

# The practical truthfulness, disrepute and constraints of leaders in Nyakyusa cultural songs

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World Journal of Advanced Research and Reviews, 2025, 27(02), 007-017

Publication History: Received on 23 June 2025; Revised on 28 July 2025; Accepted on 31 July 2025

Article DOI: <https://doi.org/10.30574/wjarr.2025.27.2.2765>

## Abstract

This article has examined the replication of the resolute of truthfulness, disgrace, and restrictions of leaders in Nyakyusa traditional songs in Tanzania. The selected songs for this article is Magosi songs of the Nyakyusa community in Tanzania. The primary data was obtained through questionnaires and interviews in Mbeya region, Rungwe district at Mpombo, Isange and Luteba wards. A targeted method was used to find Magosi songs in the selected wards. A review of the documents used to verify the primary data was obtained by library procedures. The analysis of the data presented was guided by Sociological theory. Data was presented in a descriptive manner. The article has shown various faces of the leaders by referring to the selected songs. The faces of the leaders have been clearly seen in issues related to integrity, patriotism, impurity, wisdom, justice and democracy. These issues have shown how literary works are controlled by the conditions, and movements in society based on a broad cultural, historical, and geographical context. The article emphasizes that leaders should lead their countries by following the principles of the rule of law, and the constitution in order to maintain peace, and stability. They should be supervisors and implementers of the country's development plans in practice.

**Keywords:** Truthfulness; Disrepute; Constraints; Leaders, Cultural Songs, and Sociological Theory

## 1. Introduction

This article examines the reflection of the intention of integrity, disrepute and limits of leaders by referring the Nyakyusa traditional songs. The selected poetic for this article is Magosi songs of the Nyakyusa community in Tanzania. Physically, the Nyakyusa live in Mbeya region Southwest Tanzania and North of Lake Nyasa in Kyela and Rungwe districts. Actually, intent is a part of the content that resolute from the beginning to the end of the literary work (King'ei & Kisovi, 2005). Traditional songs are one of the resources that provide information and knowledge about the behavior, upbringing, civilizations and customs of the concerned society. That songs are accompanied by a consistent performance and change according to the context of singing (Wamitila, 2010). The songs are tied to the community's tradition and change depending on its needs. They are viewed as basic human actions. This situation results from the existence of a great connection between the songs and the real daily life of the present and since ancient times. The unity of society and its songs can be confirmed historically and over time (Kiganga, 2011). Traditional songs are part of a complete indigenous system of transmitting knowledge in society.

Songs are one of the special libraries to store community deeds. It is said that, before the existence of the profession of publishing in African societies, the branch carried the responsibility of books and newspapers that were the treasure of developing and preserving culture, philosophy, politics, history and social development (Seif, 2011). Matters related to all human disciplines such as history, geography, politics, economics, science, religion, law, traditions and customs were preserved in songs. This situation makes traditional songs viewed as a storehouse of African resources and actions

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because they are used to promote and develop a broad understanding of the information and knowledge contained in society.

Therefore, in Nyakyusa community, there are many songs that are best according to the singing tradition. Artistically, there is no event in the cultural life of Africans that is not a product of the society involved (Wanjala, 2013). In selective society, songs are viewed as a stable entity controlled by the needs of society bound by time. Likewise, traditional songs scrutinize society as it is and can express itself through its artistic works. This argument has been used as a guide in the analysis of this article about the reflection of the intention of integrity, disrepute, and limits of leaders by referring the Magosi songs of the Nyakyusa community in Tanzania.

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## 2. Contextual of the Discerning Genre

Magosi songs are poetic compositions that are sung and played to the accompaniment of musical instruments such as drum and rattles in the Nyakyusa community. Dance songs are singing attended by playing that brings an immediate effect in conveying a message to the audience (Mwabuka, 2013). The use of dance tends to emphasize what is being said or sung. The basis of singing is to deal with various issues in society including its environment, culture, political and social matters (Isakwisa, 2003). The more these communities intervened and cooperated, the more the genre became popular and became one of the most popular genres of Nyakyusa's oral poetry.

Magosi songs is common in all communities living in Malawi and Tanzania in the Nyasa region (Mwambusye, 2012). Usually, it is played by young people who are in groups with between eight (8) and fifteen (15) singers. Each group has its leader, its drums and a special area for competitions, exercises, and regular singing. Traditional singing takes place in the evening after economic and wealth production activities. The singing competition is held in the summer season between July and October every year. At any time of the year, it can be used depending on the events that occur in the community such as performing in tragedies, political meetings, and social celebrations.

