ORAL LITERATURE AND PRESERVATION OF CULTURAL HERITAGE OF SUKUMA TRIBE IN MWANZA

A CASE STUDY, NYAMAGANA DISTRICT

BY

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BAE/3123/303/DT
A RESEARCH REPORT SUBMITTED TO THE FACULTY OF EDUCATION IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
BACHELOR OF ARTS WITH EDUCATION
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UNIVERSITY

AUGUST, 2016
DECLARATION

Declaration by the Candidate

This dissertation is dedicated to the Lord to supply all the needs I needed in preparing this dissertation and for the wellbeing and life.

To Mom, Hanneke Cost Budde who guided me a lot into the channels of growth and inculcated a positive attitude towards education and helped me shape to who I am today and the decision I will make for my future.

To my uncle, Don Nicol who expressed me to the pleasures of writing, from the beginning to the end of this dissertation, his love and kindness for me is something I will always remember and cherish.

This research project is my original work and has not been submitted to any other institution of higher learning for award or conferment of any academic credential.

Mahona Paschal

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Date
APPROVAL BY SUPERVISOR

The undersigned approval that he has read and hereby recommend for acceptance to the senate of Kampala international University. The dissertation entitled: **Oral literature and preservation of cultural heritage of Sukuma tribe in Mwanza. Case study in Nyamagana District** This work has submitted by **Mahona Paschal** as a partial fulfillment for the requirement of the award of Bachelor of Arts with Education (BAE), with his an approval as a university lecture supervisor.

Mr. **Hastings Rutindangyezi**

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__________________________

Date
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ABSTRACT
The aim of the research was to examine the contribution of Oral Literature in preserving cultural heritage in Nyamagana District which was guided by the following specific objectives as. To determine different genres of Oral Literature which are used in preserving cultural heritage found in the society. To analyze the contributions of Oral Literature in preserving cultural heritage in Sukuma society.
The sample of the respondents comprises of 16 secondary schools 8 teachers and 105 parents and 4 head teachers. The whole process of collecting data were supported by the following techniques, interview for elders and parents, questionnaire for students and teachers and observations and documentary from places like library and school.
The research work has divided into five chapters, chapter one based on the introduction of the topic which comprises by background to the study, study area, general objectives, and specific objectives, significant of the study, research questions, and definition of the key terms. The purpose of conducting this chapter is to give the fact that the oral literature is importance to the preservation of cultural heritage in Sukuma tribe.
The second chapter is about literature review which consists of conceptual framework, and theoretical review. The purpose of this is to expand knowledge, awareness to the study.
Chapter three is about research methodologies. This chapter comprises by about research approach, research design, and area of the study, sample and sample size, target population, data collection techniques. This chapter enables the researcher to find out different perception on the contribution of oral literature in preservation of cultural heritage.
Chapter four contains research findings presentation and analysis. The purpose of this chapter is to provide and represent information collected from the study so as to understand the reality of the aims of the study.
Chapter five is about summary, conclusion and recommendation and suggestions for further research.
CHAPTER ONE

1.0 Introduction

This chapter will consist; background of the study, statement of the problem, purpose of the study, research objective, research questions, scope of the study, significance of the study, limitation of the study and definition of terms

1.1 Background To The Study

Oral Literature is useful and meaningful to the society in many and difference ways. This is because Oral Literature it carries human cultural identity which includes; cultural believes values, skills, knowledge and the history of the society. So, it is possible the society to inherits those Oral Literature from one generation to another generation in order to keep cultural identity of the community.

According to Dr. Appell and Lawral ,(1986). Said that for many communities around the world, the transmission of Oral Literature from one generation to the next lies at the heart of cultural practice, performance of creative works of verbal art-which includes; Ritual texts, folk tales, curative chants, epic poems, musical genres, songs, myths, legends, world games, life histories or historical narratives. A vehicle for the transmission of unique cultural knowledge, local languages encode oral traditions that become threatened when elders die and livelihood are disrupted.

African Oral Literature it is the reflection of those customs, ideal, values, history and outlook whereby Africans have traditional identified themselves and constantly sought reassurance in the face of severe cultural and other challenges. Okpewho,(1991). So, Okpe who tried to explore African Oral Literature as an anthropological curiosity than as a subject.

Chesaina,(1991). He said about Oral Literature which is the heritage of African cultural and cultural development that experiencing a traditional from cultures based on traditional African values to life-styles. It is believed that our traditional African cultural
heritage has a very significant part to play in the development of a relevant African culture. According to Finnegan, (2012). She said that the relationship between Oral Literature and society is too complex and various to be reduced to such generalization explanations and if some still prefer not to speak of literature here it must be at least be admitted that whatever the actual term used there exists a complex oral art in African cultures.

Oral Literature has been the mode of communication for spreading ideas, knowledge and history. This implies that Oral Literature is mostly used by the society so as to keep cultural history and society development from one generation to another generation. Turin et al. (2013).

Oral Literature is used to inherit cultural society through education and language. They said that genres of Oral Literature like drum, songs, drama and chants are important in transmitting traditions from one generation to another generation as a part of spreading cultural identity and society development in Tanzania. Omari and Mvungi, (1980).

According to Philip and Kwesi, (2004). They said that Oral Literature like dances, trickster, ogres or monster, legend and songs in sukuma have a picture of transmitting cultures from one generation to another. Therefore, it is true that Oral Literature is mostly used in the society as a tool of transmitting cultural because they keep the history of society.

