The Challenge of Globalization and Modernity on the Socio-Cultural Life of the Shambala People of Tanzania

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Abstract

This article sets out to demonstrate that before the advent of globalization and modernity, the Shambala people of Tanzania had their own customs, norms, values, and cultural teachings from their ancestors which had a rich cultural heritage used to teach younger people their history and expected behaviour when are adult members of the tribe. However, the impact of globalization is demonstrated in a situation where the socio-cultural organization of Shambala that used to bind members together was weakened by the forces of globalization inculcating the ideology for universal religion, and permeating African customs, norms and value, and changing the cultural thinking of Africans towards western perspectives. The article employed a library research methodology plus my own experience as a Shambala. The findings have demonstrated that some women today in the Shambala community are half-dressed something which prior to modernism was abhorred. On the other hand, teenage pregnancies are on the rise while their male counterparts braid their hair, put on earrings, and nose rings and wear torn clothes all in the name of fashion and Western civilization. Morals and values which were important in preserving their cultural identity unfortunately have been eroded and in their place, nothing has been replaced. In conclusion, the Shambala cannot escape the consequences of globalization as long as there are interactions among nations. The Article recommends that the Shambala protects what they value most and get the best out of globalization. Besides, they should maintain their socio-cultural life as well as enhance the national boundary and sovereignty so as to meet the challenge of globalization.

Keywords: African culture, Cultural erosion, Cultural identity, Cultural integration, Globalization

1. INTRODUCTION: A HISTORICAL BACKGROUND TO THE SHAMBALA

The Shambala[1] are predominantly agriculturists who occupy West Usambara, a mountain block that rises out of the plains in the North-Eastern corner of Tanzania. They speak the Shambala language, "…which is one of the many related Bantu languages spoken by different ethnic groups and tribes" (Feierman, 2002, p. 17). In 1967, the Shambala numbered 272,000 and most of them lived within or just beyond the border of Lushoto, which had an area of 1,350 square miles (Central Statistics Bureau, 1967). Since Tanzania's 1967 census, no other census has been conducted on the basis of tribe in the country in order to discourage tribalism. However, in 2001, the Shambala population was estimated at 664,000 (Kadallah, 2017). The population of Shambalai is rapidly increasing.[2] According to Agwanda

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[1]There are several alternative names such as Shambala, Sambala, Shambaa, Sambara, Schambala. The difference depends on one's preference. But the commonly used and proper name and which will be used predominantly in this article is the Shambala and Shambalai is their home (Feierman, 2002).

[2]Tanzania's population growth rate of 3.2 percent offers both opportunities and challenges for the country development endeavours, analysts said shortly after President Samia Suluhu Hassan revealed that the population had risen to 61.741,120 people this year, 2022 (Josephine Christopher, 2022).

and Amani, 2014, p. 3), "The high rate population growth among the Shambala and Tanzania in general is driven by persistently high level of fertility rate, reduced mortality and low international net migration." It is estimated that in 2011 their number in the Lushoto District had increased to 2,753,580 people (National Bureau of Statistics of Tanzania, 2003-2013). This process of expansion has not only come about solely through natural increase but also through immigration. Shambalai is now home to people of different cultures, so currently the Shambala find it difficult to retain their cultural identity in this kind of diversity (Ngugi, 2015).

Feierman (2002, p. 37), asserts that "The overwhelming majority of the early Shambala descent groups claim to have come from neighbouring communities in Ngulu and other hilly portions of Zigua, as well as from Taita, and Pare." By their own definition, the Shambala live in Shambalai, a cool high area above 3,400 feet. In Shambala usage, the addition of the final *"i"* creates the locative form. Thus, "the Shambala are the people and Shambalai is their home" (Feierman, 2002, p. 17). By the 1960s, the Shambala had transformed into farmers in a completely forested landscape. They cultivate bananas, sorghum and various other crops in the well-watered mountain basin ranging from the Usambara massif (Huijzendveld, 2008). Specifically, "the term "Shambalai" is used to refer to the particular mountain area in which the Shambala live" (Feierman, 2002, p. 17). The Shambala speak Kisambaa which is a Bantu language. According to Ramadhani Kadallah (2017, p. 874) "…the Shambala is classified as G23." Other languages spoken by neighbouring communities are Ngulu and Zigua. The Language of Tanzania (LoT) project figure places the Shambala language amongst the 15 biggest languages of Tanzania in terms of a number of speakers. However, in order to avoid tribalism, "Data on the number of speakers of Tanzanian languages are relatively unreliable since the official census neither includes questions on ethnic nor on language spoken" (Kadallah, 2017, p. 874).

According to oral tradition, the Shambala history began with the settling of the Shambala people in the Usambara mountains over 200 years ago until the early nineteenth century when the Kilindi ruled supreme in that territory. The first Kilindi king was Mbegha, an exile from the neighbouring Ngulu. Mbegha became the king of the Shambala people after he demonstrated his hunting prowess by killing the bush pigs that were destroying Shambala plantations and distributing the meat to the citizens. However, Shambala women were hesitant to marry Mbegha who was a foreigner (*Mnyika*). The Shambala feared that foreigners would not appreciate and preserve their culture of "silent sexuality" which encouraged sex to be done silently and secretly only within the marriage sphere (Ngugi, 2015). In the late 1800s, German colonial officials executed the last Kilindi king and brought about the collapse of the empire (Feierman, 2002).

