

**IS TRADITIONAL AFRICAN EDUCATION STILL VALID IN THE
21ST CENTURY? : A CASE STUDY OF TRADITIONAL EDUCATION
OF THE MWERA TRIBE IN NACHINGWEA DISTRICT, LINDI
REGION, TANZANIA**

BY

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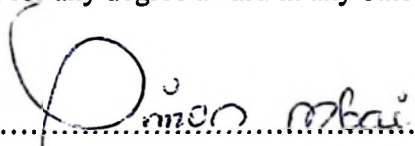
ABSTRACT

Historically we can say that education is as old as mankind. From the very beginning people from all societies have been concerned with education and in response to the questions of education, they have given various answers. The answers have come to us in our times in the form of educational traditions. Therefore people speak of African tradition, the Europeans tradition, etc. In the case of Africa, Traditional African Education (TAE) was taken seriously and for this reason it involved everybody that is every adult member of the community was taken to be a teacher who provided direction to the young on their way to adulthood life. Today the educational understanding in which Africa finds herself now can be traced partly to the fact that the new African breed of leaders, educated people and even young people only took pride in occupying the positions previously occupied by the white man. Hardly did they recognize any value in the traditional culture that the white man had come to condemn. The leaders and policy makers have adopted European education hook, line and sinker and became proponents of the system they had condemned. Africans abandoned or looked down upon their own language, clothing/dress, food, religion, names, and kindred cultural tags. The study examined, described and analysed critically the traditional African education and see how the colonial domination in Africa changed the traditional structural system. Problems that contributed to the decline of traditional African education have been discussed. Suggestions and recommendations have also been given. The results show that most of respondents were knowledgeable about traditional African education. But with the advent of modern times in Africa and particularly in Nachingwea District where the research was conducted these age-old

traditions have been abandoned. Confronted with new changes in all areas of life, modern man has come to a point where the old is no longer meaningful and relevant as before.

DECLARATION

I, MBAI SIMON, do hereby declare to the Senate of the Sokoine University of Agriculture that, this dissertation is my own original work and that it has not been submitted for any degree award in any other University.

Signature..........

Date.....06/11/2006.....

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DEDICATION

This work is dedicated to my beloved mother, Basilisa Zacharia Makotha, my wife Esther, and my son Reinhardt whose love encouraged me to accomplish this academic achievement.

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LIST OF ABBREVIATION

BTC	Belgium Technical Co-operation
DSI	Development Studies Institute of SUA
FGDs	Focus Group Discussion
SDS	Society of the Divine Savior
SPSS	Statistical Package for Social Sciences
SUA	Sokoine University of Agriculture, Morogoro, Tanzania
TAE	Traditional African Education

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Education has been a means of transmitting one's culture from one generation to another. It is the process of bringing about a relatively permanent change in human behavior. As the oldest industry, it is the main instrument used by society to preserve, maintain and upgrade its social equilibrium. A society's future depends largely on the quality of its citizen's education (Sifuna, 1990).

In all human societies, education is meant to pass on to the new generation the existing knowledge of their physical environment, to introduce individuals to the organization of society, give them skills for performing their daily jobs and enjoying their leisure, as well as inculcating sound moral values in them for their own benefit and that of the society. In other words, education is a process by which the society assists the younger generation to understand the heritage of their past, participate productively in the society of the present as well as contribute to the future. Based on these reasons, education draws inspiration and nourishment from a society, but in turn, it contributes to the growth, renewal and development of that society (Sifuna, 1990).

Education systems existed in African societies prior to the coming of the Europeans. Such education was for the induction of members of the society into activities and mode of thought that were considered worthwhile. African societies were noted for

their rich cultural heritage that was preserved and transmitted from generation to generation through a system of traditional education. This system is variously referred to as indigenous, pre-colonial or informal or tribal or community-based education in Africa (Whitset, 2001).

There were in most cases no schools and professional teachers, however there were certain centres for initiation and adult members of society served as teachers. Such a traditional system of training lacked the modern classroom setting under the guidance of formally trained teachers. It was characterized by absence of students/pupils with uniform, regimentation and permanent teachers. It was essentially practical training designed to enable the individual to play a useful role in society (Mugambi, 1999).

Traditional education was very pragmatic and was designed to form a gateway to the life of the society. It was based on the philosophy of functionalism and productivity. Although there were few theoretical abstractions, the main objective was to inculcate a sense of social responsibility of the community to individuals to become contributing members of the society.

One of the main features of Traditional African education (TAE) was the apprenticeship mode of learning whereby people learned under masters. Thus, traditional education is the process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitudes in its cultural setting and heritage to foster continuously the well being of mankind. Intellectual training included the study of local history, legends, poetry, reasoning, riddles and proverbs. An

individual's intellect in these directions was developed to enable him fit into such professional groups as rainmakers, herbalists, hunters, cult leaders and priests (Boateng, 1983).

The main method of teaching in the traditional education system was learning by doing and story telling which was employed effectively in teaching local history to the young ones. The process of inculcating in-depth knowledge and understanding of the ethics and principles of traditional medicine, carpentry, sorcery, or cultism was restricted to certain families and training for these was done through apprenticeship system. The learners handled practical objects during the course of their training.

The first type of formal education brought to Africa by the Europeans was that of European missionaries. The missionaries came to Africa in an attempt to spread Christianity and while doing this they also established schools to propagate western values and culture to the African people. Some authorities on this subject suggest that the missionaries had the "best interests" of the African people in mind. For example from the very beginning these religious institutions took into account the whole life of the pupil and the total home and community context in which the individual lived or from which he came (Mbiti, 1994).

When the colonial governments took over the task of educating the Africans from the missionaries, they also maintained a view that Africans were an inferior people compared to the Europeans. They, too, assumed that since the African traditional education was different from theirs, that it was inferior or nonexistent.

1.2 Problem statement and justification

There is an urgent need to include in African school curricula, values of African traditional education. African religions, name systems, games, food, indigenous medicine, clothing just to mention a few, are all very rich in values, education and socialization. Through African philosophies, values such as sociability, courage, solidarity, honour, endurance and diligence were emphasized and one could be chastised for going contrary to any of these norms and qualities. These were inculcated in the children through stories (folktales). The different linguistic and cultural orientations demand that different groups of people with their own ontological, epistemological and axiological foundations should be encouraged to define and improve upon their own systems to meet local aspirations. The history, geography and economies and for that matter cultures are different in Africa and, therefore, Africa should develop along lines that suit them (Kwapong, 1992).

This argument does not in any way mean that Western techniques and methods are not applicable to Africa. It does mean that in a country like Tanzania, we must look at every problem from the African point of view. Therefore we must educate our people to achieve this goal (McWilliam, 1975). Although African leaders and policy makers as well as educators are aware and informed about the above assertions and postulations, yet, the picture is different in almost all African countries after the long period of colonialism that swept the entire sub-Saharan Africa region. Contrary to expectations, the present curriculum in African elementary schools follows too closely the curriculum of the schools in Europe and as a result, the schools appear to be trying to make Europeans out of the Africans instead of educating them to become useful

citizens of their country. For any system of education to be meaningful therefore, the socio-cultural environment of the students should always stand paramount (Scanlon, 1964).

The present system remains rooted in the programmes developed over the decades by the European powers. With reference to the language problem in the Africanization of curricula, Urch (1992) has asserted “nowhere is the dilemma of traditionalism versus modernism more evident than in the language policy found in educational systems throughout Africa. The policy and the ensuing practice remain an explosive issue in many countries today. While demands exist for a “National Language”, it is apparent that the ethnic tongues used in the 19th century are not sufficient to prepare the youth for the 21st century. Policies vary throughout the continent between the need to promote social and political cohesiveness through an African vernacular and the need for a European language to assist in the modernization process.” This is important in as much as language remains a very significant tool in conveying the people’s cultures and philosophies.

Today the African society may seem to be in a state of near chaos in the realm of morality. Due to the Western education and its influence in Africa we are experiencing the breakdown of traditional values and customs. The globalised mass media like television, newspapers, internet and radio are equally very important agents of cultural change in our societies. Culture is a dynamic and changes according to the stimulus from within or from outside. The “creators” of the new culture no doubt include those who work in the world of mass media and education. Mass media and education have

persistently introduced new cultural elements into different societies of the world. The two: education and mass media have been a source of enlightenment for many (Mugambi *et. al*, 1999).