The investigation of Sukuma Oral Literature like proverbs, riddles, stories, poems, myths, songs, prayers, dances and puns, she said, “Oral Literature in Sukuma land can be seen to serve the purpose such as to inculcate positive values; warm, soothe, entertain, praise and encourage member of the society. This Literature can never be seen as art for art’s sake. It always has a direct association to the society that composes and performs it.” She continues to say that Oral Literature, whether recited, narrated or sung has got specific purposes to serve in the society. Often, it is used to educate and entertain members of the society. People in traditional sukuma society and even now taught about their culture
and truth of life through genres of Oral Literature according to the occasions. Oral Literature helps them to grow up according to the societal expectations. Therefore, Oral Literature embodies history, cultural values, philosophy and believes of the people. (Mirambo, 1990, 1999, p 121, 59) Therefore, oral literature is important in sukuma community because of its genres with the identity of culture it have. The sukuma children accept and learn their culture through them. This study will look at the different genres of oral literature which are oral narratives, songs, proverb and riddles as a sample to what are used to transmit culture from one generation to another generation in Mwanza.

1.2 Statement Of The Problem

Oral Literature is meaningful and useful to the society in many and different ways. It is not only material from the past but also a great deal that new material is being composed and performed today. Both old material are transmitted to the new generation and shared together through entertainment, awareness and recount events happenings in our lives and in the history of our society. Oral Literature in Africa is the heritage of African cultural development which experiencing the transition from cultures based on traditional African values. It is the belief that our traditional African cultural heritage has a very significant part to play in the development of the relevant African culture (Chesaina, 1991).

According to Dr. Appell and Lawral, (1986). Said that for many communities around the world, the transmission of Oral Literature from one generation to the next lies at the heart of cultural practice, performance of creative works of verbal art—which includes; Ritual texts, folk tales, curative chants, epic poems, musical genres, songs, myths, legends, world games, life histories or historical narratives. A vehicle for the transmission of unique cultural knowledge, local languages encode oral traditions that become threatened when elders die and livelihood are disrupted.

It is true that Oral Literature is more important in the society due to the fact that, it carries cultural identity, these cultural identity are transmitted from one generation to another generation through the usage of Oral Literature which are found in the society. Therefore, this study will seek on looking out the importance of Oral Literature in preserving cultural heritage in the society. In addition, this study will help the people to understand
their culture and how are transmitted in improving their cultural identity in the community.

1.3 Purpose Of The Study.

The study will look on the importance of Oral Literature in preserving cultural heritage.

1.4 Specific Objectives.

1. To determine different genres of Oral Literature which are used in preserving cultural heritage found in the society.
2. To analyze the contributions of Oral Literature in preserving cultural heritage in Sukuma society.

1.5 Research Questions

1. What are the genres of Oral Literature used in preserving cultural heritage in Sukuma society?
2. What are contributions of Oral Literature in preserving cultural heritage in Sukuma society?
3. Show the challenges that face oral literature in preserving cultural heritage of Sukuma society
4. Shows solution for the challenges that face oral literature in preservation of cultural heritage of Sukuma society

1.6 Scope of The Study

This study will cover on the genres of Oral Literature which are oral narratives, songs, riddles and proverbs found in Sukuma tribe in Nyamagana district. Genres of Oral Literature selected can be mostly used by indigenous society in preserving their cultural heritage from one generation to another generation. Also, the study will focus on looking the negative effects of the new system of living that was brought by Globalization in Oral Literature to the entire Nyamagana district.
1.7 Study Area

This study will cover Nyamagana district which is found in Mwanza region. This study will include only four wards; Mkolani, Buhongwa, Butimba, and Nyamagana wards. These wards will be used to collect data for the needs of the study. Therefore, from this study, Oral Literature that will be found in the wards will be only the sample that will present that whole community in the District.

1.8 Significance Of The Study

To the program;

The result of the study will be useful to the district officials, university researchers and to the curriculum developers in planning and implementing Oral Literature in preserving cultural heritage in the societies.

To the society;

The research report will be used with other stakeholders in the society like academicians and other interested group in preserving cultural heritage through Oral Literature.

To the researchers;

This study will be useful for reference material for a further research on the importance of Oral Literature in preserving cultural heritage in the societies.

To the Sukuma clan organization;

The research report will be useful to difference organization to how Oral Literature is important in preserving cultural heritage. Therefore, they can use various measures to improve service and introduce difference program concerning Oral Literature to increase high priority in the societies.
1.9 Definition Of Key Terms

**Oral Literature** refers to the literature delivered by words of mouth. (Okpewho, 1992). Therefore, Oral Literature is the literature that is given through oral form or word of mouth.

**Culture** refers to the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social, habits, music and arts. (Zimmermann, 2015). Therefore, culture is the transition of knowledge and ability from one generation to another generation.

**Cultural heritage** refers to the expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values.
CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Fink (2005); as cited by Booth ET al (2012) define literature review as a systematic, explicit and reproducible method for identifying, evaluating and synthesizing the existing body of complete and recorded work produced by research` scholars and practitioners.

A literature review is a research`s critique of findings from other studies done I related issues. The view of the related literature will be sourced from relevant professional journal`s books publications and different education reports several studies have undertake by scholars in attempts to explain theoretical reviews, various books and sources related to the study with the objective adding knowledge to familiarize the use of opinion given by different authors regarded to the importance of oral literature in preserving cultural heritage.

2.1 The importance of Oral literature in preserving cultural heritage

Many societies usually do use the oral literature in transforming their cultures from generation to the next one, since the other ones do not have the opportunity to express themselves naturally and spontaneously [Eckard and Kearny, 1981]As Cotter [2007] explains, training in Oral skills which let them communicate and interact in a meaningful and fruits form, for example, exchanging information, negotiating meaning, supporting ideas facing oral defenses is a way to motivate the society to perceive their culture as the tool for social interaction. Hence, Oral literature should be use widely to archive a variety of social purposes. As for example to entertain, to explain how something works.

