

From Grinding Hollows to Information Communication Technology through Media in Selecting Prospective Fiancées: Evidence from Wasukuma Socio-Cultural Practices in Tanzania

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Abstract

This paper presents results from investigation of cultural transformations exhibited by Wasukuma youth in regard to getting fiancées in Ngasamo ward, Busega district, Simiyu region, Tanzania. The Main Objective was to assess the manner former Wasukuma young men used mega-stone objects in selecting prospective fiancées and compare with the current trend of using media in some areas of Bariadi district, Simiyu region. Specific Objectives included the following: to relocate tangible cultural heritage resources (mega-stones) used by Wasukuma young men in former times for getting fiancées in Simiyu region; to identify electronic media used by Wasukuma young men of today to communicate in a bid to get fiancées in Simiyu region; and to provide suggestions for pertinent protection, conservation as well as presentation of cultural heritage resources. Such investigation was carried out through surveys that included field observation, documentation together with records for Global Positioning System (GPS) coordinates per surveyed locality and key informant interviews. Results from the study identified granite rock boulders that were used as grinding stones for cereals such that they formed grinding hollows. Besides production of flour for making food like stiff porridge or soft porridge, such grinding hollows were used by youth of former times to identify hard working young ladies who could be useful for becoming life partners. Such cultural heritage assets need sustainable preservation as well as conservation plans in line with Antiqui-

ties Act, Antiquities Rules and Monuments of 1980, Cultural Policy of 1997 together with Antiquities Policy of 2008. On the other hand, today's youth in Bariadi area, Simiyu region and elsewhere in Usukuma areas, for instance, Kwimba district in Mwanza region used such mega-stones with the same purposes. However, currently, youth are using Information Communication Technology (ICT), for example, electronic media through television, mobile phones and the like to communicate with young ladies so as to build a permanent bond that could culminate to marriage.

Keywords

Fiancée(s), Mega-Stone Objects, Grinding Hollows, Antiquities Policy, Cultural Policy

1. Introduction

This report is based on investigation of cultural transformations exhibited by youth in regard to getting fiancées in Ngasamo ward, Busega district, Simiyu region, Tanzania. Such investigation was carried out through surveys that included field observation, documentation together with records through Global Positioning System (GPS) coordinates per surveyed locality and key informant interviews. Such undertakings were geared towards getting an historical trend used through symbolism in identifying possible fiancées by Wasukuma youth so as to report aspects connected to megaliths in the past and show the manner today's Wasukuma youth use electronic media to get their expected loved ones.

1.1. Background Information

1.1.1. Globalisation

The term globalization refers to manifestation of an international network belonging to an economical as well as social system [1]. Known initial uses of the term "globalization" in 1930 designated for an overview of the human experience in education [1]. In 1873, a close-term "giant corporations" was used by Charles Russell Tazel to illustrate big national trusts and other large enterprises of the time [1]. Since 1960, both terms started to be used interchangeably by economists including researchers in social sciences and were used until about mid-1980 [1]. In due regard, the concept globalization inspired several interpretations including definitions such that it has had a history far back in time to great commercial and imperialist movements throughout Asia and the Indian Ocean since the fifteenth century [1].

The term globalization was first spelt out in literature in mid-1940s but until 1980s, it was mentioned occasionally [1]. After the Cold War, globalization started to be used to express the world becoming highly interdependent on its economical as well as informational dimension [1]. Such definition was finely demonstrated whereby "Anthony Giddens uses the following definition: 'the

globalization can be defined as the intensification of social relations throughout the world, linking distant localities in such a way that local happenings are formed as a result of events that occur many miles away and vice versa” ([1] p. 138; [2] p. 1).

The genesis of the term was shown by some proponents who provided several phases or periods for the history of globalization. It was held by several proponents that:

“There have been several periodizations proposed for the history of globalization. The most wide-spread type is trinomial, which is sometimes considered to be the most logical. Gellner (1988), for example, believes that three periods are the optimum number for a periodization. Such an example is as follows: 1) Archaic globalization; 2) Early modern globalization; 3) Modern globalization (Hopkins 2003; Bayly, 2004). Trinomial periodizations are also used by those who suggest that globalization begins with the period of the Great Geographic Discoveries. For example, Friedman (2005) divides the history of globalization into three periods: “Globalization 1” (1492-1800), “Globalization 2” (1800-2000) and “Globalization 3” (2000-present). He states that Globalization 1 involves the globalization of countries, Globalization 2 involves the globalization of companies and Globalization 3 involves the globalization of individuals. However, the apparent convenience of trinomial periodizations does not necessarily mean that they are more relevant. We believe that the number of periods within the given periodization should rather be determined by the nature of the process in question” ([3] p. 3).

However, such phases or stages were said to appear valid but were contested that by the start of the second half of the first millennium Before Christ (BC), many incidents did not only expand beyond regional echelons but also could be measured based on continental as well as transcontinental scales [3]. After all, before the first millennium BC some incidents had regional as well as continental impact [3].

However, subsequent historical developments and analysis of globalizations are beyond the scope of this paper but suffices is to explain that in the last century, development of the world system, notably, after world wars and decolonization, was intimately associated with scientific information revolution of the last half of the last century [3]. That happened together with other processes that eventually led to rapid growth in globalization processes, in particular, those involving powerful financial flows as well as their qualitative transformation [3]. In due regard, the world became rigidly interconnected and was exhibited by global financial crisis in 2008 [3]. By terminal twentieth century, it was generally accepted that the world was experiencing globalization [3].

Anthony Giddens classified globalization into four elements, namely, world capitalist economy, nation state system, world military order and global (international division of labour but a fifth [2], culture, was added (Figure 1). Thus, it was argued that a rather basic aspect of globalization within institutional dimensions