Artistically, each group has unique singing and playing styles that complement each other. Uniqueness focuses on the freshness of the song and the quality of the values it contains. The freshness and quality of the content of the song should be evident during the performance. The costumes of the artists add artistic flavors along with the content. The artist is forced to wear masks to bring balance between what is sung and the actual appearance in society (Mwakanjuki, 2011). Appearance and clothing are tied to the lyrics of the song. The connection makes Magosi's songs prove the importance of the existence and vitality of practical art in selected communities.

Magosi's songs have continued to be viewed as an established tool of time that examines society as it is and can express itself; and is used to promote and develop a broad understanding of various issues related to politics, economics, philosophy, the environment and the actual situation in the society concerned (Mwabukusi, 2014). Correspondingly, it is viewed as a gauge of progress and the real situation in society by analyzing and reviewing all issues related to human movements and fields such as culture, politics, history, the environment and its development. This article has examined the reflection of the intention of integrity, dishour and limits of leaders in the Magosi songs of the Nyakyusa community.

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## 3. Research Methods

This article examines the reflection of the intention of integrity, disrepute, and limits of leaders in the Nyakyusa traditional songs. The primary data was obtained through questionnaires and interviews in Mbeya region, Rungwe district at Mpombo, Isange, and Luteba wards. A targeted method was used to find Magosi traditional songs in the selected wards. A review of the documents used to verify the primary data was obtained by library procedures. Data was presented in a descriptive manner. The analysis of the data presented was guided by Sociological theory. The theory was founded by Hippolyte Taine (French) and began to flourish in the 19<sup>th</sup> century in Europe (Greenblatt, 1989). Similarly, it commenced as a cultural science that examined literary works as a copy of the behavior, or a real representative of a certain society. Unique of its basics is to aspect at the ordinary setting of society as the one that determines the way a literary work should be.

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## 4. Research Theory

The Sociological theory was used to confront literature in examining how it relates to the social environment. According to this theory, art is not created in vacuum but is the work of an artist in a specific environment and time being responsible for the concerns society. An artist cannot avoid the issues of the community in his/her composition because his/her literature is a specific product of his/her community. Literature is a perfect portrayal that does not depict life

in detail and examines it from a broad perspective. For a person to understand certain literature work it is necessary to know the respective area with its culture, traditions and environment (Thomas, 1991). The selected Magosi songs was examined as a specific product of the community considering their history, their philosophy, their traditions and customs, their economy and their politics.

Afterward, it was used to face the literature in examining how it relates to the social environment (Ryan, 1996). In addition, literature work is part of the real life of society and it concerns people. An artist cannot avoid the effects of society in his composition because his literature is a product of the society that raised and nurtured him. This situation makes literature an example of a perfect portrayal that depicts the environment and life in detail and examines them from a broad perspective (Macherey, 2006). On that foundation, the selected songs were studied as a product of society by referring to their history, their philosophy, their culture and their environment. The respective Magosi songs was studied as a special link of relationships in selected societies.

The theory recognizes the great role taken by the social context in the review of literary works considering the implementation of certain situations in the world (Selden, *et al*, 2005). From that point of understanding, the researcher cannot separate himself from the events of the society he is investigating because his work is his link against the society he is targeting. The reviewer has to illuminate this issue carefully in his review. This article examined them in detail in order to understand the relationship between them and society as two things that depend on each other and affect each other. The delineation considers that literature has to be taken as it is and has an uncomplicated relationship with the life of society. The nominated songs were examined considering the wider context of the target community in order to understand their content. The designated category was examined in relation to the construction of relationships between the community and the real-life situation. This situation led the researcher to examine a particular song as a perfect depiction by denoting to the history, environment, culture and its development.

By declaring to the strong foundation of the selected theory, the researcher engaged in the study of social forces related to artistic forces. The analysis considered that any literary work is controlled by the existing structures in the society by denoting to the association of the members of the society in their daily activities (Vesser, 1994). The selected categories were examined and interpreted within the context of the target community. Equally, it was verified as a complete part of the culture of the community considering its culture and environment. The relationship that exists between the community and the cult is what takes the issues in the community and puts them as they are in the Magosi songs. The research subjects were scanned in detail in the way they inspected social issues and put them as they are, as they are believed and accepted through a designated Magosi songs. Thus, in the analysis of the data, the researcher examined the selected subject directly without intervention in order to demeanor a detailed evaluation.