According to Dr. Appell and Lawral,(1986).Said that for many communities around the world, the transmission of Oral Literature from one generation to the next lies at
the heart of cultural practice, performance of creative works of verbal art—which includes; Ritual texts, folk tales, curative chants, epic poems, musical genres, songs, myths, legends, world games, life histories or historical narratives. A vehicle for the transmission of unique cultural knowledge, local languages encode oral traditions that become threatened when elders die and livelihood are disrupted. Guitierez [2005] states that’ learners and tribe members need to be able to speak with confidence in order to carry out many of their most basic transactions and cultural values ‘his quotes addresses the importance of inheritance and transforming which enables society to demonstrate what they can do in their culture and language. Cotter [2007], describes ‘inheritance and learning of the culture involve developing both the ability to use and transform oral language for a range of purpose and the ability to talk about the language which is used by the tribe’. Hence, this literature review put the openness of using oral literature in storing and transforming the cultural values from generation to generation with those who are elders or younger, with those in position of power, with peer and family, with small and large groups. White [2004] explains, that Oral literature is an integral part of inheritance and learning and oral language has a key role in classroom teaching and learning of the particular culture, it help in inheritance. Oral Literature in Africa is the heritage of African cultural development of an experiencing the transition from cultures based on tradition African values. It is the belief that our traditional African cultural heritage has a very significant part to play in the development of the relevant African culture (Chesaina, 1991]

El Karfa [n.d] believes that cultural tips and heritage gives the students the opportunity to share with other cultures what they think about their own ones, this is likely to encourage the students and groups in that tribe a tolerance attitude towards the cultural values which can make the members of the certain tribes to value and transform their own cultures and identity. Hence, the contexts of Oral activities are believed to be the key figure for developing and storing the cultural knowledge. Kazuh 2004 explains ‘communication is a skill much like swimming , if you don’t get into the water and actually swim, your swimming will not improve’ then He suggests that the society and elders should help the next generation to improve oral
communication skills and develop the oral ability so as to reach the transformation of the cultural value from one generation to the next one, this has to be done by interacting with the elders and peers in deferent cultural activities, for instance, dances, singing and narrating.

2.2 Theoretical Review

This study will be guiding by two theories that is, the input hypothesis theory (krashen 1995), cosmopolitanism theory of value because it emphases on how to transform culture and to speak language among the learners. The first two theories guide teachers on how to motivate learners of the culture. Motivation is one of the most important variables in cultural heritage and preservation of the culture. Krashen (1995) states that for acquisition to occur, the learner has to be exposed to the language which beyond his current competence (that is it I +1,) which can be understood and still be challenged to make progress.

**Input hypothesis theory,** should neither be so far beyond students reach that is (i + 2) nor so close to the students current state that they are not challenged at all i + 0). According to this theory the guardian should know the ability of his or her learners during culture heritage and teaching. She or he should not simplify not complicated language discourage learners from following the norms and tradition of the culture, trainers should use krasheris formulary of i+1 not i+2 or i+0. Krasheris theory emphasized the importance of knowing the ability and the needs of learners before teaching to the next generation (Brown, 2003) also it guides the teacher on motivating students to learn the language and do not use too hard or too easy language in teaching so as can lose student interest on language and culture in general.

**Cosmopolitanism theory,** In this theory there is the work of Michael and Eric Hobsbawm on the subjectivity of the history of the culture and the invention of the tradition to the particular useful, as their commentaries on the processes by which are
made narrative of truth and significance of preservation of culture and heritage in all forms.

2.3 Conceptual Framework

The concept is an abstract or general idea derived from the whole study. It symbolizes several interrelated framed ideas. This part show the process of Oral Literature in preserving cultural heritage in the society. Genres of Oral Literature are transmitted by elders, parents, adults, and academicians, the receivers, children and learners they receive all cultural issues carried by Oral Literature like beliefs, skills, history, knowledge, abilities, rituals and behaviors.

Figure 1.9.1 The process of Oral Literature in cultural heritage

![Diagram showing the process of Oral Literature in cultural heritage]

- The genres of oral literature:
  - Oral narratives
  - Songs
  - Proverbs
  - Riddles

- The transmitting groups to children:
  - Elders
  - Adults
  - Parents
  - Academicians

- The inheriting groups:
  - Learners
  - Receivers

Cultural Heritage; beliefs, skills, knowledge, history, rituals, ability and cultural identity
CHAPTER THREE

3.0 Introduction
The chapter covers the study approach and design, target population and study sample, sampling procedure and sample size, ethical consideration and data analysis plan.

3.1 Research Design
According to Kombo, (2006) Research design is the scheme, outline or plan that is used to generate answers to research problem.
Kothari, (2004) Research design is the conceptual structure within which the research is conducted; it constitutes the collection, measures, and analysis of the data.
This study will employ both qualitative and quantitative design. By using quantitative design, the study will identify the number of respondents such as elders, parent, students or children and teachers from selected area, who will respond either positively or negatively on the study. In addition, qualitative design will be used to get different description and views on the relationship to the importance of Oral Literature in preserving cultural heritage.

3.2 Location Of The Study Area
Nyamagana District is one of the seven Districts of the Mwanza Region of Tanzania located and bordered to the North by Ilemela District to the East by Magu District to the South by Misungwi District and to the west by Mwanza Bay of the Lake Victoria. Part of the Region’s capital, the town of Mwanza, is within Nyamagana District. The District commission’s office is scheduled to be re-located to the Mkolani area of Mwanza town, but currently it is still in the old city hall in the centre of town. According to national census of 2012 Nyamagana District has a population of 363,452. (National bureau of statistics, 2012)

3.3 Target Population
According to census of 2012 Nyamagana District has a population of 363,452 (National bureau of statistics, 2012), which was retrieved in 9 December 2015. But in this study the target population is only 1750 which is equal to 0.52%, will be selected to represent the whole community. This study will involve elders, parents, children or students and
teachers. This is because the population chosen is mostly involved in the process of cultural heritage by the usage of Oral Literature in the society.

3.4 **Sampling Procedure**

This study will use purposive sampling and simple random sampling in the selection of respondents in order get accurate representative samples. Purposive sampling will employ to select elders and parents for in-depth interview. Also in this study will employ in selection of the sample of school that will be used to select some of teachers and students to be respondents on the importance of Oral Literature in preserving cultural heritage in the society.