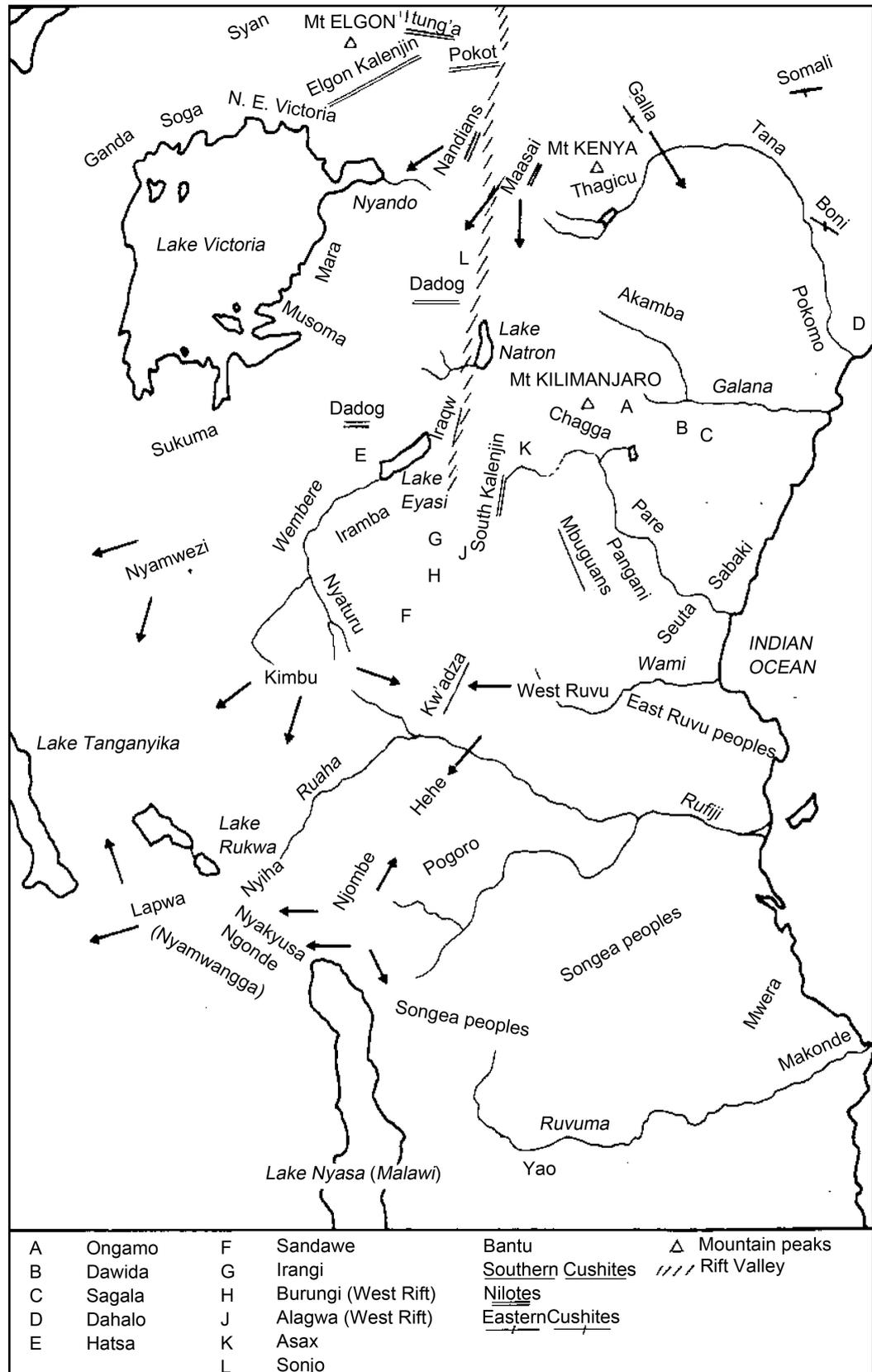


Figure 1. Probable approximate location of peoples in east African interior (16th century). Source: Adapted from Ehret (1984).

may be referred to as cultural globalization [2]. The first four elements of globalization are not explained because they are beyond the scope of this paper.

1.1.2. Cross-Cultural Behaviour or Dynamics

There are cross-cultural contradictions of globalization as studied by many scientists, for example, I. Vallerstine; J. Stiglits; W. Bekon; Z. Bjezinskiy; G. Soros; and A. Utkin; M. Delyagin [4]. The said proponents stressed the objective nature of integration and differentiation, which authenticates development of unification trends and preserving cultural identity [4]. It was further upheld that the main carriers of globalization under the rubric “transnational corporations” develop their economic as well as political influence on all countries in the world such that interaction between state and public institutions is getting complicated plus the fact that prevailing mass culture threatens the natural cultural assortment [4]. Moreover, it was surmised that later on, extremely complicated cross-cultural relationships between countries in regard to their economic as well as political independence will lead to new synthetic types of cultural identity [4]. In another dimension, it was held that due to global informatization and corporatization, values of one culture will be imposed on global community that, in its turn, may cause unprecedented unification [4]. In fact, globalization opens up new big chances of scientific development, education, exchanging cultural values and globalization, while at the same time, it generates considerable cross-cultural threats [4]. In due regard, contradiction of modern cross-cultural processes is represented in creating different trends, notably, “integration and differentiation, which, in their turn, identify the dual-vector nature of civilized processes—unification and preserving cultural identity” ([4] p. 24). Such pattern institutes the so called new global worldwide order, which portrays characteristics of a community with an irregular interaction [4].

1.1.3. Mass Media, Culture and Society with Globalization, Modernization and Global Culture Perspectives

Toward the terminal phase of the nineteenth century, most anthropologists succinctly envisioned the modern notion of culture and the initial clear as well as comprehensive definition was promulgated by the British anthropologist, Sir Edward Taylor in 1871 as “that complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities acquired by man as a member of a society” ([5] p. 479).

It has to be underscored that all culture is learned sooner than biologically inherited and indeed, culture is learned through growing up (from childhood) with it such that it is a process whereby it is transmitted from one generation to the next one, a pattern as enculturation [5]. In fact, the most important as well as basic factor in transmission and learning culture is greatly facilitated by the only human species undertaking, language [5].

In another vein, “The means of public communication that reach large numbers of people/audience in a short time, such as television, newspapers, and

magazines and radio etc. are called mass media” ([5] p. 479). In casting the net wide, mass media can further be said as “... media created to be consumed by immense number of population worldwide and also a direct contemporary instrument of mass communication. Nonetheless mass media is considered as the fourth estate of the society as well as it is the fourth pillar of any democratic government. It is the voice and weapon of the people & the society as whole” ([5] p. 479).

Mass media can be in form of broadcast media like in the case of television as well as radio or media can be print media such as newspapers as well as magazines [5] [6]. Emergence of technologies capable of transmitting messages via electromagnetic waves marked a turning point in advancing globalization of communications [6]. For example, in the nineteenth century, there appeared international news agencies like Reuters that paved the way for early stages of a global system of codification [6]. However, it was not until the 1960s with commencement of the first geo-stationary communication satellites that communication by electromagnetic transmission became fully global and thus, made globalization of communications distinguishing phenomena of the twentieth century [6].

In addition, Internet media can be conceived of gaining media status and by the fact that many mass media outlets uphold web presence of benefitting from ready availability of Internet in many places around the world [5]. It is undeniably true that many people in the world depend upon media for news as well as entertainment such that globally, media is acclaimed to be a huge industry [5]. After all, comprehending mass media is normally key to understanding a population and culture, aspects that offer reasons that the field of media studies is greatly huge [5]. The history of media is illuminated through the last fifty years whereby media influence has grown supportively with technology advancement whereby first, there invention of telegraph followed by radio, newspapers, magazines, television and then currently the Internet [5]. Indeed, society is living solely depending on information and communication to maintain movement in the correct direction people’s daily undertakings such as work, entertainment, health care, education, personal relationships, traveling as well as any aspect that humans have to do [5].

1.1.4. The Manner Modernization, Globalization and Global Culture Act to Affect Humans

In the current human life ways, one of the most frequently employed terms to express socio-cultural changes as they are happening is modernisation [5]. Modernisation a term derived from Latin word *modo*, meaning “just now” literally refers to something “in the present time” with a dominant idea behind the concept as that of “becoming modern” such as North American as well as other industrial societies and holding the position that not to do so is to be stuck in the past, implying that being backward, inferior and needing to be improved but such submission is pervasive [5]. Moreover, modernisation is ostensibly defined

as an all-embracing and global process of political as well as socio-economic change such that developing societies obtain some of the characteristics common to Western industrial societies [5].

Modernisation process has four sub-processes that include technological development whereby in its course, traditional knowledge including techniques are diminished to give way to application of scientific knowledge together with techniques borrowed chiefly from the industrialised West [5]. Other sub-processes include agricultural development, industrialization and urbanization marked by migration from rural settlements into urban areas or towns and cities [5].