Furthermore, the Shambala lived in larger villages consisting of several lineages (family groups). Villages were always located on upper hillsides. Banana groves (*mighunda*) separated the homesteads, served as a source of food, and were a symbol of practical insurance against

famine (Feierman, 1972). In the banana groves of the Shambala, the shoots continuously reproduce, and so the groves are virtually permanent. "A cultivator could spend most of his time farming in his village, and yet maintain a supply of food at the capital. As a result, most of the royal villages of Shambala were surrounded by banana groves" (Feierman 1972, P. 34). Furthermore, "In the nineteenth century, there were extra houses for the unmarried children of the village who were considered too old to sleep regularly in their mothers' houses (older than eight years)" (Feierman, 1972, p. 35). This was called a bweni. Today the boys' bweni survives in some places; in others each man has an additional house for himself and for his sons. In still other cases, the women of a household simply move around every night, leaving one house empty for the boys.

The common style of houses was a circular hut about a few meters in diameter known as *msonge*. Its walls were made of a frame of light poles plastered with strong clay from termite mounds. The roof was thatched with the long Savannah grass. The hut was used primarily for sleeping at night as people spent a greater part of their time outdoors. The walls and roofs were made in a way that there was enough security or secrecy for couples especially during sexual activities in order to preserve their culture of "silent sexuality." When the term silent sexuality is used, it refers to the private nature of sex in the Shambala context. The idea of silent sexuality was also connected to a religious meaning of sacredness. Anyone who underwent a tribal initiation was expected to treat sex with purity, holiness, secrecy and privacy. (Ngugi, 2015). Moreover, "The Shambala were expected to engage in sexual intercourse only within marriage sphere. Pre-marital sex was strongly discouraged and all those caught in the act were punished under traditional law" (Ngugi, 2015, p. 38). There were also rectangular houses in Shambalai with walls of wattle (interwoven sticks) and mud. Nowadays, most houses are modelled commonly with cement walls of several styles from different cultures.

Today, the ethnic composition of Shambalai is quite heterogeneous since the Usambara highland attracts settlers, being more suitable for agriculture than the surrounding plains. Its pleasant and cool weather also ensures less infection by malaria. In addition, the rapid expansion of the political domination of the Shambala has brought several different tribal groups under their domain whose presence has added diversity to the people's religious life and belief as well as their socio-cultural life. Globalization has also opened the Shambala to the world through the advancement in the means of transportation and communication. Despite its numerous advantages, "…globalization has serious effects on African culture. It affects almost if not all aspects of African culture" (Adefarasin Vo and Adefarasin Va, 2023, p. 1). One such is the loss of one's cultural identity and even national identity, which is the central argument of this article. The article is divided into seven sections: Abstract, introduction, literature review, methodology, results and discussions, conclusion and recommendations.

2.   Literature Review

The Literature review should show what others have said about the topic (Nyoni, 2021, p. 10). Nyoni (2021, p. 11) recognises four main purposes of literature reviews:

- It enables the researcher to determine studies that have already been done thus avoiding duplication.
- It makes it possible for the researcher to identify research strategies and instruments which have been found effective in investigating a similar problem. This would allow the researcher to benefit from the experiences of other researchers and to avoid their mistakes.
- It enables the researcher to identify gaps in knowledge as well as weaknesses in previous studies.
- The literature review provides the justification for choosing the topic; the design and methods.

A literature review enables the researcher to place the research in a larger context; so that he/she can show new conclusions which might result from the research (Knopf, 2006). This literature review in this article covers the following topics: The socio-cultural life of the Shambala, Challenges of globalization to the socio-cultural and religious life of the Shambala, Challenges to cultural practices and worship, Challenges to language and communication, and social problems.

2.1 Socio-Cultural Life

The study of the Shambala socio-cultural life is significant because by living together and associating with one another, the Shambala were able to cherish, uphold and strengthen their culture which unfortunately due to modernity and globalization is eroding. Shemsanga reiterates that "It was through participation in communal living that one was initiated into the community" (Shemsanga, 2013, p. 12). The Shambala practiced communal living along the lines of the African philosophy of (*Ujamaa*) socialism. In simple terms, *Ujamaa* is the application of the principle of human equality to the social, economic, and political organization of society. It admits inequalities in human intellectual and physical capacities, yet advocates that these be "put to the service of human equality" (Sanga, 2020, p. 24). Human equality then, "is the state of being equal in terms of opportunities, rights and status, and access to health and social care services and employment opportunities" (Sanga, 2020, p. 24).

Wilson Niwagila (1991, p. 36) has noted that, "According to a widely held African belief, a person does not stand alone but with other people – *mtu ni watu* "I am because we are and we are because I am." Considering the African philosophy of "*Ubuntu*" – a concept in which one's sense is shaped by his/her relationship with others (Paulson, 2020). It is a way of living that begins with the premise that "I am" only because "we are" (Paulson, 2020). Referring to the Kenyan scholar James Ogude, Paulson (2020), believes "*ubuntu*" might serve as an answer to the rampant individualism which is so passive in the contemporary world.