3.5 **Sample Size**

This study will be involved the selection of the respondents who will represent the population in the study. In the study 20% of elders, 20% of parents, 10% of teachers and 20% of the students and children will be used as a sample size to represent the population under the study

<table>
<thead>
<tr>
<th>Selected Wards.</th>
<th>S/N</th>
<th>Total survey.</th>
<th>Number of selected elders and parents.</th>
<th>Percentage (%) of respondents.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ward-A</td>
<td>1</td>
<td>300</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td>Ward-B</td>
<td>2</td>
<td>250</td>
<td>25</td>
<td>10</td>
</tr>
<tr>
<td>Ward-C</td>
<td>3</td>
<td>200</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>Ward-D</td>
<td>4</td>
<td>250</td>
<td>25</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>1000</strong></td>
<td><strong>100</strong></td>
<td><strong>40</strong></td>
</tr>
</tbody>
</table>

Source: Researcher, 2015
Table 3.5.2 Target teachers and students from schools

<table>
<thead>
<tr>
<th>Selected Schools</th>
<th>S/N</th>
<th>Total survey</th>
<th>Number of selected teachers and students</th>
<th>Percentages(%) of the respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>School-A</td>
<td>1</td>
<td>250</td>
<td>25</td>
<td>10</td>
</tr>
<tr>
<td>School-B</td>
<td>2</td>
<td>300</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td>School-C</td>
<td>3</td>
<td>200</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>750</td>
<td>75</td>
<td>30</td>
</tr>
</tbody>
</table>

Source: Researcher, 2015

3.6 Data Collection Techniques

Data collection refers to the gathering specific information aimed at improving or refuting some facts. In data collection must have a clear understanding of what they hope to obtain and how they hope to obtain it (Kombo and Tromp, 2006). This study will involve two types of data collection in order to obtain relevant data that is primary and secondary data.

3.1.1 Primary Data Collection

The primary data will involve interview, questionnaires, observation, and taping, recording and photographing.

3.6.1.1 Interview

This is the method used by researchers asking questions and recording answers of the respondents (Kombo and Tromp, 2006).

This study will use interview to the elders and parents (at home place) and the teachers and students (at school place). This will be used in open ended questions so as to explore more information related to the study.

3.6.1.2 Questionnaires

This is the method which allow the respondents to fill the answers in written form and the research collect the forms with required information asked (Kombo and Tromp, 2006).
This study will use only two set of questionnaires focusing to two groups of respondents. The first group is to the targeted teachers from selected school and the second group is the students from selected school. This tool will be used to ensure respondents’ greater freedom in his or her expression as ambiguity will be reserved.

3.6.1.3 Observations
Observation is the method focus on actual behavior so as to be observed by the researchers (Kombo and Tromp, 2006). This technique will be used to observe things related to the study because the researcher is the part of the area of the study. This will help collect relevant and sufficient data.

3.6.1.4 Taping, Recording and Photographing
This technique will be used in the actual performance of Oral Literature especially during the dancing and other performance of Oral Literature. So when they will be performing, the process of recording, taping and taking photographs will be done in order to collect more relevant information to the study.

3.6.2 Secondary Data Analysis
The secondary data collection will involve the information that will be obtained through reading Books, Journals, Articles, Dictionaries and other publications which are associated with the study will help the study to establish more data and information. Therefore, these types of data collection is determined by considering the time available and financial position and also are more important method to collect data.

3.7 Data Analysis and Presentation
Data analysis refers to the examining what has been collected in a survey or experiment and making deduction and inferences (Kombo and Tromp, 2006). This study will use both qualitative and quantitative data analysis because the study will use word explanation and information will be analyzed in tables and figures. This will be used by the researcher to provide and explain the findings of the study.
3.8 Ethical Consideration And Implications

In this study, the ethical which will be considered is about any information that will be obtained from the respondents will be used for partial fulfillment of any course of the study, not otherwise confidentially. For example, in this study will not include writing respondents’ names, religion, tribe and status. Therefore, the respondents will be assured confidentiality of the information that will be provided and such information will be used for the purpose of this study.

3.9 LIMITATION OF THE STUDY

Time

Time was one of the limitations under this study because, time provided for the preparation of the proposal, making various literature review collection of data from the field and final report were very limited. However, the researcher scheduled the time to insure effective utilization of time schedule to cope with time indicated for submission and final report and reduces unnecessary variable to deal with in accordance with timeframe

Financial

Research work involves the expenditure of money. The researcher might face financial problems when was preparing this paper. However, the researcher ensures that fund required were ready available for each task to make this research successful

Refusal

Some respondents voluntarily might refuse to respond to some questions fearing that government may oppress them. However this is diminished by the researcher via cultivating and instilling a sense of trust in the minds of respondents and assured them of confidentiality.
Difficult in Retrieving

Difficult in retrieving the respondents due to their busy timetable; however the researcher used multiple skills like callback, re arranging appointment and extensive mapping.
CHAPTER FOUR

4.0 Introduction

This chapter deals with analysis of data obtained from the field. The researcher used interview and questionnaires to collect data in 16 secondary schools, Sukuma communities and at Sukuma Museum in Bujora.

Data were obtained from secondary school students, parents, teachers and heads of schools.

Table 4.1 shows the number of questionnaires distributed to the respondents.

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Number of questionnaire</th>
<th>Returned questionnaire</th>
<th>Percentage %</th>
<th>Unreturned questionnaire</th>
<th>Percentage %</th>
<th>total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>40</td>
<td>40</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>Parents</td>
<td>8</td>
<td>6</td>
<td>75</td>
<td>2</td>
<td>25</td>
<td>8</td>
</tr>
<tr>
<td>Teachers</td>
<td>8</td>
<td>8</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Heads of schools</td>
<td>4</td>
<td>2</td>
<td>50</td>
<td>2</td>
<td>50</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>56</td>
<td>81.2</td>
<td>4</td>
<td>18.8</td>
<td>60</td>
</tr>
</tbody>
</table>

Source, Data from the field 2016

From the above table, students were the perfect respondents as they all responded the questionnaires and returned them. The returned questionnaires make a total of 78.1% of all questions. Unreturned questionnaires make a total of 21.8% of all questions. Therefore, the majority returned their questionnaire.

