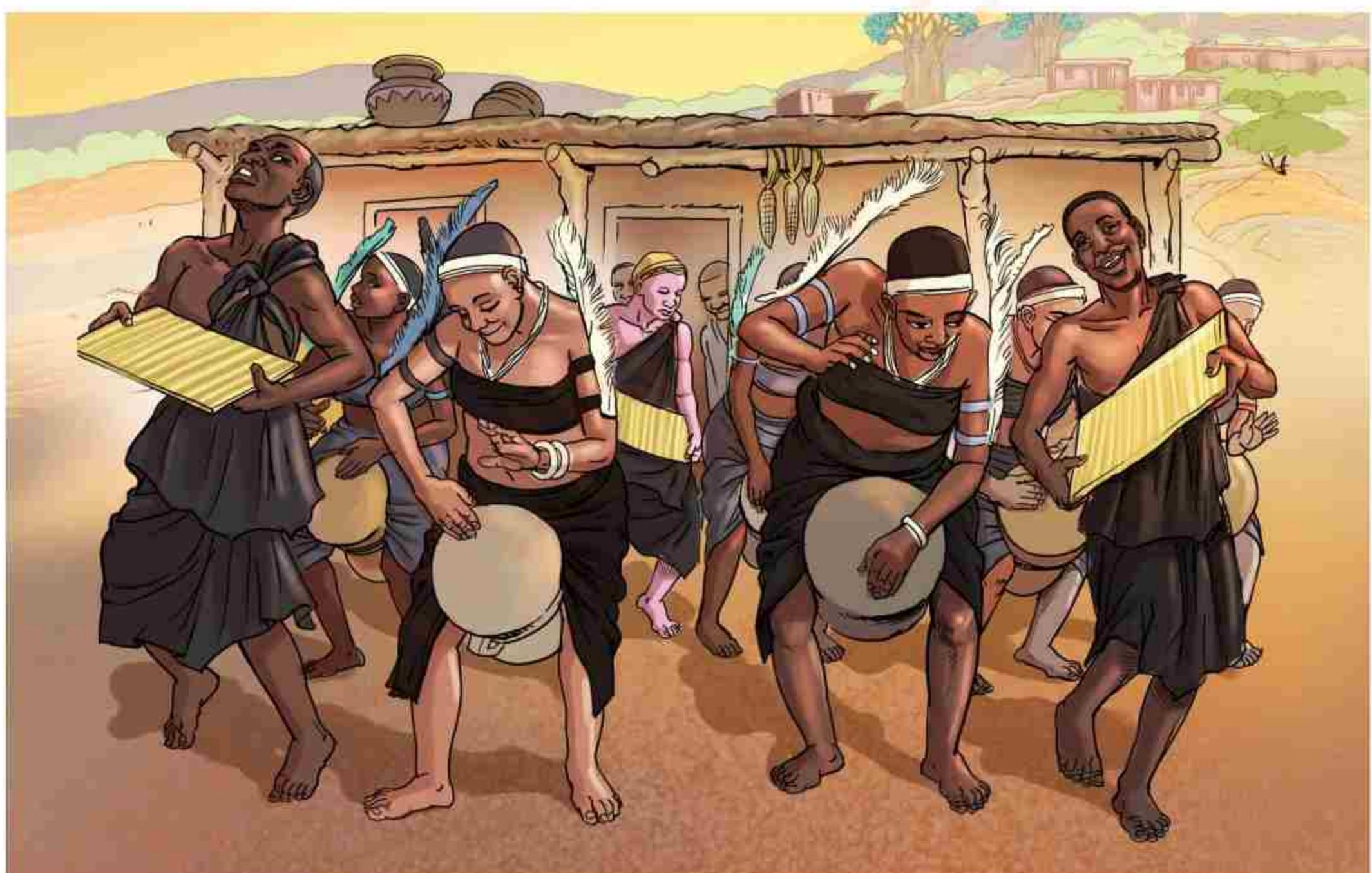
(a) **Traditions:** These are experiences of the past that are inherited by the society. They include food, marriage, funeral, local brews and dancing. Traditions prepare young boys and girls for their future responsibilities as adult members of the society. They bind people together through sharing various ideas and keep them united in times of pleasure and pain.

(b) **Norms:** These are rules that society maintain in order to determine what is wrong and right and which are used to promote acceptable behaviour in a community. Norms may be prescriptive – those which encourage positive behaviour like being honest, or proscriptive – those which discourage negative behaviour like cheating. In general, norms describe two kinds of rules, one of which must be observed by people of that society, while the other rules inform everyday behaviours of an individual of that society.

(c) **Arts:** These are ways through which human beings express their feelings and attitudes to reality. Examples of arts include music, cultural troupes, paintings and cinema. Arts help us to express our feelings, attitude and events joyfully through songs, drama and pictures. They also serve as source of entertainment and recreation to individuals in a given society. Figure 1.5 shows some examples of African traditional dances.



*Msewe dance*



*Gogo dance*

**Figure 1.5: Example of African traditional dances**

(d) **Customs:** These are norms of conduct which are temporal as they change depending on prevailing situations in a society at a given time. Examples of customs include; shaking hands, hugging, kneeling down or bending during greetings. Sometimes custom determine the cultural values of a certain society. They provides guidance on adoption of various lifestyles.



For example dressing code, eating habits, hair styles which identify and distinguish individuals of a certain society from other societies. Figure 1.6 shows some examples of African traditional dressing styles.



Dressing style of Sukuma elder



Dressing style of Maasai woman



Dressing style of women from Zanzibar

**Figure 1.6: Examples of African traditional dressing styles**



(e) **Lifestyles:** These are the ways of life of people in a given society. There is a great diversity of lifestyles of people in various societies. However, the most common ones include the following:

- (i) *Individualist lifestyle:* This is a kind of lifestyle which is determined by an individual. In this regard, an individual is often considered to be more important than the society to which an individual belongs. In such societies, life is self-centred and it is a private matter.
- (ii) *Communal lifestyle:* This kind of lifestyle is characterised by two features: living together and sharing of resources. The available resources are shared based on equality and needs. In this lifestyle, community welfare is important than individual life. This means that life is community centred and it is not a private matter. Thus, the community has power over the individuals and determines their priorities. This kind of lifestyle is common in African societies.
- (iii) *Materialistic lifestyle:* This is a kind of lifestyle which emphasises the value of money and other material possessions as the major means of survival. A materialistic society is that whose people regard the possession of material things to be an expression of good life and a way of commanding respect from other members of the society. This lifestyle is common in capitalistic societies.
- (iv) *Minimalist lifestyles:* This is the kind of lifestyle whereby people do not highly consider money and material possessions as an expression of good life. A minimalist society therefore, is a society whose people are satisfied with minimum possessions so long as they get basic necessities of life.
- (v) *Sedentary lifestyle:* This is the kind of lifestyle whereby individuals stay in one place without moving. A typical example of sedentary lifestyle involves farmers and fishermen whose lifestyles are determined by farming and fishing activities along fertile lands and water bodies.
- (vi) *Nomadic lifestyle:* This is a lifestyle in which people move from one place to another searching for food or pasture for their domestic animals. Usually, this kind of lifestyle is practiced by hunters and pastoralists in different parts of the world. In Tanzania, examples of people who practice a nomadic lifestyle include the Hadza, Sandawe, Maasai, Barabaig and Taturu.



(f) **Language:** This is a verbal and non-verbal means through which people in a particular community communicate. Symbols, sounds and gestures in a language facilitate easy expression of ideas and thoughts among individuals in a society. It also serves as a symbol of identity and unity among individuals in a given society. For instance, Tanzania has so many ethnic languages such as Zigua, Fipa, Sangu, Jita, Luo, Makonde, Pare, Ngoni, Hehe, Chaga, Matumbi, Zaramo, Maasai and Sukuma. Nevertheless, all the tribes are united by Kiswahili as a national language. Moreover, Kiswahili language is used as an identity of Tanzanians and a symbol of unity among various existing ethnic groups.

(g) **Crafts:** Craft is concerned with making various objects or materials by moulding, sewing, knitting, pottery, carving and building. It provides household with essential items such as furniture, pots and baskets that are used for daily life activities. Some craft can be sold to generate income. Figure 1.7 shows some examples of crafting.



*Braiding works*



*Maasai beads*



*Zanzibar door*



*Makonde carvings*

**Figure 1.7: Examples of craft works**



(h) **Beliefs:** These are convictions or ideas that people hold to be true. They are sacred values that a society believes in, and they have or have no evidence to support them. Many societies do not have any evidence for some of their beliefs; nevertheless, they trust and live such beliefs. Many African cultures believe that the sacrifices to ancestors or spirit can protect them from harm. Some of the sources of our beliefs include parents, personal experience and experiments, churches and mosques, cultural and societal norms and education.

(i) **Values:** These are behaviours, deeds, we personally and collectively believe that they are good, acceptable and desirable in life. Values are, therefore, established as a result of life experiences that are fairly stable but developing slowly over time. They include but are not limited to freedom, justice and equality. These values evict and can be acquired and taught by parents and society as a whole.

(j) **Symbols:** These are representations that stand for something else. Usually, symbols are the material objects which are used to represent an abstract reality – the national flag, for instance, is an object containing colours which represent the fertility of the land, mineral resources, water bodies and the people of Tanzania. Similarly, the symbols on the Tanzania coat of arms, represent the ideal of cooperation and gender equality of the people of Tanzania, agriculture, freedom, knowledge, defence of freedom and tools that Tanzanians use to bring about development. In any culture, symbols are conventional; they carry meanings which are understandable to all who belong to the same cultures. In all cultures, symbols are important for the following reasons:

- (a) They represent the ideology or philosophy of a particular culture;
- (b) They are basic of culture;
- (c) Symbols such as gestures, signs objects, signals and words, help people of a particular culture to understand the world around them;
- (d) Symbols are important because they provide clues to understanding experience by conveying recognizable meanings that are shared by societies;
- (e) Symbols allow people to go beyond what is known or seen by creating link between very different concepts and experiences; and
- (f) Symbols define the identity of a people and their unity.

### Exercise 1.2

1. Describe the importance of different symbols used in your culture.
2. With relevant examples, describe the difference between arts and crafts.
3. With examples from your community, describe the value of lifestyle in your community.



4. Assess the role played by language in promoting identity and unity in your community.
5. With examples, describe the role of values in maintaining the well-being of the society.

### Activity 1.2



From the list, describe the elements of culture that you mostly practice in your community.

(i) Traditions	(v) Arts
(ii) Customs	(vi) Crafts
(iii) Language	(vii) Lifestyle
(iv) Norms	

### Positive and negative aspects of cultural values

Any culture has certain values which can have positive or negative effects to its people.

#### Positive aspects of cultural values

Positive aspects of our cultural values are crucial for the prosperity and harmonisation of good relations in the society. The following are some of the positive aspects of our cultural values.

- (a) *Respect for others*: This is the practice of high regards for others as human beings with rights and duties. Respecting others is one of the positive cultural values practiced among African societies. Irrespective of the place of origin in Africa, we always find young people greeting their elders, volunteering to help them carry luggage and taking care of them. The same attitude prevailed among parents and the elderly. They do not only take care of the young people but they also make sure that society accords young people all the rights and responsibilities necessary for their material and spiritual well-being. Such state of affairs is a result of centrality of the practice of respect for others in the African culture. Institutions such as families, schools and religions, put a lot of emphasis on the respect for everyone in society.
- (b) *Sharing*: Africa is one of the continents that takes pride in its cultural values including that of sharing. Although in the African traditions there are some people who are wealthier than others, their wealth is not for themselves, but for the whole community. In fact, the spirit of sharing is not only a privilege of the rich and the wealthy, but it is also a practice among the ordinary people. Usually, they share not only the products of labour but also work.



Historically, many Africans lived and worked together, and shared among themselves the products of their labour. Even today, it is common for those employed to share their monthly salary with members of their extended families. The practice of sharing has to be encouraged because it exposes the culture of caring for others and saving lives of the marginalised.

- (c) *Hospitality*: The cultural value that distinguishes Africans from all other societies in the world is the attitude and practice of hospitality. Africans are very well known all over the world as friendly, kind, generous and good at entertaining guests. This is more evident in African families whereby, traditionally, even though food for the family is prepared by considering the number of members in the family, it cannot be the reason not to allow the guest to join the family for a meal. In fact, if a visitor shows up during a meal, they will be invited to eat with the family, irrespective of whether the food is enough or not. This means that in the African tradition, it is very rare for a person to be denied the means of livelihood.
- (d) *Compassion*: It is the ability to respond quickly to the needs of others or being aware of the feelings and thoughts of people around you. For example, when a person is sick, relatives and neighbours gather to express their sympathy and advice to the patient. When the sick person is admitted their relatives and even neighbours, may volunteer to stay with them in the hospital and others can prepare food for the sick person. When someone dies, the whole community grieves and other activities are postponed. People gather at the house of the deceased to express their sympathy, condolences and compassion to the family which has lost a member. In addition, the community sometimes contributes funds, food and other materials and moral support to the family of the deceased. In short, compassion among Africans creates solidarity and unity among people.
- (e) *Cooperation*: It involves the act of joining others in doing something. A person cooperates meaningfully in any activity if there is a will and the ability. In African culture, participation of an individual or community in social activities is crucial. Nothing is negatively considered than an individual's failure to cooperate in the social affairs. It is often taken as a sign of bad practice and at times they are considered as 'witches'. Some of the activities and social events which require involvement and cooperation of healthy and abled members of the community are; marriage, burial ceremonies, and helping the victims of natural hazards, for examples, floods and earthquakes. In these events, members of a particular society are called upon to cooperate in order to support the victims or to rescue lives of the people in danger.



Different societies have different ways of punishing people who do not want to cooperate in community activities. Among the Jita of Musoma, for example, a person who does not cooperate with others should also not expect others in the community to participate in their family affairs. Such people are usually left alone to bury their deceased members of the family or conduct their weddings by themselves.

### **Negative aspects of our cultural values**

Culture as a human construct has positive and negative aspects relating to human dignity and rights necessary for human promotion towards self-fulfilment. In African culture, the negative aspects of our cultural values pertain mainly to the following aspects:

- (a) *Excessive imbalance between communalism and individualism:* African culture exults the values of communalism which emphasises on the importance of the community and not for individual members of the society. In the African world view, the community is much more important than the individual. It is the community which ensures the well-beings of its individual members and not the other way around. In doing so the role of individual freedom is curtailed, a situation which inevitably leads to the loss of freedom, creativity and personal initiatives. Individual members of society become passive recipients of decisions they did not even participate in making. A situation that alienates individuals from their community.
- (b) *Exclusion of women in decision making:* African culture tended to value men more than women. Traditionally, women and children have been considered to be inferior to men. Men have been entrusted with the leadership of the families and other institutions in society. Men do not only consider themselves powerful but they are also seen to be more intelligent than women. This tradition of exulting men has led to the lack of encouragement to the personal agency among women. In particular, it has prevented women to take personal initiatives without permission from men. Similarly, the culture of exulting men has prevented women's voice from being heard. Since they have been regarded as inferior beings, they have not been allowed to express their ideas in front of men or in public. In other words, in placing too much value on men, African tradition has allowed women to exist but not to make decisions, which is not right.
- (c) *Lack of children contribution:* Similarly, the African tradition allows children to be seen but not to contribute their views in decision making. In many African societies children are loved and desired because they contribute the pride of the family and its future survival. Yet, in many African society, children have no say either in their own affairs or in the affairs of the family and society.



If they happen to have something to say, they must turn to men or male adults for consultation and advice. Rarely does the African tradition consider children to have anything meaningful to say and contribute to society. Clearly, this kills the personal agency of children and may even develop into an attitude of dependency or even overly dependency on male adults or male parents. It is certainly, a condition which is not conducive for the development of child's full potential.

### Exercise 1.3

1. Identify measures taken by your community to promote African values.
2. Explain the importance of sharing and cooperating in the community. Give three points for each aspect.
3. Describe your role in promoting positive cultural values at home and school.
4. What are the negative aspects of cultural values?
5. Using your community as a case study, discuss the advantages of any six elements of culture.

### Activity 1.3



Using your community as a reference point, describe cultural values that are promoted. Write a report and present it.

### Negative aspects of our cultural practices

Specifically, there are practices that have been proven that they lead to diseases, discrimination, inequality and violence. The following are some of our cultural practices which have had detrimental effects on the life of people in our societies.

(a) *Witchcraft*: Witchcraft is a generic term that includes a wide variety of practical realities. It can be applied by a witch, sorcerer, or witchdoctor. But witchcraft, is neither an 'art' nor a 'craft' but a mysterious power that resides in human beings. In the African conception, such power spreads to all areas of life such as political, social and economic organisation. Indeed, there is no aspect of African culture, however small and insignificant, where the power and the influence of witchcraft is missing. Belief in witchcraft has had negative effects to the lives of many people. For example, killing of elderly women with red eyes and killing of people with albinism. In fact, the popular belief among ordinary citizens was that body organs of people with albinism were needed by witches as part of the human sacrifice to enable miners to obtain gold and thus become rich. Likewise, children are facing the same fate simply because their bodily organs are believed by witches to be a source of wealth and protection against calamities. The list of damages caused by the belief in witchcraft is long. Suffice only to mention here that witchcraft is one of the cultural practices that has detrimental effects in the lives of our people.



(b) *Widow inheritance*: This is a cultural practice that allows a woman to be married to a brother or relative of a deceased husband or a man to be married to a sister or a female relative of a deceased wife. Traditionally, the practice was meant to maintain lineage within the extended family and to provide support to the inherited husband or wife. However, the practice has detrimental effects to human health as it may contribute to the transmission of sexually transmitted infections such as syphilis, gonorrhoea and HIV and AIDS.

(c) *Early and forced marriage*: The practice of early marriage exists in many African traditions due to various factors. For example, some parents who desire to become rich encourage their daughters to get into marriage before the age of maturity. Consequently, girls who fall victim to that, lose education and employment opportunities, a situation which breeds ignorance and poverty in the society. Moreover, early marriage leads some girls to have health complications such as fistula due to biological immaturity of her reproductive organs. Likewise boys who are forced in early marriages are most likely to drop from school and end up in drug abuse. A situation that most likely exacerbates the increase of poverty.

(d) *Payment of high dowry*: Dowry is the amount of money or materials given by a bridegroom to a girl's family as a sign of gratitude and appreciation for parenting. Of late, some parents have been demanding huge amount of money or goods from the parents of the bridegroom. As such, dowry is no longer a sign of appreciation, as it was traditionally conceived, but a price tag of the groom. In that sense, a girl is perceived as a commodity to be sold and bought. That perception has led some men to mistreat their wives as partners who are there only for utilitarian purposes.

(e) *Preference of male children*: In some African tribes, when a wife gives birth to a male child the whole family feels proud. For example, among the Fulani people in West Africa, when a family gets a baby boy, the child will be awarded a number of cattle and as he grows up, he will be given more cattle. Such tradition undermines the dignity of a girl from the beginning of her life. This may lessen the quality of parental love and the amount of investment in her development. When that becomes the case, a girl may not be allowed by her family to pursue her educational and employment opportunities.