For the Zulu, the understanding *umuntu ngumuntu ngabantu,* "a person is a person through persons" (Shutte, 2001, p. 23). As African philosophers have pointed out, the concept of "I am because we are" is the most important consequence of seeing ourselves as living counters of vital force. John Taylor (2020, p. 29) is right to put it this way, "I cannot be without you and we cannot be us without them and together we have a future." Taylor continues to say "I would not know how to be a human being at all except I learned this from other human beings...we are made for a delicate network of relationships, of interdependence. We are meant to complement each other" (2020, p. 29).

There is always "…a tendency to discourage the "I" of individualism in many African societies. From childhood, the individual is taught to think about him/herself in terms of others, with a "we" emphasis" (Tripathi 2019, p.3). The Shambala recognized communal life as the matrix of life and ensured the unity of society; hence, individualism and isolation were unacceptable in the community. The concept is also emphasized in the South African philosophy of *Ubuntu* captured by Archbishop Desmond Tutu (2008, p. 25), as follows:

One of the sayings in our country is *Ubuntu* - the essence of being human. *Ubuntu* speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality - *Ubuntu* - you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity.

According to Stephen Munga (1998, p. 115), "…participating in the community is described in different stages based on recognized rites of passage. One's personality increases the more one participates by being initiated into the community, while it decreases the more an individual isolates him/herself from these standards of the community."

Similarly, Charles Nyamiti (1977, p. 58), shows that "…in the African context, participation is also connected with life and power within the inseparable relationship between the individual life and community life." Nyamiti develops his view that "African understanding of participation is strongly anthropocentric, which means it can only be understood in the light of African experience of human life and existence which is rooted in African communalism." Barend Johannes Van der Walt (2003, p. 17), praised African communalism by affirming that:

Man is a family. This living chain of humanity, in which the tides of world-energy ebb and flow most strongly, stands at the heart of great totality of being... the underlying conviction remains that the individual who is cut off from the communal organism is nothing... As a glow of coal depends upon its remaining in the fire, so the vitality, the psychic security, the very humanity of man, depends on his integration into the family... There are many who feel that the spiritual sickness of the West, which reveals itself in the divorce of the sacred from

the secular... and the loneliness and homelessness of individualism, may be healed through a recovery of the wisdom which Africa has not yet thrown away.

The Shambala practiced communal living in various respects. For instance, they ate together *(ndaa)*, as the women brought food.[3] Commonly, the main diet is composed of starchy foods such as rice, maize, sweet potatoes and cassava meal. These are usually accompanied by beans, vegetables, meat and sour milk. Men and boys ate together while women ate with girls in different locations. That was to ensure that not one of them went hungry while others had plenty to eat. It was similar to the example set by the first Church in Luke's narration in the book of Acts 4:32: "All believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had" (NIV). The sharing of a meal was an opportunity for the Shambala to inculcate their morals and values in their children. For example, "…eating together with children made it possible for parents to observe and teach their children good manners before elders regarding eating, sitting and dressing decently" (Ngugi, 2015, pp. 87-88).

Agricultural activities were also carried out together; a man would plant crops and invite his friends to work on his farm. Actually, "there were two possible ways of obtaining labour in excess of what was available from members of the household, that is, through *ngemo* and *kibarua*. *Ngemo* is the Shambala term for a festive labour party" (Shemsanga, 2013, p. 74). When a farmer holds *ngemo,* he invites a dozen or so of his relatives, friends and neighbours to help cultivate his land on a specific day. Thus, "In return, he feeds them well and serves them sugarcane beer, *dengerua.* *Kibarua* is the Swahili term for day labour; both work and worker are denoted by a single word. A farm owner and a *kibarua* agree beforehand on a lump sum for the cultivation of the plot in question" (Shemsanga, 2013, p. 74).

Most farmers preferred to use *ngemo* rather than *kibarua*. That was because the food and drink given to *ngemo* workers was worth considerably less than the wages paid to *kibarua* workers. A women's *ngemo* party, which could be called to weed but not to clear land, was even less expensive because the beer given to men was forbidden to women. Women and men were separately invited to *ngemo* to preserve their culture of silent sexuality (Shemsanga, 2013, p. 75). The Shambala think that letting men and women work together on a farm could invite seduction which could abuse their culture. Besides, during harvest (especially of maize), women would invite only other women to harvest the crops. Thatching of houses (*kuvimba)* was also done communally by men (Shemsanga, 2013, p. 75).

It is clear that African socialism has a firm foundation in the traditional society of Africans. However, globalization and industrialization have brought great economic changes. The higher salaries for skilled people have increased the gap between the poor and the rich as a result the communal lifestyle of sharing is dying in many African societies today

(Ngugi, 2015). For instance, "the Shambala *ndaa* in which food was brought and shared among members of the community is no longer practised. Those who earn good incomes are no longer willing to share with those who have little or nothing, and individualism and greed have escalated among the people" (Ngugi, 2015, pp. 88-89).