Africans must come up with a new type of education that will ground their children in their African cultural heritage, the education that enables them to experience the fullness of life and prepares them to understand and carry out their responsibility to the community life (Telda, 1995). It is also imperative that learners be prepared in fields that correspond to the realities and needs of African people.

At this time, it seems that African countries are independent but they are not free. For proper and sustainable development in Africa there should be a construction of African philosophy of education that is innovative and liberative. We need to conserve African accumulated values and wisdom of the society that has been passed on and stop the shameful criticism of everything African from our religion, customs, art forms and language. Schools and education systems should perform the function of positive change in our societies (Telda, 1995). African schools should prepare African youth to become critical and logical thinkers not just to denounce some old customs and traditions in Africa but also to critique Western ideologies in all disciplines rather than accepting them as sacrosanct facts.

1.3 Objectives of the study

1.3.1 Main objective

The general objective of the study is to assess whether (TAE) is still valid in the 21st Century. In particular the study seeks to gain further understanding of Traditional African Education and try to show how this understanding can transform/mould the young Africans to live according to the accepted African moral values.

1.3.2 Specific Objectives

- To identify the contents of the Mwera tribe traditional education in Nachingwea District.
- The methods of teaching Mwera traditional education in Nachingwea District.
- To determine factors that affect the teaching of traditional education among the Mwera people in Nachingwea District.
- To determine whether and to what extent Mwera traditional beliefs hamper or enhance efforts to contain the spread of HIV/AIDS among the Wamwera.

CHAPTER TWO

LITERATURE REVIEW

2.1 Definitions of education

According to Murphy (1967) education is defined in two senses that is in its widest sense and restricted sense. In its widest sense education is defined as the aggregate of all those experiences that enlighten the mind, increase knowledge, foster insights, develop abilities and attitude, and strengthen the will.

In its restricted sense education is the systematic acquisition of knowledge through recognized agencies and a controlled environment, particularly that of the school, on an elementary, secondary, or higher level, in order to attain social competence and optimum personal development (Murphy, 1967)

Sifuna (1990) defines traditional education as the process by which one generation transmits its culture to the succeeding generation or better as a process by which people are prepared to live effectively and efficiently in their environment. He also gives some features of indigenous education as effective, tangible, definite and clearly intelligible. So traditional education can be referred as to the process of transforming a newborn baby into a mature, responsible member of the community. Thus through this traditional education the African child gradually can acquire habits, attitudes, beliefs, skills and motives that would enable him to perform his duties as a growing member of the community.

2.2 Ways of approaching education in Africa

2.2.1 Traditional approach

Except for special areas set aside for instruction at the time of initiation there were no formal schools in traditional life. The family, the neighborhood and place of work were schools. African traditional education differed from one society to another, but the aim of each system was almost similar. The aim was to prepare individuals the responsibilities for their duties in the families and communities. Indigenous education was essentially an education for living. Its main purpose was to train the youth for adulthood within society (Sifuna, 1990).

In Africa the task of education is shared greatly whereby older children, parents as well as grandparents give oral instruction to children. Once actual apprenticeship began, the mother took over the girl's education while the father took the boy's. The main occupation of the father is introduced to the son, who becomes his apprentice. The boy and girl learn by watching and doing. Both father and grandfather worked together in training the boy's memory while for the girl it is the work of the mother and grandmother.

2.2.2 Religious education

Religious education was such an essential part of general education that in Africa the two could not be treated separately. Almost every aspect of learning at different stages of life offer opportunities for religious and moral instruction. This is explained by Sifuna (1990) as: Indigenous education inculcates a religious attitude to life. Religion, which was concerned with morality, gave support to the laws and customs of the

community and to its accepted rules of conduct which included courtesy, generosity and honest. The African child realizes the presence and importance of those who are physically living. Those people who have been instructed to behave in a particular way by a dying person have to obey such instructions/will. They are the guardians of the family affairs, traditions, ethics, and activities. Offence in these matters is ultimately an offence against the forefathers who, in that capacity, act as the invisible police of the family and communities. It is believed that failure to behave according to the instructions of the living-dead may bring disaster to the lives of the relatives. It is also believed or thought that some of the departed members and spirits keep watch over people to make sure that they observe the moral laws and are punished when they break them deliberately or knowingly (Mbiti, 1994).

2.2.3 Moral education

Moral education seeks to lead children from simple conformity to rules and feeling to the attraction of values. Apart from practical instruction given to the children like physical, social and religious instruction were given by the family and the community as a whole.

Moral instructions which were given to the African child helped very much where in turn children owed their parents obedience and respect, to show their gratitude and love in later life. On the other hand, children have to obey their parents, to do as they are told, to work at home or in the fields, or as the older members of the family may instruct them, to respect those who are older, to be humble in the presence of their

parents or other older people, and much later when their parents are old or sick to look after them (Mbiti, 1975).

2.3 Stages of education in African tradition

2.3.1 Primary stage of education

This stage starts when the baby is a few days old. The presence of the mother and the father, playing with him/her talking, feeding and dressing him/her are all social occasions. The first education of the infant is in the hands of its mother.

It is true that the mother provides the very important environment for the baby during the first few months of its life. She is replaced, little by little, for short periods and for the lesser maternal functions, by various substitutes, female retainers in aristocratic circles, elsewhere by older girls or women from the immediate environment. At the first stage a mother express her approval or disapproval of the baby's actions. During the first stage, the child is evolving almost exclusively within the mother's domain. As the infant language skills develop, more oral instruction is given through folk-tales, stories, proverbs, songs and riddles. Education continues as the child passes from one age to another, his peers, relatives and neighbors all contribute (Erny, 1981).

2.3.2 Secondary stage of education

Education in the form of intensive instruction reached its highest peak at initiation, but education continues even into old age. Initiation is a public recognition that an individual is now passing from childhood to adulthood. Sifuna (1990) stresses the importance of initiation when he says the test was after initiation. Those who had gone

through it are seen us young adults in the eyes of the society and can be considered as people who have courage, endurance, perseverance and obedience, and were regarded as responsible members of their communities

2.4 Agencies of traditional education

2.4.1 The family

From the family, the infant learns the customs and the rules of the community with regard to food and drink, dress and personal hygiene. The mother of course, plays a primary role for she will have tendency to govern the lives of her growing up children and to interfere in the family affairs (Emy, 1981).

She teaches her children the family manners and the clan members. From the family, children are encouraged to develop their talents like building toy huts and cooking food. This is supported by Sifuna (1990) that Children were left to their own initiatives to make toys. They made toys from local materials of their own choices and interests. Boys imitated activities, which were appropriate to their sex. These included building huts of grass, digging and hunting. Likewise, girls imitated cooking.

2.4.2 The peer group

This group is second only to the parents in importance of socialization process. Sometimes the influence of this group can be more powerful than the parent, and the peer group serves as a reference point of assessment of primary sexual behavior. For example, boys evaluate themselves and each other on aspects of masculinity such as

growing pubic hairs and girls discuss various aspects of menstruation, breast development etc (Olatunde and Ade, 1985).

2.4.3 The community as a whole

The process of socialization begins right from birth in the family apartment and the household compounds and finally gets into the larger community where the child is exposed to the virtues of community life. In the African traditional society the sense of community is very strong: hence the saying: The individual does not just exist: he exists because others exist. He must, therefore, play his full role in that interdependence of existence (Mbiti, 1994). Everyone is expected to consider him/herself as an integral part of the community and to play an appropriate role towards the welfare of all.

2.5 Means used for instruction in traditional education

2.5.1 Etiological stories and myth

Etiological stories and myths were used by elders to explain things in the world especially those which people could not be proved like how a certain animal came to be white, and also the interpretation of natural events or mysteries. Myths were tales which effectively described or accounted for natural phenomenon, gods and such things as death and the origin of man which were beyond the understanding of men (Sifuna, 1990).

2.5.2 Instructive songs, proverbs and riddles

Songs in African families are used to remind children of the family and clan names and also during the times of working in order to put more emphasis. Riddles, Proverbs and Parables help in communication especially to the young people as they grow up. Riddles were used to test the knowledge and memory of the child. Proverbs were often set within the environment of the people and were used to educate the children. Old people and parents used them in their dealings with children to convey precise lessons, warning and advice, since they made a greater impact on the mind than ordinary words (Sifuna, 1990).