(f) *Female genital mutilation (FGM)*: This compromises the natural functions of the female genitals without medical reasons. It has detrimental impact on the health of women and girls including the psychological, sexual and reproductive health. FGM may lead to death due to pain and severe bleeding, trauma and infections that may result from the procedure.



### **Read the following case study**

Nyambura was the best friend of mine who lived in the countryside. She did not join secondary school education at all because of the challenges she faced. When she was fifteen years old, her grandmother took her for circumcision. This procedure resulted into excessive bleeding which could almost lead her to death.

As soon as she recovered, the parents forced her to be married by a man who was older than her father. They made that decision just because they were promised to be paid dowry. After the marriage, the man started mistreating her, claiming that he paid a lot of money and other materials as dowry. Moreover, when she was pregnant, her husband prohibited her from eating eggs and other nutritious food. Her husband and family believed that eating eggs would make her give birth to a hairless baby.

#### **Exercise 1.4**

1. Explain how dowry contributes to early marriages in your society.
2. What can be done to eradicate early marriage?
3. Describe how negative aspects of cultural values can be addressed.
4. Describe the effects of widows inheritance in your community.
5. Examine the negative impacts of the culture of boy preference to the social and economic affairs of a girl child.

#### **Activity 1.4**



In a group, discuss some negative aspects of cultural practices that you have witnessed in your society and suggest appropriate ways of overcoming such practices.

#### **Customs which lead to gender discrimination**

Gender discrimination is an unequal or disadvantageous treatment of individual or group of individuals based on gender. Some societies treat women as inferior human beings over men. Also, in some societies, women are prohibited from participating in some activities. The following are some of the customs which influence gender discrimination:

(a) *Marriage custom*: Marriage custom includes many ideas for the good of the community and for the individual. However, some marriage customs raise serious ethical questions. In patrilineal societies, for example, when a girl or a woman is married, she leaves her own family and moves to the family of her husband. It has therefore been difficult for some parents to educate girls through formal education. This is because they believe girls have no significant contribution to the family after marriage. Based on such beliefs, some parents prefer their daughters to get married early.



(b) *The myth of men as decision makers*: Within the African culture, there is a custom, which has become a tradition, that grants men the power to make final decisions at all levels of the society from the family, community up to the national level. At all these levels, there is a myth that, men have the right of making decisions that affect everybody in the society. Such customs segregate women in the decision making processes.

(c) *Taboos*: Taboos are social, cultural or religious customs that prohibit or restrict a particular practice or forbids association with a particular person, place or a thing. In African cultures, there are taboos about food, sex, death, animals, plants, and insects. For example, in some societies, pregnant women are prohibited from eating eggs because of the belief that eggs causes expectant mother to give birth to hairless children. Although the restriction was supposed to protect women from giving birth to overweight children who would cause a lot of pain during delivery, the taboo contributed to the restriction of women from the most nutritious types of foods.

(d) *Segregations in workplace*: Work is one of the fundamental activities of human society. In some societies women are restricted from doing some professional jobs. For instance, it is only recently that women have been accepted into the army or allowed to do military activities. This is because of perception that the army is only for men who are physically tough, strong and powerful and not women who are perceived to be weak, delicate and fragile.

(e) *Denying women to own valuable assets*: In some societies, women are not allowed to own valuable assets or properties such as land, cattle and houses. In many African societies there is a belief that valuable assets must be owned and inherited by men and not women. This is because women are expected to marry and belong to the families of their husbands hence they are not considered in property ownership in their families of origin.

### **Customs and practices that lead to the spread of STIs, HIV and AIDS**

Diseases like STIs, HIV and Aids are very dangerous to individual and society. Their spread must be curbed and if possible eliminated. Unfortunately, efforts to eliminate such diseases are made complex by the fact that there are African customs and practices which serve as a vector for its spread. Such customs and practices include the inheritance of widows and Female Genital Mutilation. The following cases helps to explain how FGM and widow inheritance lead the spread of STIs, HIV and AIDS.



### **Case study 1**

Mr. Gaba died in 2006, after falling sick for a long period of time. He left his wife Masinyi with two children. After the funeral ceremony and unconformity with tradition, his relatives requested Masinyi to marry one of her husband's relatives called Sero who was also married and had two children. To fulfil tribal custom, Masinyi accepted the request, thus, she was married and lived with Sero unhappily as a second wife. After a year, Masinyi fell seriously sick. Sero took her to the hospital along with his first wife for check-up. Masinyi, her husband Sero and the first wife all tested HIV positive. They all started crying and regretting for the bad cultural practice of inheriting widows.

### **Case study 2**

Nyankwamba was a form three student at Hekima Secondary School. When the school opened in January after a long December vacation, she did not report back like the rest of her classmates. Her class teacher and classmates wondered what had happened to her. The class teacher, Madam Mshihiri, decided to go to Nyankwamba's home to inquire about her disappearance from school. Upon her arrival at Nyankwamba's home, she found that no one was at home at the moment. The neighbour told Madam Mshihiri that Nyankwamba and her entire family have travelled to the village where Nyankwamba was to go through their traditional initiation ceremony and that she would get married after the ceremony. Madam Mshihiri left while feeling so sorry for Nyankwamba who was missing classes at school. Madam Mshihiri reported the case to the head teacher. Both decided to report the matter to the village chairman and police.

A few weeks later, police managed to get Nyankwamba. But, similar to what the neighbour said, after the initiation ceremony Nyankwamba got married to an old man who had just lost his wife. The old man paid a high dowry to Nyankwamba's parents to marry their daughter. The police arrested Nyankwamba's parents and the old man who had married Nyankwamba. Nyankwamba went back to school and was staying with Madam Mshihiri. However, few months later, Nyankwamba started getting sick frequently. Madam Mshihiri took her to the village dispensary for medical examination. Nyankwamba was tested HIV positive and she had conceived. While comforting Nyankwamba who was sobbing, Madam Mshihiri told her that early marriage that her parents had forced her into, is something to be fought against by all members of the society. The practice not only denies girls their right to education but also exposes them to early pregnancies, STIs and HIV.



### Exercise 1.5

1. Identify some of African customs which are likely to spread HIV and AIDS in your society.
2. Identify other customs which cause the spread of HIV and AIDS in many Tanzanian communities.
3. Suggest ways of eradicating customs which accelerate the spread of HIV and AIDS in your community.
4. What measures can Masinyi, Sero, Sero's first wife and Nyamkwamba take to ensure that they continue living a healthy life with HIV positive status as well as protecting others?
5. What are the appropriate measures that Masinyi would have taken to avoid being inherited as a widow?

### Activity 1.5



Study your community and write an essay on the customs which lead to gender discrimination then, propose appropriate measures to eradicate such discrimination in your community.

### Impact of cultural practices and ways to mitigate their negative impacts

Cultural practices are essential for building identity and unity in society. However, some of those cultural practices are harmful to our society, since they may cause both immediate and long-term social, health and economic impacts. Measures taken by the government and other stakeholders such as mass media and religious institutions can help to eradicate negative impacts of cultural practices.

### Activity 1.6



In a group, inquire from different sources of information such as newspapers, books and others to answer the following questions:

- (a) Outline at least seven impacts of cultural practices that are considered to be harmful.
- (b) Evaluate measures that have been taken by the government and the community to address challenges posed by harmful cultural practices. Present your findings to the class.

### Positive and negative effects of our cultural practices on sexual and reproductive health

Culture has great influence on sexual and reproductive health. This is due to the fact that, the cultural practices shape sexual behaviours and reproductive health in a given society. However, in our societies there are cultural practices which have positive or negative impact on sexual and reproductive health. In this section cultural practices which have positive impacts are examined.



## Cultural practices which have positive impact on sexual and reproductive health include the following:

- (a) *Initiation rites*: These are ceremonies which provide a platform for young people to learn about how to take care of their families and how to become responsible members of the community. During the period of initiation for example, boys learn how to care for and interact with their wives, children and society at large. Similarly, during that period, girls also learn how to live with a man, as a husband, and how to take care of children and other family members.
- (b) *Rituals fidelity*: African culture places a lot of emphasis on the question of fidelity. Fidelity is a condition of faithfulness to a person or to law, customs and traditions of a society. In the world view of some Africans, a young man or woman is not supposed to have sex before marriage. African culture establishes norms, rules, regulations and taboos to prevent that from happening. For example, if a girl is caught sleeping with a boy, the parents of that girl are likely to restrict their daughter's movements for a period of time. If that behaviour persists, it is likely that parents will conclude that the daughter is possessed by the 'demon of love'. The parents may consult elders to conduct purification rituals and prayers for the girl. The same practice applies to a boy. Fidelity rituals are important because it helps girls and boys to avoid unwanted pregnancies and/or becoming poor single parents. Additionally, the practice ensures the fidelity of both a boy and a girl to the laws and customs of the society at the time of marriage and beyond.
- (c) *Traditional healing practices*: In many African societies, including Tanzania, there are a number of traditional healers who specialise in traditional medicine to treat or prevent diseases. Often, this knowledge is inherited from the ancestors. Traditional healing is still important as it is widely used in rural areas where health facilities such as hospitals and health care workers are few. In Tanzania for instance, elderly women with knowledge on traditional medicine and experience in maternal care have been helping pregnant women in rural areas to give birth safely.

## Cultural practices which have negative impact on sexual and reproductive health are as follows:

- (a) *Cleansing the deceased's spouse*: This is a cultural practice in which a close relative of a deceased man or woman sleeps with the surviving spouse before the burial. This may cause unwanted pregnancies or sexually transmitted infections like HIV and AIDS. It may also cause emotional and psychological trauma to the spouse who has just lost a partner.



(b) *Sexual intercourse with in-laws*: In some African cultures it is customary for a newly-wed man to have sexual intercourse with his in-laws. This means that a newly-wed man can have sexual intercourse at least once with either a mother-in law or a sister in law as part of a ritual for purification or protection against misfortunes but not as a regular practice in a man's marital life. This can lead to girls or women getting unplanned pregnancies or even STIs, HIV and AIDS. A good example is the Kalanga and Shona cultures in Zimbabwe and South Africa, respectively.

(c) *Virgin myth*: It is a cultural belief that having sexual intercourse with a virgin girl including infants and children cures HIV and AIDS. This is a common belief in some African cultures in Zimbabwe and South Africa. Such myth causes severe pain to children, trauma, STIs, HIV and AIDS infections and sometimes death.

(d) *Opening the gate*: This is a cultural belief where a married man allows his new wife to sleep with his father (her father-in-law). Traditionally, the practice symbolised blessings for the new family. However, in some cultures this practice is immoral and not promoted because it can also lead to the spread of STIs, HIV and AIDS.

### Revision exercise

1. Match the statements in **Column A** with the corresponding items in **Column B** by writing the letter of the correct response against the item number.

Column A	Column B
(i) Determine what is good and bad	A. customs
(ii) Concerns with the making of various objects	B. lifestyles
(iii) Baskets, building, painting, food, clothes and furniture	C. norms
(iv) Experiences of the past that are inherited by society	D. arts
(v) Temporary patterns of conduct in a society	E. values
(vi) Shared expectations and rules that guide behaviour of people within social groups	F. beliefs
(vii) Ways of life of people in a given society	G. symbols
(viii) Ideas that people hold to be true	H. traditions
(ix) Objects that carry meanings to people who share a common culture	I. language
(x) Verbal and non-verbal means of communication	J. crafts
	K. culture



2. Write short notes on the following concepts.
  - (i) Virgin myth
  - (ii) Traditional beliefs
  - (iii) Dynamism of culture
3. Describe the relationship between the following pairs of concepts.
  - (i) Culture and hospitality
  - (ii) Culture and reproductive health
  - (iii) Culture and development
4. With examples, define the following terms.
  - (i) Positive cultural practices
  - (ii) Negative cultural practices
  - (iii) Food taboo
5. Differentiate the following pairs of concepts.
  - (i) Traditional beliefs and traditional dances
  - (ii) Communalist lifestyle and individual lifestyle
  - (iii) Initiation ceremonials and ritual ceremonials
6. Explain the role of culture on maternal health using your own experience in community.
7. Name and explain cultural practices which threaten sexual and reproductive health and how they can be mitigated in Tanzania.
8. Explain the elements of culture which prove that African societies have communalistic lifestyle. Provide relevant examples from your community.
9. Discuss the role of material culture in shaping community identity and economic development.
10. Discuss the negative effects of colonialism on the following aspects.
  - (i) Traditions
  - (ii) Customs
  - (iii) Language
  - (iv) Taboos
  - (v) Dressing styles
11. Discuss the impact of female genital mutilation on reproductive health.
12. Explain briefly the role of initiation ceremonies in making responsible and patriotic community members.
13. “The nation without culture has no identity and it is difficult to attain development”. Discuss.



14. Briefly differentiate between witchcraft and traditional medicine.
15. Assess ways in which some traditions violate human rights in Tanzania.
16. The word culture does not exist in a vacuum. There are some elements that form it. With examples, discuss such elements in at least six points.
17. “Language is a vital element of culture without it societies cannot develop”. In light of this statement show the importance of language in your society.
18. Arts and crafts have both social and economic significance in our societies in Tanzania. Substantiate this statement in six points.





# Chapter Two

## Cultural values and life skills

### Introduction

*Cultural values have implications in life skills. Specifically, the values cherished by society determine the kind of life skills in that society. In this chapter, you will learn how to promote and preserve cultural values and problems facing the promotion and preservation of cultural values in Tanzania. You will also learn some ways to address the problems facing the process of promoting and preserving cultural values. In addition, you will learn about the culture of caring and maintenance of personal and public property as well as promotion of life skills. The competencies developed will enable you to demonstrate an understanding of cultural values and be able to promote and preserve the positive ones.*

### Promotion and preservation of cultural values

Cultural values are constructs or a set of expectations of how people are supposed to live in a certain society to preserve its cohesion and continued existence. In other ways, cultural values can be described as principles or ideals that people in a particular culture cherish for the sake of social cohesion and existence. In the world, there are some cultures which cherish the principles of individualism while others uphold the principles of communitarianism. In African context, it is the principles of *Ubuntu* or *Utu* in Kiswahili that Africans cherish. The principles of *Utu* are many, but here we shall only mention a few; life, peace, freedom, justice, equality, compassion, unity, sharing, cooperation, self-reliance, and development.

The best and most effective way to promote and preserve African cultural values against the effects of globalisation for example, is socialisation. Socialisation is a process through which people learn the values and norms of a society. It is through socialisation that people internalise the values of society and learn how to cope with a particular culture. In other words, socialisation enables people to be competent members of a society. The process of socialisation involves ways that people come to understand societal norms, and expectations, as well as to accept the beliefs and values of a society.



## The importance of promoting and preserving cultural values

The following are some of the importance of promoting and preserving cultural values.

- (a) Cultural values are worthy to preserve and promote because they constitute peoples' identity. A society that does not preserve and promote its cultural values is likely to lose them. Losing one's own cultural values is the same as losing one's own identity and acquiring an identity of other people, which is unhealthy to the society.
- (b) Folk values are worthy to preserve and promote because they are the foundation of the society, the source of unity and cohesion and continued existence of people in a given culture. A society that disregards its cultural values is most likely to lose its unity and cohesion. Consequently it disintegrates and fails to function as a social unit.
- (c) It is worthy to preserve and promote cultural values because they are the basis of what is right and wrong. In other words, they are ethical principles that society uses to determine and differentiate between what is wrong and right and what is good and bad. They are ideals at which the society strive and exercises self-criticism. A society which does not promote and preserve cultural values may lack criteria to determine what is right and wrong or good and bad.
- (e) Cultural values are worthy to preserve and promote because they have the potential to minimise or eliminate segregation. When people feel that they are regarded as being equal, it becomes difficult for acts of segregation to prevail. Principles such as equality, justice, compassion contribute to unity and discourage segregation in the society.

## The role of institutions and other groups in promoting and preserving cultural values in Tanzania

In Tanzania, preserving and promoting cultural values is the task of the various agents of socialisation, such as family, education institutions, workplaces, the government, peer and mass media groups. The role of each institution in preserving and promoting African cultural values is described in the following section.

- (a) *The family*: In Tanzania, as elsewhere in the world, the family is the basic social institution where children learn for the first time how to function properly in the culture in which they are born. Parents and guardian teach their children the principles which hold their society together for the generations. Parents inculcate into their children the ideas of peace, gender equality, sharing, cooperation, justice and so on.



By doing so, children grow up knowing exactly what to do or avoid in order to preserve cultural values. This leads to responsible citizenship which is key for the entire society development.

- (b) *Education institutions*: In Tanzania, education institutions including schools, colleges and universities play a key role in the socialisation of young people. They inculcate into young people values, ideologies and skills that are relevant for young people to cope with the society to which they belong. Teachers and instructors in these institutions are thus responsible to pass on the values of our society.
- (c) *Workplaces*: Workplaces ensure that the values and skills inculcated into young people during their school days are realised in practices. Leaders in workplaces have to make sure that values are prioritised. They ensure that the employees are honest, hardworking, with the spirit of self-reliance, and there is no any kind of gender discrimination. Leaders in workplaces have to ensure that societal cultural values, in all dimensions are respected by adhering to principles for equal opportunities for all, equality and cooperation.
- (d) *The government*: The government plays a significant role in promotion and preservation of African cultural values by making policies and enacts laws that are in line with African values.
- (e) *Peer groups*: These groups have a very important role to play in the preservation and promotion of cultural values. They too help their members to adhere to African cultural values. They teach each other how to protect life, to maintain peace and their freedom as well as the freedom of the nation.
- (f) *Mass media*: In Tanzania, as in many other countries, there are media (print and digital) such as films, posters, social networks, newspapers, magazines, journals, radio and television which play a major role in protecting and preserving cultural values. For example, mass media have programmes that demonstrate how people live, share information, display their hospitality, generosity, unity, how they cooperate with others in accomplishing different tasks in communities, and so on. These programmes teach youth and people about the values that are enshrined in society.

### **Challenges facing promotion and preservation of cultural values in Tanzania**

The Government of Tanzania in collaboration with other stakeholders have been working together to preserve, protect and promote cultural values. However, there have been a number of challenges facing these efforts as explained below:

- (a) **Colonial legacy**: One of the legacies of colonialism was to make Africans believe that they have no values, and that the only values that matter were those brought by the colonial masters. Colonial legacy has impacted the promotion and preservation of cultural values in the following ways:



(i) *Belief that African cultural values are primitive*: There are people in our society who still believe that African cultural values are primitive, not sufficiently developed to solve the problems found in the modern world. For example, some peoples still believe that the principles of sharing and hospitality, which are typically African, are outdated and irrelevant in the modern world.

(ii) *Inferiority Complex*: This is a feeling of inadequacy and insecurity emanating from actual or imagined physical or psychological deficiency. Usually, inferiority complex is indicated by lack of confidence and low self-esteem. The levels of colonialism and slave trade portrayed Africans as lesser humans and their cultural values as barbaric and inferior to the colonial western culture. As a result, some Africans, continued to believe that their cultural values are inferior to the western values. This is why it is easier for them to abandon their values and embrace western ones. By doing so, Africans feel secure and comfortable.