## 5. The Practical Truthfulness, Disrepute and Constraints of Leaders in Cultural Songs

The Nyakyusa traditional songs reflect as the pride they have in their culture. The selected songs are used to develop a wider understanding various information of the concerned society. The following part examines the reflection of the Intention of intergrity, disrepute, and limits of leaders by referring to the Magosi songs of the Nyakyusa community in Tanzania.

### 5.1. Integrity and Patriotism

Magosi songs are sung for various purposes. Some of them aim to clarify issues related to the responsibility of leaders in society. Also, they intend to rebuke, criticize, warn the community and prepare strong leaders who will serve their community with integrity and responsibility (Aswile, 2007). The investigation of the commitment of integrity, taboos and the impurity of the leaders took into account the real life situation, the environment and the culture of the selected community. This situation is due to the fact that literature does not end only in depicting life in detail but examines it from a broad perspective (Mgogo, 2017). The mission of leadership and governance in Magosi songs was viewed and interpreted within the context of the community of artists and their history.

The responsibility of any leader in society is to use power well in managing the implementation of resolutions and all the basic things needed in society (Chachage, 2009). Magosi's songs explain that responsibility in detail and clearly. The *Bikuswiga* song (They are disappointed) exhorts and urges leaders to use their positions well and make decisions according to the needs of their community. The well-being of society and its development depend heavily on the existence of good relations between leaders and their citizens. Artists explain:

<i>Ujo!</i>	<i>That!</i>
<i>Undongosi gwa bosa,</i>	<i>Public leader,</i>
<i>Imanye, atingimanya,</i>	<i>Knows oneself, doesn't know oneself,</i>
<i>Kyuma kya bosa,</i>	<i>It is public property,</i>
<i>Bombaga imbombo,</i>	<i>Do the work,</i>
<i>Leka ubolo!</i>	<i>Stop being lazy!</i>

The quoted passage criticizes the behavior of some leaders who misuse their positions of power by promoting laziness, laziness, negligence and taking advantage of their power. Power is used as a tool to sabotage public property and resources. Leaders should recognize their roles and responsibilities in order to follow the taboos of leadership and good governance built on the foundations of democracy (Ngadala, 2003). Leaders should use their power well for the benefit of the people and their nation.

Leaders should understand that they are in charge of all issues concerning society. Their powers are the basis of management built in the implementation of important social and national issues (Shivji, 2009). The lack of integrity, as well as the violation of leadership values, affect the development of society and create unnecessary conflicts in this country and elsewhere in Africa. A good leader is measured by his integrity and patriotism. The lack of honest leaders has contributed to the stalling of the plans and development of the country due to the existence of a state of monopolization of property and public resources, abuse of power and deliberate sabotage of the country's development. The artists in the song *Gya Bakyala* (Gods) describe:

<i>Gya bakyala!</i>	<i>Gods!</i>
<i>Gisosyepo igyo,</i>	<i>Remove that,</i>
<i>Gya bakyala mmitenene,</i>	<i>Gods in warehouse!</i>
<i>Gyikwigula nukwigala,</i>	<i>They open and close,</i>
<i>Igyo gwabakyala imititu,</i>	<i>Those black gods,</i>
<i>Gyikolile fyosa,</i>	<i>They monopolize everything,</i>
<i>Gyabakyala gyilifyamba,</i>	<i>The gods are in the hills,</i>
<i>Kuno gyitikulima!</i>	<i>Where there is no cultivation!</i>

Citizens have to fight against leaders who lacked patriotism and integrity by keeping them aside and taking strict measures of responsibility. If the situation is left and continues to grow and mature, the foundations of the country's development will be broken and broken into pieces and completely disintegrate. The existence of social conflicts that are a product of injustice is a catalyst for change because without conflict, productive change cannot occur (Karugendo, 2016). This system can change due to changes in relationships and wealth production because it determines the way rulers strengthen themselves and monopolize wealth in society.