2.5.3 Discussion and oral literature

Discussion is common in almost all societies to debate about issues and hence the message is relayed to the one concerned. On the other hand oral literature plays an essential part in traditional education in which cultural values are handed down orally.

2.6 The role played by education in traditional families

2.6.1 Education as growth

Education is always associated with growing-up and it helps the child to be a responsible member of the family. In traditional African education learning occurs in the course of experience, of inquiry and of activity, thus the child is allowed to grow in a natural way by learning through experience and doing (Kodjoe, 1976).

2.6.2 Education as socialization

Socialization can be regarded as a way by which culture is transmitted and individuals are fitted into the society's organized way of life. Children are taught way of behaving and culture in which they are born. Indigenous education was not only concerned with systematic socialization of the younger generation into norms, beliefs and collective opinions of the wider society; it also placed a very strong emphasis on learning practical skills and the acquisition of knowledge which was useful to the individual and society as a whole (Sifuna, 1990).

2.6.3 Education as cultural action

Education transmits cultural heritage from one generation to the next. Through Education children become aware of different things as they grow up, the carriers, the representatives, the instruments and the mediators of the culture.

2.6.4 Education as self-reliance

Traditional African education is more practical whereby the young African who receives education fits him/her into his/her society. Children learned by being useful, by doing and working hand-in-hand with the adult (Sifuna, 1990). Therefore African traditional education is directed towards goals for instance, children are made to learn the occupation of their parents by staying, living and working with them thus learning by watching and doing.

Formal education in Africa is not used for self-reliance. In practice education is still elitist and bourgeois in its philosophy and for most teachers, pupils and parents

education is interpreted as an academic book learning. The system of education needs to be restructured to be reconsidered to resemble the education for self-reliance for the Africans today.

2.7 Traditional and modern education

2.7.1 The Western tradition in Africa

The Western tradition in Africa had two fold effects upon African societies. Take the example of the English speaking countries. The British colonialists/missionaries introduced schools in the 19th century which resembled and modelled the English public school. British Colonial practice emphasized the notion Cultural adaptation, the adjustment of European institutions to local political and social organizations and the creation of a new group of educated Africans, who at the same time would be rooted in their own culture (Sifuna, 1990).

The schools which African countries inherited at the time of independence were based on the European traditional patterns of education, which suited the needs of the colonial administration; to supply an elite group of urban non-manual workers and encouraged white-colour mentality, as Sifuna (1990) says “Western preparation, on the other hand, prepares children to despise the land and manual work, to seek white colour professions and to live in town”.

The Tanzania political leadership became painfully aware of and recognized the inadequacies of the colonial educational system bequeathed to them, when viewed from the wider perspectives outlined in the policy statement on education. This can be seen

from Nyereres (1968) own evaluation, “that the colonial education provided by the colonial government in the two countries which now form Tanzania had a different purpose. It was not designed to prepare young people for the service of their own country; instead it was motivated by a desire to inculcate the values of the colonial state”

The colonialists destroyed the values of traditional education and introduced a system of education for their own interests. According to Nyerere (1968) Colonial education in this country was therefore not transmitting the values and knowledge of Tanzanian society from one generation to the next; it was deliberate attempt to change knowledge from different society. It was thus part of a deliberate attempt to effect a revolution in the society; to make it into a Colonial society which accepted its status and which was an efficient adjustment to the governing power.

2.7.2 Tradition and modernity

The content of education in African tradition is somehow different from that of European/Western countries, but the important thing is that the purpose of education is the same: to prepare children to fit in and to serve the society, and to transmit the knowledge, skills, values and behaviours of the society.

But by being pre-occupied with modernization, particularly with colonial development, the modern school-system is above all concerned with the training of a productive labour force and highly skilled manpower that western education tends to stress the intellectual development of the individual while paying less attention to the needs,

goods and expectation of the wider society (Sifuna, 1990).

Tradition education enforced its moral (religious) values without compromise, even in an authoritarian manner; modern education encourages neutrality and objectivity, inspired by technology and a rationalized economy. In traditional African education the adult members of society tended to impose norms and values, morality or code of ethics upon the young generation without questioning.

Education was turned into a process of conditioning and individuals were trained to think and act in accordance with traditionally established norms, while modern education is characterized by a crisis of moral values, and as a result the normative dimension has lost its character. Traditional norms or standards are no longer accepted without questioning nor does the adult member of society impose them, be it by parents or teachers, in a very authoritarian manner. This is explained by Sifuna (1990) “the young children no longer have older children besides them; older people have partially lost their authority, and their knowledge is not much demanded”.

Modern education produces a person as a marketable commodity which apparently has only economic values and neglects to produce a morally trained parson for the good of the society.

CHAPTER THREE

METHODOLOGY

3.1 Overview

This chapter describes the methodology that was used in this study. It includes description of the study area, research design, population, sample size, instrumentation, questionnaire pre-testing, data collection, data processing and analysis.

3.2 Location, size, and population of the study area

The study area for this study was Nachingwea District. It is located in Lindi region. Nachingwea District has a total population of 161, 473. The study was conducted in 12 villages of Nachingwea. The District is one among six districts in Lindi region, located about 125kms from Lindi town. The total area of the District is approximately 7, 070 Sq. Kms, the population density is 21/Sq.km. The District is more than 20 percent of the total area of the region. The District has 5 administrative divisions, which are divided into 24 wards, and 104 villages. The main economic activity in the District is agriculture, the main crops cultivated are food crops such as maize, millet, rice, beans and groundnuts whereby the main cash crops are cashew nuts and coconuts.

3.3 Research design

A cross-sectional research design was used in this study. A design was used on the basis that, it allows collection of data from different groups of respondents at one time. The design has greater degree of accuracy and precision in social science studies than other designs (Casley and Kumar, 1998). The cross-sectional research design is considered to be

favorable because of resource limitations for data collection. Both qualitative data and quantitative data were collected. Quantitative data was obtained through interviews while qualitative technique was utilized for collection of qualitative data through Focus Group Discussion, meeting and key informants' discussions.

3.4 Sampling procedure

3.4.1 Population of the study

The population for the study constituted Mwerera people; who included political leaders, traditional leaders, religious leaders, employee, farmers, business people and students. These respondents were from three divisions namely Nambambo, Naipanga and Lionja. The choice of the Nachingwea District and its divisions was based on the practice of traditional education known as Likomanga (Jando) and Shikwembo (Unyago) by the Mwerera people.

3.4.2 Sample Size

A multistage sampling technique was used. The sample was obtained from 3 out of 5 Divisions, 6 out of 24 Wards, and 12 out of 104 villages in the district. The sampling unit for this study was all young men and women age i.e. 15 and above. A total of 60 young people were selected representing all groups of young people i.e. marital status, religion, age, education, and occupation. The sample size was statistically large enough to make scientific conclusion.

3.4.3 Sample unit

The unit on which measurement of variables was done was villages which were chosen to conduct research.

3.5 Method of data collection

The study involved multiple data collection methods. The application of more than one instrument in data collection was vital in order to provide checks and balances as regards to shortfalls characterized by each of the data gathering instrument. Data were gathered from both secondary and primary sources. Primary data were gathered using a questionnaire, direct observation, face-to-face interview and focus group discussion. Secondary data were obtained from the documents and from members of the meetings and key informants discussions.

3.5.1 Questionnaire

The method involved administering questions to research respondents in order to get the required data. The advantage of the questionnaire is that it involves several respondents who will answer the set questions.

3.5.2 Observation

Observation involved observing issues that were relevant to the study. The Mwera traditional education activities and information dissemination activities were observed.

3.5.3 Focus group discussion

The method involves the use of a checklist of probe questions in order to enrich the information obtained through the questionnaire. The method involved group discussion of ten Mwera young people who recently completed teaching training education in order to see whether traditional African is useful in this century.

3.6 Instruments

3.6.1 Questionnaire

This was a set of questions that was applied on the issue related to the topic of research. These were distributed to the respondents. The choice of the questionnaire as the main data-gathering instrument resulted primary from the advantage it provides when compared to other type of instruments. According to Kidder *et al.*, (1986), questionnaires give respondents a greater feeling of anonymity, which in turn encourages openness to the questions and minimizes interview bias. Structured and standardized questionnaire with both open and close-ended questions were administered to the Mwera employees (teachers, political leaders, government workers) and villagers. The questionnaires were formulated by researcher to obtain the factors that affect traditional African education and particularly the Mwera traditional education system.