Moreover, in transition to post-modernity, mass media have moved from existing as one among institutions within the cultural environment to being the basis of humanity's cultural environment [5]. In further development, social institutions have been subsumed as well as sieved through mass media such that mass media have replaced families as caretakers, worship places as authorities of cultural values, schools as sites of education and state as public agenda setters [5].

1.1.5. General Overview about Wasukuma Ethnic Group

The area mostly inhabited by Wasukuma is along south as well as west of Lake Victoria and it is composed of former administrative districts of Mwanza, Kwimba, Maswa and Shinyanga [7] [8] (**Figure 1** & **Figure 2**). To date, the areas of domicile of Wasukuma ethnic group in Tanzania are Simiyu, Shinyanga, Geita, Shinyanga and Mwanza regions [8]. Thus, the said regions accommodate Wasukuma (literally calling themselves *Basukuma* as plural, while *Msukuma* denotes for singular and refers to their home area *Busukuma* [9] (see **Figure 1**). The term "Sukumaland" is sometimes used for Sukuma area [9]. It was submitted that the name "Sukuma" literally means "north," but it has become the term of ethnic identification [9]. Moreover, *Basukuma* are probably best considered as a single Bantu language with several mutually intelligible dialects [9]. They include a seven-vowel system, use of tone, true negative tenses, class prefixes to indicate size and restriction of double prefixes to determine situations [9].

1.1.6. Population Groups before Colonialism in Sukumaland

Wasukuma ethnic group went through many transformations since the Sixteenth Century such that they began to be organized by hierarchical chiefdoms instead of villages [4]. Such transformations were reckoned during migration of Babinza, Bakwimba, Balongo, Bangolo, and Basega Sukuma population groups [1] [2] [4]. Such groups were highly accountable for strengthening barely populated areas in Lake Victoria region and local clans under their leadership [10]. Currently, their exogenous customs combined with indigenous people are considered Wasukuma [10]. *Kisukuma* word for chief, *ntemi* derives from verb *ku-tema* that plainly means to cut down trees or to clear bush or thicket [10]. Such behaviour pattern recalls the role of early chiefs in blessing land at commencement of each cultivation season when land was cleared and could also refer to



Figure 2. Map of the united republic of tanzania, administrative boundaries. Source: National bureau of statistics (2012).

cutting short of arguments following an important discussion by village elders known in Kisukuma as *banamhala ba nzengo* [10].

1.1.7. Current Population Groups in Sukumaland

Currently, the major ethnic group in Sukumaland is Wasukuma who happen to be the largest ethnic group in Tanzania, with an estimated 5.5 million representing about 16 percent of the country's total population [10]. There are other ethnic groups that include Wanyamwezi and Wasumbwa who are mainly found in Kahama, Shinyanga region and Bukombe districts, Geita region [10] (Figure 2). Moreover, there are considerable numbers of Wanyiramba, Wataturu and Wahadzabe from neighbouring regions who have settled in Shinyanga rural, Shinyanga region and Meatu district, Simiyu region [10]. Most of the ethnic groups in the areas are Bantu believed to have moved into Tanzania during the Iron Age [11]. The dominant ethnic group, Wasukuma, is both agriculturists and livestock keepers [11]. There are also a few people of Arabic origin in Sukumaland mainly found in district and regional headquarters as well as trading centers engaged in trade [11].

Wasukuma ethnic group, like other population groups in the country have not lived in isolation whereby they were in contact to visitors and foreigners such as Arab merchants, Indian traders, European explorers, European Christian missionaries two colonial administrations (the German and British). Such life patterns made Wasukuma transformed by Islam, Christianity as well as government control [see [7]]. Thus, even their life patterns pertaining to preparations for marriage were changed from purely traditional by many to religious orientations.

Also they are living in an independent state that distinguished itself through the first phase government led by President Mwalimu Julius Nyerere whereby in 1961 after independence, it fostered cultural traditions and national culture as enshrined through the constitution with use of cultural medium, Kiswahili language. In fact, Mwalimu formulated a Ministry of National Culture so as to see to it there is molded national culture in the lime light of local cultural traditions. Thus, Wasukuma continued and continue to practice life ways that are also clearly exhibited by their being enculturated from colonial legacies, independence to globalization. Wasukuma are also accessing media in form of radio broadcasts, newspapers, mobile telephone and a few access Internet in urban as well as peri-urban and trade centres. In due regard, this study sought to analyse the predicament of Wasukuma young men in getting their fiancées amidst such marked cultural transformations as exhibited in the current globalizing world.

1.2. Statement of the Problem

Recall, Wasukuma ethnic group, like other over 120 ethnic groups in the country have not lived in isolation such that they were in contact to visitors and foreigners like Arab merchants, European explorers, Indian traders, European Christian

missionaries two colonial administrations (the German and British). Such life ways made Wasukuma transformed by Islam, Christianity as well as government control [see [7]]. Thus, even their life patterns in regard to preparations for marriage were changed from purely traditional procedures by many to religious orientations.

Wasukuma ethnic group, like other population groups in Tanzania, Africa and the rest of the world, were and they are still, prone to globalization wave. Globalisation that goes hand-in-hand with modernity and cultural transformations concomitant with media has and still is playing a major role in Wasukuma ethnic group cultural aspects. Youth being part of the population groups have not and they are still, prone to wave of globalization with its package. Recall, globalization gets itself with media and modernity for various population groups around the world including Wasukuma ethnic group. Such cultural pattern are also practiced by Wasukuma in their current life ways that pave the way for possible transformations in their seeking for getting fiancées. Therefore, this study sought to analyse the way Wasukuma young men are involved in getting their fiancées amidst such marked cultural transformations as exhibited in today's globalizing world.

1.3. Objectives

1.3.1. Main Objective

The Main Objective was to assess the manner former Wasukuma young men used mega-stone objects in selecting prospective fiancées and compare with the current trend of using media in some areas of Bariadi district, Simiyu region.

1.3.2. Specific Objectives

Specific Objectives included the following:

- To relocate tangible cultural heritage resources (mega-stones) used by Wasukuma young men in former times in getting fiancées in Simiyu region;

- To identify media used by Wasukuma young men of today to communicate in a bid to get fiancées in Simiyu region; and

- To present suggestions for pertinent protection, conservation as well as presentation of cultural heritage resources (mega-stones) that were used by Wasukuma young men.

1.3.3. Research Questions

The following research questions guided the study:

- Where are tangible cultural heritage resources (mega-stones) used by Wasukuma young men in former times for getting fiancées in Simiyu region?

- What media outlets are used by Wasukuma young men of today to communicate in a bid to get fiancées in Simiyu region?

- What are mechanisms for pertinent protection, conservation as well as presentation of cultural heritage resources (mega-stones) used by Wasukuma young men in former times in getting fiancées?

2. Literature Review

2.1. Theoretical Grounding

This study employed the following theoretical stances in unraveling the problem of Wasukuma young men's search for would be permanent spouses amidst globalizing world: Globalization Theories; Mediatization Concept; and Maslow's Hierarchy of Need Theory.