Most Shambaa people clearly enjoy the sociability that is a part of living together in large villages. Often the people in village decide spontaneously and casually to take an evening meal communally *kuja ndaa* (Feierman, 1972). The men and boys usually eat separately from the women and small children, and at the time of a communal meal, all the men and boys of the village gather together, and each woman brings a dish of food (Feierman, 1972). Usually, "Each man then eats a bit from a number of plates. The women, meanwhile, are eating together in another part of the village. At all times, except in time of famine *saa*, men feel free to drop in at one another's houses for dinner, and they very rarely eat alone. Women can often be seen carrying baskets of food back and forth between the houses" (Feierman, 1972, P. 36).

The Shambala have maintained their cultural heritage for generations as the basic element contributing to their sense of unity, pride and identity. The first president of Tanzania, the late Julius Nyerere as quoted by Mbughuni (1974, p. 16), praised culture in these words:

> I believe that culture is the essence and spirit of any nation. A country which lacks its own culture is no more than a collection of people without the spirit which makes them a nation. Of all the crimes of colonialism, there is none worse than the attempts to make us believe we had no indigenous culture of our own; or what we did have was worthless – something we should be ashamed of rather than a source of pride. Some of us, particularly those of us who have acquired a European type of education, set ourselves out to prove to our colonial rulers that we had become "civilized." That meant that we had abandoned everything connected with our own past and learnt to imitate only European ways. At one time, it was a compliment rather than an insult to call a man who imitated the Europeans a "black-European."

The Shambala had a rich cultural heritage of songs, proverbs, riddles and dances. All these are used to teach younger people their history and the expected behaviour in the community. Drums were used traditionally to transmit messages of approaching danger as well as important news such as the death of important people in the community, especially the king (Ngugi, 2015). However, due to modernity and globalization, a wide variety of modern music is popular among the younger generation who prefer to listen and dance to Western music such as reggae, pop and rap rather than to traditional music. Keshomshahara (2008, p. 36), has noted that "African morals and values have been challenged and undermined by modernity and globalization although they have not yet been overthrown."

That is to say, African people are still subconsciously influenced by their African religions even in the context of the influence of modernity and globalization.

2.2 Challenge of Globalization to Socio-cultural and Religious Life of the Shambala

The term 'globalization' is a highly controversial and contested concept. There is no universal consensus on its conceptual meaning. "There are controversies and confusions not only in terms of definition, but also on whether or not it is a reality or myth in terms of nature, character, depth, historical, components, measurement, and significance" (Adefarasin Vo and Adefarasin Va, 2023, p. 5). The basis for the varying explanations can be understood when we appreciate that each definitions tends to focus on only a significant feature of the phenomenon. For instance, "the chronological account and measurement of globalization from the point of view of those who take globalization to be synonymous with 'liberalization' will likely be different from those who see globalization as 'universalization'" (Adefarasin Vo and Adefarasin Va, 2023, p. 5).

Globalization is the development of economic and political cooperation among nation-states and regions to the level whereby it becomes possible and even necessary to uphold common international laws and institutions capable of global and political management (Shemsanga, 2013). Globalization of the world economy is a concept that is wider in content than in actual integration. Political globalization, on the other hand, is the product of economic integration (Shemsanga, 2013). Until recently, the issue of nuclear arms was the major reason for promoting technological development. "Nowadays, with the dawn of globalization, communication systems (internet, cellular phones, computers, etc.) determine the development and direction of technology" (Hogan, 2005:85).

While globalization offers many benefits, it is not without challenges. The first danger to guard against in globalization is the loss of one's cultural identity, and even national identity. Globalization tends to eliminate national and cultural identities (Adefarasin Vo and Adefarasin Va, 2023). In fact, globalization is real in our individual and corporate lives. Whether we like it or not, whether we are conscious of it or not, whether we are benefiting from it or not, "we are actual participants of this process of globalization that has gone on for a long time now" (Antone, 2021, p. 5). Cultural ideas and images from one corner of the planet can be transmitted in an instant to another part of the planet by wireless and satellite technologies (Kelvin Brown, 1999). The result is that "cultures of different countries and diverse people are being brought into contact at rates unprecedented in human history" (Kelvin Brown, 1999, p. 225).

Additionally, globalization has an important and strong effect on the national identity and culture of the people. It has attributes to expose to all societies foreign cultures that may bring changes to their local cultures, norms and values, and traditions. The Shambala is one of the African societies that had their own customs, norms and values within the context of religious belief (i.e. traditional African religion, Islam and Christianity) and the cultural teachings from their ancestors (Cf. Ibrahim Mikail and Ainuddin Abdullah, 2017). However, as Jesse Mugambi and Anne Nasimiyu-Wasike (1999, p. 80), pointed out that "today the African society may seem to be in a state of near chaos in the realm of morality."

The effect of colonialism and globalization on the indigenous African communities cannot be underrated. The emergent new African-Western educated, Christianized and clothed has been something of a caricature, least pleasing to himself. Persistently, the different sources of mass media call people's attention to different perplexing realities. "Data points about teenage pregnancies, premarital sex, extramarital affairs, divorce, child abuse, rape, suicide, abortion, prostitution, violation of human rights and so forth are rampant in the Shambala community in Tanzania and in most African communities" (Ngugi, 2015, p. 392).

Mugambi and Wasike ask this challenging question. "If the youth are "immoral," is this not an expression of society?" (1999, p. 83). After all, the youth are products of the society in which they are born and grew up. Furthermore, the youth as a "clan" in society behave according to the norms of society. In the case of the Shambala of Tanzania one can conclude that the whole society is immersed in modernity and globalization and therefore they are reaping their consequences.