3.6.2 Interview guide/Checklist

These were a set of questions that were used during the interview on the issues related to the research. They were administered to teachers, political leaders, religious leaders and village leaders.

3.7 Data processing and analysis

The Statistical Packages for Social Sciences (SPSS) Computer Software and Microsoft was used to analyze quantitative data. The collected data was first classified into meaningful categories that were further assigned numerals/codes to assist in the analysis. Analysis was done by the use of descriptive statistics where percentage and frequencies were determined. Thereafter research findings were put in categories based on the research objectives. Presentation was done through the use of tables. Content analysis techniques were used to analyse qualitative data. The components of verbal discussion and the qualitative information from the open-ended questions were analyzed in detail using content analysis method. In this way, the content of the interviews was broken down into smallest meaningful units information. This will help the researcher in ascertaining values and attitudes of respondents. Responses and proceedings of the focus group were recorded.

3.8 Data quality control

3.8.1 Pre-testing of the questionnaire

Pre-testing of the questionnaire was done before actual collection to determine their clarity and relevance to the objective of the study. Pre-testing was done for the purpose of controlling quality of questionnaire and information that was obtained from them. The questionnaires for pre-testing were administered to ten respondents drawn from the population that was in the survey prior to the commencement of the study. Those respondents had similar characteristics as the respondents included in the main survey. The questionnaires were modified to incorporate lessons drawn from the pre-testing. All the respondents who were involved in the pre-testing were excluded from the sample.

3.8.2 Avoiding bias

Careful sampling was done in order to avoid biases. The respondents who were used in the study were purposeful selected to represent Mwera people in the study area. They were randomly selected using simple random sampling.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Overview

This chapter presents results and discussion from the data obtained concerning traditional African education (TAE). The data, which is treated here, was gathered using questionnaires and interview guides that were prepared and administered according to the research objectives. Secondary data was also gathered from comprehensive reading of relevant documents. The findings are based on the four objectives of the study. These are:

- a) The content of the Mwera traditional education.
- b) The methods of Mwera traditional education.
- c) Factors that affect Mwera traditional education.
- d) Traditional beliefs that hamper or enhance efforts to contain the spread of HIV/AIDS among the Wamwera.

4.2 Background characteristics

The first part briefly identifies the characteristics of the sampled respondents in Nachingwea District. The parameters for demographic characteristics include; age, sex, religion and marital status while socio-economic variables include educational level and occupation.

4.2.1 Age

The selected sample for the present study comprises of 60 respondents who have knowledge on traditional education and those who have not. Table 1 shows that the range

of age of the respondents was from 15 and above. About 35 percent of respondents were between the age of 35 and 44 years, 31.7% were between 45 and 54, 25% were between 25 and 34, 55 and above were 5 percent and 3.3 percent were between 15 and 24 years. Results show that the majority of respondents were aged at 35 and 44 years.

Table 1: Age distribution of the respondents by sex (n=60)

Age group	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
15-24	2	3.3	-	-	2	3.3
25-34	10	16.7	5	8.3	15	25.0
35-44	10	16.7	11	18.3	21	35.0
45-54	6	10.0	13	21.7	19	31.7
55 and above	1	1.7	2	3.3	3	5.0
Total	29	48.4	31	51.6	60	100.0

4.2.2 Sex

The results in table 2 show that a total a total of 60 respondents were interviewed. Majority of respondents, which are 53.3 percent were male and 46.7 percent were female.

Table 2: Distribution of sex of respondents (n=60)

Sex	Number	Percent
Male	32	53.3
Female	28	46.7
Total	60	100.0

4.2.3 Marital status

The respondents were asked to state whether they were single, married, divorced, widowed. Table 3 shows that about 53.3 percent of the respondents were married. 36.7 percent were single, 5% of the respondents were divorced and 5 percent were widows.

Table 3: Distribution of respondents in by marital status (n=60)

Marital Status	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
Single	12	20.0	10	16.7	22	36.7
Married	14	23.3	18	30.0	32	53.3
Divorced	2	3.3	1	1.7	3	5.0
Widowed	3	5.0	-	-	3	5.0
Total	31	51.6	29	48.4	60	100.0

4.2.4 Educational level

Educational is among the important socio-economic factors of this study because each one influences the other. All respondents were requested to state the level of their education. As it is shown in table 4 the majority of respondents reported to have formal education 95%, About 60% attended secondary education, 20% A-level education, 8.3% primary education, 6.7 % university education and 3.3% no formal education and 1.7% traditional education. The formal education attained by the majority of the respondents can be explained by the adoption of Western education.

Table 4: Distribution of respondents by education level (n=60)

Educational level	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
No formal education	-	-	2	3.3	2	3.3
Primary education	2	3.3	3	5.0	5	8.3
Secondary education	21	35.0	15	25.0	36	60.0
Traditional education	-	-	1	1.7	1	1.7
A – level education	5	8.3	7	11.7	12	20.0
University education	-	-	4	6.7	4	6.7
Total	28	46.6	32	53.4	60	100.0

4.2.5 Occupation

The study also looked into occupations of the respondents. As represented in Table 5, employment and political position accounted 75% of the available occupations. Farming which was reported to be 10% of the respondents followed by traditional leaders 6.7%, religious leaders 3.3% and students 3.3% and business 1.7%. An important observation to be made is that formal employment and political accounted for almost 75% of the occupation. This shows that among the Mwera respondents interviewed in Nachingwea many were employed.

Table 5: Distribution of respondents by occupation (n=60)

Occupation	Frequency	Percent
Political leader	13	21.7
Traditional leader	4	6.7
Religious leader	2	3.3
Employee	32	53.3
Farming	6	10.0
Business	1	1.7
Student	2	3.3
Total	60	100.0

4.2.6 Religion

Religion among students, teachers, employees, villagers' characteristics, which is one of the six examined background characteristics of respondents that may influence traditional African education practices. In this study, about 50% of respondents were Christian, 26.7 were Muslims and 10% were Tradinals. About 13.3% were Christians, Muslims or Traditionalists (Table 6). This result revealed that most of the people interviewed in the area are Christian and few are Muslims. The results show that, most of the people have a system of belief that is institutionalized and shared by the community. Religion provides individuals, with emotional support in the uncertainty of the world. Religious knowledge fosters the understanding about what is good and what is bad to certain traditional practice.

Table 6: Distribution of respondents by religion (n=60)

Religion	Frequency	Percentage
Christian	30	50.0
Muslim	16	26.7
Traditional/Indigenous Religion	6	10.0
No Religion (Pagan)	8	13.3
Total	60	100.0

4.3 The Content of Mwera traditional education

Education among the Wamweras is taken seriously and for this reason it involves everybody. Every adult is taken to be a teacher and he/she provides direction to the young in their way to adulthood life. Meaningful ideas, oral presentation, by doing and gestures are adequate and so effective that the values, norms and beliefs are transmitted from one

generation to another. All respondents were asked if they had the knowledge of traditional education. As shown in Table 7 about 91.7% of the respondents agreed that they had knowledge of traditional education and that it was good, for it aimed at making the Mwera youth be able to easily assimilate the values, customs and entire cultural heritage of their ethnic group.

Many respondents also indicated that the advent of adolescence period provides the Mwera young people the most important occasion for what may be regarded as formal education. While all the young people have learned prior to this period is largely by imitating, a special programme is put in place by the Mwera society through which the young are promoted from childhood to adulthood. Likomanga (Jando) and Shikwembo (Unyago) as these programmes are known in Mwera are therefore opportunities to acquire not only the status of all an adult but also the basic of knowledge necessary for a responsible member of the community.

One of the objectives of this study was to determine contents of Mwera traditional education in Nachingwea District. In order to treat clearly this objective the following areas were examined as they were given by the respondents; imparting of good manners and acceptable behavior, the teaching of skills, imparting the sense of belonging, initiation rites, food and drinks, dressing, marriage, the teaching of leadership and the use of vernacular language was used in imparting these values and skill. Results in Table 7 show the importance of Mwera traditional education.

4.3.1 Imparting of good manners and acceptable behaviour

From all the informants who answered the questionnaire, 83.3% said that good manners are taught while 10% said that they are not taught during Mwera traditional education 6.7% did not bother answering the question. The informants who affirmed the teaching of these values said, the only problem is that most good manners are not explicitly taught on their own but as part of various religious oriented disciplines; that is why some people are not sure that they are taught. Therefore, according to some respondents good manners and acceptable behaviour should be explicitly being taught in traditional education as it was formally.