2.1.1. Globalization Theories

Theories of globalization emerged in the last twenty years of the twentieth century [for example, Nederveen Pieterse, 2006, 2012; Robertson, 1992, Robertson and Khondker, 1998; Therborn, 2000; Turner and Khondker, 2010 cited in ([12] p. 8)]. As a result of themes of connectivity, diversity as well as unevenness in addressing multiple modernization patterns and the world, systems theories were included into globalization theories [12]. In due regard, the following four sequences hold in discussion of social transformation in the first ten years of this century: globalization as trans-historical process; globalization as global modernization (after Giddens; globalization as a critical discourse of neoliberal globalization; and globalization as glocalization [12]. Furthermore, "the term 'glocal' and the process noun 'glocalization' are 'formed by telescoping global and local to make a blend' [*The Oxford Dictionary of New Words*, 1991: 134 quoted in Robertson, 1995: 28 cited in ([12] p. 10)]. The term glocalization was modeled on the Japanese word *dochakuka*, which at first meant adapting farming techniques to one's own local condition [12]. Moreover, in business spheres, the idea was adopted to refer to global localization [12] and it is the fact that the term including the idea came from Japan [12]. Thus, 'According to Wordspy, glocalization means 'the creation of products or services intended for the global market, but customized to suit the local cultures'" [12]. Even though the term glocalization got frequent use since the late 1980s, there were several similar terms that social scientists used as well as continue to use and they include a related word, indigenization, which has been utilized in social sciences and related fields for quite some time.

However, the idea of indigenization has produced quite some kind of controversy in social scientists circles because it casts doubts pertaining to fundamental aspects about generalizability of social science ideas including concepts [12]. But some proponents provide a safe stance by suggesting that indigenization can be viewed to be similar to localization whereby there is an assumption of an original or authentic locality or indigenous system [12].

Thus, a better aspect is the following submission, "One of the consequences of globalization is that it opens up doubts about the originality and authenticity of cultures. If one takes a long-term view of globalization, 'locality' or 'local' itself is a consequence of globalization. Today, there are hardly any longer sites or cultures in the sense of societies that can be seen as isolated or unconnected from global, transnational processes" ([12] p. 8).

In due course, theories of modernization were under serious criticisms in sociology due to assumptions such as unilinearity as well as convergence [12]. With increased knowledge through time, many authorities noted that such cultural differences are not all that superficial and non-linearity as well as multi-linearity are better descriptions of global modernity [12].

Through time, it was argued that globalization and/or glocalization should be viewed to be an interdependent process such that globalization of the local and localization of globality can be articulated as twin processes of macro-localization and micro-globalization [12]. The former involves expansion of boundaries of locality including making local ideas, practices as well as institutions global [12]. For example, worldwide growth of religious or ethnic revivalist movements can be viewed as examples of macro-localization [12]. On the other hand, the latter, micro-globalization, involves including certain global processes in local setting [12]. For instance, ecological movements emerge in certain local contexts such that later on through time as practices, they spread far beyond the locality of origin into a large area and historical ground [12]. In due regard, globalization is at the same time glocalization [12].

In fact, suggestions of glocalization are closely similar to propositions pertaining to globalization illuminated as follows: “1) Diversity is the essence of social life; 2) globalization does not erase *all* local differences even in the long run; 3) autonomy of history and culture gives a sense of uniqueness to the experiences of groups of people whether we define them as cultures, societies, or nations; 4) glocalization and the research results linked to this strand remove the fear from many that globalization is like a tidal wave erasing all differences and flattening the world” ([12] p. 8).

In due regard, the submission illuminates the theory of connected but differentiated modernization that can be further developed by cultural as well as structural comparisons so as to identify different collections of institutions and their relationships [12]. The importance of culture is evaluated differently during change of structures and thus, in today’s global society, culture plays a significant role responsible for diverse dynamics [12]. Thus, each can be distinguished by certain kinds of societies of the North and the South or within society of various cultural settings [12]. Thus, in regard to this study, globalization and glocalization as theoretical stances stood to be a helping hand in discerning about Wasukuma young on matters pertaining to get expected spouses through cultural transformations of today, globalization and glocalization.

2.1.2. The Concept of Mediatization

The term mediatization has been used to characterize influence media exert on a variety of phenomena [13]. Mediatization concept has been used to specify the role of media in social change through four types of processes whereby media change human communication and interaction [13]. The said four processes include the following: media extend human communication abilities in spatial and temporal arena; media substitute social activities that formerly happened

face-to-face like Internet banking has replaced physical meeting between bank staff and clients; media bring about a combination of activities such as the fact that face-to-face communication combines with mediated communication and media infiltrate into people's daily life ways; and actors in numerous diverse sectors have to adapt their behavior patterns to accommodate media evaluations, formats as well as schedules [13]. Mediatization has been conceived as a continuing process whereby the media change human relations as well as behaviour and thus, media change society and culture [13].

It is true that social interaction consist of two aspects, namely communication and action [13]. Definitely, the media are means of communication—they involve an exchange of meaning between two or more parties [13]. In due regard, by communicating, people exchange not only information, but also they influence one another and their mutual relationship(s) by, for instance, promising, confirming, rejecting, deciding and so on [13]. Besides acts of communication, media also allow forms of social action that once required both parties' physical presence, for example, one can purchase or sell or work or play [13]. In another vein, media may also interact with other actions outside the media like elections [13]. In consideration to object of this study, mediatization concept permitted to analyse such communication and action(s) that Wasukuma young men of today use media to get their expected spouses.

2.1.3. Maslow's Hierarchy of Needs Theory

Maslow's Hierarchy of Needs Theory was developed by Abraham Maslow in his paper, "A Theory of Human Motivation whereby he used terms Physiological, Safety, Belongingness and Love, Self-Esteem, Self-Actualization and Self-Transcendence needs to express a pattern human motivation generally go through" [14]. Although it faced some criticisms, the theory was deemed good for this study.

Maslow's hierarchy of needs is often presented in a pyramid shape with the largest, most fundamental levels of needs at the bottom and the need for self-actualization at the top (Figure 3) [14]. The theory has five levels and the most fundamental as well as basic four levels of the pyramid portray aspects Maslow called "deficiency needs" or "d-need," namely, esteem, friendship as well as love, security and physical needs [14]. It was held that if such "deficiency needs" are not met with the exception of the most fundamental (physiological) need, there may not be a physical indication, but the individual will feel anxious as well as tense [14]. The theory proposes that the most basic level of needs must be met before the individual will strongly want (or focus motivation upon) secondary or higher level needs [14]. Furthermore, Maslow coined the term meta-motivation to express motivation that go beyond scope of basic needs and struggle for constant betterment [14].

In casting the net wide, Maslow's hierarchy of needs theory can be discerned as follows: as long as physiological needs are satisfied [14] In addition, safety or security become the predominant need, for safety and security represents the