4.1 Characteristics of Respondents

Table 4.2 shows age and sex distribution of respondents

<table>
<thead>
<tr>
<th>Age group</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-19</td>
<td>0</td>
<td>39</td>
<td>39</td>
<td>65</td>
</tr>
<tr>
<td>20-24</td>
<td>4</td>
<td>1</td>
<td>5</td>
<td>8.3</td>
</tr>
<tr>
<td>25-29</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>6.6</td>
</tr>
<tr>
<td>30-34</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>5.0</td>
</tr>
</tbody>
</table>
According to the above table 65% were the students whose age range between 15 years to 19 years. Also the respondents were both men and female.

**Table 4.3 shows the education level of the respondents.**

<table>
<thead>
<tr>
<th>Category</th>
<th>Number of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary education</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Secondary education</td>
<td>44</td>
<td>78.6</td>
</tr>
<tr>
<td>Diploma</td>
<td>3</td>
<td>5.4</td>
</tr>
<tr>
<td>Undergraduates</td>
<td>5</td>
<td>8.9</td>
</tr>
<tr>
<td>Graduates</td>
<td>4</td>
<td>7.1</td>
</tr>
<tr>
<td>Total</td>
<td>56</td>
<td>100</td>
</tr>
</tbody>
</table>

The data shows that 78.6% of the respondents were secondary school students. Therefore, majority of the respondents have received secondary education followed by the undergraduates who make 8.9% of the respondents.

4.2 **Data Presentation and Analysis**

The findings of this research were obtained from forty questionnaires by the students, eight questionnaires, from teachers and parents and four interviews from heads of schools. Document analysis was also used during data collection. During data collection process, the researcher was guided by research objectives as started in chapter one. In relation to the main objective the researcher intended to find out the contribution or Oral literature to the preservation of cultural heritage of Sukuma tribe in Nyamagana district.
In examining this, respondents responded that there is a big contribution of Oral literature to the preservation of cultural heritage of Sukuma tribe. These respondents were teachers, parents’ students and heads of schools. They respond through questionnaires and interview. This showed clearly the value of Oral literature in cultural heritage and preservation of Sukuma tribe in Nyamagana district.

The questions which were supplied to respondents gave out various contributions of Oral literature and preservation of cultural heritage of Sukuma tribe. These were as follows.

**Table 4.4 analyze the contribution of Oral literature in preserving cultural heritage of Sukuma society**

<table>
<thead>
<tr>
<th>Contribution</th>
<th>Teachers</th>
<th>Parents</th>
<th>Students</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To facilitate the growth of Sukuma culture</td>
<td>11</td>
<td>2</td>
<td>36</td>
<td>49</td>
<td>87.5</td>
</tr>
<tr>
<td>To enhance cooperation in the tribe</td>
<td>8</td>
<td>3</td>
<td>36</td>
<td>47</td>
<td>83.9</td>
</tr>
<tr>
<td>To help to know the originality of Sukuma tribe</td>
<td>3</td>
<td>1</td>
<td>20</td>
<td>24</td>
<td>42.8</td>
</tr>
<tr>
<td>To improve language skills of a Sukuma tribe</td>
<td>2</td>
<td>1</td>
<td>15</td>
<td>18</td>
<td>32.1</td>
</tr>
<tr>
<td>To enable youth to cope with their tribe</td>
<td>4</td>
<td>3</td>
<td>10</td>
<td>17</td>
<td>30.3</td>
</tr>
<tr>
<td>To enable young people to recall the lost traditions</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>10</td>
<td>17.8</td>
</tr>
<tr>
<td>To educate the people about the polite behavior</td>
<td>1</td>
<td>0</td>
<td>7</td>
<td>8</td>
<td>14.2</td>
</tr>
<tr>
<td>Promote the good relationship among the Sukuma tribe</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>8</td>
<td>14.2</td>
</tr>
<tr>
<td>To educate through warning and legends and</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>6</td>
<td>10.7</td>
</tr>
<tr>
<td>proverbs</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>8.9</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>-----</td>
</tr>
<tr>
<td>To enable sukuma to appreciate their culture</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>8.9</td>
</tr>
<tr>
<td>It helps in provision of leadership</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>5</td>
<td>8.9</td>
</tr>
<tr>
<td>To transfer norms through songs and telling</td>
<td>1</td>
<td>0</td>
<td>4</td>
<td>5</td>
<td>8.9</td>
</tr>
<tr>
<td>To promote peaces in the tribe</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>7.1</td>
</tr>
<tr>
<td>To show the reality of life and conducts to youths</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
<td>7.1</td>
</tr>
<tr>
<td>To provide good attitude in the sukuma tribe</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
<td>7.1</td>
</tr>
<tr>
<td>It helps in settling of conflicts in the sukuma</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>3.5</td>
</tr>
<tr>
<td>*Others</td>
<td></td>
<td></td>
<td></td>
<td>13</td>
<td>23.2</td>
</tr>
</tbody>
</table>

Source, Data from the field 2016

These are other contributions as followings

1. To harmonize the society
2. To show heroes of the sukuma tribe
3. To make easier the administration of the society
4. To create unity among the sukuma
5. To maintain peace and security
6. To make sukuma to feel proud of their tribe
7. To facilitate communication among the sukuma tribe

According to the above table, oral literature facilitates the growth of sukuma culture, this was the leading contribution of oral literature in preserving cultural heritage of sukuma tribe in Nyamagana District, 87.5% as it was responded by the respondents. Many families have gotten benefits from oral literature as it helps in strengthening and expanding of the sukuma
culture since it tells more about the sukuma culture. Some parents spend time to motivate and discuss with their daughters and sons about their norms and traditions, advice them and guide them in a good manner. Sometimes parents and elders encourage their children to do what they know as a result children found themselves lead to the growth of sukuma culture.