The good manners which are imparted in traditional education in Mwera society are: not to steal, not to commit adultery, not to tell lies, to be trustworthy, not to cheat, to be hospitable, to be kind, to welcome visitors and strangers, to respect older people, to practice hygiene, to help others, to be sympathetic to people in difficulties, to be grateful, not to corrupt others, not to laugh at the handicapped, to help the needy and the sick, to respect parents, to work hard for self reliance and to avoid being lazy, not to smoke, not to be drunkards, showing love to others all the time.

However, many informants argued that during their studies (formal) some of these values are treated mainly academically; and that they do not receive enough treatment. There was not much effort to find out whether such knowledge was applied to the real life experience. Imparting of good manners has advantages such as:

It helps the recipients to develop humility and good behavior.

It helps to instill discipline among those who study them.

It can lead to the transformation of society when those who have acquired this knowledge become role models and teach others.

It helps shape the moral character of an individual and others society.

It can enhance one's respect in society.

It can easily lead to success for one who acquires good manners.

Table 7. Distribution of respondents by the importance of TAE (n=60)

Response/subject	Frequency	Percentage
Imparting good manners	50	83.3
Imparting leadership qualities	45	75.0
Knowledge of TAE	55	91.7
Use of vernacular language	25	41.7
Subject of belonging	33	55.0
African medicine	39	65.0
Food and Drinks	44	73.3

Since some of respondents gave more than one option, percentages were calculated within option types.

4.3.2 African traditional medicine

The curriculum of our formal education system does not provide knowledge about of African traditional medicine and their uses. A Bachelor of Divinity degree student asserted that it is unfortunate to see that TAE, which is expected to deal with this subject, only mentions some African traditional medicines that are used in Africa, but never treats them in detail. About (39) 65% of the respondents argued that this is mainly caused by the negative attitude that many people still hold concerning African traditional medicine. A respondent (a tutor) at Nachingwea Teachers Training College, commenting on this same point, said that there is much that is missed in Western education. For him the knowledge

of this medicine is very much needed since there are several African traditional medicines that can cure many diseases. Some respondents said that the values of Mwera traditional medicine should be instructed in the subjects of African traditional education.

Several respondents stated that among the Mwera, there are several diseases that are cured by only African medicine and not Western medicine: including the fixing of broken bones or treating a head that has been hurt. The knowledge of these medicines will benefit many people. A clergy respondent said that African heritage is full of useful medicines, and a thorough study of African traditional medicine i.e. as part of traditional education helps to dispel the myth that African traditional medicines is pagan and should not be used by Christians or Muslims or any other religion; it will help to identify, retain and develop what is best of the African traditional medicine. He said that moreover, many different kinds of Western medicine are made from herbs. They look different from African medicine due to the technical processes that they go through. Thus African medicine should not be despised. Most of the respondents were of the view that the study of African traditional medicine can help improve the process of producing African medicine and the quality that is produced.

A teacher respondent queried that if African medicine is not instructed and gets forgotten what would happen to people who are infected with diseases that are not curable by western medicine? Therefore, there should not be any hesitation of teaching and documenting the different kinds of Mwera and other African traditional medicines in the 21st Century.

4.3.3 Imparting the sense of belonging to a group

According to the respondents the curriculum of Western education does not provide for teaching of belonging to ethnic groups in general. A respondent said that probably the reason why this is not taught is because it is taken for granted that every Mwera person knows that he or she belongs to the Mwera group. While commenting on the question of belonging to a group another informant said that those who make the curriculum never bother to ask themselves why belonging to a group was taught in Africa i.e., among the Mwera. About 55% of the respondents said that this should be made part of the curriculum of the present system of education and that it should be taught well enough and exhaustively. For some respondents this should be taught mainly in the subject of sociology.

Some respondents including clergy, religious leaders and teachers said that the following can also be the possible content in the subject of belonging to a group: cooperation, social ties, hospitality, familyhood, solidarity, team spirit, people's family backgrounds, their beliefs, wise saying that can enhance social relationships, oral literature (such as proverbs, riddles, stories, folk songs and legends); music, sharing of resources equitably, and counseling (for both individual and groups).

Advantages of imparting the sense of belonging to a group in African institutions are summarized as follows:

The sense of belonging to a group helps one to see the need and importance of belonging to a society in which he/she belongs.

It trains people concerned to develop a sense of belonging together mainly for love of each other, proper identity, care and security.

It promotes harmony and solidarity in society as well as kinship as opposed to individualism. A tutor in the teachers training College asserted that this teaching has a big advantage since Western individualism is seriously invading our Tanzania society and Africa as a whole; thus this will be a very important strategy of counteracting this “invasion”.

It helps to increase sociability among people and to promote people’s relationships.

A Priest in Nachingwea, while commenting on the importance of imparting the sense of belonging to a group said that it is the basis of ecumenism and fostering unity as well as the fight against any divisions in the Mwera community; and that no man is an Island and therefore there is need for one to be guided on how to live in unity and harmony with his fellow people. For him, the need for unity is both a local and global need that should seriously be persuaded. Thus imparting sense of belonging to a group is likely to be of great benefit for the Mwera and other societies in Tanzania.

4.3.4 Food and drinks

The staple food which is used by most of the Wamwera in Nachingwea is a stiff porridge (*Ugali*: in swahili) prepared from maize flour. Water is boiled first; the flour is then poured into the water and stirred until it is stiff mass. The maize flour may be mixed with flour of cassava or millet. But millet, sorghum or cassava can also be used alone. Rice is a favored meal, it is also the main food. Sweet potatoes and cassava are also dishes in many

places. They may be sliced and boiled or roasted. Sweet potatoes are often eaten in the morning, but are only available in the months of February and March. Fresh green vegetables are eaten during the rainy season. But they are also dried and kept for the dry season. There are many kinds of vegetables which grow in the fields and bush and are just gathered; the same goes for mushrooms, while different kinds of pumpkins are cultivated.

The respondents were asked to mention their main dish and drink and to state whether the foods and drinks available in Nachingwea are good or not good. Table 8 shows that the majority of Mwera people who were interviewed about 73.3% preferred traditional food and drinks due to the fact that they were prepared naturally without adding any chemical compared to the western foods and drinks which contain food preservatives. For them a person feeding typically on an African food could hardly be attacked with diseases which are caused by chemicals added to food like oils, some minerals etc.

Curry, pepper and salt may be used as condiments. The use of onions, tomatoes, cabbage, and leeks is increasing. There is also honey and the sugar cane. Oil is used for preparation of food, and butter may be put on vegetables. One uses also ghee and animal fat. The oil is mainly obtained from groundnuts, from the oil palm, from coconuts and from cotton-seeds.

The fresh water lakes and rivers, not to mention the ocean, are rich in fish which is liked by the people. Meat and especially fish are dried and smoked so that they can be kept longer and brought to distant markets. However, meat and fish appear only from time to time in the diet of the common people, in which there is, consequently, a lack of sufficient

animal protein. The meat which is eaten is mostly of goats or sheep. Cow-meat is loved, but was formerly mainly kept for celebrations. Most men nowadays eat chicken and all kinds of game, also eggs, hard-boiled or thoroughly fried. Women stick to food-taboos, much more than men, as they are afraid to harm the unborn children or may become sterile.

4.3.5 Traditional dressing

Covering the body is done for protection against cold or rain and also against heat. The respondents were asked whether they prefer to dress according to the culture. As many as 28.3% preferred and 71.7% said they never preferred to dress according to their culture. Europeans ways of dressing is the main pattern, but with remarkable adaptations.

However, there was a challenge here that though dressing traditionally is good yet it is still so local. The clothes are not up to date though they cover the body compared to those introduced by the Westerners. Many respondents also complained about the way our young sisters dress and suggested that our traditional dressing is local, but is so respectful.