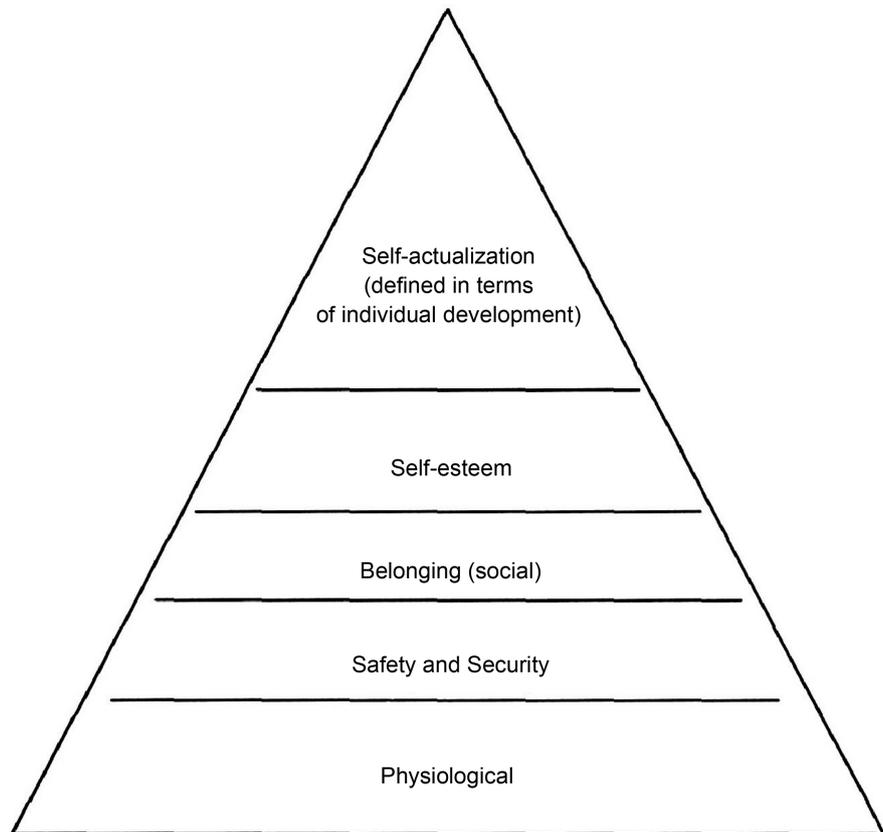


Figure 3. Maslow's hierarchy of needs. Source: [14].

need to be free or fear from physical danger, the need to be free from deprivation of basic physiological needs as well as the need for self-preservation [14]. The next level is social or affiliation need whereby it will surface as the predominant one to be satisfied and such need is characterized by belonging to as well as being accepted by various groups [4]. Thus, social need represents struggling for meaningful relationships [14], for example, love. In addition, once need for social affiliation is initially satisfied, the person wants further personal recognition as well as feels the need for esteem or recognition [14]. In due regard, satisfaction of the need for esteem bears feelings of self-confidence, prestige, power as well as control and thus, individuals feel useful as well as feel that they have some affect on their environment [14]. By satisfying the need for self-esteem, self-actualization becomes the dominant need and it represents the need to maximize a person's potential as well as to become what one is capable of becoming [14]. Pertaining to this study, Maslow's theory of need, through level three, for example, pertaining to social needs, it was very important in finding out whether or not Wasukuma young men's need could be tracked through in their search for finding would be permanent life partners.

2.2. Empirical Evidence

Globalisation is a complex concept that has not been thoroughly examined ([15]

p. 214). In due regard, globalization is marked by two polarized forces ([15] p. 214). First, some proponents hold that globalization is distinguished by massive economic expansion as well as technological innovation [15]. Second, others have a stance that there is marked increased inequality, cultural as well as social commotion and individual separation ([15] p. 214).

A few proponents have examined closely the concept of globalization and culture. It is held that in terms of culture, globalization obviously conceptualised in two ways: first, globalization means homogenization, in particular, in promoting the same values as well as consumption patterns for everyone, for example, pop culture [16]. Second, globalization means diversification resulting from nationalism, the search for distinctiveness as well as identity frequently built on traditional morals [16]. In regard to media, it was held that new global communication systems produce hybrid cultures [16]. Moreover, it was proposed that globalization of electronic media may have a pluralistic influence on identity since global networks cause at the same time continuation of previous social practices as well as their renouncement, which, in turn, the purported notion of cultural imperialism was put to doubt [16].

The idea of cultural globalization has faced several criticisms that exhibit contradictory inferences [15]. Some scholars observe globalization as a vehicle for establishment of universal unity as well as democracy based on a global culture identified as the “global village” due to expansion of communication systems [15]. Others disagree by challenging that globalization has not resulted in a unified political and economic identity [15]. Quite the reverse, they hold that cultural globalization has destroyed national identities [15].

One proponent, Fukuyama, challenges the idea of globalization by contending that despite external economic forces, societies tend to preserve their individual identities such that cultural values sooner or later determine the economic route of countries [15]. But such notion does not connote that societies will not be impacted upon by globalization trend, but there are highly profound elements in national cultures, which oppose the uniformity derived from economic and political ideologies [15]. As a result, proponents argue critically that cultural globalization will result in cultural dominance as well as supremacy whereby deterioration of endemic cultures will be replaced with a universal culture promoting excessive consumption and dominance of economic together with information technology powers of the world [15]. The defense against such submission is that the Western world is unfit to offer a suitable response to cultural globalization due challenges it confronts by various socio-cultural predicaments [15]. Consequently, it is held that “globalization weakens traditions and values of local cultures for the sake of universal uniformity and dominance of a commanding culture through the formidable power of international media” ([15] p. 214). In another extension, this can be easily evident by employing Robertson’s submission that, “globalization cannot be interpreted as creation of a global culture, rather there is an opportunity for various cultures to interact on a global scale” ([15] p. 214).

Other scholars propose that there would be a world in which ethnic groups will become highly nationalistic in response to globalization, each ethnic group stressing its unique cultural heritage as well as emphasizing on differences with neighbouring ethnic groups [5]. Proponents argue that a pathway to control discordant pressures in pluralistic or multiethnic societies is adoption of a joint policy based on mutual respect including tolerance for cultural differences [5]. Such a pattern is known as multiculturalism whereby the suggested policy would assert for value of different cultures co-existing within a country and it stresses give-and-take responsibility of all citizens to accept rights of others to freely express their viewpoints as well as morals [5].

Moreover, intercultural dialogue is significant in the current globalized as well as blended world whereby diverse cultures come across each other daily, especially through social media like Facebook, YouTube, Twitter and iPhone or Smartphone [17] [18]. Social media offer a place where people across the world can stay in touch as well as feel closer and highly connected apart from distance that separates them [18]. New social media provide a common way of linking people together through knowledge, behaviours and attitudes together with sense of belonging to a greater social network other than one's own local community effectively created [18]. For example, the Internet connects to a variety of people, places, ideas and cultures [18]. In due regard, new social media have offered ways in which people can communicate as well as interact with other people across the world without restrictions by limitations of time and distance [18].

Wasukuma ethnic group in Tanzania is also part of over 120 ethnic groups living in Tanzania. All are also encountering globalization, media that include new social media. Thus, they are also prone to globalization and cultural transformations. Wasukuma young men are also part of universe exposed to globalization as well as cultural transformations. Thus, this study sought to unravel the manner Wasukuma young men are going about locating and eventually getting would be permanent life partners in a globalised world that brings about cultural transformations by checking whether or not they adhere to Wasukuma cultural traditions.

3. Materials and Methods

3.1. Research Design

The study was employed qualitative research approach through a case study strategy. It was pertinent because yielded results across the studied Wasukuma ethnic group are uniform.

3.2. Study Areas

The study was carried out at Msanga A hamlet as well as Msanga B hamlet located in Sengerema village as well as Magahi hill found in Isenge A hamlet, Isenge Village (Figure 4 & Figure 5). The studied localities are all found in Dutwa ward, Bariadi district, Simiyu region (Figure 4 & Figure 5).