The influence and impact of modernity and globalization is spreading so deep and wide that many are asking themselves: where are Africans heading to? Some go to the extent of stating that Mugambi and Wasike (1999, p. 83) further reiterate that "Africans today in modernity and globalization have no conscience and morals and have lost their treasure of community integrity, communal living and morality."

In the past Africans were much more community-centered, today in globalization, Africans are becoming more and more ego-centered; they are caught up in a moral contradiction. Benezet Bujo has summarized the African moral contradictions as follows; "The answer will depend on Africa's ability and wisdom to combine tradition with morality. Nevertheless, our pride in the humanness still to be found abundantly in Africa must not blind us to the painful negative sides which weaken our heritage" (1990, p. 52). Today people fight, kill, and bulldoze their ways into positions of power. This shows deviation and abandonment of values, especially the sacredness of human life (Bujo, 1990). High values and respect should be reposed in African leaders and there is a need to re-evaluate the traditional leadership systems which are more of hereditary in nature. "We should also embrace the democratic aspect of leadership to check the excesses" (Akon, 2016, p. 32).

Despondently, "the Shambala traditional values and virtues of charity, honesty, hospitality, respect for elders, respect for nature, respect for God and His reverence (*Mulungu*) are fading away" (Ngugi, 2015, p. 89). The religious change and worship in modern times happens in only two ways – the falling off of worship in traditional Christian churches, and

the appearance of new cults, not expected to endure (Douglas, 2020).

2.3 Challenge to Cultural Practices and Worship

The growing homogenization of culture, customs and values has reduced diversity. For instance, the traditional culture of the Shambala people is being confronted with outside values and ways of worship. As the Shambala people open themselves to the world and become part of the global village, their own culture is being turned into what Hope Antone called "a mere cultural showcase for the entertainment of the visitors" (Antone, 2021, p. 4). Likewise, their habitat is also turned into a miniature "developed country," a replica of the visitors' home countries, complete with foreign-looking resorts, sports complexes, hotels, as well as foreign food chains to meet their comfort needs (Antone, 2021, p. 4). Yet, this is all at the expense of the local people's values, lifestyles and natural environment. This is cultural aggression because it spreads the notion that the foreign culture is superior to the local culture.

In the contemporary era, the "culture of African people has been greatly eroded due to Western culture influence" (Scholte, 2005, p. 15). According to Alloy (2003, p. 16) "it is very clear that the traditional ways of worship have drastically changed and modernized. The local or traditional drums that make the music of the people very significant and meaningful have greatly been replaced with band-set and English songs." It is argued that Africans should return back to their heritage and revive the locally made drums and music which makes them distinct in their nature of worship (Alloy, 2003). The acrobatic dance of the Africans when drums and music are played is far richer than the Western pattern of worship which has gradually turned African worshippers into *mvule* trees[4] that stand very erect in the place of worship.

Apart from the many conversions from traditional forms of worship into these foreign forms of worship, the stigma against traditional faith and traditional worship increased. Need to say much of the damage that African Traditional Religion suffered occurred during this period. As Chinua Achebe (1958, p. 63), depicts in *Things Fall Apart*, when the white Missionaries invaded Umofia, there was total anarchy. The very substance that held the society together as one people disintegrated and the people began to betray each other and turn against each other. In this book Achebe portrays the exact situation many African societies, their belief systems and practices were confronted with (1958, p. 63). The influx of Western imperialism into Africa changes the African social structure and pattern of family life (Scholte, 2005, p. 15). Western societies were ethnocentric in their belief that African cultural traditions are inferior and primitive and should be de-emphasized (Scholte, 2005, p. 16). And that still, the Shambala and many Africans have it somewhere at the back of their mind that the more their buildings, music, dressing and even food appear Western, the more civilized they become.

According to Atta-Asiedu (2021, p. 7), "western Civilization which encompasses western technology, western forms of religion, Western architecture as well as Western modes of speaking and everything Western have been the yardstick by which concepts have been generalized and universalized." Hence once it does not meet or satisfy the so-called Western standards then it is tagged backward, archaic, uncivilized and undeveloped.

African Traditional Religion has been the most affected by this western crusade spearheaded by the Missionaries, colonizers and slave invaders. As John Mbiti (1990, p. 75), has rightly captured it: "if you want to attack the African, attack his Religion: attack his faith: attack his belief systems." The tenets of modernity and development: science and technology, being principal players have contributed in no small way in the seeming decline and retrogression of Africans' belief in their indigenous forms of worship. Atta-Asiedu (2021, p. 12), is convinced that "if religion subtly submits to global changing trends, in the future we may not have what we know to be religions, pious and sanctimonious, but a totally new phenomenon, something that can easily be manipulated by science and technology and by human influence which we will still describe as religion."

Belinda Marie Balraj, Surjeet Singh, Masdini Harina Abd Manan (2020), conclude that what we must understand is that the globalised world is becoming smaller and smaller. What mankind needs is peace and harmony against deceit and treachery. The best solution will be to respect all religions and keep religion away from politics. However, this is easier said than done. We have to use language in a positive sense to manage socio-cultural, linguistic, religious and political needs of the world.