Enhance cooperation in the sukuma culture: was the next contribution which also makes 83.9% of the respondents. This also seems to be another contribution of oral literature in preservation and heritage of sukuma tribe. When parents and elders are at home or any congregation, they encourage the members to cooperate together in difference tasks like wedding ceremonies, parties as well as in agriculture. For instance, during farming, wedding and harvesting, sukuma people use songs to motivate the workers.

To educate through warning and legends and proverbs Many elders and parents tell lovely stories to others and the number of benefits they got in preserving and heritage of sukuma culture. These stories stimulates others in increasing the effort to learn about the sukuma culture. This leads to deeper understanding and they found themselves like their culture. Some teachers also engage themselves in insisting their students to learn and cope with their culture.

From the above table, the data shows that oral literature contribute in large quantity in preservation and heritage of Sukuma culture

Table 4.5 shows the genres of Oral literature used in preserving of cultural heritage of sukuma society

<table>
<thead>
<tr>
<th>Genres</th>
<th>Teachers</th>
<th>Parents</th>
<th>Students</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Songs, oral</td>
<td>8</td>
<td>5</td>
<td>30</td>
<td>43</td>
<td>82.6</td>
</tr>
<tr>
<td>narratives</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Proverbs and</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>10</td>
<td>19.2</td>
</tr>
<tr>
<td>Riddles</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
<td>5</td>
<td>40</td>
<td>53</td>
<td>98.1</td>
</tr>
</tbody>
</table>

Source, Data from the field 2016
From the above table, 82.6% of the respondents respond that the songs and oral narratives are the genres which contributes in large quantity in preserving of cultural heritage of sukuma society.

**Table 4.6 shows the factors that face oral literature in preservation of cultural heritage of sukuma society**

<table>
<thead>
<tr>
<th>Factors</th>
<th>Teachers</th>
<th>Parents, elders</th>
<th>Students</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of permanent classes and time</td>
<td>1</td>
<td>4</td>
<td>7</td>
<td>12</td>
<td>22.2</td>
</tr>
<tr>
<td>Long distance</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>10</td>
<td>18.5</td>
</tr>
<tr>
<td>Lack of enough teachers</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>7</td>
<td>12.9</td>
</tr>
<tr>
<td>Lack of established school</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>6</td>
<td>11.1</td>
</tr>
<tr>
<td>Lack of cooperation between elders, teachers, parents and learners</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>4</td>
<td>7.4</td>
</tr>
<tr>
<td>Desire among members</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
<td>7.4</td>
</tr>
<tr>
<td>Western education</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>3.7</td>
</tr>
<tr>
<td>Presence of peer groups</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>3.7</td>
</tr>
<tr>
<td>*others</td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>13.1</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>54</td>
<td>99.8</td>
</tr>
</tbody>
</table>

Source, Data from the field 2016

*Others include:

i. Lack of committed user of sukuma language

ii. Poor enforcement of rules

iii. Use of English language as a medium of instruction

iv. Conflicts between elders, parents and their youths

According to the above data, lack of permanent classes and time can be the factors that face oral literature in preservation of cultural heritage of sukuma society, for example, lack of teaching and learning materials like classes videos, and voice recorders. This made a total of 22.2% according to the respondent data.
Another factor is long distance. Some of sukuma elders and cultural trainers are located far away from the residential areas where a big sukuma population is existing. Some of the sukuma society spend more than one hour walking to see the elders. Example some walk about seven to ten kilometers to see the committed sukuma.

Another factor was lack of enough oral literature teachers. This problem is also the factor that faces oral literature due to the fact that, there are many sukuma societies and elders located in town. So they concentrate themselves in learning other language in order to communicate with the other people in their areas. This leads the big sukuma communities be suffering much with shortage of teachers. 12.9% of the respondents observed this problem and the researcher was unable to judge if this problem existed in town, how about the rural areas. Therefore this was also a serious problem.

Also some respondents responded negatively that the absence of oral literature teachers is not the fact that faces oral literature in preservation of cultural heritage in sukuma society. They make about 19.2% of the total respondents.

Another question was asked to the heads of school was that: “what are the factors facing oral literature in preserving cultural heritage of sukuma society?” They responded as follow

Provision of western education which encourages on writing of facts about the histories of the tribe rather than narration proverbs or spoken songs

Last objective was “to find out ways of eliminating the factors that faces oral literature in preservation and cultural heritage of sukuma society. Many respondents suggested several ways on how to solve this problem.. These suggestions were as follows.
Table 4.7 shows solution for the limitations that face oral literature in preservation of cultural heritage of Sukuma society

<table>
<thead>
<tr>
<th>Solution</th>
<th>Teachers</th>
<th>Parents, elders</th>
<th>Students</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Construction of oral literature schools for Sukuma society</td>
<td>4</td>
<td>3</td>
<td>0</td>
<td>7</td>
<td>12.9</td>
</tr>
<tr>
<td>Re enforcement of laws against harassment of Sukuma tribe</td>
<td>2</td>
<td>3</td>
<td>11</td>
<td>16</td>
<td>29.9</td>
</tr>
<tr>
<td>Prohibition of peer groups in the Sukuma society</td>
<td>2</td>
<td>0</td>
<td>5</td>
<td>7</td>
<td>12.9</td>
</tr>
<tr>
<td>Building of houses to all Sukuma leaders</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>6</td>
<td>11.1</td>
</tr>
<tr>
<td>Control of poverty</td>
<td>2</td>
<td>0</td>
<td>3</td>
<td>5</td>
<td>9.2</td>
</tr>
<tr>
<td>To avoid gender discrimination</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>5</td>
<td>9.2</td>
</tr>
<tr>
<td>Construction of fence around the Sukuma school</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>9.2</td>
</tr>
<tr>
<td>Educating parents on the importance of Oral literature</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>9</td>
<td>16.6</td>
</tr>
<tr>
<td>Norms and traditions should be taught to all</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>11</td>
<td>20.2</td>
</tr>
<tr>
<td>*Others</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>20.2</td>
</tr>
</tbody>
</table>

