

Swahili transcript:

Ndeva: Halafu pia kuna jambo nilikuwa nalifikiria hapa, nikaona kitu kingine ambacho kimeweka au kimeimarisha zaidi umoja wa watanzania, kuna hiki kitu wanaita “utani”. Unajua ni ile hali ya kabila moja kuheshimu mila za kabila jingine. Sawa, tofauti zipo, tunatofautiana kwamba hawa wana mila zao wenyewe, na hawa nao wana mila zao. Lakini unakuta watu wa kabila fulani, wanaheshimu watu wa mila za kabila fulani. Kwa mfano nimekaa na watu wa Musoma huko juu, sihitaji kutaja jina, lakini wale watu wana mila ya kwamba mwanaume hawezi akalia kwenye chungu au surulia ambalo limepikiwa chakula. Lazima kile chakula kuhamishwe; nimeishi nao hawa watu. Lakini mimi kama mnyamwezi, ninaweza nikatengeneza mlenda, (kicheko)nikaanza kula moja kwa moja, na mimi ni mwanaume. Lakini nilipokutana na wale watu, nikasema, aah! Hawa nao mila yao iko hivi. Nikawaheshimu kwa jinsi walivyo. Kwa hiyo hapakuwa na ile hali ya kudharauliana na kusema aah! Hizi mila za watu hawa ni za kishenzi, au hizi mila za hawa watu zimepitwa na wakati. Kwa hiyo, hali hiyo ikafanya watu kuheshimiana. Hata katika masuala ya ndoa. Kwa mfano, sijui unataka.. kabla sijaongea sana kwamba mtu wa kabila fulani anatoka labda msukuma anaenda anaoa mchaga. Lakini wasukuma wana kawaida zao za kulipa mahari, na wachaga wana taratibu zao. Lakini watatafuta tu mahali ambapo watakubaliana, unaona? Kwa sababu wanaheshimiana. Sijui unataka kuzungumza jinsi ambavyo suala la ndoa lilivyosaidia kuunganisha hizi jamii za kitanzania?

Ngasa: Aaah! Sawa kabisa. Suala la ndoa, mimi bado nitarudi palepale kwa utendaji kazi wa serikali, kwamba inasisitiza watu wafanye kazi kwenye maeneo ambayo sio walikozaliwa. Kwa hiyo, utakuta mimi kijana, mimi, mdogo tu, mzuri, mcheshi, mzuri wa kujenga taifa, pia mzuri wa sura ukipenda ; na nasafiri toka nyumbani naenda maeneo mbalimbali ya Tanzania. Kwa hiyo nikapewa kazi Moshi. Sasa mimi napewa kazi Moshi, sijui sasa nitapewa likizo lini na naendelea kufanya kazi. Kwa hiyo mimi naona binti, mzuri tu maeneo haya mchaga, basi inabidi tufuate tu zile tamaduni. Tunaenda kwa

wazazi, tunaona wazazi wake. Mwishoni mimi namwambia bwana, unajua upendo, basi twende kwetu sasa, ukaone na mimi wazazi wangu. Basi ile utakuta kwamba inakuwa polepole, ninaoana na yule dada, sio wa kabila langu, lakini wa kabila la kule ambako nafanya kazi. Kwa hiyo utakuta hivyo hivyo na yule aliyeenda kule anaoa kule, msichana naye aliyetoka eneo fulani akaenda kule na akaishia kuolewa hukohuko. Kwa hiyo utakuta ule umoja sasa, huwezi kutegemea sasa baba yangu msukuma, na mke wangu ni mchaga, huwezi kutegemea sasa kwamba hawa wazazi mwishowe wataanza kuchukiana na wa kwangu, si rahisi, labda inaweza ikatokea lakini sio rahisi kwa jinsi tulivyotoka kule nyuma mpaka tulipo. Kwa hiyo ndivyo jinsi ndoa hizi zinavyokuwa.

Ndeva : Sijui una suala la kuongeza kwenye ndoa jinsi ambavyo zinaunganisha ? au kabla hatujaendelea hapo, yeye atueleze, unategemea/unaonaje wewe ? Tumeongea mambo ya ndoa, unaweza ukaeleza tu kwamba mimi bwana ni msukuma tu, mimi ni msukuma.