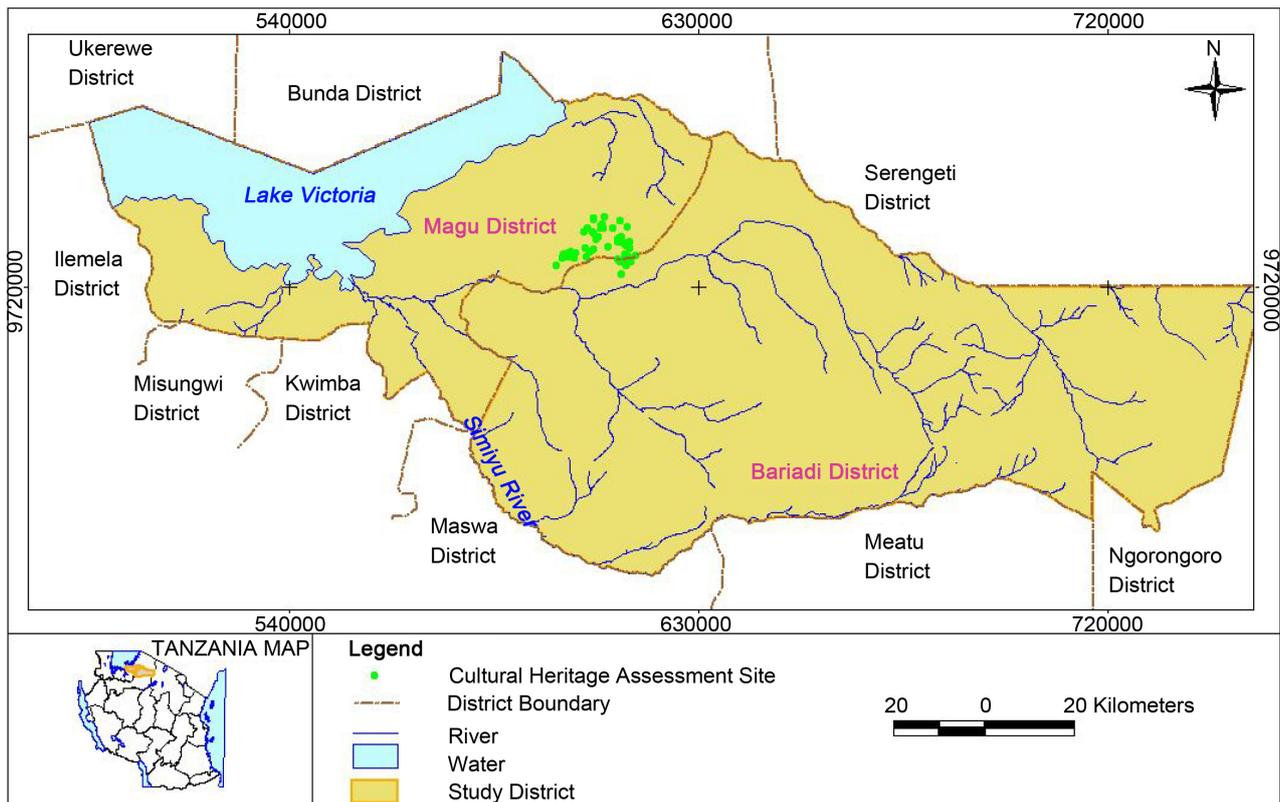


Figure 4. Cultural heritage study areas.

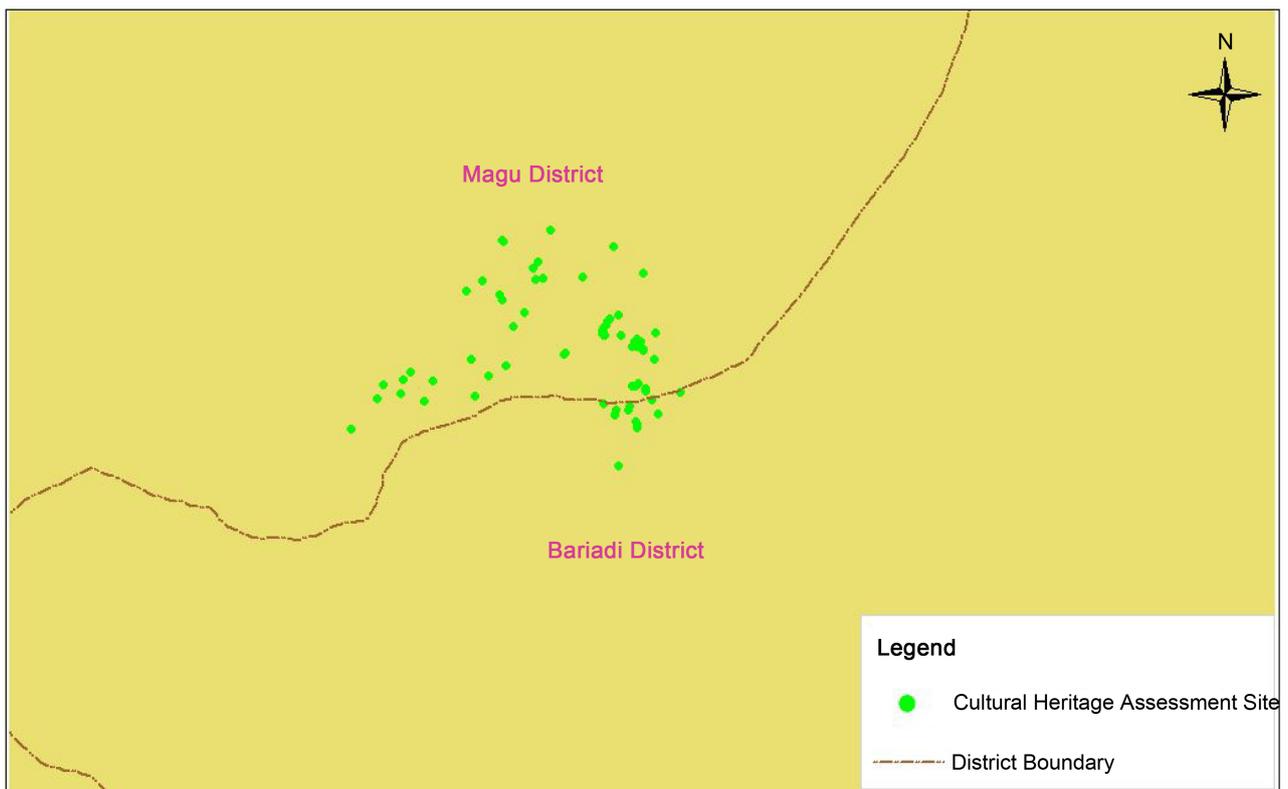


Figure 5. An enlarged view of cultural heritage study areas.

3.3. Sample and Sample Size

The study involved a total of seven key informant interviews because it sought data from knowledgeable elderly men and women (see **Appendix II**). The key informants comprised of five women and two men (**Appendix II**). Such persons are custodians of Wasukuma culture with rich information that was valuable for the study. Also through on foot survey, the study sought to identify grinding hollows on flat surface low rise granite rock boulders.

3.4. Sampling Procedures

The study employed snow ball sampling procedure to get key informants for interviews. Key informants were accessed from hamlet chairpersons. Such informants also helped to relocate the grinding hollows on granite rock boulders.

3.5. Data Collection Methods

The study was carried out through the following data collection methods:

- Surveys that included documentation together with records for GPS coordinates (see **Figure 4** & **Figure 5, Appendix I**) per surveyed locality;
- Key informant interviews through unstructured questions (see **Appendix II**); and
- Observation.

3.6. Data Analysis Plan

Data were cleaned, transcribed and entered in themes through a matrix. Then such data were subjected to content analysis. Some pieces of information are presented as quotes together with photographs to emphasize points.

