

INDUCTION OF SELF-EFFICACY THROUGH KISWAHILI VEHICULAR SLOGANS

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Abstract. This article analyzes Kiswahili enterprising vehicular slogans alongside Bandura's self-efficacy theory. The article begins by briefly enunciating Bandura's theory and provides particular attention to slogan persuasion. We couple this with vehicular mottoes theory ("mottonyms") as pioneered by Oduro-Frimpong (2013). We argue that Kiswahili commercial slogans do play crucial role in acculturating new entry into established transportation business ventures as a result of new market forces under an economic restructuring program. The inscribers not only identify themselves as local entrepreneurs through their slogans but also inspire their peers to become outstanding enterprisers in the free market environment.

Keywords: Discourse Analysis, Mottonyms, Self-Efficacy Theory, Entrepreneurship, Vehicular Slogans

Languages: Swahili

Atakaye kufuga ng'ombe aanze na kuku.
"Who[ever] wants to raise cattle must start with chicken."
(Kingei and Ndalú 1989:29)

1. INTRODUCTION

The term "self-efficacy" refers to an individual's belief in his or her capacity to execute behaviors necessary to produce specific performance goals (Bandura, 1977, 1995, 1997). Albert Bandura, in his early instrumental article entitled "Self Efficacy: Toward a Unifying Theory of Behavioral Change, argues that verbal persuasion can influence human behavior, and it is widely used because of its ease and ready availability. He further asserts that unless people believe that they can produce desired effects by their actions that they have little incentive to act or to persevere in the face of difficulties. Self-efficacy theory and entrepreneurial traits share the same aspiration to raise the ability of individuals to overcome obstacles and to increase self-confidence with regard to coping successfully with what has overwhelmed him or her. To this end, self-efficacy theory articulates four primary strategies: Performance Accomplishments, Vicarious Experience, Verbal Persuasion, and Physiological States. Bandura (1977) explains that in the performance accomplishments situation one has to recollect his or her past achievement and garner courage that he or she is capable of being successful. Successful recollection lead to greater feelings of self-efficacy. In vicarious experience is where coping mechanism has to take place. Observing coworker, peers or colleague pursuing a daunting task successfully may increase your self-efficacy beliefs that you can as well follow suit. As for verbal persuasion, here word of encouragement

can do wonders at the face uphill challenge. In order to maintain a sense of efficacy constructive feedback tend to encourage positive performance by overcoming self-doubt. Finally, the physiological states, where emotional arousal fuels anxiety can hamper self-efficacy belief, need to be controlled and ensure you turn the nervousness states into a positive excitement.

We consider the inscribers of Kiswahili vehicular slogans as depicting the four self-efficacy strategies, as perpetuated by Bandura, during their imprint of the enterprising slogans among their peers. They use the mobile vehicular space, termed as mottonyms¹, as medium for individual and group self-expression, reflecting values and their own aspirations and what should their peers emulate. The influence of self-efficacy on the development of entrepreneurial intentions and actions has been the subject of intense but fruitfully discussion among social cognitive and entrepreneurs scholars (Brockhaus 1980; Boyd and Vozikis 1994, Littunen 2000; Price 2006; and Cowdrey 2012).

This paper aims at analyzing discursive contents of car slogans and messages, particularly those that relate to entrepreneurial traits. It will illustrate and analyze the selected commercial Kiswahili slogans as case studied in two cities in Northern Tanzania. The extracted slogans reflects a new enterprising mindset distinct from a previously egalitarian and collective mindset. The data are analyzed using Albert Bandura's self-efficacy theory and its four major strategies for inculcating self-efficacy beliefs (1977, 1994, 1997) which are taken in this study to foster individual or collective 's commitment to the mission, resilience to adversity, performance accomplishments and shaping individual or group aspirations and career trajectories.

