The Effect of Globalization on Tanzanian Culture: A Review

Martina K. Rwegelera

The Open University of Tanzania
e-mail: mrwegelera@yahoo.com
mobile: +255754638585

Abstract: Globalization has a lot of controversies with regard to the rise of global culture. American and Western norms and practices are gradually being transported across the globe as acceptable ways of behaviour. In view of this, the rich and dynamic Tanzanian culture is being diluted. This paper critically assesses influence of globalization on Tanzanian culture. Culture is a broad concept. We cannot discuss all elements embedded in it. This paper therefore is trying to touch on areas which are badly affected by globalization such as language, songs and dances, food and drinks as well as clothing. This is a result of interaction which comes from a certain level of influence such that consequences are either good or bad. Therefore, it can be said that Tanzania's interaction into the global system has played a significant role in what Tanzania is today. Lastly, the paper pin-points necessary actions that need to be taken so as to safeguard Tanzanian culture today and generations to come because there are diverse impacts of globalization on Tanzanian culture.

INTRODUCTION

It has been observed that rapid and aggressive spread of market economies and communication technologies under the influence of Western multinationals bring in new impediments to local cultures and values, particularly in Africa (Tanzania included) and non-western societies at large. Africans are cultivating materialistic and individualistic habits and values previously associated with western culture. It has come as a result of structural change in the world economy: globalization and the alarming increase of goods dumped on African countries that are marketed by mass seductive advertisements which are blatantly superficial but nonetheless, successful in creating desires in peoples of traditional societies (Akande, 2002).

Therefore with the world is becoming a global village through free trade pressures and people are raising questions about what will happen to Africa's rich and diverse cultures and people's heritage. There has been a deterioration of traditional Tanzanian culture. Tanzania now is no longer traditional. It is losing culture as a disguise of Globalized world, which sweeps away most important traditional values and integrity in Tanzania. Generally, globalization seems to destroy national identity.

This paper reviews the effect of globalization in relation to culture. More specifically, the paper examines the effect of globalization on language, food, drinks, songs and dances as well as clothing in Tanzania.

In general globalization is now widely discussed but the debate often focuses on political and economic issues. This paper is focusing on effects of globalization on Tanzanian culture since this area is hardly visible in our literature.

GLOBALIZATION AND CULTURE CONCEPTS

Globalization
The concept of globalization has become one of the most popular buzzwords of our time frequently used by people and is understood differently from different perspectives. To some people, globalization is the system which enables nations to communicate globally, to be closer and depend on each other as people living together in one global village. On the other hand, globalization is the increasing interaction of national economy with that of the First World, which ultimately aims at creating a state of frictionless capitalism.

According to Orunmoluyi, (2002), it is a process of creating global market in which increasingly all nations are forced to participate. The process of globalization entails that there is an interconnection of sovereign nations through trade and capital flow, harmonization of economy rules that govern relationships among sovereign nations by creating structure to support and facilitate interdependent in creating a global market place

Friendman (1999), also asserts that globalization is an inexorable integration of markets, national-states and technologies to a degree never witnessed before in a way that is enabling individuals, corporations and national- states to reach around the world faster and cheaper than ever before. Hence globalization leads to cultural homogeneity, whereby interactions, diminishes differences, global norms, ideas, practices overtake local mores, many cultural flows such as the provision of news which reflects exclusively western interests and control; and cultural imperialism of the United States lead global spread of American symbols and popular culture (Schiller, 1969; Hemelink, 1994). Tamp (2002), also sees globalization as a large capitalistic system which aims at giving capitalists a large share in the global economy. Though the term globalization sounds sweet, but its effect is bitter. Globalization is neo-colonialism. It has the same effects like formal colonialism while the colonialists were physically ruling both politically, economically and culturally. Globalization has come with new attractive

technologies to many people and makes people think it is development. All in all the reverse is possible in the form of cultural counter-penetration if Tanzania is aggressive. Because political policies for Tanzania make her to stand on its own as an equal member of the globalized membership.