(iii) *Lack of pride in African origin*: Some of the Africans are not proud of their own culture. They think that it is a primitive and undeveloped culture. Some of them try to behave as foreigners. They abandon their traditional food, dances, and even their own cultural values. They feel ashamed to be identified with African cultural values. They take pride in identifying themselves as modern people. This practice of modernising African good cultural values has to be condemned.

(b) **Globalisation**: The development of science, information and communication technologies has clearly turned the world into a village. However, some of the contents being shared from the so called 'developed world' promote the culture of individualism. Consequently, it is slowly turning Africans into egoistic. In addition, the exposure to western culture and values has affected development and growth of African science and technical skills. This is because many young people spend their time trying to learn and practice western skills rather than African skills.

(c) **Lack of awareness**: Many young African people are not well informed about their cultural values. They think that western values are the same as African values and that in a globalised world all cultural values are the same.

(d) **Shortage of financial resources**: Promotion and preservation of cultural values is expensive. Financial resources are needed for paying experts, buying modern storage facilities and timely repairment. Such resources sometimes become too scarce to sufficiently promote and preserve our cultural values.



## Ways of mitigating the challenges facing the process of promoting and preserving African cultural values

In order to mitigate the challenges facing the process of promoting and preserving cultural values the society must do the following:

- (a) Decolonise the African mind through education;
- (b) Africanise the learning process and content so that most of the content is African or related to the realities of life in the African context;
- (c) Restore self-confidence among African youths by taking pride in African life styles, skin colour and cultural values;
- (d) Promote the best values that globalisation brings and reject those that are destroying our cultural values; and
- (e) Enact policies and plans to promote African cultural values.

### Exercise 2.1

1. Outline the institutions responsible for preservation and promotion of cultural values in Tanzania. What roles each of these institutions play?
2. Examine the challenges that hinder preservation and promotion of cultural values in Tanzania.
3. Suggest measures to improve the effectiveness in preserving and promoting cultural values in Tanzania.
4. Propose five ways of enabling Tanzanian youths to love and respect their cultural values.
5. Describe any five effects of globalisation in promotion and preservation of African cultural values.

### Activity 2.1



In a group, prepare a project to demonstrate that African cultural values are not primitive but are relevant and can be used for the development of Africa. Present your project in class.

## Culture of caring and maintenance of personal and public property

Culture determines the attitude, behaviour and actions of people in a particular society. Thus, the lives and overall well-being of individuals depend on the culture created over time. Creating a culture of caring of personal and public property enables the wellbeing of the whole society.



## Meaning of culture of preventive care and maintenance of personal and public property

The culture of caring and maintenance of personal and public property means the process and system of planning, maintaining and monitoring social and cultural arrangements in the community in order to maintain and preserve personal public property. This process includes inspection, repairing and restructuring of property to ensure their sustainability. Properties need to be maintained so that they can be used for a long time to benefit the current and future generations. Once people develop a habit of taking care of personal and public property it becomes a cultural practice of the entire community. Individuals and the entire community need to promote and nurture these habits.

As individuals and citizens of the United Republic of Tanzania, we are obliged to preserve and pass on the property to future generations. In that regard properties require regular inspection and maintenance to prevent their depreciation and destruction. Therefore, informing people about the importance of protecting personal and public property is crucial. Items such as houses, furniture, cooking utensils, cars and machines are personal properties. Personal property can sometimes be referred to as private property. These items require regular inspection and maintenance. This guarantees durability and it saves personal expenses for the purchase of other new properties. Public property such as roads, bridges, electricity poles, schools, government offices, buildings, government cars or industrial machines and many others are public goods. They are public goods because they are used for the benefit of all citizens. In that regard, protection and maintenance of public property is the responsibility of all community members.

## Development of a culture of caring and maintenance of personal and public property

This culture is built and passed on to all members of the society. It is, therefore, our responsibility to develop a culture of preventive care and maintenance of the personal and public property. Developing this culture involves engaging in activities related to management of the environment and property. Government may put in place laws, policies, by-laws and regulations to regulate citizen's behaviour towards public properties.

### *Read the following case study*

Munira is a school prefect for environment at Azimio Secondary School in Zanzibar. She is well informed of her school's environmental management roles. She works with the school environment teacher to develop the school safety and management plans. She also collaborates with the school environmental club and other school prefects



to prevent environmental degradation, taking care of school trees, flowers, grounds and furniture. One day, the headmistress of the school congratulated Munira for her dedicated leadership in caring and preserving the school environment. She also instructed other students and members of the school community to follow Munira's behaviour when it comes to environment and property management.

### Exercise 2.2

1. From the case study, identify actions that reflect the culture of caring and maintenance of personal and public property.
2. Identify and describe other activities for the caring and maintenance of personal and public property, in addition to the activities presented in the case study.
3. Explain the importance of caring personal and public property.
4. Identify all of the examples of public property in your school and suggest possible ways for preserving and maintaining them.
5. Suggest three ways of enabling Tanzanian youth to develop a culture of caring and maintenance of public property.

### Activity 2.2



- (a) Write a project to show how Tanzania will benefit economically, socially and politically by promoting its culture of preventive care and maintenance of personal and public property.
- (b) Prepare a speech on the importance of upholding the culture of caring of personal and public property. The speech has to be read in the class.

### Importance of culture of caring and maintenance of personal and public properties

It is important to take care of our properties to ensure that they help us now and in the future. The following are the importance of having a culture of caring and maintenance of personal and public property.

- (a) *It ensures safety and protection of properties:* Regular maintenance of property protects them from unnecessary wear, tear and accidents that may result from a collapse of a building, bridge or a vessel that is improperly maintained.
- (b) *It reduces the cost for major repairs:* It saves money for other expenses that could have been used for the purchase of other new properties.
- (c) *It promotes tourism:* Maintained property remains in good condition, thus attracts local and foreign tourists. For example, the historical ruins in Zanzibar, Kilwa and Bagamoyo attract many tourists because they have been properly maintained.



- (d) *It restores the damaged property:* It helps to restore the natural form, shape and appearance of a damaged property. This ensures the continuous use of the property while experiencing similar level of efficiency as the new one.
- (e) *It helps to promote environmental conservation:* This is due to timely repair and general cleanliness of properties such as buildings and other infrastructures. Timely repair and maintenance improve the quality of property and the environment as whole. That is, they ensure the environment and components in it stay clean and attractive.

### **Consequences of neglecting timely repair and maintenance of property**

It is important to repair and maintain the properties we own. If the property is not repaired on time it depletes and eventually becomes unusable. The following are the consequences of not repairing personal and public property timely.

- (a) *Property damage:* Neglecting timely maintenance of properties such as buildings, infrastructure and machines can lead to damage of these properties. As a result, repairing of the damaged property will be very expensive. Sometimes, it can lead to complete destruction of property, hence it forces people to buy, build or acquire a new property. Buying a new property unexpectedly disrupts the budget for other planned activities.
- (b) *Low productivity:* Failure of timely repair of property such as machinery, vehicles and other infrastructure leads to low productivity. This is because unrepaired machines cannot work efficiently leading to low productivity. For instance, a milling machine which processes one ton of flour will not meet this target as time goes on if it is not repaired regularly.
- (c) *Accidents, injuries and deaths:* Improper maintenance of properties such as buildings, machineries, vehicles and other infrastructure can cause accidents, injuries and even deaths. For example cars may overturn and buildings collapse if they are not well maintained. These situations lead to the loss of manpower and financial resources by spending money caring for causalities with severe injuries.
- (d) *Negative cultural impression:* Individuals or nations are identified by their cultures and property. Property such as buildings, roads, bridges, monuments or machines that are not properly maintained create a negative cultural impression to the people from other societies.
- (e) *Disappearance of important historical sites and structures:* When historical structures are not properly maintained, they may collapse and disappear. The government of the United Republic of Tanzania has been ensuring that historical structures are repaired from time to time to prevent the disappearance of important cultural heritage sites.



## Promotion of life skills

In the course of your studies, you have learnt different subjects at different levels that allowed you to acquire knowledge and skills. However, the knowledge and skills acquired from other subjects need to be complemented by necessary life skills. Life skills enable you to live in peace and harmony with your fellow community members. As such, they are essential for building good relationships and partnerships in the society.

### Meaning of life skills

Life skills is a term used to describe a set of basic skills acquired through learning and direct life experience that enable individuals and groups to effectively handle issues and problems encountered in daily life. In other words, life skills are the abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life. They include creativity, critical thinking, problem solving, decision making, the ability to communicate and collaborate, as well as personal and social responsibilities that contribute to good citizenship.

### Categories of life skills

In order to make good use of life skills we need to understand their categories. There are three main categories of life skills as described below:

- (a) *Cognitive skills*: These are mental skills that include problem solving, decision making and critical thinking. They focus on enabling people to evaluate the present and future consequences of their actions and those around them. This skills also enable a person to organised and analyse data and information.
- (b) *Intrapersonal skills (self-management skills)*: These are skills that aim to increase the internal control so that the individual believes that they can make or influence changes. Self-management skills include self-esteem, self-awareness, self-evaluation and the ability to set goals. They determine the potential of the individual's ability to handle emotions, stress sorrow and anxiety.
- (c) *Interpersonal skills*: These are skills that enable a person to live with others peacefully. They include: empathy, effective communication, the ability to negotiate, to overcome negative peer pressure and express feelings or opinions. These skills are developed as a result of accepting social norms that determine adult social behaviour. Thus, developing and promoting interpersonal skills enable people to be good community members.

### Application of life skills

Application of life skills is the use of mental capacity to achieve successful individual life and the ability to self-control and live in harmony with others. It includes methods



used by a person to understand, control or solve different social, political, economic and cultural problems.

### ***Read the following case study***

Kisura was one of the brightest form two students at Maarifa Secondary School. She has been one of the top five students in the class since she started form one. She was not only academically good, but also had a good behaviour that was appreciated by teachers, parents and most of her classmates. One day, a form four student named Mtatuzi approached Kisura and invited her for drink at a nightclub. Kisura refused the offer. But Mtatuzi asked Kisura's friend called Kandi to help him persuade Kisura to accept his invitation. Kandi told Kisura that she has to act like a modern girl and convince her to accept the invitation and friendship with Mtatuzi. She convinced her that Mtatuzi would assist in her studies. Kisura was impressed and agreed to join them. They went to a nightclub and Kisura was eventually tempted to drink alcohol. When they returned to school, Kisura was completely drunk and could not do anything herself without help. From that day, she continued to drink alcohol. Slowly, her behaviour began to change and her academic performance declined.

### **Exercise 2.3**

1. From the case study, mention the kinds of life skills that Kisura lacked.
2. Identify the appropriate life skills and explain how they could be used to help Kisura to overcome peer pressure from Kandi and Mtatuzi.
3. Discuss the importance of applying life skills in life.
4. Explain the consequences of lacking cognitive skills.
5. Discuss possible ways of promoting intrapersonal and interpersonal skills among the Tanzanian youths.

### **Activity 2.3**

 In a group, discuss the problems you may face if you fail to apply life skills after completing your ordinary secondary education and present them in the class for further discussion.

### ***Read the following case study***

Mpole and Mhale sat for their form four national examinations at Kibudamo Secondary School. A few months later, their excitement was overshadowed by the announcement of the results by the National Examinations Council. They failed to the extent that they could not be awarded certificates. Some people felt sorry and others laughed at them. However, both started to brainstorm on how they would survive after failing their examinations. After long reflections and discussions, they decided to engage on horticulture. They started gardens and a few months later harvested and sold their

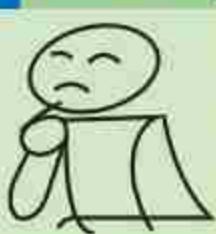


first produce. A few years later, they became major vegetable producers in their area. However, as days went by, they decided to resit the form four national examinations which they all passed and obtained a third division. Thereafter, Mpole and Mhale enrolled in advanced secondary education and later passed their examinations. Then, they joined university for further studies and completed successfully. Both of them are now the major vegetable producers who have managed to penetrate the local and international market.

#### Exercise 2.4

1. Explain what you would have done if you had faced a situation experienced by Mpole and Mhale.
2. What kind of life skills do you think Mpole and Mhale used to succeed in their life after failing the form four national examinations?
3. What kind of lessons do you learn from the case study?
4. What kind of life skills do people who laughed at Mpole and Mhale after failing form four national examination lacked?
5. What kind of skills do people who felt sorry for Mpole and Mhale after failing form four national examination have?

#### Activity 2.4



Imagine you have completed ordinary level secondary education; write a short report on how you will use your life skills to live peacefully and be productive in the society.



## Revision exercise

1. Match the description of roles listed in **Column A** with the correct group responsible in promotion and preservation of cultural values in Tanzania listed in **Column B** by writing the letter of the corresponding response against the item number.

<b>Column A</b>	<b>Column B</b>
(i) Basic social institution where children learn for the first time how to function properly in the community where they are born	A. workplaces
(ii) Institution responsible for passing on the values of our society and skills needed in such particular society	B. the government
(iii) Values and skills inculcated into young people during their school days are practiced.	C. formal education institutions
(iv) Formulates policies and enacts laws that are in line with African values	D. peer groups
(v) Teach each other how to protect life, how to maintain peace, how to maintain their freedom and the freedom of the nation	E. mass media
	F. family
	G. non-governmental organisations

2. Describe the relationship between the following pairs of concepts:

- Cultural values and national development
- Life skills and peer groups
- Cultural values and national identity

3. With examples, define the following terms:

- Self-management skills
- Interpersonal skills
- Cognitive skills

4. Differentiate the following pairs of concepts:

- Traditional beliefs and traditional dances
- Culture of caring of personal property and culture of caring of public property

5. Explain why is it important for the youth to demonstrate high levels of life skills?

6. Explain the importance of protecting and preserving cultural values.

7. Explain how preservation of cultural values can be enhanced in secondary schools.



8. Explain the meaning of culture of caring and maintenance and elaborate how they can be developed in home environment.
9. “Mass media can promote or destroy the cultural values of a nation”. Discuss.
10. Discuss the role of science and technology in the promotion and preservation of cultural values.
11. Identify and explain the negative effects of neglecting timely caring and maintenance of the personal and public property.
12. Discuss the challenges facing promotion and preservation of cultural values in Tanzania.
13. Explain the importance of caring and maintaining personal and public property.
14. “The increase of western culture and values has suppressed the growth and sustenance of African values” Discuss the contention with vivid examples from your community.
15. Recent observations, suggest that people do not put into consideration the culture of caring and maintaining personal and public property for sustainable development. What do you think is the best remedy for this challenge?
16. Imagine, on your way to the market, you come across people in the street arguing about roles of Western values and African values in promoting our national development. Using your experience of Civics subject, provide six points to educate these people about the topic.
17. Social, interpersonal and cognitive skills are the pillars for a respectful, disciplined and ethical society. Do you agree or disagree with the statement? Why?
18. If you are given a blank notebook to express your understanding on relationship between cultural values and development, what will be your key points?



# Chapter Three

## Courtship in African culture

### Introduction

*Although courtship is a common human practice, it is perceived differently by each society. Usually courtship is determined by customs, traditions and the prevailing historical circumstances of a particular society. In this chapter, you will learn about the meaning, factors, forms and importance of courtship. You will also learn about tips for selecting a suitable partner and challenges facing partners in courtship. The competencies developed will enable you to demonstrate knowledge on matters related to courtship in African culture.*

### Courtship

Courtship can be defined as a formal and special kind of intimate relationship between a man and a woman that may lead to marriage. It is a condition in which a couple get to know each other and develop a deep relationship before getting married. Courtship is a systematic process of pursuing the other person. Unlike dating, which has no specific goals, no long-term commitment and is often motivated by bodily pleasure, courtship has a specific objective, which is living together in a long-term commitment.

In African context, a moral and ethical courtship must observe all principles and cultural protocols governing marital affairs of the respective community. Courtship traditionally was well arranged by parents of both sides of a couple in accordance to customs. Courtship is said to be moral and ethical when partners do not have physical contact before marriage. In most African societies, courtship is closely monitored by parents of both partners in order to maintain the integrity of the process. In Africa culture the task of initiating a relationship is done by men. It is a man who is supposed to woo a woman of his choice into a relationship. Thereafter, all procedures of courtship are left to his parents. In an advent of socio-cultural liberalism, some African rites of courtship and marriage have been diminishing. Nowadays women are wooing men into a relationship, which is contrary to African cultural tradition. Yet, even when a woman approaches a man for a relationship, the responsibility of initiating the procedures of courtship, still remains the prerogative of a man. However, according to the African cultural values, neither a man nor a woman is allowed to woo, propose or marry a partner of the same sex. A man is only allowed to build an intimate relationship which finally leads to marriage with a woman and not otherwise.



## Factors influencing courtship

The process of courtship does not simply rise out of a vacuum or thin air. It is always influenced by certain factors without which, there cannot be courtship or a meaningful courtship. The following are some of the factors that motivate people to courtship:

- (a) *Intention to marry*: The intention to marry constitutes one of the central motivation for courtship. Without the intention to marry, courtship becomes meaningless. In fact, there can be no meaningful courtship in absence of the intention to marry. That is why, courtship implies a process and a period of getting to know one another and developing deep relationship before getting married. Intention to marry motivates parents of both partners to initiate an investigation, consultation and supervision of the entire process of courtship towards marriage.
- (b) *Moral maturity*: The moral maturity of an individual plays a very significant role in influencing courtship. A person who is morally mature is aware that dating is neither safe and desirable nor justified by society. Such a person knows that it is not morally good to date just for bodily pleasure. Such a person is also aware that it is undesirable to engage in multiple relationships. It is in light of such considerations that people with moral integrity, decide to make a moral choice of selecting one partner with whom they can develop a deep relationship and eventually get married. In that way, moral maturity becomes a channel for courtship because it leads a person to commit oneself to a partnership with a possibility of marriage.
- (c) *Age and biological maturity*: Courtship is not supposed to involve young and school aged children. Age and biological maturity are important considerations for courtship. Since the intention of courtship is to prepare partners for marriage, such practice should be limited to mature persons at least in terms of affording basic livelihood and ability to provide for the family. This is because the ultimate result of courtship is marriage and bearing of children. In many African societies, courtship is allowed to people with a reasonable age, biological maturity and ability to provide basic means of livelihoods for the family.
- (d) *Willingness*: Willingness means readiness and preparedness to do something and it plays a very important role in influencing courtship. For courtship to be desirable, both partners must be willing to accept the challenges the process presents.

As noted earlier, courtship prepares couples for marriage. The partners should therefore be prepared to accept new relations, new roles, new responsibilities, new challenges and the necessary changes that the requirements of courtship demands.



(e) *Love*: Love is a crucial condition to courtship. There can be no meaningful courtship if there is no love. Love is understood as a profound adoration and affection for another person. As a virtue and moral value, love always prompts people to action. When a person develops a deep feeling of affection for another person with all their imperfections, the desire and motivation for courtship becomes so strong that it becomes the only alternative available to pursue. With courtship the opportunity is created for the couple to know each other better, and thus identify what exactly they want from each other. Since, each partner has their own desires and needs, the period of courtship allows partners to compromise for their wants and demands.