2. LITERATURE REVIEW

We live at the time when no society is immune to cultural and social changes effected by transnational interdependences. The encroachment of individualistic tendency brought by the wave of globalization in the former socialist country of Tanzania which used to favor the egalitarian communal ethic, characterized by global market forces that exert new entrepreneurial ethos. No longer have collective oriented values found a space under the contemporary free market conditions in Tanzania. In the current social economic context, these are lay entrepreneurs who are involved in small businesses, particularly involving high risk. These entrepreneurs need to be enterprising to succeed and survive, though only portion of them can manage to cope with uncertainty and rigor of business planning, soliciting and organizing of resources and competitive nature of the business. Although Swahili world is not new to mercantile civilization along the Indian Ocean corridor and some parts of hinterland, where archaeological, linguistic and historical evidences proved that as early as in the eighth century, a formidable Swahili cultural unity and language of its own was established emanating from proto-Sabaki (Nurse and Spear 1985:59), a marked shift from egalitarian economic systems towards an entrepreneurial capital society, implies the general public have been transformed into market segment in a corporate world.

Within the wider field of Swahili culture that encompasses language and customs, there are various forms of knowledge which inform practices. According to Beckerleg (1990)

¹ The term is adapted from Oduro-Frimpong (2013:2) to mean any popular visual media practice of commercial vehicle inscriptions.

Swahilis have the so called '*taratibu*' to connote order and rules sanctioned by the public, explanation of various phenomena. The communal categories of proverbs (the run of life) and riddles in different ways contribute to the social dynamics of Swahili knowledge on the worldview level. These forms can have both didactic and educational value, used for initiating young and old into the wider world of thought and expressing value. These popular discourses largely addressed local interests and concerns using familiar but mostly informal society-based language that provide alternative perspectives to circulating official or political discourses. Among the popular discourses are sayings and slogans, mostly parodied from the traditional maxims that have "stand the test of time". Ding Xiaosong (2003:1), In his article "Stylistic Features of the Advertising Slogan", describes a slogan as a form of verbal logo that "sums up what one stand for, one's specialty, the benefit, one's marketing position, and one's commitment". He asserts that slogans have power to capture people's imagination and subsequently change their behaviors. When slogans find a car platform, they acquire a form of mobility, and embraced a new car culture in which slogans are inscribed either in mudguards, or rear tails as a way of expressing inscribers experiential life and that of their surroundings (Field 1960, Gewald (2005), van der Geest (2009, Oduro-Frimpong (2013).

Slogans, whether it be called rhetorical or dialectical, always aims at persuading or convincing the audience to whom it is addressed of the value of the idea for which it seeks assent. The audience in question here are local vehicular operators who have tendency to inscribe their inscription life, including worries, challenges and successes (Field 1960:10). Local vehicular operators in the transportation business, like any other newly entrepreneurs, are constantly succumbing to challenges associated with entrepreneurship goals such as self-efficacy, risk· raking propensity, lack of capital and support. Gewald (2005) illustrates that the impact of car culture, especially in Africa, has opened up new entrepreneurial and technical skills in the twentieth century. Markets create jobs and attract most unemployed school leavers, as well as those dissatisfied with the system of formal wages.

Our analysis is informed by Albert Bandura (1977, 1994, 1997)'s self-efficacy theory in which he urges that mass or social media (including slogans) can exert diverse influence in promoting personal and social change. They can affect the adoption of new social practices and behavior patterns by instructing new ways of thinking and behaving through informative demonstration or description.

Although televised modeling is taken by (Bandura 1997), to commonly being used to effect social change at community and society wide levels, we still find in developing countries the use of other channel in the form of vehicular inscription (mottonyms), graffiti and even T-shirts inscriptions to influence and shape viewers or readers' beliefs and conceptions of reality (Hawkins and Pingree 1982).

Vehicular inscribers, can be considered as social prompters or emotion arousers in Bandura's discourses. The persuasiveness and influential role of these inscribers, induce self-efficacy beliefs to viewers and readers of the slogans. Bandura (1997: 144) advocates a "self-efficacy" as a model that can cultivates competences but also enhances the sense of personal efficacy needed to transform knowledge and skills into successful. He strongly believes that people motivate themselves and guide their behavior by the goals, aspirations and challenges that they set for themselves.

In a study done by Rao Dorasammy (2004) on "Culture and Entrepreneurship in Fiji's Small Tourism Business Sector," factors such as individualism, exposure to good educational

facilities, risk taking skills, hard work and perseverance, sound financial management, sound financial management, ability to raise capital, values of materialism and capitalism, prudent business planning, skill of savings and investment, good management skills, and building investment capital. Were noted to be key for entrepreneurial successes. Findings show that most Fijian's had poor education, had no commitment to work, have poor financial management and have low ability to raise venture capital or ability to save fund for future investment and majority are impeded by collectivism and its associated behavior. In his model of self -efficacy (1997), Bandura speaks of power of "verbal sensitizers and stimulators of various social issues" in inculcating behavior, skills, and psychological attributes.