Fafowola (1998, on the other hand - on her contribution to globalization - refers to globalization as the process of intensification of economic, political, social and cultural relations across international boundaries. For example, breaking trading barriers, and increasing integration of world market thus, creates a basic change in the way which major actors think and operate across the globe (Biersteker, 1998). Globalization which is experienced in Africa (including Tanzania), seeks to enslave the African mind, leaving in its wake a cultureless or culturally disoriented people (Otokhine, 2000). Also, David (2002) states that globalization is the process of harmonizing different cultures and beliefs. Therefore, it can be said that globalization is the process that erodes differences in culture and produces seamless global system of cultural values.

According to Obiola (2002), harmonization of culture is achieved due to advancement in communication and countries are forced to participate .Consequences are that a world of separate nations or states is going to end if the process of globalization is allowed to run its logical course.

This is possible due to new technology based on computers and satellite communication which has revolutionized our traditional conception of the media; both the prints and electronic: books, newspapers, radio, television and video programmes. These recipient countries may loose their cultural identities. David (2002), asserts that culture is not genetically transmitted - rather it takes place by the process of absorption from social environment or through deliberate social instructions. Culture is learned and such learning does not occur through natural inheritance. David (ibid), maintains that a man learns culture through the process of socialization, personal experience and through deliberate indoctrination or teaching.

Thus it should be noted that learning of culture is a lifelong process. Hence, learning of culture is from birth to death and what is learned differs from society to another also from one stage to another stage. For instance in Tanzania, a Maasai boy child has to pass a moran stage before he enters into adulthood. However, all that is learned is geared towards realization of society's goals. This statement leads us to ask the following question:

Is globalization in favour of individual society's culture?" It must be clear that globalization has negative effect to developing countries particularly those in Africa (Tanzania included) where nearly all facets of life have been affected (Biersteker, 1998). Before we enter into discussion on the issue of globalization effect on Tanzanian culture let us define the concept of culture.

Culture
Culture is a complex multidimensional phenomenon. It has been defined differently by different people. There are over 160 different definitions documented in literature which reflect these (Kroeber and Kluckhohm, 1985). Though there are many definitions of culture, for the purpose of this paper some few definitions are presented which contribute most to culture's influence on social interactions

Culture is a totality of life of a particular group of people living in the same geographical environment performing the same or similar activities in their economic production, political organization and social affairs like religion and education. The Longman dictionary of contemporary English, Procter (1979), defines culture as advanced development of the human powers, the development of the body, mind and spirit by training and experience. For Taylor (1871), culture is a complex whole which includes knowledge, beliefs, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society. Culture can also be referred to differences between groups of people who do things differently and perceive the world differently. Reisinger and Turner, (2003) add on that differences indicate existence of different cultures. Triandis (1972), emphasizes the point that if there were no differences there would be no culture. According to Landis and Brislin (1983), cultural difference can cause differences in international behaviour and misunderstanding in their interactions and thus may create conflicts. Cross- cultural contact tends to reduce friction among members of different cultures (Reisinger and Turner, 2003). Neo-colonialism through cultural globalization aims at reducing cultural friction in order to penetrate easily in recipient countries both economically and politically.

Culture is also viewed as information and communication system (Kluckhohn and Kelly, 1945). Also Hall (1959), argues that there is a relationship between culture and language. Language is the medium symbolic guide to culture (Kluckhohn, 1944). For Reisinger and Turner, (2003) language transmits values, beliefs, norms and facilitates man's perception of the world. Cultural differences create differences in verbal

communication difference in language; create different ways of expressing beliefs, values and perceptions (Samovar et al, 1964).

On the other hand Culture has also been compared to social interaction rules about behaviour, perceptions, thoughts, language and non- verbal communications. These affect social international behaviour both directly and indirectly (Argyles, 1978).

In conclusion, from the above definitions on culture, one perspective views culture as an ideological entity encompassing values, norms, customs and traditions (Rokeach, 1993). The other perspective views culture as a combination of ideological and material elements such as what and how people eat, what they wear and what they use. Argyle (1978) argues that culture has been compared to social interactions, rules about behaviour, perception, language and non- verbal communication. These aspects of culture affect social international behaviour both directly and indirectly. The fact that we are humans does not mean we are the same. However, it is noted that every moment, we are being transformed always growing like the cell in our bodies. Culture changes exactly the same way as the human being changes. In other words, culture is dynamic. According to Obiola (2002), the transformation of culture is gradual and not sudden. Obiola (ibid) contends that culture is a continuous process of change; culture continues to give a community a sense of dignity, continuity, security and bind society together. Another attribute of culture is that it is learned, acquired, transmitted or diffused through contact or other means of communication flow from one generation to another.