4. Results and Discussion

Results from the study revealed cultural heritage assets on huge granite stone boulders (megaliths) with hollows for grinding cereals. Results are presented in detail in the following Sub-Sections:

1) Relocated tangible cultural heritage resources (mega-stones) used by Wasukuma young men in former times in getting fiancées in Simiyu region

Several places were found with grinding hollows at large granite boulders for grinding cereals. All spotted grinding hollows are on horizontal and a bit sloppy granite rock faces (**Figure 6** & **Figure 7**). One informant said, as quoted in Kisukuma, that, “*Ga li mashelo ga busiga I kale nise twashaga busu wa busiga aha budo wise miaka kabla ya buhulu wa si yise. Aho jenhwa mashine ja kusha twoya*” Translated in English as, “In old times, such rocks were grinding places for millet flour. When we were young girls we also performed such duties before our independence. When milling machines were brought we stopped using the rocks”. Such grinding hollows were used for grinding cereals mostly millet and maize during ancient as well as contemporary times. The grinding hollows were relocated at Msanga A and Msanga B hamlets (all of Sengerema village) as well



Figure 6. Grinding hollows from various locations.



Figure 7. Grinding hollows at Magahi Hill.

as Magahi hill in Isenge A hamlet, Isenge village (see **Figure 6** & **Figure 7**; **Appendix I** for GPS coordinates).

Each grinding hollow is a depression larger than a cup-mark ground into a flat or a bit convex outcrop of granite bedrock (see **Figure 6**). Similar grinding hollows were spotted by archaeologists in Mwanza region in 1960s [18]. Groups of depressions aligned in two rows (**Figure 6**) and number of hollows varied from forty hollows and above. Soper and Golden [18] suggested that as long as grinding hollows have the same overall shape like grinding surface of portable grinding stones, they could be called stationary grinding stones. In terms of outline, the depression may be oval or sub-rectangular (see **Figure 6** & **Figure 7**). In fact, Wasukuma have different terms for various kinds of grinding stones, for example, a portable stone for grinding snuff, traditional medicine and similar items is known as *izunzu* [(plural *mazunzu*) see also [8]]. In addition, Wasukuma call *iwe* (plural *mawe*), which is a large, basin-shaped stone for grinding maize, millet or sorghum, while grinding hollows are called *manhe* or *g'homango* [see also [8] [18]]. As already submitted in this paper, such occurrences were reported before in 1960s by other scientists in Mwanza region [18]. For example, at Kalumwa in Sengerema district in Mwanza region, particularly at Nyamasale hill, Gaetje's dairy farm at Kamanga as well as Nyamatongo in Sengerema district, Mwanza region have such grinding hollows [18]. Like occurrences reported by Soper and Golden [18], they are not in use today. That was also disclosed during key informant interviews as already submitted in this paper [see also [8]]. Wasukuma started using portable grinding stones with millers for grinding cereals. It was further disclosed by informants that such grinding hollows were deepened by young ladies who were hard workers. It was recounted, in Kisukuma, that, “*a basumba bakutogwa kutola bajaga kulola bashi makanza ga mhindi. Balulo u ng'waniki wa kushimya na kunoja busu babona giki akubi nkima wa milimo na wa kutola*”. Translated in English as, “The expected suitors stood by their side in order to spot such hard working young women who were hard workers such that they managed to grind very soft flour. Thus, they were good ladies as hard workers suitable for marriage”.

Key informants argued that such behaviour was reported to be different from the traditional dances at night whereby boys chased girls in order to choose those they love, a pattern known in Kisukuma as *chagulaga*. One key informant interviewee disclosed that *chagulaga* was not as a serious pattern for preparations into betrothal such as spotting a young lady to marry later on. It was a behavior for young people who were on their leisure and not serious like that for spotting hard working young ladies for marriage.

Other parts of Africa that were spotted to have grinding hollows include Zambia and Nigeria [8] [18]. In Nigeria, grinding hollows were reported to have had been associated with percussion boulders and rock paintings as part of the marriage ceremonial complex [see [8] [18]].

In regard to chronological aspects, only dating by association was possible and

not absolute dates [see also [8]]. It is most likely that such occurrences seem to post-date contemporary settlements based on oral accounts from this study together with disclosure by Soper and Golden [18] in their publication almost fifty years ago.

Besides the spotted area in Dutwa ward, Bariadi district in Simiyu region, At Magahi hill, there are hollows (used as grinding stones) on rock faces below at two granite rock boulders (see **Figure 7**). The remains are located at the following coordinates: 1289 metres above sea level, 36 M 0606606 and UTM 9727688 (**Appendix I**).

It has to be noted that after sighting a possible young lady to marry, other traditional marriage processes like official introduction of the suitor to the fiancée's parents, discussions for bride wealth by parents from both sides, submission of bride wealth to fiancée's parents, wedding ceremony and eventual start of married life ways were all carried out [7]. Cory [8] provided a concise description of such marriage processes and included transformed processes due to religious denominations like Christianity and Islam together with colonial government intervention. Currently, as independent country with its legislation pertaining to marriage, all people including Wasukuma youth follow traditional marriage processes plus government or religious procedures. However, discussion pertaining to marriage processes by Wasukuma young men is beyond the scope of this paper.

2) Identified media used by Wasukuma young men of today to communicate in a bid to get fiancées in Simiyu region

Pertaining to the gist of this paper, further analysis merit to show Wasukuma young men, like the rest of young folks in Tanzania and the rest of the world, are in the globalizing world such that they are also not left behind in terms of media usage in their life ways.

Currently, it was reported that Wasukuma youth are using other means to get fiancées due to many socio-cultural transformations as a result of globalization. In the study area, many people were seen using mobile telephones some with smart phones that they used to chat. Also there were some huts showing videos, particularly to youngsters.

A study by Rodrigo [19] in Tanzania that involved youth, males and females from rural as well as urban areas disclosed that many young people use their mobile phones to make voice calls and to send as well as receive text messages. It was revealed further that currently, mobile phone had made it easier than ever before, to coordinate their daily life ways, to maintain social relationships including extension of social networks [19]. They also disclosed that they were involved in making calls in order to chat, flirt or make new friends [19]. That was also similarly noticed with youth in Dutwa, Bariadi, Simiyu region including the rest of areas in Mwanza as well as Shinyanga regions that youth make similar calls for similar ends. Some were said to have used even newspapers so as to get acquaintances that can lead to getting possibly married. For example, in a weekly

newspaper, Ijumaa, for 3rd to 9th October, 2016, particularly on page 11 there was a column for “Friends on Line” that had several youth from around the country including one from Magu district in Mwanza region, a place in close proximity with Busega as well as Bariadi districts of Simiyu region were looking for fiancées. Other announcements are in a web in Tanzania

(<http://www.jaamiiforums.com/uhusiano/mapenzi>) that has a slot used by many people including youth wanting to get friends/lovers and even would belief partners. Masavange [20] found out that there were many youth using mobile phones for their communication. Males outnumbered females because they were found using mobile phones for Internet surfing, listening to music from radio broadcasts and they carried out money transactions through mobile phones [20]. Also in the study area, there are many mobile phone providers for easing money transactions and many youth passed on foot and some riding bicycles with their mobile phone tuned to music broadcast through radio broadcasts with the popular one around Lake Victoria area mostly used as Radio free Africa and popular radio broadcasts located in Dar es Salaam, Clouds FM followed by Radio One Stereo.