*Others, the following were other solution

i. Cooperation between parents, elders and youths

ii. Establishment of guidance and counseling in Sukuma society

iii. Provision of basic needs to the whole society so they may not leave their culture

iv. Improvement of learning environment

v. Good parental care should be provided to all

vi. Discipline should be encouraged

vii. Provision of enough oral literature teachers in Sukuma
From the above table, many respondents said that the whole sukuma society should introduce new laws and implementation of those laws so as to prevent members to follow another culture.

Also the rules should be re-enforced so as to make sure that all sukuma have to maintain their discipline. Through implementing of these rules, Oral literature will continue to have value in preserving of culture and heritage. The total of these respondent make a total of 29.9% of whole respondents.

Another group of respondents which made a total of 12.9% said that in order to solve this problem the sukuma society should construct special sukuma to learn their culture and transform it while prohibiting western peer groups in their schools and communities at whole.

On the other hand 16.6% of the respondent said that education should be provided to the parents on the importance of educating their children on the importance of preserving of their culture. Also 20.2% of the respondents said that there should be provision of guidance and counseling based in transforming of Sukuma tribe.
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter focuses on the researcher’s data and findings in relation to the research topic and gives suggestions and recommendations for the researchers that need further research.

5.1 Summary

According to the research findings it is true that Oral literature has a big contribution to cultural heritage and preservation of Sukuma culture in Nyamagana district due to the evidence found in chapter four. The most common contribution of oral literature in preserving cultural heritage of sukuma are: to harmonize the society, to show heroes of the sukuma tribe, to make easier the administration of the society, to create unity among the sukuma, to maintain peace and security, to make sukuma to feel proud of their culture and to facilitate communication among the sukuma tribe.

Also, enhance cooperation in the sukuma culture. This also seems to be another contribution of oral literature in preservation and heritage of sukuma tribe. When parents and elders are at home or any congregation, they encourage the members to cooperate together in difference tasks like wedding ceremonies, parties as well as in agriculture. For instance, during farming, wedding and harvesting, sukuma people use songs to motivate the workers.

To educate through warning and legends and proverbs Many elders and parents tell lovely stories to others and the number of benefits they got in preserving and heritage of sukuma culture. These stories stimulates others in increasing the effort to learn about the sukuma culture. This leads to deeper understanding and they found themselves like their culture. Some teachers also engage themselves in insisting their students to learn and cope with their culture.

5.2 Conclusion

According to the data collected from the field, lack of committed user of sukuma, language, poor enforcement of rules, the use of English language as a medium of
instruction, conflicts between elders, parents and their youths are the major problem which face oral literature in preserving of cultural heritage in Sukuma tribe. Most sukuma communities lack the person who provides true sukuma culture as a result they found themselves fails to perceive their culture. Also some parents forced their daughters and boys to stop learning the Sukuma culture in order to make other activities which may increase or improve their family economy through the knowledge of western education. Also most of sukuma lack a good foundation based on cultural education on how to prevent them from attaining other cultures, hence they end up declining their culture. Also to adaptation of bad behavior from different tribes hence the best disciplined people may adapt those bad habits and this may led to them to participate in other activities rather than transforming the sukuma culture

5.3 **Recommendations**

After analysis of the findings:, The researcher recommends some possible ways to reduce the factor that face Oral literature during preservation of cultural heritage of sukuma tribe. The following are the recommendation to be taken.

1. The sukuma society should make laws and implement those laws effectively and intensively to reduce youths and sukuma to join peer groups of other tribes
2. There should be improvement on the sukuma oral literature educational schools, motivation so that many communities can be attracted to continue with their culture
3. The sukuma society should educate parent, elders and students on the importance of oral literature education to the all sukuma through seminars and workshops.
4. The heads of sukuma society, such as clan leaders should hold meetings with members to discuss the importance of their culture and its value,
5. The heads of sukuma society should abolish all the peer groups from other tribes in their so as to main sukuma discipline.
6. Also in sukuma people should provide guidance and counseling so as to enable members to proceed with their culture.
REFERENCES


# APPENDIX III

## PROPOSED BUDGET

<table>
<thead>
<tr>
<th>s/n</th>
<th>Item</th>
<th>Quantity</th>
<th>Amount (Tshs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Stationary</td>
<td>Typing, printing, and photocopies</td>
<td>35,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Exercise, pen</td>
<td>6,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>binding materials</td>
<td>15,000</td>
</tr>
<tr>
<td>2</td>
<td>Research assistance</td>
<td>Kisesa 10,000</td>
<td>43,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bujora 30,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Museum visit 3,000</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Transport costs</td>
<td>Dar, Mwanza and Tabora</td>
<td>400,000</td>
</tr>
<tr>
<td>4</td>
<td>Distribution of questionnaire, data analysis and meals</td>
<td></td>
<td>150,000</td>
</tr>
<tr>
<td>5</td>
<td>Accommodation</td>
<td>Dar es Salaam, Mwanza</td>
<td>200,000</td>
</tr>
<tr>
<td>6</td>
<td>Communication</td>
<td>Phone cards, internet and Mobile phone</td>
<td>60,000</td>
</tr>
<tr>
<td>7</td>
<td>Others</td>
<td></td>
<td>50,000</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td></td>
<td><strong>959,000</strong></td>
</tr>
</tbody>
</table>