For instance, in the old days, when Bahaya culture was highly respected, a young Haya from Bahaya culture in Kagera region would kneel down to greet his/her elders. For a German or British a young girl may stretch her hand to shake with elders. Nowadays in this wake of cultural globalization it is very rare to find a Haya girl kneeling down to great elders. Their mind set has changed according to what they see and learn from Western or American children on the television. This entails that culture is not genetically transmitted rather it takes place by process of absorption from the social environment or through deliberate instructions, at home schools or media. Therefore, culture is learned. through the process of socialization, personal experience and indoctrination or teaching.

Recall, culture learning is a long life process- from birth to death. And what is learned differs from society to society and from one stage to another. All that is learned is geared towards the realization of society's

goal. However what is learned in this wake of globalization does not lead to society's goal of binding the society together or give a person identity as a member of a particular society; instead it disintegrates societies as it tries to create a world as a small village in which things would be similar

For the purpose of this paper culture is defined as social complexes which bind together the society and identifies a person as a member of that particular society. These include: language, knowledge, beliefs, morals, norms, traditions and customs. We have learnt what culture entails. Now we are in a position to discuss the effects of globalization on Tanzanian culture.

The effects of globalization on Tanzanian culture
The paper sees the phenomenon in the eyes of cultural imperialism embedded in similarity of social culture in a small global village. But the similarity is not featuring in the process of establishing that small village for all. In its place we are experiencing many cultural flows which are reflecting Western and American interests. Barrett and Carter (2000) argue that this situation is due to lack of capacity for independence of cultural and psychological thinking relative to concrete actions. Otokhine, (2000) argues that a move to cultural globalization is leading to cultural enslavement particularly in the area of "internet connectivity" which leads the African's (Tanzanian's inclusive) mind living in its wake a cultureless or culturally disoriented people. A race of people is like an individual man; until it uses its own talents, takes pride in its history, expresses its own culture and afirm its own selfhood, it cannot fulfill itself. Mwansasu (2005) adds that culture identifies the group in which the individual belongs because "culture is a design for living" formed through historical process. Hence, culture integrates individuals into the group (Geertz, 1973).

Culture is a broad concept. We cannot discuss all elements embedded in it. For the purpose of this paper we shall touch on areas which are badly affected by globalization for example, food, drinks, language, dances and songs, women's beauty (hair style), model contestants (way of clothing), respect to elders and information from media such as newspapers, television, and internet. All the above elements of culture, language is the most important instrument that binds culture together.

Language
Each nation/ country has its own style of doing things which gives it its identity among other nations. This coition is mostly brought by language. Language carries culture of the people; hence culture is bound

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up by language. No culture is possible without language. To kill language is to kill culture. When the language is distorted the nation slowly by slowly loses its identity. Because through language culture is learned and transmitted through groups and individuals in societies.

Language is defined as human speech either spoken or written. Language is the most common style of communication. It allows people to talk to each other and write their thoughts and ideas. The word language may be loosely used to mean any system of communication. The origin of the word shows its basic use. It comes from the Latin word lingua, meaning tongue and language still is often called a tongue (Phillpson, 1996).

Language portrays culture of a society or nation. English is now entrenched worldwide, as a result of British colonialism, international interdependence, and revolution in technology, transport, communication and commerce. English is the language of the United States of America (USA), a major economic, political and military force in the contemporary world. It is not only Britain which has gravitated toward linguistics homogeneity but the significant portion of the entire world (Phillpson, 1996). Hence, English is seen by government, lost scholars and ignorant public associating it with British and American people as a language of prosperity and development. Because all important advertisements are in English, job opportunities particulars and products labels are all in English.