The bad results of leaders who lack integrity and patriotism have manifested themselves in the management of existing resources in society. Unproductive investments continue to take place in many African countries (Kabwe, 2016). If effective measures are not taken aimed at improving investment policies, the state of the economy of society and the nation will further weaken and collapse completely. The government has to re-evaluate the advantages and disadvantages of investment so that the nation can benefit according to the available resources. The integrity and patriotism of the leaders includes the existence of balance against the available resources and the services provided. The real development of the country grows and strengthens due to the good management of the available resources. Development cannot improve and flourish if leaders lead to negligence, selfishness, misappropriation of public property and lack of trust and integrity. Mayega (2006) explains:

I realize that all of our reserves have been badly damaged by unscrupulous investors. I understand how our minerals are being looted by foreigners who are protected by some of our corrupt leaders in the government. Our seafood is being haphazardly harvested by foreigners as if it were not our own. Our youth are affected by drugs that are brought

into the country carelessly by people who you think are above the laws of the country. Foreigners are taking over our companies and organizations in very clever ways. These are smart investors. Our country is full of all kinds of wealth as well as the poverty of its citizens. This situation has been caused by poor investments that are not productive for the people and the nation. They must be removed by public power (p. 31).

The quoted information emphasizes that patriotic leaders and serious investors should be protected and helped where necessary, but leaders and investors should be removed immediately by the efforts of public power. Public resources should be returned to the hands of the people, including public organizations that were sold for bribes (Chuachua, 2011). Strict disciplinary and legal measures should be taken for all those who participated in selling property and public resources at a loss without following the procedures and regulations for the sale and purchase of property and public resources. This matter must go hand in hand with taking strict legal measures against all those who signed agreements that are not productive for the nation.

## 5.2. Justice and Democracy

The Nyakyusa community has a good system that guides the issues of leadership, governance and justice that manifests itself in the songs of the community. The issues of leadership and governance that exist in society manifest themselves in his songs. Songs are one of the instruments that review the society in all its aspects. Also, it is used as a tool to teach and guide the community so that it follows the principles that need to be developed and strengthened in the movement of its daily life (Katimba, 2016). The process has helped the existence of various laws regarding marriage, divorce, polygamy, debts, scandals, deaths, funerals, rituals, inheritance, diseases and their treatment. Moreover, it is used to show the satisfaction and dissatisfaction of the community members regarding the ongoing situation in their community. The artists in the song *Ubulongosi* (Leadership) explain:

<i>Mukulwilwa ubulongosi,</i>	<i>You fight for power,</i>
<i>Ukubuleka nakamo,</i>	<i>You don't want to let them go,</i>
<i>Ubununu bwa bulongosi,</i>	<i>The sweetness of power,</i>
<i>Mutikukhonga igolofu,</i>	<i>You're not following justice,</i>
<i>Ulusalo umwe mbondany'a,</i>	<i>General election for you is poison,</i>
<i>Mutikulonda ukupilika,</i>	<i>You don't want to hear about it,</i>
<i>Mukonanga ulutengano!</i>	<i>You disturb the peace!</i>

The passage shows how some social and national leaders abuse democracy by clinging to and rejecting power. Many leaders are breaking the foundations of democracy, the constitution and the laws of the country for personal interests and ignoring the public needs of the people who elected them (Alembi, 2000). Some leaders have failed to keep up with the real speed of the society's needs in the political and economic currents. This situation contributes to unnecessary tensions and disturbs the peace, stability and development plans of society and the nation.

In the same song about Leadership, the artists emphasize that every citizen has the ability to choose and be chosen by following the procedures, rules and guidelines of the constitution and the laws of the country. Everyone has the right to be involved in politics by having or not having any political party (Kigume, 2004). Tensions between parties and people to compete for power are not productive if the principles of the existing constitution are considered and followed fully. The basic thing is that the existing basic guidelines must be known and made clear to the people in order to promote, spread, maintain and develop the principles of justice, equality and democracy in this country.