(f) *Socio-cultural norms and values*: Courtship is largely influenced by socio-cultural norms and values. Partners in courtships live in society and they should adhere to the norms and values of the society to which they belong. Those values shape the whole process of courtship and the interaction among partners. In many African societies, it is unusual for adults to live their entire life without a partner. People are socialised with a belief that at a certain age they need to be involved in a relationship, that eventually leads to marrying.

### Exercise 3.1

1. Explain the importance of moral maturity in courtship.
2. “Without the intention to marry, courtship is meaningless”. Discuss.
3. Explain why age and biological maturity should be considered as major aspects of courtship.
4. Describe how willingness is an important pillar in building a better courtship.
5. Why do you think teenagers need to observe socio-cultural values governing the conducts of courtship before they get into marriage? Give five points.

### Activity 3.1



Conduct a group discussion on courtship practices in your society and recommend a reasonable duration for courtship. Then present your answers to the class.

### Forms of courtship

The practice of courtship varies from one society to another and from one ethnic group to another. For example, courtship among the Makonde, Ndamba, and Gogo is likely to be different from that of the Maasai or Sandawe. Although the forms of courtship are diverse, they can be grouped into two broad categories as follows:

- (a) Traditional courtship
- (b) Modern courtship



## Traditional courtship

In traditional courtship we can identify four main forms of courtship, namely the love walks, the winged flight or growing wings, annual courtship festival and bride abduction.

- (a) *Love walks*: This form of traditional courtship is famously known among the Luya tribe in Kenya and Jita from Musoma in Tanzania. In this form, a man joins a woman he likes in her walk and during that times he tries to persuade her to go to a concealed place where he can express his intentions and desires. Once a woman is convinced with the man's seductive words then the two become lovers – a condition which opens the door for courtship to begin. In urban areas, this form of courtship is often practised differently. Nowadays, prospective partners meet in restaurants, pubs or markets. They do not practice love walks often in the same manner it is practiced by others in the rural areas.
- (b) *Winged flight or growing wings*: This is a form of courtship in which the girl disappears late at night to her lover. The man then encourages her to stay, not just for a night but for some days until the girl's family members start to question about her disappearance. In some cases, particularly in the Ha tribe, in western Tanzania, a girl will get a new garment bought by a man for her mother and put it under her mother's pillow. This serves as a sign that she is leaving to join a man who will be her life partner. The man's family will then send a messenger to inform the girl's family about the disappearance of their daughter. Then, the girl will unofficially continue to stay with her man but during this period the man remains indebted to the girl's family until the dowry is paid. This type of courtship is also practiced among the Luo tribe in the North Western part of Tanzania and some parts of West Africa.
- (c) *Annual courtship festival*: In this form of courtship men of the community dress up in beautiful outfits and decorate their bodies and faces. Then, they go to a stage or playground to dance with the goal of winning a potential bride. At the end of the festival the woman gets to choose a man of her choice. A man who is chosen is then granted permission to officially woo her as his future bride. After this courtship period, if the woman is willing, she then agrees to marry her beloved partner. This kind of courtship is practised by Wodaabe tribe of West Africa.
- (d) *Bride abduction*: In this form of courtship, a groom to be and his friends abduct or steal a girl he wants to marry. A few days after the 'abduction', the 'abductors' (the groom-to-be and his friends) send a message to the parents of the 'abducted' young woman. The purpose of the message is to assure the parents that their



daughter has not met a bad fate but has merely met her life time partner. Upon receiving the information, the father of the abducted woman fakes annoyance and initially refuses to accept the gifts offered. Once the anger of parents has calmed down, food and goat's meat are prepared by the groom's family and presented to the woman's family. Later on, other processes such as dowry payment, engagement and marriage can follow. This type of courtship is practiced among the Sambaa, Zigua, Nguu, Ha and Sukuma in Tanzania as well as Zulu of South Africa and Lutuka tribe of South Sudan.

### **Modern courtship**

Modern courtship is becoming common in many African countries, mainly because of the emphasis placed on reason and development of science and technology. The following section describes the kinds of courtship that have emerged due to the emphasis that has been placed on reason and development of science and technology.

- (a) *Self-initiated relationship*: This type of courtship originates from the emphasis that modern societies are placing on reasoning as an essential criterion for self-actualisation in life. Formal education has played a big role. It has promoted the use of reason as essential for the explanation of social and natural phenomena. Although, not all young people have access to formal education. Most of them spend almost a third of their lifetime in institutions of formal learning. Their time in schools, colleges and universities provides them with more opportunities to interact with members of the opposite sex in absence of parent oversight. As a result, they develop what is called self-initiated relationship. Young people feel mature enough to be in a relationship. For example, many students feel that college is the right place to get a lifelong partner whom they could marry during or immediately after college.
- (b) *Online relationship*: The development of science and technology has developed different media, for example; radios, television, newspapers, mobile phones and various social network platforms, such as Twitter, Facebook, and Instagram. Besides, the development of science and technology makes people to work long hours and increase their mobility. Constrained by time and financial resources and lured by modernity, individuals have turned away from the traditional modes of socialisation to social networking sites and professional online dating services. Young men and women opt for cheaper alternative of online services that allow individuals to scroll through personal information or profile and initiate a relationship.



In that regard, the volume of options to choose a partner through online networks increases the chances of finding a compatible partner. This is because the need for spatial proximity can diminish when individuals are connected across wide geographical areas through their computers or mobile phones. In light of the above, it can be said that, the trend of modern-day courtship is through online network. As such, when it comes to the issue of establishing relationship, individuals tend to look at personal online contacts, profiles and social network platforms. They do that to find potentially appropriate partners for dating, courtship and marriage. Despite how fashionable and popular online relationship and dating may be, it is good to use them with utmost caution and care. The truth is that online dating and relationship can be very dangerous for one's safety. For one thing, some online identities are fake. Some people may hide their true identities pretending to be good people while they are not. Such courtships have caused a lot of miseries, particularly to girls and women who have met with deceitful men and ended up into being assaulted, cheated and at times, infected with diseases such as HIV and AIDS.

### Importance of courtship

Courtship can be an important period to prepare for a successful marriage. The process has the following merits.

- (a) *Helps couples to know each other before marriage:* The time for courtship is important for the couple to get to know each other better and have an understanding of their partnership. It is during the courtship period that men and women learn the character, strength, weakness, interests and goals of each other. The better understanding among the partners is the green light for the future and successful marriage.
- (b) *Allows partners to decide whether they want to get married or not:* Once couples know each other better in terms of their characters, similarities and differences, they can decide whether they should get married or not. This is an imperative for a happy marriage.
- (c) *Assists partners to know their preference in marriage:* The period of courtship is full of excitements and personal interest. It is during courtship that partners begin to make promises to each other, even if they know very little about the person they have met. Slowly, they begin to learn the meaning of keeping promises. Loyalty to promises eventually develops into commitments to certain aspects of life.



- (d) *Develops security:* It is during courtship that a man presents his best and tries to gain the woman's affection. Hence, courtship is usually one of the most special and memorable periods for a man and a woman. The efforts a man makes during courtship will make him value his wife and their relationship. At the same time, a woman will feel more secure in the expectations that her partner is willing to strive for her needs, security and intimacy in their future life.
- (e) *Develops understanding and acceptance:* One of the most important elements that contributes to the success of a relationship is understanding and acceptance. Because courtship allows the couple to know and value each other, it consequently gives them time to settle and moderate their differences. It can also nurture their strengths, if they want to pursue a strong relationship. It is such attributes which lead to love, life time commitment, understanding and acceptance among the partners.
- (f) *Formality:* Although, it is much less formal than engagement, courtship is a little more formal than simply dating. It introduces a measure of formality into the relationship. In a real sense, courtship is a semi-public announcement that the two people are exploring the possibility of future life together as husband and wife. As a result, other people may develop a certain respect toward that relationship compared to dating.
- (g) *Develops self-discipline:* Courtship provides the couple with an opportunity to develop self-discipline. Without self-discipline, a man or woman can be disqualified by their partner or members of the family in which they are going to be married as husband or wife.
- (h) *Prepares partners for marriage:* Courtship helps partners to prepare themselves for marriage. This is because there are lot of things to be done before marriage by couple, relatives, neighbours and even friends. Partners need enough time to make various preparations and arrangements for their marriage. For example, courtship allows the couple to have ample time to acquire different basic requests or needs for marriage life such as house, furniture, cookers, fridge and dinner sets.

### Dating

Dating is a stage of romantic relationships typically between two individuals with the aim of assessing each others' suitability as partner in an intimate relationship. However, dating may not necessarily lead to marriage. Partners can date and then go separate ways. Because of that dating is often discouraged in many African societies.



It is considered immoral and dangerous especially when it involves young people. It can lead to negative consequences such as unwanted pregnancies, distress and conflicts.

### **Negative effects of dating**

The following are the negative effects of dating.

- (a) *Early pregnancy*: Pregnancy may occur during this period when two dating partners engage in unprotected sexual practices. This may happen among students as well.
- (b) *Depression*: This situation occurs when the partners engage in conflict or in case of unplanned pregnancy. This condition makes someone unhappy and anxious and often prevents him or her from living a normal life. In order to avoid this situation the couple should keep distance in their relationship.
- (c) *Delinquency or negligence*: This is a situation whereby boys and girls fail to discharge their duties as required by society. The tendency of neglecting parents and guardians instructions often lead boys and girls to start dating. Other delinquent behaviours associated with dating include, stealing, overdue debt and failure in studies.
- (d) *Drug abuse*: Teenage dating may expose young people in the use of drugs and alcohol to fulfil their sexual desires. In the state of addiction of drugs or alcohol a girl may fail to protect herself from early pregnancy. Sometimes young boys and girls begin using illegal drugs and alcohol; they get addicted to cigarette smoking as well.
- (e) *Poor academic performance*: Most of students may fail in their studies because they lack basic skills on self-management as they indulge in relationships at premature age. Consequently, they concentrate on love affairs leaving behind school activities. In addition, dating may lead students to have poor school attendance that may finally lead to school dropouts.
- (f) *Social disobedience*: Premature relationship develops the habit of disrespect to the society. Some of the young boys and girls tend to disdain social issues and respect to parents and teachers because of ill perceptions on marital relationships.
- (g) *Spread of diseases*: Some teenage girls and boys are likely to be infected by sexually transmitted diseases after engaging in unprotected premarital sexual relationships. Unprotected sexual affairs may lead to spread disease such as gonorrhoea, syphilis, trichomoniasis and HIV and AIDS.
- (h) *Early marriage or premature marriage*: Because of high rate of sexual desires to teenagers, they tend to persuade each other to sneak away from their homes or schools for sexual affairs, which finally leads them to premature marriages.



## Challenges facing partners in courtship

Every phase of life has got its challenges including the courtship stage. These challenges if not well handled may disrupt a relationship. It is therefore important to examine some challenges that people face during courtship.

- (a) *Differences in personality and attitudes:* There are very few partners who have the same understanding in all issues of life. Differences in personality and attitudes between partners may lead to misunderstanding and conflicts in their courtship. Sometimes, one partner may say something with good intention but it can be interpreted differently by the other. This is absolutely normal and has its roots in different upbringing and knowledge. The key thing to do when this happens is to be patient and tolerant. It helps to handle the problem with wisdom, care and respect.
- (b) *Character problems:* Many people are not willing to work on the character problems and become better persons. Some people believe that if they are in a relationship, they have to be accepted the way they are without considering how their lifestyle, characters and deeds may hurt their partners. Unacceptable characters such as dishonesty, unfaithfulness and poor communication skills among partners are causing problems in courtship. Effort should be made by all partners in courtship to deal with such bad characters for a successful courtship and future marriage life.
- (c) *Selfishness:* Selfishness is one of the major challenges facing human beings in different life situations. Some courtships fail to prosper due to selfishness which often prevails in terms of inability to share plans and resources. It is difficult to live with a selfish partner as it may inhibit personal, social and psychological growth of the other partner. It is important that partners in courtship avoid selfish behaviour and adopt an attitude that promotes their welfare and mutual understanding.
- (d) *Desire for pre-marital sex:* It is important to understand that courtship is not marriage. In that regard, the partners in courtship are not expected to start engaging in pre-marital sex. It is common among many societies that partners should not engage in pre-marital sex. It is not just unacceptable but also may cause unwanted pregnancies, single parenthood and spread of diseases such as HIV and AIDS.
- (e) *Anger and bitterness:* Anger and bitterness have done more harm than good in many relationships. Anger and bitterness often are associated with lack of self-management skills, short-temperedness and ego. Such behaviours are detrimental not just to a courtship but also in the society because they may lead to social conflicts, psychological problems, gender based violence, injuries, disabilities and even death. It is important for partners in courtship to manage and moderate their anger and bitterness for a successful courtship and marriage.



### Exercise 3.2

1. Explain the importance of courtship for a successful marriage.
2. Discuss the advantages and disadvantages of self-initiated relationship.
3. Briefly describe the difference between the modern and the traditional forms of courtship.
4. Examine the positive and negative effects of online relationships.
5. Differentiate courtship from dating and suggest possible ways of discouraging dating behaviour among students.

### Activity 3.2



Make an inquisitive analysis about the existence or practice of courtship in your community, then discuss with your group members the challenges that face partners in their courtship.

#### Partner selection

The task to choose a lifelong partner starts with understanding your priorities in partnership. As an individual, it is important to be absolutely clear about what you want from your partner.

Here are some of the important tips to consider:

- (a) *Respect for people's rights and dignity*: The selection of a partner to marry should not be carried out randomly and arbitrarily without paying attention to the essential elements that matter in a life of a couple. One of the tips that one should consider when selecting a partner is the attitude of respect. In choosing a partner to marry, a person is advised to look for someone who has respect for the rights and dignity of other people.
- (b) *Possession of interpersonal skills*: A loving relationship between partners is not a one-directional affair. It requires each partner to consistently share values, goals and life plans for mutual benefit. In the selection of a partner to marry, it is crucial to interrogate beyond doubt, if the partner is willing to share time, ideas, energy, resources and emotions in a relationship. In other words, it is important to find out if the other partner is capable of sacrificing for mutual benefits. Partners who are unwilling to share, selfish, egocentric, and cannot make sacrifices, are doomed to make their marriages a failure.
- (c) *Moral integrity*: Nothing can be of more significance in the choice of a partner than the presence of moral integrity in a partner. A partner who has moral integrity, is a good companion. Moral integrity includes being honest, trustworthy, transparent, self-discipline and being accountable. A person endowed with such traits or qualities is more likely to live a happier marriage than a person who lacks such



traits. A happy and lifelong relationship requires marital trustworthiness, which cannot prevail if couples lack moral integrity.

- (d) *Being comfortable with parents and family members:* Partners in a loving relationship, are not in an isolation state. They must be concerned with respective members of their families who contributed significantly to their growth and development. Thus, in choosing a lifelong partner, one is advised to select a person who will be considerate to the well-being of parents and families of their future wives or husbands. It is important for a partner to know that parents of both sides will always be there to provide support and encouragement in their marital journey. Parents can provide advice on suitability of the partnership to both parties. The choice of a partner to marry is as much an affair of the couple as it is an affair of parents and family members of both sides. If you choose a partner who is not comfortable with your parents or family members, then you are most likely to have chosen a wrong partner who will probably not live with you for life time.
- (e) *Intellectual capacity:* A person's ability to understand realities of life is essential in the choice of a partner. Some partners have very high capacity of understanding life challenges than others. In that situation, it is advised to choose a partner with good intellectual capacity. This may not be easy, as it takes time to understand a person's intellectual capacity. Nevertheless, one must select a partner who has similar views about fundamental realities of marriage life. If partners have different views about fundamental issues in the marriage, then chances of that marriage to survive for a long time become minimal.
- (f) *Ability to control anger and aggressiveness:* Human beings are not hundred-percent perfect. As such, in a relationship each partner has strengths and weaknesses. It is, therefore, not surprising to see bad moments in life. Partners annoy each other sometimes because of bad arguments which cause tensions and emotional distress. A partner's reaction to such incidences, can save or destroy a relationship. Thus, in the choice of a partner, it is important to select one who is capable of controlling anger and other negative emotions. In a courtship, if a partner tends to be short-tempered, sometimes without compelling reasons and becoming uncontrollable, one should think twice before one getting married to such a person. This is because, marriage with such a partner is likely to be unsustainable and abusive.



### Exercise 3.3

1. How does respect influence courtship?
2. Elaborate some negative effects of courting a partner who is unable to control his or her anger.
3. Describe the process of partner selection in your community.
4. Using relevant examples, demonstrate the importance of considering intellectual capacity and moral integrity when selecting a partner for a lifelong relationship.
5. Examine the challenges facing Tanzanian youth, in selecting lifelong partners.

### Activity 3.3



You have been given a task to prepare a youth seminar on selection of a partner. What important issues will you present?

### Revision exercise

1. Match the descriptions in **Column A** with the correct forms of courtship in **Column B** by writing the letter of the corresponding response against the item number.

Column A	Column B
(i) A form of courtship in which a young girl disappears at home late at night and goes to her lover	A. online relationship
(ii) A form of courtship whereby a young man spies a young girl he likes	B. dating
(iii) A form of courtship in which a man takes away the woman he wishes to marry	C. self-initiated relationship
(iv) A form of courtship that involves social networks such as Twitter, Facebook and Instagram	D. annual courtship festival
(v) A form of courtship in which men dress nicely, decorate their faces and dance to attract women	E. winged flight
	F. traditional courtship
	G. bride abduction
	H. love walks
	I. modern courtship

2. Identify and explain possible ways of addressing challenges facing partners during courtship.
3. With reference to Tanzania, explain how education institutions influence partner selection among the youths.



4. An elder was explaining to his grandson about how their previous societies used to find partners for marriage. Identify four ways of searching for a lifelong partner you think the grandson learnt from his grandfather.
5. Discuss the importance of selecting a partner who possesses interpersonal skills.
6. What are the differences between traditional and contemporary love walks?
7. Identify and analyse strengths and weaknesses of a self-initiated relationship.
8. Is courtship formal or informal? Provide five points to support your argument.
9. Explain factors influencing courtship in African societies.
10. What will happen if partners in courtship have different intellectual capacities?
11. What is the role of moral integrity in building a lifelong and sustainable partnership?
12. "Courtship is very important for the partners who are planning for marriage". Support this statement.
13. With examples, explain why dating is considered unacceptable in many African societies.
14. Elaborate four forms of traditional courtship in African culture.
15. Describe different challenges that can face a partner during courtship.



# Chapter Four

## Marriage in African culture

### Introduction

*Marriage is a social institution that exists in all cultures and societies in the world. It is one of the basic social institutions that ensures the survival and sustainability of any society. In marriage, the couple normally establishes a bond or a relationship that is stronger than the one they experienced during courtship. In this chapter, you will learn about the meaning, types, purposes and relationship between courtship and marriage. In the chapter, you will also learn about early marriages, customs and traditions that encourage them, problem and measures to be taken against early marriages. In addition, you will learn about foundation of stable marriage. The competencies developed will enable you to make right decisions about marriage when the time comes.*

### Marriage

Marriage is a voluntary, legally and socially authorised union of a man and a woman. Marriage is regulated by laws, rules, customs, beliefs and attitudes that prescribe the rights and duties of the partners and accord rights to their offspring (if any). Usually, marriage is intended to last for the entire life of the partners. However, a marriage can come to an end because of death of either a man or a woman. Thereafter, the court or authority shall give a decree of anulment or divorce to the surviving partner.