Source, Researcher 2016
# APPENDIX II: TIME FRAME

## SCHEDULED TIME FOR THE RESEARCHER (PERIOD JUNE TO AUGUST)

<table>
<thead>
<tr>
<th>Month</th>
<th>JUNE</th>
<th>JULY</th>
<th>AUGUST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activities (weeks)</td>
<td>1 2 3 4</td>
<td>1 2 3 4</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>Proposal formulation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discussion of the proposal</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-visit to the organization for the mobilization of stakeholders and to seek authorization</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-testing of the research instruments</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Data collection and going to the field</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Data processing, analyzing and presentation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Presentation and discussion of preliminary report with supervisor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Correction of errors if any and binding the report</td>
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<tr>
<td>Presentation of the final report to the supervisor</td>
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</tbody>
</table>
Dear, Respondent,

My name is Mahona Paschal; a student pursuing bachelor of Arts with Education at Kampala International University, carrying a study on Oral literature and preservation of cultural heritage of sukuma tribe in Mwanza’ You are kindly requested to respond to these questionnaires to help me to accomplish the study topic of “The impact of gender inequality towards the employment performance in public sector in Tanzania”. The required information will be treated with privately and is only for academic purpose and not otherwise. I thank you in advance for your good conduct, assistance, time and effort that you spent in the completion and return of these questionnaires.

You’re sincerely,

Mahona Paschal

Candidate
APENDIX 1: QUESTIONNAIRES FOR TEACHERS AND OTHER WORKERS

[GENERAL INFORMATION]
Please tick (√) your appropriate choice in the boxes provided.

1. Gender
   Male (   )   Female (   )

2. Age [year]
   18 - 25 (     )   26 – 35 (     )   36 - 45 (     )
   46 – 55 (     )   Above 55 (     )

3. Marital status
   Married (     )   Single (    )   Separate (     )   Widowed (    )   Divorced (    )

   1-5 years (     )   6-10 years (     )   above 10 years (     )

5. Level of education:
   Certificate (     )   Diploma (     )   Degree (     )   Above (     )

6. What are the genres of Oral Literature used in preserving cultural heritage in Sukuma society?
   …………………………………………………………………………………………………
   …………………………………………………………………………………………………
   …………………………………………………………………………………………………
   …………………………………………………………………………………………………

7. What are contributions of Oral Literature in preserving cultural heritage in Sukuma society?
   …………………………………………………………………………………………………
   …………………………………………………………………………………………………
   …………………………………………………………………………………………………
8. Shows the factors that face oral literature in preservation of cultural heritage of Sukuma society
APENDIX II

QUESTIONNAIRE FOR STUDENTS

PERSONAL PARTICULARS

1. Age…………………………………………………………………………………………
2. Sex…………………………………………………………………………………………
3. Education level……………………………………………………………………………

4. Mention the importance of oral literature in preserving cultural heritage of sukuma tribe

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5. What are the genres of Oral Literature used in preserving cultural heritage in sukuma society?

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APENDIX III

QUESTIONNAIRE FOR PARENTS /ADULTS

PERSONAL PARTICULARS

1. Age…………………………………………………………………………………………
2. Sex………………………………………………………………………………………….
3. Education level…………………………………………………………………………

4. Mention the genres of Oral Literature used in preserving cultural heritage in sukuma society
   ………………………………………………………………………………………………
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5. How does Oral literature contribute to the cultural preservation and inheritance in sukuma society?
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………
   ………………………………………………………………………………………………

6. Shows solution for the limitations that face oral literature in preservation of cultural heritage of sukuma society
CURRICULUM VITAE

A. PERSONAL PARTICULARS

Surname : Paschal
First name : Mahona
Date of birth : 5th of February 1988
Place of birth : Nyamagana, Mwanza
Nationality : Tanzanian
Sex : Male
Religion : Christian
Marital status : Single
Language : English & Swahili
Cell phone : +255786 222 278, +255769 222 273
Email : pajo255@gmail.com

B. OBJECTIVE

Seeking for an exciting and challenging opportunity in an organization where I can effective make use of my knowledge, experience and talents to the best possible ways toward fulfillment of organization’s strategic plans & policies according to original intent while developing my professional carrier.

C. ACADEMIC INFORMATION

<table>
<thead>
<tr>
<th>Name of school / institute</th>
<th>Year</th>
<th>Period</th>
<th>Course</th>
<th>Award</th>
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<tbody>
<tr>
<td>Kampala international university</td>
<td>3</td>
<td>2013-2016</td>
<td>Bachelor of Arts with Education</td>
<td>Degree in Bachelor of Arts with Education</td>
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</tbody>
</table>
D. WORKING EXPERIENCES

2015 - 2016     Juhudi Secondary School Teaching History and Kiswahili
2014 - 2015     Rajani Secondary School Teaching History and Kiswahili

E. SKILLS, INTEREST AND COMPETENCIES

- Competence in teaching History and Kiswahili
- Competence in Guidance and counseling
- Language: written and spoken both English and Swahili
- Ability to work in a multicultural environment,
- Interesting in writing educative articles and helping learners to achieve their goals

F. SEMINARS AND TRAINING WORKSHOP

I attended conference based on availability of drugs for Primary Health care held at Chemnitz clinic, in Chemnitz, Germany in September 2014

I attended two days seminar on the topic of climate change impacts mitigation and adaptation strategies project, funded by the European Union (EU), in Saint Augustine University in Mwanza in 2012

Attended countless training at Manoleo AICT Medical care and Social Services trained by A Canadian Missionary and her friend who is a Doctor from Germany.
G. PUBLICATION

I published one research work Titled; Oral Literature and Preservation of Cultural Heritage of Sukuma tribe, a case Study in Nyamagana District in Mwanza, submitted on August 2016 for the award of Bachelor Degree. I also published nine educative articles and testimonies.

H. NAMES OF PROFESSIONAL AND ACADEMIC REFERRES

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