Table 8: Preference of traditional ways of life (n=60)

Topic/subject	Response	Number	Percent
Can you speak Kimwera properly?	Yes	2	3.3
	No	58	96.7
Total		60	100.0
Is traditional dressing good	Yes	43	28.3
	No	17	71.7
Total		60	100.0
Knowledge of traditional educational	Yes	56	93.3
	No	4	6.7
Total		60	100.0

4.3.6 Education

Mention has already been made of those who are interested in the education of the children. Children may stay for long periods with relatives instead of staying with their parents. There are great advantages in the fact that the child's education is not limited to the nuclear family, but that different relatives occupy themselves with the child. From his very youth the child is taken up into 'a wider network of personal links'. They may be an outlet for tensions which develop easier in the smaller circle of the elementary family, as a child can freely go to stay with relatives. This is particularly helpful in transition-crises. Possibly he develops also greater self-assurance.

This system gives grandparents and people of their generation a chance to "instruct" the child in the traditions and the wisdom of the clan, in its history, in religious beliefs and also on sexual life. From them, the children learn relationships and the social implementations of these relationships. From them they hear the old folktales and songs. Stories, songs, proverbs and riddles, which are liked by young and old, are mainly heard while seated around the fire in the evening.

Respondents were asked if they appreciate traditional education, Table 8 shows that about 91.7% showed that they appreciate. Moreover respondents were requested to provide the reasons which made them appreciate TAE, majority said it was for everybody, it was cheap, there were not formal, every place seemed to be a classroom where education was given, it was practical and every aged person was regarded to be a teacher. The study reveals that in the reported reasons the percentage of those who liked TAE was higher compared to those who did not like.

One respondent reported that, in TAE the boys have much freedom than girls, who have to help very early in the household chores, even taking care of still younger brothers and sisters. Boys and girls may be sent out with cattle or goats even before the age of seven or eight years. At that age they also take part in cultivation.

4.4 Methods of imparting Mwera traditional education

One of the goals of this study was to examine the methods of imparting traditional education. About 70.0% of respondents who were interviewed claimed that the same methods of conveying TAE are still used even today within the Mwera society, while 30.0% said they are not followed, as explained in this chapter. The respondents also mentioned them as etiological stories, myth, songs, proverbs, riddles, discussion and oral literature. There is no much difference with other tribes in the South of Tanzania. But the results show that there is much significance in number of respondents receiving the information on traditional African education between those living in urban areas and those in the rural areas. Accordingly, those living in rural areas seem to receive more information on TAE than those living in urban areas. The reason was that those living in the urban areas are totally basing on the Western ways of life which see African ways of life as backward and do not go with time even the way of getting knowledge is backward.

4.4.1 Stories and myth

Like in many societies or tribes, the elders explain things in the world especially those which people can not prove like how a certain animal came to be white, and also the interpretation of natural events or mysteries use stories and myth. According to the Mwera respondents Myths are tales that effectively described or accounted for natural

phenomenon, gods and such things as death and the origin of man which are beyond the understanding of men.

4.4.2 Songs, proverbs and riddles

According to the respondents songs in Mwera families are used to remind children of the family and clan names and also during the times of working in order to motivate them to work harder and faster for example in Mwera community this is done when working in farms or constructions and it is known as Shijavu. Riddles and proverbs help in communication especially to the young people as they grow up. Riddles are used to test knowledge and memory of the child. Proverbs are often set within the environment of the people and are used to educate children. Old people and parents use them when dealing with children to convey precise moral lessons, warning and advice, since they made a greater impact on the mind than ordinary words.

4.4.3 Discussion and oral literature

Discussion is common almost in all societies to debate about issues and hence the message is relayed to the one concerned. On the other hand oral literature plays an essential part in traditional education in which cultural values are handed down orally. Some respondents argued that nowadays they also receive information about traditional education from books about Mwera people and their culture.

4.5 Factors affecting traditional African education

4.5.1. Changing morals in the Mwera society

In this discussion we deal with the delicate theme of changing morals in Tanzania in general and among the Mwera in particular. Church leaders, politicians, social workers and the older generations constantly decry the youth of today as lax and immoral. The youth claim that the older generation does not understand them. When the youth turn to their parents and church leaders, civic and political leaders they are shocked to see injustice being perpetrated and perpetuated.

Whatever the case, visible changes in the realm of moral can be noticed. Persistently, the different sources of mass media call people's attention to different perplexing realities. They point out that teenage pregnancies, premarital sex, extramarital affairs, divorces, child abuse, rape, suicide, murder, robbery, drug addiction, abuse of political power, violation of human rights and so forth are out of control in Mwera community. Moral decay and decadence is contaminating all spheres and everyone in the society. The exceptions are there but rather few. If the youth are immoral is this not an expression of society? After all, the youth are products of the society in which they are born and grow up. Furthermore, the youth as a group in society behave according to the norms of society.

According to the respondents the contamination is spreading so deep and wide that many are asking themselves where is our Mwera society going? Some go to the extent of stating; modern Mwera society has no conscience and morals. In reality what is being said is this:

despite the influx of Christianity, Islam, different religious orientations, Westernization, education, the Mwera society has changed. This change touches (mostly) on moral values. Mwera traditional values and virtues of charity, honesty, hospitality, generosity, loyalty, truthfulness, solidarity, respect for elders, respect for nature and respect for God are vanishing away. The aim of this is to show that:

- Mwera traditional morals and values are weakening in modern society,
- Education and exposure to mass media influence moral values in the Mwera community.

4.5.1.1 Declining values in Mwera society

The issue of declining values and morals is very central in this work. The majority of questions in the questionnaire focused upon this. Here too, a dialectical relationship between values and morals is presumed to exist. Indeed, in daily life, it does exist and has always existed. Change of values leads to change of morals and vice-versa.

Many respondents were asked whether African social values are important, as many as 65.0% believed that African social values are very important 11.7% important and 23.3% not very important. This means that 76.3% feel that in traditional African education, social values are important. Correlating to this question was the question which asked that modern life has undermined traditional African values-how do you feel about it. About 76.6% felt strongly about this.

According to respondents, this indicates and proves that Mwera traditional values have been undermined by modern life. As to which values they believed and felt to be mostly

undermined, the following answers came out. In modern society there is no sense of solidarity, no co-operation, people do not share with others, many families are breaking up, lack of respect, lack of friendship, too much exploitation, permissiveness in society, rejection of African culture and the unfortunate embracing of Western culture, introduction of Western technology, mass media, no justice, sexual morality is gone, kinship and family bonds being ignored. One respondent wrote: "Modern life is associated with money, and therefore, people become money maniacs. In this course they indulge in unfair means or get money through prostitution, corruption and dishonesty". The basic question that all must ask themselves is: what does money or power do to us? Generally, it seems that the people relate to one another and to God. The internalization of Western values of success, wealth and education might become the death-blow to African values, morals and even identity.

The issue of values was tested by further questions. For example question 29 wanted to find out if African values like honesty, hospitality and charity are very important. The responses indicate that 63.3% strongly agreed, 11.7% agreed, 15.0% partially agree. This means that 75.0% consider African traditional values to be important.

As to why they supported or did not support these African traditional values, the answers were varied. These values were necessary because: communal life needed these values, they supported mutual understanding in the community, fear of being a social outcast, people cared for one another even strangers, fear of being scorned and excommunicated, the fear of not joining the ancestors after death, one had to be honest about what he/she said and did, to become an elder the virtues were needed and were necessary because of

harmony, brotherhood and reduction of exploitation, helped the poor and ensured “equality”, they guided people in their day-to-day lives. What emerged is that these values and virtues influenced (and were very important) in the social, economic, political and religious spheres of life.

Some respondents claimed that honesty, hospitality and charity are claimed to have decreased today. As many as 89.9% of the respondents agreed that these values have decreased in Mwera community and in Tanzania at large, while 11.1% did not agree. The disappearance of these values was attributed to different factors. The most frequent ones were: the spirit of survival for the fittest, suspicion among people, high standards of living, hedonism, cheating, corruption in high places, egoism, in urban areas these values are no longer practiced. For some respondents people want to make the best out of life, and that life is no longer communal.

4.5.1.2 Declining morals in Mwera society

Values and morals go hand in hand. Ten questions dealt directly with morals. For example question 30 wanted to find out whether African traditional life emphasized on moral conduct. As many as 91.7% thought and felt that the emphasis of African traditional life on good moral conduct is a good cultural value, worth preserving.