### Types of marriage

The practices of marriage vary across cultures, religions and historical periods. Despite these diversities, it is agreeable to identify types of marriage as religious, civil and customary.

#### (a) Religious marriages

These are the types of marriage where the couple has been married according to religious laws. Religious marriage is officiated by clerics in accordance with the recognized rites of a religion, denomination or sect to which both or one of the partners belong. In the Tanzanian context, religious marriages fall under two main streams of religion, Islamic and Christianity. In the country, acceptable marriage must be between opposite sex partners who are not closely blood related to each



other. Both Muslim and Christian men are expected to choose wives from among fellow believers. Islamic marriages can be monogamous or polygamous while Christian marriages are only monogamous.

**(b) Civil marriages**

These are marriages performed, recorded and recognised by a government official. In Tanzania, the District Commissioner's office is responsible to officiate such kind of marriages. The planned marriage has to be announced for at least twenty-one days to allow any objections to be presented against the partners. The announcement of notice of intention to marry should be put on the District Commissioner's office notice board or advertised on the newspapers. Like other types of marriage, civil marriage needs three groups of people, namely;

- (i) Two partners of opposite sex who want to marry each other;
- (ii) Witnesses for the groom and the bride who should be at least 18 years of age and able to understand the nature of the ceremony; and
- (iii) Government official who officiates the marriage from the office of the District Registrar which is within the office of District Commissioner.

Finally, all these people are supposed to sign a certificate of marriage as per the laws of a country. Couples married in a civil marriage are usually requested to state in their certificates whether the marriage shall be monogamous or polygamous.

**(c) Customary marriages**

This is the form of marriage that is negotiated, celebrated or concluded according to the system of indigenous African customary laws. Many African societies practice this kind of marriage. Although norms and customs vary in different cultures, a traditional marriage still follows after a period of courtship, public announcement of wedding plans, and a wedding ceremony. In the Maasai community, for example, marriage is conducted after initiation of a boy and a girl to adulthood. Also, after the payment of dowry in terms of cattle, meat, clothing and local brew. The marriage is arranged by elders in meetings without attendance of the bride and her mother. This form of marriage is typically celebrated by the entire community. During the marriage ceremony, a sheep or a bull is brought from the groom's home and slaughtered. In many African culture, there are different types of marriages regulated by customary laws and traditions as follow:

- (i) *Consanguineous marriages*: It is also known as cousin marriage. It is a type of marriage which involves a union between biologically related individuals or partners, who are second cousins or closer. This type of



marriage has been historically accepted by some societies especially in North Africa and some communities along the coastal areas in Tanzania. Such marriages often take place to prevent people from dismantling their clan and sometimes to protect their family wealth. Others believe that, marrying within a family reduces the possibilities of hidden uncertainties in health and financial issues.

(ii) *Elopement marriages*: This type of marriage happens when a girl decides to visit her boyfriend and stays with him expecting to get married. A girl and her lover, may equally elope and run to a distant place again. This process is done by partners without the consent of their parents. Eloping also may take place when parents of either side do not approve a girl or a boy to marry somebody of their choice. Furthermore, eloping happens when the boy and his kinsmen are unable to assemble the full dowry that the girl's father have demanded. However, the father of the girl may later on acknowledge the marriage without holding any grudges against his son-in-law and his kinsmen. Dowry is then paid, but no wedding feast is celebrated in such a case, however the marriage will be considered completed. Additionally, eloping can happen especially when someone has a particular person in mind as a future partner but is being forced to marry somebody else. After eloping, the partners may enter into marital relations. In Tanzania, this type of marriage is practised by some societies such as Zigua in a rite known as *kutegula*, Sukuma known as *kulehiwa*, Sambaa known as *kunyiisha*, Maasai known as *enjung'o*, Ha known as *ukwiyibha* and *pando miaa* in Luo tribe.

(iii) *Sororate marriages*: This is a type of marriage in which a husband engages in marriage with the sister of his wife, either after the death of his wife or when his wife has proven infertile. When a wife dies, the deceased wife's sister is presented to a husband as a substitute by the family without a fresh marriage procedure. In that regard, the first marriage is regarded as continuing, with new wife taking the place of deceased sister. The children of both sisters belong either to the living or to the deceased sister or both. This is common in South Sudan, Nyanza province in Kenya and some parts in North Western regions in Tanzania.

Sororate marriage also takes place when an infertile married woman gets a girl, from her family, so that, through that girl her husband could get children. This girl can also be brought when the woman has reached menopause. The man can only cohabit with the girl to get more children. The children born out of this arrangement are either divided between



the two sisters, or they are transferred to the infertile woman or they are jointly owned. However, the elder wife has the right to command the girl on the number of children she should bear. A good example is Zwazi and Peuls people in Guinea.

(iv) *A woman marriage*: This is a marriage practice that allows an old woman to marry a younger woman. This type of marriage is commonly practiced by those with ability to feed the families independently, most often rich women. These women are referred to as “female-husbands” who in most cases have misfortunes of conceiving and bearing children. They marry young woman to bear children for them. After the marriage, a fairly rich woman finds a man who will establish love affairs with the young woman and bear children. The children born in this arrangement are considered to be children of the barren woman. The marriage is neither amorous nor lesbian in nature. On the other hand, a woman can decide to marry for her son who died before getting married. This type of marriage is practiced by communities in West, Central, South, North East and East Africa. For instance, in North-East Africa, it is practiced among the Dinka of South Sudan, the Kamba and Kikuyu in Kenya and among the Kurya of North Mara in Tanzania, where it is popularly known as *nyumba-ntobu*.

(v) *Levirate marriage*: This is a kind of marriage in which the brother of the deceased man is obliged to marry his brother’s widow. This type of marriage is found in two ways. First, where a married man inherits a deceased brother’s widow. Second, where unmarried man inherits a widow of a deceased biological brother. In the latter, a widow is not considered to be a full wife. However, the man has to marry his own rightful wife in future. Levirate marriage is strongly associated with patriarchal societies where it is regarded as protection for the widow and her children, ensuring that they have male provider and protector. In Somalia, the practice of levirate marriage is called *Dumaal* and its provisions are made under Somali customary laws. Leviate marriage is also practiced in Nigeria among the Yoruba, the Igbo and the Hausa ethnic groups. In Tanzania, such type of marriage is practiced by Kurya, Nyakyusa and Luo. To the community in Mara region, this marriage is commonly known as *tero*.

### Exercise 4.1

1. With examples, discuss the types of marriage which are practiced in your community.
2. Explain the marriages consummated by customary laws and traditions.
3. With examples, explain the differences between sororate marriage and levirate marriage.



4. Identify the three groups of people involved in civil marriage.
5. Mention five factors that may lead to the end of marriage.

### Activity 4.1



In a group, investigate about African traditional marriages and identify their advantages and disadvantages. Thereafter present your findings in the class.

#### The motives of marriage

People get into marriage for different motives. The rationale and even the motivations for marriage are many and varied. The motives of marriage can be classified into four main categories: religious, biological, social, political, economic and psychological motives.

##### (a) Religious motives

People may belong to different religions or sects but the motives for marriage across these religions are largely inclining towards similar narratives or explanations. Some of these explanations can be summarized in the following points:

- (i) *Happiness, purity or eternal life*: In religious thoughts, marriage between a man and a woman, is ordained by God and not human beings. This means that the institution of marriage was established by God. Marriage is designed for purity. Human beings face temptations nearly every day and from all directions. The bond of marriage gives human beings the support to defeat temptations and sexual immorality. Therefore, the purpose is to save human beings from eternal punishment that may result from accepting these temptations and sexual immorality. In other words, the end to which marriage aims at as God's institution is happiness and purity or eternal life in religious perspectives. Thus, it can be said that people get married primarily because of the hope of gaining eternal life.
- (ii) *Procreation*: Procreation is a term used to signify the process of begetting children. In religious thinking, God is the creator of all human beings. In creating a man and a woman, God wanted a man and a woman to participate in the process of reproducing children for the survival and continuation of the human society. For most believers, the desire to bear children is one of the fundamental motives for marriage. However, people marry not because it is impossible to have children outside the marriage but, because of faith in God as the one who bestows blessings on those who live according to his will. It is in this context that children are often seen as a gift and a blessing from God. Besides, healthy marriage is conceived to be an institution that provides an opportunity for children to experience the lasting benefits of a strong family.



(iii) *Mutual love and support*: Adherents of religion believe that no man or woman was created by God to live a solitary life. It reaches a time in life where a person who is physically, intellectually, emotionally and spiritually matured has to marry. Underpinning this, is the belief that there is no person who is perfect or even self-sufficient. Understanding human nature in this way, motivates people to marry because it makes possible for the couple to foster the love that exists between them. Also, they do so because they want to support each other in the lifelong journey. That is why even those who hear about the challenges of marriage still want to get married. This is because they need a companion in life.

(b) **Biological motives**

Biological motives are factors which affect the functions and behaviours of living organisms. In this context, biological motives refer to the factors which determine perceptions and behaviours of human beings towards marriage and the choice of a partner. Such factors include the motives of men and women in choosing a partner or on deciding about a life partner caused by the nature of human beings as living organisms.

In Africa, a discussion about biological motives for marriage is rare. People enter into marital contracts without paying much attention to biological factors. Biological motives leading a couple to marry can be physical, neurological or genetic conditions. In this section, therefore, the focus will be on the physical factors.

Physical motivations are the reasons that are based on defining traits or features of a person's body. The body of a human being has many features but the most which are considered in choosing a partner are: skin colour, hair and head forms, face, nose, lips, stature, hands, legs, stomach, hips, age and sex identity. Importantly, although individuals know who they are in terms of physical characteristics, in the context of marriage, it is the appearance that is visually apparent to others which counts. For example, a person may grow up believing that they are short, only to realise through a partner that they are tall. Physical appearances are often subjective, men and women have different preferences over physical appearance concerns.

In discussing physical appearances of a person as a motivation for marriage, it is important to note that there are many physical appearances. Therefore, it is helpful for the sake of clarity to identify these features. The following section presents features in men's bodies which may attract women to enter into marriage as well as features in women's bodies which may attract men into marriage.



## Male physical characteristics

Studies indicate that there are some women who marry men because of their physical features. Notable among them are the following:

- (i) *Skin colour*: There are some women whose primary motivation for marriage is the skin colour of the man. Others prefer to be married to a man with the black skin. Other women prefer to be married to a man with white or fair skin. However, a partner whose primary motivation in marriage is colour or the race of the partner is most likely to be deluded with their marriage. A colour is a superficial reality that does not say anything meaningful about the moral character of a person.
- (ii) *Face*: This is one of the features which most women look at when searching for a man to marry. There are women who are motivated with the facial expressions and appearances of the man. Some women, prefer a man with a narrow face. To some, it is the broadness of the upper half of the face which counts and to other women it is the higher cheek bones, a prominent lower jaw, more prominent chin, no receding bows and no wrinkles between nose and the corner of the mouth. The appearance of the face of a male partner may provide a motivation for a woman to love him and eventually marry him. However, facial appearances in a person are not static or enduring. They change with time and circumstances. It may, therefore be the case that, the facial features preferred during courtship and early days of marriage may not have the same features in the old age. This implies that, it is a deceit to make life long decisions such as marriage based on short-lived features. Their disappearance may lead to a painful experience of divorce and breakdown of the family.
- (iii) *Stature*: Features such as height, muscles, belly and bold shoulders play a significant role in motivating a marriage. A person's height might be of no consequence in other areas of life but it seems to be an important factor in marriage. Like some of the other physical characteristics, these too do not provide a secure foundation for marriage. Anyone who enters into a marriage simply because of the stature of the partner is most likely to be frustrated in their marriage. The height and the size of the partner have nothing to do with the values of marriage life. Respect for one another, for instance, has nothing to do with the body shape of the partner. Similarly, stable and happy marriage is not based on the body size of the partner.
- (iv) *Male sex identity*: Sex plays a significant role in motivating partners to marry. Marriage has never been an arbitrary practice, certainly not in the African culture. In Africa, a woman is motivated to marry because she had found a man, that is, a partner who has a sexual identity of a man. Thus, women get married simply not



because they found any man, but because they found a partner who is biologically identified as a man.

(v) *Age*: Age also plays a very important role in motivating people to marry. In many African societies, women prefer to marry men who are older than them. This is due to the belief that older men are matured enough to be able to settle and provide for basic livelihood for the family. Nevertheless, there has been an emerging trend in recent years for older women to marry younger men, this is because of the belief that age has nothing to do with person's or partner's maturity. Although the practice exists, it has not become a norm and it is practiced at a personal level not at a societal level.

### Female physical characteristics

This section describes some of the women's physical features that motivate men to marry. Like women, men too look for some characteristics in a woman before making a decision to marry. Such characteristic are as follows:

- (i) *Female sex identity*: The sex of a partner plays a very important role in marriage because Africa has a tradition which does not encourage same sex marriages. Such marriages are considered as a deviation from normality and symptomatic of sexual perversion. Such relations are perceived to be morally wrong and unacceptable. Thus, when a man wants to marry, it is upon him to look for a woman.
- (ii) *Age*: Age plays a significant role in the men's decision about a partner to marry. In traditional Africa, for example, men were encouraged to marry young girls. One of the reasons is that, men generally considered young looking females as significantly more fertile and attractive. The African tradition, therefore, does not encourage men to marry older women, as it appears to be the emerging trend nowadays in some culture and societies. A marriage between a young man and an old woman has always been perceived as an aberration, if not a curse. That is why it is argued that age is a motivating factor for marriage. People marry not because they have found any partner, young or old, but because they have found a partner of an appropriate age to marry.
- (iii) *Beauty*: Men always prefer to marry beautiful women. Unfortunately, there is no universal criteria of beauty that can be applied to all women everywhere and at all times. This is partly because the criteria of beauty is subjective across men, cultures and historical periods. Some men, for instance prefer to marry women with a suntanned skin, narrower facial face, less fat, higher



cheek bones, narrower nose, no earrings and thinner lips. While other men are mostly attracted to women with plait hair, facial adiposity, that is facial fat as it is believed to be cue to fertility.

(iv) *Race and colour:* Traditionally, African men were attracted to black women. Young men were encouraged to marry women from the same race, tribe and even ethnic group, because it was culturally and morally justified. Women from other races, were considered less familiar with the African culture. The situation was the same even during the colonial period. The colonial administration did not encourage interracial marriages, instead, it promoted marriage between identical races. The attainment of independence changed much the colonial tendencies and race as a criterion of marriage. Nonetheless, in some societies colour continues to play a significant role in the choice of a partner for marriage. For example, among the Sukuma in Tanzania a man is likely to pay more dowry when marrying lighter skinned women than when marrying a woman with darker complexion. However, colour preference in marriage varies from one man to another and do not assure the sustainability of the marriage.

(c) **Social, political and economic motives**

This section explores some of the social, political and economic factors that motivate people to marry. Marriage is a social institution that transcends geographical, cultural and racial boundaries. As a universal social institution, marriage makes the couple to be treated differently in society. Society confers partners a status that they did not have before marriage. The following are the social, political and economic motives for marriage.

(i) *Need to establish a social bond:* Marriage turns a man and a woman into husband and wife. In other words, marriage transforms them into relatives with all the rights that blood relatives are accorded in society. It is legitimate to claim that people are motivated to marry because they want to establish a bond. This bond is what makes society to publicly recognise the couple as relatives.

(ii) *Economic motivation:* Married couple are often treated by society as a financial unit. Not because this is a benefit that incentivises marriage but because society believes, being financially responsible for each other is part of what marriage means. Understanding marriage in this way encourages some people to enter into marriage as a way of sharing financial responsibilities.



- (iii) *Exclusive sexual partner*: Marriage everywhere in the world, turns a couple into exclusive sexual partners. This has the following implications: First it means that marriage is the only context in which sexual activities are legitimatised by society. Second, it implies that sexual acts are restricted to people who have made public commitments to live together. In this respect, it can be said that some people are motivated to marry in order to have exclusive sexual partner who is legitimised by the society.
- (iv) *Public recognition*: Marriage is by its nature associated with the process of bringing a man and a woman together into a public sexual union. In this union, the rights and responsibilities of the husband and wife towards each other and their children are publicly recognized. It becomes easy to acknowledge that people are motivated to marry because they want their sexual commitment to partners to be publicly acknowledged. They also want their rights and responsibilities to be publicly defined and enforced. Lastly, they want their children to be born in a socially acceptable institution that takes care of the welfare of all.
- (v) *Survival of the state, clan and family*: When men and women come together in a sexual union, they are most likely to produce children. Reproduction may be optional for some individuals, but it is not optional for states or societies. States preference for marriage over other kinds of unions implies that marriage is an essential social institution for the survival of the state and society in terms of security and development. From this perception, some people are motivated to marry because there are demands for manpower for the development of a state, as well as continuing lineage for a clan and family.

**(d) Psychological motives**

Besides religious, biological, social-economic and political motives for marriage, there are psychological motives. This section presents some of the psychological motives that motivate people to marry.

- (i) *Emotional attachment*: Many people prefer to get married because of the desire to be attached to someone. Attachment provides an emotional bonding from which one derives security, comfort and peace.
- (ii) *Reassurance of worth*: Society often attach marriage with worth, value and maturity of a person. A man or a woman who got married is often viewed as a person who is mature and valuable unlike unmarried person. In the African traditions, a person who is not married can hardly command respect in the society. For example, it is a common practice that only when a man



is married that he is allowed to sit with elders to discuss important matters within the community. It is therefore not surprising to see people getting married to prove their status, maturity as well as ability to bring up a family.

- (iii) *Guidance and moral support*: Life is full of challenges which cannot be solved by one person. Finding a partner to marry is an incentive. Some people are motivated to marry because they believe that advice is readily available in marriage. They believe that if you are married it is easy to get information and other moral support for successful life.
- (iv) *Love, care and alliance*: Some people get married because they believe that marriage is an opportunity to provide nurturance which is needed by another partner for love and care. They get married because they love one another. In addition, they want to live together so that they take care of one another in times of joy and happiness as well as pain and sorrow. In marriage, there is assurance of someone to rely on. For example, when one partner gets sick another partner can take care of him or her.

### Relationship between courtship and marriage

Courtship and marriage are practices that are inseparably connected. Traditionally, marriage presupposes courtship and courtship leads to marriage and not vice versa. In other words, courtship serves as a bridge to marriage among girls and boys who have reached the age of marriage.

Besides, courtship and marriage involve love, respect, obedience and trust in each other. A successful courtship ends up with a strong foundation for a stable marriage. Courtship is the first stage towards marriage and the transition period from living single to a marriage life. Therefore, marriage is the result of what has been planned by couples in courtship. It is good to carry out self-evaluation on the ability to live a marriage life. People with mature age have the freedom of attracting partners with whom they can enter into courtship and later into marriage. Parents and guardians are responsible for giving advice about marriage to their children. It is during courtship where the two partners attract each other and each partner tries to act in a good manner for the aim of attracting his or her prospective spouse. It is during courtship that partners develop a strong communication and relationship towards married life.