2.4 A Challenge to Language and Communication

Indigenous African languages are largely eliminated, and marginalized from use. "Instead of investigating and using their linguistic, cultural, and human potential, African governments and the elite still continue to channel away their resources and energies into learning "imperial" languages that are used by a tiny minority of the populations" (Negash, 2019, p. 1). Venkatesh (2019, p. 61), believes that "it is a means by which interpretation and transmission of ideas between individuals or groups are made because of cultural change." Vast numbers of Africans today speak English instead of their ancestral languages especially the elites and/or the young ones who migrated to the Urban Areas. As native African societies continue to do this, most communities will be experiencing a corresponding loss of their traditional culture.

Despite the assertions about the importance of diversity, and the earnest implications of failing to preserve it, African languages are in fact in bad shape, and it is doubtful whether they can survive the imminent threat of "global uniformity," and serve the interests of their communities in meaningful ways. In the international arena, they are sidelined, and in

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[4]Mvule or *Millicia excelsa* is a tree species from the genus Millicia of the family *Moraceae*. Distributed across tropical East and Central Africa. It is one of two species yielding timber commonly known as African teak, iroko, itule, kambala, mvule, odum and tule (James Templer, 2015, p. 210).

danger of extinction in their own land(s) of origin. We see linguistic destruction, because of their stagnation, speakers' decline, and negligence (Negash, 2019). Linguistics examines the state of languages by "evaluating their situation according to how their present condition is assessed 'safe' or 'not safe' in terms of their continuity to the next generation of speakers" (Negash, 2019, p. 7).

Languages are said to be *extinct* when they have no speakers left (Wurm, 2000). Languages are classified as *moribund* when they are "no longer being learned by children" due to the absence of *intergenerational* transfer of language from parent to child, which in turn may be caused by "lack of members speaking a language or the absence of society's official recognition for that specific language's status" (Negash, 2019, p. 7).

As Negash (2019, p. 8), has summarised that "despite all odds against African languages, they act as vehicles of communication and knowledge survive and have a written continuity of thousands of years. Colonialism created some of the most serious obstacles against African languages and literature." These colonial obstacles still haunt independent Africa and continue to block the mind of the continent. Needless to say, this is worrying, because simply put, an extinct language means the loss of a unique culture (Mufwene, 2012). People who speak a global language have greater opportunities for employment, education and overall success. Therefore, some minority language speakers believe that learning to speak a global language will benefit them financially. Furthermore, with globalization, our cultures are ever increasingly interconnected, catalysing the takeover of minority languages by a global language (Mufwene, 2012).

2.5 Social Problems

One of the problems facing the Shambala today is the gradual loss of cultural identity. Young people generally prefer to adopt a national Tanzanian identity instead of a Shambala identity. The Shambala are trying to reverse this cultural erosion by recording their cultural values and history. Younger people in urban areas are encouraged to regularly visit Shambalai, where they may learn their traditions and converse in Shambala.

Another serious problem facing the Shambaa is a shortage of land. A population increase has led to a decrease in arable land. Soil depletion has resulted since the land is never left unplanted to regain its nutrients. The government is trying to introduce more resilient crops and better farming practices into the area.

3. Methodology

As non-empirical research, the main method of obtaining data was by studying secondary information through a literature review. Secondary data refers to information that was gathered by someone else (for example, researchers, institutions, other NGOs, etc.). Struwig (2004, p. 158), believes that secondary data is helpful in designing subsequent primary research and can provide a baseline with which to compare results from primary data. The secondary data for this study was obtained by reviewing a number of studies through literature review, official statistics, technical reports, scholarly journals, and a review of articles.

3.1 Literature review methods

In the literature review, both published and unpublished materials were consulted. These include, for example, materials on the Shambala tradition and custom from the Lutheran Church archive[5] and the national archive in Dar es Salaam. Other data were collected through an extensive review of books, articles, periodicals, journals, technical reports and papers. The information was obtained through various institutions such as Sebastian Kolowa Memorial University (SEKOMU) at Lushoto Tanzania. Others came from the libraries of Tumaini University Makumira and University of Iringa both in Tanzania and libraries of Stellenbosch University with its cluster libraries within the Republic of South Africa. The different sources of information reviewed are described below.

3.2 Official Statistics

Official statistics are statistics collected by governments and their various agencies, bureaus, and departments. These statistics are useful to the researcher because they are an easily obtainable and comprehensive source of information that usually covers long periods of time (a number of official statistics on child abuse and adolescent pregnancy in Tanzania are presented in chapter four). However, official statistics are often characterized by unreliability, data gaps, over-aggregation, inaccuracies, mutual inconsistencies, and lack of timely reporting. Gill (1993, p. 8), shows that it is important to analyse official statistics critically for accuracy and validity.

3.3 Technical Reports

Technical reports are accounts of work done on research projects. They are written to provide research results to colleagues, research institutes, governments, and other interested researchers. A report may emanate from complete research or ongoing research projects.

3.4 Scholarly Journals

Scholarly journals generally contain reports of original research or experimentation written by experts in specific fields. Articles in scholarly journals usually undergo a peer review whereby other experts in the same field review the content of the article for accuracy, originality, and relevance.