We noted also that in countries like India, the Philippines, Pakistan, Afghanistan, Sierra Leone, Brazil, and Nigeria that vehicular mottoes or mottonyms act as "verbal sensitizers" in line with Bandura's conviction. Slogan inscribers in these countries use cars as a platform to epitomize their feelings, ideas, daily lore, fortunes, gratuities, paranoia, life struggles, envy, competition, or financial concerns (Date-Bah 1980, Burke 1996, Sjaak van der Geest 2009, Lewis 2013). Further findings by Field (1960) and Oduro-Frimpong (2013) reveal that drivers or car owners hardly withhold their worries, anxieties and jubilation once they succeed by purchasing and owning cars, they tend to express their feelings and aspirations through inscriptions (slogans). Our study profiles these lay vehicular inscribers and operators as local entrepreneurs who simply fall into the category of service providers characterized by Schumpeter (1934) as typical "entrepreneurs."

2.1 COMMUNAL ENTERPRISING KISWAHILI SAYINGS

The use of Kiswahili sayings (proverbs or proverbial expressions) to give enterprising advice to the general public is not something new. We find a group of sayings relating to enterprising ethos among the collection by popular Swahili poet Shaaban Robert, currently edited in Mulokozi and Kitogo (2007):

1. *Fedha ilivunja nguu milima ikalala*
"Money broke the summit of the hills and they became level."
2. *Raha bila mali karaha*
"Joy without money is disgust."
3. *Mali bila daftari hupotea bila habari*
"Possessions without an [account] book are lost without noticing."
4. *Haba na haba hujaza kibaba*
"Little by little, fills up the measure."
5. *Ahsante haijazi mfuko*
"Thank you does not fill our pockets."
6. *Asiye na ari fakiri*
"(Doing) without commitment is destitute."

7. *Uvivu huridhisha umasikini*
“Laziness satisfies poverty.”
8. *Raha duniani ni bidii ya mtu*
“Joy in the world depends on your efforts.”

As noted above, these traditional Swahili sayings from examples (1)-(8) above are not just bits of “antiquated moral teaching” but also exhibit crucial enterprising ethos. However, they generally provide advice to the public to exercise hard working spirits and remark on the existence of monetary prowess replacing the traditional barter system. These messages encapsulate several enterprising maxims familiar in general entrepreneurial literature, e.g. “Work hard if you want to enjoy the fruit of your labor”, “Have financial discipline by keeping the book of accounts”, and “Save your earning little by little.” These kind of remarks can be similarly found in the classical but canonical work of Schumpeter (1934), an entrepreneurial scholar of our time.

The contemporary slogans we have sampled in this study, however, reflect the whirlwind of globalization that has resulted in the free market economy (Wallerstein 1984). During mid-1980s, free market economic systems set foot in socialist Tanzania. The individual and private sectors were allowed to own commercial vehicles for hauling goods and people to support the derailing public transport services. Marked changes were clearly noted not only in the socioeconomic landscape but as well in social political discourses. According to Ngonyani (2006) the former egalitarian diction have been transformed to suit free market rhetoric. Such an observation was relevant to our studies as we have equally found changes in terms of ideological transformation to suit individualistic capitalist ethos, as opposed to the collective or communal mantra. Likewise, we noticed Kezilahabi’s self-fulfilling prediction becoming true that “Swahili sayings will undergo paradigm change” and will be more inclined to discuss hard realities of intensive exploitation and collapsing economies rather than inculcating social morality (Kezilahabi 1988:36-40).

Dealing with car slogans, Gewald (2005) sees a range of social transformation equated with introduction of car technology in modern times. Cars embolden what he calls “parameters of car culture in Africa in the twentieth century” that encapsulate the mobility of people, products, and raw materials through transportation of goods and services, information, and labor forces from one place to another. In other words, car culture is a way of opening up new markets, creating jobs, and developing entrepreneurial and technical skills.