This has an implication for Tanzanian society as a whole. Success or failure of English in schools may be decisive for educational and career prospects in Tanzania. It means that English has a social stratification function within Tanzania. Text books which are used in all universities and secondary schools' programmes are all written in English meaning that English is a pre-condition for secondary and higher education qualifications. It is the language used in conferences, in academic journals, in the national assembly; some of the papers are presented in English and our members of parliament have the option of using English and Kiswahili simultaneously because they are both official languages. But the majority of Tanzanians do not understand all what is spoken in the national assembly because they do not understand English. This makes some people especially the youth to see English as a necessary professional skill.

Hence English is seen as an important language for getting material gains and being associated with people of the core English speaking people. Our youth are internalizing each and everything of the English

language from internet, television (TV), print media; newspapers, books and journals. They imitate American English tune though many times they are speaking broken English. They pose like American or British people; the pose is also used in Kiswahili language. They learn this from TV because many programmes are from core English speaking countries. Hence English is associated with development (modernity).The language of power, the language of the former colonial powers (Phillipson, 1996). Also Rujyashree, (1986) argues that the pull of English is remarkably strong in periphery - English areas, not only among the elites who benefit directly from their proficiency in English but also among the masses who appreciate that the language provides access to power and resources. In the slums of Bombay, English – medium school is a prestige symbol. Likewise in Tanzania, English medium schools are appreciated by parents and children. They regard them as a step forward for greater achievements of their children in life. Children feel proud of speaking English in front of their fellows who study in ordinary government primary schools where English is not emphasized. They do not see Kiswahili as an important language for greater achievements in life. This is emphasized by what they learn from TV.

Language imperialism is important for the spread of neo-colonialism through the umbrella of cultural globalization. Language has always been the consort of empire and forever shall remain its mate. Language plays a role in establishment and maintenance of empires from ancient to modern time (Philipson, 1996). English was a language of our colonial masters (the British). It is still maintained and given more appreciation than our national language (Kiswahili). If culture is to be preserved, the language carrying it should not be destroyed. Any culture can be expressed in any language in some ways but the natural language is most effective because it caches feelings of the recipients of that language.

In Tanzania, English is still favoured in secondary and higher education despite the fact that Kiswahili is used for most of social work and official purposes (Rubagumya, 1990). The protesters have recognized in common the evidence of linguistics imperialism and dominance. as these bring alienation and mental slavery. For example in Tanzania people believe in English as a language of prosperity and development. This is reflected even in the emphases put on English in schools. The following brief example is drawn from one of the secondary schools in Dar es Salaam Tanzania. On each door of the classroom there is an announcement emphasizing students to speak English: "SPEAK ENGLISH. NO ENGLISH NO SERVICE'. Kiswahili is not emphasized

while it is a language with all potentials to take over from English and lead the nation to development. The following brief examples provide an indication of some sources and types of protest:

Leaders of oppressed group like Gandhi (1927) protested against the alienation induced by English in India, the intoxication, denationalization and mental slavery which the language brought with it in public and private life. Gandhi (ibid) also held English responsible for distorting education, because time spent learning English and standard reached in other subjects was pitifully inadequate. This is also a case in Tanzania. As a child starts learning Kiswahili from nursery school up to standard seven he or she starts afresh to learn all subjects in English when she or he starts secondary education. It becomes very difficult for students to switch from Kiswahili to English. It is not easy for them to master language and subjects at the same time taught in an alien language.

Theoretical and empirical works on ideology of the colonizer and on colonized people's consciousness of third world subjects in particular, the role of language is to cause colonized people internalize norms of the colonizer, which lead to cultural declination (Fanon, 1978). In Tanzania, for example, some parents are emphasizing on English speaking to their children in their homes. Kisukuma, Kisambaa, Kinyamwezi, Kigogo, Kijaluo and so on are not languages of prestige like English. This serves to uphold the domination of small elite and of the foreign interest that they are allied with that is the reason Goodman, (1968) sees it as a language of world capitalism and world domination.

Language serves cultural imperialism to reproduce material conditions for legitimization of exploitation (Phillipson, 1996). Cultural imperialism is at a tremendous speed surpassing the early colonial phase of imperialism. We are in the next phase of imperialism, neo- colonialism. Centre-periphery interaction is increasing rapidly by means of international communications. Computer technology hinders the need for physical presence of exploiters. New communication technology has speeded up the center's attempt to control people's consciousness through cultural imperialism. This will play an ever increasing role in order to strengthen control over means of production. For this to be effective it requires center's cultural and linguistic penetration of the periphery.