As to why moral standards are declining, many reasons were given by the Mwera respondents, such as: good conduct leads to harmony between man and man, observance of the law governed the community and society, there was more peace, people with “good manners” were highly respected, leaders needed these virtues, better prestige, morals

shaped and sharpened the youth to become responsible, good deeds shaped the individual and society, morals intensified the community into a corporate unity. All said and done, what was being stressed is that morals and good moral behaviour had social, economic, political and religious significance. As one respondent put it: The society was well organized with no criminals and no breaking of the laws. Sexual immorality is rampant in present society: in old days there were taboos which controlled immoral sexual behaviour.

Another interesting question was that which wanted to find out whether sexual morals were important in African traditional societies. A total of 90% respondents thought that Mwera traditional sexual morals were good. They gave different reasons to support their stand. These included: faithfulness in marriage, protection of premarital sex, value of virginity, there were few illegitimate children, incest taboos, no prostitution, lack of sexual abuse, no rapes (severely punished). The stress was placed on: avoidance of premarital and extramarital sex, faithfulness in marriage, incest taboo and lack of sexual abuse (children). The above question had the highest percentage. In the Mwera society, as in African societies sexuality was looked upon as sacred.

Sex taboos form a code of sexual conduct that is so highly respected that any deviation from it is deeply disliked. The system stipulates the time and manner for having sex and also the persons with whom one may or may not enter into sexual relationship. The sacredness with which sex is held is so fundamental an idea that is a necessary condition for understanding the high premium the people place on sex, and all the regulations and customs they have concerning it in marriage.

The Mweru society considers sexual purity an honour of the family, virginity the glory of young woman and community, and faithfulness the crown of a married woman or man to the whole clan. In these ethnic groups in which polygamy was practiced, sex with legitimate partners was considered normal.

With focus group discussion it was discovered that sexual jealousy, adultery and separation are among the leading causes to the high rate of murder among the Mweru people. Furthermore, the community condemns of the rape, sexual abuse of children which is on the increase, recommending harsher sentences, clearly indicate that something must be done to rescue the Mweru immoral scene.

Another challenging question was that which wanted to find out whether modern society is claimed to engage in sex free and immoral. About 87.4% agreed that modern society is more liberal in sexual matters, therefore less moral than the society of the past.

4.5.1.3 Decline in the use of Kimwera language

The present system of our languages, for example Kiswahili, remains rooted in the programmes developed over the decades by the European powers. While demands exist for a National language, it is apparent that the ethnic tongues like Kimwera used in the 19th century is not enough to prepare the youth for the 21st century. According to respondents the colonial outlook towards all African languages was so bad that by the time an African had acquired some western education, he/she had learned to regard English or French as languages while his African languages were considered irrelevant. About 96.7% people who were interviewed claimed not to speak Kimwera language properly, only 3.3%

of respondents seemed to speak Kimwera properly, and many of them seemed to speak better English and Kiswahili than their mother tongue. In Tanzania and particularly in Nachingwea where the study was conducted English language seems to be in a superior position in the school curriculum, English has been elevated above all subjects in all our schools.

In Mwera society for example, there is a rich cultural legacy of proverbs and saying of the wise and philosophical expressions that embrace all aspects of human experience and wisdom. The more we know about these proverbs, saying of the wise, the more we relate to our cultural heritage. How many Mwera intellectuals and leaders of all persuasions today are familiar with the Mwera proverbs? Indeed, how many of our school children and our younger generation of educated or modernized young men and women can speak and write their mother tongue? There are very few who can speak and write their mother tongue.

4.5.1.4 Education and mass media

Different scholars argue that mass media and education are very important in society. Mass media and education are agents of cultural change through diffusion, assimilation, imitation or even conflict. Culture is a dynamic and changes according to stimuli from within or from outside. The creators of new culture include those who work in the world of mass media and education. Mass media and education have persistently introduced new cultural elements into different societies in the world. The two have been the source of enlightenment to many.

Different questions sought to establish whether education and mass media do influence (change) morals. About 33.50% believed this to be true, but the majority (66.49%) saw no correlation between education and the eclipse of TAE. This proved that more TAE does not necessarily mean a decline in faith. However, as to why they thought that with education TAE loses or does not lose meaning a strange pattern emerged.

Two trends can be noted. First are those who believed that education does not change one's basic faith but rather questions certain aspects of it. Education helps people become self-reliant, and doubt can be tackled better. Secondly, there are those who believed that through education new opposing and at times conflicting ideas arise. Even though everything cannot be explained by TAE, education can be a source of confusion. A candidate wrote: "I am personally becoming a victim. TAE and anthropology have started changing most of my judgments and some things I so strongly felt before I came, no longer matter".

It should be noted that the current findings indicate that with more exposure to formal education, TAE does not necessarily lose meaning. Closely connected to education is mass media. It is a known fact that radio, television, newspapers and different periodicals are playing a major role in nation building in African countries. The different tools of mass media have been used and continue to be used as tools of education and social change. Question wanted to find out if mass media is influencing our TAE and social values. 73.3% respondents believed that mass media have a strong and powerful impact upon TAE and social values.

Respondents argued that TAE and social values mostly affected were: morals and beliefs, sexuality, the spread of infidelity, relationships between parents and children, honesty, too much pornography, use of alcohol, drugs (including cigarettes), divorce, premarital sex, adultery, lack of respect for elders, lack of obedience, free sex, broadcasting of family planning, too much permissiveness and so forth.

4.6 Traditional Education and HIV/AIDS

The study also aimed at investigating beliefs and attitudes regarding sexuality and about HIV/AIDS among the Mwera of Nachingwea District. The objective for this was: to determine whether and to what extent Mwera traditional beliefs hamper or help efforts to curb the spread of HIV. Nearly all the people interviewed were aware of HIV/AIDS and the ways through which one can be affected. The respondents were also aware of traditional cultural beliefs, myths about sexuality. The women interviewed and at least one man were outraged that Mwera culture blamed the women for the infection and emphasized that traditional cultural practices are still widespread and eagerly adhered to by the community. Some of these cultural practices include, polygamy, widow inheritance, bride wealth, ritual sex with other than legitimate partner, pre-marital sex, the traditional circumcision (for males only), and other ceremonies that lead to risky behavior that may lead to HIV/AIDS infection.

Therefore, according to the majority of the respondents there is an urgent need to safe practices in the Mwera society so that proper sex education including abstinence and faithfulness are imparted to both young men and women. Respondents were also asked why they thought modern world can not control HIV/AIDS. Many said in the modern

world sex is encouraged in all aspects and through all types of media such as TV, Internet, Newspapers, Magazines etc. In shortly, in the modern world sex is so free, and this is the reason why young boys and girls (teenagers) start having sex at an early age.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The general objective of this study was to assess whether Traditional African Education is still valid in the 21st Century. This chapter gives a summary of the study and makes recommendations for further consideration arising out of the research findings.

5.2 Conclusions

The overall perception of Mwera young people towards traditional education is positive and there is a good number of people who want it to be used even today in our curriculum. Some respondents said that these Mwera values should be taught, as separate subjects. Others said that it is better for these Mwera values to be made part of the traditional subjects in the system of our education

The central theme of the African Traditional education is a great concern for the well-being, realization and happiness of human beings in Africa. We have to ask ourselves what kind of education did the Africans have in the past and to what extent have traditional ways been altered as a result of European influence? As in most developing world tradition now seems to be changing rapidly under the influence of new social and economic forces, but it is surprising how much of it remains.

The new states of Africa need to be reshaped and become modernized and not westernized. The new societies of Sub-Saharan Africa should not emerge as carbon

copies of the developed nations but should build upon elements of their traditional life. Nyerere (1968) says, "This is not only a matter of school organization and curriculum. Social values are formed by family, school, and society-by the total environment in which a child develops. But it is no use our educational system stressing values and knowledge appropriate to the past or to the citizens in other countries; it is wrong if it even contributes to the continuation of those inequalities and privileges which still exist in our society because of our inheritance".

Education in Africa must be capable of being modified to meet changing conditions. Therefore, it must be transformed from its past and present situation of bitter personal wrangles into a healthy system of educational debate and business for the common good of all. "To avoid those elements which were left by Europeans since independence". These problems can be effectively overcome and a functioning African educational system established in their places. This will depend upon the citizens of each society. In Black Africa people plan and think only of today. Very little or nothing at all is done in most cases by governments and political leaders for the future benefit of the nation and the new generation. We need to educate our students to be members and servants of the kind of just and egalitarian future to which this country aspires.