### Exercise 4.2

1. Describe the term marriage and its main categories of motives.
2. Explain the difference between a customary and religious marriage.
3. Assess the significance of age as a factor for marriage.



4. Explain the relationship between courtship and marriage.
5. What are the similarities and differences between male and female physical characteristics in relation to marriage?

### Activity 4.2



'Marriage in African societies is mainly linked to biological motives than social, political and economic motives'. Under the guidance of your teacher, conduct a class debate on this motion.

#### Customs and beliefs that encourage early marriages

Early marriage refers to a marriage officiated before the legal age of marriage. Early marriage is also known as premature or child marriage. The following are some of the customs and beliefs that may encourage premature marriage in the society:

- (a) *Payment of dowry*: A dowry is a gift that is given to the bride or her parents by her future husband in consideration for marriage. The parents of a girl receive a dowry in terms of cash, livestock, land or other materials. This can encourage premature marriage because greedy parents may be tempted to marry off their young daughters in order to get wealth.
- (b) *Gender discrimination in education*: This is when a boy is given priority over a girl in terms of education opportunities. Some parents have the wrong belief that educating a girl is a waste of resources. This encourages early marriage because girls are forced to drop out of school in favour of their brothers. After leaving school, the next step for the girl is likely to be marriage.
- (c) *Initiation rites*: Marriage is seen to be a natural life event immediately after initiation. In some societies, families prepare their daughters and sons for adulthood and their responsibilities include marriage. Normally, such preparations are done when the child is at puberty age. Going through these rites means that a girl or a boy has become an adult. These practices encourage early marriages as girls and boys are considered to be independent adults right after initiation.
- (d) *Inheritance*: Some communities do not allow their sons to inherit property if they are not married. This encourages boys to enter into early marriages as a qualification for inheritance of property. In some communities, it is considered a shame when a person dies without having a child. For example, among the Haya, the family is forced to bury a childless person with a banana stem in a custom called *yachweka* or *yafa buchweke*. This encourages young people to get married early so that they can have children before they die.



- (e) *Poverty*: Poverty is one of the major factors underlying early marriage. Many poor parents believe that marriage will save their daughters' future and that it is in their best interest. In poverty stricken families, girls marriage is considered to be an economic security. As such, it is a means for settling family debts or solving socio-economic problems.
- (f) *Perception of marriage as a safeguard against pre-marital sex*: In African societies there is a perception that marriage is a safeguard against pre-marital sex. This contributes to early marriage. Parents who want to ensure that their children uphold their moral values and conducts may arrange for the child to marry early to mitigate the risks of pre-marital sexual activities and unplanned pregnancies. For examples, it is a common practice for some societies along the coastal areas that, where two young unmarried people are caught red handed in a compromising sexual state, they can get them married instantly in a practice popularly known as *ndo ya mkeka*.

### Problems associated with early marriage

Some of the problems associated with early marriage include the following:

- (a) *It may lead to complications during delivery*: Early marriage is one of the causes of early pregnancies. Because the reproductive organs of a young girl are not physically matured to carry a pregnancy to a full term and deliver safely, this leads to increased maternal complications and infant deaths.
- (b) *It may lead to conflicts*: Early marriage comes at a time when a boy and a girl have not become psychologically and emotionally prepared to assume responsibilities of a married couple. In early marriage, there is a high possibility of misunderstandings and conflicts. This is due to the couple's emotional, intellectual and physical immaturity which may result to divorce.
- (c) *Increase of street children*: This is a result of misunderstandings that occur among the partners. Sometimes, partners separate because they were married when they were still too young to take family responsibilities and overcome the challenges of marriage. When partners separate, children are likely to be denied parental care and love. These children may run along the streets searching for labour in order to sustain their lives.
- (d) *It may increase poverty*: Most couples that get married at a young age do not have reliable source of income. It becomes difficult for them to take care of their children. This leads to increased poverty in the society. Early marriage does not give couples the opportunity to establish the economic basis for adequate welfare of their families.



- (e) *Exposure to domestic and sexual violence:* Girls who get into marriage at a young age are more likely to be abused sexually, physically and emotionally. These girls may not have the understanding and awareness required for making informed decisions. For example, whether or not, and when to have children. This ignorance can lead the couple to have a large family beyond their ability to provide basic needs.
- (f) *Exposure to STI's, HIV and AIDS:* Child brides are in a greater risk of contracting STI's, HIV and AIDS than their counterparts who marry later. They are often married to old men who are more sexually experienced. This tendency may present difficulties for girls in negotiating safe sexual behaviours and voluntary testing for HIV and AIDS as well as other STI's before and after marriage.

### **Measures to mitigate early marriages**

The following are some of the measures that can be taken to stop or discourage early marriage.

- (a) *Provision of education and self-awareness skills:* Society should be educated on the dangers of early marriage and related impact on sexual and reproductive health. This will help the society, especially young people, to understand their physical and biological changes and the ways to cope with them.
- (b) *Eliminating negative socio-cultural practices:* Societies should abandon negative socio-cultural practices such as initiation rites like *jando* and *unyago* which have adverse impact on young girls and boys.
- (c) *Effective enforcement of rules and laws:* Government officials should make sure that they effectively enforce rules and laws which prohibit acts that inhibit girls from completing their studies. The local government authorities should also make sure that old men who engage in marriage with young girls are punished according to laws and rules of the country.
- (d) *Poverty alleviation:* Poverty alleviation strategies should be strengthened. This will help in preventing the economic hardship which prompt poor parents to marry off their young girls for material gain.

### **Foundations of stable marriages**

A stable marriage refers to a long term lived relationship between a husband and wife. To have a stable marriage, a man and his wife should resolve their problems and differences peacefully and harmoniously. This is done through discussions, tolerance, confession, acceptance, transparency, respect, consent and compromise. Marriage can be stable if the following aspects are taken into consideration:



- (a) *Consent*: There is a need to have a consent of marriage between the bride and the groom. The two need to agree each other on what they plan and expect to achieve in their marriage.
- (b) *Love*: Married couples need show love and affection to each other. These are important components of a stable marriage.
- (c) *Trust*: The couple should trust each other. None of them should do things that are contrary to the expectations or raise doubt to the other.
- (d) *Tolerance and understanding*: Each partner should exercise tolerance towards the weaknesses of the other. It may not always be possible for one to fully agree with the actions of another person but partners in marriage should understand each other.
- (e) *Transparency*: Partners in marriage should be open to each other. It is wrong to keep secrets that may endanger the marriage when they get known later.
- (f) *Respect to each other*: The couples should respect each other even during the most difficult moments. When respect prevails relationship will withstand.

#### Exercise 4.4

1. Explain the customs and beliefs that encourage early marriage.
2. Examine the problems associated with early marriage.
3. Suggest five measures to prevent early marriage.
4. With examples, discuss the foundation of stable marriage.
5. Explain how socio-economic status can contribute to early marriage.

#### Activity 4.4



In a group, study the community you live in and examine customs and beliefs that promote early marriage and suggest measures to address such customs and traditions. Write a report and present it to the class.



## Revision exercise

1. Match the statements in **Column A** with the types of customary marriage in **Column B** by writing the letter of the correct response against the item number.

Column A	Column B
(i) Hausa in West Africa	A. consanguineous marriage
(ii) Involves the union of two partners without the consent of their parents	B. elopement marriage
(iii) Occurs when a man inherits the wife of his deceased brother	C. sororate marriage
(iv) Female-husband marries one or more women in order to get children	D. levirate marriage
(v) Union between biologically related individuals partners	E. woman marriage
	F. religious marriage
	G. civil marriage

2. Discuss the importance of courtship as the basis for a good marriage.

3. Briefly explain different types of marriage.

4. Explain how you could educate your friends on how to prevent early marriages.

5. Suppose you have been invited as a guest speaker to give a talk about the importance of marriage in the Tanzanian context, with examples, elaborate what could be key points of your talk.

6. Analyse factors causing early marriage in Tanzania.

7. With examples, examine problems associated with early marriages.

8. Discuss the factors that contribute to a stable marriage.

9. Explain why there is a need for a couple to know each other well before marriage.

10. Explain why it is important for people to enter into marriage in a particular society.

11. Examine social, economic and political factors that lead people into marriage.

12. “Courtship and marriage practices are two sides of the same coin”. Discuss.

13. Basing on physical appearance, men and women have different reasons attracting them into marriage. Describe six features in men’s bodies that attract women.



# Chapter Five

## Globalisation

### Introduction

Recently, there has been an increase in interdependence and interconnectedness of the world's economies, culture and politics brought about by cross-border trade of goods and services, technology and flow of investment, people and information. This process is commonly known as globalisation. In this chapter, you will learn about the concept, origin and evolution of globalisation as well as its importance. Also, you will learn about opportunities and challenges of globalisation in developing countries like Tanzania and possible measures to enable these countries to benefit from globalisation. The developed competencies will enable you to analyse and synthesise various information about globalisation and their implications in Tanzania.

### The concept of globalisation

Globalisation has become one of the most popular terms with a lot of interpretations. Many people define globalisation as an increasing process of broadening and deepening of interaction, interdependence and integration between different people, states, cultural, socio-political and economic aspects of the world. Globalisation as a social phenomenon promotes universal way of life and values among the people all over the world by making them interact, live and work in a state of a global village. In political and economic realms, globalisation promotes an increasing integration and interdependence of sovereign states through trade, flow of capital and harmonisation of economic laws that govern the relations between states. Culturally, it leads to homogeneity, whereby differences are minimized by interactions to form uniformity within the diversities of people. As such, it may be said that globalisation is a pervasive force as it integrates almost everything and making it operates at global scale.

### The origin and evolution of globalisation

Although, the concept of globalisation was not been very popular until the second half of the twentieth century, its origin in Africa can be traced far back from 200 BC when traders from Middle and Far East crossed the Indian Ocean to trade with people along the coast of East Africa.



At global level however, analysis of evolution of globalisation can be categorised into five eras. The first era took place during the mercantile period between 15<sup>th</sup> – 18<sup>th</sup> century, the second era 1850 – 1914, the third era between 1914 – 1945, the fourth era between 1945 and 1980s and the fifth era from 1980s to date. The first era, mercantilism took place between 15<sup>th</sup> and 18<sup>th</sup> century in Europe. The modern globalisation, the one we know today its origin dates back to this period. This was a period marked by high level of development of overseas trade. In this period, European traders crossed the borders of their continent to other continents including Asia, Africa and South America in search of more markets for their products, raw materials and cheap labourer to work in their farms and factories. This era marked the beginning of globalisation.

The second era of globalisation took place between 1850s and 1914. A period when Britain became the world superpower. At that time, the industrialised powers like Britain, France, Belgium, Germany, Italy, Netherlands, Portugal and Spain used explorers to explore the overseas trade, create their sphere of influence and connect these places with their national economies. Technologies such as steamships and trains facilitated transportation of goods within and across countries. With her dominance in industrialisation, Britain traded its products such as iron, textiles and other manufactured goods all over the world. Apart from Britain, other countries like Germany, Portugal and Italy joined the race of searching for raw materials and markets for their industrial products across the continent. In addition, under the second era, periphery societies from Africa, Asia and Latin America were connected with the developed countries through colonial economies and social services like education, health services and transportation networks. These peripheries became the sources of raw materials, markets, cheap labourers and investment fields for the developed countries.

The third era of globalisation took place between 1914 and 1945. That period is famously known as the inter-war period due to the outbreak of World War I and World War II. The success recorded in the first era in integration of trade, people and states were reversed. Wars replaced trade, destruction replaced construction and countries closed their borders. That period of crisis culminated the emergence of the new era.

The fourth era of globalisation occurred between 1945 and 1980s. The end of the World War II marked a new beginning for the global political and economic systems. Under the leadership of the United States of America and with the aid of technologies in the second industrial revolution such as cars and planes, global trade started to rise again. This is the period that the world policies, economic, social, political and cultural affairs were addressed under a common platform through United Nations Organisation. In this era, developed countries were eager to revive their economies through the umbrella of socialism and capitalism ideas. Such situation lead to stiff competition between



capitalists and socialists in conquering the world markets by connecting developing countries into their home markets in order to sale manufactured products and impart their ideologies. Developing countries as a result, were directly or indirectly connected to developed nations through economic, social and cultural relationships. Besides, the emergence of international organisation such as United Nations Organisation (UNO) later UN, World Trade Organisation (WTO), International Monetary Fund (IMF) and World Bank (WB) promoted further global integration.

The fifth era emerged from 1980s to date. Under this era, following the economic crisis of the 1980s and Structural Adjustment Programmes (SAPs) instituted by IMF and WB, developing countries including Tanzania were forcefully integrated to the global economy. These countries were required to liberalise their economies and adopt free market economic policies as a condition to qualify for loans, grants and aid from IMF, WB and donor countries. This marked the official integration of the developing countries into global economy. Further, the revolutions in information, communication and technologies, including mobile phones, electronic mails (e-mails) and social networks, have prompted further integration of countries and people globally. People, states and economies are now more interactive than ever before. This period also witnessed the rise of China as one of the world superpowers trading nearly with people all over the world.

In Tanzania, globalisation flourished in the late 1980s when the government adopted liberal policies, SAPs such as free market economy, privatisation of state-owned enterprises and multiparty system. As a result, there has been a dramatic increase in currency trading as well as flow of goods from abroad to our markets.

### **Driving forces for globalisation**

Driving forces for globalisation refers to the factors which contribute to the spread and sustenance of aspects of globalisation at a global scale. The driving forces of globalisation are as follows:

- (a) *States*: Both developed and developing countries are the main actors and drivers of globalisation. States create international governmental organisations and give them powers to regulate and coordinate their relations under a global partnership. Organisations such as the United Nations (UN) were created by states.

Among other things, UN was formed to promote peace and security globally for the benefit of all states. States also signed bilateral and multi-lateral agreements to govern their interactions and transactions under global hemispheres. As such, they sustained and perpetuated globalisation.



(b) *Technology*: The development of globalisation is driven by the advancement of science, communication and technology. The invention and innovation of new technologies based on computers and satellite which facilitate communications and movement of people, goods and services across the world. Science and technology for example, have encouraged interaction among people of different regions, countries and continents. Science and technology have also increased the integration of cultural, social, political and economic aspects.

(c) *International organisations*: These are organisations formed by different member states and have activities in several countries. Examples of these organisations include International Monetary Fund (IMF), World Bank (WB), Amnesty International, United Nations Development Program (UNDP), World Trade Organisation (WTO), Red Cross and the United Nations High Commission for Refugees (UNHCR). These organisations play significant roles in globalisation process. They coordinate and promote environment conservation, aid provision and disputes settlement.

(d) *International rules and laws*: These include treaties, conventions, policies, customary practice and the general principles of law. They are generally international justice system and law provisions which are either binding or non-binding among states. They are responsible for setting standard norms and principles to monitoring, regulate and govern states interactions in the areas of environment, human rights, justice, trade and security.

(e) *International mass media and social networks*: Mass media and social networks are playing a key role in enhancing globalisation by facilitating exchange of culture and information among countries through international news broadcasting, television programmes, films and music. Currently, media such as Reuters, British Broadcasting Corporation (BBC), Deutsche Welle, Cable News Network (CNN), Al-Jazeera and Radio France International, social media such as Tik tok, Facebook, YouTube, Twitter, WhatsApp, Instagram and Telegram have global reach audience. These interactions have become possible due to discovery of geostationary communication satellites.

### Exercise 5.1

1. Define the concept of globalisation.
2. Explain the origin and evolution of globalisation in the world.
3. How do science, communication and technology influence globalisation?
4. Briefly explain how states and international organisations promote globalisation.
5. Briefly, discuss how international mass media and social networks drive globalisation.



## Activity 5.1



With reference to different sources, probe on the driving forces of globalisation and their significance in real life in Tanzania. Write your report and present it to the class.

### Aspects of globalisation

Globalisation has the following main aspects, namely socio-cultural, political and economic aspects.

#### Socio-cultural aspects

Socio-cultural aspects focus on the exchange of cultural and social components. Social aspects include lifestyle, perception, education, health, sanitation, housing and communication. Cultural aspects include values, beliefs, traditions, norms and language. Social and cultural aspects therefore, are among the items exchanged, shared and adopted in the globalisation process. Globalisation has made the flow, adoption and sharing of socio-cultural aspects in the world possible. For example, the American and Western cultural aspects such as music, films, education, housing, lifestyle, fashion and food have spread all over the world. As a result, cultural aspects of the least developing countries are diminishing.

#### Political aspects

Political aspects focus on exchange of political values such as human rights, rule of law and democracy between countries. Political aspects of globalisation like justice, rule of law, good governance, and equality have promoted political movements in the world. Different states join international communities in order to address the political challenges facing their countries such as illegal trafficking of drugs, arms, intellectual property and human as well as money laundering and terrorism. Other reasons for states to form international communities include the need to promote, spread and diffuse positive political values such as protection and guarantee of human rights and democratisation. Western countries and United Nations are the champions of these values as they play the significant role in the promotion of peace, security and cooperation in the world. Importantly, globalisation has quickened democratisation process all over the world.

Democratisation involves transition from non-democratic regime to democratic regime characterised by popular participation in decision-making and diffusion of power within societies and associations, free and fair elections, accountability, transparency, social freedoms and rule of law.

Main actors in the process of globalisation such as IMF, WB, UN and developed nations in the world persuade developing nations to adopt democratic values as the pre-requisite



factor for acquiring systematic aids and loans. In other words, for developing countries to be developed, they need to embrace democratic principles such as protection of human rights, regular elections, freedom of media and autonomous civil society.

### **Economic aspects**

Economic aspects of globalisation focus on the integration of global economies as well as flow of trade and capital across national borders. Globalisation has encouraged more markets and the flow of capital among nations. For instance, business companies can seek funding from foreign banks that offer the most competitive interest rate. Multinational enterprises have more flexibility to operate as well as locate their operations in any country that offers advantages such as relatively cheap labour and proximity to the customers. There are many organisations which promote economic cooperation such as WTO, IMF, WB, European Union (EU) and the United Nation Conference on Trade and Development (UNCTAD). Generally, economic aspects of globalisation are facilitated by elements such as Structural Adjustment Programs (SAPs), Trade liberalisation, privatisation and economic integration. These aspects are discussed as follows:

#### **Structural Adjustment Programmes**

Structural Adjustment Programmes (SAPs) is a set of macroeconomic policy reforms that promote free market and liberal economic system. The policy emerged in the 1980s as a strategy to address the challenges of the global economic crisis facing developing countries. These challenges include inefficient performance of the public sector, costly and un-reliable infrastructures, over-valued exchange rate and high wage bills. Developing countries including Tanzania were required to adopt SAPs policies as a condition to obtain loans and grants from the IMF and WB as well as other donor countries.