Therefore an increased linguistics penetration to the periphery is essential for completing the move away from the crude means, the static of colonial times, and even the more discrete means of the neo-

colonialism phase of asymmetrical bargaining to neo- colonialist control by means of ideas in all the process of neo- colonialism. Therefore, linguistic imperialism is a primary component of cultural imperialism though it must be remembered that cultural dissemination can also take non-linguistic form for example, paintings.

On the other hand, linguistic imperialism has a clever way of wrapping the mind, and aspiration even of the most noble people in society and also of preventing them from appreciating and realizing full potentialities of indigenous languages (Ansre, 1978). This is emphasized through the industrial processing which takes place in the centre factories, the finished products (manufactured goods) such as journal and books are all in English language sent back for consumption to the periphery. A place where they first create demand for it through demonstration effect done on the TV and through training in the centre country. All these are introduced in English language.

Galtung, (1980) argues that, as the products from the centre factories continue to flow, the foreign language (English) penetrates in all spheres of our daily social life. Hence, minds and lives of Kiswahili language speakers are dominated by English language to the point where people believe that using English is a sign of development. This is possible because the imperialists' structure ensures that the West/ American societies have a monopoly of scientific research and technological question. They are able to do so because structural resources of the centre (universities, research institutions, publishers, and funding agencies which are powerful funding companies due to economic power pertaining to their countries). Hence they are vastly greater than those available in periphery countries like Tanzania. Thus cultural resources of the centre (ideas, theories, experiences) are constantly renewed, partly also through scientific imperialism with the periphery remaining in a dependent situation. This structure is the framework within which the relationship between core English speaking countries and periphery English countries in the (EIT) field need to be seen (Philpson, 1996).

Basing on the above reality it is assumed that Tanzanian culture will continue to be distorted because technologically, the country is dependent to the centre. Thus, linguistic imperialism is often advanced by cultural structures such as films, videos and television. For instance most of the time, English takes a greater sphere of demonstration for advancement, songs, films and even speeches from our leaders sometimes are given in English. In this view, English is supposed to bring "modern" ideas with it. It has an ideological function. English is

supposed to represent a gateway to better standard of living and better understanding (Makerere Report, 1961).

It is not bad to speak English as it is the second language in our country. What is being reported here is the use of English where it does not fit, or addressing majority Kiswahili speakers of this country in English. These acts are termed modern culture. This confusion is associated with development through global village. Bell, (1979) sees modernity as disrupting the "unity" and "coherence" of culture.

Tanzanian people need to note and see concern of maintaining their Kiswahili language in its pure form. But words from other languages can be incorporated for example the words
   kasha, meza,   mvinyo orginated from the Portuguese language: kasha(caixa), meza(mesa) and mvinyo(vinho) Johnson, (1996).These Portuguese words were localized to fit in Kiswahili without spoiling it's flavor. The change is inevitable because culture is not static, it is dynamic. But English language as it is today, is laying the best ground for cultural imperialism.

From the presentation above we have seen how language transmits culture and how culture is assimilated to other people's ideologies and philosophies through language whereby recipients tend to assume that a new language is superior to their own. In order to emphasize a point we can conclude that "a lost language is a lost culture, a lost culture is invaluable knowledge lost."   We are going to see the manner globalization is penetrating in songs and dances.

Songs and dances in Tanzania
Songs and dances of Tanzania today are Westernized and Americanized. Cultural globalization (Neo-colonialism) has come with sweet words of modernization. It has penetrated in songs and dances. What we hear today from songs on the TV are American/ western melodies. We experience modern styles- songs and dances of kizazi kipya (the younger generation) being Americanized and Westernized. Tanzanian culture is diluted or is in the process of dying because the youth have to protect culture as their heritage for the coming generations. Instead, youth are preserving alien cultures.