## 5.3. Wisdom and Carefulness

In the Nyakyusa community, artists use their songs to emphasize the issue of wisdom and prudence as a way to deal with emerging conflicts. Also, it is sung for the purpose of reprimanding, warning, criticizing, alerting the society and preparing good leaders who will follow the principles of good governance in their society. The duty of a leader is to avoid being the center of conflicts in his nation (Lema, *et al*, 2004). This is the basis for artists to reprimand and warn the community about the effects of war that can happen to their community in case of war. The artists in the song *Bwite* (War) explain:

<i>Banda gwa Nyasalandi,</i>	<i>Banda of Nyasaland,</i>
<i>Banda kwitamya,</i>	<i>Banda you are bothering yourself,</i>
<i>Kutufwalila ulukoba lya jhoka,</i>	<i>Wearing a snake belt,</i>
<i>Kuboghofya abalongosi bitu,</i>	<i>Threatening our leaders,</i>
<i>Abalwa bwite balingenge,</i>	<i>The soldiers are ready,</i>
<i>Baketile kummitu,</i>	<i>Towards us,</i>
<i>Ubwite tutikhulonda,</i>	<i>We don't want war,</i>
<i>Linga ukhamanya,</i>	<i>If you don't know,</i>
<i>Uswe twebabo!</i>	<i>We are brothers!</i>

The passage above shows the conflict about the border between Tanzania and Malawi. The artists have expressed their desire not to support the war because these nations have a strong relationship that is of the same origin. The Nyakyusa and Nyasa living in Tanzania and those in Malawi have a relationship of being of the same blood (Mackenzie, 1998). The Nyakyusa are a geographically dispersed community from Mbeya region to Karonga in Malawi where they are known as Abangonde. Their biggest difference is that of being separated by the border of those nations, including Lake Nyasa. Leaders have to use tact and wisdom to resolve conflicts following the principles of international diplomacy. The weakening of political relations between one nation and another affects the system of relations in the activities of wealth production, economy and peace for citizens (Bhalla, 2006). There is controversy in reaching an agreement due to Malawian leaders not trusting the platform that deals with the crisis. It is stated that:

The President of Malawi, Joice Banda while in power, made it clear that her country will not continue with the reconciliation talks led by the president of Mozambique, Joachim Chissano. Instead, it will take the dispute to the international court because the forum dealing with the dispute is not reliable. Banda added that our attitude is to go to court. We don't want to waste any more time on arbitration because we believe there is no point. However, a statement from the Ministry of Foreign Affairs of Malawi said that it will continue with the talks under President Chissano (Raia Mwema, 2016).

These details show how the leaders of Malawi lacked unity as a nation. This situation is due to the fact that the president disagreed with his Ministry of Foreign Affairs about the appropriate action to be taken. Sensitive national issues require strong cooperation among national leaders in dealing with national dignity. This situation is due to some leaders leading their nations for their personal interests instead of following the rule of law and the constitution of their nations. The conflict between Malawi and Tanzania regarding the border of Lake Nyasa emerged once again in July 2012 after the country of Malawi granted an oil exploration license to the British company Sure Stream Petroleum (Raia Mwema, 2016).

Regarding the issue of cooperation between countries, it has been the basis of the policies of developed nations due to the major changes that continue to occur in the economic and political sectors of the world. Strengthening economic and political cooperation between nation and nation is one of the issues given priority in almost all nations in the world (Kwayu, 2016). Great efforts have been made in the fields of politics, technology, medicine, education and economy to build a better relationship between a nation and another nation. There is evidence of border conflicts between one nation and another, as was the case between Tanzania and Uganda in the late 1970s. This is confirmed by artists in the same song *Bwite* (War) about the conflict between Malawi and Tanzania. They explain:

<i>Banda gwa Nyasalandi,</i>	<i>Banda of Malawi,</i>
<i>Banda kwitamya,</i>	<i>Banda you are bothering yourself,</i>
<i>Banda kutogyofya,</i>	<i>Banda you threaten us,</i>
<i>Kulonda ukwega Sumbi,</i>	<i>You're robbing the lake Nyasa,</i>
<i>Ubwite tutikulonda,</i>	<i>We don't want war,</i>
<i>Linga ukamanya,</i>	<i>If you don't know,</i>
<i>Uswe twebabo!</i>	<i>We are brothers!</i>

The passage above shows the condition of the people against the occurrence of war between them and neighboring countries. In the history of the world, there are leaders who led their nations on the basis of cruelty and gross violation of human rights. The situation led to some of them being forcibly removed, including Adolf Hitler of Germany, Benito Mussolini of Italy, Idd Amin of Uganda, and Mobutu Sese Seko of the Democratic Republic of Congo. Leaders should stop authoritarianism to avoid conflict and war in their nations (Krantz, 2001). Leaders have to lead their nations wisely and wisely, as well as follow the principles of justice and democracy in their communities.