5.3 Recommendation

Because of the present situation which is full of crisis, there is a need not only for traditional education but also a kind of education which will meet new conditions in African today. New nations of Africa are faced with the problem of nation building.

We need a new kind of education because in viewing African environment today, it can be seen that probably it is impossible to find indigenous education anywhere in its pure form, free from foreign influences. Modifications have affected it in varying degrees and at different levels depending on ethnic groups, religions, families and individuals. Probably nowhere has indigenous education disappeared completely to give way to western education.

The suggestions to such a situation is not to abandon western education for indigenous education, since Western Education has an essential role to play in African society today. But what is needed is a kind of system, which will meet cultural, social, moral, intellectual and economic needs, and it ought to be indigenalized.

We cannot go to pure indigenous education because it has some serious shortcomings with regards to modern development. Yet it still has an essential role to play in shaping western forms of education. Therefore, the articulation of a sound African-inspired philosophy of education in which the curriculum and methodology of indigenous and western forms can be integrated is needed.

It is necessary to be aware that development of a country is measured not only how by many attend school but also by what is taught and how well it is taught. We have to retain our own history, traditions and customs which were ignored and ridiculed in colonial times. It will be necessary to remove the alien traditions and attitudes of life which were implanted by the foreigners which were not good for Africans. New states (Africans) have to be anxious to Africanise all systems we inherited from the Europeans. We need

the future of Africa to be determined by the type of educated men and women that our schools produce.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR HOUSEHOLDS

A. General information

1. Village Name
2. Ward.....
3. Where were you born?
4. How old are you.....
5. How long have you lived in this place.....
6. Are you a native of this place
 1. Yes
 2. No
7. What is your tribe?.....
8. Gender of Respondent
 1. Male
 3. Female
9. Marital Status of the Respondent
 1. Single
 2. Married
 3. Divorced
 4. Widowed
10. What is your highest level of education
 1. No formal education
 2. Primary education

- 3. Secondary education
- 4. Traditional education
- 5. "A" level education
- 6. University education

11. What is your social position?

- 1. Political leader
- 2. Traditional leader (specify)
- 4. Religious leader (specify)
- 5. Employee (specify)
- 5. Business
- 6. Student

B. Education aspects

12. What is the education of parents or relative you live with?

	1	2	3	4	5
Father					
Mother					
Other (specify)					

Key 1= Adult education 2= Primary education 3=Secondary education 4=Traditional Education 5= None.

13. Does peer influence among youth affect their attitude & behavior towards TAE

- 1. Yes
- 2. No

- 3. I am not sure

14. Is traditional education practiced in your times?

- 1. Yes
- 2. No
- 3. I am not sure

15. Do you appreciate TAE?

- 1. Very much
- 2. Moderate
- 3. I do not

16. If yes, do you have any reason (s) for that? Mention few

- 1.....
- 2.....
- 3.....

17. Is western education important than traditional African education?

- 1. Yes
- 2. No
- 3. I am not sure

18. What is your suggestion on traditional education?

- 1. It has no role today
- 2. It is not valid today
- 3. It should be practiced as in the old days

19. Are you in position to receive any information on traditional African education?

- 1. Yes
- 2. No

20. If yes where do you get such information?

1. Television
2. Internet
3. Newspapers
4. Radio
5. Magazine
6. From elders, Kungwi and ngariba
7. Others.....Specify

21. In your opinion, is traditional African education still valid in this century?

1. Yes
2. No

22. Why you think is (is not valid?)

1. It goes with time
2. Does not go with time
3. I do not know

23. What do you think are the reasons for most young Africans not to be interested in the African traditional education systems

1. It is not taught in schools
2. It should be discarded all together
3. It does not meet the situation in the 21st Century

24. Do we know the TAE learning environment?

1. Not at all
2. Very little
3. Somehow good

- 4. Very good

25. How good do you feel about western learning environments?

- 1. Not at all
- 2. Very little
- 3. Somehow good
- 4. Very good

26. Are there any books written using your local language? (Mwera)

- 1. Not at all
- 2. Very few
- 3. Good number
- 4. Just enough

27. Do think traditional education is still operating?

- 1. Yes
- 2. No

If yes/no give reasons

.....
.....

28. Have you ever exposed the traditional education-learning situation eg. Jando and

Unyago?

- 1. Yes
- 2. No

29. Do you think it is useful in this century?

- 1. Yes
- 2. No

30. Has TAE been replaced by western education completely?

- 1. Yes
- 2. No

Please give reasons

.....

.....

.....

31. Do you know any methods of transmitting traditional education from one generation to another?

- 1. Yes
- 2. No

Mention please if yes

.....

.....

.....

32. What are your suggestions on the TAE? Give

.....

.....

C. Cultural aspects

32. Do you believe that African social values are

1. Very important
2. Important
3. Not important at all

33. It has been claimed that modern life has undermined Traditional African Values.

How do you feel about it?

1. Very strong
2. Strong
3. Not strong

34. African values like honest, hospitality and charity are very important. Do you

1. Strongly agree?
2. Agree?
3. Partially not agree?
4. Disagree?

35. In African traditional life it has been claimed that emphasis was on good moral conduct. Do you think this was:

1. Very good
2. Good
3. Fair
4. Not good at all

36. It is claimed that sex values were in Mwera traditional societies. Do you think this was

1. Very good/good

2. Fair

3. Not good

37. Modern society is claimed to be sex free

1. Strong agree

2. Agree

3. Partially agree

4. Not agree

38. Does the parents education/income influence the youth attitude and behaviour towards TAE

1. Yes

2. No

4. I am not sure

39. Is our cultures still observed in our societies?

1. Yes

2. No

3. I am not sure

40. Do we still have traditional songs?

1. Yes

2. 2. No

41. Can you speak your local languages?

1. Yes

3. No

42. Do you dress according to your culture?

1. Yes

2. No

43. Do you practice Traditional initiation i.e. Jando and Unyago?

1. Yes

2. No

44. Do you still have indigenous religions?

1. Yes

2. No

45. What is your religion? (Christian, Muslim, others)

1. Yes

2. No

APPENDIX 2: GUIDING QUESTION FOR FOCUS GROUP DISCUSSION (FGDs)

KNOWLEDGE AND INFORMATION

1. Is there anything you need to know about TAE?
2. Is western ways of life far better than the one we have?
3. Which systems of education do you like (traditional or western education)?
4. What you think are the reasons for that?
5. Can you speak your mother tongue (Kimwera)?
6. Do you prefer African preparation of food?
7. Do you prefer to dress African clothes?
8. What can you comment on traditional African education?

APPENDIX 3: GUIDING QUESTIONS FOR IN-DEPTH INTERVIEWS**KNOWLEDGE AND INFORMATION****1. How do you assess the traditional learning tools?**

- Content? Message consistency
- Language used
- Time taken to understand the message
- Easy of understanding
- Availability of the materials

2. Community theatre (drama and songs) as learning tools

- Have you ever attended/heard of community theatre?
- Where do you hear/attend these community theatres?
- What was the theme of this community theatre you attended/heard?
- Have you ever heard about TAE in these theatres?

3. Radio and television as the learning tools

- Do you own these two?
- Have you ever heard of traditional programmes being broadcasted?
- At what time do you listen/watch the programmes?

4. How globalization has affected our young people?

- Do you agree that Internets and television have contributed much to the disintegration of African traditional ways of life?
- Do they have positive attitudes to you?
- Are they good tools for learning?
- What can you say on our newspapers, are they morally good?

- What are the effects of globalization to the young Africans

5. Environment as an effect to the traditional African education

- Do you agree that most of the people who are following traditional ways of life are from the rural areas?
- Why most of the young people living in the urban areas do not involve themselves in traditional matters?
- Do you agree that the urban place has an influence to TAE?

6. What can you say about our local dances and songs?

- Are they going with the time?
- Do they have any lessons for our young people
- Do you like them?
- How can you judge them comparing with the western dances?
- Do they encourage the spread of HIV/AIDS

**APPENDIX 4: A CHECKLIST FOR KEY INFORMANTS (TEACHERS,
RELIGIOUS LEADERS, SCHOOL CHILDREN AND
COLLEGE STUDENTS)**

- ❖ Perception of importance of TAE
- ❖ Sources of knowledge
- ❖ Access to source of knowledge
- ❖ Knowledge of TAE
- ❖ Evaluation of methods
- ❖ Perception of Mwera's knowledge of TAE

SPE.
HTH
1/12