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[5]The Lutheran Church is the dominant church in the area of the research with about 1,500 members which more than a half are the Shambala. The church has a well established achieve with relevant material most of them from the Bethel Missionaries who were the first Missionaries to establish mission station in this area.

3.5 Review of Articles

Articles assemble and review original research dealing with a specific topic. Reviews are usually written by experts in the field and may be the first written overview of a topic area. Review articles discuss and list all the relevant publications from which the information is delivered.

4. Results and Discussions
4.1 Cultural Change

In looking at the ways cultures change it was revealed that although cultures may be remarkably stable, change is characteristic of all cultures to a greater or lesser degree sometimes due to changes in the environment, sometimes as a result of the intrusion of outsiders, or because values within the culture have undergone modification. Change may also be forced upon one group in the course of especially intense contact between two societies. Cultural change happens by way of certain mechanisms, namely; innovation, diffusion, cultural loss and acculturation. The ultimate source of change is through innovation whereby some new practice, tool, or principles of lifestyle come into contact with the existing culture (Cf. Ngugi, 2015, pp. 265-266).

Moreover, change is an inherent aspect of culture. No culture remains static. Currently, we are experiencing social and cultural changes on a global scale. Culture may change because of newly found ideas that may seem more beneficial for that way of life. When a culture feels that a way of life is better than the current way then it is likely the culture will adapt to those better ways and incorporate that way into their lifestyle. Sykinner (2015, p. 30), avers that due to cultural change, women especially go along the road, to school, churches, and so on half-naked. Putting on sexy clothing that reveal special parts of their bodies all in the name of fashion negatively leads to sexual harassment, raping, etc that at times opens the way for diverse Sexually Transmitted Diseases in our society are rampant.

According to Uwandu and Nwankwor (2006, p. 65), culture change must be distinguished from culture dynamism, which refers to just the susceptibility of culture to receive and add to itself certain other cultural values. Culture in itself grows and changes. This occurs over a period of time.

Due to cultural transformation and cultural transmission, it has been so difficult for the Shambala and Africans in general to preserve the essence of their culture. Cultural transformation in the advent of modernity and globalization is inevitable through diffusion, assimilation, and imitation. Culture is dynamic and changes according to the stimuli from within or without. The Shambala values and morals had to go through the same pattern of change as far as modernity and globalization are concerned. Mass media and education have persistently introduced new cultural elements into different societies of the world. It would seem that African traditional life and education system were all embracing and imparted life education during initiation rites; these should find equivalent alternatives in modern society.

Due to cultural change, men find their wives on their own without the consent of their parents. They are not willing to know or investigate things about whom to marry; they make decisions on where and when the marriage will be held, which has oftentimes resulted in regrets, abandonment, and even quarrels between the two parties (Ubani, 2018, p. 12). In Africa, both the living and the dead gather during marriage. It is a conglomerate that no single individual must stand alone. In order to avert frequent divorce cases in Africa, it is imperative for young men and women going into marriage to listen to their parents especially when there is a sense of danger.

4.2 Cultural and Moral Decay

The findings show that in modern Shambala, families are suffering from problems that are basically of a moral nature. There is a lack of moral orientation as African morals are more and more replaced (displaced) by other "moral systems" (Ngugi, 2015, p. 386). Today in modernity and globalization the Shambala and most of African society may seem to be in a state of chaos and contradiction in the realm of morality. People are disillusioned after suffering major cultural upheavals in just under a century. The effects of colonial invention on the indigenous African communities cannot be underrated.

It was further revealed that cultural education in traditional African societies which included proper conduct in sexual ethics and human relationships has disappeared. The culture aimed at producing persons who upheld the values that helped the society to remain integrated. These were values of peace and harmony, respect for authority, respect for and fear of supernatural realities. Unfortunately, Western culture has tremendously impacted African traditional society in very positive and negative dimension. It has given rise to acculturation and improved on the value system in African society.

In the Shambala community and in most African societies, morals and values which were important in preserving their culture and identity, unfortunately, have been eroded (Ngugi, 2015, p. 388). For instance, the findings of Mugambi and Wasike (1999, pp. 90-91), when they tested the importance of African morals and values by using a questionnaire to 255 first-year students of the University of Nairobi in 1998 indicate the importance of African moral and values and the danger when they are eroded. The question was asked "African values and morals like honesty, hospitality and charity are very important. Do you strongly agree, agree, partially agree or do not agree?" The responses indicate that 31.72% strongly agreed, 50.60% agreed, 15.66% partially agreed, and 20% did not agree. This means 82.32% considered African traditional values and morals to be important.

Another question reads: "In most African traditional communities, emphasis was on good moral conduct. Do you think this was: very good, fair, and not good at all?" As many as 198 (79.51%) thought that this was very good, 46 (18.4%) good, 4 (1.6%) fair and one (0.40%) not good at all. This means that 97.98% thought and felt that the emphasis of African traditional life on traditional values and good

conduct, worth preserving. Regrettably, due to the influence of modernity and globalization, the Shambala have abandoned many of their traditional morals and values and have embraced foreign styles and ways of life. Although there are some especially the old generation who still keep and cherish the African ways of life but in general African morals and values are in jeopardy.