#### 5.4. Impurity

The growth and maturation of leaders' arrogance is one of the obstacles to development in society and the nation. Artists have shown the existence of national slogans established by national leaders that are not implemented in practice (Kubeneza, 2012). Some of them are the one about 'Work here only', 'A better life for every Tanzanian' and that of 'New spirit, new speed and new power'. The presence of unworkable national slogans discourages the people in the movement to build and serve their nation. Those statements did not reflect the real-life situation of the community (Idrisa, 2016). The slogans are used as a reference tool to encourage the implementation of plans for the development of citizens. The sad thing is that some of the slogans used do not reflect the reality of the lives of many Tanzanians living in urban and rural areas. This matter is explained in the song of *Ifyinja Kalongo* (Ten Years):

<i>Bakete abo,</i>	<i>Look at them,</i>
<i>Kufyinja kalongo,</i>	<i>For ten years,</i>
<i>Sikajapo nasimo,</i>	<i>There is nothing,</i>
<i>Balikanile twingi,</i>	<i>They promised a lot,</i>
<i>Basopile mfibo,</i>	<i>Thrown into the basket,</i>
<i>Isibalikanile silikugu?</i>	<i>Where are they promised?</i>

This information shows some leaders who make promises that do not reflect the reality in society and are not implemented in practice. Party and government leaders have to stop being naive by memorizing and preaching unworkable things and reflect the reality of the country's development measures, its economy and its politics (Samandito, 2012). Leaders should understand that these are times of awakening and change that have their characteristics in all social fields. The times of luring the people by making promises have passed and its time cannot return.

Leaders have to stop the habit of being quick to respond to slogans that are prepared and sent as they are to the people without filtering them and conducting a thorough examination of whether they can be implemented (Shivji, 2002). The result is the growth and maturity of the behavior of leaders being ignored. This situation makes some leaders defective and even incites hatred towards their citizens. Leaders should realize that this is not the time to deceive the people by creating and distributing unworkable slogans (Munisi, 2008). The artists in the song *Butungulu* (Trickery) explain:

<i>Butungulu butupu,</i>	<i>Pure fraud,</i>
<i>Matingo gyabo,</i>	<i>Their contempt,</i>
<i>Ngali bajengile isukulu,</i>	<i>They would build a school,</i>
<i>Banosye ifipatala,</i>	<i>Improve the hospital,</i>
<i>lisebo na amisi,</i>	<i>Roads and water,</i>
<i>Somma i nyambi,</i>	<i>Not mosquito nets,</i>
<i>Batwilemwe!</i>	<i>We have been ignored!</i>

The passage shows that instead of philanthropists providing productive aid to raise and improve infrastructure in the agriculture, education and water sectors, they provide mosquito nets that are easy for citizens to afford. Leaders have to accept the changes and their behavior wisely in order to adapt to the needs of the people according to the existing context. On the other hand, the times of asking people for votes by giving gifts, playing drums, buying food, alcohol, hats, clothes and t-shirts are over (Allan, 2016). This is legally and ethically unacceptable. Also, the era of seeing opponents of political parties as a threat to national security has absolutely no place in this period of the system of many political parties and the free market in this country. Leaders should stop being afraid and resist productive ideas from their citizens. Mwangosi (2019: 37) explains:

This nation belongs to all of us regardless of the ideological and geographical differences that exist. Similarly, it should be understood that no political party has the intellectual property rights of this nation, including all its resources. Even the ruling party and its government do not have that intellectual property right. Thus, the nation must remain united and united even after the general election. That is the time for the competing parties to implement their existing policies in their election manifestos. Citizens should direct their energy in the construction of their nation with hard work and knowledge.

These details show the effects of the reform system that officially started in the early 1990s in this country. Some leaders came with a politics of distrust and began to run the country by focusing on the opposition, which became their worst enemy (Mukandala and Gasavasi, 2000). The war against disease, ignorance and poverty that was determined from the first phase under the leadership of Julius, K. Nyerere, the first president of the United Republic of Tanzania, was completely forgotten after he directed great power to fight the opposition parties and opponents. During that period, the promises did not take into account the broad context of the nation and materialism and economic issues by referring to the gap in needs, the spread and separation of their citizens geographically.