But entrepreneurial venture is compounded by numerous constraints and financial uncertainty that requires one to persevere and devote much effort when faced with tumultuous financial, physical, and social risks (Olomi 2000). To be a successful entrepreneur, one has to acquire the appropriate competencies, values, beliefs, and attitudes. Without sufficient competences and skills, undertaking entrepreneurial ventures can be daunting, risky endeavors encircled by business

competitiveness. An individual has to acquire self-efficacy beliefs to enhance business performance.

3. METHODOLOGY

The study extracted eighteen slogans out of 932 car slogans as found on commercial lorries (*fuso*), commuter buses (*daladala*), and motorcycles/rickshaws (*bodaboda/bajaji*) in the cities of Arusha and Tanga in northern Tanzania between March and September 2016. The sampled slogans are related to the collated themes we summed up from the studies of Littunen (2000), Price (2006), and Cowdrey (2012) as follows:

a. Be Visionary, Confident, and Committed to Achieving Success

Entrepreneurs must demonstrate that they not only believe in themselves but also in the venture they are pursuing; thus, they must have confidence in their ability to succeed and, more importantly, must possess an inner drive for success.

b. Be Resilient, Hardworking Risk-Takers.

Entrepreneurs must be ready to take risks. As business is always full of uncertainty, they have to persevere long anti-social hours of work and high level of stress.

c. Have Sound Financial Management and Planning

Most inexperienced entrepreneurs come face to face with management mistakes. Therefore, entrepreneurs ought to have discipline and the skills to manage their newly formed enterprise by maximizing revenue and minimizing costs. They have to value money (capital) and carry out systematic planning of their business.

The data collected were analyzed under the insight adopted from the social cognitive psychology of self-efficacy (Bandura 1977, 1994, 1997) and coupled with thematic interpretations of “mottonyms” by Oduro-Frimpong (2013).

4. ANALYSIS AND DISCUSSION OF FINDINGS

The first set of Kiswahili commercial slogans convey entrepreneurial advice that offers guidance under the category of “Vision, Confidence, and Commitment” to succeed in business.

Table 1: *Slogans Related to Vision, Confidence, and Commitment*

SN	Swahili Slogans	English Translation	Entrepreneurial Characteristic
9	<i>Nimekusudiwa kupaa</i>	“I was born to excel.”	Demonstrate vision, instill confidence, and
10	<i>Ipo siku nitatoka</i>	“One day I will succeed.”	
11	<i>Masikini haishiwi ndoto</i>	“A poor never runs short of dreams.”	

12	<i>Hata mbuyu ulianza kama mchicha</i>	“Even a baobab tree started growth looking like a spinach plant.”	urge commitment.
13	<i>Atakaye hachoki</i>	“The person who wants does not tire.”	

Note in the table above that inscribers articulate their vision that they were born to succeed and express their commitment to victory. We can see in these slogans a zeal to pursue goals to their completion. Hopes hinge despite setbacks, as they “dream” of reaching the zenith of their vision to grow from a mere spinach plant to a mammoth baobab tree. The metaphor of a huge baobab tree is related to a tiny bunch of spinach. This is equivalent to the English maxim of “One hundred begins with one” (*Mia chanzo chake ni moja*).

We note the similarity between what these slogans suggest to their audience and advice given by Brockhaus (1980) and Gasse (1985) to entrepreneurs to possess a greater internal locus of control than the general population. The lesson that we learn here is that a true entrepreneur has to be a dreamer who always visualizes success. Bandurian thinking equates the above within efficacy scenario. The notion *Nimekusudiwa kupaa* (“I was born to excel”) and *Ipo siku nitatoka* (“One day I will succeed”) depict the inscriber’s drive to succeed. Both practicing and aspiring entrepreneurs have to visualize success at the end of the vexing process. Self-efficacy beliefs are taken to be the determinant of positive optimism. The assumption is made in the social cognitive theory of self-efficacy that people who think positively fare better when facing challenges or adversity. Therefore, the exhibition of a strong sense of confidence by vehicular slogan inscribers evidences the link between self-efficacy’s insights and the power of positive thinking by the aspiring and practicing entrepreneurs.

The second set of slogans focus on qualities connected to “Resilience, Risk-Taking, and Hard Work” in entrepreneurial traits.