All such observed patterns auger well with submissions from scholars by asserting that intercultural dialogue is significant in the current globalized as well as blended world whereby varied cultures get across each other daily, especially through social media like Facebook, YouTube, Twitter and iPhone or Smartphone [see also [18]]. Indeed, social media offer a place where people across the world can be in touch as well as feel closer and highly connected apart from distance that separates them [18]. After all, social media provide a common way of linking people together through knowledge, behaviours and attitudes together with sense of belonging to a greater social network other than one’s own local community effectively created [18]. For example, the Internet connects to a variety of people, places, ideas and cultures [18]. In due regard, new social media have offered ways in which people can communicate as well as interact with other people across the world without restrictions by limitations of time and distance [18]. All such observed social media usages are also typical of people in Tanzania including Wasukuma people with youth not excluded.

Pertaining to theories of globalization as already pointed out in this paper see [12], that globalization and/or glocalization is an interdependent process such that globalization of the local and localization of globality are seen by authors of this paper articulated as twin processes of macro-localization and micro-globalization to Wasukuma ethnic group that includes their young folks. Wasukuma people are not isolated from the rest of the world and at the same time they are using media for their socio-cultural patterns. A fact disclosed from this study that included Wasukuma young men using mobile phones and newspapers to locate young women they may get acquaintances that may lead to marriage.

In regard to mediatization concept already disclosed in this paper, media are

means of by communicating, people exchange not only information, but also people influence one another such that their mutual relationship(s), for example, by promising, confirming, rejecting, deciding and so forth [see also [13]]. That could hold true for Wasukuma young men using media to locate and/or get women they could marry but such communication is prone to being promised to eventual success or be rejected for the desired aspect or get a decision later to be married. Thus, the concept holds true for Wasukuma young men using media including print media and electronic media.

By employing Maslow's hierarchy of needs theory in the analysis of this work it can be submitted that as long as Wasukuma young men's physiological needs can get satisfied, then get attain safety or security such that they will free or they will not fear from physical danger and further get free from deprivation of basic physiological needs as well as the need for self-preservation, through media usage the next level will be social or affiliation need whereby it will surface as the predominant one to be satisfied and such need is characterized by belonging to as well as being accepted by various groups [see also [14]]. Thus, Wasukuma young men will be elevated to the third level Maslow's hierarchy of need theory in trying to locate would be permanent spouses. Indeed, such as it social need represents struggling for meaningful relationships [see [14]], for example, love, would place such Wasukuma young men to search for the desired life partners. In addition, once need for such social affiliation would be initially satisfied, like any other person around the world as submitted by Maslow in his psychology theoretical stance, Wasukuma young men's wants would require further personal recognition as well as feel the need for esteem or recognition [see [14]]. Definitely, satisfaction of the need for esteem bears feelings of self-confidence, prestige, power as well as control and thus, Wasukuma young men will feel useful as well as feel that they have some affect on their environment [see [14]]. By satisfying the need for self-esteem, self-actualization becomes the dominant need and it will pave the way to maximize Wasukuma young men's potential as well as to become what they would be capable of becoming [see also [14]]. Therefore, they will be citizens who will perpetuate their life ways in a manner of great individuals in their society and environment with their satisfaction going through the postulated Maslow's hierarchy of need theory.

3) Suggestions for pertinent protection, conservation as well as presentation of cultural heritage resources (mega-stones) that were used by Wasukuma young men

Recall, results from this study further disclose the fact that there are some traditions like seeking for life partners by Wasukuma young men of olden times that involved use of visible objects like grinding hollows that are not in use today. Such mega-objects and their associated intangible heritage that blended as a package are hardly known and/or valued by the current youth plus the possibility that youth of the next generation(s) would never value them. In due regard, they need to be known carrying out preservation/conservation works and undertake presentation, if possible, for example, on the spot open-air-museums.

Furthermore, additional publications can be useful for the mentioned need. Moreover, it is suggested government authorities, in particular, the Antiquities Division in the Ministry of Natural Resources and Tourism together with Local Government Authorities (District Councils like Bariadi District Council in Simiyu region) could establish a zonal or regional museum that will include ethnography of the area that will incorporate tangible as well as intangible cultural assets including grinding hollows. Such undertakings are possible to be executed as enshrined in the Antiquities Acts, Antiquities Rules and Monuments of 1980, Antiquities Heritage Policy of 2008 and Cultural Policy of 1996.

5. Concluding Remarks and Future Prospects

This study shows several areas that were used by Wasukuma youngsters pertaining to locating loved ones that mostly led to marriages. However, such antiquities are no longer used by youth of today for the same need/want like in former times. Moreover, they are never regarded for their importance in Wasukuma life ways.

Furthermore, results from this study portray clearly that Wasukuma young men, like the rest of individuals around the world are not isolated from forces of this globalizing world. Their life patterns are also involved with media usage, both print and electronic media. They are also mediatized by using mediatization concept as already submitted in this paper. They are part and parcel of this world that is dynamic in many aspects including modernity, globalization and media use, save for retaining some of their basic cultural aspects that they are not destroyed by globalization wave. Also based on their wants as humans, they are definitely living via the psychological stance, Maslow's hierarchy of needs theory.

In addition, results from this study disclose that there are some traditions like seeking for life partners by Wasukuma young men of olden times that involved use of visible objects like grinding hollows that are not in use today. Such objects and their intangible heritages that went together as a package may not be known by the current youth plus possibly youth of the next generation(s). They need to be known through undertaking preservation/conservation measures including presentation, if possible, like on the spot open-air-museums. Besides, publications beyond this academic forum can be useful for the desired need. Moreover, there could be establishment of a zonal or regional museum that will include ethnography of the area that will incorporate tangible as well as intangible cultural heritages including grinding hollows with their aspects. The stated measures are possible to be carried out as enshrined in the Antiquities Acts; Antiquities Rules and Monuments of 1980; Antiquities Heritage Policy of 2008; and Cultural Policy of 1996.

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Appendix I: GPS Locations

PLACE NAME WITH DESCRIPTIONS	COORDINATES
MSANGA B HAMLET, SENGEREMA VILLAGE, GRINDING HOLLOWES (<i>MANHE</i>)	ELV 1267 MASL 36M 0606748 UTM 9722524
MSANGA A HAMLET, SENGEREMA VILLAGE, GRINDING HOLOWS	ELV 1270 MASL 36 M 0606753 UTM 9722764
MAGAHIL HILL, ISENGE VILLAGE, GRINDING HOLLOWES	ELV 1289 MASL 36 M 0606606 UTM 9727688
MAGAHIL HILL, ISENGE A HAMLET, ISENGE VILLAGE, TWIG CAMP, SOUTHWESTERN PART GRINDING HOLLOWES AND BUILT WEATHER STATION WITHIN GRINDING HOLOWS AREA	ELV 1289 MASL 36 M 0606518 UTM 9724706

Appendix II: List of Key Informants

- 1) Ng'walu ng'wana Maduhu (female)
 - 2) Sundi ng'wana Ndalo (female)
 - 3) Dotto ng'wana Buluda (female)
 - 4) Saguda Buluguta (male)
 - 5) Kulwa ng'wana Buluda (female)
 - 6) Ndaki ng'wana Ngasa (male)
 - 7) Shuma Ng'wana Maduhu female).
- The key informants were over 70 years old.



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