Dada : Aaah ! kabla..kwa mimi ninavyofahamu kwamba hapo mwanzo, sijui, naona ilikuwa kabla ya huu ushirikiano/umoja haujaanzishwa ; kulikuwa kuna..ilikuwa inachukuliwa vibaya, kwa mfano mchaga akienda kuoa mtu ambaye sio wa kabila lake, yaani kunakuwa na...yaani inabidi nyumbani tena arudi aoe mke mwingine, yaani awe na mke mchaga na kule akaoe. Lakini baada ya kuanzisha huu umoja, kukawa hakuna tatizo, anaweza kuoa mchaga mwenzake, anaweza kuoa mmasai, na pia, yaani kwa kufuata zile mila ambazo zipo. Kama tunavyojua kwamba hamwezi kufanya kitu kama hamjalewana. Kwa hiyo kunakuwa na uelewano. Pia, sio kwa faida tu ya wale ambao wameoana, pia ni kwa faida ya watoto wao ambao watakuja kuwapata baadae kwa sababu watoto watazaliwa, wanajifunza kutoka kwa mama, mama ni mmasai, baba ni mchaga, kwa hiyo wanajifunza mila mbili tofauti. Mmm ! pia, yaani jamii inakuwa na upendo, kunakuwa na upendo katika jamii. Na ninaweza kurudia tena kusema hivyo, kwamba watu tayari wameshajifunza ushirikiano, kunakuwa kuna heshima. Na pia watu wanapooana, kuna mila nyingine ambazo..yaani sijui nisemeje, ?zinakuwa na madhara. Lakini kwa watu ambao tayari tunakuwa tumechanganyikana, tunajifunza kwamba hawa wanasema mila hii ipo hivi na hivi kwa hiyo haifai, kwa hiyo makabila mengine

yanajifunza kutokana na hivyo. Kwa mfano, kutahiri wasichana ;kuna makabila ambayo kama wamasai. Wamasai kwao ni kawaida, kwamba wanaona ni haki msichana akeketwe. Lakini, kuna makabila mengine yanaona kabisa kuwa hiyo sio halali, na wanawaambia kwamba madhara yake ni hivi na hivi, kwa hiyo wanajifunza. Japokuwa ni vigumu kumbadilisha mtu kile anachoamini, lakini polepole hivyo hivyo, kwa ushirikiano na nini, itafikia kipindi watu wanaacha. Kwa hiyo kunakuwa na sijui nisemeje ? nataka kusema positive side, kunakuwa kuna matokeo mazuri baadae

English translation:

Ndeva: Another thing which helps to strengthen good relationships among Tanzanians is the use of a joking friendship. We vary in what we believe and in how people respect one's traditions and culture. So you may find people of a certain tribe respecting the culture and traditions of another tribe. I lived with people from Musoma, and these people have a culture where men are not supposed to eat food from the saucepan used in cooking that food. It is a must that food should be removed to a plate.

But for me, as a Nyamwezi person, I can cook mlenda, a type of vegetable, (laughter), and I can eat from the saucepan, but still be a man. But when I lived with them, I respected their culture. I didn't say that they didn't have a good culture or that their culture is primitive. It helps people to respect one another. For example, in a marriage, if a Sukuma person marries a Chagga, the Sukuma people will have their traditions on how to pay a dowry. So does the Chagga tribe. So they will come to a consensus where everyone will be comfortable, because they respect one another. Do you want to talk about how marriage issues help to build good relationships among Tanzanians?

Ngasa: Exactly. Concerning marriage issues, I want talk about how the government prefers that people work in areas where they were not raised For example, you may find me, - a good guy, young, a humorist, hard worker and handsome. Let's say I travel to different places in Tanzania, and maybe I get a job in Moshi area. It happens that I meet a beautiful lady there from the Chagga tribe. What we do is just to follow the marriage procedure. I go and meet her parents, and thereafter I say to her let's go and meet my parents. I can marry a lady who is not from my tribe. I met her where I was working. This happens to many people. Someone travels to a different region and marries a person from that area. Even a young lady can go and work somewhere and end up married with a man from the area she is working in. I am a Sukuma man and my wife is a Chagga. You cannot expect that my parents will have bad terms with the parents of my wife, no. It is not easy as you consider how long it took us to have this kind of relationship. This is how these mixed marriages happen to be.

Ndeva: Do you have something to add about marriage issues and how they are used to build good relationship among Tanzanians? What are your opinions? Or do you say I am a Sukuma, that's it.

Sister: Before we formed this unity, a Chagga man who happened to marry a woman who is not from the Chagga tribe, was required to go back home and marry another wife from the Chagga tribe. But after establishing this good relationship among tribes, a Chagga man can marry a woman from his tribe, or he can even marry a woman from the Maasai tribe by following the marriage traditions and customs among these tribes. However, before you get married, you need to agree with each other, because after being married, children will be born from a Chagga man and a Maasai woman, and each one has his or her own traditions. These children need to be raised knowing the traditions from both sides of the Maasai and Chagga traditions. By respecting each other's culture and traditions, there is love in the society.

Sometimes there is a tradition which harms people, such as vaginal mutilation in some tribes like the Maasai. For Maasai tribe, it is their tradition to practice vaginal mutilation for girls. This tradition is not accepted in other tribes. Other people tell them about the consequences of practicing that tradition, such as the great chance of being affected with HIV/AIDS viruses and the like. Because there is a good relationship among tribes, it is easy for them to accept advice and stop practicing that tradition. We educate and learn from each other. It is hard to change people from what they believe, but because we respect each other, in the end, there are positive outcomes.

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