The so called songs and dances of the younger generation include hip pop, Bongo flavor and Zouk. Tanzanian youth performers copy each and everything. They are American and western dancers and singers on Tanzanian ground. Looking at the style of music and songs has no any trace of originality from our own people. Young and aged alike are

happy with this cultural distortion. They call muziki wa kizazi kipya - meaning the music of the younger generation. People with or without knowing are denying their culture in favour of American and western cultures. Also they include ways of dressing, hair styles while performing on the stage. It is exactly foreign which is referred to "modernity." The mode comes from the centre to the periphery, not vice versa.

This is possible due to globalization of technology which promotes and spurs the dissemination of information internationally. It has created rapidly the raising number of global consumers of music and dances.

Tanzania has been turned into a dumping ground where people increasingly consume abundance of products that have little connection to their struggle for existence (for example literature, movies, music and songs). This has led to obliteration of Tanzanian culture, partial way to Eurocentric and American views of the realities Tanzanians perceive. This explains why Tanzanians can sing and dance in American style but fail to appreciate their own songs and dances.
This is done purposely by   advocates of globalization because the goal of globalization is the issue of global capital. It uses assimilation mechanism of culture by creating a class which will always aspire American/ western cultures hence, creating a ready market for their products. It will be easy to dump their products because of sameness feelings of people to foreign cultures. Thus creating an ever ready fundamental ground for foreign capital exploitation. Our traditional music, dances and songs are systematically loosing market in favour of American/ western products. In order to fetch market and at least attract audience, Tanzanian producers have turned to love songs produced in foreign melodies. Thus songs and dances are no longer leading people to moral ethics

 In our traditional culture, for example wasukuma and wahaya women dance with their breasts and waist covered. as well as their hips up to the knees. They do not wear tight
 dresses, miniskirts and men's shorts. But nowadays, our young ladies are half-naked. A respectable person cannot feel comfortable looking at those terrible dances. But because of globalization, there are elders of our society who appreciate those kinds of dances which they term "modern dances." All such dancing styles are spread by the supersonic transformation in information technology. It is principally aimed at the universal homogenization of culture which includes life styles (Ohierhenuan, 1998).

Something ought to be done. We are rapidly loosing our culture. It is a clear fact that breaking of national culture starts with the youth. Youth are future elders. They are expected to be protectors and preservers of culture for the other generation. But the youth now are preserving foreign culture. For instance at one time there was a graduation celebration for a friend whereby American and western melodies dominated the hall. Two young boys, around ten and twelve years, danced for entertainment. Hip pop styles were beyond those noted on the TV. They danced beyond USA children. Elders appreciated the style, clapped hands and awarded money to them. They were not aware of the terrible destruction of our culture behind such performances.

We asked one of the children if he would like to dance our traditional dances. The child said, "I don't know them; I am dancing what I see on the TV. I am not interested in them, I like English songs with modern beats" (mapigo ya kisasa). Rapidly, unconsciously we are uprooting the pumpkin in the homestead instead of living it to flourish (Okot P'Bitek, 1974). This and the coming generations will fail to tress exactly our true culture. People tend to produce songs and dances which are marketable. Culture identity is secondary. For instance, Saida Karoli, a prominent singer and dancer of the Haya traditional songs has changed the style of her performance following demand from the existing market. Her group is singing in Haya words but performance on the stage has changed to what they call modern styles. Foreign recipes are transformed into local production (Reisinger and Turner, 2003).

Songs no longer teach norms and values of our culture, they are mostly songs of love and thus market oriented, mostly for youth. In general many songs have little or no lessons to teach society. Songs are part of literature. They are supposed to teach, correct evils, encourage good deeds and praise heroes in society. Songs of today are orienting the youth in love circles. It is no wonder to hear a child of five years old singing a love song though she/he does not know what it means. The dance style is what she / he sees on the TV which has no moral values, slowly by slowly that younger child is socialized in foreign culture and negating her/his traditional heritage. Tanzanian dancers and singers are disseminating foreign culture to Tanzanian people without realizing the impact of that move on Tanzanian culture. Indirectly, they elevate foreign culture. Hence, creating a nation which has no roots on its own ground. There is hardly music or song product, which carries ideas and influence from the periphery to the Centre, but the overwhelming flow, is from Centre to Periphery.

Therefore the Centre cultural products serve as models for the periphery. Hence many aspects of local cultural creativity and social inventiveness in the area of entertainment (songs and dances) evolved over centuries are thrown into confusion or destroyed. That is Tanzania today.