Table 2: *Slogans Related to Resilience, Risk-Taking, and Hard Work*

SN	Swahili Slogans	English Translation	Entrepreneurial Characteristic
14	<i>Maisha magumu ila wagumu tunadumu</i>	“Life is hard but we [will] enduring.”	Resilience, Risk-Taking, and Hard Work
15	<i>Ugumu wa maisha ndio kipimo cha akili</i>	“How you face life is the measure of your intelligence.”	
16	<i>Dume la chawa haliogopi pindo</i>	“A male louse is never afraid of hiding in a loincloth.”	
17	<i>Majaribu ndio mtaji</i>	“Your trials are your capital.”	
18	<i>Uwoga wako ndio umasikini wako</i>	“Your cowardice is your poverty.”	
19	<i>Mwanaume pambana</i>	“Man fights on.”	

Each example in Table 2 is making reference to “calamity” and “hardship” associated with a daily life struggle. Inscribers use lay concepts such as *ugumu* “hardships”, *ogofya* “terrifying”, *majaribu* “trials”, *uwoga* “cowardice”, *pambano* “fight” and *uchovu* “tiredness” to paint the image of resiliency and life obstacles. Specifically in (16) we see the use of a metaphor where an entrepreneur is compared to a “male louse”, who, in order succeed in “sucking the blood” of its victim (maximizing profit), is advised to endure hardship by hiding in the loincloth. It is a risk-taking maneuver. The courageous “male louse” is compared to the entrepreneur who has to take risks constantly to realize positive returns. Such an analogy befits Gibb's (2002:24) contention that “complexities and uncertainties” shall not deter an aspiring entrepreneur, as prosperity is gained through self-struggle and tolerance.

Scrutiny of the slogans is also possible. Example (14), for example, indicates the addresser pointing at himself how much he endures the hardship. He imagines himself as a model to be emulated by the hearer or viewer directly facing him. This is a typical example of a vicarious experience that the inscriber is showcasing. He puts himself on the receiving end of business venturing and risk taking propensity. Here we vividly witness a lesson in tolerance through verbal persuasion. Verbal persuasion is one of the four strategies suggested by Bandura (1977) to foster positive self-efficacy. The majority of the slogans fall under the verbal persuasion category in all three themes.

The above contentions cohere with enterprising ethos. The prospecting and practicing entrepreneurs are advised to nurture the internal *locus of control*, the attributes necessary for business success. People with an external locus of control are more likely to exhibit emotional arousal since they do not have control of their lives. Any sensible—and business-oriented people—must heed the above advice if they want to realize success.

The third set of slogans emphasize the importance of planning in business ventures and adhering to monetary discipline, including capital management.

Table 3: Slogans Related to Business Planning and Soliciting Capital

SN	Swahili Slogans	English Translation	Entrepreneurial Characteristic
20	<i>Mipango mwanana</i>	Perfect planning	Business Planning and Soliciting Capital
21	<i>Kupanga ni kuchagua</i>	To plan is to choose	
22	<i>Heshima pesa ndevu mzigo</i>	Money brings respect, a beard is just an (empty) load	
23	<i>Silaha pesa kisu mzigo</i>	Money is the true weapon, a knife is just an (empty) load	
24	<i>Mtu ni pesa</i>	Money is humanity	
25	<i>Tajiri hakasirikiwi</i>	Never desert the rich	

The suggestions made in slogans (20-22) tend to focus on management skills by planning, organizing, directing, and controlling. When we see a driver inscribing “perfect planning” in the bonnets, we may receive several impressions including that of boosting his own stature due to his perfect planning. Otherwise, it may be an urge to others to plan before they execute their ideas. Furthermore, we see advice that planning is to select among the options. Here

we can relate to the concept of “calculated risks” that an entrepreneur has to face. The use of the word *mipango* (“planning”) reverberates the need to consider seriously all odds to achieve the goal. Many people, whether entrepreneurs or non-entrepreneurs, may be enticed to establish a business that seems lucrative without exploring the fuzziness of the pursued venture. A call for planning is nothing more than a call for a managerial skills to create a business model and a strategy to pursue it. Therefore, not only is planning a prerequisite condition for any entrepreneur, but a lack thereof may frustrate the whole idea of participation in such a venture. Inscribers suggest that “perfect planning” can be used by potential entrepreneurs to outsmart competitors and achieve better performance.