The findings further revealed that sexual morals were important and helped the Shambala in traditional societies and Africans in general to keep sexual purity which helped them to avoid pre-marital sex and adolescent pregnancy which are rampant today in a new generation. The outcome is well-matched with the findings of Mugambi and Wasike (1999, p. 92), when they asked the question "It is claimed that sexual morals were more important in African traditional societies than it is today in globalization and modernity. Do you think this was: very good, good, fair, and not good?" A total of 183 (73.20%) of the respondents thought that this was very good, 62 (24.80%) good, 5 (2.0%) fair and none (0%) claimed that it was not good. This means that 98% thought that African traditional sexual morals were good. They gave different reasons to support their stand. These included: faithfulness in marriage, protection of pre-marital sex, values of virginity, there were few illegitimate children, no prostitution, lack of sex abuse, no rapes, etc. The stress was placed on: avoidance of pre-marital and extramarital sex, faithfulness in marriage, incest taboos and lack of sexual abuse.

Furthermore, due to modernity and globalization sex and sexuality have become free and immoral as opposed to traditional African societies. The findings of Mugambi and Wasike (1999, p. 93), purport this fact when they asked a question, "Modern society is claimed to be sex free and immoral." A total of 91 (36.90%) respondents strongly agreed, 89 (36.17%) agreed, 64 (26.01%) partially agreed, and 2 (0.40%) did not agree. This means that 72.16% agreed that modern society is more "liberal" in sexual matters, therefore less moral than in the society of the past. For example among the Shambala today the problem of adolescent pregnancy has become severe compared to the past when it was shameful and immoral for a girl to be pregnant before marriage. A similar observation was made by Mugambi and Wasike (1999, p. 93), when they asked the question "In the past in some African societies it was considered shameful for a girl to be pregnant before marriage" A total of 151 (59.44%) respondents felt that this was very good, 75 (29.52%) good, 16 (6.2%) fair, 12 (4.72%) not good.

5. Conclusion
In the process of international connectivity, the interaction between cultures is inevitable as well as borrowing between and diffusion of cultures. Unfortunately in this process of interaction, the domination of one culture by another may occur to produce what anthropologists have called a "global culture" whereby Western norms and practices are gradually being transported across the globe as standard and acceptable ways of behaviour. Therefore the change in the Shambala culture was inevitable because of the interaction with the rest of the world, and they are affected directly or indirectly by the trend of modernizing globalization. The Shambala culture has been transformed by modernizing globalization and the process of transformation continues. Culture is not stagnant; it changes as it is exposed to external and internal forces, be they social, cultural, economic, political, or ideological. Culture does not stay still; it changes according to the generation and it is always changing. Globalization is one of the most important vehicles for carrying cultures across borders.

One of the theories of culture says that "culture must have the capacity to change in order to adapt to new circumstances or to altered perceptions of existing circumstances (William Havilland (2002, p. 23). Hence, the development of cultural norms and practices is shaped by the environment and the needs of the people. Over the years, as societies develop and modernize, their cultural practices undergo changes to reflect the changing times and to serve their needs better. This means that culture is not stagnant. It is constantly evolving due to environmental changes.

The effect of globalization on African culture indicates that the integration of Africa through the conduit of globalization has already eroded the sovereign power of Africa, infused African culture and the democratic system of government, retarded their economic and educational systems, and turned the Africans to become vulnerable to western ideology. This is a great setback to the Africans in building their nation-states within the purview of their traditions, culture and belief.

A critical look at the Western influence on African culture shows both good and bad influences. This has made much of African native culture give way to European culture. Either by design or accident, Africans have imbibed the Western culture and have appropriated it so much that it now becomes almost part and parcel of their lives.

3. Recommendations

It is therefore recommended that the Shambala and Africans in general should teach and educate their children in the midst of acculturation so that the local language of the people will not be completely lost to Western languages. Vankatesh, 2019, p. 61) affirms that "Government should see to it that the medium of instruction in the primary school is initially the mother tongue or language of the immediate community and at a later stage, English language."

That globalization, despite its huge advantages, should not be allowed to kill African culture. Therefore, awareness should be created, through seminars, conferences, and workshops to appreciate, embrace and value African culture (cf. Adefarasin Vo and Adefarasin Va, 2023).

We should not allow globalization to pollute Africa's cultural heritage and therefore the study of African culture should be made compulsory in our schools. There is an urgent need for both state and national assemblies to enact laws that would promote the preservation and conservation of our rich cultural heritage.

That effort must be made to ensure that Africans resist the temptation to live as imitation Europeans or imitation Americans. In their recent publication, Adefarasin Vo and Adefarasin Va, (2023, p. 9) recommend that "The African universities should ensure that cultural studies be incorporated in the general African studies at least, at undergraduate's level as a means of fortifying their pride in being Africans." Africa's Cultural potential should be embraced and developed and we should stop copying values that do not fit properly into our system; we need not bleach our skin in order to look like Europeans.

Furthermore, the local churches in Africa should organize workshops and other relevant forums to address themselves to the issues of morality. Christ came not to destroy but to fulfil the rich heritage that the Africans have. The African Christians need the courage to discern what is in African morality. Christ seeks to fulfil life for today and tomorrow. The Church is called to bring the message of wholeness and fullness of life in the face of human frailty. The grace of God is present with all our brokenness and our goodness.

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