Mass education is needed for people to understand the importance of preserving cultural identity as a nation. Education is the only tool, which can serve our culture from distortion and distinction. Tanzania would not like her people to be ignorant of their culture like Ocol in the Song of Lawino; Lawino tells her husband:
You cannot sing one song
You cannot sing a solo
In the arena.
You can not beat rhythm on the half –gourd
Or shake the rattle-gourd
To the rhythm of the orak dance!
And there is not a single bwola song
That you can dance,
You do not play the drum
And so you turn
To white men's dances,
As if you have no dances
Ignorance and shame provoke you
To turn to foreign things!
(Okot pBitek, 1974: 62,63)

Food and Drinks
Tanzania as part of a globalized village has opened market for foreign goods. In this large village, there is no equality. Some of its members are poor and secretly they are maintained to work for powerful people in the same village. Developing countries like Tanzania cannot run away from the trend. There are supermarkets .in the country full of foreign foods and drinks. The supermarkets are seen as a symbol of development. It is a prestige to buy things in those markets because they bear foreign trademarks. For instance, potatoes, bananas, tomatoes, vegetables and fruits such as pawpaw, mangoes oranges and watermelon, all these items are available in ordinary markets. For some people local markets are not valued. They are looked down upon.

are no longer valued; Coca-Cola and Pepsi. products are standard drinks for developed people. For example in a village where "togwa" is plenty it is not comparable to Coca- Cola or Pepsi products. "Togwa" has lost market. The producers of "Togwa" have no advertisement powers of their drink. Hence, they cannot compete with loud echoing

advertisement rhythms of the famous Coca-Cola and Peps companies which can be heard across the boundaries in cities, towns, and in rural remote areas where even drinking water is difficult to get. In this way, globalization creates a process through which poor countries like Tanzania are dominated and exploited by rich countries (Wohicke, 1993). Generally, globalization has become a threat to the poor rather than an opportunity for global action to eradicate poverty. (Obadina, 1998). Globalization therefore has largely been driven by interests and needs of the developed world (Grieco and Holmes, 1999). For instance, Tanzania has entered the open market while it has nothing to compete in the global market. In the process, it has been turned into a damping ground as we have seen above. People are increasingly consuming an abundance of products that have little value connection to their struggle for existence. Instead globalization is leading the Tanzanian culture to destruction and to a Eurocentric view of realities Tanzanians perceive Foods in Dar es Salaam and other Tanzanian cities and tourists resorts are not restricted to traditional Tanzanian delights. Cuisine from all over the world can be found in Tanzania, including Asian, Middle Eastern, Western and other international tastes. Fast food chains are rising in popularity due to convenience and their family oriented style.

Fast food chains (supermarkets)
These are large shops where one serves oneself with food and goods. These supermarkets are spreading in Tanzania. People are consuming more junk food from these places which have an adverse impact on their health. This is so because food can stay longer and surpass expired date. There is also a problem of power cuts in Tanzania. Hence any change in temperature affects foods therefore there is danger of food poisoning. Not only that but also Western fast foods become an enormous success in Tanzania, particularly in urban areas. Tanzania restaurants, including ones with local favorites for generations, were driven out of business as customers opted for Western foods. The invention can be translated as an alarming threat to both the local food industry and the national pride of Tanzanian culinary culture.

Clothing
The design of Tanzanian clothing showed respect and dignity. Bodies were respected. Women covered all parts of heir bodies. A woman was respected. Men also clothed properly.

Contemporary Tanzanian clothing is mixture of old and new. Present day Tanzanians are heavily influenced by current American and Western fashion trends. Hence, clothing is a reflection of fashion trends dictated by western or American fashion designees located thousands of

kilometers away from Tanzania. These fashions are accepted and identified as modern way of clothing without recognizing their negative consequences on our culture.

These alien fashions are attracting both youth and some old people. The so called fashions are not appealing to respectable people. Women especially the youth, clothing leaves out some parts of their bodies uncovered. Men wear dropping trousers locally known as "mlegezo or spastically "katake" Our people have accepted these fashions blindly. "Black skins white masks."