#### **Terms and conditions set by SAPs for developing countries**

The following are the terms and conditions set by SAPs for developing countries to obtain loans and development assistance from the IMF, WB and donor countries:

- (a) To devalue their currencies against the United State Dollar (USD). Currency devaluation makes products from developing countries cheaper for the foreign market, while foreign imports remain expensive;
- (b) To balance their national budgets by reducing government spending;
- (c) To restructure foreign debts. The debts restructuring process involves getting lenders to agree to reduce interest rates on loans or to extend repayment dates. These measures improve the country's chances of paying its debts;
- (d) To eliminate agricultural subsidies as they raise fiscal deficit of central government and cannot help achieve long-term sustainable growth and reduce poverty;



- (e) To cut the size of civil service and introduce cost sharing in social service delivery so as to reduce government wage bill;
- (f) To adopt political and market liberalisation, ideally aimed to improve people participation in decision making and economic activities;
- (g) To privatise all state-owned enterprises. This targeted to reduce burden of government in running parastatals; and
- (h) To improve their anti-corruption strategies especially by setting up anti-corruption bureaus. This intended to promote responsibility, accountability in the side of government.

### Achievements of SAPs

The following are some of the achievements of SAPs:

- (a) *Raising living standards*: SAPs have enabled countries to privatise their state-owned enterprises and service delivery systems. In so doing, they raise the standard of living through improved accessibility of social services such as health and education due to emergence of private hospitals, schools and other investments.
- (b) *Creation of employment opportunities*: SAPs have created employment opportunities in developing countries through privatisation and foreign investment. Many citizens in developing countries are employed in companies established by domestic and foreign investors.
- (c) *Increase in export of raw materials*: SAPs encouraged the export of raw materials from developing countries to developed countries. This phenomenon has been facilitated by increase of the role of private sectors in economic activities.
- (d) *Increase in importation of manufactured products*: Market liberalisation has promoted import of essential products from developed countries. Typical example of imports include equipment and machines such as tractors, winches, forklifts etc.
- (e) *Reduction of government burden in financing social services*: Cost sharing policy encourage introduction of user fee in social services. This requires citizens to contribute in social services delivery.

### Criticisms of SAPs

The following are criticisms of SAPs conditionalities for developing countries:

- (a) *Weakening the national sovereignty*: SAPs imposed economic policies to developing countries. By so doing they weaken sovereignty of developing



countries as they are required to reform their national economies to align them with those of the developed countries.

- (b) *Promoting neo-colonialism in the world:* SAPs is perceived as a modern form of colonialism. SAPs reduces the country's ability to plan and control her economy. They create an environment for international companies to enter and extract the country's resources while the government is required to play a minimal role and let the economy be free.
- (c) *Privatisation of public assets:* Resources transferred to private ownership are dominated by domestic and foreign private companies. Under this policy the goal of public welfare changes to personal accumulation of wealthy and property.
- (d) *Underdevelopment in developing countries:* SAPs contributed to the economic downturn that has occurred in many developing countries. SAPs require states to maintain minimal roles and the removal of government subsidies. These reforms have accelerated poverty and underdevelopment in developing countries.

### Privatisation

Privatisation simply means the transfer of management and ownership of a property or business from public sector to private sector. Privatisation can be achieved by outright sale of assets of public enterprise or by allowing the private sector to buy some shares in the states owned enterprises. The private sector includes an individual, groups of people, organisations or companies. In a privatised economy, the role of government in the economy is limited, while that of the private sector is deliberately expanded. Privatisation policy has the following main objectives:

- (a) To improve efficiency and effectiveness in the public sector through shifting of burden of management of public parastals and firms to private sector;
- (b) To reduce or avoid unnecessary government debts which is caused by inefficient services in state owned enterprises;
- (c) To improve the economy by increasing the productivity and efficiency of privatised state-owned enterprises;
- (d) To create a competitive economy where privatised state-owned enterprises compete with each other in the market;
- (e) To improve and enhance access to foreign markets, capital and technology; and
- (f) To promote self-reliance among community members, especially in developing countries.

Generally, this policy makes states to assume restricted roles after privatisation.



## Modes of privatisation

There are several modes through which privatisation takes place. These modes include the following:

- (a) *Selling of shares*: Under this mode of privatisation, the equity shares of public assets are sold through stock exchanges. Through this strategy, there are short term immediate benefits to the government in the form of increased revenues which can be used to finance expenditures, repay loans or defer tax increases.
- (b) *Direct negotiations*: This includes negotiations and agreements between the government and individuals or companies interested in the state-owned enterprises to be privatised. This mode is profitable as both the seller and the buyer are engaged in negotiations.
- (c) *Public auction marts*: This mode involves selling of the public assets through an open auction mart. Different people place their offers and the one with the highest bid wins and gets an opportunity and legal authority to own the assets.
- (d) *Public tender*: This is a formal offer to do a job or provide goods and services for a particular price. A tender is basically like an auction whereby the bidder with the most beneficial offer buys an assets. A public tender for the privatisation of public property is almost similar to direct negotiations. The difference between the two is that in direct negotiations, there are already selected buyers who can participate in the transaction while in a public tender, there are no such provisions.
- (e) *Contracting*: This is a mode of privatisation whereby government uses private companies for the delivery of goods and services. Private contractors provides goods and services to the government or to the public in accordance with the terms and conditions stipulated in the contract.

## Merits of privatisation

Privatisation has the following main merits:

- (a) *Enhancing performance and productivity*: Privatisation allows the privatised enterprise to be more efficient in production. This happens due to the fact that most of private firms are profit-oriented rather than service oriented. They tend to eliminate unnecessary bureaucratic tendencies including negligence and corruption within their organisations. They also use the latest technology, qualified and competent workers who are paid according to their good performance. This situation promotes overall performance and productivity in the privatised enterprises.
- (b) *Improving customer services*: Unlike state-owned enterprises that focus more on services, private-owned companies tend to focus on profit. They strive to win customers in competitive markets by providing the best customer services to win markets. They remove all bureaucratic barriers, procedures and ensure customer-led services are improved.



- (c) *Creating employment opportunities*: Private-owned firms have financial ability through large investments in a wide range of sectors. As a result of these investments particularly in the industrial sector, the number of employment opportunities has been increasing and this enables governments to generate revenues through taxes.
- (d) *Avoiding unnecessary political interference*: Private sectors are driven by profit making decisions rather than political decisions. This enables the sector to produce efficiently with the aim of generating profit.
- (e) *Increasing government revenue*: Private sector is responsible for paying taxes to the government. In addition, the growth of private sector has led to improvement of various economic activities with the potential to contribute in government revenues.
- (f) *Privatisation facilitates technological transfer*: Private sector has been an important source of new technologies from other countries. Private enterprises import new technologies in various sectors such as mining, banking, transportation and telecommunication.

### **Demerits of privatisation**

Despite the merits of privatisation, the following are some of the demerits of privatisation.

- (a) *Decrease of employment opportunities*: Privatisation is associated with staff retrenchment. Owners of some private companies usually reduce the number of employees to maximize profit. In addition, they prefer to use modern technologies in production processes, hence some employees are terminated from their employment.
- (b) *Increase of exploitative contracts*: Privatisation is associated with the signing of long-term and exploitative agreements between governments and individuals or private firms. In many cases, developing countries sign such agreements under pressure from donor countries or international financial institutions. These contracts can last for years regardless of their limitations and problems they can cause. Such contracts can intensify the nation's exploitation of its resources and prevent its people from accessing quality services from other providers in their lifetime.
- (c) *Fall in the agricultural sector*: The government's withdrawal from providing agricultural inputs to small scale farmers has led to a decline in agricultural production and the misuse or abandonment of certain privatised farms have lead to the decrease in agricultural production. As a result, there have been decrease in individual and national income.
- (d) *Low quality of goods and services*: To some corrupt investors, privatisation has intensified attempts to reduce the quality of goods and services by reducing operating costs in order to maximize profit.



(e) *Economic dis-ownership to African countries:* Privatisation has been an opportunity to foreigners and side-lined Africans who own the economy through their governments. This reduces sense of ownership since the privatised entities are regarded as beneficial to private personnel or companies.

### Trade liberalisation

Trade liberalisation is the removal or reduction of restrictions and barriers to cross border flow of trade of goods and services. These restrictions include tariffs and non-tariff barriers such as licensing rules and quotas. Removing or reducing these barriers has been considered as a step towards promoting free trade.

#### Advantages of trade liberalisation

The following are some advantages of trade liberalisation:

- (a) *Increases the flow of goods and services:* Trade liberalisation promotes free trade and allows countries to trade goods and services with minimal restrictions.
- (b) *Reduces price of goods and services:* Trade liberalisation reduces costs for a country that trades with other countries and, ultimately, can lead to lower consumer prices because imports are subjected to lower restrictions such as tax and import duties.
- (c) *Increases of efficiency in production:* Trade liberalisation has increased external competition. This brings more efficiency in production due to adoption of new technologies and expertise.
- (d) *Reduces government expenditure:* Free trade increases private sector participation in economic activities and reduces government expenditure on provision of certain goods and services.
- (e) *Enhances economic growth:* Free trade increases trade and investments associated with liberalisation due to inflow of capital and investments, hence, increase in growth of economy.
- (f) *Stimulates domestic technological sector:* Producers within a country struggle to improve technology of production, advertisement and communication in order to win the market against the importations and conquer foreign markets.

#### Disadvantages of trade liberalisation

The following are some of the disadvantages of trade liberalisation:

- (a) *Decline of market for local producers:* Trade liberalisation can negatively affect local businesses because of intense competition from foreign producers. It is very easy for the foreign producers to dominate the market because of quality products produced by their industries.



- (b) *Financial, environment and social risks*: Trade liberalisation can cause financial and social risks if products or raw materials are from countries with low environmental, social and financial standards. Such imports are very dangerous as imported goods or raw materials can deteriorate within short period of time or cause pollution.
- (c) *De-industrialisation*: Trade liberalisation can suppress established industries or lead to the failure of newly developed industries due to intense competition in the domestic market created by imported goods.
- (d) *Trade imbalance*: This is because developing nations are forced to compete in the same market with powerful nations. The imbalance is realised in the amounts and value of goods imported from strong economies compared to goods exported by weak economies.
- (e) *Cultural deterioration*: Trade liberalisation encourages movements of people within and outside the country. This may lead to disappearance of some cultural values such as dressing code, eating habits and marriage system.
- (f) *Decline of domestic technology*: Trade liberalisation discourages domestic technology because it encourages importation of both technology and ready made goods. With such importation, domestic technology fails to grow and improve.

### Exercise 5.2

1. Briefly explain three main aspects of globalisation.
2. What is SAPs? Outline at least six conditionalities of SAPs to developing countries.
3. Privatisation has both 'cons' and 'pros'. Substantiate this contention in six points.
4. Discuss the advantages of trade liberalisation to developing countries like Tanzania.
5. By using Tanzania as an example, discuss the impact of privitisation in industrial sector.

### Activity 5.2



In a group, assess the strengths and weaknesses of SAPs in developing countries and present your answers to the class.

### Free market economy

This is the state whereby the economic system is controlled by market forces of demand and supply of goods and services with limited control or intervention by the government. In this system the principles of demand and supply of goods and services provide the basis for voluntary exchange between producers and consumers. The free market economy has become a major economic system in a globalised world. Its main goal and emphasis is to reduce direct government participation and interference in economic production.



As an economic policy, free market economy is characterised by features such as competition among individuals, firms and financial markets. Other features include minimal state intervention in the economy, freedom of choice, liberalisation of trade and markets and privitisation.

### **Advantages of free market economy**

The free market economy has the following advantages.

- (a) It helps to reduce prices of goods and services. Free competition in the international market usually forces competitors to reduce the prices of their products to win customers;
- (b) It improves creativity and efficiency in production which leads to production of better products and delivery of goods and services;
- (c) It contributes to economic political and civil liberties because everyone has the right to choose what to produce and what to consume;
- (d) It facilitates economic growth due to the absence of intervention and bureaucratic procedures from the governments, this welcomes foreign direct investments; and
- (e) It creates employment opportunities for a large number of people, in large, and small scale companies.

### **Disadvantages of free market economy**

Although, a free market economy has many advantages as mentioned, competition in a free market economy requires significant capital. This situation favours large scale companies or businesses with large capital. The following are the disadvantages of free market economy:

- (a) Many companies are concerned with making profit regardless of the damage they cause to the environment, workers and consumers. Thus, this harms the health of people and presents other social risks including death;
- (b) Free market economy leads to the decline of small scale companies and businesses that cannot compete in the global markets. This results in unemployment, homelessness and loss of income to some members of the communities; and
- (c) It turns developing countries into dumping places for second-hand goods and equipment from developed countries. This hinders creativity and innovation among people in many developing countries.



### Exercise 5.3

1. Define free market economy.
2. Mention and briefly explain the characteristics of free market economy.
3. How do free market economic policies promote the well-being of citizens in Tanzania?
4. Describe the relationship between free market economy and stagnation of industrial and agricultural sectors in our country.
5. Free market economy has 'pros' and 'cons' to the developing nations. Elaborate them using vivid examples.

### Activity 5.3



In a group, examine how globalisation fosters the democratisation process in a country like Tanzania. Then present your answers to the class.

### Economic integration

Economic integration has been one of the essential features of globalisation. Economic integration is the legal and political process that comprises agreements between countries aiming at eliminating trade barriers, harmonising monetary and fiscal policies and sharing comparative advantage for mutual benefits so as to fast tract economic growth. As it occurs among neighbouring countries of a given region, economic integration is sometimes referred to as regional integration or cooperation. In different parts of the world, countries have been engaging in economic cooperation as a strategy to effectively use their resources and enlarge markets for their goods and services. When countries agree on integration, trade barriers fall while economic and political cooperation increase. Examples of economic integration in Africa include: East African Community (EAC), Southern African Development Community (SADC), Economic Community for West African States (ECOWAS), Common Market for Eastern and Southern Africa (COMESA), Economic Community for Central Africa States (ECCAS) and Arab Maghreb Union (AMU).

### Stages and forms of economic integration

Economic integration takes various forms depending on the stage of agreements attained by the member countries. Therefore, the stages and forms of economic integration are in the following order:

- (a) *Free trade area*: This is an initial stage and the form of economic integration that provides more freedom to member states through elimination of trade barriers. However, each member state retains its trade barriers to other non-member countries.



- (b) *Customs union*: This is the second stage and the form of economic integration in which goods and services are freely traded among member countries as in the first stage. At this stage, however, member countries formulate common trade policies that apply to all non-members. This is essentially a common external tariff which ensures that the imports from non-members are subjected to the same tariff when sold to any of the member countries.
- (c) *Common market*: This is the third stage and the form of economic integration which has similar features as a customs union. However, in this stage, there is mobility of the aspects of production such as labour and capital among member states. In addition, immigration restrictions and cross-border investments are eliminated.
- (d) *Economic union*: This is the fourth stage and the form of economic integration which ensures free movement of goods, services and production aspects as well as integration of economic policies particularly monetary and fiscal policies. At this stage, member states harmonise monetary policies, taxation and government expenditures. It is also at this stage where the common currency can be applied to all member states.
- (e) *Political union*: This is the last stage in which political federation is formed. At this stage member states are integrated into a single economic union and political entity which holds all the political power and authority of all member countries.

### Conditions for a successful economic integration

Various economic integrations have been formed among different countries in the world. However, not all economic integrations formed succeeded in attaining their objectives. The following are the suggested conditions for a successful economic integration:

- (a) *Reliable infrastructure*: This implies that, within and across member states there should be good and reliable infrastructure such as roads, railways and communication networks that connect different regions. This will facilitate transportation of goods and services from one place to another, hence easy movement of goods and services and communication among member countries.
- (b) *Political will and commitment*: Successful economic integration requires political readiness and seriousness in effecting trade agreements among member countries. This involves harmonising trade policies, laws, regulations and strategies to create a friendly environment for trading activities.
- (c) *Common language*: A common language facilitates communication and exchange of ideas, experiences and information among citizens of the member countries. For instance, in the EAC Kiswahili is a common language and is widely spoken by member states. Similarly, in the EU English and French are common languages.



- (d) *Differentiated goods and services*: Economic integration should be facilitated by differentiated goods and services to provide a sense of complementarity in terms of demand and supply. This means that, goods and services available in one country can acquire market in other member state and vice versa.
- (e) *Similar level of development*: In order for economic integration to be successful, member states must almost be similar in terms of development. For instance, the EAC is formed by countries with almost similar levels of economic development. This includes the level of socio-economic activities and social services provision. These are essential scales in terms of gains and losses. In order to maintain that, no any country should exploit other member countries.
- (f) *Common geographical location*: Member countries aspiring to succeed in their economic integration should be located in the same geographical location. This is important for exploring and sharing experiences and efforts to address similar geographical threats and trade opportunities across various sectors of the economy. This helps to come up with appropriate and relevant solutions that apply to all member countries. it also reduces the cost of transaction and transportation of goods and services in the region.
- (g) *Common currency*: This is a necessary condition for successful economic integration particularly economic union in which member countries harmonise monetary policies, taxation and government expenditures. This must be effected by the use of a common currency. For instance, the use of Euro among the members of EU.
- (h) *Political stability*: It is necessary for member countries to have political stability for a successful economic integration. This is due to the fact that political stability enhances peace and security, thus makes people feel secure and effectively engage in trading activities.

### Reasons for economic integration

There are diverse reasons as to why countries engage in economic integration. The following are some of the reasons:

- (a) *Reducing the cost of trade*: Economic integration is essential for reducing cost of trade. This is realised by elimination of tariffs among member countries.
- (b) *Increasing the availability of goods and services*: Economic integration enhances the availability of goods and services as a result of free movement of goods and services among member countries. For instance, in the EAC people from member countries are free to trade in the region without or with limited trade restrictions.



- (c) *Improving market efficiency*: Economic integration leads to elimination of trade barriers and reduces the cost of production. It improves the quality and quantity of goods as well as market efficiency in the region.
- (d) *Exploring other non-economic gains*: Economic integration provides an opportunity for member countries to explore non-economic opportunities such as cultural diffusion, intermarriages and exchange of other material culture within the member countries.
- (e) *Technological diffusion*: Economic integration promotes technological diffusion. This is due to the fact that, free movement of goods and services among member countries can allow technology transfer and adaption in different sectors.
- (f) *Creation of employment opportunities*: Economic integration creates employment opportunities as it promotes free movement of people and labour within member countries.

### Challenges of economic integration

Though economic integration has been an important aspect in stimulating economic growth among member countries, there are still challenges on its implementation. The following are some of the challenges:

- (a) *Barriers in trade and investment*: Economic integration can lead to the increase in trade barriers and tariffs especially where the member country wants to protect its strategic sectors of economy. Such protection is considered essential for maintaining states monopoly or dominance over the respective sectors. Economic integration also encourages uplifting of trade barriers against non-member states since this constrains international trade.
- (b) *Reduction of national sovereignty*: Economic integration requires member countries to surrender some degree of control over key policies such as trade, investments, monetary and fiscal policies. As a result, it has been a challenge to some member states and eventually made them reluctant to surrender their power and control. For instance, the EU reached the stage of economic union with the use of common currency (Euro currency) but the United Kingdom pulled out of the EU because of economic and political factors, including the fear of losing national sovereignty.
- (c) *Lack of coordination and harmonisation of economic policies*: This has been a challenge among member countries in some economic integrations. The agreements on the harmonisation of some policies is not properly done for effective implementation by the member countries. Apart from harmonisation there is also lack of coordination especially in the borders of the member countries.