Behavior that does not follow the values of leadership has been causing conflicts in many countries in Africa. This situation incites hatred and friction because some leaders have become the basis of obstacles to development in their communities and nations. When the world is moving towards positive development, some leaders oppose good progressive thinking (Mwalongo, 2015). Depriving citizens of the opportunity to express their ideas about development and their nation is abusing their basic right to contribute to the development of their society. The artists in the song *Bikuswiga* (They are sorry) explain:

<i>Bhombagha imbombo,</i>	<i>Do the work,</i>
<i>Segelesya bosa,</i>	<i>Engage the public,</i>
<i>Kongagha imbatiko,</i>	<i>Fulfill the promise,</i>
<i>Ukwasima bwegi,</i>	<i>Borrowing is a wedding,</i>
<i>Ukuhomba butolwe!</i>	<i>Paying is a mourning,</i>
<i>Sikabombigwa nasimo,</i>	<i>Nothing done,</i>
<i>Muleke ubutungulu!</i>	<i>Stop lying!</i>

The information shows how some leaders failed to take responsibility in the management of community development. Leaders should cooperate with their citizens in all developmental activities. One finger does not break a louse. Ignoring and neglecting citizens is against the values of leadership and responsibility in public activities (Kyamba, 2018). One of the responsibilities of leaders is to encourage and manage development policy implementation plans for the benefit of their community and nation. Besides, young people are encouraged to build strong foundations of responsibility in the implementation of their daily duties. Youth is a symbol of leadership and power in the family involved. This attitude makes young people build confidence and wear the weapons of leadership and management of their families and communities. The artists in the song *Lusekelo* (Joy) explain:

<i>Indagilo syitu kumyako,</i>	<i>Our will to you,</i>
<i>Isyi kusibona ungajuganika,</i>	<i>Whatever you see do not be shaken,</i>
<i>Upeligwe ingwego bombela,</i>	<i>You have been given a spear, use it.</i>
<i>Linga usopile ungalilaga,</i>	<i>If you throw it, don't cry,</i>
<i>Ungatilaga!</i>	<i>Don't be afraid boy!</i>

Young people as leaders have to build a spirit of courage and not be shaken in the process of managing their families, their communities and their nation. Accountability is an important factor in building strong foundations for the well-being of the development of society and the nation (Hutchison, 2008). Everyone has to be responsible as much as they can to raise the economy and face the reality of life at all levels. Responsibility should be seen as a measure of personality and the basis of community development.

### 5.5. Limits of Leadership

The issue of bad leadership has occupied many writers in this country, including singers of Magosi songs in the Nyakyusa community in Tanzania. Writers look at African countries as they have failed to build, manage policies and sustainable plans due to the selfishness of leaders that brings fear and threats to the people (Makoye, 2000). The issue of good leadership will be successful if the government has prepared the right way to make its citizens professional in their daily lives. Magosi singers in the song *Bikuswigha* (They are Sorry) give advice to leaders to create policies that can be implemented in practice.

As well, public leaders have to use their power for the benefit of the people and their nation. The song criticizes the ruling leadership for its desire to steal property and public resources that should benefit all citizens. Some leaders are hoarding wealth and continue to harm the citizens and major producers. The issue of suspicions of embezzlement and misuse of public assets in this country, brought suspicion to some leaders to participate in the embezzlement of public funds. The result is to provoke internal wars and their countries become ungovernable. Regarding the situation, Kashinde (2016) explains that the tendency of public leaders to accumulate wealth has existed in many African countries even before African nations began to gain independence. They have continued to do so even after independence. This situation has contributed to the growth, maturity and spread of dictatorship and the deterioration of important social services. This situation causes African countries to enter into civil strife. As a result, those countries are disintegrated and ungovernable.

### 6. Conclusion

This article has examined the reflection of the Intention of integrity, impurity and taboos of leaders in society by referring to the Magosi songs of Nyakyusa in Tanzania. Also, has shown the various faces of the leaders by focusing on the selected category. Literary works, including the collection of Magosi songs, are controlled by the existing movements in society considering the wider cultural, historical and geographical context. This situation makes the selected songs to introduce its artists, their thoughts, their history, their culture and their attitudes about the daily movements of their society. The connection between Magosi's songs and the political context shows the intentions that are based on the culture and environment of the chosen society.

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