CONCLUDING REFLECTIONS AND THE WAY FORWARD

Concluding reflections

Each country or nation has its style of doing things, which gives it its identity among other nations. This is the role of culture which binds it together. When culture is distorted, the nation, slowly by slowly, looses its identity. At the end, it copies everything alien. Also a nation without identity is dead because culture is a sign for living formed through historical process. Culture integrates the individual, into society which is specified by norms and values: That is the culture of society. Culture ensures the stability of both individuals and society. Social actions of individuals are functional for maintenance of the social system.

Therefore, there is concern with the integration of global culture in Tanzanian society. What we witness now are pangs experiences in the process of fundamental socio-econmic and technological transformation termed as modernity but it has great consequences to Tanzanian culture. The integration of global culture as we have already seen before disrupts the unity and coherence of existing culture. Young people in Tanzania are the largest consumers of global culture. Entertainment is signaling absolute dominance of the music of Western Europe and American culture. The way of dressing, behaviour, even walking style has changed among the youth- they practice Western and American styles. Even hair styles follow the same suit

Though culture is dynamic, it does not mean the sudden change from traditional culture to alien ways of doing things. In spite of change, culture should continue to give community a sense of dignity, continuity, security and should bind society together. Changes cannot be denied. There are things which should change. For example, to deny women formal education that means Primary, Secondary and higher education cannot be tolerated. Women should be encouraged to learn and go further. They must have education in order to coup with globalization. Our culture should conform to the modern trend of the

society's development and do away with cultures that stand in the way of development.

All in all globalization has negative and positive impacts. On the positive side globalization opens people's lives to others' cultures and all their creativity and flow of ideas and values. Another positive side, information and communication technologies have eased interaction among countries and people. This is very good. But on the negative side, as cultures interact, some cultures are being diluted or destroyed at the expense of others and negative values are being spread all over the world with relative causes. Another negative side, the world is now divided between the connected, who know and who have a monopoly on almost everything, and the isolated who do not know and who practically have nothing. Here the change is inevitable. Below are recommendations on the way forward:

The way forward
Is Globalization inevitable to a poor country like Tanzania?
Tanzania cannot escape from globalization as long as there are interactions among nations. Therefore Tanzanians are part of the process. However, together with being a part of the process still something can be done. The solution is to find a way to protect what we value most and get the best out of globalization. There should be cultural penetration in order to strike a balance to make globalization two way traffics if global village means equality for all members. In order to achieve this we must be aggressive. Mass education is inevitable in changing people's mind-set to see the need of appreciating Tanzanian culture instead of alien cultures. This can be done for example through radio, television and newspapers. Plays on the television and radio can also be used to educate public on the effects of losing our culture as Tanzanians. Thus they should be familiarized on the value of culture to the nation. Culture is an identity of a nation. What is copied from foreign cultures should not distort the indigenous culture. If changes occur, they should be in favor of the indigenous culture.

Apart from media, school syllabi from primary, secondary up to university level should incorporate elements of culture. For example our youth should be taught to value their own culture and have pride in it. Students should know where we were, where we are and where we are going in this wake of cultural globalization. Hence education which will change people's mind-set will free people from aping each and everything from Western and American cultures. Therefore from here

the nation will position itself aggressively in order to influence the direction change on the agenda of cultural counter penetration. That is to balance the dominance of one-way cultural globalization.

Tanzania is not a powerful nation but something can be done. Constitutions and laws must be made to protect and preserve all that is good in Tanzanian culture. Also Tanzanian embassies can be used for cultural exhibitions, for example, the way of dressing, traditional dances, wedding/marriage ceremonies, rituals and plays. Also our cultural heritage can be collected in the form of gray literature and be distributed to our embassies for people to read. These can be translated in English/French and other languages. Also films like Bongo movies, actors can be given seminars to improve their skills on film production so that they can attract foreign audience.

This exercise can be expensive but it is worth doing it for our culture preservation and dissemination. In order these good ideas to succeed, the Ministry of sports and culture should be given mandate to take a leading role. Hence the ministry should be manned with right personnel. Also the government should purposely finance the move.

In this way we can strike a balance to cultural globalization and make it a two way direction though it is not an overnight change but it is possible.

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