This creates difficulties in enhancing effective free movement of goods and services among member countries. For example, the absence of one stop centres in borders of the member countries jeopardises effective implementation of harmonised trade policies.

- (d) *Inadequacy of human and institutional capacities:* The inadequacy of human and institutional capacities among member countries has been a great challenge. Some member countries have inadequate number of well-trained human resources and inefficient institutions.
- (e) *Multiple membership:* Majority of member countries face limited administrative and financial capacities. Therefore, having multiple membership sometimes creates conflicting responsibilities. This results into failure of some member countries to effectively engage in the implementation of agreed policies and programmes.

#### Exercise 5.4

1. Identify the regional economic integrations which Tanzania belong. What are the challenges a country may face by belonging in multiple regional integrations at once?
2. Why do you think it is important for a country to be a member of two or more economic integrations?
3. Explain the prerequisites for effective economic integration.
4. State the common objectives for formation of an economic integration.
5. Briefly explain how challenges of regional integration can be addressed.

#### Activity 5.4



In a group, discuss how economic integration improves social interaction among people in given countries. Present your works to the class.

#### Effects of globalisation in Tanzania

Globalisation has both positive and negative effects in all aspects of life, namely political, economic, socio-cultural and technological. Tanzania, like any other developing country has been both positively and negatively affected by globalisation. The following section presents effects of globalisation in Tanzania.

#### Positive effects of globalisation to Tanzania

In the context of Tanzania, globalisation has the following positive socio-cultural, economic and political effects:

- (a) *Promotion and respect for human rights and democracy:* Globalisation has contributed to the development and strengthening of human rights and democracy in Tanzania.



Through globalisation, the rights and freedoms of people from different vulnerable groups such as people with disabilities, women, elderly, children and others have been advocated by the government and other actors because globalisation put emphasis on good governance and democracy. Since 1960s Tanzania has made concerted efforts in reforming and adopting new policies and international protocols which protect the rights of marginalised groups. Partly, such efforts include adopting policies such as child development policy, the national policy on disability and the national aging policy.

- (b) *Cultural homogeneity*: The interactions among people from different ethnicities and geographical locations have facilitated people in Tanzania to gain exposure and broader perspectives of the world. The exposure to globalisation has enabled people to abandon some detrimental cultural practices and appreciate cultural diversity. Negative cultural practices such as female genital mutilation and child marriage are now discouraged because of the increased exposure to globalisation.
- (c) *Inflow of capital and direct foreign investments*: Globalisation has contributed to market and trade liberalisation which in turn has stimulated the inflow of capital and foreign direct investments. Such inflows have contributed to the growth of sectors such as mining, telecommunication and transportation, and ultimately increase of job opportunities and government revenues.
- (d) *Increase of quality goods and services*: Competition among producers has enhanced the production of high quality and affordable products to attract customers. For instance, products such as cars, agricultural equipment, computers and other goods and services are readily available at reasonable price in our country.
- (e) *Access to advanced technology and information system*: The technological advancements under globalisation have expanded an access to modern technology in health, information and communication in Tanzania. Such technologies include Computed Tomography-scan (CT-scan) and Magnetic Resonance Imaging (MRI) in our hospitals, Closed Circuit Television (CCTV) and forensic technologies in security systems. Further, the access to information at fingertips has improved speed and rates of economic information among different parts of the country.
- (f) *Creation and widening of educational opportunities*: Globalisation has increased the need for different countries in the world to share knowledge, skills and experience on a number of issues across sectors. The demand for knowledge exchange has increased education opportunities among Tanzanians. Scholarships enable Tanzanian students to study in different educational institutions within and outside the country.



- (g) *Expansion of markets*: Prior to globalisation, producers of different industrial and agricultural products depended only on local market. Local markets were not only unable to absorb all the available products but also offered low prices. Through globalisation, producers from Tanzania can access international markets where they can sell their goods at a good price. Access to international markets also stimulates entrepreneurship activities among Tanzanians.
- (h) *Cooperation and partnership*: Through globalisation, countries may cooperate to address various problems that affect their people. For example, Tanzania has been working in collaboration with different countries in addressing different global challenge such as HIV and AIDS, COVID-19, terrorism, malnutrition, child labour, environmental degradation, global warming and poverty.

### **Negative effects of globalisation in Tanzania**

Despite numerous positive effects of globalisation, it has also several negative effects. These effects vary from one country to another. For the case of Tanzania, the following are some of the notable effects:

- (a) *It threatens national sovereignty*: The imposition of policies and conditions by the international financial institutions on African countries including Tanzania has threatened the sovereignties of these countries. Such international organisations have become 'the watch dogs' for most of the economic and financial matters in our country. International financial institutions and donor countries contribute to our national development, however, with stringent terms and conditions. Such terms and conditions which include where, when and how the fund is to be used.
- (b) *Economic marginalisation and poverty*: Globalisation has created an environment whereby most of the developing countries including Tanzania are economically marginalised. This arises given the fact that, the demand and prices of most of the primary goods and services are externally determined. For instance, in Tanzania the demand and prices of agricultural products such as cotton, coffee, cashew nuts are externally determined by the world market. Such practices lead to price fluctuation and in most cases farmers ended up getting low prices for their produce. This constrains efforts to eradicate poverty in Tanzania.
- (c) *Brain drain*: Globalisation has led the majority of competent Tanzanian experts like engineers and doctors to move around the world seeking for well-paid jobs. This slows down the social and economic development in the country.
- (d) *Cultural and moral decay*: Globalisation has increased social interactions of Tanzanians through mass media and online platforms. Platforms such as WhatsApp, Instagram, Telegram, Facebook, Zoom, TikTok, Twitter and YouTube have tremendously increased leading to adoption of western cultures. Such western cultures and values lead to decay of social morals among Tanzanians.



(e) *Stagnation of technology*: The scientific and technological advancement brought by globalisation has halted the development of local technology. This has also affected the patterns of production in Tanzania. As a result, the country has been depending much on imported technology which is expensive. The imported technology has, as well, taken away many employment opportunities for locals who have become job seekers.

(f) *Environmental pollution and degradation*: Globalisation has attracted large investments in the processing and mining industries. Industrial activities cause air and water pollution as well as land degradation. Air pollution has resulted in climate change and global warming which have adverse effects on agricultural production and human health. Water pollution has degraded the quality of water and disturbed marine eco-system. Intensive mining activities degrade the quality of land and soil fertility and result in decline of food production.

### Exercise 5.5

1. Identify and explain the personal gains that you can achieve from globalisation.
2. In what ways does globalisation affect our culture and moral values?
3. How can a country like Tanzania improve political economic and socio-cultural development through globalisation?
4. Examine the effects of brain drain to developing countries like Tanzania.
5. Suggest possible ways of addressing negative impact of globalisation on Tanzania cultural values.

### Activity 5.5



In a group, assess the roles of information and communication technology in promoting and stagnating economy, politics and culture in our country. Present your work in the class for discussion.

### Opportunities and challenges of globalisation for Tanzania

Globalisation is both an asset and liability for developing countries like Tanzania. This is to say, globalisation is not only a phenomenon which has exclusive challenges for developing countries but also with potentials that these countries can grab and utilise to develop. Globalisation has opened national economies for competition, integration, cooperation and even learning from one another. As such, it suffices to argue that globalisation offers both developed and developing countries an opportunity to grow depending on a country's position and capacity in relation to one another. This sub-section explains the opportunities and challenges of globalisation for a country like Tanzania. It also presents possible measures to address those challenges.



## Opportunities of globalisation for Tanzania

Tanzania has and continues to benefit from various opportunities offered by globalisation. Some of these opportunities include the following:

- (a) *Markets*: Globalisation has opened larger, more diverse markets around the globe. Companies that open up to the global markets will eventually find a big market to sell their goods and services. The ability to discover and cater for markets around the world is one of the challenges that people from developing countries like Tanzania should learn and apply for individual and national development.
- (b) *Access to modern technology*: For countries to be able to cooperate globally, they must have similar technology and technological infrastructures. Technology helps them to intensify and expand production and productivity in industries, health, education, agriculture, security and other economic sectors. Developed countries have advanced technologies compared to developing countries. Tanzania can also acquire such technologies through technology transfer frameworks established under globalisation for its development.
- (c) *Investments in financial resources and capital*: Globalisation has increased and improved access to finance, capital and investments. States under globalisation compete with each other in liberalising their economies to create conducive environment for business and attract foreign investments. Furthermore, the international financial institutions such as the WB and IMF have various financing mechanisms through which developing countries can access loans and grants for national development. As a country, Tanzania has made efforts to tap those opportunities so as to develop under globalisation.
- (d) *Access to education opportunities*: Education is a core element of development in the society and the foundation of democratic consolidation. The more the differences in education between countries the more it increases global inequality. Globalisation has contributed to global sharing of knowledge, skills and intellectual expertise that are necessary to accelerate national development. Some of developed countries, offer scholarship and exchange programmes for developing countries aiming to enhance capacity building and mutual cooperation. As such, Tanzanians can also benefit from such schemes and in turn contribute to national development.
- (e) *Democratisation*: Globalisation operates well through free-market economic policy and liberal democracy. For international companies to locate their businesses in developing countries they prefer democratic practices and good governance to be well established in the host countries. In that regard, authoritarian regimes have fewer chances of attracting international businesses compared to democratic



regimes. States are therefore necessitated to adopt liberal democracy as a prerequisite for attracting investors. Further, globalisation through information and communication technology allows smooth penetration and spread of positive political values such as freedom of expression, accountability and rule of law to Tanzania.

(f) *Improvement of health care sector:* Globalisation through computer systems and internet has reasonably improved health sector operations. It is easy to diagnose, revise reference and also consult authorities in case of need. Communication between one department and another has been effective in the health sector and this improves the quality of health care services.

### **Challenges of globalisation for Tanzania**

Despite various potentials available under globalisation, Tanzania has been constrained from utilising and benefiting from globalisation. Some of these challenges are explained below:

(a) *Weak financial institutions:* Open and liberal system of capital movements are imperative in sustaining and securing benefit from globalisation. Nonetheless, developing countries such as Tanzania have to restructure and reform financial institutions to accelerate development and liberalise financial markets. This helps to enhance the ability of its institutions to respond to the changing international environment.

(b) *Lack of strong industrial base:* Inadequate capacities in terms of industrial base hinder the country's chances of benefiting from globalisation. Tanzania has weak industrial base, predominantly based on processing primary goods. It has been that way because of colonial deindustrialisation policies, poor technology and weak human capital. As a result, Tanzania find it difficult to compete in the world markets. Hence, remain recipients of manufactured goods from developed countries.

(c) *Governance challenges:* Tanzania is constrained from realising its full potentials under globalisation due to challenges in governance such as corruption and lack of accountability. Few unethical public servants sometimes abuse public office for their own benefit and delay or hamper foreign investment processes.

(d) *Poor technology and innovation:* Technological advancements and innovations are imperative for benefiting Tanzania under globalisation. Limited advancement in technology and innovation in science, industries, communication and agriculture in Tanzania constrain its ability to successfully realise its full potential under globalisation. There has been improvement and expansion in the use of ICT and digital technologies in the country but such developments have been largely limited to a few sectors in urban areas.



(e) *Weak human capital*: Human capital entails knowledge, skills, exposure and capabilities that people of a certain country possess. Human capital has correlation with the country success or failure under globalisation. Many developed countries have invested in education and capacity building among their people. Thus, they have more chances of succeeding through globalisation comparing to developing countries like Tanzania. Skills, exposure and capabilities are crucial in bargaining and securing benefits under globalisation.

### **Possible measures to challenges of globalisation facing Tanzania**

The following are possible measures to challenges facing Tanzania under globalisation.

(a) *Reforming financial sectors*: Both public and private sectors should strengthen the financial sector by making them more open and responsive to international environments. Such reforms should go hand in hand with increasing transparency and predictability of fiscal and financial policies.

(b) *Improving the industrial sector*: The industrial sector has to be improved by strengthening backward and forward linkages and coordination with other sectors. Such linkages are crucial for industrial sector growth and productivity.

(c) *Improving governance and accountability*: The public sector needs to be strengthened through tackling of corruption, inefficiency and enhancing accountability. This may involve reducing the scope of distortionary and rent-seeking activities and eliminating wasteful or unproductive uses of public funds. Reforming and restructuring the civil service to respond to the needs of the current wave of globalisation that based on the use of modern technology. The use of modern technological facilities minimises faults in taxation and finance management.

(d) *Improving technology and innovation*: All stakeholders should continue to work together to improve technology and innovation in the country. Partly, these efforts may include an improvement of vocational training education and strengthening the vertical linkage between such institutions and economic sectors.

(e) *Capacity building*: Building human capacity of the country requires efforts in developing, promoting and sponsoring various education and training programmes. Such efforts include allowing people to freely participate in exchange programmes under bilateral and multi-lateral arrangements.

(f) *Strengthening regional cooperation*: National priorities should include strengthening the country's participation in regional cooperation, such as the EAC and SADC. This will ensure mutual cooperation and sharing of economic benefits available in various regional integrations.



### Exercise 5.6

1. Discuss socio-political and economic challenges of globalisation in Tanzania and suggest possible ways to overcome them.
2. Briefly explain ways through which human capital in Tanzania can be properly utilised to overcome the challenges of globalisation.
3. “Globalisation causes more harm than good to developing countries like Tanzania.” Argue for or against this contention.
4. Explain why improved technology is vital for Tanzania to succeed under globalisation.
5. Elaborate the opportunities presented by globalisation to developing countries.

### Activity 5.6



In a group, make an inquisitive analysis in your community on the challenges of globalisation and how these challenges can be mitigated. Present your work in the class for discussion.

### Revision exercise

1. Match statements on globalisation in **Column A** with the correct terms in **Column B** by writing the letter of the corresponding response against the item number.

Column A	Column B
(i) The system that focuses on the supply and demand of goods and services with limited control or government intervention	A. privatisation
(ii) Removal of restrictions or barriers on exchange of goods between nations	B. economic integration
(iii) Member states eliminate trade barriers and harmonise monetary policies	C. trade liberalization
(iv) Management and ownership of business is transferred to non-state actors	D. free market economy
(v) A free market policy packages outlining conditions and the term to be adopted by developing countries to qualify for IMF and WB loan	E. democratisation
	F. free movement of people, goods and services
	G. SAPs
	H. cash flow
	I. ICT

2. Outline five challenges associated with globalisation in Tanzania.
3. List down and describe the key aspects of globalisation.
4. Briefly describe four merits and demerits of privatisation in Tanzania.
5. Explain six environmental problems associated with globalisation in developing countries.



6. In five points show how the conditions put forward by SAPs exacerbate poverty in African countries.
7. Differentiate between the social-cultural aspects of globalisation and political aspects of globalisation.
8. With examples, explain why is it said that globalisation makes the world a global village.
9. In six points elaborate initiatives which may be taken by Tanzania to mitigate the challenges brought by globalisation.
10. Various economic integrations have been formed in the world, some succeeded but some failed to attain their objectives. Comments on six conditions for economic integration to succeed.
11. Give a brief explanation on the following terms:
  - (i) World Trade Organisation
  - (ii) East African Community
  - (iii) Structural Adjustment Programmes
  - (iv) Liberal Economy
  - (v) Terrorism
  - (vi) Common Currency
  - (vii) United Nations
12. Differentiate the following terms:
  - (i) SADC and EAC
  - (ii) Free market economy and trade liberalisation
  - (iii) Privatisation and nationalisation
  - (iv) International Monetary Fund and World Bank
  - (v) Democracy and democratisation
13. “Globalisation is both an asset and a liability” In the light of this statement show how Tanzania benefits or can benefit from globalisation.
14. Discuss major weaknesses facing developing countries under globalisation.
15. Explain how can Tanzania benefit from globalisation.
16. Imagine, you are a Ward Community Development Officer for *Imarika* Ward and the government tasked you to educate people about opportunities available in globalisation. What will be your key points of discussion?
17. Assess the impact of the international donors on improvement of socio-political and economic welfare of the Tanzanians.



## Glossary

**Aberration**

disorder in one's mental state.

**Annulment**

a legal declaration that a marriage is invalid.

**Beliefs**

specific thoughts or ideas that people hold to be true.

**Cultural globalisation**

the emerging 'global culture' in which people more often consume similar goods and services across countries and use a common language.

**Communitarianism**

an ideology which emphasises the responsibility of the community and social importance of the family unity

**Delude**

make someone believe something that is not true

**Economic globalisation**

the integration of economies into global economy brought about by interdependence and the growing scale of cross-border trade of commodities and services, flow of international capital, wide and rapid spread of technologies.

**Etymology**

the origin and historical development of a word.

**Ego**

reasonable feeling or opinion that you have about yourself.

**Exacerbate**

the action of making situation worse.

**Fiscal deficit**

when the government expenditures exceed its revenues

**Folkway**

direct, appropriate behaviour in the day-to-day practices and expressions of a culture.

**Liberal democracy**

form of democracy typically practiced in Western Europe countries and the United States. This form of democracy is characterised by periodic elections, free, fair and credible elections, various social freedoms such as freedom of the media and freedom of expression.



## Myth

a traditional story, especially one concerning early history of people or explaining a natural or social phenomenon typical involving supernatural beings or events.

## Political globalisation

an increasing movement towards worldwide political systems and the intensification and expansion of political interrelations across the globe.

## Price mechanism

a system where the forces of demand and supply determine the prices of commodities and the changes therein. It is the buyers and sellers who actually determine the price of a commodity.

## Proximity

the state of nearness in distance or time.

## Quotas

an official limit of amount which is allowed in a particular period.

## Retrenchment

the action of reducing employees because of economic difficulties aiming at reduction of running cost in an organisation.

## Simultaneous

occurring, operating or done at the same time

## Social globalisation

the processes whereby many social relations are linked across territorial geography so that ideas and information are increasingly shared in the world.

## Spontaneous

self generated; happening without any apparent external cause.

## Substantiate

to prove the truth of something that someone has said.

## Suntan

a brown or darkened shade of a skin developed after exposing the skin to the sun.



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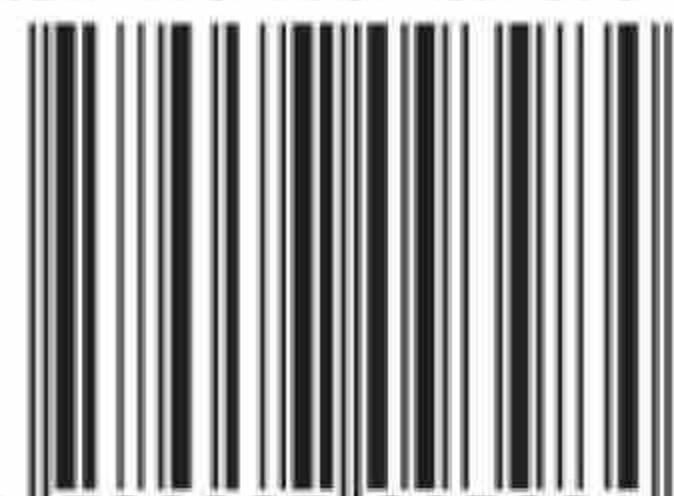
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