Examples of slogans (23)-(25), which express the monetizing prowess, signal an outright change of perspective among local people. Instead of the traditionally proverbial mantra of *Mtu ni utu* (“to be a person is to be humane”), we noted in our field study a complete reversal to *Mtu ni pesa* (“a person is money”). The free market economy has come with encouragement of the pursuit of individuality and social stratification based on indices of wealth. The notion of respecting the riches is inculcated in slogan (26) *Tajiri hakasirikiwi* (“The rich [people] are not to be annoyed”), similarly to the English saying “Don't bite the hand that feeds you”, as it is difficult to start a business without approaching “the haves”. Here, we see that (26) advises the new entrepreneurs to respect the rich as one has to get to approach various sources of capital, and liaise with commercial banks and venture capitals.

It must be remembered that during the egalitarian economic era, in particular in 1965 to 1992, Tanzania underwent a transformation toward a socialist egalitarian economy. Capitalism and individualism were abhorred in public discourses. In fact, the famous socialist mantra was *Ubepari ni unyama* (“capitalism is barbaric”). As prospective entrepreneurs in the new era of the market economy, local drivers, operators, and the public are advised to solicit capital base through various sources, such as microfinancing institutions in the form of community banks, savings and credit cooperative societies, or rotating savings and credit associations. No matter how stringent the borrowers' conditions are, one has to abide by them. Borrowing may include high interest rates and some stringent collateral securities which normally hurt or prevent the would-be or practicing entrepreneurs from being fully integrated into a market-oriented production system. This is a total change of locals' rhetoric toward the criticism of capitalism that used to be deemed an inherently exploitative system, and disadvantaged toward the masses to the extent of issuing the blueprint for the state control of the Tanzanian economy under the famous nomenclature, the Arusha Declaration, in 1967.

The current slogans reflect a new identity of the inscribers, and their reaction to sociocultural and political transformation. They sampled messages in the form of redefining the long-held view in enterprising culture. The economic situation is revealed through material lust. Slogans avow the monetary prowess that characterizes the cultural imperialism best gleaned under western eyes. There is no more condemnation of the capitalist structure but praise of the private capital accumulation. The major concern is how to survive within such a system. Aspiring and practicing entrepreneurs are drawn to share their destiny by carefully setting goals and executing meticulous, strategic plans. The message of *Mipango mwanana* (“perfect planning”) connotes that self-efficacy goes hand-in-hand with the self-regulatory process of goal setting and planning (Bandura 1994).

5. CONCLUSION

In Tanzania, a generation of aspiring and practicing entrepreneurially-minded people in the form of drivers or commercial vehicle owners have recently emerged as a result of socioeconomic globalization in the mid-1980s in Tanzania. They have sustained the culture of inscribing slogans, currently on vehicular platforms. They use vehicular mottoes largely to address local aspirations and concerns. Some of these slogans are geared toward inculcating enterprising values to the aspiring and practicing entrepreneurs, which was the primary subject of this paper. Findings indicate that hard-working perseverance against adversity and a will to succeed are key enterprising ethos epitomized by Albert Bandura (1977, 1994, and 1997). Inscribers urge themselves and the public at large to circumvent any setbacks in their pursuit of business success.

We rationalize our stance that some Swahili “enterprising” slogans are playing similarly crucial roles in reflecting, as well as teaching, an entrepreneurial mindset. Bandura (1997), in his theory of self-efficacy, speaks of the power of “verbal sensitizers and stimulators of various social issues” in inculcating behavior, skills, and psychological attributes. We argue that car slogans can equally exert an enterprising ethos within the above three major groups of traits, as collated through the works of McClelland (1961), Littunen (2000), Price (2006), and Cowdrey (2012).

This paper has modestly contributed to the open discussion on the link between Kiswahili slogans propagation, the entrepreneurial mindset, and self-efficacy beliefs. We can speculate at this stage, based on Bandura’s self-efficacy theory, that these slogan inscribers find solace through their inscriptions. The enormous potential for entrepreneurial activities to increase innovation and sustain economic growth has globally been recognized. Yet very little is done to bring aboard informal “indoctrination” of the massive army of aspiring and practicing young entrepreneurs through popular media like that of mottonyms.

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